

Review

The youth ministry and their empowerment in the experience of sanctification in Christ Apostolic Church: from historical perspective

Bello T. T.

Department of Religious Studies, Ekiti State University, P. M. B. 5363, Ado-Ekiti, Nigeria. E-mail: venttbello@yahoo.com, Tel: 07039140727.

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Christ Apostolic Church (CAC) is one of the African Indigenous churches which is empowered with the power of Holy Spirit and experience of sanctification. It is the concern of the researcher to present the ministry of the Youth in CAC in this paper. He will also examine how the youths in CAC were empowered in the experience of sanctification. The researcher tries to explain briefly about how the society called precious stone was started. How the society was affiliated with the American faith healing group called Faith Tabernacle will also be discussed in this paper. The author of this paper will also briefly explain the history of how the precious stone criticize Anglican Church and left the church. It will be discussed in this paper what let to the brake away of the Apostolic Churches from Anglican Church. The emergence of Evangelist Joseph Ayo Babalola will also be mentioned in this paper. The Biblical concept of sanctification was discussed in this paper by the researcher. In this publication, the researcher explains sanctity among Christ Apostolic Church Youths. The reason why fellowship was formed will be discussed in this paper. Immoral behaviour of CAC youth will also be discussed in this paper. Some corrective measure among the youth of Christ Apostolic Church shall be discussed.

Key words: Empowerment, Christ Apostolic Church, sanctification, youth.

INTRODUCTION

The precious stone started as a prayer group. It initiated contact and ultimate affiliation with the American faith healing group called the Faith Tabernacle that emphasized divine healing, consecration, fullness of Holy Spirit, sanctification and premillennial coming of Christ. The precious stone believed that two of them share the same form of doctrine. The society in its entirety criticized the Anglican Church who has in the beginning their host because of their doctrine on infant baptism. The society was banned in Anglican Church. The result of this bane now metamorphosed into the Apostolic Churches in Nigeria and oversees till today.

In the above discussion, the researcher discussed how the Diamond Society became a separate organization going by the name: Faith Tabernacle (Nigeria). Unlike its parent church (CMS) from which it seceded, The Faith Tabernacle rejected pseudo-baptism (infant rite) and adhered to the practice of adult water baptism as a public profession of faith after conversation. It also emphasized

divine faith healing and the outward manifestation of the baptism of the Holy Spirit. Within few years the church spread from Yoruba towns to other parts of Nigeria. There were branches of Faith Tabernacle in the North: Zaria, Kaduna, Kano, Minna, Jos and the Eastern part of Nigeria particularly Umuahia (Ayegboyin and Ademola, 1997). The presiding pastor of Faith Tabernacle in United States was impressed by the news he heard concerning the growth and development of the Faith Tabernacle (F.T.) in Nigeria. He appointed some of the Nigerian leaders in the Faith tabernacle as pastors by proxy to be in charge of the churches in Nigeria (Ayegboyin and Ademola, 1997).

RELATIONSHIP WITH CHRIST APOSTOLIC CHURCH AND FAITH TABERNACLE CHURCH (US)

After a period of about four years association, the

Nigerian branch of F.T. began to lose confidence in the American leadership. The Nigerians were disappointed that the American fellowship never bothered to send missionaries to Africa but only related with them by means of correspondence. A more fundamental doctrine disagreement was soon to drift the two groups apart (Oshun, 1983).

Odubanjo, a leading member of the F.T wrote to the American congregation to give some guidelines on the subject: "Pentecostalism." The reply revealed that to the American F.T. "religion was unemotional. It played down the doctrine of the Holy Ghost baptism. It denounced Pentecostal "tongue-speaking as delusion and satanic."

The doctrine stand of the American congregation created untold confusion in the minds of the Nigerians. The final break came as a result of an unpleasant event which rocked the F.T.C. headquarters, Philadelphia in 1925. The issue was over an alleged sin of adultery committed by the presiding pastor, Clarke. When the Church Council resolved to discipline Pastor Clarke he was defiant. Rather than subject himself to the Church's discipline he broke away from the FTC to establish his own church. "The First Century Gospel Church".

JOSEPH AYO BABALOLA 'OLOMI IYE'

Soon after the break of the Nigerian FT, congregation started paring more earnestly and particularly for an out of revival and an unprecedented manifestation of the outpouring of the power of the Holy Spirit. Their prayers were answered soon afterwards when a young Yoruba, Evangelist Babalola, had a divine call. He was destined to be the main catalyst of the revival that broke out a couple of years later.

Joseph Ayo Babalola was born at OdoOwa, Ilofa a small town near Ilorin in Kwara State in 1904 (Adegboyega, 1978). His parents were Anglican and he grew up an Anglican and attended the Anglican primary school at Osogbo. After his elementary education, he took up appointment as a dispensary aid in a private hospital. A couple of years later he took interest in Mechanical Engineering and became an apprentice in a mechanical workshop. With this background he took up appointment with the Public Works Department in 1928 as a steam roller operator assigned to work on the construction of Igbara-Oke Road.

From September 1928, Babalola started having strange experience which disturbed his sleep for a couple of months. It was clear to him, however, that these meant God's call to him to become an Evangelist, but he refused to react positively to the voice he heard repeatedly. On October 11, 1928, he heard the voice again and immediately his steamroller refused to function any longer. Babalola interpreted this event as an unmistakable signal to heed the call. He abandoned his work for the missionary assignment (Walls, 1977).

From then on, Babalola was never without divine guidance. He heard, at a time, that prayer and sanctified water (Omi Iye) would just be enough to heal all diseases and cure all infirmities. Armed with a Bible and a large school bell, he began his evangelical campaign. Back in his home town, Ilofa, Babalola organized a prayer band which was meeting in the local Anglican Church; the prayer meeting did to last long for Babalola was excommunicated for his operation of the gift of prophecy, instance on prayer to heal and profuse use of water. The excommunication notwithstanding, Babalola's prayer band which shifted to the house of Elder Olayemi (a lay-reader who was also excommunicated) grew in number while the CMS church membership dwindled.

When he was faced with more serious opposition from the Church, Babalola made his way to Ibadan and thence to Lagos. His meeting here with an F.T. Pastor Odujano was epoch-making. He was re-baptized by Odujano and he became a member of the F.T (Walls, 1977).

The name "Apostolic Church"

Apostolic Church

Subsequent to the affiliation with the British Apostolic Church (BAC), the F.T. adopted the name apostolic Church. This affiliation also necessitated the second ordination of F.T. ministers (who had earlier on been ordained by FTC by proxy). To solidify the relationship, two missionaries of the BAC, George Perfect and Idris Vaughan arrived as resident pastors on 22nd July, 1932. In conformity with the demand of the Nigerian congregation, the missionaries made personal contacts with the British Government authorities. Through these efforts the high handedness of the government was relaxed. Babalola was released to continue his evangelistic work and the way was paved for the establishment of new assemblies, schools and open-air gospel campaigns of the Apostolic Church (Mala, 1983).

Nigerian Apostolic Church (NAC)

In less than ten years of this affiliation, tension arose when it was discovered that the missionaries were habituated to taking drugs especially quinine. When Pastor Perfect was questioned over the matter, he explained that there was nothing wrong in taking preventive or even curative drugs. Some of the ablest of the African leaders like Babalola Odubanjo, Akinyele and Esinsinade expressed their disappointment at Pastor Perfect's stand on the issue. They insisted on maintaining their firm stand on their faith in divine healing and gave the "disappointing discovery" wide publicity. Subsequently, a division ensued. Those who opposed the missionaries stand broke away and adopted the

name: NAC in 1939. Some others who were moved to sympathize with the missionaries' explanation decided to continue to fellowship with the missionaries under The Apostolic Church (TAC). It was evident, however, that the majority of the leaders constituted the NAC (Adegboyega, 1978).

United Apostolic Church (UAC)

With the expansion and establishment of the Nigerian Apostolic Church outside Nigeria, the name NAC could no longer be sustained. The name was especially queried by the members of the congregation in Ghana. It was unanimously agreed by the executive that the word "Nigerian" should be dropped and replaced with the word "United" to show that they all belong to one and the same body. The name United Apostolic Church was adopted in February 1940. It was soon realised that the initials of the new name: UAC was shared by a famous commercial firm the United African Company. It was feared that some letters and literature meant for the Church might be misdirected to the firm U.A.C. therefore the name had to be changed (Adegboyega, 1978).

Christ Apostolic Church (CAC)

The following year, 1941, the name Christ Apostolic Church was adopted, fully convinced that the name was divinely approved, and not likely to be changed. The name CAC was embraced and duly registered as a self-governing body in May 1943 (Ayegboyin and Ademola, 1997).

SANCTIFICATION

The first book of the Bible (Genesis), on its opening pages says God created man good and perfect. Man is described there as being made in the image of God (Gen. 1:26-27). "By reason of his creation in his-outstanding manner, Man is a glorious being possessing spiritual kingship with God." The image of God could be regarded in two ways: natural and moral. By virtue of the natural likeness, Man is personal and the virtue of moral likeness, he is good. Man, being created in the unique and likeness of God, it is expected that he must possess all the moral attributes of God and one of these attributes is sanctification. This is the reason why God commanded Moses, saying, "Speak to the entire assembly of the sons of Israel and say to them 'you shall be holy, for I the Lord your God am holy (Lev.19:2)". Peter also said that all believers must be holy "But like the Holy One who called you, be holy yourselves also in all your behaviour; because it is written 'YOU SHALL BE HOLY FOR I AM HOLY (1Pet 1:15-16)".

In regeneration our Nature is changed, by which God imparts new life to us; in justification our standing is changed by which God gives us right legal standing before Himself; in adoption, God makes us a member of His own family while in conversion, we repented of our sins and trust Christ for salvation. All these occur at the beginning of our Christian life. Having been received as members of the family of God, now the application of our redemption is a progressive work that continues throughout our earthly lives (Grudem, 1994). According to Grudem, "Sanctification is a work in which God and man co-operate, each playing a distinct role." This application is called sanctification. Grudem further asserts that sanctification "is a progressive work of God and Man that makes us more and more free from sin and like Christ in our actual lives". Lockyer (1964), quoting *Oxford Dictionary* defines sanctification as "the action of the Holy Spirit in sanctifying or making holy the believer by implanting within him of the Christian grace and destruction of sinful affection". Sanctification also means to be consecrated, that is separated. Lockyer asserts further:

"Sanctification is a separation from sin unto Salvation; from work of grace; hell to heaven. It implies a purging from sin or old leaven (I Corinthians 5:7) and stand for a renewing (Rom. 12:2). Thus a sanctified one is not only washed from sin. But adorned with purity." (Lockyer, 1964).

The word 'sanctification' is found throughout the Bible. In the Old Testament, the word is rendered (qadesh) in about one hundred and six times (Van Germeren, 1997). "The word usually means to cut off: to separate to-consecrate-to-regard-as-sacred or holy; to set apart for exclusive use; in contrast to common profane or secular (Moulton, 1978). Then it could refer to holiness in term of position status, relationship where the above meaning is adopted.

In the New Testament Greek, the word *ayia* (*hagiazō*) "which come from *ayio* means to separate, dedicate, hallowed; consecrate; cleanse, purify, sanctify; regard and reverence as holy (Dongles, 1958).

However, the root of this is found in Latin and used in these Hebrew and Greek terms respectively. The "Latin *Sanctum*' means holy and '*facere*' to make. Therefore, the word is translated 'set apart or make holy.

In the same sense, the Hebrew term carried a usage which relates to the condition, state or process, leading on, in the Greek term to the thought of an inward translation, gradually taking place, resulting in purity, moral rectitude and spiritual thought expressing themselves in an outward life of goodness and godliness. But it is clear that:

"In the believer's life as understood in the light of the scriptures we always find temptation. This life cannot be represented by an ascending line; it will always appear as zig-zag line, indicating out falling and rising again." (Belconwer and Herederen, p. 98)

Sanctification, in the scripture is always something, which God does. Man does not secure the grace of God: the grace of God secures the activities of man. So God Himself is the only source and spring of all holiness. The author of our sanctification is the Triune God in which each of them has His own distinctive place of part in connection with the sanctification of the church. Arthur W. Pink put it this way: "The actions of a person in the Godhead are not unlike to the beautiful colours of rainbow; those colours are perfectly blended together in one, yet each is quite distinct (Pink, 1955).

Old Testament concept of sanctification

The terms used in the Old Testament

The-substantive "sanctification"-does not occur at all in the Old Testament, but is rendered as adjective to qualify all those things that in anyway pertain to God or His worship' e.g. Holy day (Sabbath) Isa.58:13. God is considered to be the source of holiness. According to Wilhem A van Generen, "the essential nature that belongs to the sphere of God or activity that is distinct from the common or profane" (Van Germeren, 1997). He continues by saying:

"The adjective is used only in connection with the following: Divine beings (I Sam. 6:20; Isa 43:3; Heb 1:2); human being (Deut. 14:2; 26:19) the sacrificial court (Exo 29:31, Lev.6:9, 16:26; 19:7:6; 10: 13;24:9; Ezek. 42: 13). The day in which Ezra read the Law (Heh.2:9-11) and water used to test the woman' Suspected of adultery (Num 5:17)" (Van Germeren, 1997).

Also, there are derivation from the root such as 'holy', 'hallow', 'sacred' 'holiness', 'consecrate', 'saint', 'sanctity', 'sanctuary', all these refer to the holy or sacred in attempt to translate the Hebrew noun (qodesh)-holiness, the adjectival form (qodash), holy and other description from the root.

From this point, it should be noted that there is no single Hebrew word in the Old Testament that could be translated 'sanctification' apart from the ones given above. The Old Testament sometimes uses jkkj from the root, hbhj (*nazar*) meaning 'consecrated one' this is used of Nazarite (d. Num. 6:2; 13, 18-21, Judges 13:5-7; 16:17; Lev.25:5,11). A Nazarite is "a kind of ascetic among the Hebrew who by vow abstained from certain things, mere fully consecrated to God (Tregelles, 1954). It is later applied to vine, which in every seventh and fiftieth year was not pruned (Lev.5:5,11) and a sycamore not yet pruned.

The Hebrew word jkkj (*hasid*) is also used of a prince, it is consecrated to God (Gen. 49:2; Deut. 33:16, Lam. 4:7). Jhkj (*hasid*) or ovron (*hasidim*) from the root jkkk is another Hebrew adjective used to mean holiness. This word is used in three different ways in the Old Testament:

1. It is used to mean kind or excellent (Ps. 12:2; 18:26;

43: 1).

2. It is used of God as merciful and gracious (Jer. 3:12; Ps145:17).

3. This is in harmony with our study on holiness, and it is used to denote piety towards God or saints of Jehovah (Ps. 4:4; 30:5, 31:2; 37:28) with reference to person consecrated or set aside to God (cf.2 Chro. 6:41; Ps. 16:10,30).

The Old Testament concept of sanctification usually when talking about sanctification today, ordinarily, the talk is about the "hallowing of Christian believer by which he is free from sin and enabled to realize the will of God in his life" (Orr, 1960). This has to do with moral or ethical conduct of a Christian in which God is pleased.

Primarily, when sanctification is used in the Old Testament, it is usually used in relation to God. Berkhof puts in this way:

"The quality of holiness applies first to all. To God and when applied to Him its fundamental Ideas is that of unapproachableness. And this Unapproachableness is based on the fact that God in divine and therefore distinct from creature" (Berkhof, 1939).

When the Lord is being talked about as being holy or sanctified; it does not originally refer to the ethical attribute or quality of God, but, rather to His essential being as God, His glory, the Supremacy, His Sovereignty. In sense, to talk of the "Holy One" simply means God. Holiness is applied to God to show Him as separate from sin and from His creatures.

Apart from God being sanctified or holy; things or persons or places are often used also in the Old Testament as objects of holiness or sanctification. To sanctify in this sense is to declare it as belonging or separated unto God. "Sanctify unto me all the first born... it is mine" (Ex 13:2cf Num. 3:13; 8:17). It applies thus to all that is connected with worship, such as the Levites (Num. 3:12); the priest and the meeting (Ex. 29:44), the altar and all that touches it (Ex. 29:36ff), and the offering (Ex.29:27). Although things or persons sanctified to God does not necessarily possess any uniqueness that make it/him holy but since it is declared as belonging to God, it/he automatically becomes holy as God relates is holiness to it/him. God reveals His holiness in the Old Testament in various ways. He did it in terrible judgment upon the enemies of Israel (Ex. 15:11, 12); He did it also by separating unto Himself a people, which he took out of the world (Ex. 19-6; 20:39-44); and He did not want the unholy world to rejoice at what it might consider that failure of His work (Hos. 11:9).

In addition, national (Israelite sanctified by God Himself) does not authenticate any inward change in the nation as we can read of their disobedience and disheartening character through the scripture. But God separated them to Himself to accomplish His eternal purpose. Again, some other things are mentioned in the scripture as sanctified by God unto Himself such as

Sabbath (Gen. 2:3), government (Lev.8:30), fast (Joel 1:4), house (Lev.27:14), field (Lev. 27:17), people (Ex.19:14) and congregation (Joel 2:16).

To conclude this section, sanctification, from the Old Testament term, is expressive of a relation to God. One might be a saved person, and yet be entirely devoid of the grace in his heart. So Berkhof explains this very well in his book *Systematic Theology*: “the idea of holiness is never that of moral goodness considered in itself, but always that of ethical goodness seen in relation to God” (Berkhof, 1939).

James Orr also put it in this way: “The sanctification if Jehovah is thus ascertain of His being and power as God, Just as the sanctification of a person or object is the ascertain of Jehovah’s right” (Orr, 1960).

New Testament concept of sanctification

The term used for sanctification in the “New Testament”

As earlier stated, the Greek root word derived from the Latin words, “*Sanctum*” and “*facere*” for the term sanctification is *ayia (hagiaz6)*. This Greek word is translated as sanctify, consecrate, hallow. Unlike the Old Testament in which there is no word to be translated, as equal to the noun “sanctification, moral purity, sanctity” (Moulton, 1978).

The noun *ayia (hagiasmos)* occurred in ten different places in the New Testament; these include: Rom. 6:19-22; 1 Cor. 1:30; I Thess. 4:3,4,7; II Thess. 2:13; 1 Tim. 2:15; Heb. 12:14, I Pet. 1:2). This noun denotes ethical purification, that is “the sanctification of the spirit and from all that is impure and polluting and a renunciation of the sins towards which the desire of the flesh and of the mind leads us (Berkhof, 1939). There are other two words namely *ayia (hagiotes)* and *ayia (hagiosume)*. These two words describe the result of the process of ‘sanctification’; the former is found in I Cor. 1:30 and Heb 12:10, while the latter is in Rom. 1a II Cor. 7:1 and I Thess. 3:13. According to these passages, the quality of holiness or freedom from pollution and impurity as essential to God was exhibited by Jesus Christ and it imparts to the Christians.

In case of the verb *ayia* expresses primarily the idea of separating more or less like Hebrew. In a number of passages, it is used in a mental sense of person or thing (Matt. 6:9; Luke 11:12; I Pet. 3:15); that is why they are to be regarded as holy, to acknowledge their holiness by word or deed. The verb is also used sometimes in a ritual sense, that is separating from the ordinary for sacred purpose or for certain office (Matt. 23: 16, 19; Jn. 10:36, II Tim. 2:21). It is also used to imply the operation of God by which He especially through His spirit works in man in the subjective quality of holiness (Jn. 17:17; Acts 20:32; 26:18; I Cor. 1:2; I Thess. 5:23). Besides, there are numbers of adjectives expressing holiness:

1. Hgfh (I Cor. 9:13, II Tim. 3:15): This word is used to refer to things in the relationship in which it stands to God. It is translated sacred.

2. Bvhbjh (hosios): This adjective describes a “person or thing as free from defilement or wickedness, or more actively (of person) as religious, fulfilling every moral obligation. It is also applied to God and to Christ (Act 2:27; 13:34-35; I Tim 2:8; Heb. 8:26; Rev. 15:4;-16:5).

3. Aghh (hagnos): This adjective seems to denote freedom from impurity and defilement in an ethical sense (II Cor. 7:11; 11:2; Phil 4:8; I Tm 5:22; Lam. 3: 17; I pet. 3:2; I In 3:3).

4. Hhdbjh (hagios) is another adjective, but two dimensional uses in the New Testament idea of sanctification: (a) it is employed to designated an external official relation, basically a set-apart for the service of God; as such we have “Holy Apostle” (Eph. 3:5) “holy men of God; as such we have “holy Apostle” (Eph. 3:5) is used to describe the quality that is necessary to stand in close relation to God and to serve him in a way that is acceptable (cf Col. 1:22; I Pet. 1: 15: 16; Eph: 1:4; 5:27). This brought in a significant ethical sense. However, the primary meaning of *ayio* is that of separation in consecration and devotion to the service of God.

While in the Old Testament, there is not a single attribute of God that stands out with anything like the same prominence as His holiness, in the New Testament holiness is seldom ascribed to God. Another fact is that in the New Testament, holiness is seen as a special character of the Holy Spirit through whom Christians are made qualified for service unto God and lead to eternity (II Thess. 2:13; Tit 3:5). The concept of the New Testament holiness is primarily more or less the same with that of Old Testament, but holiness is now ascribed to man in both derivation and ethical senses. It could be deduced from the New Testament that “the Bible does not urge moral improvement pure and simple, but moral improvement in relation to God, for God’s sake, and with a view to the service of God.” Man can actually attain a level of moral standard but this is meaningless if not in Christ, or else salvation will be by deed of which man could boast.

At this very point, much ethical preaching of the present day is utterly misleading and the corrective for it lies in the presentation of the true doctrine of sanctification. In the New Testament term, sanctification, according to Berkhof is defined as “that gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinners from the pollution of sin, renews His whole nature in the image of God and enables Him to perform good work (Berkhof, 1939).

UNDERSTANDING THE WORD YOUTH

According to Oxford Advanced learners Dictionary, Youth is the “time of life when a person is young, especially the

time before a child becomes an adult (Hoernby, 2000). Youths are young persons in their teen and early twenties. In Nigeria, it was believed people between the ages of eighteen to thirty are the youths. While international definition of youth ranges between twelve through twenty-five, some countries extended the age to thirty-five while others says youth is anyone who is unmarried. However, in Christ Apostolic Church, it was believed that youth ranges from age one through fifty. Youth are the church of today and the leader of tomorrow and every level or department of the church can be strong by using the youth effectively.

History of youth fellowship in Christ Apostolic Church (world-wide)

Adeosun comment on CAC Youth Fellowship as follows:

“The Christ apostolic youth fellowship all started in 1940s as an extra constitutional Organization formed by the youth and was approved by the church authority. The Organization consists of praying band, prayer Warrior and prayer battalion” (Adeosun, 1997).

These groups (praying band, prayer warrior and prayer battalion) were merged together in 1966 and were renamed as Light of the World Society (LWS). In 1970 at the Youth Camp was the formation of Christ Apostolic Church Student Association (Adeosun, 1997). This later was formed to minister in primary, secondary and tertiary institution of learning (Adeosun, 1997). There are many notable achievements made by these organizations. However, the operation of these groups also led to unprecedented problem, which later assumed unmanageable proportions. These included programme conflict, unhealthy rivalry and improper relationship with the hierarchy of authority of the church. Consequently, the church authority in her re-organization exercise in 1992 dissolved all the aforementioned organization in the mission and formed a new evangelical body called CHRIST APOSTOLIC CHURCH YOUTH FELLOWSHIP (CACYOF) for the purpose of promoting unity, ensuring better productivity amongst the Youth and to facilitate effective coordination of youth activities within the church (Osilana, 1999).

Why CAC youth fellowship

Every establishment must have a purpose. An organization without aim and objective could not be regarded as an organization. Hence, the following are the reasons for establishing CAC Youth Fellowship:

- (a) To lead every youth to Christ, that is having personal encounter with Christ.
- (b) To foster unity, love and fellowship among the youth.

(c) To impact Christian discipline and growth among the youth.

(d) To enable the youth to cultivate humility, obedience as other godly virtues. To serve as a forum for training and equipping the youth for God's work.

(e) To uphold and teach the tenets and doctrine of Christ Apostolic Church.

(f) To involve the youth in all aspects of evangelism and edifying programmes such as camps, conferences, leadership training, retreats, Bible study, musical concert and other scriptural activities.

Immorality among the CAC youth fellowship

Immorality, according to Oxford Advanced Learner's Dictionary is an action not considered good or honest. It could also be said that immoral action is that which does not follow the accepted standard of sexual behaviour. The Open Bible defines immorality as a “state of a wrongful act or relationship (Georgia, 1992). Immorality is a devil's trick to deprive youth the sanctification God expects them to live. This is why researcher wants to analyze immoral acts among the youth today.

Consumption of alcohol

Consumption of Alcohol is a way of life for many youth “Drinking is a way of life encouraged upon many of the young by their parents and other friends (Benson and Wolfe, 1981). Many youth still reason that drinking is just a part of growing up, that is why at the teen age, many of them become drunkard because they want “to measure up to life”. According to Benson and Wolfe:

“Even though drinking is an undeniable youth problem, the members of your group will probably be hesitating to give the issue major programming attention. Part of the reason for the hesitation is that drinking is socially acceptable, heavily promoted by media; regarded as a symbol of sophistication and success and most amazing of all seen as a total private matter” (Benson and Wolfe, 1981).

This is the reason why youth do not want to be seen to be different from the crowd as “more holy and moral” than others; because of this they want to be associated with other ones.

According to Oxford Advanced Learners Dictionary, drug is “an illegal substance that some people smoke, inject, etc. to give them pleasant or exciting feeling. The ladder of cultural ethics that provided foundation for youth drug usage believes that it is “an instant help assisting to combat loneliness, boredom, confusion and anger (Benson and Wolfe, 1981). This is the reason why most youths are exploited in drug abuse even among Christians today. Many of the youth take pills and dangerous drug before or after intercourse with their lovers in order to protect themselves from getting

pregnant. And when they mistakenly become pregnant, different types of drugs are used to abort. The usage of these and other more dangerous drugs as cocaine and heroin by the youth have destroyed their future.

Cigarette

Smoking means “visible vapour given off by a burning substance: smell of smoking cigarette, etc. Smoking of cigarette kills most of the youth today but they think it is a way of life. Even the Federal Ministry of Health of Nigeria often warns, “Smokers are liable to die young.” According to scientist, “The more a man smoke a stick of cigarette, the more it shortens his life by approximately ten (10) minutes. Hence, it can be deduced that if a man smoke six (6) sticks of cigarette a day, he shortens his life span by one hour. In this dangerous way, many youth in the church of God took their pleasure. It is through smoking that many female youth develop breast cancer, which eventually results into death of many of youth who supposedly to have been the stars of tomorrow and future leaders.

Sexual immorality

This is most common type of immorality among the youth Cine! It has always been a cause for the downfall of many Christian youth. It could mean, “not following accepted standard for sexual behaviour. The world today teaches a morality which excuses adultery, fornication homosexuality among the unmarried youth that wants to engage themselves for pleasure which eventually lure them into sin.

Anger

According to Oxford Advanced Learners Dictionary, “Anger is the strong feeling you have when something has happened that you think is bad and unfair. This is one of the instruments that the devil uses among the youth today; because of a little annoying incident many things have been destroyed in the Christendom by youths today.

Pride

Pride is the “feeling that you are better or more important than other people. This is most common among the youth. For instance, Mr A who is only an organist in the church and is always coming to the church since there is no one that can play the church organ like himself, he becomes proud not minding the word of God that says “pride goes before destruction” Prov. 16:18.

Worldly dressing

This is another factor causing immorality in the church of God today. Many youth now prefer half naked dresses to good model ones. This is more common among ladies. Many of the ladies prefer wearing man attire and this attitude does not go well with the word of God. Similarly, it goes against the moral standard in the church of God today.

Imitation

Doing what another person does or acting like other persons. To the youth we are in ‘modern civilization’ and ‘jet generation’. They dress and eat waywardly. Dressing waywardly always leads to sexual harassment and eventually gives many youths psychological problem. Many of the youths eat and enjoy themselves because they want to do as others; therefore, eating anyhow and drinking alcohol wine have destroyed the future of many youths (Barker and Gen, 1995).

Pre-marital sex

This is engaging in sexual sin before marriage and this is very common today. When youth date themselves, many always go through the secret affair through which many youths have jeopardise their future, destroy their future and destroy spirit of holiness in the church.

Abortion

One Dictionary explains abortion as “a deliberate ending of pregnancy at an early stage. This is usually caused by sexual immorality and pre-marital sex, and has cost a great havoc in the Christendom today because of neglecting the sanctification in the church of God.

Some corrective measure among the youth movement in CAC

The fact that a Christian is sanctified by grace is the light of the scripture; it is an explicit and clean biblical teaching that salvation or justification is received by grace. As Paul puts it:

“But because of His great Love for us, God Who is rich in mercy made us alive with Christ Even when we were dead in transgressions. It is by grace you have been saved Eph. 2:4,5” (Barker and Gen, 1995).

We should bear in mind that this is the aspect referred to as positional sanctification (cf. Heb. 10:10; I Cor. 6:11). “So having been justified we might become heirs having

the hope of eternal life Tit. 3:7 (Barker and Gen, 1995).

It is against this background that the following correcting measures are being suggested as penance to the problems among the youth of today:

1. The CAC Youth should understand and be informed that the will of God for their lives is to be born again. This is a necessary experience, and it is what has been referred to as past or positional sanctification in this research. The youth need to be regenerated and be spiritually minded.
2. The youth in CAC also need to know that their sanctification must be progressive that is practically and directly apply to their day-today life (I Pet. 1:16).
3. They should remember that God has chosen them (by election) and God has sanctified them.
4. They should not engage in moral sin again.
5. They should try to live their lives in order to please God.
6. They should accept and not reject God's calling unto holiness in their lives.
7. It should also be emphasized that there are many roles to be played and things to be put in place by the teachers of the word so that sanctification can be highly exalted, such as:

- (a) Effective teaching by the ministers especially on sanctification and needs for heavenly conscious should be highly encouraged.
- (b) Setting up a council of Godly models for the youths to emulate in their lives.
- (c) There is need to avoid influences.
- (d) Organization of seminars, workshops, conferences will also assist in this matter.
- (e) Close monitoring of youth at all level/spares of life is highly essential not minding their age level.
- (f) There is need to take corrective measure to rule out evil vices such as suspension and discipline.
- (g) Corrective avenues for youthful counseling.
- (h) Having close intimacy to youth as confident etc. for guidance advice on all spheres of life.
- (i) Praying for the youth cannot be underestimated in this issue.

CONCLUSION

From the above views discussed on this publication, an attempt was made to trace low faith Tabernacle in Nigeria graduate into "The Apostolic Church". There are many branches of the CAC in many West African Countries as well as in Diaspora. Mostly among the African immigrants especially the Yoruba's in Nigeria. This could be possible

by the help of the evangelistic groups and associations, such as the World soul-Wining Evangelistic Mission under the leadership of Evangelist T.O. Obadare, and Coye international Group led by Evangelist Timothy lyanda. These groups stage evangelistic crusades and rallies in different towns and villages in Nigeria and in Diaspora. The Christ apostolic church is also blessed with useful youths who later build up several interesting music group whose main objective is to make the church grow through melodious music.

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