

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Mission

Adventist University of Africa

Theological Seminary

TITTLE: TRAINING PASTORS AND CHURCH MEMBERS TO REACH THE  
UPPER CLASS THROUGH LITERATURE MINISTRY IN THE CITY  
OF ABIDJAN, CÔTE D'IVOIRE

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Date completed: June 2016

The Seventh-day Adventist Church consistently makes evangelistic efforts to proclaim the everlasting gospel. However, in many places, the church has not been able to reach persons of the middle and upper class in society. For many years, efforts have been made to evangelize in the city of Abidjan in Côte d'Ivoire Conference. There have been many public campaigns, mega campaigns, satellite campaigns, and small group campaigns, which is a parfait method, run by local as well as international preachers. Most of them have taken place in Abidjan and other major cities in Côte d'Ivoire in the late 1990s and early 2000s. These methods have yielded great results. The membership increased from 4000 in 1995 to 13536 in 2012. Since the official recognition of the church in March 1946, almost 4000 persons have joined the Church, while in 17 years, more than 9000 have joined. Since 2000, the yearly average baptism in the Côte d'Ivoire Conference has been about five hundred people, the majority of

whom are from people of lower socioeconomic status. It appears that the most responsiveness to the message of the Adventist Church is among the poorer segments of the population.

The unsuccessful attempts to win persons in the upper class have led the church to marginalize this group of people or ignore them. The main question of the study was how can the middle and upper classes in Abidjan be reached with the Good News by use of the Literature Ministry in the Church?

This research used a mixed method approach which involved key methods of data gathering: participant observation, interviews, training seminars, focus group discussions, and key informants. However, relevant literature which consisted of the Bible, reference books, journals, magazines, newspapers, web-based resources, and unpublished works on literature ministries were also consulted.

Informal interviews with both church members and people in the upper class were conducted to understand their worldview and needs better. Based on this information, a strategy was developed, implemented, and evaluated.

This dissertation will stimulate pastors and laymen to become more aware of the role of literature ministry in the outreach of the Church and implement similar strategies in their areas of work. Additionally, this project could promote discussion among leaders of the SDA Church regarding making literature ministry more central in evangelism. It provides a necessary emphasis to an apparently neglected evangelistic strategy to reach the middle and upper class.

This dissertation can be a practical manual providing a meaningful strategy for all SDA Churches regardless of their size, geographical and cultural setting. Furthermore, this dissertation serves to enhance knowledge of the use and value of literature ministry

The ultimate goal of God's mission on earth has always been the salvation of all people regardless of their race, gender and social status. The Great Commission states that the Gospel is to be preached to every nation and people (Matt 28: 18-20; Mark 16: 15-16; Rev 14: 6-12). Therefore, there is an urgent need to extend the Church's mission to people in the upper class because their salvation is part of God's plan.

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TRAINING PASTORS AND CHURCH MEMBERS TO REACH  
THE UPPER CLASS THROUGH LITERATURE MINISTRY  
IN THE CITY OF ABIDJAN, CÔTE D'IVOIRE

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Paul Able Baka

June 2016



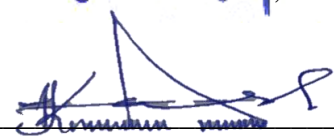
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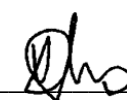
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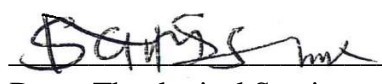
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This Dissertation is dedicated to the Almighty God who made possible for me to arrive up to this level. To my dear wife, Mrs. Leontine A. Baka and my children Grace, Divine, and Exhaussé Baka whose supports were so immense in the current attainment. Also, I thank West-Central Africa Division, Eastern Sahel Union Mission, Benin Mission, and Côte d'Ivoire Conference of Seventh-day Adventist Church.

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CHAPTER 1  
INTRODUCTION

**Description of the Ministry Context**

Evangelism has been a subject of great concern in my ministry for the past nineteen years. I have personally conducted a number of evangelistic series, both in my country and some of the countries including Sahel Union Mission in Togo. I have noticed that the method I am using seems to have been a one-size-fits-all approach, which does not take into consideration the cultural context of different people group. The main purpose of this approach is always to win new members into the fellowship, regardless of their social status.

Soul winning is for all irrespective of the cultural, social, and religious background. Everybody is included, in the gospel commission. “Go, and make disciples of all nations, and baptize them in the name of the Father and of the Son, and of the Holy Ghost” (Matt 28: 19). This gospel commission as stated by Jesus Christ is meant to cover the whole world; every tribe, nation, tongue, kindred, and gender. But, the church has only focused on casting a net into the water without planning which type of fish to catch in a given place at a special period for a specific reason. The results have been that, many souls have been won, but the majority of them are from the lower class. This means that the main target group that the Adventist Church is reaching out in Côte d’Ivoire Conference is the lower class. Most of the new converts are jobless, students, and a few civil servants.

Nevertheless, a small church in the district of Abidjan-Est, Côte d'Ivoire Conference of Seventh-day Adventist (SDA) Church had experienced tremendous growth in membership and physical development by implementing literature evangelism as an ongoing and regular activity in the program of the church to reach the upper class of the community. The years served in the ministry have proved that there is a lack of strategy to reach the upper class.

It appears that the best method to use to reach the upper class of the community with the truth, which is the mission of the church, lies in the total awareness and training of pastors and church members to use literature ministry. This will make a meaningful contribution to fulfilling the gospel commission

The existence of the church is for mission, and in order to accomplish such a tremendous task, a special training must be given. This training is the tool that will be put in the hands of the church in Côte d'Ivoire Conference in particular and the SDA Church in general. Even though, other methods are not going to be put aside, because they have been successful, and are still contributing to the expansion of God's kingdom on earth, literature ministry will be the leading edge to reach the upper class with the gospel.

### **Statement of the Problem**

Despite all these evangelistic efforts, the church has not been able to reach the middle and upper class of the society. For many years, tremendous efforts have been made to win souls in the city of Abidjan in Côte d'Ivoire Conference. A lot of public campaigns, mega campaigns, satellite campaigns, small group campaigns which is a parfait method, run by local as well as international preachers. Most of them have taken place in Abidjan and other major cities in Côte d'Ivoire in the late 1990s and early 2000s. These methods have yielded great results. The membership increased

from 4000 in 1995 to 13536 in 2012. Since the official recognition of the church in March 1946, almost 4000 souls were won, while in 17 years, more than 9000 souls have been won.<sup>1</sup> Since 2000, the yearly average baptism in the Côte d'Ivoire Conference has been about five hundred people,<sup>2</sup> the majority of whom are from the lower class. This tells that the main target group the Adventist Church is reaching is the lower class people.

The unsuccessful attempts to win the upper class have led the church to marginalize this group of people or ignore them. The main question of the study is, how can the middle and upper classes in Abidjan be reached with the Good News by the Literature Ministry

### **Statement of the Purpose**

The purpose of this dissertation is to train pastors and church members to reach the upper class people through literature ministry and how it has contributed to the expansion of the Seventh-day Adventist Church in the world. Then an intensive program will be implemented through training seminar, and evaluate its effectiveness through a systematic follow up. The primary goal of this dissertation is to revive and enhance church members to take part with confidence to the fulfillment of the vision. Encouragement is essential because reaching the upper class with the gospel through literature evangelism is not an easy task. There are many among SDA Christians who are still reluctant because they fear to take the risk. They are not ready to give God a try and prove Him.

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<sup>1</sup> Côte d'Ivoire Seventh-day Adventist Church Quinquennial Report Presented at the Sahel Union 2012 Year-end Meeting (Lomé, Togo: Eastern Sahel Union Mission, 20 December 2012).

<sup>2</sup> Ibid.

## **Justification**

Many pastors and church members are longing to see a special emphasis on how to reach the upper class with the gospel of Jesus Christ. Ellen White says concerning evangelism for the upper class that those who are laboring in the big agglomerations have the duty to contact the people in higher positions of the world, even to leading authorities. Faith is needed, because God has shown her what happened to Nebuchadnezzar. The Lord operated in a very powerful way to bring the highest ruler on the earth to know that he God is above all kings. He worked upon the mind of th pompous king until Nebuchadnezzar got to know Him as the most superior God whose reign is forever and ever, and ruling place exists from now to eternity."<sup>3</sup>

It is important to note that the success in accomplishing such an ambitious soul winning venture lies not only in public evangelism, mega campaigns and satellite evangelism, small groups ministry, and revelation seminars, but also, in a combined effort on the part of pastors and church members to engage in literature evangelism and make it central in SDA Church, as this dissertation proposes. The inaction of using literature evangelism as one of the major strategies to reach the unreached may be due to lack of knowledge of the importance and power of literature ministry. This dissertation will create the awareness of the function and place of literature ministry in evangelism, thereby, create an interest of church members in using this method.

Jehovah Witnesses have developed literature evangelism as their key method in soul winning and have proved to be successful. The use of the literature evangelism as means of evangelism shall contribute to the numerical growth of the church in Abidjan in particular and in the church in general

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<sup>3</sup> Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1970), 88.

God from the beginning of the church made literature ministry the number one means to reach the upper class. The implication is that such method cannot be overlooked by the church in winning the upper class for Christ.

### **Delimitations**

Even though literature ministry is a very important tool for the survival and progress of the Seventh-day Adventist Church worldwide, the work of this dissertation will be done only on a literature ministry method related to church evangelistic outreach. This study will be confined to Cocody-Philadelphia, a local church, in Abidjan chosen by the Côte d'Ivoire Conference, so that implementation of the work will be thoroughly followed.

Other people outside the selected church will also be interviewed to enrich the research, because the churches in Abidjan are experiencing the same situation. The data collected will be presented and the result will become a learning tool for further implementation in other churches.

### **Description of the Dissertation Process**

This research will use a mix method approach which involves four key branches of data gathering: participant observation, interviews, training seminars, focus group discussions, and key informants. However, relevant literature which consisted of Bible, books, journals, magazines, newspapers, web-based resources, and unpublished works on literature ministries will also be consulted.

Informal interviews with both church members and upper class people will be conducted to better understand their worldview and needs. Based on this information a strategy will be developed, implemented, and evaluated.

## Outline

This project is built around six chapters. Chapter one introduces the project. Chapter two considers the researcher's Biblical, theological foundations for the literature ministry and upper class people from the Old and New Testaments. Ellen G. White writings will also be explored to get more insights in relationship between literature ministry and reaching the upper class of the society.

Chapter three consists of exploring the writings of SDA Church pioneers to describe the place of literature ministry in the historical heritage of the SDA Church. In addition, other literature in the area of sociology and missiology will be reviewed. Protestant and Christians approach to literature evangelism will be used.

Chapter four, based on the theological and practical research, a strategy which deals with literature ministry used by the SDA Church to reach the upper class will be developed, and presented to the Côte d'Ivoire Conference. It provides the necessary data for strategy planning and includes the project goal, purpose, outputs, and activities of time lines.

Chapter five summarizes the project, draws conclusions, lists lessons learned, and makes recommendations regarding how to share the gospel with the upper class through literature ministry.

- a. Upon the strategy's approval from the Conference, a chosen local SDA Church will be acquainted with this literature ministry strategy.
- b. The implementation of this strategy will be done in this local church through practical literature seminar and workshop.
- c. This strategy will be monitored before, during, and after this seminar and workshop.
- d. The data will be compiled and analyzed.

- e. The results will be evaluated and presented to the Côte d'Ivoire Conference for information.
- f. All steps of this strategy to evangelize the upper class will be put down on a paper that will constitute the chapters of the dissertation.

The approximate date for completion of this dissertation process is December 2016.

### **Expectations**

This dissertation will stimulate pastors and laymen to become more aware of the role of literature ministry in the outreach of the Church, and implement such a strategy in their fields of labor. It is hoped that this project will promote discussion among leaders of the SDA Church, and lead them to make literature ministry more central in evangelism. It will provide a necessary emphasis to an apparently neglected evangelistic strategy to reach the middle and upper class.

This dissertation will become a practical manual providing a meaningful strategy for all SDA Churches in spite of their size, geographical and cultural setting. Furthermore, this dissertation will enhance the researcher and the readers' knowledge of literature ministry and benefit their ministry.

### **Definition of Terms**

*Literature Ministry*: Used interchangeably with publishing ministry.

*Publishing Ministry*: It is a department of the church that deals with writing, editing, producing, and distributing the church literature all over the world.

*Literature Evangelism*: Preaching the gospel of Jesus Christ through literature.

*Literature Evangelism Seminar*: it is a training program to equip people to spread the Good News through literature.

*Literature Evangelism Workshop*: It is the practical training of the literature evangelism seminar, where different types of publications are shown and explained.

*Systematic strategy*: it is a constant art of combining actions in a determined goal.

*Total awareness*: a global and deep knowledge about publishing ministry and its importance in the progress of God's Mission. *Gospel Commission*: This is the mandate given by Jesus Christ to his disciples to reach the whole world with the gospel.

*Côte d'Ivoire Conference*: Is the administrative body of the Adventist Church in Côte d'Ivoire Republic

*Eastern Sahel Union Mission*: Is the administrative body of the Adventist Church that covers five French speaking countries in West Africa: Benin, Burkina Faso, Côte d'Ivoire, Niger, and Togo.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATION OF LITERATURE MINISTRY AND MISSION TO UPPER CLASS

This chapter tries to explore the biblical, theological, and prophetic foundation of literature ministry. Literature ministry as a whole cannot be understood if it misses the purpose for which it was instituted: to win souls for the kingdom of God. This is done through evangelism to which the church holds its existence. Jesus Christ commissioned the church in Revelation 14: 6 to use evangelism as its “backbone in the three angels’ message, presenting the Good News for all nations, tribe, tongue and people” (Matt 28: 19).<sup>1</sup> Ellen G. White states, “Whenever someone joins the church, let that person become a channel through which the message of salvation continues. The whole congregation, working as one, in total union, should live, and act as one missionary agency.”<sup>2</sup> This type of evangelism includes all kind of people, regardless of their color, race, and social status.

#### **Theological Understanding of Ministry in the Old Testament**

This section examines the biblical basis for ministry and seeks to develop a real theology that will justify the relevance of the literature ministry in the propagation of the gospel in Côte d’Ivoire Conference.

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<sup>1</sup> Patricia J. Gustin, “Cross-cultural Evangelism: The Challenge Facing Adventism Today,” *Journal of Adventist Mission Studies* 4 (2008): 63.

<sup>2</sup> Ellen G. White, *In Heavenly Places* (Washington, DC: Review and Herald, 1967), 317.

“Etymologically, the word theology is derived from the Greek word ‘theologia,’ or discourse on divine matters it is a pre-Christian term, which first appeared in Plato (Republic) in a passage that poses the question of the pedagogical use of mythology.”<sup>3</sup> However, F. L. Cross defines theology in its Christian sense as “the knowledge of God which exposed religious realities. The expression of theology deals with the existence and what God is made of, and also His created beings, as well as the complete understanding of God’s manifestation from the time Adam sinned to the period when Christ saved humanity<sup>4</sup>

Furthermore, Jon Dybdahl explains that what humankind needs most is not theoretical theology, but “real theology,” theology of life that works, that impacts, changes and, finally, prepares people to meet the Lord. It centers on Christ and can be applicable to everyday situations. It makes Bible truth relevant for day to day life and situations. It is a complex interplay between Scripture, culture, temperament, worldview, and God’s impact upon human life.<sup>5</sup> Theology changes from place to place, from person to person, because our perceptions, worldviews, and experiences are not the same. The only thing that does not change is Bible truth.

A biblical understanding of ministry is closely associated with services rendered on behalf of God and to humanity.<sup>6</sup> It occupies a crucial place in solidifying the believers and the congregation. The Christian concept of ministry is God-centered

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<sup>3</sup> Jean-Yves Lacoste, *Encyclopedia of Christian Theology (ECT)*, rev. ed. (2005), s.v. “Theologia.”

<sup>4</sup> F. L. Cross, *The Oxford Dictionary of the Christian Church (ODCC)*, rev. ed. (1961), s.v. “Theology.”

<sup>5</sup> Oyeleke A. Owolabi, “Spiritual and Theological Basis for Ministry” (DMin thesis, Andrews University, Babcock University Campus, Nigeria 2007), 22.

<sup>6</sup> Leland Ryken, James C. Wilhoit, and Tremper Longman III, *Dictionary of Biblical Imagery (DBI)*, rev. ed. (1998), s.v. “Ministry.”

and people oriented. The root words of ministry come from the Greek term *diakono*, meaning to serve (Eph 4: 12). In Philippians 1: 1, Paul uses *douleuo*, meaning to serve as a slave. Paul was trying to build a concept of ministry which has to do with service. He goes further by using the word *hyperetes* in 1 Corinthians 4: 1, indicating service to another.<sup>7</sup> In the Old Testament, the term *Leitourgia* is often used to refer to the priestly service. This is re-echoed in the New Testament by Paul in Philippians 2: 17, where the ministry refers to the work of those commissioned to leadership and to the whole body of Christ.<sup>8</sup>

Then, it is understood that ministry is based on the conviction that it is God originated and that He chooses human beings as instruments for ministry. He further empowers them by the Holy Spirit to discharge their mission. Before Christ ascended to heaven, He commissioned the church to go and make disciples of all nations (Matt 28: 18-20; Mark 16: 15; Luke 24: 45-49). This Great Commission is in harmony with what the Lord said in Isaiah 43: 10, “You are my witnesses.” Therefore, ministry is a biblical mandate for the church. In fact, the primary aim of establishing the church is mission.

The Scripture makes it clear that the church has been carefully selected by God for mission. “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light” (1 Pet 2:9). Ellen White affirms, “The church is God’s chosen instrument for the redemption of humanity, established to serve and its

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<sup>7</sup> E. S. Bucke, « Hyperetes (1 Corinthians), » *The Interpreter’s Dictionary of the Bible (IDB)*, ed. George Arthur Buttrick (Nashville, TN: Abingdon, 1962), 1:607.

<sup>8</sup> “Ministry” [Phil 2:17], *Seventh-day Adventist Bible Commentary (SDABC)*, rev., ed., ed. F. D. Nichol (Washington, DC: Review and Herald, 1960), 8:209.

assignment is to preach good news to the world.”<sup>9</sup> The most cherished expression of the church should be ministry. For the Lord longs to see the entire church trying its best to find ways and means through which all classes of people can be evangelized.<sup>10</sup>

### **Biblical Foundation for Literature Ministry**

This section gives the biblical origin and functions for the literature ministry by asking three fundamental questions: When did it begin? Where did it start? Who started it? Answers will be sought from the Bible.

#### **Publishing Ministry in the Old Testament**

This tries to give biblical evidence of the literature ministry from the Old Testament: how God initiated the publishing ministry, how he gave success to Joshua, and how he brought revival and reformation through publishing ministry.

**God and the publishing ministry.** The Bible says, “In the beginning God brought the heavens and the earth into existence” (Gen 1:1). It means God Himself made all things on earth and in heaven, including literature ministry. That is why God Himself wrote with His own finger the Ten Commandments which He gave to Moses (Exod 31: 18). The name Exodus is a compound of two Greek words meaning “the way out” or “the going out;” it is related to Genesis of which it is a continuation. The theme of Exodus’ role was to explain God’s marvelous way of leading the children of Israel, by saving them from bondage, and His wonderful supremacy in signing gracious contract with them.<sup>11</sup> As the Scripture says, “And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the testimony,

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<sup>9</sup> Ellen G. White. *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1948), 9.

<sup>10</sup> Ibid.

<sup>11</sup> “Exodus,” *SDABC*, 1:218.

tablets of stone, written with the finger of God” (Exod 31: 18). God told Moses that the main purpose of the Ark was to contain the “testimony” in the most holy place. The ark was the most sacred element of the tabernacle. “The two tables” were those that God promised to Moses (Exod 24:12), and supernaturally inscribed (Exod 32:16). The writing of the Ten Commandments on stone points to their everlasting character.<sup>12</sup> Furthermore, when a critical study of this passage is made, it is obvious that God did two things on Mountain Sinai: (1) God spoke, and (2) He wrote. These are traditional ways God used to communicate messages to his people. He used the spoken words, in other words He spoke and after that He wrote.<sup>13</sup> Thus, it is clear that God Himself initiated literature ministry, because He was the first to write with His own finger, the first who called Moses and sent him to go and tell what was written to the children of Israel.

**Publishing ministry and success in leadership.** Moses the mighty servant of God was no more. Israel needed a successor who could take the people to the Promised Land. God Himself selected Joshua, Moses’ assistant, to fulfill the promise. After he was appointed as the leader, God gave his job description in order to be successful in his new mission. Joshua who can be considered today as a head of state, was successful because of his constant relationship with the book, the written word, the publishing ministry. Furthermore, the book of Joshua, which narrates the story of the conquest, sharing, and settlement on the Promised Land, provides the sequel to the five books of Moses. This book was written for three major reasons: to reveal the history of the conquest of the Promised Land; to show how God reveals Himself

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<sup>12</sup> Ryken, *DBI*, s.v. “Ministry.”

<sup>13</sup> Owolabi, “Spiritual and Theological Basis for Ministry,” 57.

through history by what He does in the world; and finally, to reveal God's judgment in history.

Here is the conditional promise: "Turn not" (Josh 1:7) If Israel had lived in total submission to the Law of Moses, the people would have accomplished their complete destiny. The consummation of the dream was relying upon the nation's obedience to the law. There is in every progress a moral basis. The goal in life can be realized only when people submit to God's moral law. Divine vision can never be accomplished by cheating, through unworthy means. The end does not justify the means.<sup>14</sup> "Then thou shall act wisely." It is part of wisdom to obey the moral law. Obedience to God's law, always "pays" in the long run. When it comes to pass, life may well expect to realize its full objective.<sup>15</sup> "The Book of the Law" means the Deuteronomy law. Israel was to be courageous and highly alert to obey the commandments. The people must tie them faithfully on their hands, express them, ponder upon them, transmit them always to their children (Deut 5: 29-33; 6: 4-9). It is only by doing this that the nation can think of success. Literatures bring substantial success if they are practiced in a correct, proper manner. This verb seems to carry the ideas both of wise and successful behavior.<sup>16</sup> With Joshua's experience, it can easily be understood that literature is a very important tool to give success and transform the lives of leaders as well as the general population. Nichol expresses it clearly, "When the Word of God is well read and meditated upon, it brings in mind a clear evidence of

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<sup>14</sup> Bucke, "Law," *IDB*, 4:695.

<sup>15</sup> *Ibid.*, 542.

<sup>16</sup> "The Book of the law" [Josh 1:8], *SDABC*, 2:178.

the plan of salvation, meditation logically results in, and is to be followed by appropriate conduct.”<sup>17</sup>

The literature ministry explains to people the character and mind of God. God himself told Joshua clearly: “Do not forget to read and meditate on the Book of the Law that Moses wrote. Keep reading it morning and night so you do not forget what I want you to do; if you keep your eyes on me and desire me with all your heart, I will be right beside and bless you with success” (Josh 1:8).

**Revival and reformation through the written word.** The children of Israel became spiritually dead. The preceding Kings had led the people astray. Spiritual blindness degenerated in spiritual and moral decay until the time of Josiah came. Though a child when he took the rulership of Judah, he first and foremost decided to seek the Lord. Because of his project, the Lord helped him to bring reformation and revival, and he demolished all the idols. At the age of twenty-six, he began to purify the land and the temple. “Hilkiah, the high priest, while working in the temple, found the Book of the Law that was given by God to Moses. Shaphan, the secretary, read the book before King Josiah. When the King and the whole assembly heard what was written in the book, the King tore his dresses and cried”<sup>18</sup> (2 Kgs 22: 1-19). Were it not for the book found in the temple, apostasy would have remained and continued; but the discovery of the Book of the Law and its reading led the whole nation to turn to God. Thus, literature can be a tool through which God brings revival and reformation.

The literature ministry brought about a great and wonderful spiritual revival and reformation to the whole nation of Israel, starting from the king. Upper class

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<sup>17</sup> “Meditate,” *SDABC*, 2:178.

<sup>18</sup> Donald J. Wise, *An Introduction & commentary of 1 & 2 Kings, The Tyndale Old Testament commentary* (Downers Grove, IL : Intervarsity Press, 1993), 293- 294.

people, leaders in every capacity could experience revival and reformation if the church made use of publishing ministry as one of the priorities for evangelism. Since the literature ministry has been a powerful tool in the hands of God to bring about spiritual revival, revolution, revitalization, and restoration, it is necessary to capitalize on it for soul winning.

**God and the people of Israel.** At a time when Israel was spiritually down and totally corrupted, the prophet Isaiah foretold the destruction of Israel by the Assyria, which took place a short period after. All that God gave as instructions and prophecies to Isaiah were written down. The Bible says, “Now go, write it before them in a table and note it in a book that it may be for the time to come forever and ever” (Isa 30:8). The literature ministry is not only to warn but also to instruct, build, and prepare the people to meet the Lord.

**God and the people of Jerusalem.** There was a great need for a warning message to be given to the people of Israel. God specifically instructed the prophet Jeremiah to publish the message in Jerusalem for everybody to see and read because of the impending doom. Jeremiah wrote and circulated the warning message throughout the city of Jerusalem (Jer 4:4-5; 5:20). Small men as well as great men heard the message of the Lord. The literature ministry is a divine mean in God’s hands to effectively carry out this assignment to reach kings, head of states, opinion leaders, and those that can bring tremendous changes in society. God Commissioned Amos to bring the nation back to Him.

Even though Israel knew an external prosperity and was powerful, the people were deeply involved into idolatry, pagan worship, and greed. The leaders were corrupted and the poor oppressed. Amos was commissioned by God to use the power of the written word to bring the nation back to Him. The message was as follows:

“Publish in places at Ashdom and in the places in the land of Egypt and in Samaria (Amos 3: 9). It seems that Amos used literature to accomplish two objectives: (1) to bring about transformation among the people of God by the publication of the word to the Israelites, which is called today nurturing and (2) monitoring to pursue evangelistic purposes. In other words, he published for the people of Israel as well as the people of Ashdom, Egypt, and Samaria.

**God to the people of Judah.** Habakkuk was to hold the office of a prophet as Amos, in a time of apostasy, bribery, and oppression. God called him with the mission of warning the people of Judah about an impending judgment. God asked him to use the power of the written word to bring about change of heart and mind. “Then the Lord said to me, ‘write down what I will show you in vision and make it plain, so whoever reads it can understand, and a messenger can keep it in mind as he runs’” (Hab 2: 2, 14). God told the prophet to write His message down.

### **Literature Ministry in the New Testament**

The Old Testament was closed with the prediction of the coming of Messiah. Four centuries before the book of Matthew was written, Matthew, the Jewish tax collector for the Roman government, was called by Jesus to become one of the twelve apostles. He was an eye-witness to all that Christ did. Under the direction of the Holy Spirit, the marvelous message of hope and of the saving grace of God through Jesus Christ was written down. Luke, as a missionary companion with the apostle Paul, was also able to present a detailed historical account of Jesus’ life (Luke 1:3), while Mark was able to vividly portray Jesus’ teachings, healing, and ministering to the needs of others. Mark begins with “As it is written.” Such is the power of the written word.

**Jesus and the written word.** Before Jesus started His earthly ministry, when facing the devil's temptations, he always quoted the Scriptures to defeat Satan: "It is written, that man shall not live by bread alone, but by every word of God" (Luke 4:4-13). On all the three occasions that the devil tempted Jesus, He responded by making reference to the word of God. Jesus honored the written word to defeat the devil and touch all hearts, mostly those of the upper class who were difficult to convince.

**The Ethiopian eunuch and the written word.** This top official of Ethiopia was won to the gospel of Jesus Christ through the publishing ministry. This man from Africa was reading the chapter 53 of Isaiah through which he discovered and understood the love of God, and after little further instructions he was baptized. He had heard the preaching word from Stephen before he was stoned to death. This method did not help him to understand and accept Jesus Christ as his personal Savior. But when he himself read the Bible, his whole heart and spirit were touched, and after Philip told him whom the prophet was talking about, he gave his life to God and was then the first African officer to become a disciple of Christ (Acts 8:26-39).

**John and the literature ministry.** Right from the beginning of his book, John the Revelator says "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand" (Rev 1:3). He goes further to state: "On the Sabbath of the Lord I went to the island's rocky shore to worship. Suddenly, the spirit took control of me, and I heard a voice behind me that sounded as loud as a trumpet. The voice said, 'Write a book about what I am going to show you and send it to the seven churches in Asia Minor in the cities of Ephesus, Smyrna, Pergamun, Thyatira, Sardis, Philadelphia, and Laodicea'" (Rev 1:10-11). John was sent into exile to the island of Pastmos where he could not be in touch with a human being, but through the letters he wrote to the churches, he was

able to reach the civilized world of his time. Literature is a powerful method to carry the gospel of Jesus Christ to the entire world.

**Paul and the literature ministry.** Paul was a powerful preacher, traveler, and missionary for the cause of God. But if there is something that Paul did most beside what has been said above, it is his writings. He wrote throughout his ministry among the gentiles and his people. He wrote thirteen letters that is one third of the whole New Testament. The letter to the Romans is the longest. It is a pastoral epistle and also evangelistic. It discusses theological issues on salvation and justification by faith alone (Rom 1:1-6).

The letter to the church of Corinth was written between A.D 55 and 57. The city was on the Mediterranean Sea and was a commercial center of Greece. This rich cosmopolitan city of around 700,000 inhabitants was also an immoral and licentious center. It was in this perverted environment that Paul planted the church of Corinth. After he left, many difficult situations appeared which threatened the stability and existence of the church. Paul answered all these concerns such as immorality, lawsuits, Paul's apostleship, meat sacrifice to idols—which by God's grace found solution—by using the written word. So it can be said that Paul edified the church at Corinth by his literature ministry (1 Cor 1:1-3).

The letter to the Galatians was also an evangelistic one. Towards the end, Paul exhorted and reminded the Christians in Galatia that they were heirs of God and His own children. Through his letters, Paul made it clear that liberty and salvation were obtained by grace and grace alone. These letters brought many non-Jews to the faith in Christ. The old Jewish Christians did not want the gentiles who became Christians to observe the rites of circumcision and the Law of Moses for them to be saved. The book of Galatians is Paul's response to all these false teachings, for salvation is a free

gift from God. Paul knew he could not be in more than one place at a time; but his letters, the written words, could. So, he was everywhere at the same time by the power of his literature (Gal 1:1-5).

The epistles to Timothy were mainly used to enhance, admonish, and empower the young leader in the ministry. They were also written for Timothy to carry his activities under obedience to the will of God. So it is a literature for leaders, both young and old ones (1 Tim 1:1-2).

Paul also used the epistle to Philemon as a tool to let the rich brother know how to consider those who do not have the same social status like him. Through his thirteen epistles, Paul wrote about many topics, like evangelism, nurturing, and exhortation from God. Through the written word, all these powerful messages were kept (Phil 1).

The preachers and silent messengers, in other words, pastors and literature evangelists are partners in the gospel proclamation. This is the real theology of the literature ministry. The literature ministry is a powerful instrument which God ordained to be combined with the energies of the living preachers to bring the truth before all nations, kindred, tongues, and people.

Kelvin Wilfley expresses it as follows, “God did not instruct John to go and preach in any of those cities in Asia, but to rather send a written message (literature) containing instructions from the Lord. God uses both the spoken word and the written word.”<sup>19</sup>

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<sup>19</sup> Kelvin Wilfley, “Seven Wonderful Principles to Reach Those Who Attend any Church,” *Ministry*, June 2012, 15-16.

## **Biblical Foundation of Mission to Upper Class**

The section is going to explore the Bible, both the Old and New Testaments, to see if mission to upper class was taken into account during these periods.

### **Old Testament View of Upper Class People**

Redemption for all human beings, regardless of their nation or status, has always been God's intention throughout the Old Testament. God's blessings promised through Abraham include all nations of the earth. It is quite interesting to notice also that, throughout the Old Testament, the various messengers that God used as missionaries often paid attention to rich people such as kings.

**Abraham and Pharaoh.** Abraham was the richest and most powerful man of his days. Even though, as a human being, he lacked boldness to admit that he was married to a beautiful woman, his presence with his household contrasted with Egypt which had a very proud civilization, ancient and deep-rooted. Wright explains clearly the magnificence of Egypt under the Pharaoh when Abraham went on his first missionary journey outside Canaan.

“At the time Abraham conjecturally came within the borders of the history of its life went back more than two thousand years. From the rich valley of the Nile and from their conquest beyond it the Pharaohs drew the wealth to build the magnificence of Memphis and Thebes and the colossal temples at Karnak; and the pyramids were even then centuries old. Egypt represented material pride and power, and possession, and all these would crumble. Abraham represented a new spiritual impulse, and this would be creative long after Egypt should have ceased to count.”<sup>20</sup>

Despite all his wealth, power, and might, Pharaoh acknowledged the God of Abraham to be a God who reveals the truth “Why did you say she is your sister? I might have taken her to be one of my wives. When I wondered why everyone in my house was sick, your God revealed the truth. So now take your wife and go!” (Gen 12:

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<sup>20</sup> G. Ernest Wright, “Exegesis of the Book of Genesis,” *Interpreter's Bible (IB)*, ed. George Arthur Buttrick (New York: Abingdon, 1954), 1:579-580.

19). Through the Ministry of Abraham, this rich and powerful man came to know that Yahweh reveals the truth.

**The little girl and General Naaman.** Here was a commander of the Syrian army under King Benhadad II. He was highly respected because he was a brave soldier and the Lord used him to punish Israel by giving him many victories. But Naaman was a leper. In one of the Syrian raids on Israel, Naaman's men carried off a young girl who became his wife's servant. "One day she said to her mistress, I wish my master would go to see the Lord's prophet in Samaria. He would have cured him of his leprosy" (2 Kgs 5: 3). Despite his military, financial, and political power, Naaman had a serious disease which only God could cure. The little slave girl did not look at his might, but with courage, she bore witness to this influential man. This is how Naaman was saved. Today in our world, our environment, there are people who have had all the honors in this world, but like Naaman are suffering from the disease of sin; they need us to carry the Good News of salvation in Jesus Christ to them.

**Daniel and Nebuchadnezzar.** In the book of Daniel, God himself directed or engineered the plot so that King Nebuchadnezzar would hear His oracles (Dan 2). God preached through a dream to the proud pagan king and then used Daniel the prophet; as a human channel to transmit the message.<sup>21</sup> God is interested in everybody's salvation, even kings'. "But there is a God in heaven who revealed secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan 2:28).

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<sup>21</sup> Benjamin Gonkanou Gomun, "Strategies to Reach the Upper Class People in Cote d'Ivoire Conference" (DMin dissertation, Andrews University, Babcock Campus, Nigeria, 2010), 23.

**Jonas to the King of Nineveh.** The message from God was for the entire city including the king. The king as well as all the population mourned and repented from their sins. The whole city was saved along with their king:

When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered *himself* with sackcloth, and sat on the ashes. And he issued a proclamation and it said, In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water. But both man and beast must be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands. Who knows, God may turn and relent, and withdraw His burning anger so that we shall not perish? When God saw their deeds that they turned from their wicked way then God relented concerning the calamity which He had declared He would bring upon them. And He did not do *it*. (Jonah 3: 6-10)

From the above passage, it appears that God is seriously concerned about the salvation of rich people, those who are called upper class. The compassion God has for the common people is the same He has for kings, men, and women in higher position. That is why God sends His messengers to everybody without any discrimination. Therefore, it can be affirmed that, in the Old Testament, God sent forth His messengers to evangelize all people, including the upper class people. God's offer for salvation reaches its climax through the incarnation, life, and death of His beloved Son on behalf of humanity. God sent Jesus who died on His mission: "For God so loved the world that He gave His only Son to come here and die, that whoever believes in Him will not perish, but will have eternal life" (John 3:16).

### **New Testament View of Upper Class People**

The Gospel of John was written in a period of a great philosophical debate about the "logos," the word. In fact, philosophy occupied the scene of human existence, and many theories were developed. Christianity became an intellectual religion. The heads were filled up with knowledge, but the hearts were empty, far from

the love and life of the humble Galilean, Jesus Christ. John, in his gospel, made it simple, but deep straight forward that the word was a person, Jesus Christ, the Word made flesh, for the salvation of humankind.<sup>22</sup>

**Jesus and Nicodemus.** The encounter with Nicodemus is related with the first arrival to Jerusalem; Jesus had already started making miracles which touched and convinced the multitude who were present at the wedding that took place in Cana. Many people believed in Jesus, including the rich and leading people (Jn 2:11). “These people reasoned that since Jesus possessed such power, he must have the favor of God.”<sup>23</sup>

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:1). Nicodemus was introduced as a man of the upper class, a conservative in his beliefs, and definitely interested in Jesus’ teaching. As a Pharisee, he was part of the most rigid religious group of Judaism, different from the Sadducees, who were less strict in their beliefs and were more politically inclined. As a member of the Sanhedrin, he would have been touched by the dominant doctrinal tendency of the hour. His attraction to Jesus might have been kindled by the miracles he witnessed, and he came to have a conversation with Jesus so that he could have accurate information about what to do to be saved. His attitude shows that he was careful, open minded, and ready to acquire new revelation from God. Jesus Himself acknowledged the higher intellectual and social might of Nicodemus when He said: “Art thou a

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<sup>22</sup> Kelvin Onongha, class notes for CHMN/LEAD Spiritual and Theological Foundations for Ministry, Adventist University of Africa, Babcock university campus, June 2014.

<sup>23</sup> Wright, “John,” 9: 46.

master of Israel, and knowest not these things?” (John 3:10). The Greek uses the definite article with “teacher,” “Are thou the teacher of Israel?” Nicodemus’ position in the theological circle of Israel is not defined; the language suggests that he was a very important person. Jesus implies that, as the outstanding teacher of the nation, Nicodemus should have been familiar with the teaching of the new birth. Obviously, Jesus felt that, because the Old Testament enclosed this teaching in principle, those who study the Word of God were supposed to know and have faith in the truth.<sup>24</sup>

Joseph of Arimathea and Nicodemus were people of great influence who accepted the faith in Christ, but who could not show themselves publicly because of their social status. But when their hearts were filled with the fear of God, they played a vital role in the burial of Jesus Christ. They also sustained the early church with their influence, and material possession which the newly born church was in need of.<sup>25</sup> So, the New Testament did not overlook the upper class people. Rather, it reveals the importance of their role. They played a key role in the spreading of the gospel message to the civilized world of that time.

**Jesus and Zacchaeus.** Like Nicodemus, Jesus encountered another rich man in Israel dearly in need of salvation: “Soon *Jesus* reached Jericho. As He was passing through the town, a man named Zacchaeus, who was the chief tax collector in the area and quite rich” (Luke 19: 1-2). Zacchaeus—from the Hebrew *Zakkai*, meaning *pure*—was surely a Jew, not a gentile, even though he was working for the interest of a foreign power. If it were today, Zacchaeus could be compared to a tax commissioner, or a collector of revenue.<sup>26</sup> Obviously, Zacchaeus was a wealthy customs officer in

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<sup>24</sup> Wright, “John,” 9: 48

<sup>25</sup> Gomun, 29.

<sup>26</sup> “Zacchaeus,” *SDABC*, 5:851.

charge of collections at the important Judean frontier city of Jericho, which was the port of entry for all traffic crossing the river Jordan from the east. The crossing to the east of Jericho is said to have been one of the three important spots between the Lake of Galilee and the Dead Sea at which the river could be crossed, even in spring season. The evangelist Luke regularly uses tax collectors (Luke 3:12; 5:27; 7:29; 15:1; 18:10) and in each occasion, he talked about the social outcasts in a favorable way, just to put the emphasis on Jesus as a friend of sinners, the poor, and the rejected of the society. Zacchaeus was rich. With the support of Rome, tax collectors extorted the people more than the law requested.”<sup>27</sup> This corrupted atmosphere favored Zacchaeus to acquire enough wealth. But despite his privileged social status, the society rejected him. He was a miserable man, in need of a Savior. By welcoming Nicodemus and trying to help him understand the way to Salvation, by going to Zacchaeus’ house and eating with this chief publican, Jesus Christ is setting before His Church an example of ministering to all people, regardless of their race, gender, and social status. He shows how free divine grace is and extends it to all sorts of people without exception. His disciples followed the same pattern after Him. They carried the Good News to all nations, tribes, kindred, race, including the upper class.

**Luke to Theophilus.** Theophilus, meaning *one who loves God*, was bearing the title excellent. This title was given to the Roman procurator of Judea (Acts 23: 23; 24: 2 and 26: 25) and frequently, in Greco-Roman literature, to higher government officials. Theophilus might also have been an influential non-Christian to whom Luke addressed the letter with the intention of meeting incriminating reports or impressions by the presentation of exonerating facts. Luke expressed it in the following manner:

Most excellent Theophilus, there are many who have attempted to put in writing what Christians believe and what has happened among us. Many

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<sup>27</sup> “Zacchaeus,” *SDABC*, 5:837.

reports about Jesus were handed down to us by those who serve Him and from the beginning witnessed what He did. I have examined all these reports very carefully for some time, and directed by the Holy Spirit, I have written an orderly account for you. This way you will know that the things you were taught are true. (Luke 1:1-4)

It means, in those days, the easiest way to reach a high personality was through the written word. Today, if the church wants to reach the upper class—government officials, high personalities who could not have the opportunity to sit under our tents, or other public gatherings—literature ministry should be used as a means to reach them with the gospel message.

**Matthew to the Jews.** The book of Matthew is the second of the synoptic gospel. Matthew was a Jewish tax collector who abandoned his lucrative employment to follow Jesus. Thus, he became one of the twelve disciples who worked close to Jesus. Seeing that most of the Jews rejected Christ as the promised Messiah, Matthew, being an eye witness, wrote this book in which he narrated the earthly life and ministry of Jesus Christ to fit the context of the Jewish mind. That is why he began his work with the genealogy of Jesus Christ, starting from Abraham, the first ancestor of the Jews.

“This book is about Jesus Christ, whose ancestry can be traced back to David, and then back to Abraham. Beginning with Abraham, the following ancestors are listed: first Abraham, then Isaac, and Jacob followed by Judah with his eleven brothers” (Matt 1:1-2). So the book of Matthew was a powerful tool to reach the Jewish audience who had doubts about the messiahship of Jesus Christ, especially the learned of the society.

**Mark to the Romans.** The Book of Mark was the first one written among the synoptic gospel. Mark, though a Jew, wrote to fit the Roman audience. While writing, Mark did not go into details as did Matthew by talking about the genealogy of Jesus;

this would be meaningless to a Roman mind. He rather went straight, starting with the ancient prophets' message, especially John the Baptist. "The good news about Jesus Christ, the Son of God, began like this. Ancient prophets spoke for God, saying, look I am going to send a special messenger to prepare the way for my Son before He comes. His voice will ring out in the Judean wilderness, get ready, the Lord is coming" (Mark 1:1-2). These gospel writers wrote to different audiences, in a different way that could fit the people concerned. While writing to people, their context should not be undermined, rather reach them with words they can understand.

In Acts of the Apostles, Peter—who was biased, discriminating, and racist toward the gentiles—was summoned by God not to call anybody impure. Peter obeyed and went to the house of Cornelius. In fact, Weiss observes, "the story in no way settles the issue whether the mission to the Gentles is either lawful or obligatory, as it was considered to be a quite exceptional divine intervention that compelled Peter to preach the gospel to Cornelius."<sup>28</sup> "There lived a man in Caesarea named Cornelius, who was an officer in the Roman army in charge of the Italian military unit. He was a very religious man and helped the poor. He always took time to pray" (Acts 10:1-2). Caesarea is in the center of the coastal Plain of Sharon in northern Palestine, on the shores of the Mediterranean, some sixty-five miles northwest of Jerusalem. It was given the name to honor Augustus Caesar, the adopted heir of Julius Caesar. This city was prosperous because of its Harbor, amphitheater, and temple in honor of Rome and Augustus. Later it became the Roman capital of the province of Judea. The city had a safe harbor for its administration of Palestine, though after Roman times the city fell

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<sup>28</sup> Bernhard Weiss, *A Manual of Introduction to the New Testament* (London Hodder & Stoughton, 1987), 329.

into decay.<sup>29</sup> Cornelius was a common name in the Roman world from 82 B.C. Maybe Cornelius of Acts 10-11 might have been the descendant of the free slaves of Cornelius's day. He is identified as an officer in charge of the Italian military unit or battalion. A centurion was an under officer who had passed through different steps to be in charge of group of soldiers within a Roman cohort, and would therefore be almost at the same level of a captain today.<sup>30</sup> So Cornelius was a Roman army officer, and high rank person from the upper class. Luke describes Cornelius as being "devout and God-fearing," in Greek *eusebês kai phoboumenos ton theon*. The same characteristics describe his household too, which represents not only his immediate family but also his personal servants. There were at least five "bands" or cohorts of soldiers in Caesarea and Cornelius, the captain of one of them, became the first Gentile convert through the influence of Peter. Cornelius was doubtless a Roman citizen, but was deeply impressed with Jewish religion, participated in synagogue worship.<sup>31</sup> Because of his love for the God of Israel, He held fellowship with a chief Apostle who saw men outside the Jewish church to receive the Holy Spirit. Through Peter's ministry, an influential Roman soldier was won to the Cross of Christ. Our God is a God who seeks to save the poor as well as the rich.

Paul also preached the Good News to people of the upper class in Athens; now while Paul waited for them at Athens; his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, what will this babblers say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? (Acts 17: 16-19)

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<sup>29</sup> "Cornelius," SDABC, 6: 384.

<sup>30</sup> Ibid., 385.

<sup>31</sup> Wrieth, "Cornelius," 12: 367.

Athens was nine kilometers on ground from its harbor of Piraeus, which was on the Saronic Gulf, an instrument of the Aegean Sea, twenty seven kilometers long between Attica and the Peloponnesus. The city was named in honor of the goddess Athena. When the Persians tried to conquer Greece in the fifth century B.C, Athens played an important role in resisting them. Though it was completely destroyed, it recovered quickly and became the basis of a maritime empire. This prosperity of Athens attracted many intellectuals all over the world. Politically, it became a democracy.<sup>32</sup> Paul encountered several groups of philosophers in Athens. One group, the Epicureans, was influential only in the educated upper class. Their news about God were similar to deism, that God was involved in the universe, distant, and not relevant believed physical senses method, like pleasure and the elimination of pain. Their goal was to find a practical guide to happiness. For them, experience was more than reason.<sup>33</sup>

The second group was called the Stoics (Acts 17:18). The Stoics were popular among the people. They opposed the ideas of pleasure expressed by the Epicureans. They professed belief in the gods, but their philosophies were often considered impure because they questioned the old traditions. Their morality was based on pride, not humility, individual independence from God, direction in the life and from fate, the end of life in cosmic ruin.<sup>34</sup> These are the people to whom Paul preached the everlasting gospel. From there, he was carried to the Areopagus (Areios Pagos, literally, “Court” or “Council of Ares,” the Greek god of thunder and war). Today, the

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<sup>32</sup> “Athens,” SDABC, 6:473.

<sup>33</sup> George Janvier, *Evangelism and Discipleship Training for Africa* (Kaduna, Nigeria: Bakara Press, 2005), 30.

<sup>34</sup> *Ibid.*, 31.

Areopagus survives as the Greek Supreme Court. It was before this council that the disciples of Epicurus and Zeno brought Paul. The city leaders took their task seriously, because the fame of Athens rested on its intellectual ferment and on the interplay of competing philosophies. So we should without doubt understand Paul's appearance before the Athenian Council of Ares as being for the purpose of explaining his message before those in control of the affairs in the City, so that he might either receive the freedom of the city to preach or be censored and silenced.<sup>35</sup> Even though Paul's mission before the Great Council of Athens was not fruitful, a few influential members of city administrators accepted Jesus as their personal Savior. Howbeit certain men clave unto him, and believed: among which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them" (Acts 17:34). With these few examples, both in the Old and the New Testaments, we see clearly that God's salvation ultimately reaches out to include persons of every people, nation, tribe, tongue, rich, poor, intellectual, illiterate, male and female, young and old.<sup>36</sup>

### **Prophetic Foundation of Publishing Ministry**

The foundation for the literature ministry has to do with prophetic statements through the Spirit of Prophecy by Ellen White. The next section will be divided into two subsections: first, the importance of the literature ministry in the birth, growth, and expansion of the Adventist Church and second, the place of the upper class in the fulfillment of the Gospel Commission in the writings of E. G. White.

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<sup>35</sup> R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis: Augsburg, 1963), 229.

<sup>36</sup> *Ibid.*

## **The importance of the Literature Ministry**

The Spirit of Prophecy puts the literature ministry above even the pastoral ministry. “The canvassing work, properly conducted, is missionary work of the highest order and it is as good and successful a method as can be employed for placing before the people the important truths for this time.”<sup>37</sup> The Spirit of Prophecy helps to understand clearly and plainly that the preaching of the gospel truths through the printed page is a missionary work of the highest order. The other ministerial lines are also very important and well appreciated, but the literature ministry is still regarded as one of the missionary work of the highest order. When the canvassing work is well done, it reaches more people than most branches of the work in the church. For example, if a literature evangelist visits ten homes a day with an average of five persons in every home, the literature evangelist can reach 50 persons a day and more than 1,000 persons a month, and an average of 15,000 persons a year.<sup>38</sup>

According to E. G. White, literature ministry is so important that even in the selection of the canvassers, proper care must be taken:

Everyone is not fitted for this work. Those of the best talent and ability, who will take hold of the work, understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.<sup>39</sup>

Combining the work of selling books with personal labor for the people, literature evangelists’ talents will increase by exercise and they will learn many

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<sup>37</sup> Ellen G. White, *Messengers of Hope* (Accra, Ghana: The Advent Press, 2006), 23.

<sup>38</sup> Howard Faigao, *Literature Ministry Seminar Training Manual*, Level 1, 2008.

<sup>39</sup> Ellen G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1952), 136.

practical lessons which they would have never learnt in school. “The education obtained in this practical way may properly be termed higher education.”<sup>40</sup> Ellen G.

White goes further, calling on church leaders to pay special attention to the publishing ministry:

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong educated men, to engage in this work. The Lord desires those to take hold of the canvassing work, who are capable of educating others, who can awaken, in promising young men and women an interest in this line, leading them to take up the bookwork and handle it successfully.<sup>41</sup>

Ellen G. White continues saying that the importance of the ministry is unmistakable but limited, because it can enter everywhere and those places where ministers cannot go. “Many who are in need of salvation through Jesus Christ and have not the opportunity of hearing the good news from the mouth of God’s appointed ministers can be serviced through our publications. Thus, the message will go where the minister cannot go, and the mind of many will be drowning to the very crucial scenes linked with the last events of the world history.”<sup>42</sup>

### **The Publishing Ministry and the Upper Class**

Ellen White strongly advises the church not to neglect people in higher position. Even though the Gospel Commission does not make mention of classes to be prioritized, she has a special concern for the upper class. She admonishes church members to take the book to them.

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<sup>40</sup> White, *Colporteur Ministry*, 136.

<sup>41</sup> Ellen G. White, *Colporteur Evangelist* (Accra, Ghana: Advent Press, 2007), 56.

<sup>42</sup> *Ibid.*, 77.

Much has been lost by our people by following such narrow plans that the higher classes were not reached. The appearance of the work has impressed the minds of unbelievers as being of very little worth, some stray offshoot of religious theory, entirely beneath their notice. Much has also been lost through lack of wise methods of labor. Every effort should be made to give dignity and character to the work. Special effort should be made to secure the good will of men in responsible positions; and this can be done, not by sacrificing any principle of truth or righteousness, but by simply giving up our own way of approaching the people, and following God's way.<sup>43</sup>

In order to reach ministers and men of influence, it requires much wisdom.

That is why Ellen White asks the following question: "Why should they be neglected as they have been by our people?"<sup>44</sup> For her, these men are responsible to God just in proportion to the capital of talents entrusted to them. We should study deeply and pray humbly for much more wisdom, that we may learn how to reach these classes, because where much more is given much will be required.<sup>45</sup> The church will benefit if these people are won to the faith in Christ. That is why she calls on the church to use wisdom and tact to win these souls, who, if truly converted, will be through their educated ability, polished instruments in the hands of the Lord to reach others.

God has a work to be done which the workers have not yet fully comprehended. "Ministers and worldly-wise men are to be tested by the light of present truth. The third angel's message is to be set forth before the learned ones of the world, judiciously, in its native dignity."<sup>46</sup> It means the literature that has to be taken to the middle and high classes must fit their context and not be things that look strange. That is why the researcher without getting rid of the existing literature will

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<sup>43</sup> Ellen G. White, *The Atlantic Canvasser* (Ellen G. White Estate, December 11, 1890), 32.

<sup>44</sup> *Ibid.*, 56.

<sup>45</sup> *Ibid.*

<sup>46</sup> Howard Faigao, "Our Vision for Publishing is Alive," *The Literature Evangelist*, April–Sept 2010, 4-6.

adapt them to the African context. If ministers and canvassers used more tact and discretion in presenting the truth in their discourses, much more would have been accomplished than we now see. Because of neglect in this direction, many have a misconception of our faith and doctrine which they never have formed if their first impressions had been more favorable.<sup>47</sup> That is why Ellen White says: “It is our duty to get as close to the people in high places as we can by personal effort.”<sup>48</sup> They will not come if they are invited to a public campaign, they will not come if they are invited to a house meeting, but they will read if a book is given unto them. This is where the church should start the mission of the Lord which consists of touching the heart of the reader for a better comprehension and well-balanced Christian practice.

There should not be fear on the part of those who are serving God through the printed page because what they are doing is not worldly wisdom, but God-given wisdom which enables his servants to present the truth in such manner it will reach the higher classes. When the upper class people are converted to the truth, they will use their influence in favor of the church, with their talents and financial means.<sup>49</sup> They will benefit the church by their influence in the community, but also their means will be a great support. It is in this sense Ellen White makes it plain to the people of God when she says: “By winning souls to Jesus Christ, souls who are in responsible positions, and whose influence can be a power to reach men and women of the higher

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<sup>47</sup> Howard Faigao, *The Literature Evangelist*, 4-6.

<sup>48</sup> White, *The Atlantic Canvasser*, 49.

<sup>49</sup> Delbert W. Baker, “Success and Literature Evangelist: Plead the Cause,” *The Literature Evangelist*, April-June 2013, 3.

classes whom God has seen fit to entrust with large capacity for doing good, talents will be doubled.”<sup>50</sup>

God has a work to be done which the workers have not yet fully comprehended. Ministers and worldly wise men are to be tested by the light of present truth. The third angel’s message is to be set forth before the learned ones of the world. It means as long as the Adventist Church has not reached out the upper class as one of its priorities, it has not fully comprehended the work assigned to them. Ellen White in most of her writings insists on this point. “We must have the Lord’s help in order to know how to do this work of reaching the people of the upper class skillfully.”<sup>51</sup>

### **Summary**

The Bible teaches to support literature ministry as one of the powerful means to reach all classes of people especially the upper class for Christ. Both Testaments reveal the unconditional love of God for all human beings. Jesus Christ, during His earthly ministry, had some encounters with people of the upper class. Likewise, Christ’s disciples used literature ministry as a mean to carry the gospel to the rich and the poor. They wrote many books, both in the Old and the New Testaments, to win the people of their time, mostly the upper class.

The Seventh-day Adventist Church, being the people of the book and believing in Jesus Christ as the first and the last authority of the church, should not depart from the Bible teachings on this matter. The Adventist Church’s position is highly supported by the Spirit of Prophecy through the writings of Ellen White. She said it was the responsibility of the church to reach the upper class as well as the lower

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<sup>50</sup> White, *The Atlantic Canvasser*, 51.

<sup>51</sup> *Ibid.*, 53.

class with the gospel message. “The duty we owe to our fellowmen places us under obligation to put out our talents, in the light of the truth which we have received, as well as the talents of means to the exchangers. By winning souls to Jesus Christ, souls who are in responsible positions, and whose influence can be power to reach men and women of the higher class whom God has seen fit to instruct with large capacity for doing well, talents will be doubled.”<sup>52</sup>

Ellen White on many occasions was wondering why our churches in their evangelistic efforts were not making efforts in reaching the upper class as one of its priorities.

In Côte d’Ivoire Conference, to reach the upper class people through publishing ministry has not been a priority, while it is inscribed in God’s program to redeem humanity from sin and use their influence and means to advance His work, here on earth. Our publications are fulfilling the mission of God and constitute powerful channels through which souls are attracted to Christ. So many churches have been built through the use the publishing ministry.

Examples of churches raised through literature evangelism are Yamoussoukro Church, which was raised through the ministry of two literature evangelists: Gbale Blozo Jacob who is a pastor today and Pehe Vincent in the early 1990s. While selling their books, they were giving Bible studies at the same time to those that were interested. After they had gathered a good number of people with whom they met on Wednesdays and Fridays evenings to pray, and on Sabbath for worship, the mission president by then was invited to run a Revelation seminar. At the end of it, more than twenty people were baptized, among whom a military medical doctor and a retired air

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<sup>52</sup> White, *The Atlantic Canvasser*, 55.

force captain and his siblings. Today, Yamoussoukro Church has grown to become a district of four organized churches and three companies.<sup>53</sup>

Another example is Man Church, in the far west of the country towards the border with Liberia and Guinea. In the early 1980s, a church member from Guadeloupe, France, came to Côte d'Ivoire and later joined the publishing ministry; he was sent to Man, where he combined his work as a literature evangelist with prayer and Bible studies. Brother Soulangé worked so well that within six months, ten people were baptized, and every year the church grew, until early 1990s a pastor was sent and the church organized. Today, despite the crises the West of the country has experienced, the church in Man is still strong, and has built one of the biggest chapels of the whole Conference.<sup>54</sup>

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<sup>53</sup> This testimony was given to the researcher by the president of the Conference on June 5th, 1993.

<sup>54</sup> This testimony was given by Brother Bruno Soulangé during the opening ceremony of the first Literature Ministry Seminar of Sahel Union Mission on March 12<sup>th</sup>, 1988.

## CHAPTER 3

### LITERATURE REVIEW

This chapter explores the views of various writers on the class of rich people from different denominations and social sciences on how to penetrate the masses and touch their hearts with the everlasting gospel. “Jesus Christ commissioned the entire Christendom in (Matt 28: 18-20) where he gives the mandate for mission, and repeated it in (Rev 14: 6) which contains the message that should be proclaimed to every nation, tribe, tongue and people.”<sup>1</sup> Ellen G. White in her writings asserts that, “Christ method alone can give true success. For Christ mingled with the people as one who desired their good, he had compassion on them, provided to their needs, won their confidence, and bade them; follow me.”<sup>2</sup> This divine method applies to the different approaches for outreach, because evangelism is universal, embracing people of various color, race, and social status.

The literature review shall focus first on the challenges to reach the upper class, and also consider the different approaches by other denominations such as the Catholic Church, Protestant churches, Pentecostal churches, Historical and Contemporary Seventh-day Adventist Church.

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<sup>1</sup> Patricia J. Gustin, “Cross-cultural Evangelism: The Challenge Facing Adventism Today,” *Journal of Adventist Mission Studies* 4 (2008): 63.

<sup>2</sup> Ellen G. White, *In Heavenly Places* (Washington, DC: Review and Herald, 1967), 317.

## **Challenges in Reaching the Upper Class People**

This section examines the context of the upper class people: their professional lives, social life, economic life, how they use their time, see their destiny, how they conceive power, possession, language and religion. This will help give the best method to use in witnessing to them.

### **Context of the Upper Class people**

Special efforts have to be made to reach out to the rich, who face special challenges to accept the gospel message. The rich are by their business entangle associations, overwhelming responsibilities, the glitter of earthly glory, lack of self-control, and the vanity of material possessing.

**Professional context.** It is commonly known that upper class people in every nation, and every city of the world live in isolation far from the crowd, the poor, and the lower class people, because of their social status. James Nickel in his book entitled, *The Upper Class Thinking*, describes the way the upper class people think, and how they make the difference between themselves and the lower class people.” Upper class people according to James are future oriented, they provide for a distant future in terms of themselves and their culture. Through discipline and hard work, they have developed their capability, to think about the present in terms of future and discipline themselves to sacrifice present needs and wants for the sake of future goals and plans.”<sup>3</sup>

Rusdoony supports Nickel’s view and explains that: “in economics domain, upper class people are production oriented. They know how to regularly produce

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<sup>3</sup> James Nickel, *The Upper Class Thinking* (Grand Rapids: Zondervan, 2001), 29.

wealth. They also develop agriculture, in education; they cherish and develop habits of hard work, thriftiness, and responsibility. They know the long term rewards generated by responsible and trustworthy behavior.”<sup>4</sup>

Banfield, also added his voice by saying: “Upper Class People know how to discipline their appetites and wants, they know how to overcome obstacles and frustrations. “They know the value of patience and hard work; they are the product of many years, and even generations where individual members of that society learn to joyfully submit themselves to law and discipline. It is these habit patterns developed overtime, that produce a future oriented, upper class society.”<sup>5</sup> Their mind set will look beyond the short-term benefits and analyze the long-term ramifications of any proposed program or action.

**Social Context.** Jennifer E. Stellar et al. in their article describe upper class people as people who have compassion and class to belong. For them the value of human being is measured according to how one has constructed with indexes of natural resource, financial riches, educational achievement, or professional privilege, as well as social status. “These are the elements of value people use to compare themselves to others in the society. Income, education and professional status are the key measures of value.”<sup>6</sup>

On the opposite, Baston and Lisher in their article explain the way of life of upper class people as individuals that are more inclined in the beliefs of individualism, independence, and autonomy. They only look at themselves and their interests; others

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<sup>4</sup> Rousas J. Rusdoony, Chalcedon Report, No. 67, March 1, 2011.

<sup>5</sup> Edward C. Banfield, *The Unheavenly City: The Nature and Future of Our Urban Crisis* (Boston, MA: Little, Brown and Company, 2001), 3.

<sup>6</sup> Jennifer E. Stellar, Vida M. Manzo, Michael W. Kraus, and Dacher Keltner, “Class & Compassion, Socioeconomic Factors Predict Response to Suffering,” *American Psychological Association* 12 (2012): 12.

are not much their concerns. This attitude makes them less competitive at the trait and state level, while lower class individuals are more inclined to love people, and share with them what they have than the upper class. A survey was conducted on a national level to see those who participate in charitable activities in America, the result was that people who have less pay regularly make higher contribution of their annual income to charity, when compared to higher income people.<sup>7</sup>

**Economic context.** Richard Farson, addresses the psychological condition in which economic stability put people who get rich “The healthier someone is psychologically, or the less one may seem to need change, the more one can change. He goes further to state: “it is the sad ironies of life that the more resources one has, the easier it is to change. This is a crucial concept because, in order for people to gain economic stability, they must change some of the things they are doing. In middle class, the driving forces are work and achievement, in wealth; the driving forces are social, financial, and political connections.”<sup>8</sup>

Thus Philip E. De Vol in his article expands the ideas of Farson by making the difference between the lower class people and the middle/upper class people.

“According to him, lower class people do not know how to manage the little money they earn. They buy things that affect their health and are not useful. When some of them are trying to control this type of behavior their fellows in poverty criticize them, because in poverty, the hidden rule for money is to spend it. Small amounts of money will not be enough to solve the deep financial problems of the family, so it should be used on the immediate needs of individuals in or near the family. Without the middle-class rules for money, even large windfalls will usually be spent quickly by people in poverty.”<sup>9</sup>

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<sup>7</sup> C. D. Baston, D. A. Lisher, & J. Cook, “Similarity and Nurture: Two Possible Sources of Empathy for Strangers.” *Basic and Applied Social Psychology*, 27.

<sup>8</sup> Richard Farson, *Management of the Absurd* (Downers Grove, IL: Inter Varsity Press, 2009), 205.

<sup>9</sup> Philip E. deVol, “Using the Hidden Rules of Class to Create Sustainable Community.” *Hawker Brownlow Education* (San Antonio, TX: Process, 2011), 8..

In the same vein, David Cannadine points out that there is a mental model for wealth too. Elements found in that mental model would include:

- Building and maintaining social, financial, and political connections.
- Meeting with financial and legal advisers.
- Managing homes and staff.
- Traveling internationally.
- Pursuing arts, leisure, and personal interests.<sup>10</sup>

Michael W. Kraus from University of Illinois in his article entitled, “Social Class, Solipsism, and Contextualism: How the Rich are Different from the Poor,” supports what Cannadine said about what the upper class people consider as their priority in life. “Upper-class individuals inhabit environments of enhanced wealth, personal freedom, and social opportunities. More likely to occupy positions of influence and elevated status, upper-class individuals should be more likely to experience an elevated sense of personal control. This is our second hypothesis concerning social class and the self.”<sup>11</sup>

**Time context.** According to Willem de Kooning, middle class, people have enough resources and stability to take care of today so they can concern themselves with the future. In wealth, the resources are so high that the present and the future are both secure and people can make their decisions according to family traditions.<sup>12</sup> For them time is very precious, it even compared to money. This concept has helped them, not to waste time, but make good use of it, and have good result.

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<sup>10</sup> David Cannadine, *The Rise and Fall of Class in Britain* (Columbia, MO: University Press, 2011), 8.

<sup>11</sup> Michael W. Kraus, “Social Class, Solipsism, and Contextualism: How the Rich are Different from the Poor,” *Psychological Review* 119 (2014): 569.

<sup>12</sup> Willem de Kooning, *Time and the Secret of Wealth* (Grand Rapids, MI: Zondervan, 2005), 35.

**Destiny.** D Stephen Long says observes another benefit of stable resources as found in the middle class is the ability to make choices and have control over the direction of one's life. Children in middle class get to observe their parents as they make choices, plan, and fulfill their dreams. They themselves begin practicing choice making from their earliest days when asked, "What do you want for breakfast?" "Which of these two outfits do you want to wear?" Choices are tied to consequences, and middle-class children learn accountability to others and themselves early on. By the time they're ready to fly from the nest, they have proved that they are responsible.

Some people in wealth, particularly those from old money, have a sense of *noblesse oblige*. They recognize that they're privileged and, because of that status, feel an obligation to give something back. Every community has benefited from this in the form of public buildings, parks, museums, and support of certain organizations. Underlying this is a commitment to the community and its well-being.<sup>13</sup>

**Power.** Tanley Hauer and Samuel Wells explain the power for the middle class as the institutions it runs, the information it holds, and the positions it holds. Respect for the individual is separated from respect for the position, so someone who is respected as a supervisor may not be respected as a person.

Power for those in wealth is about setting the direction for institutions, the community, and the nation. Personal safety and maintaining the status quo are primary concerns. Many people in poverty have quit and lost jobs because of this hidden rule. Direction and oversight from a supervisor may be read as disrespect, in which case self-respect dictates action—speaking out, lashing out, or walking out.<sup>14</sup>

**Possessions.** Authority is organization middle class people lead, the information it handles, place it occupies. The value they give to another person is

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<sup>13</sup> Stephen D. Long, *Divine Economy: Theology of the Market* (Peabody, MA: Hendrickson, 2000), 269.

<sup>14</sup> Stanley Hauerwas and Samuel Wells, eds., *The Benefits of FDI* (Minneapolis, MN: Fortress Press, 2005), 18.

different from what they render to the position, thus a person who is obeyed as counselor is not obeyed as a person. Authority for people who are rich concerns the management of institutions, the community, and the nation. Their first concerns are personal security and tranquility around them. What the middle class consider as possessions are tangible objects like—houses, boats, golf clubs, motorcycles, furnishings, cars, and so on. Rich people on the other side consider, possessions are things like, domestic animals, properties, and businesses. While lower class people consider human beings as possessions. This is one of the reasons they use the possessive pronoun “my woman,” “my man,” and “my child.” So wealth comes from the importance people attribute to relationships and the resources that people represent. The more properties someone has the better he is able to survive. Children who grew up from lower class families may be encouraged to value where they belong over possessions. Most lower class families spend more time together than those in middle class.

**Language.** The middle class uses the formal register of language (proper syntax, large vocabulary, proper pronunciation) at work and at school for achievement. Formal register is the language of negotiation and is necessary for knowledge-sector jobs. The middle class has important messages to convey to its customers and clients. Those messages are typically offered in formal register and the “let’s get down to business,” linear, sequential discourse pattern. Formal register, as explicit as it is, usually turns into meaningless noise in the ears of people from poverty. Language ability and the number of abstract words an individual has access are directly related to the level of education, and education is directly related to economic class. It’s during the first three years of life that thinking structures are being built in the brain. Research shows that children raised in welfare homes get a language experience that doesn’t prepare them

very well for the abstract, cognitive demands of school. Welfare parents tend to talk less to their children, compared with adults from middle class.<sup>15</sup>

T. D. Jakes concludes by saying that the middle class people children are raised in welfare homes. They hear ten million words from their parents, while children from professional homes hear thirty million words in their first three years. Children in welfare homes are familiar with one-word directions accompanied with a pointing finger, “Bathroom.” In middle-class homes, the parents are more likely to mediate, identify the stimulus, provide the meaning, and suggest a strategy. The nature of the interactions is also very different. In welfare homes, parents will prohibit their children from exploring language or their world twice for every one time they encourage them. In professional homes, the ratio is five encouragements for every prohibition.<sup>16</sup>

Children from poverty, therefore, are typically two years behind their peers and not ready for school. Children need to learn abstract representational systems from their parents because education is about learning and using those systems.

**Religious Context.** One of the difficult things about reaching the rich is that it is hard for them to trust anyone. Most people who approach them have ulterior motives. The rich do not appreciate people trying to impress them or be like them. Meeting the rich where they are does not require big homes or flashy cars. The best way to work for the rich is to set an example of concern for the poor

George T. Russ, gives some reasons that affect the religious life of the people living in the city, mostly the influential class. According to Russ there are three urban

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<sup>15</sup> T. D. Jakes, *The Great Investment: Faith, Family, and Finance* (New York: Putnam’s Sons, 2000), 11.

<sup>16</sup> *Ibid.*, 12.

realities that could be used as a strategy to reach people in the city. First, urban people have significant needs that influence the way they hear the gospel. Loneliness, competition, substance abuse and other urban realities require a compassionate Christian response that overcomes these obstacles of hearing and receiving the good news. Because the sense of alienation in the city is acute, distrust is a major impediment to effective evangelism. Many city dwellers have been burned, manipulated and exploited by the systems of power in the city. Humble service in the name of Christ can lower this distrust and soften a person's heart to consider the claims of Jesus. Third, those who do not attend church, pre-Christian people often experience the church as closed to outsiders and judgmental of others who are different from them.<sup>17</sup>

Moralism, criticism and rejection are the body language of many congregations, preventing people with multiple body piercings and soap opera values from seriously considering the Christian faith. Sincere, humble ministry can help to re-establish the credibility of the church in the city and communicate the right message: the loving, accepting, and saving grace of God in Christ for all people.<sup>18</sup>

People have commonly thought that religion is for the poor but not the rich because of the way they live and relate to God. This view is supported by Angus Ritchie, Director, of Contextual Theology Center, he argues "The problem with the rich on religious matter depend on the approach use to reach them. Most of the time they are considered as immoral, unfaithful people, while the understanding of God will necessarily vary from person to person, depending on their culture, social status, so on,

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<sup>17</sup> George T. Russ, *Christ for the City: Designing a Strategy of Evangelism for Your Church* (New York: The Baptist Convention of New York, 2008), 21.

<sup>18</sup> Ibid.

and while a person from a poor country may well have a different insight into the nature of God from a rich person. There should not be situations in which things work for the lower class and do not work for the upper class. A theology that is worthy of the name of God must work for everyone”<sup>19</sup>

Richard Harries adds and enlarges the religious context of the upper class people with biblical explanations when he says, ” the rich as well as the poor are drawn into fellowship with Jesus, and they too experience miraculous healing (for example, Jairus daughter in Mark 5 and the Roman centurion’s servant in Luke 7). Jesus eat with the rich as well as the poor (Luke 14) and teaches them about the Kingdom of God in terms that they can understand (see Luke 14: 16-24, 28-30). At the same time, when they draw their attention to the responsibilities to care for the poor, there are certain aspects to the gospel story that only the relatively rich can provide. Jesus’ ministry was financed by wealthy women and Joseph of Arimathea, provided his tomb. <sup>20</sup> In short the emphasis on the poor in the Gospel should not distract people into thinking that the rich are somehow excluded from the Kingdom of God.

Ken Leech in his book entitled: *We peach Christ Crucified*, goes in the same line with Harries, explains the things that affect the religious life of the upper class people that their essential problem is presented as been very associated with selfishness and greed. This attitude damages the relationship between the rich people and God, and between the rich and the poor. “But it is not only wealth that leads to their flawed relationship. The same could be said of the religious leaders’ over-zealous

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<sup>19</sup> Angus Ritchie, *The Gospel and the Rich* (Oxford: Magdalen College, 2009), 19.

<sup>20</sup> Richard Harries, *Is there a Gospel for the Rich?* (Oxford: Magdalen College, 2008), 22.

devotion to the law, or of the family ties in the parable of the great banquet prevented some who would be followers of Jesus from responding to the call.”<sup>21</sup>

Doug Batchelor, in his article, deals with the needs of the upper class people as well as the reasons why they reject religion. He expresses his views by expanding the things to avoid in reaching the upper class people and the possible approaches to be used. “The first thing to have in mind is that, it takes human beings to reach human beings. Upper class people are not attracted to programs but by people who love others and generously develop interpersonal relationships with them. Very often, people react positively to kindness. Authentic friendship breaks down prejudice.”<sup>22</sup>

The second thing about the upper class people is that, if the church wants to win them to Christ by trying to argue with them, it will not work, because each person has some felt needs. These needs lead the person to look for something or someone for help. The need for good health, less stress, successful marriage, a good employment, friendship, forgiveness, and freedom from guilt are some of the common felt needs existing among modern people.<sup>23</sup> So the felt needs of the upper class people must be met in order to reach them. And this is the purpose of this project.

Batchelor continues his statements by expressing four negative basic attitudes people in the world have against the church. First, the church has gone astray because it is too materialistic. The salvation and self-sacrificing ministry of Jesus Christ is now a big business. Money is overshadowing the unconditional love of Christ. Churches are more like business corporations. Second, they feel the church is becoming so

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<sup>21</sup> Ken Leech, *We Preach Christ Crucified* (London: Darton Longman & Todd, 2006), 26.

<sup>22</sup> Doug Batchelor, “The Gospel to the Cities,” *Ministry*, August 2012, 13.

<sup>23</sup> *Ibid.*, 14.

powerful that it tries to control people's thought, their freedom of expression, manipulate their minds and dictate them the way they should live. Third, the church is hypocritical; because there is great gap between what is been preached and taught and the way it lives and acts. There is an inconsistency between the discourse on the pulpit and the actions on the field. The church is like a social club and upper class people do not want to belong of it. Finally, many wealthy people of today think the church is not relevant. It has not been able to adapt itself to the standard of the changing world. During religious services they feel as if there is no link between them and what is been done. Nevertheless, it is interesting to note that, according to the same research many among them would like to attend church services if they could discuss freely and publicly their religious doubts. "If they could find a church that is more concerned about working to improve the life in the society, to proclaim a message spiritually loaded that could satisfy their deep needs, and give strong religious education program that would impact moral values in their youth and children."<sup>24</sup>

### **Religious Approaches to Upper Class People**

This section shall deal with some Christian denominations like: the Catholic Church, the protestant Churches, and historical and contemporary Seventh-day Adventists, and the approaches used to win souls for Christ, especially the upper class.

#### **Catholic Approach**

Beaver explains the methods catholic missionaries used to reach group of people and religion in their own context in the eight century in Europe. "To the Muslim world, even though the crusades were the official method used by the Roman Catholic to do mission to the Muslims, Francis of Assisi used love to preach to the

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<sup>24</sup> Doug Batchelor, "Approaches to the Contemporary Mind," *Ministry*, June 2001, 14.

Sultan of Egypt. His follower Ramon Lull, gave up his status as a noble high in the court of Aragon and devoted his life to reaching Muslims as who dearly loved them.<sup>25</sup>

The Jesuits went to Orient through Portuguese channels. Their methods were to accommodate the local culture, taking their cue from local cultural forms and customs. They made great use of Japanese language in producing Christian literature printed on the mission press by Japanese converts; Japanese deacons and religious instructors bore the heaviest load in evangelism and teaching. To the Indians, Robert de Nobili another Jesuit, in order to reach the Brahmin, the highest class in the India cast system, became like them. He dressed like a guru or religious teacher, observed the laws and customs, and learned the Sanskrit. De Nobili studied the major schools of Hindu philosophy and presented Christian doctrine as much as possible in Hindu terms. He is among the very few evangelists who won many Brahmin converts to the Chinese, Matteo Ricci and his successors Schall and Verbiest, the missionaries adopted the way of life and fundamentals of Chinese civilization. They went gradually introducing Christian doctrine, using Confucius concepts. They introduced Western learning to Chinese, made friends with influential people and found opportunities personally to present the faith. They served the emperor in many capacities. All of these served on purpose, to open the way for the gospel. Success crowned this strategy, and a large Christian community developed, including influential people in high places.<sup>26</sup>

John Eliot reached the American Indian with a book entitled *Indian Catechism*, the first book ever published in an American Indian language. Both the local language and the English were used. The local language was more effective in communicating

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<sup>25</sup> R. Pierce Beaver, "The History of Mission Strategy," in *Perspectives on the World Christian Movement* (Pasadena, CA: Carey Library, 2013), 229.

<sup>26</sup> *Ibid.*, 230.

Christian truth. Eliot produced textbooks in both local and English languages. Reading, writing, and simple arithmetic were taught along with bible study and religious instruction. Worship, spiritual nurture and education all demanded that literature in the local language cover a broad scope of topics. Eliot produced a bible and a library of other literature, to which a few of his colleagues added.<sup>27</sup>

### **Protestant Approach**

George T. Russ, pastor of the Baptist Convention Church in New York City, in his book, *Christ for the City: Designing a Strategy of Evangelism for your Church*, addresses both the burdens and blessings that exist for churches trying to minister in urban context. For him the best method to use in order to reach the city for Christ is to do what Christ did. What did Jesus do? He identified with us, becoming flesh like us. He dwelt among us (John 1:14).

He was among the people at weddings, funerals, dinner parties, and other community events. He was equally at home with the religious and with those who never attended the synagogue, with “sinners” and “those who were sick and needed a physician.” Most people living in the big cities are very busy. There is no way for them to come under a tent to listen to the word of God, or come to a small group meeting. But, while interacting with them, we leave a literature containing the biblical truth, they may not read on the spot, but at their leisure time, the spirit of the Lord may touch them to read. And as they read, the Holy Spirit will enlighten them, and they will bit by bit surrender to him.<sup>28</sup>

Clyde W. Taylor, in his article explains the methods used by his movement to spread the gospel exclusively among the upper-middle and the upper class of the nation. Two main approaches were used to fulfill the mission. The movement at first focused on small groups meetings in private homes and University lounges. In a

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<sup>27</sup> Beaver, “The History of Mission Strategy,” in *Perspectives on the World Christian Movement*, 232.

<sup>28</sup> Russ, *Christ for the City*, 12.

couple of months, these house churches grew in a tremendous way that they were established in all the Universities of the region. In a report given to the movement he said “One of the unique features of these house churches is that they are made up of members from the upper-middle and the upper classes people. The churches in the capital city, in particular, are made up primarily of those from the highest circles of society.”<sup>29</sup>

The second and most successful method to spread the good News among the influential people of the society in Latin America was through the publishing ministry. Taylor gives an outstanding description about the growth of the churches in Latin America which resembles that of the New Testament churches. The believers meet in private homes where they worship, fellowship, study the Word of God and are sent out to bring others to Christ. There was appropriate means to follow systematically each worshiper, but the gospel was received in personal context to start with. For example, the small group of believers prints and distributes as much as literature they produced. All these literatures were shared without bearing the name and address of the printing press, rather the one given it out put his or her own name and address. With this method, when someone is been converted, the person is given a training as a in discipleship.<sup>30</sup>

It means publishing was the net to catch these big fish for Jesus. Taylor ends his explanation that, the most interesting thing about this Christward movement is not because they are rich people, government officials and prominent businessmen are becoming Christians, for the Lord loves the poor people and their conversion is no less

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<sup>29</sup> Clyde W. Taylor, “The Upper Class Movement,” in *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2013), 708-709.

<sup>30</sup> *Ibid.*, 709.

valuable before Him. What he wants to bring out is that most of the time evangelism and church planting take into account one segment of the society, the lower class. This is where what is happening in Latin America is significant, and can also happen in other countries. The owner of the harvest and harvest all kind of crops and it pleases him when it happens.<sup>31</sup>

In the same way Ralph D. Winter & Steven C. Hawthorne also have this to say: Bartholomew Ziegenbalg, pioneer leader to the indigenous Indians in America established worship, preaching, education, translation work and the production of literature in the local language. Schwartz followed Ziegenbalg strategy, but his method was unique and unplanned. He became a guru or religious teacher, loved and trusted by all. He was able to assemble around himself people of all religions groups and classes of the society as his followers countless of where they came from and were doing. His ministry was wonderful in terms of its adaptation and accommodation to the culture.<sup>32</sup>

On one hand, Moravian Missions in the 18<sup>th</sup> century used different strategies to reach the American Indians. They first and foremost created industries and businesses which brought them into contact with the people. Secondly, they had preachers, evangelists, messengers who emphasized not on strong theological issues but rather told the simple story. Even though this strategy was slow, it yielded abundant fruits when many people joined the church.

William Carey influenced the period called the Great Century of Protestant Missions. This period covered the end of eighteen and the beginning of nineteen centuries. He is known as the father of modern missions. His strategies were to train lay-people how to read the Bible, how to exercise leadership, and nurtured by educated native ministers. He established schools, put in place large programs of Bible translation, and publishing tracts in the local Indian languages. He added training in

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<sup>31</sup> Taylor, "The Upper Class Movement," in *Perspectives on the World Christian Movement*, 710.

<sup>32</sup> Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2013), 232.

modern journalism, publishing both Bengali and English reviews and journals. He stimulated a renaissance of Bengali literature.<sup>33</sup>

Johannes Gutenberg is known as the father of mobile press. He invented the printing press and printed the first Bible in Latin, 1,284 pages. It is through his invention that the printing houses multiplied in Europe.<sup>34</sup>

William Tyndale was a British missionary to South Africa. He achieved his aim of spreading the word of God by introducing a formal education among the Batswana people. He built mission schools, translated scriptural and non-scriptural books as well as writing readers for the elementary schools. The extent of the contribution of Tyndale to the development of Setswana became a written language.<sup>35</sup>

Alexander Duff the Scotsman used the same method in Indian, but differently. “To reach the Brahmin cast, to Christ, he tried to win the Brahmin youth by establishing a program of higher learning in English language which was a success.”<sup>36</sup>

Patrick Johnstone in his article entitled, “Covering the Globe” explains how non-Christian literature has influenced human mind:

This literature has corrupted millions people, with the evil that generated from Hitler’s racism, Marx’s theories and Mao Tse Tung’s poisonous diatribes in the Little Red Book. Likewise, the power of Christian literature should not be underestimated, because it has contributed to bring to the cross of Jesus over half of evangelical Christians converts. The goal is to distribute with prayer, in every home and institution of the world. These activities resulted in the distribution of countless of gospel literatures globally, each one with a decision card. Uneducated people came to know the gospel message through audio

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<sup>33</sup> Walker F. Deaville, *William Carey. Missionary Pioneer and Statesman* (Chicago, IL: Moody Press, 1992), 54.

<sup>34</sup> *Ibid.*, 55.

<sup>35</sup> Tihabane D. Ranamane, “Contribution of the Mission Development of Setswana as a Written Language,” *South Africa Journal of African Language* 32 (2012): 31.

<sup>36</sup> Winter and Hawthorne, *Perspectives on the World Christian Movement*, 234.

messages and the blind were provided with messages prepared in Braille. Over sixty three million of the decision cards came back to ninety five global offices where each is followed up with a four-part Bible correspondence course. The aim is that every contact be introduced to a worshipping group of believers.”<sup>37</sup> Other statistics are also encouraging. In 2008, over 3,500 full time nationals were employed in 95 countries, which coordinated as many as 16, 000 volunteers’ distributors in the field during any given week. Workers took the gospel to 1, 2 million new families a day every seven days. To date, over 115, 000 Christ groups have been established worldwide with the majority being in such regions as India, Indonesia, Nepal, Africa, the South Pacific, and the former Soviet Union.

According to Patrick Johnstone in his report from Africa indicates: “just one Christ group near Kinshasa, Congo republic, has grown to become a well-established church with more than 2,000 members in less than two years. In a city in the Ukraine another Christ group grew to more than 3,000 in only 18 months.”<sup>38</sup>

Johnstone continues in his report about the Ethnic Challenge Centers by saying:

Systematic every-home distribution has been carried out in 198 countries. Seventy-five has had at least once completed nation coverage. Others like Singapore, Hong Kong and Taiwan have had multiple overages. The Ethnic Challenge Centers ministry is currently active in 95 countries including many new works in the former Soviet Union, French Africa, Asia, and the Pacific.”<sup>39</sup>

By 2008, the Ethnic Challenge Centers worldwide activity had been responsible for distributing over two millions sixty four thousand pieces of gospel literature in hundreds of languages. One cannot but be impressed with the breadth of

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<sup>37</sup> Walker, *William Carrey*, 532.

<sup>38</sup> Johnstone, “Covering the Globe,” in *Perspectives on the World Christian Movement*, 553.

<sup>39</sup> *Ibid.*, 552.

this vision and the above results even if the magnitude of such figures obscures the disappointments and failures.<sup>40</sup>

All these great protestant missionaries even though used diversities of methods to accomplish their aims of soul winning, but publishing ministry was the key method that they used to fulfilled their goals. If today the Seventh-day Adventist Church can put publishing first as it was before, the work of soul winning will be faster and easier.

### **Historical Seventh-day Adventist Approach**

Ellen G. White in *Ministry of Healing* gives the reasons why the gospel should reach the upper class people. “Because of their power and influence in everyday life, the rich and famous do not see the necessity of self-control in all things, thus they are in greater danger of habits that ruin both body and soul.” Temperance work built on principle is needed for them. They need to understand how harmful indulgences lessen physical, mental and moral powers they have received in abundance. They can do many of good things with the money that they spend on things that do them harm. “The rich has the greatest capacity to benefit the needy, yet, absorbed in worldly treasure, they are often the least aware of the claims of God and the needs of others. They use their wealth to glorify themselves rather than change the world in a positive way.”<sup>41</sup>

Those best fitted to work for the higher classes should study how to reach these people, how to awaken them to the needs of their soul for what the gospel offers. They are best won, not by elaborate arguments and expensive dress, but by a consistent,

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<sup>40</sup> Johnstone, “Covering the Globe,” in *Perspectives on the World Christian Movement*, 553.

<sup>41</sup> Ellen G. White, *The Colporteur Evangelist* (Mountain View, CA: Pacific, 1920), 134.

unselfish and winsome simplicity. Wealthy people, when converted to Christ, are well fitted to work for others of their class.

Ellen G. White, in *The Colporteur Evangelist*, equates literature ministry with pastoral ministry, when she says “The preachers and silent messengers, in other words, pastors and literature evangelists, are partners in the gospel proclamation. This is the real theology of literature ministry. The literature ministry is a powerful instrumentality which God has ordained to be combined with the energies of the living preachers to bring the truth before all nations, kindred, and tongues.”<sup>42</sup>

**The value of the literature ministry.** Ellen G. White in her book, *Messengers of Hope*, emphasizes on the importance of the literature ministry, by putting it above even the pastoral ministry. “The canvassing work, properly conducted, is missionary work of the highest order and it is as good and successful a method as can be employed for placing before the people the important truths for this time.”<sup>43</sup> Even in selecting the literature evangelists proper care must be taken. Ellen G. furthermore puts it out “Everyone is not fitted for this work. Those of the best talent and ability, who will take hold of the work, understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.”<sup>44</sup>

“Combining the work of selling books with personal labor for the people, Literature Evangelists’ talents will increase by exercise and they will learn many

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<sup>42</sup> White, *The Colporteur Evangelist*, 135.

<sup>43</sup> Ellen G. White, *Messengers of Hope* (Accra: The Advent Press, 2006), 23.

<sup>44</sup> *Ibid.*, 25.

practical lessons which they would never learn in school. “The education obtained in this practical way may properly be termed higher education.”<sup>45</sup> She even goes further, by calling church leaders to pay special attention to the publishing ministry. The leaders of Conferences and others in holding responsibilities in the church have something to do in this situation, so that the different department comprising the church must be equally treated. The Literature evangelists must be selected and instructed to sell the books that contain the present truth the people are in need for. People of deep Christian experience, with well-balanced mentalities well educated men, to embark on this mission. God wants those who engage in the literature ministry, who are able to train others, who can revive an interest in the life of young people to take this direction, leading them to carry on the canvassing work successfully.<sup>46</sup>

The pastoral ministry even though very important is somewhere limited, because it cannot enter places where, the books can go. Many who are in deep need of the word of God do not have most the time the opportunities to hear it from ordained and official preachers. This is the reason why it is crucial that our books should be spread all over the world. Thus the message will reach places where the minister cannot go, and will be attracted and become aware of the important events in relation with the last activities of the world.<sup>47</sup>

**The place of upper class in literature ministry.** In addressing how to reach the upper class Mrs White strongly advises the church not to neglect people in higher position. Even though, the gospel commission does not make mention of classes to

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<sup>45</sup> White, *Messengers of Hope*, 26.

<sup>46</sup> Ellen G. White, *Colporteur Evangelist* (Accra: Advent Press, 2007), 56.

<sup>47</sup> *Ibid.*, 77.

prioritized, she has a special concern for the upper class. The books must be carried to all classes of people, those in the business world, bible instructors, who do not have the privilege of knowing the present truth. Let this good news go everywhere, to all humanity, especially those who teach and lead people, who participate actively in the world affairs. “Many can be won in the simplest manner. The educated ones who are considered as the most intelligent persons in the world are touched by simple expressions of those who fear God, and can express that love in a simple and natural way as the world does for things that interest him deeply.”<sup>48</sup>

The church has missed a lot by following its own plan, not providing ways and means to reach the higher classes. The way the work appears has had insignificant influence on the minds of those who do not know the Lord because of their religious biases and things they have come to know. Much lost have been registered for lack of adequate methods of labor. Every activity should be taken to value and strengthen the work. Literature evangelists should try their best to keep on the confidence upper class people have built in them and the ministry. This can be accomplished not by making special effort above their strength, but giving up their own ways of approaching people and following God’s way.<sup>49</sup> To reach ministers and men of influence requires much wisdom. That is why Ellen White asks the question, why have they been neglected by the church?<sup>50</sup> These people will give account to God in proportion to the amount of talents he has given them. Deep study, and humble prayer for much more intelligent are needed to be able to reach the upper class, because he who receives more, much

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<sup>48</sup> Pardon K. Mwansa, “Take Back the Printing Page,” *The Literature Evangelist*, April- Sept 2010, 3.

<sup>49</sup> White, *The Atlantic Canvasser*, 54.

<sup>50</sup> *Ibid.*, 56.

more shall be required of him.<sup>51</sup> The church will benefit if these people are won to the faith in Christ. That is why Mrs White calls on the church to be wise and tactful enough to reach these people. If they are really converted, they will use the talents, wisdom, and education to reach their counter parts with the help of the Lord. Therefore, it is the duty of the Church to reach the upper class as well as the lower class with the gospel message.

Ellen White continues to emphasize on how to reach men and women in higher position. The church members have the responsibility towards their fellow human beings. “They must put in place all the talents entrusted to them by God to win souls to Christ, especially those in responsible positions and can use their power and influence to be a blessing to humanity. The higher class whom God has seen fit to instruct with large capacity for doing well, talents will be doubled.”<sup>52</sup>

Ellen White in so many instances was wondering why our churches in their evangelistic efforts were not making efforts in reaching the upper class one of its priorities, because the mission of the church is very huge, and it demands spiritual, physical and financial efforts. The mission must be carried near and far. All these present many necessities, while the work has to be done as quickly as possible. Thus it is the Lord’ will and desire that wealthy people shall be won and act as his right and helping hands to accomplish his work of reformation and restoration. Thus they will use the capital he entrusted to them for his service. They will use the means he lent

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<sup>51</sup> White, *The Atlantic Canvasser*, 56.

<sup>52</sup> *Ibid.*, 55.

them in doing well, in opening the way for the gospel to be preached to all classes nigh and afar off.<sup>53</sup>

### **Contemporary Adventists Approach to Reach the Upper class People**

Howard Faigao, former Publishing Director of the General Conference of Seventh-day Adventist supports what the approach through literature to reach the upper class people, he states: “God has a work to be done which the workers have not yet fully comprehended. “Ministers and worldly-wise men are to be tested by the light of present truth. The third angel’s message is to be set forth before the learned ones of the world, judiciously, in its native dignity.”<sup>54</sup>

If ministers and canvassers use more tact and discretion in presenting the truth in their discourses much more would have been accomplished than we now see. Because of neglect in this direction, many have a misconception of our faith and doctrine which they never have formed if their first impressions had been more favorable. In this regard Ellen White says: “it is our duty to get as close to the people in high places as we can by personal effort.”<sup>55</sup> Delbert W. Baker, in his article supports E.G. White statement:

There should not be fear on the part of those who are serving God through the printed page, because what they are doing is not worldly wisdom, but God given wisdom that enable his servants to present the truth in such manner that it will reach the higher classes, who will when converted to the truth exert an

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<sup>53</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1909-1948), 9: 114.

<sup>54</sup> Howard Faigao, “Our Vision for Publishing is Alive,” *The Literature Evangelist*, April– Sept 2010, 4-6.

<sup>55</sup> White, *The Atlantic Canvasser*, 49.

influence in its favor, and who will help to sustain it with their intrusted talents of influence and means.<sup>56</sup>

That is why Ellen White explains “By winning souls to Jesus Christ, souls who are in responsible positions, and whose influence can be a power to reach men and women of the higher classes whom God has seen fit to entrust with large capacity for doing good, talents will be doubled.”<sup>57</sup>

Howard Faigao in his annual report, emphasis on the usefulness of the publishing ministry for evangelism by saying:

Numerous methods of sharing have been modeled in various parts of the world. In South America, thousands of members invited friends to their homes for a shared meal on one special day. They witnessed a video presentation together, and then shared with them the missionary book. Romania developed a strategy to place the Missionary Book of the Year into every household in the nation. In Poland our members formed an orchestra to play in amusement parks while distributing books. Many individual members have donated time and resources for the Lord’s work through this ministry. Out of their love for the Savior and a passion to witness, one member distributed more than 90,000 books in ten months and others shared more than 10,000 books each. In 2009 all the members of the world church shared more than 15 million books. The South American Division alone was responsible for distributing more than 7 million copies.

We rejoice in the fact that a quarter of a million people have joined the Seventh-day Adventist Church in this quinquennium thus far as a result of the penetrating influence of the publishing ministry. For this we praise God!<sup>58</sup>

Jon L. Dybdahl in his book: *Adventist Mission in the 21<sup>st</sup> Century. The joy and challenges of presenting Jesus to a Diverse world*, emphasizes on city evangelism, and gives some ideas to prove the need for City Evangelism by giving some strong reasons:

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<sup>56</sup> Delbert W. Baker, “Success and Literature Evangelist: Plead the Cause,” *The Literature Evangelist*, April-June, 2013, 3.

<sup>57</sup> White, *The Atlantic Canvasser*, 51.

<sup>58</sup> Howard Faigao, “Our Vision for Publishing is Alive,” *The Literature Evangelist*, April– Sept 2010, 7.

1. The world population is living in the cities. Urban growth is twice than that of rural growth. As a result of two factors: In-migration and high birth rates
2. One hundred and fifty mega cities are non-Christian, and 85% are anti-Christian. These cities cannot be overlooked or ignored. They constitute priority target for Christian mission.
3. These mega cities in every nation impact the other part of the country. They are the centers of influence through interconnected media, government, education, industry, commerce, and transportation systems
4. These cities have a far reaching influence on their natural population, and the people group that make the cities influential, are the upper class people. Here are the people who make the cities attractive. Politicians, businessmen, top financial administrators, university professors, lawyers, Doctors, and rich people who own most the employments, factories, and companies in the cities.<sup>59</sup>

Dayo Alao in his book “90 Years of Adventism in Nigeria” confirms that, to evangelize the cities, centers of influence must be put in place and one the surest centers of influence that can give good result, is literature evangelism.<sup>60</sup> In the same vein, David Oladipo Babalola, throws more light on the need of City Evangelism. He argues the importance of Literature Ministry in the establishment of Adventist Church in Sierra Leone. He expresses that “Literature ministry was the key that was used to get to the heart of people in Freetown. His first converts were the elite, the

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<sup>59</sup> Jon L. Dybdahl, *Adventist Mission in the 21st Century: Joy and Challenges of Presenting Jesus to a Diverse World*. (Hagerstown, MD: Review & Herald, 2002), 5.

<sup>60</sup> Dayo Alao, *90 Years of Adventism in Nigeria, 1914 – 2004* (Nigeria: Communication and / PARL Department of Seventh-day Adventist Church in Nigeria, 2004), 9.

intellectuals, those who knew how to read and write, the upper class people of the day.”<sup>61</sup>

Likewise, Adefemi Adesina, in his article entitled: *An Overview of the State and Challenges of Adventist Mission in Sub-Sahara Africa* highlights on the historical variety methods and strategy that the Adventist Church employed to reach the unreached population of the Sub-Sahara in Africa. After citing education, and health care, Adesina exalts Publishing as the third method to be used extensively in Adventist mission. “These books, pamphlets, and tracts have made the message move fast and reach those that cannot be reached by public evangelism, the upper class people. According to him, there is a great need to write more books in our local languages.”<sup>62</sup>

God has a work to be done which the workers have not yet fully comprehended. Ministers and worldly wise men are to be tested by the light of present truth. The third angel’s message is to be set forth before the learned ones of the world. It means that as long as the Adventist Church has not made winning the upper class a priority and find ways and means to reach them, it has not fully comprehended the work assigned to them. That is why Ellen White in most of her writings insists on that matter. “We must have the Lord’s help in order to know how to do this work of reaching the people of the upper class skillfully.”<sup>63</sup>

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<sup>61</sup> David Oladipo Babalola. *The Missionary Life of Babcock in Sierra Leone* (Nigeria: Communication and / PARL Department of Seventh-day Adventist Church in Nigeria, 2003), 47.

<sup>62</sup> Adefemi Adesina, *An Overview of the State and Challenges of Adventist Mission in Sub-Sahara Africa* (Berrien Springs, MI: Andrews University Press, 2011), 27.

<sup>63</sup> *Ibid.*, 28.

## Summary

The Bible teaches that literature ministry was used as a powerful means to reach all classes of people especially the upper class. Both Testaments reveal the unconditional love of God for all human beings. Jesus Christ during his earthly ministry had some encounters with some people of the upper class. Likewise, Christ disciples they used literature ministry as a means to carry the gospel to the rich and the poor. They wrote a lot of books and made quotations from the Old Testament to confuse the people of their time, mostly the upper class. The Seventh-day Adventist Church being the people of the book, and believing in Jesus Christ as the first and the last authority of the Church should not depart from the Bible teaching on this matter. The Adventist Church's position is highly supported by the Spirit of prophecy through the writings of Ellen White. She said it was the responsibility of the Church to reach all people with the gospel message. She stated several times that she was wondering why our churches in their evangelistic efforts were not making efforts in reaching the upper class one of its priorities.

## CHAPTER 4

### A STRATEGY FOR REACHING THE UPPER CLASS

This chapter deals with the main project strategy, with the view to reach the upper class people through literature evangelism in Abidjan, Côte d'Ivoire. The Adventist Church in Côte d'Ivoire is not growing as it should. According to record from 2011-2015, the church in Côte d'Ivoire baptized 4,325 persons.<sup>1</sup> This gives a baptismal rate of about 865 persons a year. Considering that figure it can be said that the SDA Church is growing slowly. Other churches are doing better than that. Churches like Assemblies of God, Celestial Church, and some Pentecostal churches are growing faster. This tells us that something must be done. Our evangelism must take a new form or add another dimension if it wants to survive the demand of the time.

Evangelistic campaigns, preaching activities of local congregations must continue. But another dimension must be added to keep up with this world. New type of churches that think multiplication, more aggressive must be planted. In spite of the church's clear and wholistic message and teachings based entirely on the Bible, the SDA Church in Côte d'Ivoire and particularly in Abidjan has not been able to reach enough people from the upper class.

The membership of the Adventist Church in the city of Abidjan makes the highest percentage in the whole Côte d'Ivoire Conference. Abidjan has over fifty two percentage of the entire membership in the whole conference. In developing a strategy

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<sup>1</sup> Côte d'Ivoire Seventh-day Adventist Annual Report, 9 December, 2015.

to reach the upper class people, the specific needs of the churches in Abidjan are to be considered.

There is a need to identify and understand the churches in order to develop a strategy to address that felt need. The strategy aims to train pastors, literature evangelists and church members to reach the upper class. The strategy intends to make literature evangelism one of the key methods to reach the upper class in the city of Abidjan.

### **Presentation of the Ministry Context**

Abidjan is the economic capital of Côte d'Ivoire on paper but in reality it is the capital city, because all the institutions, national and international are in Abidjan. Yamoussoukro is just bearing the name political and administrative capital of Côte d'Ivoire, not like Abuja in Nigeria. Abidjan is also the headquarters of the Tchaman also called the Ebrie people who migrated from the south-west and south-central of Côte d'Ivoire to settle in the south, south-central and eastern part of Abidjan around the lagoon Ebrie bearing the name of the occupants. There are also other Tchaman people like the Attié, the Ahizi occupy the northern portion of Abidjan and its environs. The Ebrié occupy majority of the quarters of Abidjan, places like Adjamé, the heart of Abidjan, Cocody, Marcory, Koumassi, Lokodjro, Abobodoumé, Yopougon. They are mostly fishermen, the Attié and Ahizi are farmers. This research is primarily focusing on the Ebrié who live in Abidjan central and its environs.

### **Background of the Ebrie People**

The Ebrié are an Akan people living in the Abidjan region of Côte d'Ivoire. Originally called the "Tchaman" or "Achan" (both of which mean "the chosen ones" in the Ebrié language), the name Ebrié was given to them by the neighboring Abouré

people.<sup>2</sup> In the Abouré language, Ebrié means "dirty" or "soiled," and was given to them after a military defeat. In turn, however, the Ebrié refer to the Abouré as Koroman, which means "dirty people" in the Ebrié language.<sup>3</sup>

### **Landscape and Climate**

The traditional lands of the Ebrié lie along the lagoon which bears their names; it extends from Grand-Bassam (in the east) to Assagni (in the west) and includes the city of Abidjan and its environs. Like the entire country, there are two major seasons in Abidjan, the dry season which lasts four months from January to April and the raining season divided into two: the highest from May to July and the lower raining season from September to November.

### **Demography**

The Ebrie people migrated from the south-west and south-central of Côte d'Ivoire to settle in the south, south-central and eastern part of Abidjan around the lagoon Ebrie bearing the name of the occupants. Some historians say they came from the Gold Coast actual Ghana around the 16<sup>th</sup> century. This is major reason why they assimilated to the Akan. There are also other Tchaman people like the Attié, the Ahizi occupy the northern portion of Abidjan and its environs. The Ebrié make up approximately 0.7% of the population of Côte d'Ivoire. This means their population is around 200,000.

### **The Ebrié Economy**

Because of their proximity with the lagoon and the Atlantic Ocean, the principle economic activity of the Ebrié people is fishing. But the other communities

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<sup>2</sup> Stuart James Olson, *The People of Africa! An Ethnohistorical Dictionary* (Santa Barbara, CA: Greenwood Press, 2010), 18.

<sup>3</sup> *Ibid.*, 19.

located outside Abidjan are also involved in agricultural activities: places like Bingerville and Songon live plantains, yams, cassava, as well as export products like coffee, cacao, rubber, palm oil, bananas and sweet potatoes.<sup>4</sup> But with the rapid development and expansion of the city of Abidjan the economy of the Ebrié has changed women are no more producing agricultural products. They have turned to petit trading of “atchèkè”, the Ebrié staple food that has become a national and even international diet. The Ebrié, because of their early contact with western education have more intellectuals than other tribes in Côte d’Ivoire. Most of them are civil servants, private sector workers, and business persons and own many of the buildings in Abidjan, because after selling their land, they buy or build a house. In fact most of them are upper class people.

### **Traditional and Political Organization**

One of the central features of the organization of Ebrié society is the generations of its inhabitants. Most of the time generation groups are formed by people born within a 15-year span of one another. These co-generational are considered, for all intents and purposes, siblings, even if they are not biologically related.<sup>5</sup> Males and females are taken into account by the system, and recognize four generations, known as: The Blessoué, the Gnando, the Dougbo and the Tchagba. Each generation is separated into four smaller sub-groups in order of seniority: Djehou, Dongba, Agban and Assoukrou. The entire cycle of four generations lasts sixty years.<sup>6</sup>

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<sup>4</sup> René Bouscayrol, “Notes on the Ebrié People,” *Bulletin of French Institute of Black Africa* (July-October 2012, 6), 382-408.

<sup>5</sup> *Ibid.*, 407.

<sup>6</sup> Niangoran Bouah, “The Ebrié and their Political and Traditional Organization,” *Annals of University of Abidjan* (1. 1999), 56.

It should also be noted that this organizations exists within a system of clans, in which lineage is traced maternally. Despite this, a child is considered to be its father's, and it is the father who is responsible for naming the child. A child is incorporated into its maternal family as it grows.<sup>7</sup> So the Ebrié are people who live in community, very tied to their generational group and faithful to their leader. Whatever says the chief; they easily obey and follow him.

### **Religious Belief and Affiliation**

Bishop John Mbiti in his book *African Religion and Philosophy* said, “African are notoriously religious.”<sup>8</sup> So were the Tchaman of Côte d’Ivoire. They were practicing the religion of their ancestors, African Traditional Religions. They do not worship a unique ancestral divinity. Each village has his own divinity name after the god of the land they occupy, or the practices of their predecessors on that land.<sup>9</sup> Since the event of foreign religions, the Tchaman have abandoned their African believes. There are three Christian denominations that are accepted in the Ebrie land. The Catholic Church who first came in 1637, but did not establish some mission stations because the Tchaman did not want to abandon their ancestors worship. They came back in 1898 to establish permanent work. The Harrist Church, which has its origins in the work of an evangelist and prophet from Liberia, William Wade Harris in the years 1913-15, and the Methodist Church who arrived in 1924. The Tchaman are conservatives. Since their turned their back to African Traditional Religion only these

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<sup>7</sup> Bouah, “The Ebrié and their Political and Traditional Organization,” 56.

<sup>8</sup> John S Mbiti. *African Religions and Philosophy* (Heinemann, Johannesburg, South-Africa, 2008), 1.

<sup>9</sup>Bouscayrol, “Notes on the Ebrié People,” 382-385.

denominations are officially accepted and recognized. It is hard for any other faith to be established.

### **The History of the Cocody-Philadelphia Church**

This project tries to analyze the reason why the upper class people are not members of the Seventh-day Adventist Church in Côte d'Ivoire in general and particularly in the big cities. Abidjan been the biggest city in the country, and Cocody Philadelphia Church been located in the best quarter of the entire and it is wise to make the research in this area. It is so far the best church to run such a project of the conversion of the upper class people. This church fulfills certain conditions that meet some of the needs of the upper class people. The Demography of the Church

History tells us that the SDA Church in Côte d'Ivoire started in rural areas, not in the cities. These places are Tiémélékro in the central part of the country, Agbahou, Iroporia, Zehiri, Zégo in the South-West, and Beugreto, Godoumé, in the South, especially in Abidjan area. The everlasting gospel entered Abidjan when the first missionary arrived in the country, in the person of pastor Edstrom in 1946. It was in the same year that the church was officially recognized by the colonial authorities.<sup>10</sup>

In the beginning the church met in the living room of the missionary and his wife. A part from the missionary and his wife, most of the members praying with them were not too educated so they could not reach out to evangelize the people in the community. But under the leadership of the Holy Spirit, new members outside those who migrated from above villages started coming. Still there was only one place of worship in the whole city of Abidjan until the middle of 1970 that a land was purchased at Marcory residential and early 1980s the first church was built in Abidjan.

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<sup>10</sup> Salomon G. Assienin, *History of the Seventh-day Adventist Church in Côte d'Ivoire* (Presta-Press, Abidjan CI: 2009), 75-76.

Every Sabbath, members were coming from all parts of the city to meet at Marcory church. According to the testimony of one of old members, those days were the best the church has ever experienced since she became a member towards the end of 1960. “Every Sabbath all the Seventh-day Adventists in Abidjan, leave their home in Cocody, Adjamé, Abobo, Yopougon, Marcory, Koumassi, Port-Bouet, Trechville and we come together to worship our God on his Holy Sabbath as one people, in one spirit, with one heart. Like the early church, after service, food was brought together and shared according to the needs of each individual or family.”<sup>11</sup>

Adjamé Church was organized after an evangelistic effort led by the first executive secretary of the Africa Ocean India division (AID), Pastor Guy Valeray. More than sixty people were baptized and a church was planted.<sup>12</sup> While this church at Adjamé was growing qualitatively and quantitatively, in Cocody at the Mission yard, Mrs. Rachel Weick-Dido by then the wife of the district pastor Elie Weick, started a small company with her family and other staff members. Bit by bit, other members around Cocody joined them, until the second quarter 1988 when the mission finished building its office with a church, asked Adjamé Church which was closer to Cocody to move from the renting place and join Cocody.

## **Membership**

The regular 87 members from Adjamé and the 10 members of Cocody Company formed what is called today Cocody-Philadelphia Church. The church the researcher is using as a base for his project started with 87 baptized members. After 27

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<sup>11</sup> Michel K. Kra, Former Executive Secretary and President of Côte d’Ivoire Mission, 1982-1990.

<sup>12</sup> Secretary Report during Côte d’Ivoire Mission Constituency (Bouaké, August 23-25), 1989.

years of existence the membership has grown over 600 members. To accommodate all these persons, Cocody-Philadelphia Church has planted other churches in Abidjan like: Jerusalem, Bingerville, Adjamé and Williamsville.<sup>13</sup>

### **Witnessing culture**

Since 1946, when the first American missionaries arrived in Côte d'Ivoire they established the headquarters of the church in Abidjan. The same year 1946, the church was officially registered and recognized by the colonial power. Ten years later, Ivory Coast region became a mission in 1956 under the leadership of pastor Herstrom.<sup>14</sup> The church did not expand rapidly because of its rural background until recently, the last three decades in 1980s, when it started entering the big cities of the country. Today there are more churches in the cities than the rural areas. This new trend has helped the old mission to become a conference in September 2002. Today Abidjan and its environs carry almost half of the membership of the conference and one third of the number of churches. Abidjan is the backbone of the Côte d'Ivoire conference in term of finances. Cocody Philadelphia Church alone contributes over ten percent of the total revenue of the entire Côte d'Ivoire Conference.<sup>15</sup>

### **Mission to Upper Class Present Status**

The Seventh-day Adventist Church in Abidjan has participated in different type of evangelistic outreach programs which include satellite campaigns, small group evangelism, public campaigns, and voice of Prophecy Lessons, Revelation and Daniel Seminars, Correspondent Courses, Radio Evangelism. All these efforts have greatly

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<sup>13</sup> Report for the Celebration of the 20<sup>th</sup> Anniversary of the Existence of Cocody SDA Church, August 17, 2008.

<sup>14</sup> SDA Encyclopedia.

<sup>15</sup> Côte d'Ivoire Treasury Annual Report (Bouaké, Côte d'Ivoire: Côte d'Ivoire Conference, 2015), Unpublished.

contributed to the growth of the church in these last decades. From the early 1970s to the middle of 1980s we had only one church in the whole of Abidjan, the mother church called Marcory church. From 1990s till today, Abidjan alone is having six districts with more than 35 worship centers. The Publishing department of the Côte d'Ivoire Conference has trained literature evangelists, and church members to win souls for Christ through the printing page. Some of them planted churches when sent to new areas.

Different types of programs initiated by the worldwide church were executed. Programs like Go One Million in 2002, Win One Each One in 2005 brought membership increase. Despite this quantitative increase in membership, the qualitative aspect of the members did not improve. Our places of worship remained in the same poor conditions. The financial revenue of the church even though has increased, but did not follow the quality of the people won to Christ during this period.

### **The Church Publishing Ministry Experience**

It is observed that the various programs conducted by the Côte d'Ivoire Conference to develop the church won in majority people from the lower class. Only very few of the upper class people were won. The literature evangelists trained by the Publishing directors of the Côte d'Ivoire Conference, the Eastern Sahel Union Mission, and the West-Central Africa Division sold many books to all classes of people especially the middle and upper class. But after collecting their money, the mission was finished. Nothing else was done for them to experience the love of Christ and his saving grace. Church members on the other side think that literature evangelism is the work of those in the church who have nothing to do, in fact those that are jobless. Another reason is the inferiority complex, church members and even pastors think they are not qualified to minister to the wealthy people around them.

These mentalities are some of the major causes of not reaching the upper class people around the church. That is why this program aims to correct this great mistake by training pastors, and church members to reach the upper class through literature evangelism.

### **The Relevancy of this Research for Cocody-Philadelphia Church**

The church under study is Cocody Philadelphia Church in Abidjan, Côte d'Ivoire. Cocody-Philadelphia Church is located at Côte d'Ivoire Conference Headquarters in the Central-East of the city of Abidjan. It is the oldest church of Abidjan District 2. This church was selected for some reasons. First, the church plays a leading role in the district 2 of Abidjan, and also in the entire conference in both membership and finance. It is the most evangelistic church of the district which has established other churches like Jerusalem in 1992, Williamsville in 1993, Adjame-Sogephia in 2001, and Bingerville in 2002. Second, the membership is made of people from various countries from Africa and outside Africa, for the problem facing the church in Côte d'Ivoire is also the same in other countries. If the difficulties to reach the upper class found a solution elsewhere, it can also be solved in Côte d'Ivoire. Third, it is one of the few churches in the conference that have some middle and upper class people. This is seen in the regular increase in their tithes and offerings each year. Cocody-Philadelphia Church alone returns a tithe that is equivalent to ten percent of the total amount of tithe of the conference. Thus it is a valuable tool for this research. Fourth, the church is closer to the researcher's residence, which will allow him to observe, assess and evaluate when the time shall come in six months period. Fifth and last, Cocody is the first class quarter of Abidjan. The head of state and all his cabinet members, all the national and international representatives, all the national and

international managers live. It is the most indicated place to implement this strategy of reaching the upper class people in Abidjan through literature ministry.

### **Project Design**

This section will deal with the type of research that will be conducted, and also the instrument the researcher will use to carry on the research.

#### **Type of Research**

The type of research that is going to be used is the qualitative research method, because this type of research is done to understand issues. It is not premeditated emphasis. Data correlation could be carried out in several stages. It means preference is for hypotheses that emerge as study develops. The researcher will put emphasis on fewer cases, even though it will cover multiple issues, but assembles required information from fewer respondents.

#### **Research Instrument**

The researcher will use a questionnaire for the focus groups. He will also have some interviews the church elders, the church board members, , with the youth, the women, with upper class people, both in the church and outside church, and some people who were reached by the Gospel through Literature Evangelism. The questions will mostly be based on how God in the Bible is interested in the salvation of all people regardless of their social-economic status. Thus according to the book review, if upper class people cannot come to our evangelistic campaigns, bible study meetings or small groups series because of their security and prestige, why not try literature ministry? If they cannot respond to the other methods of evangelism, they can accept a book sold or offered to them. Then after this discussion with the focus groups, if

literature evangelism seems to be adopted by the majority, the researcher will prepare a literature evangelist training seminar.

### **Research Population**

There were a total of 59 participants who made of the focus groups, who were asked to provide answers to the questions designed for the study, majority were men (90%; 53) and females comprised (10%; 6). Most of the respondents were young (63%; 37) and fell between the age range of 20-40. Only (37%; 22) were beyond 41 years. Considering marital status, most (58%; 34) were single and (42%; 25) were married. As for their educational background, the majority (44%; 26) were graduate, (25%; 15) had secondary school level and (31%; 18) had only primary school certificate. Accessing their professional status, (34%; 20) were pastors, (58 %; 34) were literature evangelists, (3%; 2) were secondary school teachers, (3%; 2) were medical professionals, (2%; 1) had no stable social status. Respondents position within the church also revealed that majority (51%, 30) fell within church leader category, (20%; 12) church members, (14%; 8) singer, (15%; 9) secretary. Beside these 59 focus groups individuals, some other persons from Cocody-Philadelphia Church and outside the church also were interviewed. Five elders, seven church board members, seven women, five young people, five upper class people from the church, five upper class people outside the church, and two former high rank civil servants who were reached through literature ministry. This makes it a total of 91 participants.

*Table 1. Demographic Data of the Focus Groups*

Age	Frequency	Percentage	Valid Percentage
21 - 30	20	34	34
31 – 40	17	29	29
41 – 50	14	24	24
50+	08	13	13
Total	59	100	100
Sex			
Male	53	90	90
Female	06	10	10
Total	59	100	100
Marital Status			
Married	34	58	58
Single	25	42	42
Total	59	100	100
Educational Background			
Graduate	26	44	44
Secondary Level	15	25	25
Primary Level	18	31	31
Total	59	100	100
Professional Status			
Pastor	20	34	34
Literature Evangelist	34	58	58
Teacher	02	3	3
Medical Professional	02	3	3
Unemployed	01	2	2
Total	59	100	100
Church Position			
Leader	30	51	51
Member	12	20	20
Singer	08	14	14
Secretary	09	15	15
Total	59	100	100

*Note.* Source: field work 2015.

## **Sampling Technique and Size**

The advantages of choosing these participants to carry on this project are as follow: majority of them are young people, 47 among the 91 are under 41 years old 20 between 42 and 50 years old, 9 are between 51 and 60 years old and 05 are above 60. These are young people who have the physical, intellectual and spiritual stammer to carry on such a project. Also literature evangelism needs healthy and strong people to reach out for people. It is not like public evangelism where people are invited and they come to the meeting ground. The other advantage is that people are from different socio-professional background. There are pastors who after the training will extend what they have learnt beyond Cocody-Philadelphia Church. The presence of teachers among the participants is a great advantage because they will be useful in the preparation of the training seminar but also resource people for training other church members.

Pastors are the best resource people for training in the Seventh-day Adventist Church, but when a program is been promoted by a layperson, who knows very well what he is talking about, the church members listen the more. The last but not the least advantage for choosing these people is that there are 2 medical professionals among them. Most of our books are on health principles. So, these health professionals will explain deeper during the training section.

Despite the many advantages of choosing the sample, there are also some disadvantages: there is a misbalance gender participation with this group. Majority of them are men, 71 out of the 91 participants. It means only 20 females are part of this group that makes it almost half of the total number. Another disadvantage is that some of them are unemployed. When time shall come for financial support, the responsibility will fall only on those who have stable employment.

The sizes of the sample, do they represent enough the whole Cocody-Philadelphia Church where 280 regular members attend church every Sabbath? In fact the records of Cocody-Philadelphia Church from 1988 show 601 members, but after membership audit, it dropped to 280 as for December 2015. In reality, among the 91 participants in the preparation of this project, only 30 are members of the church. The 19 pastors have been selected from various districts of the Conference, the 34 literature evangelists; the 5 upper class outside the church and the two former high rank civil servants who were reached through literature makes a total of 60 who are not from the selected church. Among these 30 members from Cocody-Philadelphia Church we have the entire church represented, because we have 5 elders, 2 children ministry directors, 2 women ministry leaders, 5 youth leaders director, 1 pathfinder director, 2 deacons, 2 deaconesses, 2 personal ministries leaders, 2 publishing leaders, the church pastor, the church clerk and his associate 2 members of the treasury, and 2 members without function. So it can be said that these 30 people are a full representation of the church. Furthermore, among these 30 people 5 are from the upper class, 15 from the middle class and the 10 are from the lower class. It is a well selected group that represents the church adequately where you have all these categories of people.

*Table 2. Bibliographical Data of Respondents from the Church*

Church Status	Frequency	Percentage	Valid percentage
Church Elder	5	17	17
Departmental Leader	14	46	46
Church Deacon	2	07	07
Church deacon	2	07	07
None	7	23	23
Total	30	100	100
<b>Social Status</b>			
Upper Class	5	17	17
Middle Class	15	50	50
Lower Class	10	33	33
Total	30	100	100

Source: Field work 2015

### **Data Analysis**

This section shall deal with the different steps that lead to the end of the chapter. These steps are as follow: Data collection procedures, different permissions gotten from the committees and focus groups, the presentation and description of the findings, the nature of the participants, the ensuring of confidentiality, the place of data collection, then the findings, the analysis of written data, and finally the various interviews held.

### **Data Collection Procedures**

This section will describe the way the researcher collected the data, permission he got from the different stakeholders, how he informed the population about the impending data collection. In fact, how he described the whole process from the beginning to the end of data collection.

On September 23, 2015, the researcher wrote to seek permission from the Conference Committee to do the research on the territory of the Conference. On

September 26, 2015 a letter was written to Cocody-Philadelphia Church committee to seek permission so that the church could be used as a pilot church to do the research and give him some volunteers that can constitute the focus groups. On October 2<sup>rd</sup>, he wrote to the Literature Evangelists in Abidjan to seek permission from them to use them as focus group for the project research. As for the pastors, the researcher wrote to them on October 5<sup>th</sup>, 2015 to ask those who volunteer to help the researcher to carry on the project.

### **Presentation and Description of Findings**

This section will talk about the method of informing the population, the nature of the participants, the ensuring of confidentiality, the data collection place and the findings.

**Method of informing the population.** After the researcher got permission from the conference committee to do the research on its territory with different categories of people he needed, then he wrote to the pastors to ask for those that are willing to cooperate with the researcher in this crucial endeavor. The literature evangelists were informed through the weekly bulletin of the districts of Abidjan so that those who volunteer will carry on with him the project to register, and finally Cocody- Philadelphia Church members were informed by the pastor after the church committee has taken the vote and fourteen people were assigned to the researcher make up two focus groups to this number thirty other people who volunteer to be interviewed were added.

**Nature of the participants.** To run this project, the researcher needed 59 participants to make the focus groups and 32 other people to be interviewed a total of 91 participants who were selected as follow: Five members from Cocody-Philadelphia Church, 20 pastors from Abidjan and its surroundings and thirty four literature

evangelists from Abidjan and surroundings. These fifty nine participants were selected on a voluntary basis. This is one of the reasons why all the pastors did not participate in the focus group discussions and later the training session that took place. In Abidjan and cities around there are more than 34 literature evangelists, therefore, those who took part in the research work were to be selected on a voluntary basis.

**Ensuring Confidentiality.** Confidentiality is one of the key conditions while doing research. Confidentiality allows the research to be done in free environment, people express only what they have in mind as well as in their heart. In this particular case participants were told that their names will not be disclosed, and what they said in the course of an interview will be deleted after the data has been collected. For confidentiality to be ensured, pseudo-names were used so that the identity of the respondent will not be disclosed.

**Data Collection Place.** Concerning data collection in this program, the researcher observed and made field notes on the various appointments with the different groups; the pastors, the literature evangelists, the church members and some sub-groups from Cocody-Philadelphia Church concerning this research in the following ways:

1. The researcher met on October 22rd, with the literature evangelists in the Cocody-Philadelphia Church, from 10:00 am – 11:30 am. This enabled the researcher to establish a rapport with them. After an opening prayer offered by the leader of the literature evangelists who is also an assistant of the publishing director of the Conference, the researcher led in a meditation taken from the book of Acts 9: 15 where the Lord told Ananias that, “He has chosen Saul to serve Him and want him to carry the good news of salvation to the gentiles, to princes and kings and to the Jews scattered throughout the empire.” At the end

of the meditation they prayed in two. At that meeting the reasons for doing the research were highlighted, everybody was satisfied with this first contact and the researcher was happy for the friendly atmosphere that reigned in the church. After the final prayer offered by the researcher himself another appointment was taken in a week time. Lunch was served before each one went away.

2. The researcher for the second time met with the literature evangelists on October 29<sup>th</sup>, 2015 from 10:00 am to 3:00 pm, again in Cocody-Philadelphia Church. The meeting started with an open song taken from the French Hymnal n<sup>o</sup> 529, followed by a prayer from one of the literature evangelists. The researcher led in a meditation taken from the book of Joshua, “Do not forget to read and meditate on the Book of the Law that Moses wrote. Keep reading it morning and night so you do not forget what I want you to do. If you keep your eyes on me and desire me with all your heart, I will be right beside you and will bless you with success” (Jos 1:8). Three prayers were offered, one prayed for the program, another one prayed for all the literature evangelists throughout the country and in the whole world, and the last one prayed for those that are longing for the truth, let God direct his messengers towards them. At the first meeting, 34 literature evangelists were present, at this second meeting, only 30 came. The other four were absent because two had health challenges and remaining two had family matters. After all these once again the researcher welcomes all of them for having responded to the call, and prayed for those that were absent. Thus he asked them five questions: 1. Do you know the ultimate goal of the literature ministry? 2. Do your customers enjoy reading the books they buy? 3. What type of books are they interested in? 4. Why are they

not joining our church? 5. What can be done to reach those among them who are wealthy? To the first question, only three answered right by saying winning souls to kingdom of God. Four said to sell all the books. The 23 did not know what to say. The second question if they have customers that enjoy reading our books? Six responded yes, because the customers themselves told them that the books are interested. Four said they asked the customers themselves and they said yes. The remaining twenty had no idea about it. The third question what type of books are their customers interested in? Eighteen said health books, seven said children books, and the five said family books. The fourth question “Why are they not joining our church? Four said, the church buildings are not good enough to invite them, six said anytime they try to invite some of their customers; the answer is there is no time. The remaining twenty have never invited their customers. The last question about what can be done to reach the rich one among them? Seven said, if they have to be reached, it should not be the affaire of only the literature evangelists. Pastors should assist them; organize seminars on the topics they are more interested in: like health principles, family matters, or children education. Four said, to reach them, the church should have a special program for them, and then they will be able to invite some of their customers that are interested. Two suggested that the Conference should hire a nice hall in the administrative quarter of Plateau and once a week they will have special meeting with them. Before departure, a lunch was served and shared with the researcher.

3. October 12<sup>th</sup>, from 9am – 3pm the researcher met with five intern pastors at Cocody-Philadelphia Church at Cocody- Abidjan. The intern pastors are pastors who newly finished their studies from the seminary and have joined the

ministry. Usually they spend two years doing their practical ministry under the leadership of an experienced pastor. Like the literature evangelists the researcher spent the four hours to meditate and pray with them. Scripture passage was selected from Acts, “He has chosen Saul to serve Him and want him to carry the good news of salvation to the gentiles, to princes and kings and to the Jews scattered throughout the empire” (Act 9: 15). A lunch was served to all the participants. During the four hours, evangelism in general and mission to upper class through literature were discussed at length.

4. October 23<sup>th</sup>, 2015, the researcher met with two licensed pastors. These are pastors who have finished their internship under an experienced minister, and now can be given the responsibility of managing either a church or a district. Like the literature evangelists the researcher spent the four hours to meditate and pray with them. Scripture passage was selected from Acts, “He has chosen Saul to serve Him and want him to carry the good news of salvation to the gentiles, to princes and kings and to the Jews scattered throughout the empire” (Act 9: 15). During these four hours, the researcher and the pastors prayed for the success of the project and other aspects dealing with the welfare of the church. A meal was shared with all the participants before departure.
5. October 28<sup>th</sup>, the researcher met with thirteen ordained pastors. Like the interim pastors, the researcher spent the four hours to meditate and pray with them. Scriptures passage was selected from Acts, “He has chosen Saul to serve Him and want him to carry the good news of salvation to the gentiles, to princes and kings and to the Jews scattered throughout the empire” (Act 9: 15). During these four hours, the researcher and the pastors prayed for the success of the project and other aspects dealing with the welfare of the church.

6. October 30<sup>th</sup>, 2015, the researcher met with all the 20 pastors of with whom he had previously met by category. The meeting started with an open song taken from the French Hymnal n<sup>o</sup> 529, followed by a prayer from one of the pastors. The researcher led a meditation taken from the book of Joshua, “Do not forget to read and meditate on the Book of the Law that Moses wrote. Keep reading it morning and night so you do not forget what I want you to do. If you keep your eyes on me and desire me with all your heart, I will be right beside you and will bless you with success” (Jos 1:8). Three prayers were offered, one prayed for the program, another one prayed for all the pastors in the field throughout the country and in the whole world, and the last one prayed for those that are longing for the truth, let God direct his messengers towards them. At this meeting, the 20 pastors were present. After these again the researcher thanks all of them for having responded to the call. Thus he asked them five questions.
1. Why are there not enough upper class people in the church like other denominations are having? To this question, 12 pastors responded that the upper class is a peculiar people to our classic evangelistic efforts which the church has not yet established. So it can be said that because the church does not evangelize. Four said our church buildings are not appropriate for them. The remaining four said the few that are in the church are not committed enough to attract their counterparts. The second question: have you made an attempt to reach them? Seven responded that they have not made special plan for them. Five said they have tried to invite them, they have seldom tried to enter into contact with some of them but they are not easy to reach. The remaining eight said they know nothing about mission to upper class. The third question 3. What evangelistic activities have you used to reach them?

Unanimously they have never had activities to reach them. The fourth question which is 4. According to your own assessment, how effective were the methods used? Was no more asked because of the response they gave on question 3? The fifth question: Do you think literature evangelism can be a good method to reach them? 11 said yes literature can be a good method to reach them, but they must be trained for that. Five said education can be better three said, health ministries.

7. November 6<sup>th</sup>, 2015 the researcher met with Cocody-Philadelphia Church members. There were fourteen organized into two focus groups. They met in the afternoon from 3 – 7 pm in the church. The meeting started with an opening song taken from the French Hymnal n<sup>o</sup> 529, followed by a prayer from one of the participants. The researcher led a meditation taken from the book of Joshua, and Acts “Do not forget to read and meditate on the Book of the Law that Moses wrote. Keep reading it morning and night so you do not forget what I want you to do. If you keep your eyes on me and desire me with all your heart, I will be right beside you and will bless you with success” (Jos 1:8). “He has chosen Saul to serve Him and want him to carry the good news of salvation to the gentiles, to princes and kings and to the Jews scattered throughout the empire” (Act 9: 15). More than one hour was spent in prayer, singing and meditation. One thing to know is that the two focus groups from the church made of fourteen persons, were not all present. Only ten were present. The same five questions that were asked the pastors were also asked to them. 1. Why are there not enough upper class people in the church, 2. Have you made an attempt to reach them? 3. What evangelistic activities were used to reach them? 4. According to your own assessment how effective were the methods

used? 5. What method do you think will be the best to reach them? To the first question all of them responded there are no enough upper class people in the church because the church has no plan to reach them. From there the researcher went to the fifth question because the three middle ones are related. What method do you think will be the best to reach them? Four said yes to literature, 3 education, and 3 health ministries.

**Findings.** After analyzing the different responses from the group discussions and the various interviews, it is clearly established that there is a problem lack of plan to do mission towards the upper class. From the pastors to the Cocody-Philadelphia Church members everybody is unanimous that the church has no appropriate method to reach the upper class people. There is also a lack of training on the part of the literature evangelists, because when they were asked what the ultimate goal of the literature ministry is, only three gave the correct answer. Four said selling books, and the remaining 23 knew nothing about it. While every trained literature evangelist must know that this ministry was instituted by God Himself to win souls for the kingdom. Not just selling books. The book is the means that open the way to reach that ultimate goal. The majority of the 30 literature evangelists who were present did not know if it was necessary to ask the customer if he has read the book or not. It is believed that majority of them entered into the publishing ministry without receiving an appropriate training. This is very dangerous in this twenty first century to be illiterate about an activity one is running. That is why the researcher is suggesting using as instrument to solve this problem, a literature evangelist training seminar. It will help the literature evangelists to be qualified to do the job, but also equip the pastors and the church members to do mission to the upper class people.

All the participants; the pastors, the literature evangelists and Cocody-Philadelphia Church members will be literate. So it will not be a problem for them to read easily the questionnaires and take an active part in the focus group discussion.

### **Analysis of the Written Data**

The pre and post project data collected will be analyzed for evidences that are crucial for the success of the project. Written data of focus groups discussions be collected at different periods before, during and after the project in the following way:

1. After analyzing the responses given through the questionnaires, and having seen that majority of them (53%, 18) chose literature evangelism as one of the appropriate methods to reach the upper class people. Some (35, 3%, 12) chose health ministry as the best method to reach the upper class people. The last group (11, 7%, 4) chose education to be the best method to reach the upper class people. A training seminar was organized for the literature evangelists at Cocody-Philadelphia Church from November 9-14, 2015 (see appendix B).
2. After analyzing the various responses of the questionnaires with the two focus groups of Cocody-Philadelphia it was discovered that majority 40%; 2) of them chose literature evangelism to be one of the easiest and fastest way to reach the upper class people, some (20%; 1) chose health to be one of the best method to reach the upper class people, few (20%; 1) chose education to be one of the best method to reach the upper class people, and finally (20%; 1) chose very nice church building to be one the best way to reach the upper class people. A training seminar was organized for the members at Cocody-Philadelphia Church from every evening from 6 – 8 pm from November 15 – 22, 2015 (see appendix D).

3. With the pastors, the same procedure was used after analyzing the responses to the various questionnaires, the following positions were discovered. Majority of the 20 pastors (40%; 8) chose literature evangelism as one of the most appropriate tool to reach the upper class people, another group (20%; 4) chose health ministry, the number (20%; 4) also chose education to be the most appropriate tool to reach the upper class people, a few number (10%; 2) chose radio ministry to be the best way the reach them, and the last (10%; 2) good church building to be the best to reach them. With these result a training seminar was organized for pastors to reach the upper class people with the use of literature in the month of December from 9-13, 2015, at Bouake Seventh-day Adventist High School from 8 am, to 5pm.

After all these training seminars, a period of four months will be given for implementation and then evaluate the efficiency of the project.

*Table 3. Questionnaire of Respondents*

	Frequency	Percentage	Valid percentage
<b>Literature Evangelist</b>			
Literature evangelism	18	53	53
Health Ministry	12	35,3	35,3
Education	04	11,7	11,7
Total	34	100	100
<b>Cocody- church Members</b>			
Literature evangelism	2	40	40
Health Ministries	1	20	20
Education	1	20	20
Good Building	1	20	20
Total	5	100	100
<b>Pastors</b>			
Literature Evangelism	10	50	50
Health Ministries	4	20	20
Education	4	20	20
Radio Ministries	2	10	10
Total	20	100	100

Source: Field Data 2016

It is obvious that the church, despite all the evangelistic efforts organized all these years, has never thought of making plans for those who could not be reached through the classic methods used.

In order to have enough information and contribution concerning reaching the upper class people with the use of literature, pre-project interviews were conducted with individuals as well as groups outside the volunteers who were selected from Cocody-Philadelphia Church, among the literature evangelists in Abidjan, and also among the pastors. Thus, the elders of the church, the church board, and five people from the middle and upper class from Cocody-Philadelphia Church volunteered to participate in the interview, five youth, 7 women, 7 upper class outside the church, and two old pastors.

Opportunity was given to the researcher to discuss with the people the formal and informal interviews. It was a privilege, when during the informal conversation meeting I heard the members initiating conversation about upper class evangelism.

**Interview with church elders.** It was a very friendly time spent with the elders of Cocody-Philadelphia Church during the pre-interview period. The elders were five, three among them were between (31 – 40) years old, and two (41 – 50+). When asked why people of the upper class do not join our church, they unanimously said; “Because the church has never made program to reach them, as if we are not interested in them. What then can be done to reach them? Make a plan to evangelize them, seek the help of experts in upper class evangelism, organize a special day for them in a special location where they feel comfortable, and at the end, they will give them our books and when contact is established they can regularly meet with those that are interested. We shall make this a duty every year by including in our budget a certain amount for reaching the upper class. So it is clearly established that the church do not have plans for reaching the upper class. It is also clear that literature is one the appropriate methods to do mission among the upper class.

**Interview with Cocody-Philadelphia Church board members.** Among the seventeen board members Cocody-Philadelphia Church, fifteen were present including the pastor. When the question was asked why upper class people do not join our church, seven among them said that is has been a weakness for the church who plans every years series of evangelism, but do not think of this category of people who are around the church. We go to them as we do with everybody, and it does not work. When the researcher asked what method then can be used. All of them said literature, because they cannot come to our public campaigns, small group meetings, but they can take a book and read it one day. The board promised not only to have a special

budget for upper class evangelism, but also have a library for the church where members who do not have our literature can read, and also offer to their friends they want to reach. The age group of the board members were five (21 -30) years old, five (31 – 40) years, old, two (41 – 50) years old, two (51 – 60) years old, and one (70+) years old.

**Interview with the upper class in the church.** It was very interesting and exciting to hear the views of the upper class people in the church concerning upper class evangelism through literature ministry. As it was earlier said, the names will not be revealed for confidentiality sake. They were five in number, three men and two women, three young people (30 – 41 years), and two adults (41 – 50 years). One university professor, two top bank officers, one army colonel, and one successful business woman who has a PhD in management. When asked why people of their caliber do not join our church, the senior among them said, the church in its evangelistic approach do not make room for people like them or above them to join our church. He grew up in the church; there is no way for him to leave for another church. One sister who is a banker supported the view of the first respondent, by saying that the church has no program for the upper class people. They are somehow ignored, marginalized and left aside. She joined the church when she was a student in the United State of America, a friend invited her for a diner organized by the church, and at the end some books and CDs were offered to them. After reading some of the books entitled “The Final Crises, Step to Christ, What the Adventists Believe” and listened to sermons preached by C.D. Brooks that she met Christ and surrendered to Him. When asked what was the best thing to do to reach them, the business woman said let them know that we love and are interested in them. The church should visit them, and offer them what we have, mostly our books. The university professor added:

“Rich people most of the times go to Catholic Church and also Methodist church because for them, these churches are serious but the other ones are money seekers. So if we want to reach them, let them feel that we are not coming because of their wealth. The last two supported the literature method. But they insisted on to be patient with them and keep on maintaining the contact, by a systematic follow up.

**Interview with the youth of Cocody-Philadelphia Church.** Some selected young people from Cocody-Philadelphia Church were also interviewed for this project. The young people were also five in number, but there are more girls than men. The girls were three while the young men two. Two were (21 – 30) year old, and two (31 – 40) years old. When they were asked why upper class people do not join our church, they unanimously said “our services on Sabbath are too long, so people get easily tired and do not come back next time”. But two of the girls added “Upper class people do not join our church because all our evangelistic efforts do not give room for them to join the church. Our methods are purposely made for people of the lower class. Thus, when the next question was asked “what method then can be applied to reach them”? One girl and the two boys said, “The church has a wonderful ministry that is neglected and left in the hands of few literature evangelists who only make money out of it.” The remaining two girls supported education. For them if the church builds a nice school on the church yard, through their children contacts will be established with them and as time goes on, they will join us.”

**Interview with the women of Cocody-Philadelphia Church.** The women of the church also added their views to the project. These selected women were seven in number. There were three young adults (30 – 40 year old), two adults (41 – 60 years old), and two elderly women (61 -70+). When the question was asked why people from the upper class do not join our church, the elderly one among them said “Our

church has no place for people of the upper class because we do not honor them. These people like recognition while our church says everybody is the same, no respect for them when some few occasions they visit us.” The second elderly one did not support the view of the first because for her, “the church is doing the right thing, only Jesus should be praised and honored in the church, not a human being,” but she added, “if the upper class people do not join our church it because our message is straight forward for them, and also we do not have special program for them. We only work for the poor people.” The two adults had the same view, for them it is because the church members are not yet trained to work for the upper class people.” The young adults did not express their views on the question why upper class people do not join our church. But when the question was asked concerning the method that can be used to reach them, two among them responded, “The church should organize a special Sabbath once a year as it is done for the guest day, and after the service a special meal is served in a secured restaurant where upper class people use to go, at the end books are given to them.” The other young adult went straight saying, “The best method is to use those that know them or are related to them. So that when they have special occasions the church can be on their side and offer them our books. This can create a solid contact with them. Thus, if the contact is well managed, it can bear fruits to reach the upper class. Only those who do this work know the importance. So if the people are well trained and oriented, it will be easier for them to use this successful means to reach the upper class people.”

**Interview with people reached through literature evangelism.** For confidentiality sake, the researcher will not disclose the names of the respondents. Two persons who were high rank civil servants in their country before becoming Seventh-day Adventist. Both became pastors and are now on retirement. The first one

is from Burkina-Faso (72 years old), when the researcher called him and asked him what method can the church use to reach people of his status before he became an Adventist, he told him “he was a Catholic, but not attending church regularly, he was not ready to study the Bible with someone, nor attend a public evangelistic campaign, it was shameful for him, and he had no time to come and sit-down under a tent. But he got the Adventist message when someone offered him the book, *Desire of Ages*, in French which he read in less than a week. He did not ask a question till he and his wife entered the church in February 1980.” So the book can easily enter everywhere, even to the president’s palace.

The second one from Cameroun (66 years old) was a lawyer well known in the country. When he was called by the researcher to know how he the Adventist message reached him in that position, he responded “I bought a book entitled *Who Shall Rule the World* in French. After reading the book, he asked where he could find the church of the literature evangelist who sold him the book, so that he could visit his church. For him, literature evangelism is one of the best methods to reach people from the upper class.”

**Interview with upper class people outside the church.** With the help of one of the upper class people in the church, the sister who is a successful business woman, the researcher was able to meet with seven people at different categories: an army general in Charge of air forces with his wife, who is a doctor in Pharmacy and has a big pharmacy, two business persons a lady and a man who own the two biggest supermarkets of the country and three parliamentarians, university professors. Their age two are between (41-50) year old, three are (51-60) and two (60+). The researcher met with them in the house of the sister during her birth day anniversary. After lunch, the researcher was introduced to them by the sister celebrating her birth day

anniversary. Three questions were asked: the first what do they know about the Seventh-day Adventist Church, three among them knew about the church, through the sister business woman who used the offer them some books and even the family Bible, two heard about the church through the secondary school at Bouaké, 400 km from Abidjan. The remaining two had no idea about the church.

The second question was why they do not join their friend's church? Four of them said "church leaders are more interested in their money than themselves. Two said 'they are not interested in church affairs, and the last one has no time to go to church.

The third question, "what can the church do for them to attract them? Three responded, if the church offers or sells them books, maybe one day after reading they can join it, two said if they see the church taking care of those in need, they will join. One said he does not want Christians to enter into contact with him, and the last one said the Christians themselves must first demonstrate the love they are talking about. That can attract him to join them. The researcher thinks this interview is of great importance because it gave a clear picture of what people outside see the church, mostly the church leaders. Thus, it can help the researcher to implement his intervention according to the needs of the people outside, because they are the target of the entire project.

After all these interviews and focus group discussions, it is obvious to notice that literature ministry is one of the best methods to reach the upper class, because out of the 32 people interviewed by the researcher, 19 out of them chose literature evangelism to be the most appropriate to reach the upper class people, 5 for health, 4 for education, 2 for good building and 2 love. Eight had no position.

In view of these results, it is obvious that there is a problem of lack of strategy to reach the upper class people. This lack of strategy is due to the fact that they do not

know what to do. This is the reason why the researcher has decided to run training seminars to equip the pastors and church members to make upper class evangelism a reality and a way of life as it is for everybody.

*Table 4. Bibliography of People Interviewed*

Age	Frequency	Percentage	Valid percentage
21 – 30	8	17,3	17,3
31 – 40	16	35	35
41 -50	9	19,5	19,5
51 – 60	6	13	13
61 - 70	5	11	11
70+	2	4,2	4,2
Total	46	100	100
<b>Favorite Method</b>			
Literature Ministry	25	54,4	54,4
Health Ministry	5	11	11
Education	4	8,7	8,7
Good building	2	4,3	4,3
Love	2	4,3	4,3
Non	8	17,3	17,3
Total	46	100	100

Source: field work 2016

### **Designing of Intervention**

In view of the data analysis it has been discovered that there is a weakness on the part of the church to reach the upper class people. This weakness is fundamentally due to the ignorance of an appropriate method to venture in this type of mission, because it is a specialized mission which everybody cannot do so easily. That is why this project intends to tackle by organizing literature ministry seminars that will equip the participants to do mission to the upper class people. There will be three groups of trainees. The first will be the 34 literature evangelists; because these are people who

are already of the frontline, in permanent contact with the middle class. So if they are well trained and well reoriented, their input can yield great results. The second group will be the twenty pastors, because if pastors are well trained, they will be able to train other members. The third group is made of the five members of Cocody-Philadelphia Church which is the pilot church for this project. The seminar will cover the following four topics: (1) spiritual, (2) character building, (3) social life and institution, and (4) health and physical development. The spiritual deals with the religious activities, like: prayer, studying the word of God, personal and family devotion, witnessing. The character development tells us about various types of temperaments, leadership, and interaction styles. Social and institution is all about social institution like marriage, family, courtship, and relationships. The health literature is more on the physical development. This training seminar will take place at three different stages. The first with the literature evangelists will take place in Cocody-Philadelphia Church from November 9-14<sup>th</sup>, 2015.

### **Limitations**

Even though this project is trying to solve a real and serious problem how to reach the upper class by the use of literature, it also is having some limitations that can be stated as follow:

1. Only the opinions of ninety four people were selected out of 7 300 members of the church in Côte d'Ivoire. I do not think this reflects the reality of the situation
2. The time spent to run this project seems to be very short. Such a project to be evaluated in an objective manner it must take at least two years and not few months as it is going to be in this case. Even though evaluation of a project is a continuous process.

## Summary

After exploring both the macro and the micro context of this research setting, room was given to establish the ministry context. In the ministry context it was designed to find the type research to be carried. As this research is concerned, a focus group discussion was established and data were presented which showed the weakness of the classical method. These classical methods were not adapted to reach the upper class in Abidjan.

Thus the researcher designed an intervention that is a literature evangelists training seminars that will be given to the various selected groups. Reaching the upper class people according to the findings show that the church has no plan for this category of people, the literature evangelists only sell books to them forgetting that the ultimate goal of their ministry is to save soul for the kingdom of God. The pastors on the other side do not make upper class evangelism one of their priorities. The fact that our classical methods of evangelism (Public and small groups campaigns, personal Bible studies and many others) do not reach them, make us reluctant and even neglect them. This program aims to train pastors and church members to make mission to upper class people part of their evangelistic planning a habit and a way of life in the city of Abidjan. It is the wish of the researcher that at the end of the program all fears and negligence of upper class people will disappear from the life and mind of pastors and church members in Abidjan.

## CHAPTER 5

### PROGRAM IMPLEMENTATION

The main purpose of this dissertation is to train pastors and church members to be able to reach the upper class people through literature ministry in the city of Abidjan Côte d'Ivoire. This will be tool to help ministers and church members to adopt upper class evangelism as part of their way of life. Thus, to reach the upper class people will not be a taboo any more. To overcome the challenge church members and ministers in the cities are facing, an appropriate approach has to be used. The implementation of the program shall be achieved by understanding the different ways through which the literature evangelism training program to reach the upper class was followed.

The implementation will first foremost help the participants in this project in their personal and family devotional life. This is achieved by following the necessary steps the training seminar will suggest. These steps are as follow: what have the participants in this program learnt about the use of literature to reach the upper class people? How these literature evangelism seminars have influenced the church members and ministers? The chapter will examine the positive impact the three preparation steps and the field work have had on the lives of the individuals who took part in the trainings:

1. Literature training seminare.
2. The study of the various books that will be used to do implementation
3. The decision made by churches in the cities to be equipped with a library

4. The participation in one week literature distribution to upper class people in the year.

### **Preparation Stage of the Project**

The whole program started with deep reflection upon the church before the choice of a topic which took into account the current needs of the Adventist Church in Côte d'Ivoire. Upon a careful study of the situation it was discovered that the church has not been able to reach enough upper class people after many years of existence. A complete description of the ministry context of the program was explored. It was discovered that Abidjan is the backbone of Côte d'Ivoire Conference in membership as well as in finances. This was followed by the description of the statement of the problem and the statement of purpose of the dissertation. This part made an outline of a certain number of points which justify the need for such program in Abidjan. But Abidjan been a big city, it will be difficult to run the project in all the churches around, so a delimitation for the preparation of the entire program, that is why Cocody-Philadelphia Church, some pastors and some literature evangelists from Abidjan served as a case study for the whole program. Descriptions of the dissertation process were followed and the section finally ended with the expectations of the program.

### **Implementation of Findings**

The finding can be translated as follow:

1. Most of Cocody-Philadelphia Church members especially the two focus groups and those who were interviewed by the researcher in the pre-project time are regular to Wednesday and Friday prayer meetings as well as Sabbath School services

2. Members have understood that evangelism as a whole, contributes to the spiritual growth of the one practicing it.
3. Among the 34 who had the training 27 are literature evangelists are now praying with most of their prospects and giving out freely small spiritual books to those who buy books on health, education and family life. Before the training only 5 former literature evangelists prayed with their customers.
4. There is a strong collaboration between pastors and literature evangelists in such a way that some pastors have started visiting their prospects from the upper class people. Among the 20 trained pastors, five are working with the literature evangelists on their territories.
5. The impact of the various activities organized for the project design has been recognized.

**Training seminars Organized.** On Monday November 9<sup>th</sup> 2015 the 34 selected literature evangelists from Abidjan and other who came personally to participate in the training assembled in the worship hall of Cocody-Philadelphia Church, an air condition church, well decorated. Most of the participants were from Abidjan, only few came from outside Abidjan, and even two came from Burkina-Faso. It was the first time some of them were taken part in a literature evangelism seminar. We began the worship period with singing, prayer and thanks given. The researcher gave a welcome address and described the various activities of the day. He assured them that a lunch will be provided and the transportation for those who live outside the conference yard.

Friday after the devotion, 9 – 12 am, all the 34 literature evangelists were divided into seven groups, each group having five participants and under the leadership of the

trainers and two veteran literature evangelists did the field work. From 12 – 1 pm, time was spent to give report what happen on the field.

The content of the Seminars shown on the next table and the details shall be in the appendixes.

**CÔTE D'IVOIRE CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH**  
**LITERATURE EVANGELISTS TRAINING PROGRAM**  
**ABIDJAN 09 – 14 NOVEMBER 2015**

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8h 00- 8h45	Devotional : Ps BAKA	Devotional : Ps BADJO	Devotional : Ps OBAYA	Devotional : Ps AGBOLI
8h 45- 9h	<b>Break</b>	<b>Break</b>	<b>Break</b>	<b>Break</b>
9h 00- 9h 55	History of Adventist Publishing Ministries Ps BAKA	The Working Policy and the LE: Ps BAKA Paul	The LE Physical Preparation  Ps AGBOLI Jean	Field Work Koffi Jean Paul
10h 00- 10h 55	The Publishing Ministries and the Expansion of the Adventist Message Ps Abraham Obaya	Ps Abraham OBAYA	How to Make Contact Ps AGBOLI Jean	Field Work Koffi Z. Jean Paul
11h 00- 11h 55		Ps Abraham OBAYA	Ps Abraham OBAYA	Field Work : all the trainees and the trainers
12h 00- 12h 55	Evangelism through Literature Ps BAKA	Ps AGBOLI Jean Intellectual Preparation of the LE	Practice of Christian Salesmanship Koffi Z. Jean Paul	Report of the Field Work Ps Baka Paul
13h 00- 14h 30	Lunch	Lunch	Lunch	Lunch
14h 30 – 16h	Ps AGBOLI Jean Spiritual Preparation of the LE	Ps Abraham OBAYA	Evangelism through Health Books : Ps BAKA Paul	Ps Abraham OBAYO Follow Up Technique
16h 30- 17h 30	Ps Abraham OBAYA The Call of the LE	Christian Salesmanship Ps Paul BAKA	Ps Abraham OBAYA	Isaac Nyabola The Book as Soul Winning Tool
17h 30 – 18h00	Devotion : Ps BADJO	Devotion : Ps AGBOLI	Devotion ; Ps OBAYA	Devotion Isaac Nyabola

Friday after the devotion, 9 – 12 am, all the 34 literature evangelists were divided into seven groups, each group having five participants and under the leadership of the trainers and two veteran literature evangelists did the field work. From 12 – 1 pm, time was spent to give report what happen on the field. Pastor Obaya is the Division Publishing Director, pastor Agboli Eastern Sahel Union publishing Director, pastor Baka is Côte d'Ivoire Conference Publishing Director, Brother Koffi J.P is the Assistant publishing Director, and Elder Isaac Nyabola is the Marketing Director for Editorial Safeliz for Africa.

The second training seminar for Cocody Philadelphia members took place from November 15 – 22, 2015. It started on Sunday 15<sup>th</sup>, the whole day from 9 a.m to 5 p.m. from Monday 16<sup>th</sup> to Friday 20<sup>th</sup>, the meetings took place in the church from 6 – 8 p.m, Saturday 21, from 3 – 6 p.m, and again Sunday the whole day from 9 a.m to 5 p.m. the last Sunday, after worship, and some guide lines from the researcher, all the participants divided into 7 groups of 5 each with their leaders went for field work. They came back for lunch, and after lunch each group gave its field experience. Advice was given by the instructors, so that further mistakes will be avoided.

The third and last training seminar took place from December 9 – 13, 2015 at Adventist High School at Bouake, 400 km from Abidjan. The same program as for the literature evangelists was followed, only the instructors changed. This time the instructors were the conference publishing director who is the researcher and his assistance. Friday 11<sup>th</sup>, and Sunday 13<sup>th</sup> were used for field work. They shared precious experiences and their ministry enriched as well as their personal lives with God.

Impact of the Training Seminars had on Participants lives and their Christian Duties. New understandings and practices were learnt by the participants and it added

more to what they knew before. In the course of the seminar they came to know that literature evangelism is a call from God and whosoever want to do it must follow the different steps of preparation (See Appendix C), regular personal and family devotion. So this changed individuals in their prayer and Bible study attitude. Participants came also to know that before you give or sell a book to somebody, you must know very well what is inside that book, so they started reading the books on health, family life, children education and also the spiritual books, mostly Ellen G. White writings. Their physical appearance also knew a great change, because one cannot go before a prospect and appear like a beggar. Many of them agreed that these training seminars have improved their spiritual, intellectual and physical life.

Church members came closer to one another in prayer and the study of the word of God. They also studied the books that they were going to work with two hours from 6 – 8 pm, and Sunday from 3 – 6 pm (month 1 – December 6-7, 2015, month 2 – January 20 - 21 2016, month 3, February 13 – 14, 2016, month 4; March 13 – 14, 2016).

Literature evangelists also established to be united in prayer, fasting and studying the word of God as well as the books they are selling, which will yield them great success in their ministry. Thus the following program was established: The selected literature evangelists from the city of Abidjan were divided into 6 groups, six in each; only two groups had five members. They too had their regular meetings every Monday of the week at the conference headquarters for prayer and orientation. It came a time these meetings were no more holding, because there was no motivation, but since the beginning of this project, a new dynamism has taken place and all of them were available for that day. No one missed the various meetings that were held from 8 am – 4 pm every Monday. It was a day of fasting, prayer and study, and also revised

what they learnt for better application. All the 34 literature evangelists attended the meetings. The system worked well, the different groups were satisfied, and each participant had the privilege to contribute greatly.

As for the 20 selected pastors, they used to meet every month during the workers meeting. They met after the regular workers' meeting from 5 – 8 pm with the researcher to see how far they have gone with the project.

These meetings have served as an inspiration on a number of ideas in the lives participants and their ministry for the church. Thus, the seminar became a model for well-organized spiritual gathering. Some of the participants saw it as a useful means in their spiritual enrichment. The participants discovered that literature evangelism is not an ordinary sale activity, but a spiritual venture if one wants to succeed and make an impact on whosoever receives the book. Therefore, one must be spiritually well prepared. This is a core act of success in this ministry. The training seminar demonstrate how an individual or group of people can be united for success. This experience has to be used by church leaders to promote relationships between members and leaders.

The training seminars were very significant for almost all the participants. When members were asked if the teachings and practices were significant for them, majority of them responded that what they are seeing is different from what they knew before. They have always been told that literature evangelism is just selling a book and get money. Now they are seeing the real and ultimate goal of literature evangelism. The goal is to win souls for the kingdom of God. So the ultimate goal of this project is to find these people that will be reached one day and be saved into the kingdom of God.

**Small groups formed.** The fact that during the meetings the participants were divided into small groups was a great blessing, because it created a dynamism and among the members. They functioned like real small groups in much that they shared testimonies strengthened and encouraged one another in fellowship to gather. This paved the way for success when they went out to practice the lessons learnt. This also created a partnership that contagiously affected the ministry of the pastors when they were training their members. Not only were these small groups to meet in the church for spiritual activities but also go out together in the field. This created a strong social support, but also the members felt encouraged and relieved and discovered things that they had in common. They all accepted the fact that there is hope if individuals and the whole church make upper class evangelism a priority.

**Bible and Spirit of Prophecy books promoted.** Due to the spiritual and intellectual preparation before one goes out to meet the people he wants to reach for Christ, a deep study of the word of God must be a major practice after prayer. Also the study of the writings of Ellen G. White commonly called Spirit of Prophecy books is need. With these practices, the participants saw their spiritual life experiencing new dynamism. The seminars provided the biblical foundation and the need of the use of the Spirit of Prophecy books by focusing on the personal and family spiritual preparation on a daily basis. Daily readings of both the Bible and the Spirit of Prophecy books were recommended to each of the participants. Participants were assigned to read a specific book of the Bible each day if it was not long. The longer ones were to be red in a number of days, either individually or with their families. The Spirit of Prophecy books were added also.

With the daily readings experience, participants gave a new and deeper implication and meaning to their personal spiritual life. Focus on the reading of the

Bible and the Spirit of Prophecy books help participant to know that the whole Bible and the Spirit of Prophecy talk and are about mission to the world including the upper class people. There was lack of spiritual life in the church and that is why fear to reach the upper class people crippled them and made them inactive.

### **Program Evaluation**

Evaluation in every project is very necessary because it helps to identify whether the program was successful or failure.

The evaluation team for the project is made of the planning committee, the Côte d'Ivoire Conference officers, the Conference Personal Ministry director, the Conference Ministerial Secretary and the Strategic planning and Development Director. The team will be assisted by the Eastern Sahel Union Mission Personal Ministry Director and the Ministerial Secretary as well as the Strategic planning and development Director they will serve as the final evaluators.

After the foregoing comprehensive exercises had been completed, a four month period (between December 15, to April25, 2016) was allowed for possible results to churn out. In fact during these four months, a regular and faithfully visited Cocody-Philadelphia Church members, especially the focus groups for encouragement, counseling, prayer and guidance. The researcher participated in the Monday prayer meeting with the literature evangelists when he was not travelling. About the pastors, regular telephone calls were made to know how things were going, and mostly after the workers meetings three hours we spent together for reflexion and evaluation.

As it was announced before, that mission to the upper class people was almost not functioning in the church evangelistic programs. The pastors were using the classical methods of public campaigns, small group evangelism, and personal bible studies for common people only, ignoring this group of people who are leading,

influencing and changing the society. The literature evangelists on the other side sold books to people and after they have gotten their money it was the end. No commitment for the salvation of the people who are buying the books.

It was after the training, during the four months of implementation that certain things started changing for better in the post project evangelistic activities towards the upper class.

1. Literature evangelists have improved their personal as well as their family devotion for those that are married. Among the thirteen married, only three have family devotion, three months later when we met at Bouaké SDA High School from February 7 – 14<sup>th</sup>, 2016 for revision, 9 of them were having family devotions. They pray more, read their Bibles and study guides more. Now the customers are at the centre of their prayers. So among the 34 selected literature evangelists are practicing these things mentioned.
2. There are more knowledgeable with the books they carry along with. This has built confidence in them to express themselves before anybody they come in contact with. Fifteen out of the thirty five have finished reading all the books they sell, ten have read half and the remaining nine are just beginning.
3. Their physical appearance has also changed; eighteen have bought new canvassing bags, shoes and dresses. Five have adopted the use of very good traditional dresses, the rest are still coming. These help them to win the customers confidence and open doors that were closed before.
4. The most amazing thing is that twelve of the literature evangelists have started inviting their prospects to church. Seven started having Bible studies with their prospects. The result of these efforts to reach the upper class people in Abidjan is that on Sabbath March 26<sup>th</sup>, 2016 a custom general officer. Reached by

Brother Yao Paul Newman of Micao Seventh-day Adventist Church. The researcher was the preacher of that thirteen Sabbath. Later it was reported to him that the man came three consecutive Sabbaths to church.

On the pastors side efforts were made to implement what they learnt and some positive results came out. At Bouake ministerial counsel held from March 29<sup>th</sup>, to April 3<sup>rd</sup>, when the researcher met with 20 selected pastors the following point came out of the evaluation.

1. Ten of them said, since the training seminar, their personal as well as family devotion has improved. They have read more books than ever before.
2. Their ministry has improved also in a sense that they can advise better their members on health, family life, children education and Ellen G. White writings. Five among them have trained their church members to do mission to the upper class. This is how Bonoua church, 40 km away from Abidjan decided to buy the book "Great Hope" and give to their members who have relatives, friends, colleagues and business partners who are from the upper class. This is how Sabbath 9<sup>th</sup> April, 2016 a lady who is the first associate to the mayor of the city came to church because her niece gave her a book which she read.
3. Nine pastors in Abidjan worked together with some literature evangelists so that they could visit their prospects of the upper class. This is how 3 parliamentarians, 4 judges, 2 former ministers, 3 police high officers and 1 university vice chancellor have been visited and a strong contact is being maintained.

Cocody-Philadelphia Church knew tremendous progress in the upper class evangelism. With the regular Sabbath afternoon and Sunday meetings for prayer and outreach activities of the focus groups, the following results were obtained.

1. The focus group members personal and family devotion was highly improved which influenced positively the whole church, because attendance to prayer meetings on Wednesdays evening and Fridays increased.
2. The church board took an action to invite the researcher to have a literature training seminar with the whole church on Wednesday and Friday evening as well as Saturday afternoon for two week. This was done from February 17 – 27<sup>th</sup>, 2016.
3. The church board also voted an amount to buy books to give to the focus groups members to give to their relatives, friends, colleagues and business partners. After the distribution which took the whole month of February and half of March, 2016.

Saturday April 9<sup>th</sup>, 2016 was a special day for the upper class people in Cocody-Philadelphia Church. Many guests came, but the most distinguished among them the inspector general of education of Côte d'Ivoire, the second in charge of education after the minister was there with three of his colleagues. Books were offered to them, and a special meal was shared. From this contact, the director for education in Cocody Church took an appointment with him. Thus he was visited by a team made of the researcher, the executive secretary of the conference, the district pastor, the church pastor and the director for education of the church on Tuesday April 19<sup>th</sup>, 2016.

### **Post-Program Interview**

A post-project interview was conducted to ascertain the impact of the pre-program interview in the lives of the participants and since this research also use qualitative research method. All the six focus groups for the pre-program interview were contacted and interviewed again. Focus group one which is made up of the elders of Cocody-Philadelphia Church were the first group to be interviewed. They met on

April 17, 2016 in the morning from 10 – 12 am, and all the five elders who gave their views during the pre-project interview were present. Focus group two also met on the 17<sup>th</sup> April, 2016 in the afternoon from 4- 6 pm and this is the church board members. All the fifteen members in this group also came for the interview and everything went on well as designed.

In the case of focus groups three that is the upper class people in the church, out of the five the researcher met with during the pre-project interview one was absent, and that is the woman with PhD in management who is a business woman. Their meeting was held on Sunday morning April 23<sup>rd</sup>, 2016, from 10 – 12 am, and the fourth group came in the afternoon of the same day from 6 – 8 pm. All the five youth during the pre-project interview were present, two of their friends joined because of the good atmosphere going on. The remaining two groups met with the researcher the next weekend. The women, because of other activities with the conference women ministries leader had their meeting with the researcher Saturday April 29<sup>th</sup>, 2016 from 3 – 5 pm, and the last group made of the five upper class people outside the church on Sunday April 30<sup>th</sup>, 2016 from 6 – 8 pm. Interestingly enough all those who were interviewed during the first phase were present except one woman. Five elders, fifteen church board members, five upper class people in the church, five youth, seven women, and five upper class people outside the church were again interviewed in their group. The five questions which were centered on the impact of the training seminar, the activities that the fourteen focus groups members had, the distribution of books to the upper class and the special day for them on the individual and the church as a whole. Under the classification of the focus groups, the interviewees answered the questions in the following ways.

**A post-program interview with church elders.** In assessing the impact of the program on church members, the opinion of the elders of the church was explored. This time the questions for the post-project interview took a different dimension. When asked “what was the impact of the literature training seminar on them?” two among them said they have now understood that literature evangelism is a ministry ordained by God Himself for the salvation of which has to be promoted because it helps first church members to know who God is, but also equips them to reach out. Two said, they have been hearing that the Adventist message is holistique that means it takes into account the three dimensions of human being: spiritual, physical and intellectual, it is in the literature training seminar that they have found it. The last one said that this seminar has benefited him the most because his wife who was against his election to the eldership has changed her mind, because he is now behaving as a leader through his prayer life and the study of the Bible and other books.

The next question in relation to how were they convinced that literature evangelism seems to be the most appropriate method to reach the upper class people? Three of them said, what convinced them is the positive impact this method has done for them, it can also do for people outside the church, mostly the upper class people. The remaining two said even though literature evangelism looks slow and long it is the most appropriate to reach the upper class people. The special Sabbath that we had has shown it with the presence of the inspector general of education of the country who came with three of his colleagues who are also university professors like him. Because a book was given to him he came to our invitation. They unanimously added if we have been doing this since long, many of these people would have been in the church today.

The third question, what is their attitudes towards upper class evangelism, all of them said unanimously, what we thought was an impossibility, is now a possibility. Then came the responses on if this method can be re-implemented, said they are ready to support financially this program the years to come. The other two promised to work with the personal ministry director so that evangelism to upper class will be part of the evangelistic program of the year.

To the last question what recommendation they can make to the conference so that the church in Côte d'Ivoire can reach the upper class people? Two of the elders said the conference should provide regular training seminars for church members and they will make the literature ministry a reality. The others said, the conference should reduce the cost of the books for the churches that would like to buy for evangelism. The last one said, now that they have understood that publishing is not only to make money but, first and foremost to win souls, the conference should try its best to avoid shortage of books.

**Interview with church board members.** Church board members also were interviewed during the post-project interview. All the fifteen who were present including the pastor of Cocody-Philadelphia Church came during this post-project phase. When the question was asked about the impact of the seminar on the church members, seven among them said that they never believed there was power in the practice of literature evangelism seminar. Members are praying more, reading their Bibles and the spirit of prophecy, and plans have been made to reach out to the upper class, five have noticed that punctuality at Sabbath school and even song service has improved, participation in afternoon Sabbath afternoon programs is in progress, the last three added that because people are studying their Bible, participation during the Sabbath school study guide has increased with satisfaction.

The next question on how were they convinced that literature evangelism seems to be the most appropriate method to reach the upper class people, 9 responded with a direct yes and added “if publishing has helped us regaining our spiritual vitality, why it cannot be used to reach those outside including the upper class people” So for them it is the appropriate method. Three responded to the same question saying that the training seminar has prepared them very well to use literature to reach the upper class people. The last three did not express an opinion.

Almost all of them, because they were eleven who responded to the question what is the new attitude of church members towards upper class people “Success and failure are the fruits of our minds. We were not successful in reaching them because we thought they will never come. Now we see them as people who also need salvation like us. We love them as we do for the poor. This belief was discovered when the researcher made an interview with the board members after the implementation of the program four months later. The remaining four said; even though they have not started making an attempt to reach the upper class, they are praying for them, for God to guide them. To the question if they wanted the experience that is the training seminar to be re-implemented, unanimously they want the publishing Director who happen to be seem to be the researcher should have this type of training two times a year, only one person said every quarter. The last question about their recommendations to the conference, they made two recommendations: Books should be available at any time, the second; the conference should order books on spiritual matters not only ob health, education and family.

**Interview with the upper class people in the church.** These people, because of their time consciousness ask the researcher to read all the questions, give them twenty minutes and they will respond as one person. After the twenty minutes the

following responses were given: the program has started impacting positively the life of church members especially those who participated and are implementing. The mentalities are changing, before they received many people requesting for money, now the number is decreasing. So it should be continuous, regularly evaluated and improved upon to avoid routine. They are ready to provide the necessary materials, help those who want to embark in the mission to upper class people to easily have access to those that they know. The only thing that will not please them is books shortage.

**Interview with the women of Cocody-Philadelphia Church.** They like the upper class people in the church apologized to talk with one voice through their leader and also summarize the questions. This request was granted by the researcher and the following responses were given: “the training seminar has impacted positively the life of some of the members, even families where there was no morning and evening devotions did not exist are back, relations between husbands and wives have started getting better. The program has given them partial satisfaction if the things that they are seeing and feeling go on, it will be declared total satisfaction. Like the entire church, this program has changed our mind on the upper class people. We thought money was the solution to everything on earth. This seminar has revealed to us that like the young ruler in the Bible everybody is in need of salvation no matter what you are and have on this earth. They decided to make literature ministry one of their favorite activities to reach the upper class people in Cocody. Their recommendation is that the conference opens other branches all over the country. They are ready to mobilize other women from sister churches in the whole territory.

**Interview with the youth from Cocody-Philadelphia Church.** The five youth during the pre-project interview answered to the call the time of post-project

interview. When the first question was asked about the impact of the program on the life of the church members, they responded in an easy way they are among the 14 people of the two focus groups selected by the church to assist the researcher. The three girls among them said that before they did not participate in family devotion, and even have personal devotion, but since the program started things have changed, they are having regular personal devotion as well as family ones. They are even the one to begin the prayer session. As for the boys, they responded that they were doing God's work reluctantly, but after the training, they are serving with enthusiasm. For the question dealing with how they are convinced that literature ministry is the most appropriate method to reach the upper class people they said because it is the only way to get into contact with them. Any other means will not interest them. The prove is that on that special Sabbath, even though we expected more, the few who came were there because a book was given to them. When asked, what were the new attitudes of the church members towards the upper class people? Two of them said, we thought doors to reach them were closed forever, but now we see that there is hope. Before we thought they were on another planet and had nothing to do with. But now we have learnt that they are also human like us and are in need of salvation added the three others. Their response to the re-implementation of the program, unanimously, they said every quarter, if the conference can try it, it will be wonderful. They had only one recommendation. They are requesting if the conference can establish a literature ministry seminar as it was in year 1980–1990.

**Interview with the upper class people outside the church.** With these people, because they are not from our church, only one question was asked to them. When the researcher asked them what difference they can make between the Christians they knew before and those they have known this few weeks. The three

who were present at the post-program interview among the five during the pre-program interview responded; “If all the Christians behave with such dignity, and respect for themselves and others it would have been a great help for humanity, and this program has opened their eyes to see that all the churches are not the same. They are those who want to receive and be taken care of, and there are those that do mission as Jesus did.”

With the results out of these interviews it can be concluded that a well implemented literature ministry program can be as successful as the classical methods like; public campaigns, small group evangelism, health and education ministries.

### **Summary**

Pastors and church members came to the training seminar with their collective as well as individual biases, about the upper class people. The various learning experiences and practices have helped them to discover that they have all the means both spiritual and physical to make upper class evangelism a reality. The effect of literature training seminar program was enhanced in some ways by different kinds of experiences in the lives of the participants in particular and the church members at large. In addition, other programs like personal and family devotion through what is called spiritual, physical and intellectual preparation came in. This exercise well followed makes the person an accomplished Christian, because he knows the power of prayer, has a deep knowledge of the word of God and other Christian literature such as Ellen G. White writings. This has brought positive changes that were hidden and a more balanced spiritual, intellectual, physical and even evangelical power has been released and made prominent in the life of church members. The process of reaching the upper class people that was not a priority both for the church and its leadership has

become one of the concerns of everybody. Under the direction of the Almighty God, the outcomes were unimaginable and unique in the life of the Church members.

Even though, a lot is yet to be accomplished because 152 literatures were distributed and only four persons responded to the invitation. Despite this meager result, we thank God, because what looked like impossibility has now become a possibility. The fear, the inferiority complex has gone away. Very soon by His special grace these people will enter in their numbers into the church for their eternal salvation.

## CHAPTER 6

### SUMMARY, CONCLUSION, AND RECOMMENDATION

This dissertation to be where it has now reached has gone through a long process. It started with the selection of the topic, came to the description of the ministry context, passing through the design of the project, its development, implementation and evaluation all came to pass because of God' assistance. The program has impacted positively Cocody-Philadelphia Church and will continue helping others to reach the upper class people. The outcome of this project will enlighten those who want embark on such a journey and a contribution to mission to the upper class people.

#### **Summary of the Dissertation**

The problem of not having enough upper class people joining our church had become a major challenge for Côte d'Ivoire Conference and especially in the city of Abidjan. In order to bring members and pastors to face the challenge and feel the gap, the researcher saw the need to use literature training seminars to equip the church members and pastors in Abidjan, Côte d'Ivoire. Theological foundation of reach the upper class people and literature ministry was studied. The scripture revealed that God initiated literature when he was the first to write and publish, also his plan of salvation included all people regardless of their social status, and also used literature ministry to guide His people and bring them back to Himself after the fall of Adam and Eve.

In order to fully address the biblical background of the topic, a theological foundation on literature ministry and mission to upper class was established from both the Old and the New Testaments. The Establishment of the Literature Ministry, Literature as Basic Secret for Success in Leadership: Joshua and King Josiah, Message of God to Habakkuk, God Reveals himself to Pharaoh, God saves a whole Nation through the Conversion of a Heathen King, The reason why a Nation Perishes. In the New Testament, A Doctor of the Law fails, and the Rich Young Ruler in the Gospel, Cornelius in the book Acts and the writings of Apostle Paul were used to bring out the theological foundation of literature ministry and mission to upper class people. This was followed by the writings of Ellen G. White. Comprehensive studies on these selected topics were discussed and followed thereby showing the need to support the program of training pastors and church to reach the upper class people in Abidjan, Côte d'Ivoire from both the biblical point of view and that of the Spirit of Prophecy.

### **Literature Review**

God wrote Himself the two tables of stone which he gave to Moses so that the Israelite nation that he has established will remember and do his will. The Ten Commandments became by then the pedagogue that will lead them to their saviour until he comes. Thus, God was the one who established literature when he wrote and gave to Moses so that other people starting from Israel might know his will. God made it clear: "When God finished talking to God to Moses on Mount Sinai, he gave him the two tables of stone He had promised to give him on which he had written the Ten Commandments" (Exod 31: 18). In the beginning of Joshua' ministry as the new Israel' leaders God told him maintain a much tied relationship with the Book of the Law (Josh 1: 8). The written word became the secret or source of good relationship with God, also success in leadership. Another instance when the literature became the

catalyst for change and prosperity is when the Book of the Law was found in the house of the Lord and brought to King Josiah and the king gave instructions to follow what is written in the book the whole nation changed and prosper as ever before (Joss. 22: 11 – 14).

God called Abraham to bless so that he will be a blessing to all nations (Gen. 12: 1 – 3). That is why wherever Abraham went to a foreign land, he will first and foremost go to the kings for them to know his God who is above all gods. This is how he touched Pharaoh and Pharaoh knew God as the one who reveals things (Gen. 12: 19). Furthermore, Abraham reached Abimelech when he went to Gerar. Through this encounter with Abraham Abimelech knew the God of Abraham. Thus Abraham asked his God to work a miracle for him and his household to be healed and have children (Gen. 20: 17-18). God is the God of everybody, so our ministry should be extended to all people.

In the New Testaments God enter also into contact with people from the upper class. Jesus had an encounter with Nicodemus and Nicodemus understood what been born again meant (Jn. 3: 1-12), he went to Zacchaeus and he became a new person (Luc. 19: 1-11). He talked with the young rich ruler and he discovered his real need of salvation. In the book of Acts of the Apostles, Peter went to Cornelius a Roman army officer to share the risen Saviour with. He was baptized, with his household. Among the strategy were the focus groups discussion conducted with 72 pastors, literature evangelists, and Cocody-Philadelphia Church members. Besides that, some interviews with the elders, some women, youth, board members and some upper class people from Cocody-Philadelphia Church as well as some upper class people outside the church and two pastors who were upper class people before they met Christ and became ministers of the Gospel.

There was cooperation between the members and the researcher to help provide the necessary data for the completion of the project. The dissertation has shown that the process to solve the problem of neglecting the upper class people by pastors and church members is through literature training seminar program. The dissertation process has become a way to make it clear that reaching the upper class people is not impossibility but rather it is achieve by showing the love of Jesus Christ who also died for them. This is done by offering or selling them a book.

### **Description of the Evaluation Method Used**

The evaluation process begun with the observation of all the activities conducted for the development for the project. The standard for the evaluation involves pastors and church members to have a plan to reach the upper class people, the design of the training seminar and workshop materials and all the planned activities to make the program effective which include: the different types of preparations, spiritual, intellectual and physical, the knowledge of the category of books, health books, family books, educational books and spiritual books. The survey, the focus groups interviews, the biblical and the theological foundation were all included in the process of evaluation. The literatures reviewed concerning upper class people context and the use of literature in the spreading of the Gospel message throughout the world.

### **Outcome of the Intervention**

There were some challenges concerning the design of the program which made the dissertation a successful one. When the selected people heard the news that there will be a literature training seminar for each category for the implementation of the program, most of them received this information with prejudices. The major problem

was about their transportation, feeding and how to get the books for implementation after the training. Participants attended the training seminars with biases of past experiences they had with the publishing ministry which caused some hindrances to their personal relationship with God and success in this ministry. This happened because majority of the participants ignored the nature and purpose of the literature ministry as a divine institution. But their participation in the program design and the field work brought a shift in both their thinking and practice.

The announcement of the literature training seminar from the beginning brought diversity of reactions both positive and negative. The sensitivity of the researcher concerning their reactions was crucial to the success of the program. He therefore listened carefully to their objections and took the necessary steps to address the situation. At the end of the training seminar the impact on the participants and the outcome of the work on the terrain were seen in the behaviors and the attitude of the participants in their personal and family devotional lives, and also their understanding of themselves and of God. Contestants learning and practicing of literature ministry to reach the upper brought a new life and vitality in their daily routines, thereby increasing their enjoyment, eagerness and greater consistency in their participation of church activities, mostly evangelical.

### **Lessons Learned**

The purpose of training pastors and church members to reach the upper class people have not yet been achieved because much of those who participated to the training have not implemented it. However, from what has been done, the following lessons have been learned:

1. The upper class people are more interested in things that quick effect on their daily lives, their health, family and career. If the church wants to reach them it has to develop these areas.
2. They are people who do not have enough time because of their busy schedule, so our worship service must be short to interest them.
3. With the experience gained by working with pastors and elders of the selected church, I have learned that without the support of some key persons and groups, change is likely not to take place. Regular consultations on programs need to be done with members so that will feel part of what is going on in the church and offer their support.
4. When the church is involved in evangelism, God uses the occasion as an opportunity to change the members own lives.
5. Approaching church members on individual and personal basis to ask their involvement in any program initiated by the church, members feel important when a personal invitation is addressed to them for involvement in activities, because it gives them a sense of recognition, and ownership of the program.
6. Mission to upper class people is not an easy task, but at the same time it is not impossibility.
7. Anything that has not been given a try is always considered as impossibility to handle.
8. After surveying the Adventist upper class members, i have learned and discover that what keep them in the church fellowship is because all our teachings are Bible based. Not human made teaching.

9. Usually, upper class people go where people of their cable are. If they do not have anybody as reference, or model where you are inviting him or her, they cannot come, because they feel people are not serious or of their level.

### **Conclusion and Recommendations**

The ultimate goal of God' mission on this earth has always been the salvation of all people regardless of their race, gender and social status. God blessed Abraham to be a blessing to all nations (Gen 12:1-3). The Great Commission states the Gospel to be preached to every nation and people (Matt 28: 18-20; Mark 16: 15-16; Rev 14: 6-12), therefore there is an urgent need to extend our mission to the upper class people because their salvation is part of God' plan.

Following a critical analysis of my ministry context in Côte d'Ivoire has revealed the opportunities and challenges for ministry that should be taken into consideration in establishing a strategy to reach out to the upper class people. Because God does not respect one person more than another (Acts 10: 34-35), the church in Côte d'Ivoire should not discriminate any social class in its evangelistic efforts.

Thus, with the overall view gained in implementing this program, and the lessons learned, I would like to make the following recommendations.

1. The church should elect a publishing Director who has the training and practices literature evangelism.
2. The church Publishing director should remain in office for at least five years, after he has trained another one.
3. The church should in its annual budget provide some amount to train the members and provide books.
4. The church should establish a library where members can come and read, borrow books, and also use to do mission to upper class people.

5. The church should renew the special day for upper class people.
6. The church should encourage members who more upper class people in the year by rewarding them.
7. The church has a day of prayer and fasting for people who have been contacted, especially the upper class people.
8. Pastors should provide regular training seminars for their members
9. They should have a day in the week to meet with church members who do mission to upper class people for prayer and revision.
10. Pastors should work hand in hand with literature evangelists in their territories so that they have their addresses and pray for them. Especially those from the upper class.
11. Pastors should make time to visit the literature evangelists ‘customers who desire it.
12. The conference should make sure books are always available
13. The conference should make sure a pastor before been employed has as minister must have an experience in literature evangelism.
14. The conference should encourage church building of high standard where upper class people can easily be accommodated.
15. Conference should appoint one or two pastors who will specialize in literature ministry to reach the upper class people. These pastors should work closely with literature evangelists and upper class people in the church to serve as a bridge.
16. The Eastern Sahel Union Mission should reopen the literature ministry seminar to train pastors before they go to the fields and lay people who volunteer

17. The West-central Africa Division should have its own publishing house so that books in Africa context will be printed and cost reduced.

18. WAD should promote local Adventist writers to address the issues we are facing in Africa

### **Recommendations for Further Study**

The warmth with which the pastors, the literature evangelists and Cocody-Philadelphia members welcomed the project reveals a need to replicate it in other churches within the conference. Thus, I suggest the following points to replicate the project in other churches.

1. The selected pastors, the literature evangelists and the focus groups from Cocody-Philadelphia Church should be encouraged to act as consultants for the churches that want to have this project done in their context.
2. The few upper class people that are in the church should be encouraged to form an evangelistic team through which the upper class people outside the church can be reached.
3. At all the ministerial councils the seminars used as part of the pilot project should be shared with other pastors, thus they will extend it to their churches and districts members.
4. During national camp meetings organized by the conference every two years, the strategy to reach the upper class people with the literature should be part of the lectured conducted during the camp meeting. Thus, the project will be confined to Cocody-Philadelphia, but will become a nation activity for the conference.

## APPENDICES

## APPENDIX A

### BIBLE AND SPIRIT OF PROPHECY QUOTATIONS

#### **I. Biblical Quotations**

1. God initiates the literature ministry (Exo 31: 18)
2. Literature, the secret of Joshua's leadership success (Jos 1: 8)
3. Literature brings revival and reformation with Josiah (2Kgs 22, 23)
4. Abraham bore witness to Pharaoh (Gen 12: 18-19)
5. Jonah reached the king of Niniveh (Jon 3)
6. Daniel reached Nebuchadnezzar (Dan 2: 49)
7. Jesus reached Nicodemus (Jn 3: 1-15)
8. Jesus reached Matthew a tax collector (Mtt 9: 9)
9. Jesus reached Zacchaeus a rich man (Lk 19: 1-10)
10. Luke reached Theophilus through the written word (Lk 1: 1-4)
11. Paul reached Philemon through the written word (Phi 1)

## **II. Elle White's quotation on reaching upper class through literature**

1. The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well balanced minds, strong educated men, to engage in this work. The Lord desires those to take hold of the canvassing work, who are capable of educating others, who can awaken, in promising young men and women an interest in this line, leading them to take up the bookwork and handle it successfully (CM 136).
2. Much has been lost by our people by following such narrow plans that the higher classes were not reached. The appearance of the work has impressed the minds of unbelievers as being of very little worth, some stray offshoot of religious theory, entirely beneath their notice. Much has also been lost through lack of wise methods of labor. Every effort should be made to give dignity and character to the work. Special effort should be made to secure the good will of men in responsible positions; and this can be done, not by sacrificing any principle of truth or righteousness, but by simply giving up our own way of approaching the people, and following God's way (AC 32)
3. Those who work in the large cities are to reach if possible to the high ones of the world, even to ruling powers. Where is our faith? God has presented to me the case of Nebuchadnezzar. The Lord worked with power to bring the mightiest king on th earth to acknowledge Him as King over all kings. He moved upon the mind of the proud king until Nebuchadnezzar acknowledged Him as "the most high God," "whose dominion is an everlasting dominion, and His kingdom id from generation to generation." Letter 132, 190 (Ev 88. 1).
4. There are many wealthy men who are susceptible to the influences and impressions of the gospel message, and who, when the Bible, and the Bible alone, is presented to them as the expositor of Christ faith and practice, will be moved by the Spirit of God to open doors for the advancement of the gospel. They will reveal a living faith in the word of God and will use their entrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God (9T 113.3).
5. Seek to save \*men of wealth. Entreat them to return to the Lord the treasures He has lent them in trust that in New York and other great cities there may be established centers of influence from which Bible truth in its simplicity shall go forth to the people. Persuade men to lay up their treasures beside the throne of God by returning to the Lord their substance, enabling His workers to do good and to advance His glory (9T 115).
6. "We can no longer continue to use the same method to attract all people to Christ. In order to reach the rich and well-off, we must redefine our tools and tailor them to fit the various segment in society. Churching the rich is not impossible. We just need to

make sure that what we are offering them is a need and a benefit that is not negociable.” Commentary of Ms. Paula L. Webber about the book *Churching the rich*

APPENDIX B

LETTERS OF PERMISSION FROM THE CONFERENCE  
AND THE CHURCH



EGLISE  
ADVENTISTE  
DU SEPTIEME JOUR

Fédération  
de Côte d'Ivoire

Cocody, 11, Rue du Lycée Technique  
01 B.P. 335 Abidjan 01  
Tél : (225) 22 44 56 55  
Fax : (225) 22 48 51 31  
federationadventiste@gmail.com

Abidjan, november 18, 2015

**To the Members  
Of the Executif Board  
Of the SDA Cocody-Philadelphie church**

**Object: Request for permission  
To conduct academic research**

Dear committee members,

As part of the requirements for my doctoral program, I have the honor to request permission to use your local church as a base to conduct my research, working particularly with five members as a target group from November 15, 2015 to June 15, 2016.

Waiting for a favorable response, please accept dear members, the expression of my fraternal gratitude and thanks in advance.

May God Bless you!

**Pastor BAKA A. Paul**

  
President





ÉGLISE ADVENTISTE  
DU SEPTIÈME JOUR

Fédération de Côte d'Ivoire

Eglise PHILADELPHIE de COCODY  
01 B.P. 335, Abidjan 01  
Côte d'Ivoire  
Tel: (225) 22445655  
E-mail : cocody\_church@yahoo.fr

March 17, 2016

**Kind attention : Pastor BAKA Able Paul**

Doctor of Ministry Student

N/Ref : C-P/ 016/ 002 / DOB/ AC

**Subject:** Academic research/project

C/o Cote d'Ivoire Conference  
Abidjan,  
Cote d'Ivoire

Dear Pastor,

Reference to your letter requesting permission to conduct an academic research/project in our church (Cocody-Philadelphia), we are pleased to inform you that, during our meeting of November 18, 2015, our Church Board took the following actions :

**Vote 077-2015---** voted to grant the request of Pastor BAKA Able Paul, DMin Student, to conduct his academic research/project in our church, Cocody-Philadelphia. Further, to provide him with a five member working group to assist him with the research/project.

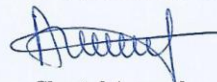
**Vote 078-2015---** voted that the local church pastor (Pastor D. Opoku-Boateng), based on his experience as a University Professor, be authorized to select the five people that will compose the « working group ».

The five people who were later selected by the church pastor are :

1. Hamado Sawadogo
2. Nethania Blei
3. Christophe Boa Esse
4. Laurence Miesshan
5. Kacou Zialo-Sem

Brother Hamado Sawadogo and Brother Nethania Blei are to serve respectively as the chair Person and secretary of the group.

Pastor BAKA, we wish you all the best for this exercise and pray that the good Lord will bless you with success in your research/project.

 17-03-2016

**Chantal Agneroh**  
Church Clerk, Cocody-Philadelphia

**Copy to :** **D. Opoku-Boateng, DPT**  
Church Pastor, Cocody-Philadelphia

**Pastor NDRIN Charles**  
Ministerial Association, CIV Conf



EGLISE  
ADVENTISTE  
DU SEPTIEME JOUR

Fédération  
de Côte d'Ivoire

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federationadventiste@gmail.com

October 28, 2015

To Pastor Baka Ablé Paul  
Cote d'Ivoire Conference

Object : Vote Transmission

Dear brother,

The executive committee of the Conference in its section of October 27, 2015 took the following decision:

**15-0142 AUTHORISATION OF PASTOR BAKA ABLE PAUL RESEARCH**

Considering the practical phase of the desertation of his doctoral thesis that should be held in the local churches,

Voted to authorise Pastor Baka Ablé Paul to conduct his research in the local churches of the Côte d'Ivoire Conference from November 2015 to 2016.

May God Bless you

The committee,

**Pastor THIO Tigué**



Executive Secretary

APPENDIX C  
FOCUS GROUPS QUESTIONS

1. Questions to the Literature Evangelists Focus Group
  - a. Do you know the ultimate goal of the literature ministry?
  - b. Do your customers enjoy reading the books they buy?
  - c. What type of books are they interested in?
  - d. Why are they not joining our church?
  
2. Question to the Pastors Focus Groups
  - a. Why are there not enough upper class people in our church?
  - b. Have you made an attempt to reach them?
  - c. According to your own assessment, how effective were the method used?
  - d. What method do you think will be the best to reach t
  
3. Questions with Cocody-Philadelphia Church Focus Group
  - a. Why are there not enough upper class people in the church?
  - b. Have you made an attempt to re ach them?
  - c. According to your assessment how effective were the method used?
  - d. What method do you think will be the best to reach them

## APPENDIX D

### LITERATURE MINISTRY SEMINARS

#### 1. General Outline for Introductory Level

Course Title	Course Description	Hours Required
1. Philosophy of the Literature Ministry 1	Nature and Objectives of the Literature Ministry	8
2. Publishing Policy 1	Working Policies for Literature Evangelists	6
3. Christian Ethics 1	Personality Development and Ethics	8
4. Salesmanship 1	Introductory Christian Salesmanship	14
5. Field Work	Supervised Field Training	32
	Total Hours	

## LESSON SCHEDULE

For

### Capacity Development 1

Time	1 <sup>st</sup> day	2 <sup>nd</sup> day	3 <sup>rd</sup> day	4 <sup>th</sup> day	5 <sup>th</sup> day
7:30-8:00	Devotion	Devotion	Devotion	Devotion	Devotion
8:00-9:00	Philosophy	Salesmanship	Philosophy	Philosophy	Policy
9:00-10:00	Philosophy	Salesmanship	Philosophy	Philosophy	Policy
10:00-11:00	Salesmanship	Salesmanship	Ethics	Ethics	Salesmanship
11:00-12:00	salesmanship	salesmanship	Ethics	Ethics	Salesmanship
12:00-2:00	Lunch Break				
2:00-3:00	Philosophy	Salesmanship	Ethics	Salesmanship	Salesmanship
3:00-4:00	Philosophy	Salesmanship	Ethics	Salesmanship	Salesmanship
4:00-5:00	Ethics	Ethics	Policy	Policy	Policy
5:00-6:00	Recreation	Recreation	Policy	Policy	Policy
6:00-7:00	Super Break				
7:00-7:30	Worship	Worship	Worship	Worship	Workbook(exam)
7:30-9:00	Workbook	workbook	workbook	workbook	Closing program

Note: Second Section will be field work which does not need schedule.

## **Lesson 1**

### **A. Course Title: Nature and Objectives of Literature Ministry**

### **B. Objectives and Expected Results**

The LE student will understand:

1. The nature and sacredness of the Literature Ministry in the fullest sense, and thus be completely convinced, convicted, and committed to stay in this work.
2. The objectives of Literature Ministry and thus be able to conduct this work in harmony with the counsel of the Spirit of Prophecy.
3. The qualifications required for dedicated and consecrated Literature Evangelists. They will be able to develop toward this ideal and live a Christian life as a worker in the church.

### **C. Key Learning Points**

#### **I. Nature of the Literature Ministry**

- A. A Work Second to None
- B. The Very Best Education
- C. Equal in Importance to the Gospel Ministry
- D. A Sacred Work
- E. Under Divine Direction

#### **II. Objectives of the Literature Ministry**

- A. General and Ultimate Objective
- B. Specific Objectives

C. LE Missionary Goals

**III. The Qualified Literature Evangelist**

A. Wholly Surrendered to God

B. Fully Prepared

C. Exemplary in Habit, Deportment, and Dress

D. Pleasing in Voice and Speech

E. Diligent in Service

F. Prayerful

## **Lesson II**

### **A. Course Title: Working Policies and Guidelines I**

### **B. Objectives and expected Results**

#### **The LE student will:**

1. understand the organizational set-up of the Church's Publishing Ministries Department and the flow of responsibilities.
2. understand the general principles of the church governing the work of Literature Evangelists in general and how they relate to the church as workers.
3. be able to identify the different classes of Literature Evangelists and the requirements for each class.
4. be acquainted with the privileges and benefits of Literature Evangelists as they work for the Lord and the Church.

### **C. Key Learnig Points**

#### **I. Publishing Organizational Set-Up**

- A. General Conference Publishing Ministries Department
- B. Division Publishing Ministries Department
- C. Union Publishing Ministries Department
- D. Conference/Mission Publishing Ministries Department
- E. Publishing Institutions
- F. Summary

#### **II. The Literature Evangelist and his Ministry**

- A. General Provisions
- B. Literature Evangelists' Identification and Requirements

C. Literature Evangelists' Benefits

**III. Work Relationships and Development**

A. Home Health Education Service Relationship

B. Business and Religious Viewpoints

C. Literature Evangelists' Development

## **Lesson III**

### **A. Course Title: Personality Development and Ethics**

### **B. Objectives and Expected Results**

The students LE will:

1. know the four aspects of personality.
2. Fully understand how to develop these aspects of his/her personality in order to be an efficient missionary-salesperson.
3. Be acquainted with some important and relevant Christian social graces and etiquette.
4. understand the right behavior and conduct (ethics) in relation to his/her work environment, organizations, leaders, and fellow workers.

### **ASPECTS OF PERSONALITY**

- A. Spiritual
  1. Spiritual Well-being
  2. Spiritual Growth
  
- B. Physical
  1. Physical Well-Being
  2. Personal Appearance and Proper Attire
  
- C. Intellectual
  1. Intellectual Preparation
  2. Knowledge of God's Word
  3. Complete Knowledge of the Books You Sell
  4. Heavenly Wisdom
  5. Constantly Improving
  
- D. Emotional
  1. Goodwill Builders
  2. Types of Temperaments

- E. Social
  - 1. Courtesy and Humility
  - 2. Relevant Tips on Etiquette

## **II. LE MORALS AND ETHICS**

- A. The Essence of Christian Ethics
  - 1. Old Testament
  - 2. New Testament
  
- B. LE Morals
  
- C. Christian Ethics

## **Lesson IV**

### **A. Course Title: Salesmanship Part I.**

### **B. Objectives and Expected Results**

The LE student will:

1. Understand the necessary preparation for successful Literature Evangelism.
2. Know the principles of professional and Christian salesmanship.
3. Be well acquainted with the progressive steps of the sales presentation, and the sales principles involved in each step.
4. Be able to master a canvass, demonstrate a role-play, and do actual field sales interview.

### **I. INTRODUCTION**

- A. Mission of Selling Christian Literature
- B. Definition of Terms
- C. Types of Selling Approaches
- D. Phases of the Sales Process

### **II. PERSONAL PREPARATION**

- A. Spiritual Upliftment
- B. Mental Preparation
- C. Physical Preparation
- D. Canvassing Tools

### **III. STEPS OF SALES PRESENTATION**

- A. Attention
- B. Interest

C. Conviction and Desire

D. Decision and Action

**IV. POST-SALES EVALUATION**

A. Building Goodwill

B. Evaluation

**General outline**

**For**

**Intermediary Level**

Course Title	Course Description	Hours Required
I. Adventist History I	History and development of the Publishing Ministry	6
II. Sales management I	Literature Evangelist Finance, Time and Work Management	6
III. Personal Evangelism	Personal Ministry and the SDA Message	6
IV. Health Evangelism	Health Principles	20
V. Salesmanship II	Basic salesmanship	20
	Total Hours	36

Lesson Schedule  
For  
Intermediary level II

Time	1 <sup>st</sup> day	2 <sup>nd</sup> day	3 <sup>rd</sup> day	4 <sup>th</sup> day	5 <sup>th</sup> day
7:30-8:00	Devotional	Devotional	Devotional	Devotional	Devotional
8:00-9:00	Adventist History I	Sales management I	Personal Evangelism I	Health Evangelism I	CS II-PK
9:00-10:00	Adventist History I	Sales Management I	Personal Evangelism I	Health Evangelism I	CS II-PK
10:00- 11:00	Adventist History I	Sales Management I	Personal Evangelism I	Health Evangelism I	CS II-PK
11:00- 12:00	Adventist History I	Sales Management I	Personal Evangelism I	Health Evangelism I	CS II-PK
12:00-2:00	Lunch Break				
2:00-3:00	CS I-Review	Salesmanship II	Salesmanship II	Salesmanship II	CS II-RP
3:00-4:00	CS I-Review	Salesmanship II	Salesmanship II	Salesmanship II	CS II-RP
4:00-5:00	Salesmanship II	workbook	workbook	Workbook	CS II-RP
5:00-6:00	Recreation	Recreation	Recreation	Recreation	Free
6:00-7:00	Super Break				
7:00-7:30	Worship	Worship	Worship	Worship	Workbook (Exam)
7:30-9:00	Study  History Exam	Study  Sales Mgt Exam	Study  Evangelism Exam	Study  Health Exam	Closing program

Note: Second Section will be field work which does not need schedule.

**A. Course Title: History and Development of the Publishing Ministry**

**B. Objectives and Expected Results**

The Students Literature Evangelists will understand

1. The Historical Foundation of the Publishing Ministry as a divine guidance.
2. The students Literature Evangelists will be used to the important role plaid by the publishing Ministry in introducing the three angel's message in different countries.
3. The students shall know the historical development of the publishing ministry till today.
4. The students' literature evangelists shall know how the publishing work has contributed to the establishment of the work in their own countries.
5. The students literature evangelists shall develop a confidence and boldness of the future knowing God led His work in the pass.

**C. Key Points of the Course**

1. Historical Foundation – A Divine Direction
2. The Role of the Publishing Ministry in the Expansion of the Church
3. The Publishing Ministry in the Beginning of the Work in the Division

## **Lesson I**

### **A. Course Title: Literature Evangelist's Finances, Time and Work Management**

### **B. Objectives and Expected Results**

The LE student will understand:

1. The students shall acquire the right attitude towards money, they shall know how manage properly their own finances
3. The students shall understand the important value of spending time in the right way in relation to their activity and call
4. The students shall acquire the abilities, on how to plan well, organize and manage their program to guaranty success in their ministry
5. The students shall understand the need of management, motivation and self discipline in the cause of their work

### **D. Key Points**

1. Increases the efficiency in taking financial decisions
2. Reduces economic uncertainty
3. Increases the control of financial affaires
4. Improves family relations
5. Set free from financial worries
6. Analyse your current financial situation
7. Develop financial goals
8. Create a financial action plan
9. Execute the financial plan
10. Evaluate and revise your Actions

### **D. Symptoms of Financial Troubles**

- I. Excessif telephone calls
- II. Extravagance
- III. Intemperance
- IV. General fatigue
- V. Mental weakness

VI. Frequent complains

VII. indecisions

## **Lesson III**

### **A. Personal Evangelism and the Adventist Message**

### **B. Objectives and Expected Results**

1. The Students literature evangelists shall know and understand the gospel, and fill the burden of fulfilling the mandate
2. The students literature evangelists shall know the different methods of proclaiming the message in particular the aspect of the personal ministry in the literature evangelism
3. The students literature evangelists shall understand and explain the fundamental believes of the Seventh-day Adventist
4. The students literature evangelists shall be prepared to defend their faith when needed and they shall be inspired to share the Adventist message with other workers of the Church

### **C. Key Points**

1. The Message
  2. The Methods of Propagating the Message
  3. The Fundamental Believes of the Seventh-day Adventist
- 
1. The Message
    - a. The Gospel
    - b. What is the Gospel?
    - c. The Gospel is the message of salvation in Jesus Christ: His birth, his life, his resurrection, his heavenly ministry, and his second coming
  2. Methods of Propagating the Message
    - a. Public Evangelism
      - Radio evangelism

Health evangelism

Educational evangelism

b. Personal Evangelism

c. Personal Ministry

4. Seventh-day Adventist Fundamental Believes

a. The Doctrine of God

b. The Doctrine Man

c. The Doctrine of Salvation

d. The Doctrine of the Church

e. The Doctrine of Christian Life

f. The Doctrine of the Last Events

**a. The Doctrine of God**

The Word of God

God the Father

God the Son –Jesus Christ

God the Holy Esprit

**b. The Doctrine of Man**

Creation

Nature of Man

**c. The Doctrine of Salvation**

The Great Controversy

The life, the death and the resurrection of Jesus Christ

The Experience of Salvation

**d. The Doctrine of the Church**

The Church  
The Remnant and its Mission  
Unity of the Body of Christ  
Baptism  
The Lord' Supper  
The Spiritual Gifts  
The Gift of Prophecy

**e. The Doctrine of Christian Life**

La Loi de Dieu  
Le Sabbat  
La Gestion Chrétienne de la Vie  
Le Comportement Chrétien  
Mariage et Famille

**f. The Doctrine of Last Events**

The Ministry of Christ in the Heavenly Sanctuary  
The Second Advent  
Death and Resurrection  
The Millennium and the End of Sin

## Lesson IV

### A. Course Title: Health Principles

### B. Objectives and Expected Results

1. The Students Literature Evangelists will clearly understand the significance, the aspects, and the importance of Health
2. The Students Literature Evangelists will know and understand the elements of divine principles of health revealed through Mrs E. G. White: “New Beginning”
3. The Students Literature Evangelists will be able to identify the spiritual implications of divine health principles and will understand the relationship between the body and the spirit, as well as between physical and spiritual health
4. The Students Literature Evangelists will be able to acquire the skill on how to apply the knowledge of this course while selling or giving health book

### C. The Key Points

- a. The Importance of Health
- b. Health Principles Program of New Beginning
- c. Health Principle and the Spiritual Implications

- a. The Importance of Health  
La Signification de la Santé  
The Aspects of Health  
The Importance, Value and Rational of Health
- b. Health Principles
  - D Diet
  - E Exercice
  - W Water
  - S Sun Shine

- T     Temperance
- A     Air
- R     Rest
- F     Faith in God

c. Health Principle and the Spiritual Implications

1.     Diet: the food of the soul is the word of God\_\_ Jn 6: 53, 63
2.     Exercise: the spiritual exercise is the sharing of the word of God with others.  
\_\_Acts 1: 8; Luke 8: 39
3.     Water: the water of life is absolutely necessary, Jn 4: 13, 14.
4.     Sun shine: the sun of righteousness
5.     Temperance: “Daniel resolved not to eat the king’s rich food which was offered to idols or to drink his wine”( Dn 1: 8)
6.     Air ; prayer is the breath of the soul.
7.     Rest: the reel rest\_\_ Mtt 11: 28. The Sabbath is also the rest planned by God for the human race.
8.     Faith in God: Job 22: 21

## Lesson V

### A. Course Title: Salesmanship

### B. Objectives and Expected Results

The Student Literature Evangelists will understand the different types of Customers and how to manage each one of them

The Student Literature Evangelists will be able to handle the Techniques for the ideal Demonstration

The Student Literature Evangelists will learn the techniques on how to help the Customer to take good decisions for sales

The Student Literature Evangelists will know the importance of knowing the product and master the benefits and specific advantages of the books they are selling

### D. The Key Points

Go to Meet your Customer

Presentation of Sales

Help the Customer to Decide o Buy

### I. Go to Meet Your Customer

II. Preparation for a successful Day

III. An Approach well planned

IV. Made a bridge to the heart

V. Different Types of customers, how to meet them

II. Presentation for Sales

1. Create un Problem with a Need

2. Understanding the Clients

3. The Profits of Sales

4. The Imperatives of an Ideal Demonstration

III. Help the Client to decide to Buy

1. Have a positive attitude

2. Be vigilant to signs of sales

3. Conclude well

4. Use the techniques that touch the heart and the spirit

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## VITA

**Name:** Baka, Able Paul

**Background:** I was born on December 31, 1964 in Divo, Côte d'Ivoire, in a Catholic family. I have three younger brothers and a sister. In the middle of my secondary school, I joined the Methodist church because of their way of singing. It was during the period I spent in the Methodist church that I received the call to become a minister of the gospel in 1984. The church decided to sponsor me after I graduate from high school. Unfortunately, after my high school certificate in 1986, I had no desire to go to the Protestant faculty of theology in Yaoundé, Cameroun. A year later, I was baptized in the Adventist faith, on June 27, 1987.

**Family:** I was married on April 21, 1994 to Leontine Yao Akou. We have three children, Grace Baka (Born in 1995), Divine Baka (Born in 1997), and Paul Junior Baka (Born in 2008).

### **Education:**

1982-1986 \_\_\_ High school diploma from " Lycée Classique" (Abidjan, Côte d'Ivoire)

1988-1989 \_\_\_ Adventist Seminary of West Africa (Accra, Ghana)

1989-1990 \_\_\_ Student literature evangelist in Cameroun

1990-1993 \_\_\_ Adventist Seminary of West Africa, BA in theology

2002-2004 \_\_\_ MA Religion (Andrews University, Babcock Campus)

2013-2016 \_\_\_ DMin Student (Adventist University of Africa)

### **Ordained:**

2001 \_\_\_\_\_ Ordained and currently hold ministerial credentials from Côte d'Ivoire Conference of SDA Church.

### **Experience:**

2015-2016 \_\_\_ Côte d'Ivoire Conference of SDA president

2010-2014 \_\_\_ Benin Mission of SDA Church president

2006-2010\_\_\_Sahel Union Mission Stewardship, Publishing and Youth director  
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2002-2005\_\_\_South-West Côte d'Ivoire Administrative Unit director

1998-2002\_\_\_Abidjan 2 district pastor and conference evangelist

1994-1998\_\_\_San Pedro district pastor