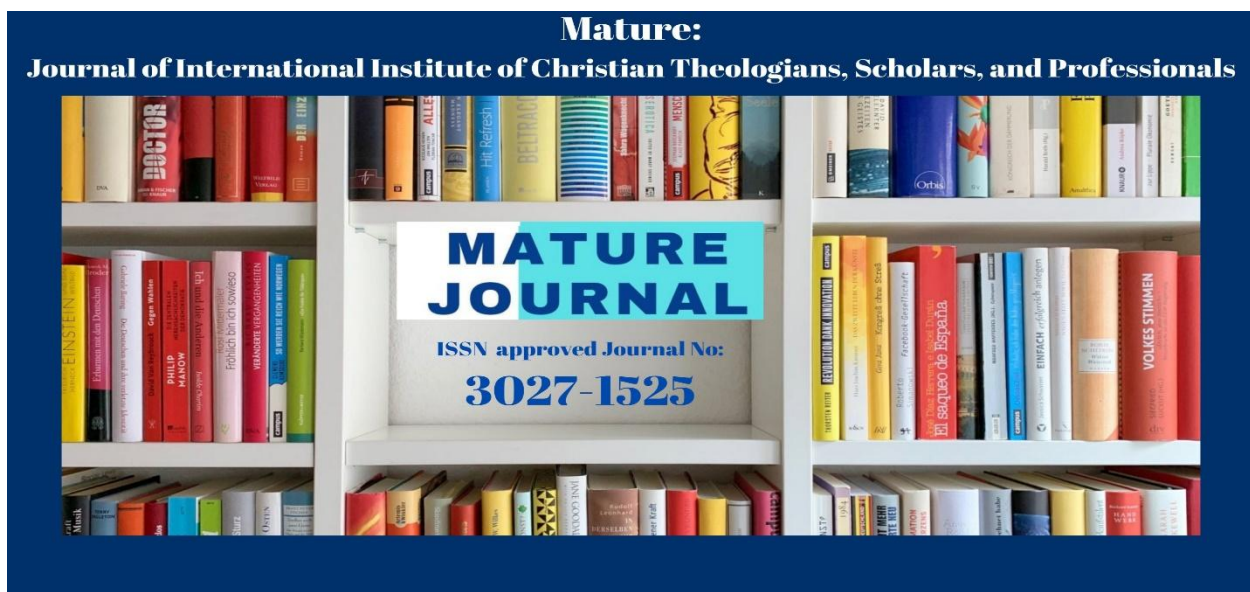


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CHRISTIANITY AND GLOBALISATION: AN IMPACT REVIEW

Dele Alaba ILEASANMI, Ph.D

The Redeemed Christian Bible College, Nigeria

pstdeleilesanmi3@gmail.com +234-08062197040

Abstract

The purpose of this study is to educate fellow Christians all over the world about the positive and negative impacts globalisation has on Christianity and our Christian lives. It is also to enlighten us that globalisation is not evil, and it is not a human idea but God's idea to fulfil His purpose of saving the estranged world—the lost souls. This is principally so when He said at the beginning of creation that man should be fruitful, multiplied, and replenished the earth. This was validated by our Lord Jesus Christ when He commanded His disciples to globalise the good news for the entire world. The cerebral missionary giant, Paul, the Apostle, cashed in on Jesus' command by globalising Christianity through his missionary journeys in major cities of the ancient world before the invention of technology. This is globalisation in its embryonic stage. This paper employed secondary sources of data collection. It used a comparative method but was descriptive and analytical in nature. It also adopted the cause-effects theory, which discusses the impact of social systems as a result of their causes, and the selective acceptance theory to cushion the negative effects of globalisation on Christianity or completely eradicate them. The study redefines globalisation and traces its etymology to God to set the record straight. It also attempts an analysis of the interplay between Christianity and globalisation. The paper makes some recommendations and concludes that globalisation is God's fulfilment of the great promise to save the entire human race.

Keywords: Christianity, globalisation, concept, selective acceptance theory.

Word count: 249

Introduction

Globalisation is the most current ideology and enigma in the contemporary world which is now becoming a household name. Different definitions have been given to explain the concept. Studies have shown that most of these definitions are given in socio-economic, political, and cultural terms. For example, Reginald Amaechi (2020) came up with the view that globalisation is a movement towards a global economy in which national boundaries cease to matter, while others see it as nations' and peoples' contribution to increasing economic, political, social, and cultural interconnectedness between the populations of the world. The standpoint of this paper is that globalisation does not only cover the economics, political, social, and cultural realms but also the religious spheres of life with their attendant benefits, challenges, and prospects. Indeed, considering the varied usage of the term, it is difficult to pin it down to a single definition. However, this paper has been able to redefine the term and trace its etymology to the God of the Bible.

Indeed, the speed of globalization and societal change in our time is telling and has left everyone confused and in doubt. A confluence of scientific development and logical philosophies has brought into question the certainties, beliefs, and practices of earlier eras. The globalisation of the world economy, as well as the advancement in mass communication and transportation, has overturned the established moral order. Secularism, which has evolved into a form of preferred religion in the current global society, has replaced religion as the dominant ideology everywhere in the world. The secular Western values and outlook on life have become despised throughout the entire planet. The nonreligious perspectives of modern life have allowed consumerism and pleasure to rush in, thereby causing serious damage on our spiritual lives. To ameliorate the untoward impacts of this inseparable companion of Christianity—globalisation, this study resorts to adopting a theory called *selective acceptance theory*.

There are three greatest forces of globalisation: Christianity, the economy, and technology. Globalisation is a biblical concept, a theological phenomenon, and a divine idea from the beginning of the world. Christianity is a global faith, and our world is increasingly a global community. Historically, humanity primarily lived in cultural and social isolation. “Even within the “melting pot” of America, ethnic and language groups tended to inhabit their own unique neighborhoods and spheres” (Albert Mohler, 2017). The world and the church have different perspectives about the concept of “globalisation”. Mohler explains that the church always thinks in global terms, while the world now thinks of globalization as a great economic, technological, and political fact. The church of God understands global mission as a command and as a mandate from the Lord (Matt 28:19–20; Mark 16:15)¹. While the world may debate globalisation in terms of its economic and sociological effects, the church sees globalisation as an unprecedented opportunity to spread the gospel. Globalisation may be a surprise to sociologists, psychologists, philosophers, politicians, and businessmen, but it comes as a fulfilment of a great promise to the followers of Christ. The current generation of Christians has unprecedented opportunities to cash in on modern globalisation to proclaim the name of Jesus in the entire

¹ All Bible quotations, except where otherwise stated, are from the King James Version.

world and to see people of all tribes, tongues, and nations bow their knees to the King of Kings. Aside from the selective acceptance theory, the paper also adopts the cause-effect theory to discuss the impact of social systems as a result of the forces of globalisation. In addition, the study attempts an analysis of the interplay between Christianity and globalisation. Finally, the paper makes some recommendations and concludes that globalisation is God's fulfilment of the great promise to save the entire human race.

Definitions and Conceptions of Globalisation

Many people ask the question: What is Globalisation? As simple as this question may look, the word "globalisation" is polymorphous and nebulous. It is polymorphous because of its diverse usage and non-universal definition, and it is nebulous because of its opaque etymology. Hence, the purpose of this paper is to unravel this mystery. As we have different authors, we have different definitions of globalisation. Thus, the concept cannot be pinned down to a single definition. Amaechi conceived globalisation as a process or a set of processes that embodies a transformation in the spatial organization of social relations and transactions, generating transactional or interrogational flows and networks of activities, interaction, and power. Ezeanyika S.E. (2004:127) defined globalisation as the widening, intensifying, spreading up, and growing impact of international interconnectedness and interrelationships. Kiely (1995:207, cited in Reginald Amaechi, 2020) defines globalisation as "a world in which societies, cultures, politics, and economics have, in some sense, come closer together". He further states that the concept can be seen as an "intensification of worldwide social relations that link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa. In their view, Geoffrey Peterson and Peter Gill (1993:91) say globalisation deals with a wide range of issues affecting the welfare of citizens of nation states and the consequent reduction in the autonomy of individual nation states. According to Amaechi (2020):

Globalization constitutes a great hope for some people and nations, and a great threat for others. This is so because, for the defenders of free-market economies and non-Christian extremists, it is sort of panacea for expanding the opportunities for increased wealth, employment, and liberty worldwide. Others including the Christian extremists however, see it as an expression of an unjust system that favours the rich and marginalizes the poor, distorts the politics of social aid, and destroys local cultures

According to Peterson and Gill (1993:91, cited in Anthony Giddines G), Globalisation is seen as the increasing integration of world economic activities made possible by improvements in technology and improved means of communication, resulting in a situation in which the national state becomes increasingly debilitated and subsumed under market forces (see Amaechi, 2020). Amaechi came up with the view that globalisation is a movement towards a global economy in which national boundaries cease to matter. He explains further that this corresponds to an unprecedented concentration of space and time through the development of new means of communication and information technologies across the world. He stresses that it aims at

creating new avenues for the regulation and functioning of a social order that goes beyond that of the nation-state. Ajaiyi (2004) defines globalisation as the increasing interaction among and integration of the activities, especially economic activities, of human societies around the world. In his view, Ugabi (2010) opined that the concept of globalization has continued to arouse heated debate among socio-cultural exchanges between individuals' groups and nations around the world.

Friday Ifeanyi Ogbuehi (2021) cited the views of Ozumba (2018), Uzukwu (1996), Gwamna (2010), Diara (2010), and Dike (2015) to explain the concept of globalization. Ozumba states that globalisation was derived from the adjective global, which means worldwide coverage. It means the interconnectivity and networking of all nations that embrace their economies, politics, and socio-religious, scientific, and technological developments. According to Uzukwu, globalisation is a connection between nations in which the link enhances the relationships and obligations of nations to one another. Diara says that globalization is a product of capitalism, which was brought about by Christianity in Britain in the 17th century. It is the architect of cultural and social change. Gwamna says that globalization is the network of world-wide communication systems known as cybernetic devices that are used to reduce the world into a global village. It is facilitated by electronic mail (e-mail), faxes, the internet, cellular mobile phones, and the World Wide Web (www). Dike sees globalization from a capitalist perspective when he asserts that globalization is "the trans-nationalization of capital and the standardization and homogenization of consumer tastes". Globalization is not limited to capitalism; it covers every aspect of life. Peter Beyer's (1999, P. 10) describes globalisation as "peoples, cultures, societies and civilizations previously more or less isolated from one another are now in regular and unavoidable contact" (Ambrose Ogueche O, Williams Peter Awoshiri, Joseph Umar Bibinu, & Habila Katuka, 2021).

Mohler tries to explain that the image of two people communicating in real time on opposite parts of the globe is nothing less than a symbol of the phenomenon of globalization. He further explains that Globalisation means that when we understand ourselves as living in an economy and in a community that is irreversibly connected globally. He writes:

We are able to get on an airplane in virtually any American city and be at any spot on the globe within twenty-four hours. Globalization means that headlines from around the world can arrive as quickly as headlines from across the street. There is a growing awareness of the fact that we are now part of a global civilization that includes, and seems to reach, virtually every inhabitant of the planet.

Redefining Globalisation

"Globalisation" is not a new concept in Christianity. It is a theological phenomenon and biblical idea of God's way of reaching out to the lost souls for the purpose of bringing them into a right relationship with Himself through our Lord Jesus Christ. It is not a product of human desire for betterment but a tool orchestrated by God Himself to effect His redemptive purpose for the entire world (Yetunde Ruth Balogun, 2018 cited Pocock, Rheenen and McConnell 2003:30). Globalisation is a central theme in the Bible and can be referred to as *Globalisalvation*.

Globalisation or *globalisalvation* is God's idea from the very beginning. The mandate given to human beings by our Creator in the Bible is a mandate to multiply and fill the earth and subdue it (Genesis 1:28). To corroborate God's idea of globalisation, for the first time in human history, Jesus used the word "globalisation" or "globalisalvation" when He commissioned His disciples—the Great Commission—to go into all the nations of the world and make disciples (Matt 28:19–20). In other words, to globalize or to interconnect is to bring the entire human race together in a good relationship with the cosmic Creator, God, through the gospel message of Christ. "Go and teach all nations" is global salvation, globalisalvation, or globalisation. Jesus mentioned the word "globalisation" for the second time in the book of Mark when He said, "Go ye into all the world, and preach the gospel to every creature" (16:15). "Go to all the world" is globalisation. The gospel message is a connector that weds the entire world spiritually and makes it a spiritual global village. "Preach the gospel" not the economic system, not any ideology, but the message of Christ Jesus. All that man needs for his survival is in the gospel of Christ, such as salvation, good health, wealth, power, wisdom, knowledge, understanding, protection, and so on. Thus, in both the Old and New Testaments, God commissioned His people to have a global perspective long before the invention of technology, which is now a means of globalising or connecting the world.

First and foremost, "globalisation" must be considered a theological phenomenon and a biblical concept that should be embraced by the church and the entire world. Jesus crossed national, racial, and economic barriers to spread His Good News and committed the same to His disciples. Paul, as a missionary, globalised his ministry like Jesus. Paul's missionary journeys helped spread the gospel throughout much of the ancient world. It is recorded that in the course of his ministry, Paul, the Apostle, travelled more than 10,000 miles and established at least 14 churches. For example, the Book of Acts records three separate missionary journeys that took Paul through Greece, Turkey, Syria, and numerous regions that we won't find on a modern-day map. Paul globalised Christianity through his missionary journeys before the invention of technology. He travelled by road on foot and by sea on boat to spread the Christian message to non-Jewish communities. Paul started his global mission in Antioch (in Pisidia) with Barnabas (Acts 13). From his first to fourth missionary journey, Paul travelled across the major cities of the ancient world, such as Rome, Athens, and Philippi, inside the Macedonian border (Acts 16:2). He also travelled to Paphos, Derbe, Lystra, Iconium, Laodicea, Colosse, Corinth in Achaia and Ephesus in Asia Minor, including Troas, Thessalonica, and many other seaport cities. His first journey went through Cyprus, Pamphylia, and Galatia (Acts 13:4–15:35); his second journey went through Galatia, Macedonia, and Achaia (Acts 15:36–18:22); his third journey went through Asia Minor, Greece, Macedonia, Cyprus, Judea, and Syria (Acts 18:23–21:17); and his fourth journey landed him in Rome (Acts 27:1–28:16). This is nothing but globalisation of the gospel of Christ.

This transnational message of Christ is called "Globalisation", "*Globalisalvation*" or *Christo-globalisation*. Jesus' message of faith, love, peace, forgiveness, etc. is for the whole world and not just for the church, our neighbourhood, ethnic group, or nation. In addition, this Pauline Globalisalvation or Christo-globalisation is what we called a cross-cultural mission. It tears down the walls that divide us, such as social, racial, religious, economic, cultural, and political idiosyncrasies. And help to build relationships of mutual understanding and respect and connect us to the saving grace of our Lord Jesus Christ. Dele Alaba Ilesanmi (2023) claims that Jesus' mission to the world is not parochial but global. He propounded a "supranationalistic salvation

theory” to support his view. The theory, according to Ilesanmi, holds that “the salvific mission of Jesus Christ is primordially and divinely global, primarily exclusive to the lost sheep of the House of Israel but graciously extended by God’s love to the entire world (the Gentiles).”

Furthermore, as Christians, we must reach out beyond our own people and needs to fulfil the worldwide vision of Jesus Christ so that people everywhere might hear this great message of salvation, restoration, forgiveness of sin, deliverance or freedom, sound health, economic abundance, peace, long life, no more death, and no more pains. Technology is now a connector that weds the entire world together spiritually and secularly. The interplay of spirituality and secularity in the world market through the medium of technology with no regard to space or distance can be called “modern globalisation”. No doubt, this interplay has serious impacts—both positive and negative—on the praxis of Christianity worldwide.

What is more, since we cannot shy away from this fact—globalisation and its attendant effects on Christianity—there is a need to apply what this author calls “**Selective Acceptance Theory.**” *The Selective Acceptance Theory* holds that man is not under any force to accept all information, ideas, or values he is exposed to, but he is under an obligation to rationally accept only those information, ideas, or values that are useful for his healthy living, congruous with his beliefs (faith), and ethically acceptable to him. Christians are under an obligation to check the validity of the source of information, idea, or value that they want to accept or receive. As Christians, the Bible is the accurate barometer or standard we use for the validity test of any source of information, ideas, or values. Anything that cannot be proven biblically is not worthy of human respect and should be jettisoned because the Bible is the oldest, most timeless, most widespread, and most genuine word of God. Therefore, human philosophy, science, and technology should not be allowed to hold humanity spellbound. Furthermore, the Bible is a genuine storehouse of divine information and a magazine of life. It is more than ‘a slab of ancient history in archaic language’. It is a mine of truth and a source book for human creation and history. Without this book (the Bible), the history and creation of humanity cannot be understood; philosophy, science, and technology cannot be explained. To reject the Bible is to reject God, because the Bible is the word of God, and the word of God is God (John 1:1). This will help you not be swept away by this phenomenon called “globalisation” or “modern globalisation”. Christians should understand that globalisation has come to stay, and there is no need for panic despite the fact that it dictates the trend and space of development in every human community, be it urban or rural. Preaching against globalisation will not change anything. It has come to stay with us. This is just a signal to the church to be proactive in her attempt to incarnate Christ in all cultures. Globalization and religion cannot be separated because there is a direct connection between the two, as opposed to the view of Ikechukwu O. Onuoha and Francis C. Odeke (2020) that “globalization as a socio-economic system should have nothing to do with religion”.

The Concept of Christianity

Christianity (/krɪstʃɪˈænɪti/) is an Abrahamic monotheistic faith that belongs to the teleological form of religion, which is mainly based on the life and teachings of Jesus of Nazareth. “It is the world's largest and most widespread religion, with roughly 2.4 billion followers, representing one-third of the global population” (Wikipedia: <https://en.wikipedia.org/wiki/Christianity>). Ogbuehi asserts that Christianity is an offshoot of Judaism. He believed that Jesus Christ was the founder of Christianity. Christianity is a religion that was founded on the teachings of our Lord Jesus Christ. It is estimated that about 33% of the population of the world are Christians (Watkins and Watkins, 1990, cited in Ogbuehi, *ibid.*). Ogbuehi further cited Cross and Livingstone (1974) as indicating that the name "Christian," from which Christianity was derived, was formally used to describe followers of Christ by outsiders. The word “Christian” was first used at Antioch in c. AD 40–44 (see Acts 11:26). The word appears two times in the New Testament, where King Agrippa used the name to address Paul (Acts 26:28). Peter used the name Christian to refer to those who were passing through persecution (1 Peter 4:16). The name Christian came into prominence during the Neronian persecution (AD 64), which was used officially to address members of the church. According to Ogbuehi, the connection of the name Christian with Christ, which was a messianic title, probably led the people to conceive of Christianity as a quasi-political movement. Though the early writers avoided the use of the terms Christian and Christianity owing to their pagan origins, “Christianity means a religion of followers of Christ” (Ogbuehi, *ibid.*). Richardson (1969, cited in Ogbuehi, *ibid.*) asserts that Christianity was originally used to designate the religion of the disciples, brethren, saints, and people of the way—the followers of Christ.

William H. Harris and Judith S. (1978:551) defined Christianity as a religion founded in Palestine by Jesus Christ and his followers. It has become one of the world’s major religions, predominating in Europe and America, where it has been a powerful historical force and cultural influence, but it also claims adherents in virtually every country in the world. Similarly, the new Encyclopedia Britannica Macropaedia Vol. 4 (1768:519) sees Christianity as a religion founded in the 1st century A.D. by Jesus Christ of Nazareth, which has become the largest of the religions with a membership of over 1,000,000,000, its largest group being the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches (see Amaechi, *op. cit.*). Amaechi argues that the central teaching of traditional Christianity is that Jesus is the Son of God, the second person of the Holy Trinity of God the Father, God the Son, and God the Spirit; it also teaches about Jesus’ life on earth, his crucifixion, resurrection, and ascension into heaven, which are proofs of God’s love for man and forgiveness of man’s sin; and that by faith in Christ, man attains salvation and eternal life; what is more, its guiding principles are contained in the Holy Bible.

Christianity and Globalisation

Christianity and globalisation are inseparable entities. Christianity is primordially global. The founder of Christianity is the founder of the world (John 1:1–3; cf. Col 1:12–17); He is not myopic, and the one who created the world cannot be limited by space and distance. Thus, the nature of Christianity is not parochialism but universalism and globalism. The universalism and globalism in the praxis of Christianity or the diffusion of Christo messages across the world as explicitly stated authoritatively in the Bible is what this author calls *biblical globalisation* or *globalisation of Christianity* (Matt 28:19–20; Mark 16:15–16) or the interconnectedness and interrelatedness of the global church in the praxis and diffusion of Christianity across the globe is what I called globalisation, globalisation, Christian globalisation, or Christoglobalisation. Christianity as a religion is greatly rooted in, and interwoven with, globalisation. For Christianity to survive and travel to other parts of the world as instructed by our Lord Jesus Christ, it becomes inseparable from globalisation. Globalisation is the vehicle of Christianity because it aids the spread of Christianity. According to Thomas L. Friedman (1999:378, cited in Amaechi, 2020), globalisation is rooted in the idea of the library, which is rightly understood as the offspring of Christianity. Amaechi says “Christianity has concern for the whole world,” and it opposes parochialism. The concerns that Christianity has for the entire world include salvation, the well-being of people, peace, love, oneness in Christ, and so on. We are pretty convinced that Christian globalization scores quite well in this regard. Christianity created the global village by bringing people all over the world into contact with one another in one single identity called “the church”—the Christian global village. The interconnectedness and interrelatedness of the global church in the praxis and diffusion of Christianity across the globe is what I called globalisation, globalisation, Christian globalization, or Christoglobalisation. In Christian globalisation, there is no ethnic jingoism or prejudice. People from different parts of the world are treated as one and equal in the presence of the Lord. More so, Christianity supports the enjoyment of economic goods such as good food, fresh water, adequate clothing, comfortable homes, reliable health, and other goods and services. Global economy, global peace, global equality, and rights are part of the Christoglobalisation.

Ali Mazrui (2006, p. 26; cited in Ambrose O. et al., 2021) recognises religion as one of the four major forces that have been the engine of globalisation across time. Others include technology, economy, and empire. According to him, these forces have not necessarily acted separately but have often reinforced one another. He further argued that globalisation of Christianity started with the conversion of Emperor Constantine I of Rome in the year 313. Before the time of Constantine, Christianity was regarded by the government of the Roman Empire as “religion illicit”, that is, it had no legal standing or status. The early Christians then faced persecutions, lost their freedom, and were hindered from spreading Christianity in other parts of the world. But during the reign of Constantine, Christianity became *religio licita* (lawful religion), a religion that gave it the status of being the official religion of the state. This gave the church not only freedom of worship but also the liberty to carry the gospel to different parts of the world at the time (Boer 1997, p. 44). He asserts that today, Christianity is still very much involved in the process of connecting different parts of the world with the message of Christ Jesus. In summary, if Christianity is to survive and fulfil the purpose of God on earth, globalisation must be a

veritable and indispensable tool. Indeed, and unarguably, globalisation and technology are tools that drive Christianity.

Impact of Globalisation on Christianity

Positive Impacts

Globalisation has both positive and negative impacts on Christianity. For instance, in their views, Ambrose O. et al. say globalisation has accelerated the migration of people and the speeding up of communication, especially by means of the internet. It also facilitates the conveyance of Christian religious teachings across distant areas of the world. It is now possible for Christians not only to spread their views but also to proselytes around the globe. Ambrose O. et al. argued further that international radio and television networks have also enhanced the opportunities of missionaries' enterprises of many Christian religious groups, as they are able to reach even those in the very remote places of the world without stress and with little financial implication. They asserted that the effect of globalization on religion (Christianity) arises from pluralism, which is an ideological point that emerged from the transformation of the societies of the world. The contraction of the distances between people in the world has brought about the co-existence and interaction of human beings of different social backgrounds. In such a situation, pluralism is widely accepted as a means of maintaining harmony in the midst of diversity. And the main point of pluralism is that facts and values are to be distinguished.

Balogun (2018) is of the view that many religious institutions, including the Pentecostal movement, are now globalised and no longer territorialised because of the forces of globalisation and technological advancement. She elucidates further that religious messages are no longer limited by physical borders with the help of technological development, such as internet streaming, as no one needs a visa to cross any physical border. The reduction of the world to a global village caused by technological advancement has a major impact on the praxis of Christianity all over the world. Churches all over the world have greatly appropriated the technological tools to disseminate the good news through the mass media and TV ministries. For instance, in Nigeria, churches like the Redeemed Christian Church of God, led by Pastor E.A. Adeboye; Winner Chapel, led by Bishop David Oyedepo; and Christ Embassy, led by Pastor Chris Oyakhilome, among others Globalisation is cost-effective, and it has the capacity to minimise time and space.

Negative Impacts

On the other hand, this globalisation has brought many negative impacts on Christianity and the Christians. Today, some Christians are immersed in social media to such an extent that they have no time to study the Scriptures. They have nebulous knowledge of the Scriptures; no time for in-depth study of the word of God; they can spend hours on social media, such as Facebook, Instagram, Twitter, etc.; the spiritual fervency of the 1970s and 1980s is rapidly waning in

today's youths. Some of our Christian youths even find it difficult to carry their Bible to church, if they have any – instead, they prefer to explore electronic gadgets to study the Scripture. All these are not unconnected with the uncontrolled desire to keep pace with the modern global community through the internet and social media (Balogun, 2018).

Onuoha and Odeke describe the in-depth negative impacts of globalisation when they explain that in Britain, only about two percent of the population attends Sunday services, and it has been projected that the churches in the country may go into extinction by 2040. Speaking in the same vein, Steve Bruce, in his book, *God is Dead: Secularization in the West*, noted that contrary to the nineteenth century, when almost all British weddings were religious, it was only 60 percent in 1971 and 31 percent in 2000 (Bruce, 2002). Similarly, the London Telegraph also observed that all the main denominations, such as the Church of England and the Roman Catholics, Methodists, and United Reformed Churches, are suffering from long-term decline. According to John Bingham, the Religious Affairs Editor, “only a third of the populations attending services in the Church of England in the early 1960s do so now.” (Bingham, 2016). The same trend has also been reported about the Netherlands, where, according to the Dutch Social and Cultural Planning Office, “it is expected that by 2020, 72 percent of the population will not have any religious affiliations at all.” (Awake, 2010). In Germany, the story is not different. The people are turning to the occult and witchcraft in their numbers to search elsewhere for the comfort they once found in churches, jobs, and family, thus forcing churches across the land to close up for lack of congregations. The desire for an increase in material prosperity, as well as educational opportunities, has been identified as some of the causes of this religious lethargy (The Local, 2018). In the face of this dwindling fortune, many churches are changing with the changing times. Many have changed their styles of worship. Some now proclaim themselves as non-judgmental churches, giving the impression that God accepts or tolerates any kind of conduct. Worse still, a Nigerian-born liberal church leader once remarked that it was not a sin against God for church members to engage in masturbation (Ebhomele, 2012). This viewpoint was not based on any authoritative religious text or tradition. The churches and other religious societies have largely lost their relevancy as places for the worship of God, emphasizing the mundane and material rather than the spiritual. In 2023, a Christian ministry called “Arrow of God Orphanage” in the eastern part of Nigeria was found to be a baby factory (Arise TV, August 14, 2023). Instead of stressing the word of God, some churches in Nigeria are now giving emphasis to choreography, musical entertainments, excitements, and other secular measures as a way to retain or attract membership. Some churches undertake studies in business techniques to enable them to improve the marketing of their religious services. Huge financial outlays are made to hire church consulting firms. Many churches integrate beauty salons, sports facilities, saunas, cafes, and restaurants into their church complexes. Other attractions, such as theatre and visiting celebrities, like music stars, comedians, actors, and actresses, are also incorporated into church services (Awake, 2010). Indeed, many pastors imitate rock and reggae stars in the delivery of their messages to their congregations. Some wear dreadlocks and jerry-curling or perm their hairs. In Africa and other non-Western areas, many religious leaders strive to imitate the white in their mode of dressing, the way they talk, and look as western or modern as possible in accents, outfits, and mannerisms, all in a bid to make their churches and services appeal to the glamorous taste of modern times and to be as entertaining as possible to an entertainment-savvy generation. It seems there is a sheer loss of confidence in “the old-time religion”. It has failed to sustain the interest of the modern westernized mind. Interest in the supernatural is gone, and God is replaced

with the worship of mammon and outright materialism. Religious worship is now a materially attractive phenomenon. "Religiosity is being exchanged for consumerism and the quest for economic Eldorado." (Onuoha and Odeke, *ibid.*)

In actuality, the vast majority of churchgoers in the third-world nations of Latin America, Asia, and Africa are in pursuit of material advancements and miracles. Similarly, a sizable portion of people who found churches or entered the clergy do so to support themselves financially. Others switch religions in order to find more favourable conditions in other religious systems. Due to the fact that they do not preach or uphold genuine doctrine, many so-called believers have turned into thieves, con artists, and manipulators. The days of trustworthy religious men are long gone. The pursuit of financial gain appears to be the only thing left to look forward to in the world. The prosperity gospel has consequently grown entrenched and fashionable in Christian circles².

In their view, Ambrose Ogueche O, Williams Peter Awoshiri, Joseph Umar Bibinu, and Habila Katuka (2021) argued that globalisation has both distal and proximate causes. They defined globalization as "a process of interaction among the people, companies, and government of different nations, a process driven by international trade and investment aided by information technology". They stressed that this process has effects on the environment, culture, religion, political system, economic development, prosperity, and human physical well-being in societies around the world. They believed that globalisation has caused so many Christian University students in Nigeria to involve themselves in social vices, such as fraudulent acts called "Yahoo-yahoo", etc., which have tampered with the practice of their faith because they devote most of their time to the internet, mobile phones, watching football games, pornographic and obscene materials, and logging onto satanic websites that teach them evil things. Involving in such acts has made the love of many Christians for their God wax cold because iniquities are increasing (Matt 24:12). Ambrose, Awoshiri, Bibinu, and Katuka illustrated further the negative impact globalisation has on our Christian life when they gave the example of a man called Jose Luis in the United States of America, Washington, DC, who has a church named Jesus De Miranda. According to these researchers, the man has over five thousand members, and each member has tattoo number 666 on his or her arms or forehead. He claims to be anti-Christ. He said that he is the real Jesus and that they should not worship Jesus Christ of Nazareth but him, Jesus De Miranda, who said he does greater things than Jesus Christ of Nazareth. This man has a website, and whoever logs in to that website may be influenced by what they watch there. All these activities are really affecting our Christian faith, and it is as a result of globalization that people get such information because the world is now a global village.

² This is beautifully and comprehensively explained in Onuoha and Odeke, 2020.

Recommendations

Every genuine Christian should go back to the teachings of the Bible to avoid being tossed around by online heretical teachings.

The church should devote more time to the teaching of the word of God to equip its members.

Since the church cannot control the information in the media space, there is a need to adopt the selective acceptance theory propounded by Dele Ilesanmi to avoid junks or heretical teachings.

The global church should have biblically-based universal teachings to avoid doctrinal dichotomies.

The church and the home should play a major role in the crusade against the unbiblical practices, such as homosexuality, lesbianism, gay marriage, nudity, etc., going on every second on social media.

There should be an urgent need for Christian missionaries to develop serious contextual methodologies to engage non-Christians. This is essential because globalisation, to a large extent, heightens the need for contextualization due to the fluidity of culture and social forces in the modern world.

Christians should reconnoitre or explore the forces of globalisation to promote their faith. For example, the internet can be employed to propagate the gospel. There could be a website where the youth could browse to learn about Christian values and morals.

The church needs to be reflective and creative because of the impacts of the forces of globalisation and social structure.

Obnoxious practices such as sexual violence, pornography, and nudity and vulgarity that globalisation offers should be unequivocally condemned. This can be done by encouraging more Christian NGOs to take on the challenges of globalisation. The world religions should develop programmes and strategies to consolidate religious cohesion.

Urgent and deliberate steps must be taken to endow globalisation with a greater developmental orientation that prioritizes religious tolerance and harmony, economic growth, employment generation, and the enhancement of popular welfare.

The adherents of Christian churches should make use of communication technologies such as e-mail, the World Wide Web (WWW), and the internet to disseminate religious messages for the effective spread of the gospel. This should be done without any sentiment. Although there are negative impacts associated with globalisation. There is much that globalisation can attain for

humanity if it is radically reshaped and reformed. Globalisation should not be abandoned, but it should be built on an ethico-religious foundation.

Ethical globalization should be encouraged, especially for Christian parents, who should guide their children on the use of the internet. Again, the economic market of the global village should be canvassed with religion and ethics on the values of altruism, inclusion, universality, sympathy, empathy, sharing, security, envisioning, enabling, empowering, solidarity, and compassion (Ikeke, 2007).

All Christian denominations should devote more time and energy to teaching and preaching ethical globalisation. So, every adherent will know and practice effective ethical globalisation.

Environmental degradation should be made known to the populace, as this is an aftereffect of globalization. Therefore, Christian religion should emphasize the need to love our earth and protect it against environmental degradation such as global warming.

International, national, and regional organization should be readily alert to any multinational companies that violate the environmental degradation standard.

Globalization should be introduced in the school's curriculum to help teach the younger generation about the positive and negative effects of globalisation. Since then, it has become part of human existence. For example, in China today, natural disasters are being taught to the youth to enable them to be aware of earthquakes and what to do when they occur (Elizabeth Odey A. & Boniface Bebia E., 2011).

There should be fresh thinking about the challenges the global church, or Christianity, is facing as a result of these developments in the areas of mission and discipleship to fulfill the divine mandate on earth (Dele Alaba Ilesanmi, 2023).

Conclusion

This paper has been able to educate fellow Christians all over the world about the positive and negative impacts of globalisation on Christianity and our Christian life. It has also been to enlighten us that globalisation is neither an evil nor a human idea, but God's idea to fulfil His purpose of saving the estranged world—the lost souls. The study establishes that Christianity and globalisation are conjoined twins that cannot be separated from each other. More so, globalisation is an irreversible phenomenon that has come to stay with us.

Globalisation is the different relations and exchanges between people and nations in political, economic, and cultural terms that have made the world a more interdependent place and continue to make it more connected every day. In other words, it is about changing modes of human interaction, increasing the movement of individuals, information and ideas, and goods and

money across national boundaries, which has contributed to increased economic, political, social, and cultural interconnectedness between the populations of the world.

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Notes on contributor



Pastor Dele Alaba Ilesanmi, DIP. (DPIT), OND (FIN. STD.), HND (B&F), B.Ed. (Ed. Mgmt.), PGDE (Soc.Sc. Ed.), HFC, SOD, PGDM, PGDTh., M.A., and Ph.D.) has been a lecturer at the Redeemed Christian Bible College (Satellite Campus) for over 15 years now and an Assistant Research Professor at Testament

Theological Seminary (online) with expertise in Christian Education and Biblical Research with a special interest in Biblical Christian Educational Learning Theory and Practice (a field he is currently pioneering), Christian Education, Biblical Theory, and Theology. He is a pastor and teacher of the Word. He is a product of different learning institutions, such as Ekiti Parapo College, Ido-Ekiti, Federal Polytechnic, Offa, Lead City University, Ibadan, University of Ibadan, Oyo State, Redeemed Christian Bible College (main campus, Mowe, Ogun State, and Miracle Campus, Ado-Ekiti, Ekiti State), Northwestern Christian University, Florida, USA, etc. Ilesanmi has served in more than 40 different capacities as Union leader, coordinator, president, chairman, and secretary in many social organisations at a time and in different times. He has trained over 200 ministers and pastors theologically, over 100 disciples of Christ, and supervised over 15 graduate students' projects since 2008. He has pastored nine parishes, six Areas, and two Zones. As of 2023, he has over 70 publications to his credit, including nine books and Christian research articles published in different reputable and registered journals and websites. Some of these works can be found on *Google Scholar*, *Research Gate*, *Academia*, *Zenodo*, *Figshare*, *OSF*, *ChristoPress: Journal of Christian Education and Biblical Research*, *African Journal of Kingdom Education*, *Mature: Journal of the International Institute of Christian Theologians*, *Scholars*, and *Professionals*, etc. His bestseller is *Globalising True Education: A Divine Mandate*. In 2023, he developed four theories of learning for effective teaching and learning in biblical Christian (theological) education. The theories are *theogogy*, *christogogy*, *pneumagogy*, and *bibliogogy*. He is an editor of two peer-reviewed journals: the *African Journal of Kingdom Education* and the *Mature Journal of the International Institute of Christian Theologians*,

Scholars, and Professionals. He serves as the President and CEO of ChristoPress Institute for Christian Education and Biblical Research (CICEBR), an online-based research institute. He is married and gloriously blessed. To connect with this author: <https://orcid.org/0000-0002-4874-0759>; pstdeleilesanmi3@gmail.com; +234-08062197040

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