



Using the World to change the Church and the Church to change the World: A provocative argument using Romans 12:1-2

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Abstract

Everyone in this world has a perspective about existence, and remembering that there are numerous techniques for thinking, they can be separated into two: the 'world' and the 'Church'. The early church confronted an everyday reality with the end goal that the line among Christianity and the world of various feelings was real and genuinely undeniable. One of the primary zones where the aides of rationalism were most immovably felt was in the area of worldliness. Agnosticism still makes in-roads into the Church through their lessons. Anyway, disastrously, various Christians never again acknowledge the domain where the need of profound insight ought to be investigated. The practise of Agnosticism has led some to be fallen prey to different worldly styles attractions, for example, disgusting and indecent dress codes, worthless languages, worldly amusements in the Church provoked by the heathen perspectives in these last days. Be that as it may, the aim of the article is to unmistakably research strains between the world and Church and imprint out the best possible connection between civilization and salvation utilizing the divine command theory, natural law theory and a literature review. The methodology for this article was a phenomenological approach with interviews and participant observations as tools of research. The researcher recommends that Christians should look to be significantly outfitted with the Holy Spirit to have an alternative reasonably framed view and distinguish between secularism and spirituality in the teaching of the Holy gospel.

Keywords: Church, world, Christianity, society, reformation and doctrines.

Background to the study

People of this world think and develop a philosophy which says: "My life is my own, and I can live it the way it pleases me." This is a man-centred, narcissistic and egotistical view of existence. The thinking of Christians is quite different: "My life is God's to do it as He wills." The fact remains that God is the central view of existence. These two ways of thinking are oppositely restricted and are two parallel lines which cannot meet because one is disclosure, and the other explanation; one supernaturalism, the other naturalism; one belief in higher powers, the other scepticism. No individual will ever comprehend the Christian way of thinking of life until he or she acknowledges Christ as his or her own Master and Saviour and the Holy Bible as the final authority.

The world needs everything and everybody to fit in with it, yet for believers to be immersed its shape is sin and it extinguishes God's operation in one's life. At the point when believers consider experience, they reflect as far as man-made taboos (For example, "don't smoke, drink, dance, chew... And do not go partying with girls..."). While all these could be an indication of worldly pursuits, and genuine worldly attractions, is considerably more



inconspicuous and destroying in the heart. The disaster is that there are Christians who never rehearsed the taboos yet who still are amazingly carnal. In view of the last idea, the researcher communicates that positive change in the community must be an indispensable piece of the service of the Church.

Introduction

Over years, it has been hard for the Church in the world to absolutely be unaffected by the world. In the voyage of experience, in numerous structures, worldliness has crawled into and been solidly dug into the congregation, because of the brilliant or thoughtless frames of mind of many church pioneers (George, 1991). This paper recognizes the importation of the traditions of men, for example, worldly music, dancing, materialism, and a fervent quest for acclaiming magical wonders in the societies – as major files experienced in the Church. The Church has naturally – however unintentionally – encouraged spiritual bankruptcy backing to destroy gospel effectiveness through the mass promotion, distribution, utilization and advancement of polluted materials (Metzger, 2003).

Olsen (1996:12-27), stresses that the Apostle Paul wrote to the Roman Church, requesting that they settle on the choice to put their lives on the line for God. These people's bodies were to be introduced to God as a living penance. They were to present and preserve their bodies for Him and live God-focused lives. This implies that they were effectively fervent, through the human will, to hand over their lives for God's exploitation and administration. It does not imply that they would be inordinate or that they could never again sin. The fact of the matter remains that each choice an individual makes, and all that he wills, be identified with the way that he has made an underlying commitment of himself to God. The introduction of oneself is an approved declaration to God, as well as other people that the Christians have faith in God's way of thinking contrary to the worldly way of thinking about life.

Problem statement

The contemporary world is truly confronting a dilemma that is getting progressively hard for the Churches on the planet to overlook. The reality still remains, that places of worship on the planet have gotten dynamically superfluous with the ascent of the new millennium. The proof of this among different variables are seen fundamentally by the decrease in the number of Church members across all denominations.

The problem has been lurking for decades and has become a topic of discussion and action that cannot be disregarded. Consider the speed of change in society, culture, custom, tradition and technology which is greatly having more negative effects than positive ones on the church. The researcher noted that everything is changing faster and therefore the tendency of the church to become irrelevant is faster than never.

It is truly found that the early church has the answer for the world that time. Early Christianity is the answer for the church of every age. Early Christianity is communal not institutional because community never gets outdated but institutions do. This inquiry is thus based on the question: Can the early church model works in this advanced world? Or on the other hand what can an advanced world gain from the early church to shape the cutting edge church better?

Research question

- What can a modern world learn from the early Church in order to shape the modern Church better?



Objective of the study

- To clearly investigate tensions between the world and Church and mark out the proper relationship between civilization and salvation.

Review of literature

Apostle Paul's Exegetical Details

"Therefore" (οὖν) opening Romans Chapter twelve in Apostle Paul's context marks a significant progress in his letter to the Romans, yet it ensures that, by expanding on the whole thing that Apostle Paul contended against throughout Romans 1-11. That the word "Therefore" is alluding back to the sum of the letter is obvious from the redundancy of words utilized before in the epistle. For example, Paul's clarification in this section of the "benevolent actions of God" has the power of "bringing out prior references to the grace and love of God" (Eaton, 2010). Paul additionally seems, by all accounts, to be differentiating the "restored mind" with the debased and defiled personality of Romans 1:28, and his call for followers to "present themselves as living sacrifice" echoes the language of Romans 6:13-19 (Carson & Moo, 2005: 748).

The Apostle Paul uses a special action word (παρακαλέω) to present his appeals. This action word has a wide scope of significance, yet here has a subtlety of "to ask unequivocally" (Stählin, 1968). Similarly, Paul's different admonitions "do not only contain solid counsel or his inclinations, they speak to the definitive will of God and are charged upon Churches in a simple way" (Schreiner, 1998). Paul expresses "God's benevolent actions" in Chapter one through eleven of same epistle to Romans are the explanation (διά) why followers ought to tune in to his charge (Fitzmyer, 1993).

According to Moo (1986: 130), the beneficiaries of Paul's expositions are believers in Christ, his "Brethren, i.e. Brothers and Sisters. The word ἀδελφοί shows that these guidelines are for God's family; at the end of the day. The appeal Apostle Paul made here is legitimately relevant just to the individuals who by confidence have actually experienced Jesus Christ as their Redeemer and Lord.

Atwoju (2004) says that Paul's appeal is that believers give their entire identities to God. This is portrayed in the symbolism of exhibiting penance of one's body to God. This statement intently portrays the statement of both Roman and Grecian religion. It would not be an exaggeration to state that cultic wording "overwhelms" this verse (Schreiner, 1998). To give only one model, "sacrifice" was utilized in both Roman and Grecian religion to indicate individual commitment, and it is represented as a "living" sacrifice which brings to mind "the moral analysis of strict sacrifice and the happening to a mystical and metaphorical idea of sacrifice" established in the Hebrew prophets and in Hellenistic Judaism (Wright, 2004).

Apostle Paul includes that this sort of sacrifice is portrayed by the way that it is alive, heavenly, and satisfying to God; every one of the three of these words additionally have plain cultic affiliations (Barnett, 2003). It is conceivable that Paul is here implying an Old Testament point of reference, to be specific, the Azazel-goat of Leviticus chapter sixteen, which comprehends the Old Testament traditional language. Kiuchi (2006), contends for this view, and reasons that "Paul, by suggesting the ritual of Azazel-goat, urges believers to exhibit their bodies as a sacrifice; at the end of the day, to carry on with a self-sacrificial life," with the live sacrifice of animals being paralleled by the living human sacrifice of the life of the Christian believer.

Bonner (2014), proves that Apostle Paul spoke about the reason for this change. The "restoring of the mind" is expected to enable the adherent to "approve the desire of God;" that is, to comprehend so as to comply with God's ethical bearing, which Paul depicts as "great, satisfactory, and perfect." Again, Apostle Paul purposely differentiating the mind of the regenerated being with that of the unregenerate person in Romans 1: 28. Though a debased



personality prompts activities that ought not to be done, a restored personality prompts activities that are in congruity with God's will (Romans 12: 2).

Be that as it may, this point is particularly huge for the individuals who see Christians as not under the Old Testament law: for if Christians are never again under the law, what is their guide for moral conduct? Here Paul is by all accounts contending that it is the recharging of the mind that serves this job; contrasting this very verse of the scripture and Paul's depiction of the role of the Spirit in purification, plainly Paul realises the re-establishing of the mind and the changing work of the Spirit are comparative, if not indistinguishable forms (Wayne, 2014). In this way, Paul trusts in the mind of the believer and this is the consequence of his comprehension of the work by the Holy Spirit, who is effectively attempting to impact the restoration in believing that Paul here receives.

Having thought about the places of certain researchers on Apostle Paul's protection and compositions, the researcher is of the opinion that the application for the congregation and for every one believing in Christ may be, as a matter of first importance, to live a Godly life with their entire being (Romans 12:1, 2). This implies giving God the finest of their opportunities, money and abilities, and first-fruits of their rewards for so much hard work and quality. Also, individuals ought to do this in a way that is not peculiar but anyway collective: there are no lone official Christians. Accepting that believers have a place with each other in one body and share for all intents and purpose a similar beauty of God and confidence, this will smother misrepresented thoughts regarding one's own status or service. Apart from that, Christians will use their remarkable abilities to develop each other, making the congregation an encouraging light and hope to a sad and meaningless world (Dunagan, 2014).

The Early Church

As indicated by Pillay (2002), Jesus Christ and the missionaries worked inside the general public where they were established. Consequently, the financial and political components of the day were enormously affected by the lessons of Jesus and his followers. In favouring one side with poor people, Jesus assaulted the religious leaders for their extravagance and avarice (Matthew 23:25, 33). The religious leaders were known for their abuse and misuse of the poor workers. Society was adapted by societal and gathering differentiations and it depended on a slave budget (Batey, 1972:5).

However, Christ's proclaiming about the 'Kingdom' made it inexhaustibly certain that the Almighty God paid attention to the worries of the poor: people that are poor would be honoured in understanding that the 'Kingdom of God' was theirs in the Gospel according to Luke 6:20–26; even expense authorities and whores would pick up passage before the individuals who gave off an impression of being strict and decent, and the rich and satisfied ones would get familiar with needs and human desires. The appearance of the 'Kingdom' contained the seeds of monetary insurgency and social inversion. With all these conversely, they do not discover a 'pattern' of a completely orbbed plan to change society in the life of the early church (Burgess, 2008). It is imperatively significant to know and understand the doctrines Paul has educated us on in the initial 11 chapters of his letter to Romans. In any case, believers must remember they are facts which God expects them to incorporate in life.

Christians must not record these realities in the back cabinet of their psyches; they should live them out on a daily basis in the Spirit. These two sections are a call to responsibility, a pledge to be turned out by an entirely different perspective and carrying on. Notice well these verses. All the more significantly, be loyal to them. This, in any case, drastically changed when the congregation moved out beyond the outskirts of both Roman and Grecian borderlines (Sider, 1981).



The Mediaeval Church

Hurlbut (1954), spelt out this period based on an arrangement of primitive chain of command. In this chain of importance, the master of the house who later owed loyalty to and was ensured by a higher overlord secured the serf, or labourer. Thus the framework went, finishing in the end with the ruler. This progressive and fundamental separation was commonly based on vital claim on one's place in medieval society, as was inherited provenance. The individuals who worked were typically relegated to the least classes; the individuals who got away from the weights of customary work were of higher class standing (Hunt & Sherman, 1981:4). Such an arrangement prompted the misuse and mistreatment of those lower in the chain of command.

The Catholic Church was by a wide margin the biggest proprietor of land during the medieval times. Since Christ denotes the end of the Mosaic law as the essential wellspring of direction for God's people (Romans 10:4), the Apostle Paul clarifies how Christians can work, in the light of the endowment of faith by justification, in their connections to one another and the state (Hoehner, 2006). The diocesans and abbots, in practicing an essential faithfulness to the congregation in Rome, gave a solid focal government all through this period. Thus the estate worked on both a strict and common premise. The predominant monetary organizations in the towns were the societies who were likewise engaged with social and strict inquiries.

Again, they managed their individuals' direct in the entirety of their exercises: individual, social, economic and religious. In spite of the fact that the societiescautiously controlled the creation and closeout of items, they were less worried about making benefits than with sparing their individual spirits (Perkins, 2005). Salvation requested that the individual live a structured life dependent on the teaching of the Church, customs and traditions laid down by Jesus Christ himself.

The Church Reformation Period

Elkins (2005:184), saw the reformation period as the slope of mercantilism and afterward modern private enterprise. By 1300, preceding the reconstruction, there were many flourishing urban areas and bigger towns. Furthermore, the development of these urban communities and towns, just as their expanded control by shipper industrialists, prompted significant changes in both industry and agric-business (Hunt & Sherman 1981:13). Every one of these zones of progress, especially the last mentioned, achieved a debilitating and eventually a total dissolving role of the customary ties that held together the medieval financial and social structures.

The Reformers impacted their general public, yet they were likewise affected by the belief system of their time (Stivers, 1993:33–48). Thus, without a doubt the scriptural worry for the poor as communicated by the early church was gradually decreasing, however gatherings of Christians kept on crusading for the privileges of poor people, it was little whencontrasted with the entire church (McGrath, 2012). The congregation was at last favouring one side with the rich as it gave religious support to financial and political headway and the production of a 'superior society'. It was anything but a 'superior society' for the poor are underestimated and further diminished in human value, and such a stance marked the beginning of the marginalization and oppression in the Church (Fakoya, 2008).

Oikelome and Ejikeme (2014:26-27), assert that Protestantism liberated them from strict judgment of religion as well as inevitably made temperance's of the narrow minded, self-absorbed and greedy intentions of the medieval church which were so scorned. In doing so it gave the ethical legitimization that the industrialists required for their weight on independence, ravenousness, self-avarice and benefit making (Hunt & Sherman, 1981:31–33).

Onoyima (2010) gave a clear understanding of how dress works within religious groups by calling attention to the complexity of meanings surrounding visible symbols such as dress, and sheds light on the ways that bodies can communicate social and religious values. As a marker of character, dress can be utilized to check the individual's duty to the gathering and to the



religious value system. In Roman Catholic gatherings, suppression of distinction is normal, in compliance to the guidelines of the religious association. The moderate parts of ethno-religious gatherings much of the time use attire to dictate at the same time express ethnicity, sex standards, and level of religious contribution (Bolton et al., 2018). Through conformance to a severe religious value system, the most conservatives of the religious social bodies apply authority over their individuals' physical bodies. However, the internal body is subject to control by the religious culture, especially with regard to food and sex. The external body, however, is much more visibly restrained. Strict dress codes are enforced because dress is considered symbolic of religiosity (Cullen, 2013: 32-52). Clothing becomes a symbol of social control as it controls the external body. Therefore, the researcher is of the opinion that apparel turns into an image of social control as it controls the outer body. While an individual's degree of religiosity cannot be objectively seen, for example, garments are utilized as proof that the individual from the religious gathering is on the right and genuine way.

Theoretical Framework

According to Davis (2004), the scriptural sacred writings give the premise wherein God's will is associated with people, and it assumes a noticeable job in divine command theory. Divine command theories recognize the hermeneutical which is both (the arts and study of translation) and interpretative measurements to command of the Holy Bible. All commands are protected in a grand-meta account context, whether that is the direct context of a specific text or the Holy Bible, the recognised context, or the splendid scheme of the narrative context and commitments of Scripture (McGrath, 2012).

Wierenga (1989), describes divine Command theories as a decent structure that finds directions of the Bible in a good and in the reasonable way of God. This affirms the connection between God and the Bible to empower people to freely discern, consider, reflect and make an unending investigation of what God expects of them. Acquiescence to divine commands is not a necessary chore, in any case, it is a methods through which God's goodness and plans are figured out. Since the divine commands are identified with God's features and attributes are situated in the super-account of the Bible, it fills various needs of past mediating hesitant and constrained submission (Green, 2011). However, the theory likewise states that religious activities especially Christianity, is inspired by God. Again, the theory is a necessary piece of Christian good ideas because of attestations of God's power and goodness, the central idea of Scripture as a method for God's correspondence, and the abilities that people need to comprehend the prerequisites of God are clear (Gill, 2006).

Consequently Olthuis (1986) divine Command theories should then be acknowledged based on the previously mentioned proclamations, God's directions can be found out, they should be transferred to people in manners that are reasonable, through natural law. When divine discovery about human personality or individual experience is given, they accept a respectful reaction. In the same theory, it is expected that God does not abrogate human freewill or force consent and compliance (Osborne, 2004).

As Bauder (2015) records, individuals who embrace this theory see Christian religion as motivating and imposing "when it teaches morality or ethics and salvation", but they claim that it may have errors while recording worldly subjects. In practice, the incomplete or constrained inspirational theory ends up being a method for rejecting those areas of the Christian correspondence that a group of people or recipients may find to be awkward. Commonly, the roused pieces of the correspondence are taken to be those segments or angles that concur with the particular sensibilities of the crowd. The researcher chose this theory to speak to both variables i.e. the Church and the world in particular.

According to Robert (1994), the Natural Law Theory (NLT) proposes that notions of good and evil are derived from the rational nature of human beings. It is the unwritten collection of general good rules that underlie the moral and lawful standards by which human conduct is here and there assessed. It was developed by St. Thomas Aquinas (1225-1274) in the



thirteenth century and is heavily subscribed to by the Roman Catholic Church. This theory is featured by five conventions:

- Nature embraces everything with a purpose,
- Nature is part of God's creation,
- Nature that is underdeveloped to its fullest would result in imperfection,
- Nature and moral laws are noble through reasons and
- Natural law is part of divine plan for mankind.

Philip (2004:115), states the balanced relations marked by mutual respect for the two phenomena is required, i.e. the Church and the world which fit into God's divine plan as the Father of all and fulfil the development of nature to its fullest in order to avert imperfections as is true of mutual relations presently. These two theories portray the normative influence on religion in determining human conduct and the guiding principles thereof (Pillay, 2002).

Analysis of findings and discussion

Twenty-four people were interviewed from both Orthodox and the Pentecostal Churches. All participants were aged between fifteen and sixty-five years. And to avoid being biased six (females & males) from the Orthodox and six (females & males) from the Pentecostal Churches were all interviewed and the interviews were based on eight questions to which responses are discussed below. None of the respondents was coerced or incentivised to participate in the research.

Question 1: How long have you been in this Church?

Seventeen out of the participants were very devoted members of the Pentecostal Churches while the other seven were not stable members of both Orthodox and the Pentecostal Churches and not regular church attendees.

Question 2: Does your Church allow a fixed dress code or can you just come as you are?

This question is very important to this article, hence, concerted effort was deployed to scrutinize responses received. Four (4) people were undecided, thirteen (13) disagreed and said both members and worship leaders are all equal before God, while seven (7) agreed that dress codes are only given to officiating Ministers while others are privileged to wear what they want. In the Orthodox Church, for example, when viewed from an etiquette perspective, one should be clad suitably- this does not mean wearing expensive designer clothes, but being respectfully attired in God's house and focussed on prayer and the liturgical aspects.

Subsequently, some of the participants were worried concerning what is required to be worn in churches, when they are thriving on people who are not looking 'nicely' clad to worship God in His sanctuary. "A place of worship is about the worshipping and the reverence in ones self not about what others are wearing, although it has something to do with fellow worshippers attitudes. It was also commented that until we continue advising people what to wear in churches then this ridiculous notion of indecent dressing will continue to exist. However, some common opinions reflected from four participants were that Choir robes were worn by the choristers and Priestly garments by the Priests, Ushers and the officiating Ministers dressed corporately and the modesty of the Parishioners is worthy of commendation".

Some alluded to the fact that showing their back-views, knees or shoulders has nothing to do with anyone since they are in Church to meet their Creator...". Come on people, let's advise others to wear what they want and maybe we can then put to bed these ridiculous notions of what supposedly should be worn when coming into God's presence". Thus, people face challenges when they are told that both body and spirit should be brought to God in worship and to fear God Almighty is the beginning of wisdom says the researcher. Perhaps then, people need to show respect as they enter the house of the Lord?



Question 3: Do you sing from the Hymnbook or is preference given to gospel Hip-hops, Calypso, Rap-music, Reggae, Rock music...in your Church?

Many participants especially from the Pentecostal Churches revealed their minds by saying that: "... our leaders told us to bring in worldly artistes to the Church so that the church can be relevant to the youth of today". Believe it or not, the reports rolling in from numerous nations made the houses of worship powerfully mindful of the gravity of the circumstance. It became clear that the selection of rock and roll type music separated from Hymn singing is never again a secluded issue, yet this reflects an overall pattern that is picking up energy in Pentecostal Churches, as it is continuing into the Christian world (Robin, 2015).

Some in the Orthodox Churches in America contributed their quotas by placing accentuation on the fact that parishioners are exhausted with Hymns and they want to add modalities to their ways of worship. "Though we sing Hymns, the Church permits the chorus and worship sessions which eventually this gave birth to different collections such as Afro-beats, Reggae, Gospel-juju, Rock and roll...just to mention a few".

The researcher is of the opinion that, in the event that the Church receives a common appearance to draw in a particular group of the Church i.e. the youth, how can they introduce striking changes to differentiate between the realm of this world and the Kingdom of God? The Apostle Paul said that the Gospel cannot be announced through beguiling worldly attractions. Thus, Paul gave verdict to the Church at Corinth: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5 KJV).

Therefore, there is no need for the manipulation and stimulation of any worldliness to save people. Evangelism has been and is greatly helping through Church Hymnals presented by Christ-like performers; but ultimately, it is the proclamation of the Word of God, accompanied by the convicting power of the Holy Spirit that brings people into a saving relationship with Jesus Christ (Muller, 2012).

Question 4: Does your Church rebukes sin and places discipline on whoever commits such an act?

Seventy-five percent (75%) of the participants agreed that chastising or punishing of erring members should be done in love while twenty-five percent (25%) held contrary opinions. Some of the participants said that punishing sin contradicts the nature of God. Be that as it may, the exact inverse is valid. God is love, yet God is likewise just and honest. He wants His people to be spared, yet He cannot overlook sin. His temperament expects sin to be rebuffed. Some likewise said that God might be tolerant and defer discipline, yet blundering youngsters who do not repent will later be punished.

"It's anything but a demonstration of individual discipline. It is not done to take out our dissatisfaction on the miscreant, to hurt the person in question. Much the same as control of kids in the home, it might be upsetting to do, yet appropriately done it is planned to profit everybody included". In this manner, it is a demonstration of adoration and ought to consistently be finished with a legitimate soul. "We ought to show restraint, control our frames of mind, and consistently talk and represent the benefit of other people". However, Christian morals are similarly as vital in the congregation as in the home and in the entirety of God's organizations. The individuals who disregards or lance pioneers, do such things at the danger of permitting sinners to proceed in transgression, at the danger of permitting different individuals to fall into such mistake, at the danger of permitting God and His children to come into offensiveness, and at the danger of resisting God's directions about how such issues ought to be managed (Peterson, 1993:275).

The response of every participant is quite interesting but the application of this divine teaching on discipline and Christian ethics may be somehow difficult. As a matter of fact, both leaders and the led should not be spared when it comes to this aspect of discipline. Be that as it may,



the obligation is not to maintain a strategic distance from the reprimand since it is troublesome, yet to consider the expression of God cautiously and afterward follow it fervently it with all persistence, supplication, and love for all as the ultimate objective.

Question 5: How do you see your Church with their Preachers or leadership styles?

Twenty-five percent (25%) criticised their Preachers with their leadership styles, sixty percent (60%) gave kudos to their leaders while ten percent (10%) portrayed fair responses on behalf of their leaders and the remaining five percent (5%) said that they chose to pray for their leaders rather than give comments on them.

A gospel service is about God and the individuals in the congregation; for example convention, preaching, educating, advising....identifying with the body itself. For this, scriptural application is a clear prerequisite. Pastoring a congregation with social standards, not building an association with the verses of the Bible which need to acknowledge and recognize the various sorts of individuals, abilities and positional prerequisites (Poirier, 2008:145-152). These two areas should support each other for development, improvement and vision as opposed to be the reason for wearing out, staleness or disappointment.

“In Pentecostal churches people sit silently and listen to a single man speak for at least thirty (30) minutes and up to an hour. No one ask question(s). No one can disagree. No one add or subtract from the remarks or testimonies. The congregation pay when the basket is passed. And when the worship team sings hymns people sing and shout. The brethren come in on time and do not leave early. The man with the microphone on stage, the king with his sceptre, the “shepherd” is watching the flock and will not allow misbehaviour”.

Here is the contribution of a renowned former Catholic member: “Catholics are similarly as compliant as Protestants and I'm no longer in that congregation, yet appointment worked very well under a skilled pioneer. Simple observers in the house of worship presumably made when Christianity turned into a state religion under Constantine (323 CE), and running sanctuaries turned into a calling rather than everybody expected to explore his or her gifts given by the Holy Spirit. Albeit, generally a devout crowd, it appears to me. Hence, there was no interest in me to continue with these Orthodox practices. In case I am not prepared and not effectively included, I'm most likely stable snoozing in the seat, carrying out my responsibility to stay there. I do not hope to have blessings there”.

Thus, the researcher is of the opinion that, the Church is made of one body with numerous individuals, and these individuals do not all have a similar capacity, so in Christ however many, the structure is one body, and every part has a place with all the others. People have different gifts, according to the grace given to each of them. If someone has a gift of prophesying, then prophesy in faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully. However, confusion should be avoided at all costs to achieve Christ's goal (Talbert, 2002).

Question 6: How often do you hear the message of Salvation in your Church?

Four (4) people convincingly said that their preachers laid emphasis on the message of salvation, nine (9) confesses that message of salvation is not always preached, Five (5) said they were interested only in the word of prophecies every Sunday and the remaining six (6) affirmed their interest on worship songs and dancing whenever they were in church.

In the Bible, the proclaiming of the good news is recorded as an outside work for the erred ones while the congregation gathering is as an inside work for the established believers (1 Corinthians 11:17-34). Having said that, each congregation ought to take an interest in the satisfaction of the Great Commission as recorded in Matthew 28:18-20. Consequently, avoiding the emotional presentation that has been adopted by many churches and instead of preaching the undiluted message, soul-saving good news, it is the praise of self and how



wealthy the preacher is were being displayed. However, the researcher pictures all Disciples of Christ to be full of love and take this love of Christ to others through missionary work on their own volition through speech, attitude, compassion and service to everyone met in a true Christian spirit. Until today date their works speak after them.

Question 7: What is the average population size of your congregation?

Seventy-five percent (75%) of the participants attested to the fact that people are more in the mainline (Pentecostal) Churches than that of the Orthodox Churches while the remaining twenty-five percent (25%) sounded contrariwise. However, even in the Catholic, Anglican and Orthodox churches people make similar sad mistakes and do not attend church as often as they should and need to.

Question 8: Can you compare the attendance of weekly meeting with the Sunday service?

All the participants agreed that in their Churches the weekly meetings attendance is relatively low when compare with the Sunday services.

“This inquiry concerning participation is so intriguing, yet I see it from the opposite side: Yes, holy places anticipated more from individuals in times past, however I think individuals paid attention to church more around then as well. There are issues today with work plans that simply were not an issue in those days; however I think most people simply do not come consistently on the grounds that they do not see the worth. People make time for the things they value, spiritual life are not cherished when compare with secular life commitments”. From the participant's reaction, the researcher sees the fundamental explanations an individual gave towards inconsistent gatherings of Church members during the week, and the reasons were full of worldly pursuit rather than seeing God as their helper and that is their principle throughout in everyday life! They need to utilize their opportunities to satisfy themselves. Be that as it may, when ones perspective in life is being completely yielded to God, such a person will immediately see that worshiping God whenever the church opens attracts a myriad of blessings from God, so people will not want to miss the divine presence of God, come what may the obstacles, and make sad excuses for non-attendance in churches.

Recommendations

Christians should cautiously abstain from paying attention to these worldly advantages and the unceasing spiritual matters should intentionally be emphasised in all the religious services. They are the essential advantages in the Christian faith. Believers should never make the ephemeral things the focal point of any service, as normally appears to be happening in the vast majority of the African Independent Churches or ministries.

The evangelism that exists must be exhaustive and make individuals God-satisfying instead of being simply cheerful. A shallow gospel that minimises repentance and commitment must maintain a strategic distance from obstructing one as opposed to helping the good plans of God for growth of His Churches. The point must be to make certifiable followers who are willing and ably moving towards spiritual development. The Bible must be the essential substance that we educate with. Clearly, scriptural teaching will move one's perspective from untrustworthy to the trustworthy person. The substance must be from the Bible, however simple the message is. There must be cooperation with its real words based on sound biblical teachings. Together with this, Christians should cautiously teach on the most proficient method via which to utilize and interpret the Bible, remembering the inclination to certain regular hermeneutical blunders.

However, the researcher is also of the opinion that making good use of Christian celebrations such as Christmas, Easter, weddings, baptisms, christenings, birthdays, burials and occasions that are special within some community events to strengthen Christian values and the teaching of biblical themes should be the stand of all church leaders irrespective of denominational stance.



Conclusion

In this article, the researcher has shown that believers in the church have been locked in with the difference in society, especially as it favoured one side with the creativity of the gospel and push off the demonstration of worldliness.

Materialism tells us that we are naturally created to desire but never be fulfilled. However, the Bible tells another story. God shows over and over in the Old Testament that He is relational and created us as relational beings. Thus, God desires to be in relationship with us. We can be ultimately fulfilled only by God. It is important to practice the discipline of contentment in this life or we will always want more since material items cannot fulfil us like God can. One needs to pursue God within a community of believers. The sins of this world can pull a believer down and convince them of lies like those of consumerism if that believer is not attached to a community that will support him or her. Paul writes in his letter to the Romans, "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

Now and again, this appeared to lose this focus, however all through the ages, it has made sense of how to proceed with this mission. Today, given the developing global hardships, severity and misdirection in the world, Christians are called upon to hold on, attract and continue with their unique message of salvation, which brings progress, change and transformation. The believer needs to fulfil the fundamentals of the gospel to improve the world as a home for all to inhabit in peace, value, congruity and harmony.

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