# REFORMATION AND THE REDEEMED CHRISTIAN CHURCH OF GOD: ISSUES AND IMPLICATIONS FOR GROWTH

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**ABSTRACT**
*Luther's reformation resulted in a stream of Christianity called Protestantism, which has snowballed into the establishment of many denominations independent of the Catholic church. It is noteworthy to examine reformation in indigenous Pentecostal churches like the Redeemed Christian Church of God. Adeboye at many fora had expressed resistance to his reforms from many of the elders of the church in his early days as the General Overseer. However, he asserted that he continued with the reforms based on his conviction from the scripture. Through prayer, dexterity, and conviction, he was able to effect changes that have positioned RCCG as the fastest-growing Pentecostal church in Africa, and is still doing so to date. Luther's theory of the priesthood of all believers resonates well with RCCG. Thus, under Adeboye, the ordination of women is allowed. This paper examined some reforms in RCCG and the implications of these on the growth of the church, using historical and observational methods. The paper discovered that RCCG is embracing innovations, creativity, and technology to advance the Gospel and the growth of the church in an ever-changing world. Its ability to adapt to changes and embrace them has led to massive growth, and the paper recommends that the church build a structure that is sustainable and adaptable in a changing world.*

## Introduction

A significant religious movement in the sixteenth century that produced the protestant movement is mostly called the Reformation. Martin Luther challenged the status quo in the catholic church, which led to his excommunication and the birth of a stream of Christianity regarded as protestant. However, the Reformation precipitated a chain of events that occasioned the missionary zeal of the eighteenth and nineteenth centuries. From a historical point of view, it may be adjudged that missionary endeavours might not have occurred without the definitive change orchestrated by the Reformation in the fifteenth century. The influence of the Reformation over every subsequent movement in Christendom is definitive, formative, and fundamental. As a result, scholarly volumes and research on the Reformation and its attendant implications have never been in short supply from the fifteenth century till date. In the contemporary context, studies on Luther's Reformation are burgeoning.

Moreover, despite the historical gap between the Reformation, emergence, and evolution of Protestant movements, especially Pentecostalism, the lessons and implications of the Reformation and its ideas are germane and crucial for the continual sustainability and relevance of the Pentecostal movement, especially in Nigeria. In Nigeria, the 20th and 21st centuries have witnessed a remarkable resurgence of religious movements and spirituality characterised by the globalisation of Pentecostalism.[16]

## Luther's Sixteenth Century Reformation

When the reformer took up the challenge that the church corrupt system must change, the term reformation was not immediately used, they were thinking of the term 'renewal' that was sued in the medieval period would remain to be used, to this effect, many various expressions were used for the changes that advocated. For example, Desiderius Erasmus,[17]

a catholic who also supported Luther's reformation and remained committed to Catholicism, spoke of conversion and repentance, where he stressed that the reform begins in the heart of individuals.[18] Martin Luther did not first use the term 'reformation'. At the beginning of his criticism against the Catholic Priests, 'he used the term reformation to propose changes in regulations governing universities where he lectured, so that the modern humanist methods of study might be fostered, by laws had to be amended.[19]

In his Ninety-Five Theses, Martin Luther began with a doctrinal critique of the unreasonable nature of indulgences. He pointed out that the repentance expected by Jesus Christ cannot be superficial but must transform into genuine self-restraint and discipline. According to Luther, God's punishment is always accompanied by self-examination and continues until one enters heaven. No one can foresee whether their repentance is truly sincere, much less whether their sins are forgiven. The Pope does not have the power to absolve sins; he can only proclaim or witness God's forgiveness. Additionally, the Church's statutes of atonement apply only to the living, not to the dying. A person approaching death without true integrity and love is bound to experience fear and trepidation, which Luther argues constitutes the real penalty of purgatory—something that is beyond the Pope's and the Church's authority.[20]

Luther viewed the sale of indulgences as an absurd practice. He strongly opposed the idea

[16] B.A., Adedibu, The changing faces of African Independent Churches as development actors across borders', *HTS Teologiese Studies/Theological Studies* 74(1), 2018, '4740. https://doi. org/10.4102/hts.v74i1.4740

[17] Desiderius Erasmus (1466 – 1536): was an influential Dutch Renaissance Philosopher

[18] Reformation in the Sixteenth Century: Middle Tennessee State University "Protestant Reformation" The Free Speech Center, on Biblical Reform, Online Publication, 3th July, 2023, 3.

[19] Middle Tennessee State University "Protestant Reformation" The Free Speech Center, on Biblical Reform, Online Publication, 3th July, 2023, 3.

[20] The Meaning and History of Reformation'; Reformation in the sixteenth century. Clarion 2001, 4

that a papal indulgence could absolve a person from all punishment. Those who believed they could be saved by simply purchasing indulgences were, in his view, sinful, while those who sincerely repented could receive salvation without indulgences. This, he argued, was a direct expression of God's grace to Christians. A truly devout Christian should be willing to endure punishment for their sins, rather than seek an easy escape through indulgences. Luther emphasized that indulgences encouraged a dangerous mentality—one that misled believers into thinking they could buy their way out of divine justice. Over time, indulgences eroded the true fear of God, which he identified as their greatest flaw[21]

Luther's concerns about indulgences were not merely theological; they also carried significant social and economic implications. The sale of indulgences had become a major financial tool for the Catholic Church, funding massive projects such as St. Peter's Basilica in Rome.[22] This practice disproportionately affected the poor, who were often coerced into spending what little they had under the belief that they were securing their salvation or that of their loved ones. Luther saw this as exploitative and corrupt, further reinforcing his call for reform. His opposition to indulgences quickly escalated into a broader critique of the Catholic Church's structure, leading to a profound theological shift that would eventually fuel the Protestant Reformation.

On the Freedom of a Christian, Luther developed his central doctrine of justification by faith, which became the core of his Reformation movement. He argued that a truly righteous and free Christian does not rely on external rituals or ministries but on internal faith. Luther drew upon the Bible to support his claims, citing passages such as John 11:25-26: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Similarly, he referenced Romans 1:17: "The just shall live by faith," and Romans 10:10: "For with the heart man believeth unto righteousness."

This theological shift had profound consequences. By emphasizing the individual's direct relationship with God, Luther set the stage for the rise of Protestantism, which championed personal faith and the authority of Scripture over Church traditions. His insistence on translating the Bible into vernacular languages further democratized religious knowledge, allowing common people to engage with the Word of God without reliance on clergy.

Luther's teachings extended beyond theology and had significant social and political ramifications. His call for reform resonated with various groups dissatisfied with the Catholic Church's power and corruption.[23] Many German princes saw his movement as an opportunity to assert independence from Rome, leading to the establishment of state-sponsored Protestant churches. This alignment between religious and political interests played a crucial role in the fragmentation of Christendom and the eventual rise of nation-states.

Furthermore, Luther's emphasis on personal faith and scripture laid the groundwork for broader cultural shifts, including increased literacy and education. The Protestant Reformation encouraged the spread of printed materials, fostering an environment in which knowledge was more widely disseminated. The printing press played a crucial role in amplifying Luther's message, allowing his writings to reach a vast audience across Europe.

At the same time, Luther's teachings sparked controversy and conflict. His challenge to Church authority led to his excommunication in 1521, and his refusal to recant at the Diet of Worms marked a decisive break from the Catholic Church.[24] His ideas also contributed to social

[21] The Meaning and History of Reformation; Reformation in the sixteenth century. Clarion 2001, 4

[22] Joshua J. Mark, Medieval Indulgence & Martin Luther, 13 December 2021

[23] Martin Luther: Life, Philosophy, & Major Accomplishments, World History Edu · October 9, 2023

[24] How Martin Luther challenged the might of the Catholic Church, historyskill.com retrieved 27th May, 2025

unrest, such as the Peasants' War of 1524–1525, in which disenfranchised peasants invoked his call for Christian freedom to justify their demands for economic and social justice. Although Luther ultimately distanced himself from the rebellion, his influence on broader societal upheavals remained undeniable.

When he published his 95 theses in 1517, little did he know that the 95 theses would be considered the beginning of the reformation, this is for the fact that the 95 theses were based on the logical convictions, and these convictions because the basis for the reformed churches. But during this period the term reformed churches was not immediately used by the congregation implanting the change, instead, the term "protestant" was applied to them.[25] In the sixteenth century, the Latin words was 'prostetari' the congregation accepted the term because it had a positive meaning to them, that is – 'to profess, to witness". This gave the people the interpretation that the reforms which has been implemented were based on the will of God. This term consequently fell out of use during the later part of the sixteenth century. When different entities emerged, as a result of opposing views to the reforms and it was not until the nineteenth century that Protestantism because popular as an umbrella name for the various churches that has separated from the Roman one. In essence, the reformed church is a main branch of Protestantism, and it was the major work of John Calvin (1509 – 1564). Calvin joined Martin Luther in the struggle to end the Catholic Church false doctrine s and practices.[26]

## Redeemed Christian Church of God

The RCCG was founded in 1952 by Rev. Josiah Olufemi Akindayomi (1909–1980).[27]

Adeboye was a mathematics lecturer at the University of Lagos and had joined the church in 1973. Adeboye was initially a Yoruba-to-English interpreter for Akindayomi's sermons. He was ordained a pastor of the church in 1975. His appointment as the leader (styled 'General Overseer') of the church in 1981, was formalized by the posthumous reading of Akindayomi's sealed pronouncement.

Andrew Rice, writing in *The New York Times*, calls the RCCG "one of [Africa's] most vigorously expansionary religious movements, a homegrown Pentecostal denomination that is crusading to become a global faith"[28] The church's mission statement states that "In every family, there will be at least one member of the Redeemed Christian Church of God in the whole world."[29] In 2008, the RCCG had more than 14,000 churches and five million members in Nigeria, and as at 2024, it is present in more than 190 countries.[30]

The international church is structured in different areas throughout the world.[31] The local churches are grouped into regions, with 59 regions currently in Nigeria after the 2024 Annual Convention of the church, held in August. It is also organised throughout most of the world. Notable special spiritual programs are the "Holy Ghost Service", which holds on the first Friday of every month in Nigeria. Others include the annual "Holy Ghost Convention" that holds in August and the "Holy Ghost Congress" which holds in December. The church recently has grown from regional structure to continental structure which is taxonomy unique to RCCG and different from the geographical continent.

One of the Pentecostal movements that has transcended national boundaries and cultural

[25] The Meaning and History of Reformation'; Reformation in the sixteenth century. Clarion 2001, 4

[26] What is a reformed church, retrieved from internet; church.org , 24th May, 2025

[27] Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria*, University of Chicago Press, USA, 2009, page 74

[28] Rice, Andrew (12 April 2009). "Mission from Africa". *New York Times*. Retrieved 19 November 2011

[29] Rice, Andrew (12 April 2009). "Mission from Africa". *New York Times*. Retrieved 19 November 2011

[30] Stephen M. Cherry, Helen Rose Ebaugh, *Global Religious Movements Across Borders: Sacred Service*, Routledge, Abingdon-on-Thames, 2016, p. 35

[31] Donald E. Miller, Kimon H. Sargeant, Richard Flory, *Spirit and Power: The Growth and Global Impact of Pentecostalism*, OUP USA, USA, 2013, page 190

barriers is The Redeemed Christian Church of God (RCCG).

According to Akhazeme & Adedibu, "the Redeemed Christian Church of God (RCCG), a wholly indigenous Nigerian Pentecostal Church started in 1952. Though the founder was unlearned and unable to read or write in English, through the energetic, charismatic and visionary efforts of the Successor, Pastor E.A. Adeboye the church is now a global missionary player, having a strong presence in over 140 countries of the world."[32] The growth and expansion of the Redeemed Christian Church of God has been attributed to the innovations of the incumbent leaders, Pastor E.A. Adeboye who placed emphasis on the use of the laity coupled with a broad spectrum evangelistic drive of the organisation. For once, the changes occasioned in the administration, theology, and ecclesiology of the organisation under the leadership of Pastor E.A. Adeboye heralded a new epoch in the annals of the Redeemed Christian Church of God. On the whole, the RCCG presents an interesting ambivalence. On one hand, it tries to distil a distinctive religious ethos, while on the other hand, it epitomizes the different nuances in Nigerian Pentecostalism. [33]

Despite the seismic changes and rapid expansion and evolvement of the Redeemed Christian Church of God, critics have highlighted the ruinous danger of the Prosperity gospel, over-centralisation of Power, worldliness, and portending secession tendencies in the Church. Whilst it is in the vision of the Church to accrue over 40 million members globally in the next decades, the danger of lukewarmness and loss of Pentecostal values is seemingly evident. In lieu of this, the need for rejuvenation or Reformation is valid. The historical antecedent of how to arrest such a situation is the Reformation.

## RCCG and Doctrinal Reforms

The RCCG outlines its beliefs in the Bible and the Holy Trinity, that the devil exists, that God formed man in his image, in repentance, in cleansing from sins by God's grace, in sanctification, water baptism, Holy Spirit baptism, restitution and that God can heal without medicine (by His divine intervention e.g. through prayer).

> *''Christians, however, do not develop doctrine simply as individual students of Scripture. Those who believe in Christ live as members of his body, the church. As part of that church we have the benefit of doctrine handed down through generations of faithful believers, in clear statements like the Apostles' Creed and the Nicene Creed, and in faithful bodies of teaching such as the Westminster Confession of Faith, the Heidelberg Catechism, the London Baptist Confession, or the Church of England's Thirty-nine Articles. Such doctrine has been passed on for centuries within the church and within local church congregations, from one generation to the next. New applications of doctrine occur, in various contexts and different cultures and even in each new sermon preached, but God's people always create and receive these new applications in submission to God's word first, and also in light of trustworthy teachings hammered out and handed down by those of God's people who have gone before''.*[34]

The doctrine of the church is still being upheld to a great extent. Doctrine means a belief or sets of beliefs guiding a Church. This teaching explain the doctrines of the Missions (RCCG) as a guideline to the various principles of Christian

[32] Daniel Akhazemea, and Babatunde Adedibu, The Redeemed Christian Church Of God, A Missionary Global Player: What Is Her Message Regarding Human Development? Cultural roots, cultural transition, understanding of faith and cooperation in development International Consultation, Academy of Mission, Hamburg, 17th-23rd January 2011, 53-64.

[33] Olufunke Adeboye 'Arrowhead' of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005

[34] *Kathleen Nielson Why Is Doctrine So Important?, September 03, 2020, retrieved from Internet Crossway.org, 24th May, 2025*

Faith and life in general. According to Jide Aiyegbusi RCCG has 45 Doctrines and had maintained doctrinal purity since inception.[35]

According to Hunt, " the distinctly African doctrinal component is discernible in the RCCG"[36] (Hunt 2002: 192). Like many other Pentecostal churches in Nigeria, under pastor Adeboye, RCCG is characterised by its African elements such as loud prayers and singing, drumming and clapping, all of which are absent in orthodox Christianity. However, the leadership and congregation preferred Western styles of dressing and listen to Western styles of gospel music. The new system also emphasises giving leadership positions to educated elites, most RCCG pastors today are university graduates, and someone is rarely ordained as a pastor without having a bachelor's degree or its equivalent.[37]

## RCCG and Ordination

Theological Foundations of Ordination The perspective of the theological foundation of ordination is drawn from diverse theological understanding, incorporating scriptural references, historical traditions, and ecclesiological principles. Scriptural passages such as Acts 13:2-3 and 1 Timothy 4:14 highlight the laying on of hands as a means of conveying spiritual authority and responsibility. Historical precedents within various religious traditions further contribute to shaping the understanding of ordination as a dynamic and purposeful undertaking. [38]

At the inception, RCCG does not ordain women as it is the practice among many churches who find excuses in Jesus not appointing a woman among the twelve disciples.

However, the administration of Pst Adeboye broke the jinx by allowing women's ordination as opposed to the time of the founder. Adeboye's knowledge of the scripture inform his decisions as he found women who were used by God to Recently, the church has also permitted the ordination of teenagers who have given their lives to Christ and are active as workers in the church. This policy ultimately will allow more young adult to exercise their spiritual gifts and be retained in the church.

> *''The historical background of women's ordination is a complex narrative shaped by cultural, religious, and societal dynamics spanning centuries. The exclusion of women from religious leadership roles has roots in various traditions, with arguments often rooted in interpretations of sacred texts and entrenched patriarchal structures. Throughout history, many religious institutions have limited women's involvement in leadership positions, asserting theological justifications for their exclusion from ordination and clerical duties. However, the latter half of the 20th century witnessed significant shifts in attitudes towards women's roles in religious leadership.''*[39]

## RCCG and Health Care Services

Like most African Pentecostal churches, one of the doctrines and practices of RCCG is divine healing. They believe God can heal all sicknesses. The church was not favourably disposed to orthodox medicine in the early days. Prayers for divine healing were made for the sick. The situation has changed today.

A good example of the hospital built by RCCG for the purpose of health care service is the Healing Stripes Hospital through His Love

[35] Jide Aiyegbusi, RCCG, Dominion Sanctuary, ACME, Lagos, April 18th, 2021

[36] Hunt, S. A Church for All Nations: The Redeemed Christian Church of God, Pneuma, 2002, 24 (2): 185-204.

[37] Olowu, D. Faith-Based Organisations and Development: The Case of an African In digenous Church's Global Reach-Redeemed Christian Church of God in Contribution to the Religion and Development Volume, edited by G. Ter Haar. Institute of Social Studies, The Hague, Netherlands: 2009, 3-29.

[38] Olaoba Olaitan & UDI, Kingsley Chukwuemeka, functional theology of ordination and church growth in anglican church, Journal of Art & Humanities, 2024

[39] Oluwadare, Ibitola Elizabeth, background of women's ordination in ministry and its implications , Journal of Arts & Humanities, Vol 17, 2024

Foundation, the Corporate Social Responsibility arm of the church to offer primary care and community health care services had over hundred thousands discharges, while 20,000 free dialysis has been recorded, Still Water Hospital was built by the RCCG at Arepo, Ogun State with subsidized services to the populace among many other.[40]

Almost all the provinces of the church have a maternity centre for antenatal care and delivery for pregnant women in various localities.

Besides, at the international headquarters of the church in Redemption City, Mowe, Ogun state, the church has a health centre that renders health services to the neighbourhood, irrespective of religion, tribe, or gender. The church had just built an ultra-modern health village: a hospital that can compete with the best in the world. This hospital handles the most delicate of surgeries and boasts some of the best surgeons, paediatricians, and obstetricians on the continent.

## RCCG, Media, and Technological Reforms

The church is taking great advantage of the digital world to reach millions of people around the world. The church has its presence on virtually every social media platform, live streaming most of its religious programme.

The church also boasts of its own television outfit. Redemption television ministry operates a free-to-air station where most Christian ministry also takes advantage to broadcast their programmes. The visionary leadership of Pastor Adeboye also established the Dove television and many other television networks for the purpose of promoting RCCG, soul-winning winning and preaching of the Gospel.

In June 2024, RCCG trained a thousand youth in digital technology. Funsho Odesola, RCCG Continental Overseer for South-West Nigeria and the Middle East, said in Lagos that the training aimed to empower youths with technology and make them relevant in the future.

He said, “The present education we have doesn’t connect with the reality of the digital future. Every six months, new things are coming up; what you learnt about six months ago becomes irrelevant. And when you check all our curriculum, they never connect with the reality in progress.

“This disconnection makes it impossible to address today’s problems and challenges. So, we’ve taken it upon ourselves to see that the young ones are equipped for the future, not just people in the church, but people in Nigeria and in Africa.

“Over 5,000 youths applied for this programme, but the number was screened down to 1,000,” he said. Mr Odesola noted that the training was open to all Nigerians, irrespective of their religion or where they resided, adding that youths from the Middle East, Cyprus, Turkey, and other parts of the world also took part in the cybersecurity boot camp[41]

## RCCG and worship Patterns

The Redeemed Christian church of God in the days of the founder is known for holiness, prayers characterized with crying and are called ‘ Ijo Elekun ‘. Musical instruments: Trumpet, Guitar, Keyboard, Drums (including local drums: Gangan, Omele ), and saxophone were not allowed during worship. Dancing was not condoned, the church was passionate about becoming like Christ, living holy, preparing for Christ's return, and soul-winning.

Akindayomi assumed a new Bible-based focus for his church, like prayers, divine heal ing, speaking in tongues, bible studies, holiness, obedience, sacrifice, humility and faithfulness to God, again making the congregation follow suit.[42] All these formed the basis of the doctrine

[40] S.K Fabunmi, Ministering beyond the Pulpit: An Examination of the Redeemed Christian Church of God Health Care Delivery in Nigeria, 2020

[41] J.F Odesola, RCCG trained youths in digital technology, June 4, 2024, Peoples Gazette

[42] Olaleru, O. The Seed in the Ground: The story of the founding of Redeemed Christian Church of God. Lagos: 2007, pg10, Father of Lights Publishers.

of the new church, which demanded restitution from the congregation.

Under Reverend Akindayomi, RCCG remained a conservative church largely populated by poor, lower-middle class and uneducated Nigerians from the Yoruba ethnic group. He frowned upon the unnecessary acquisition and display of wealth by his congregation. He did not allow regular offerings to be taken and rather preferred that members donate money based on their free will, as guided by the Holy Spirit. Services were conducted in Yoruba until English interpretations were introduced. At the time of his death on November 2, 1980, Akindayomi had succeeded in turning a small prayer group into a full-fledged church with forty branches mostly in southwestern Nigeria.[43]

Adeboye, as one of his foremost reforms, allowed all kinds of musical instruments to be played during worship, and he emphasized praises, worship, and celebrations. In the RCCG order of service, all services ( naming, wedding, Sunday worship, communion, etc) begin with Praises and a worship session rather than the opening prayers in most denominations. The boasts of one of the best mass choirs in the world that has displayed mastery of various music genres in Hip-hop, reggae, high life, and many more.

## Recent Development on Baptism and Communion in RCCG

Baptism (from the Greek baptizo: to immerse, to submerge) is a ritual that is practised in practically all Christian churches and communities. It involves a person being immersed in water, or having water poured over them, along with the spoken trinitarian formula.[44]

> *"For as many of you as were baptized into Christ have put on Christ." (Galatians 3:27)*

Baptism is rich in meaning, purpose, and symbolism, reflecting the profound spiritual truths of the gospel. When we enter the waters of baptism, we are publicly declaring the message of salvation: that Jesus died for our sins, was buried, and rose again to bring us new life. This act is a powerful symbol of our identification with Him.[45]

Recent development shows that RCCG has changed its view on who can be baptised and take the Holy communion. Unlike the mainline churches, which practice infant Baptism, RCCG does not baptize children nor allow them to take communion. To be eligible for the above, you must have gone through certain teachings and rituals. However, in a recent development in 2024 the church through the office of special assistant to the General Overseer on administration released a memo that as a matter of policy, the Mission Authority has directed that all children aged eight years and above should be baptised by immersion and permitted to partake in Holy communion in alignment with the word of God in Acts 10: 47-48 and Acts 16;30-34. This directive is to be carried out upon confirmation by both the child's parent and teacher that the child is save. Once confirmed, the child should be allowed to proceed with baptism after completing the Believer's and Baptismal class.

The condition is not the same in mainline churches and may not be regarded as infant baptism. However, the recent changes seem to justify the practice of the mainline churches on infant baptism based on the eight years of age set by RCCG.

## RCCG and Architectural Evangelism

The Redeemed Christian Church of God is becoming a choice of worship place for many Christians due to its recent interest in architectural design to make the worship place attractive to all. There are conditions set for any parishes to become a province, ranging from a spacious tabernacle, a car park, a maternity ward, restaurants, etc. The Redeemed Christian

[43] Adeboye, Olufunke .A. Arrowhead of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005. Pneuma,2007, 29 (1): 24-58.

[44] *Dagmar Heller, St Andrews Encyclopaedia of Theology, retrieved from the internet 24th May, 2025*

[45] Ray Pritchard, What Is Baptism? It's Meaning and Importance in Christianity, Dec, 2024

church of God, Olive Tree, The Kings Courts in Lekki, Dominion Sanctuary, Region 19 in Lagos, Master Place, Abuja, are all beautifully designed for the comfort of the congregants.

Architectural evangelism presupposes that churched and unchurched individuals hold differing place constructs; thus, Architectural evangelism seeks to attract unchurched individuals to the church by changing the exterior design from conservative typologies to modern typologies[46]

From the modern to the postmodern world, changes in every facet of life are becoming more visible. Today's historical perspectives on the developments of postmodern art (postmodernism) and postmodern society (postmodernity) can be best described as two umbrella terms for processes engaged in an ongoing dialectical relationship, like post-postmodernism, the result of which is the evolving culture of the contemporary world.[47]

Adeboye's administration has greatly changed the presentation of RCCG and made it a home for the elite as well as the poor. In his wisdom, he allowed the classical settings of the church to remain conservative: this stream of the RCCG sings more hymns than contemporary songs, they religiously uphold a holiness lifestyle in their dressing, worship, and service. They played down material things, especially the use of jewellery, and retained the traditional style of worship.

The model, on the other hand, started with the 'Apapa' family, which Adeboye recently changed their taxonomy to the 'favoured family'; they are a force to reckon with because of their classes. Many of them are wealthy, scholars, professionals the various fields of life, and are major sponsors of the special programmes and Corporate Social Responsibility of the church.

Their modern in dressing, worship, and service rendition, the church seems to be more flexible in enforcing certain practices of them, though the church in the long run maintained its doctrinal purity and integrity. The model church is to attract the elite with the sole aim of winning them to Christ and make them disciples. The model church has no doubt contributed immensely to the growth and expansion of the Redeemed Christian Church of God. The new completed Trinity Tower of RCCG City of David, Victoria Island, Ikoyi, Lagos is a master piece. As the name suggests, The Trinity Towers is a unity of three towers combined into structural beauty and functionality which offers the best of environments for business and leisure. Rising from the elegant lobby, through to the concert halls, and rooftop terraces with a tennis court, thought has been put into every detail to ensure the highest quality as standard, to the praise of the most glorious Name of our Lord Jesus Christ.

> *'The Trinity Towers boasts of indoor amusements for children, retail therapy for the shopaholic and cinema experience for all the family from the two cinema halls, recreational theme park and shopping centre. Over 13,000 sq. meters of contemporary real estate spanning 12 floors , Multi-story car park for 670 cars, 5000 seater concert hall, Other multi purpose halls sitting over 2000, Indoor amusement for children, Shopping strip, 2 cinema halls, Gymnasium, Rooftop swimming pool, Helipad, Rooftop tennis court, Food court, Games arcade, Medical Centre, Café & restaurant, Banking halls, ATM Gallery, and lots more...'*[48]

The Trinity Towers is a prime location within easy reach of Lagos finest commercial and residential environments. It is situated along COD Church Road, Oniru Estate Victoria Island and boasts a number of neighbours. It was built during the

[46] Niermann, M. Architectural Evangelism: Examination of Place Constructs Held by Churched and Unchurched Individuals. *Great Commission Research Journal, 2018, 10*(1), 114-138. Retrieved from https://place.asburyseminary.edu/gcrj/vol10/iss1/7

[47] Nilges, Mathias. "The Presence of Postmodernism in Contemporary American Literature". *American Literary History*. 2015 **27** (1): 186–197. doi:10.1093/alh/aju065

[48] RCCG City of David Trinity Towers, RCCG CITY OF DAVID - About Trinity Towers, rccgcityofdavid.org

tenure of Pastor Idowu Iluyomade as special Assistant to the General Overseer on CSR, was open and dedicated by the General Overseer; E.A Adeboye who landed his helicopter using the church Helipad. All loan obtained for the project had been fully paid according to Adeboye during a special programme at the Church in March 2025. He used the occasion to explore the vital role the Favoured Family has played in the growth of RCCG and prayed for Pastor Kayode Pitan, the new presiding Pastor. Adeboye dexterity to embrace modernism while preserving the basic practices of the church is one of the magic of growth and expansion.

## Conclusion

The Redeemed Christian Church of God has greatly witnessed massive transformation under the leadership of Pastor Adeboye. It has expanded its frontier as the foremost indigenous Pentecostal church in Africa and the world, its openness to reformation and innovation has place helped her to adapt to the changing phases of the contemporary world and place her for sustained growth and development.

However, it's important for the RCCG to extend its reform at some of his policy on employment and retirement, as there are growing concern among the youth workforce that older ones are not retiring as at when due against the policy of the church. The church needs to take advantage of the available to technology to extend its reach and train her youthful congregants digital technology while ensuring that its training arm are up to date in teaching and modelling.

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