

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Mission

Adventist University of Africa

Theological Seminary

**TITLE: DEVELOPING EFFECTIVE STRATEGIES FOR URBAN MINISTRY IN THE LAGOS MAINLAND CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH, NIGERIA**

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Date Completed: January 2017

### Problem

There is great concern regarding the impact the Seventh-day Adventist (SDA) message has made in urban centers, especially in Lagos where there is a population of 18 million based on last census. Those are the census numbers, but in a real sense, Lagos harbors 24million inhabitants and a church membership of 12,000. Several evangelistic methods have been used but with little success. There is an urgent need to meet the people where they are and to reach the unreached and the unchurched. It was, therefore, the purpose of this dissertation to develop, implement and evaluate biblically based effective strategies for urban ministry.

### Method

In view of the above and in line with the biblical foundation for urban ministry, the literature review, survey and questionnaires distributed all pointed to the method Jesus used

2,000 years ago while He was on earth. A community based/multi-dimensional strategies was proposed to reach the unreached people groups with the everlasting gospel. Five effective strategies were used, namely: prayer intercession, establishment of schools, establishment of professionals associations, intentional meeting of felt-need of the community and media evangelism.

### Results

Following the implementation of the multi-dimensional strategies, the church became more relevant to her communities. The result is that a total of 130 persons have been baptized into the church. The love of Christ is now shared freely with the inhabitants of Lagos on radio and television. The schools have not only brought new members through baptism, but also are a great financial boost to the conference treasury and source of employment to members.

### Conclusion

The strategies put forth in this dissertation have proved successful for urban ministry—even in the 21st century. It is recommended as a great tool to make a difference in proclaiming the gospel in all the cities of the world to share the joy of the Second Advent and impending doom for the disobedient. Christ's model of ministry was a comprehensive one and every church must imbibe Christ's mission of loving service in their community to be able to impact the people positively. There is need of coming close to the people as Christ did over 2,000 years ago to be able to win their confidence as He did.

The wonderful love of Christ will melt and subdue hearts, where the mere reiteration of doctrines will accomplish nothing for the gospel.

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MINISTRY IN THE LAGOS MAINLAND CONFERENCE  
OF THE SEVENTH-DAY ADVENTIST CHURCH, NIGERIA

A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Emmanuel Olawumi Adeniyi

January 2017



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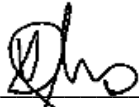
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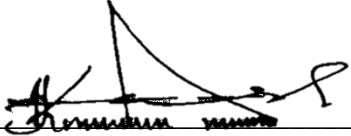
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This research is dedicated to:

God Almighty, my very dear wife, Florence Oladunsi Adeniyi and my children Daniel, Dorcas, Peter and Paul for their support and sacrifice for my education.

## TABLE OF CONTENTS

|   |      |
|---|------|
| LIST OF ABBREVIATIONS.....  | viii |
| ACKNOWLEDGMENTS .....   | ix   |
| CHAPTER   |      |
| 1. INTRODUCTION .....   | 1    |
| Description of the Ministry Context .....                                     | 2    |
| Statement of the Problem.....   | 3    |
| Justification of the Dissertation .....                                       | 4    |
| Delimitations .....   | 5    |
| Description of the Dissertation Process .....                                 | 5    |
| Expectations .....  | 6    |
| 2. BIBLICAL AND THEOLOGICAL FOUNDATION FOR URBAN MINISTRY .....               | 8    |
| Theological Biblical Foundation for Urban Ministry in the Old Testament ..... | 10   |
| God as the First Missionary (Genesis 3:15).....                               | 10   |
| Noah as the Second Missionary (Genesis 6-8).....                              | 11   |
| Abraham’s Intercession for Sodom and Gomorrah (Genesis 18-19) .....           | 12   |
| The Significance of the Numbers Fifty and Ten .....                           | 13   |
| Moses’ Intercessory Ministry for the Nation Israel (Exodus 32).....           | 14   |
| Esther and Mordecai’s Intercession (Esther 4).....                            | 14   |
| Isaiah’s Mission to the Nation Israel (Isaiah 1:1-20).....                    | 15   |
| Solomon’s Mission to the Upper Class People .....                             | 16   |
| Missional Principles from the Solomonic Era.....                              | 16   |
| Elisha’s Mission to Naaman of Syria (2 Kings 5).....                          | 17   |
| Missional Principles from (2 Kings 5).....                                    | 17   |
| Daniel’s Mission in the Babylon (Daniel 1-8) .....                            | 18   |
| Prophet Jonah’s Mission to Nineveh Jonah 1:2 and 3:2 .....                    | 19   |
| Arise .....   | 19   |
| Go to Nineveh that great city .....   | 19   |
| God Relents Concerning Calamity .....   | 20   |
| Theological Foundation for Urban Ministry in the New Testament .....          | 20   |
| Missional Principles Of Jesus.....  | 22   |
| Paul’s Ministry to Urban Centers .....  | 22   |
| Urban Ministry in the Writings of Ellen G. White .....                        | 24   |
| Summary .....   | 30   |

|  |    |
|--|----|
| 3. LITERATURE REVIEW.....  | 31 |
| Historical Review of Literature by Adventist Authors.....                | 31 |
| Effective Mission Strategies to Cities.....                              | 36 |
| Uniqueness of Urban Ministry .....                                       | 41 |
| Dynamism of Urban Ministry .....   | 45 |
| Review of Literatures by Non-Adventist Authors on Urban Ministry.....    | 48 |
| Summary .....  | 52 |
| 4. PROJECT NARRATIVE.....  | 54 |
| Presentation of the Project Setting .....                                | 54 |
| History of the People of Lagos.....                                      | 55 |
| Founding of Lagos.....   | 55 |
| Lagos as a Tributary to the Benin Empire .....                           | 56 |
| Colonial Lagos as Capital of Nigeria.....                                | 57 |
| Notable Events about Lagos.....  | 58 |
| Colonial Era Of Lagos .....  | 59 |
| Lagos Economy .....  | 60 |
| Tourism, Arts and Culture .....  | 60 |
| Religious Beliefs and Affiliations in Lagos State .....                  | 62 |
| Education .....  | 63 |
| History of the SDA Church in Lagos .....                                 | 63 |
| Research Design .....  | 65 |
| Type of Research.....  | 65 |
| Rationale for Selection.....   | 65 |
| Appropriateness of the Study .....                                       | 66 |
| Delimitations .....  | 66 |
| The population Sample .....  | 66 |
| Instrumentation.....   | 66 |
| Distribution of the Questionnaires.....                                  | 67 |
| Data Analyses.....   | 67 |
| Data Collection Procedure .....  | 67 |
| Presentation and Data Analyses and Findings .....                        | 68 |
| Responses.....   | 74 |
| Relevance of Integrating All into the.....                               | 83 |
| Mission/Ministry of the Church .....                                     | 83 |
| Means of Enhancing Involvement of Every.....                             | 87 |
| Member in Urban Mission .....  | 87 |
| Respondents' Reasons for the Lack of Involvement in Urban Ministry ..... | 89 |
| Reliability of the Survey Material (Questionnaire).....                  | 93 |
| Project (Intervention) Design .....                                      | 93 |
| Primary Purpose of the Project.....                                      | 94 |
| Program Objective.....   | 94 |
| Resource for the Project.....  | 94 |
| Expected Outcome of the Project (Goals).....                             | 95 |
| Program Design, Preparation and Implementation .....                     | 95 |
| Preparation .....  | 95 |
| Project Reporting.....   | 96 |
| Summary .....  | 96 |

|   |     |
|---|-----|
| 5. IMPLEMENTATION OF STRATEGIES FOR URBAN MINISTRY .....                | 98  |
| Permission Letter .....   | 99  |
| Project Preparation .....   | 99  |
| Analysis of Findings and Strategic Interventions.....                   | 99  |
| Prayer Intercession Strategy .....                                      | 100 |
| Establishment of Adventist Schools .....                                | 104 |
| Urban Evangelism through Electronic Media .....                         | 106 |
| Inauguration of Adventist Professionals' Association .....              | 109 |
| Provision of Felt-needs of the Community .....                          | 110 |
| Onigbongbo (Maryland) Water Project .....                               | 111 |
| Ogudu Mobile Barracks Water Project.....                                | 112 |
| Mafoluku Water project .....  | 113 |
| Ajasa Water Project .....   | 115 |
| Ogba Ijaiye Seventh-day Adventist Church Water Project .....            | 116 |
| Summary and Evaluation .....  | 117 |
| 6. EVALUATION, LESSONS LEARNED, CONCLUSION AND<br>RECOMMENDATIONS ..... | 118 |
| Evaluation .....  | 118 |
| Lessons Learned .....   | 121 |
| Recommendations .....   | 122 |
| APPENDIXES .....  | 123 |
| A. AUTHORIZATION FOR RESEARCH .....                                     | 124 |
| B. RESEARCH QUESTIONNAIRE .....   | 125 |
| BIBLIOGRAPHY .....  | 135 |
| VITA.....   | 139 |

## LIST OF ABBREVIATIONS

Adventist – Short form of Seventh-day Adventist and it is sometimes used interchangeably with S. D. A. or SDA

BU – Babcock University

BUHS – Babcock University High School

LMC – Lagos Mainland Conference

NT – New Testament

OT – Old Testament

SDA – Seventh-day Adventist

WNUC – Western Nigeria Union Conference

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## CHAPTER ONE

### INTRODUCTION

Church growth has been of such importance that many books have been written on it and many awareness programmes and seminars carried out on the subject by different people in divers places. In a general sence growth is inevitable in life, caring and feeding of a baby has an ultimate goal of growth, just as all human endeavors are geared towards the same end. After the creation, God blessed Adam and Eve and said “be fruitful and mutiply, and replenish the earth (Gen 1:28). Accordingly growth is expected of any living organism.<sup>1</sup>

In understanding Church growth, the Early Church provides a good example. The New Testament is replete with rural and urban areas that witness tremendous church growth as recorded in the book of Acts and other New Testament books.

Indeed, the church was born in an explosive series of conversions. Before the day of Pentecost, there were only 120 disciples meeting in the upper room, but at Pentecost, no fewer than 3000 people turned to the Lord. Consequently, this led to the expansion and growth of the church in the area.

The first 10 chapters of Acts report of a notable church growth that was exponential in nature growth, 3,000 souls baptized on the day of Pentecost (Acts 2:41); and later about 5,000 men besides women and children. If another 5,000 women and 5,000 children are included, there were probably, 15,000 believers in Jerusalem in a very relatively short period of time.<sup>2</sup>Those who believed were in one accord. Here they were counted not by

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<sup>1</sup>Rick Warren, *The purpose Driven Church* (Kaduna, Nigeria: Evangel Publication, 1995), 86.

<sup>2</sup>Donald McGavran and Aru C. Winfield, *Ten Steps for Church Growth* (New York: Harper and Row Publishers, 2008), 173.

congregations but by multitudes. It is difficult to tell how many a multitude is, but it must be a considerable number of people. There certainly was growth-taking place in the early church. Much growth. “And believers were the more added to the Lord, multitudes of both men and women Acts 5: 14” Acts 6 records that the word of God increased, and the number of disciples multiplied in Jerusalem greatly” (v.7). Here, we notice the progression from addition to multiplication.

It can be recalled that when Samaria became a Christian city, the word that went to the apostles was, “All Samaria has turned to the Lord.” This indicates that Church growth occurred in a very big way in the early Church both in the cities and villages.

### **Description of the Ministry Context**

Lagos Mainland Conference of the Seventh-day Adventist (SDA) Church in Western Nigeria Union has made several efforts in reaching the over 18 million inhabitants of Lagos city through several methods of evangelistic series. In 1914 Elder D.C. Babcock, the first missionary with his family, R. P. Dauphin a Ghanaian, with S. Morgue a Sierra Leonean brought the everlasting message to Nigeria. Currently, the membership of this church is slightly above 10,000. However, considering the messages in (John 3:16 and Matt 28:19), the love of God is for all humankind in urban and rural areas of the planet earth.

Jesus’ admonition to the disciples (Matt 28: 19, NIV) resonates in the hearts of those who love Him supremely. Every individual must be given the opportunity to choose between life and death.<sup>3</sup>

Having served in Lagos for the past 17 years as church and district pastor, Publishing/Sabbath school director, conference secretary and the pioneer president of the Lagos Mainland Conference. The researcher believes strongly that the key to reaching the

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<sup>3</sup>Ellen G. White, *Ministry to the Cities* (Silver Spring, MD: Review and Herald Publishing Association, 2012), 57.

fast teaming population of Lagos is to intensify the church's evangelistic efforts by employing all-inclusive and all-embracing multi-faceted strategies of proclaiming the gospel to the inhabitants of this urban center.

### **Statement of the Problem**

There is no strategy for the effective proclamation of the gospel in the city of Lagos by the SDA Church; therefore, urban ministry has not been met with much success since 1914 that the Advent message came to Nigeria. Considering the huge, and still fast growing population of the State which is 18 million inhabitants by the last census, It has been projected that Lagos will be the most populous city of the world by the year 2025.<sup>4</sup> The great commission given by Jesus in Matt. 28: 19-20 which says go ye and make disciples of all nations is not being fully carried out by the SDA Church. Although it was a command and promise given to the disciples, and was inaugurated by the Church on the day of Pentecost (Acts 1:8; 2:1), the problem is that over the years, evangelism in the urban areas in particular has not centered enough on all the strata of the population. God's plan for all the nations (unreached people) is still on course. (Rev 21:13-24).

In spite of some laid down principles for Church growth in cities and rural areas through seminars, open campaigns, Conferences, and literatures, the researcher has still observed some deficiency in the growth hormones of the (SDA) Church especially in urban centers, Lagos as a case study. The SDA Church in Nigeria is one hundred and three years old (1914-2017). With the present membership of slightly over 10,000 SDA in Lagos State, there is an urgent need for an all-inclusive and all embracing multi-faceted methods to evangelism in this metropolitan city. This kind of evangelism has had great success in other parts of the world, and would therefore need to be adopted for Lagos.

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<sup>4</sup>Mark Finley, "World Population Projection" Mid-year Council Report, General Conference Evangelism Department, Silver Spring, MD: April 2009.

## **Statement of the Purpose**

The purpose of this dissertation was to develop, implement and evaluate urban strategies for more effective urban mission. The SDA Church, among other evangelical churches is growing at a far slow pace in cities. However, there is an awareness of the causative agents of church growth (Acts 2: 42-47) this is not but balanced with emphasis. This study therefore, will address the problem with the following objectives:

1. To get church members acquainted with the need for Biblical church growth in our cities by using the Early Church as a model.
2. To educate the SDA members on how to identify and use their talents and gifts to enhance church growth.
3. To create awareness among members of SDA to the universal priesthood into which we are all called to reach the unreached.
4. To investigate the factors responsible for the success and failure of our evangelistic outreaches in cities in times past.
5. To create awareness about the state of the unreached people, God's plan to save all and for all to hear the gospel (Matthew 24: 14) before the end comes, and the urgency for every Christian to be involved.
6. To identify the unreached groups in Lagos and suggest ways to improve ministry in cities
7. To educate members that both qualitative and quantitative growth of a church is achieved through a collective effort (fellowship).

## **Justification of the Dissertation**

Elder D.C. Babcock brought the Advent message to Nigeria in 1914 and since then the work has spread to most parts of the country but not much was achieved in the mega city of Lagos with a teeming population of over 18 million people, of which the SDA membership

is slightly above 10,000. Lagos being the commercial nerve center of the nation accommodates people of diverse cultures, race and languages. Therefore, the urgent need to proclaim the everlasting gospel using every available biblical-based method of evangelism cannot be overemphasized. Apostle John records, that he saw an angel flying in the midst of heaven, having the eternal gospel to preach to the inhabitants of the earth. (Rev 14:6).

It is against this background that informed the researcher to carry out this study to accentuate the significance of urban ministry in the city of Lagos using multi-dimensional strategies as set forth in this dissertation. It is believed that this dissertation will be a material to make the Advent message to penetrate the mega city for Christ to prepare people for His soon return.

### **Delimitations**

The scope of this work is limited by the causative agents of church growth in urban centers as seen in the early church. The six causative agents as seen in Acts 2:42-47 are: Evangelism, Discipleship, Fellowship, Worship, Ministry (Service) and Prayer. Therefore, the effective strategies were set to address the limiting factors for better urban ministry in Lagos Mainland Conference of SDA Church.

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

1. A theological foundation for urban ministry from the Old and New Testaments were employed along with the writings of Ellen G. White to affirm the Spirit of Prophecy position on city evangelization in line with the biblical mandate of (Matt 28:18-20 and Rev 14:6-12).
2. A study was made on the writings of SDA Church authors on urban ministry and church growth. In addition, other Christians, especially Protestant writings on the topic was examined.

3. Based on the theological and theoretical foundation of urban ministry, the following was proposed:
- i. The implementation of the effective urban strategies was done in Ogba district and the four other chosen churches for the project in Lagos Mainland Conference of SDA.
  - ii. The questionnaires was administered to members and people in the communities to discover factors militating against urban ministry and the way forward.
  - iii. The all inclusive, all embracing multifaceted evangelistic strategies was developed and presented to the leadership of Lagos Mainland Conference.
  - iv. The chosen districts in Lagos Mainland Conference were thoroughly acquainted with the effective evangelistic strategies for urban ministry.
  - v. The process of the strategic implementation was monitored prior, during, and after the implementation of the strategies.
  - vi. Questionnaires and datas were gathered and analyzed.
  - vii. The outcomes was evaluated and presented to the Lagos Mainland Conference leadership and the Western Nigeria Union for use.
  - viii. All steps of this interpersonal relationships multifaceted strategies were put on permanent record with a view to applying it to the evangelistic efforts of SDA Church in Lagos Mainland Conference.

This dissertation process was completed by December 31, 2016.

### **Expectations**

This dissertation is expected to be a great tool for both laity and clergy who have passion for evangelism to fulfil Christ's mandate to them to reach the unreached people groups. It is hoped that this work will break the barriers to evangelism in all Nigerian cities,

thereby enlist people for the kingdom of God. The dissertation will help in the spiritual development of laity, and enable them become effective soul winners for God. This dissertation is expected to become a model not only in Lagos Mainland Conference, but all over the Union field, West Central (WAD) Division, and all over the world for urban evangelization. Finally, this work could become a practical guide for a viable evangelistic strategy for all SDA members to fulfil the gospel commission.

The researcher therefore believes the work will be useful to both the present and future evangelistic programs in cities in the following ways:

1. It will be used by the leadership of the church in identifying the factors responsible for ineffectiveness of city outreaches in the past.
2. It will increase the awareness about the unreached people groups in all urban centers.
3. It will help develop effective strategies to be able to fulfil Christ's commission.

CHAPTER TWO  
BIBLICAL AND THEOLOGICAL FOUNDATION  
FOR URBAN MINISTRY

This chapter examines the biblical basis for urban ministry and seeks to develop real theology that will justify its relevance for the propagation of the gospel in the twenty-first century in all cities in Lagos Mainland Conference which can also be adapted for use elsewhere. The chapter examines the biblical strategy of reaching the upper and lower classes of the population in the old Israelite history as recorded in the Bible, and how this form the basis to reach them today in all urban centers. The chapter employed the Bible, Ellen G. White writings, Adventist authors and other Christian writers. The study also examines the importance, urgency, and challenges of doing mission in urban centers in the 21<sup>st</sup> century.

The cities constitute a part of God's vineyard and hence the urgent need to evangelize the inhabitants of the cities to hasten the soon return of Christ. Evangelism in the cities is of crucial importance because a large percentage of the world's population lives there today.<sup>1</sup>

Dubose describes urbanism as a civic-oriented (place), heterogeneity where secular, rational, and existential values are expressed through structures of impersonal, secondary (associative), and indirect (bureaucratic) relationships.<sup>2</sup> It is a dynamic and mobile world of multiple social stimuli, massive and complex institutional forms. Its spirit is pragmatic and utilitarian. Characterized by social stratification, segmentation, and change through occupational specialization and the separation of residence, work, and play, it is inherently

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<sup>1</sup>White, *Ministry to the Cities*, 7.

<sup>2</sup>M. F. Dubose, *The Practice of urban Ministry: Urban Evangelism* (Grand Rapids, MI: Baker, 1983), 152.

competitive, through interdependent, system where “place” per-se is socially insignificant and where a sense of community is achieved through the social interplay of the human dynamics which transcend the land. Thus increasingly in the urban context, community is achieved trans-graphically.<sup>3</sup> Comparing urban and rural societies, Dubose says rural,

Is a kin-oriented homogeneity where sacral, communal, and traditional values are expressed through communities of personal, primary, and direct relationships. It is a static world of simple stimuli and simple institutional forms, its spirit is emotional and subjective. Characterized by social integration, solidarity, and stability through occupational uniformity and the unity of residence, work and play, it is an innately cooperative system where “place” is socially significant and a sense of community is inherent in the social interplay of the human dynamics which revolve around the land.<sup>4</sup>

Jesus cares for those in cities today as He did over 2,000 years ago. He urges followers to “go and make disciples of all nations (Matt 28: 19).” Every individual must be given the opportunity to choose between life and death. The command is to every believer to work for their Savior by bringing the gospel to billions of people in all cities of the world. This is the concept of mission – bringing people to the knowledge of God.

Dubose defines mission as the proclamation of the gospel of Christ by word and deed, displacing ignorance with the knowledge of God, evil deeds with deeds of righteousness, despair and bondage with joy and freedom. Mission therefore, is the means of engaging and overthrowing the power of darkness with the power of God. It entails an encounter with culture that both confronts and transforms.<sup>5</sup>

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<sup>3</sup>Dubose, *The Practice of urban Ministry*, 153.

<sup>4</sup>Dubose, *The Practice of urban Ministry*, 162.

<sup>5</sup>Dubose, *The practice of urban Ministry*, 152.

According to Harvie Conn, Mission is defined as the investigation of the most profitable God-ordained methods leading to the conversion of those outside of Christ.<sup>6</sup>

However, Johannes Verkuyi says 'mission is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence.'<sup>7</sup>

### **Theological Biblical Foundation for Urban Ministry in the Old Testament**

This section seeks to discuss the theological foundation of the urban ministry in the Old Testament. The immediate paragraph considers God becoming the first missionary.

#### **God as the First Missionary (Genesis 3:15)**

God was the first missionary to the planet earth immediately after the fall in Gen. 3. God came down to rescue humanity from the mess of sin. God's rescue mission was urgent because at creation He pronounced the blessings of fruitfulness and multiplication upon the couple but sin dented His initial proposition. In Gen 3:15, God restored hope by the promise of a redeemer through the seed of the woman.<sup>8</sup>

The historical datum of this foundational text of Genesis opens the eyes to the story whose conclusion is the promised salvation. At the dawn of human history, Adam and Eve, were living happily in the earthly paradise until Eve fell to the temptation of the serpent. Adam also got caught up in the web of this sin.

The tragic consequence of their action was the loss of the human race, and a compromised future. The situation remained irredeemable until a Redeemer capable of

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<sup>6</sup>Harvie M. Conn, *Planting and Growing Urban Churches: From Dream to Reality* (Grand Rapids, MI: Baker Book House, 2002), 197.

<sup>7</sup>Johannes Verkuyi, *Biblehub.com/commentaries/genesis/3-15.htm*. accessed on 13th July, 2014

<sup>8</sup>Ibid., 198.

restoring man to friendship with God was found. God intervened to tell how a “woman,” with her “seed,” would do battle against the serpent and crush its head. This text in Genesis is generally regarded as the “Protoevangelium,” that is, the first and most important prophetic pronouncement heralding the good news of salvation for the entire human race.<sup>9</sup>

Ecclesiastical writers teach that the divine prophecy: “I will put enmity between you and the woman, between your seed and her seed,” clearly and plainly foretold how there was to be a merciful Redeemer for humankind, namely, the only-begotten Son of God, Jesus Christ. They also teach how the prophecy pointed to the Virgin Mary, and how it clearly expressed at the same time their common enmity toward the devil. Just as Christ, the Mediator between God and man, by taking human nature, cancelled the decree of condemnation against humankind, triumphantly nailing it to the cross. Essentially, a salvific prophecy so solemn as that of (Gen 3:15) cannot but refer to an exceptional woman of the future, the bearer and Mother of the Messiah-Savior, with whom she is intimately united in enmity to the serpent, who will be crushed by her “immaculate foot.”<sup>10</sup> After the fall of Adam and Eve and God’s intervention ministry, humankind still went astray from God according to Gen 6:5, “The Lord saw how great man’s wickedness on earth had become” So God called Noah to warn the people.

### **Noah as the Second Missionary (Genesis 6-8)**

Noah became the second missionary God sent to proclaim the goodnews to the dying world. Noah was the tenth generation in descent from Adam. He was a just and God-fearing man, but lived in a period of corruption and violence on a high scale.(Gen. 6: 11). God told Noah that He had decided to destroy all living creatures with a great flood. He was ordered to

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<sup>9</sup>Verkuyi, 199.

<sup>10</sup>Grant C. Richison, *Verse by verse commentary.com/christians/genesis -3:15/* accessed on 20th July, 2014.

build a wooden ark with three decks, according to certain precise measurements.<sup>11</sup> Before the flood began, Noah went into the ark with his wife, his three sons, Shem, Ham and Japheth and their wives, and a male and female of each living creature (in the case of the ‘clean’ animals there were seven pairs of each). Noah was at this time ‘six hundred years old’ (Gen. 7:1-6).

Then the rains came: ‘on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.’ (Gen. 7:11). It poured for forty days and forty nights and the flood-water rose until it covered the mountain tops. Noah preached for one hundred and twenty years before the flood destroyed the earth. Only eight persons survived (2 Pet 2:5). The Bible calls Noah a preacher of righteousness even though only eight persons hearkened to the message from the Lord. The gospel of Luke compares the days of Noah to the coming of Christ, therefore, God needs many evangelists like Noah to warn the city dwellers of the coming of the Lord. The wickedness that led to the destruction of the world with flood was not the last. Sodom and Gomorrah was also punished because of their high level of immorality; even though Abraham tried to intercede for them.

### **Abraham’s Intercession for Sodom and Gomorrah (Genesis 18-19)**

Sodom and Gomorrah were Cities mentioned in the Book of Genesis and throughout the Hebrew Bible, the New Testament and in Deuteronical sources, as well as the Qurán. Three angels visited Abraham, (Gen 18:1-15), they came disguised as men travelers along the road. Two of them went down to Sodom and Gomorrah, to observe firsthand the wickedness in those cities. The other visitor, who was the Lord, stayed behind. He revealed to Abraham that he was going to destroy the cities because of the evil ways of their people. Abraham, a special friend of the Lord, began to bargain with God to spare the cities if there were

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<sup>11</sup>Francis D. Nichol, *Seventh-day Adventist Bible Commentary (SDABC)* (Hagerstown, MD: Review and Herald Publishing Association, 1978), 1:251.

righteous people in them.<sup>12</sup> After much bargaining, the required minimum number of righteous people was fixed at ten. But in the end even this number was not found. The account of Sodom and Gomorrah revealed God's mercy and justice. God displayed His love and compassion, but it was turned down.

### **The Significance of the Numbers Fifty and Ten**

Abraham begins his negotiation with fifty innocent or righteous men and then lowers three times by five (50, 45, and 40). Then again he lowers the number three times by ten (30, 20 and 10). The text does not explain why he begins at fifty or why he finishes at ten? Why he did not finish at five, or even one?

Abraham is not content with the promise that merely secures him and his family. So compelled by the integrity of his heart, he takes another round and makes a stand before the Lord to plead for the righteous of Sodom selflessly. Abraham knows that his relatives in Sodom and Gomorrah are less than fifty, yet he begins his bargain from fifty (Gen.18: 24). He neither begins with the secure number of his relatives nor specifically naming his relatives before the Lord. In his new role, Abraham is an archetype of the righteousness that God desires in a man who is called out to His purposes - a man who is selfless, impartial, and takes a stand for the concerns that transcend his personal interests in obedience to the purpose of God's call. Perhaps, Abraham uses the two smallest round figure number fifty and ten to actually represent the entire humanity in the two cities with a hope that they may be spared.

Canonically, Abraham is the type of the true Mediator Jesus Christ (Heb.9: 15), who stands in the gap between the sinful world and a righteous God. Abraham's righteousness has found total flawlessness in the righteousness of Jesus Christ. Abraham's persistence (Gen.18: 32) and obedience has been perfected on the cross. Now we have a perfect mediator Jesus

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<sup>12</sup> Joan Comay, *Who's who in the Old Testament together with the Apocrypha* (London: Routledge Taylor and Francis Group, 1993), 10.

Christ, the last Adam, in whom the whole humankind is represented. As Abraham interceded for the inhabitants of Sodom and Gomorrah in his days, God wants men and women today to intercede for the great population in all the cities of the world. James says, the effective, fervent prayer of a righteous man avails much. (Jas 5:16). The work of intercession in the Bible was not done by Abraham alone but also by Moses the great leader of God's people.

### **Moses' Intercessory Ministry for the Nation Israel (Exodus 32)**

Moses was the great leader of God's people, called and commissioned by God to lead the Israelites out of Egypt to the promise land of Canaan. He interceded for them when they went astray to worship other gods (Exo. 32:1-10). Moses' selfless and self-sacrificing attitude made him to plead with God not to destroy the people, He reminded God of the promise He made with Abraham, Isaac and Israel. (Exo 32:11-13).<sup>13</sup> Through Moses' intercession, God relented from the harm which He said He would do to His people. The Lord was moved by the earnest, unselfish prayer of His faithful servant. (Exo 32:14). God longs for unselfish set of church leaders and members today who will intercede for all city dwellers in the world. Interceding on behalf of the cities of the world can make a lot of impact and also change the fate of the cities. Beside Moses the leader of God's people, Esther and Mordecai played the roles of intercessors for the Jewish race in Shushan when they were doomed for destruction from the hands of Haman.

### **Esther and Mordecai's Intercession (Esther 4)**

Haman plotted to destroy the entire Jewish race in Shushan under the reign of king Ahasuerus but God raised Mordecai and Esther as deliverers of His people. When Mordecai reported the matter to Esther, she prescribed a three-day of fasting and prayer for the Jews

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<sup>13</sup>Nichol, *SDABC*, 1:665.

before her visit to the king to make her request (Esth 4:16). Esther risked her life for her nation's deliverance. After the prayer of intercession to God, she defied the protocol which says no one appears before the king without invitation.<sup>14</sup> Esther became a deliverer for the Jewish race. At the end Haman died on the same gallows he had prepared for Mordecai and the evil he plotted over the Jewish race came to nothing. (Esth 7:10). The prayer of intercession made the difference. The cities of the world urgently need the intercessory prayers of the saints as it was done in the time of Esther and Mordecai to avert the evil plans of the enemy.

### **Isaiah's Mission to the Nation Israel (Isaiah 1:1-20)**

Prophet Isaiah was called by God to minister in Judah and Jerusalem during the reign of the following kings: Uzziah, Jotham, Ahaz, and Hezekiah. He cried against the evils happening in the land. Obedience to the warnings God gave them through prophet Isaiah led to prosperity and blessing while disobedience to the word of the Lord led to punishment and their captivity. God desires that none should perish but that all should come to the knowledge of the truth and live.

Prophet Isaiah's intercessory ministry called for reconciliation between God and the nation Israel as he says in verse 18, "come now, let Us reason together." God here invites men to meet with Him for a free and frank discussion of their problems. He is not an inconsiderate judge or an arbitrary tyrant, but a kindly father and friend. Man's interests are His interests, and man's good is His good. All His admonitions are given for the good of man. This He desires man to understand and believe. God is reasonable, and desires men to realize that it is to their advantage to forsake sin and to walk in the ways of righteousness.<sup>15</sup>

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<sup>14</sup>Tokunbo Adeyemo, *Africa Bible Commentary* (Nairobi, Kenya: World Alive Publishers, 2006), 564.

<sup>15</sup>Nichol, *SDABC*, 4:99.

## **Solomon's Mission to the Upper Class People**

Solomon reigned over the united kingdom of Israel and ruled from 971 to 931 B.C. He took Israel to the peak of its power and influence. Therefore, many were attracted among the upper class people to the God of Israel (Eccl. 2:4-9). The Queen of sheba came to inquire about the secret of Israel's success under the reign of Solomon. The King unfolded to the queen the source of his wisdom and prosperity which constrained her not to exalt the human agent but to exclaim:

Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel forever, therefore made He thee king, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Shaba gave to king Solomon. (1Kgs 10:9)<sup>16</sup>

## **Missional Principles from the Solomonic Era**

Six major factors made solomon succeed in reaching the upper class people in his days. These factors are as follow:

1. Dedication and determination in mission: As Solomon was determined and dedicated to his mission so Christians should be today to be able to do great exploits for the Lord and reach the upper class and the lower ones in the urban centers.
2. Infrastructure and skill development magnetizes people, this should be explored as an effective strategy for urban ministry today.
3. Dedicating the developed strategy for mission is imperative.
4. Using integrated missional workshops is an effective method of sharing the word of God.
5. Heroism and optimism are needed for doing mission (2Kgs 3:7-9, 8:60).
6. Diplomacy and good public relationships guarantee success (Heb.12:14).

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<sup>16</sup> Hesselgrave, D. *Planting Churches cross-culturally* (Grand Rapids, MI: Baker, 2006), 38.

Solomon used all these to reach people of his time and if the same is used today, it will lead to greater success in urban evangelistic endeavors.

### **Elisha's Mission to Naaman of Syria (2 Kings 5)**

The second book of Kings narrates the story of Naaman's illness and eventual healing through the prophet of God in Israel and his acceptance of the worship of the true God of Israel (2Kgs 5:15-18). Naaman was a successful commander in the Syrian army. A slave girl brought along with other Hebrew slaves from the land of Israel linked Naaman to Elisha through his wife (2Kgs 5:3).

After the healing, Naaman the army general confessed that truly there is no God in all the earth, except in Israel. (2 Kgs 5:15). Naaman had heard of God through the testimony of the Hebrew maid, but after his healing he had become acquainted with God through his own personal experience. If every child of God were as faithful in bearing witness for God as the Hebrew maid did, all the people of the earth would become acquainted with the creator's wonderful love and care, and many would be led to God.<sup>17</sup>

### **Missional Principles from (2 Kings 5)**

God-given circumstantial relationships are to be utilized for mission, the nameless girl did not lose her love and faith in the true God of Israel. In the same vein, all God's children living in cities today are to be Christ's ambassadors to the high and low in the society.

1. Shielding mission wisely while it faces urban upper class challenges is essential. This affirms the concept that urban upper class evangelists have to rescue their mission by shielding it wisely against the people who have negative attitudes against urban upper class mission.

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<sup>17</sup>Nichol, *SDABC*, 2:884-885.

2. A healing ministry is a strong mission opener to reach upper class people:  
Establishing Adventist health centers can be an entering wedge to the gospel proclamation. This illustrates that when felt needs, such as physical sickness and emotional damages are touched first as in the case of Naaman, people tend to give attention to the source of the healing.
3. Contextualization is imperative for cross-cultural mission. When contextualization is applied, syncretism should be avoided.
4. Newly discipled urban upper class people must be led step by step in their spiritual growth and be nurtured to maturity.

### **Daniel's Mission in the Babylon (Daniel 1-8)**

Daniel was taken to Babylon, together with other young people from Judah, among them were Hananiah, Mishael, and Azariah. Thus, God sent a heathen nation to invade the country and many were taken into captivity.<sup>18</sup>Daniel's gracious personality, integrity of character, healthy physique, superior intellect, and talents gave him power and favor in his career as a minister and adviser to the king.<sup>19</sup>Daniel and his friends' ability to interpret the king's dream influenced kings and top officials of Babylonian empire to understand the greatness of their God. (Dan. 2:47). His three Hebrew friends' (Shadrach, Meshach and Abednego) decision to worship the living God of heaven alone also paved way for them to reach both the upper and lower class people when all others bowed to worship the king's image while they defied the king's threat, were thrown into the fire but came out unharmed. (Dan 3:25). The king Nebuchadnezzar confessed and acknowledged that the Hebrews' God is

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<sup>18</sup>L. K. Baker, *Study Notes on the Holy Bible* (Grand Rapids, MI: Zondervan, 2002), 352.

<sup>19</sup>F. D. Neufeld, *Seventh-day Adventist Bible Commentary Reference Series* vol. 8 (Washington, DC: Review and Herald, 1979), 1123.

living and Him only should be worshipped, and decreed that whoever taunt Him should face death penalty (Dan. 3:28, 29).

### **Prophet Jonah's Mission to Nineveh Jonah 1:2 and 3:2**

Nineveh was 550 miles to the Northeast of the Northern Kingdom of Israel, with a population of over 600,000 people. It was the largest city in the world at that time of Jonah. The gardens of Nineveh were considered one of the seven wonders of the world. Its city had 1500 towers. The walls were 100 feet high, Nineveh was the capital of sin, and the Paris of antiquity in its day. The Assyrians were known for their brutality (Jonah 1:2). Jonah just could not see himself going into that situation single-handed.<sup>20</sup>

**Arise.** God gave three commands to Jonah: “arise,” “go” and “cry.” This is equivalent to “Get ready,” “get set,” “go.” It was a message of urgency and a matter of life and death issue. It was a marching order to win the Ninevites to Jehovah. Jonah's only responsibility was to cry against the city. Evidently Jonah was sitting at ease, taking pleasure in his situation. He had no concern about the Ninevites or anyone else outside of his immediate associations.<sup>21</sup>

**Go to Nineveh that great city.** God gave Jonah a commission to “go to Nineveh, that great city.” His only responsibility was to get up and go, God will supply the rest.

Jonah's reluctance to obey necessitated God to mete out judgment on Jonah by sending a great fish which swallowed him for three days. When he repented in the belly of the fish, God gave him a second chance (1:1-10, 2:1), and he was re-commissioned to go to Nineveh (2:1). This message caused a great revival and repentance in the city of Nineveh up to the king's palace and his officials. (Jonah 3:5-10). The Lord wanted Jonah to “cry“ against

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<sup>20</sup> Nichol, *Jonah: In Seventh-day Adventist* (1976), 612.

<sup>21</sup>Nichol, *Jonah*, 613.

the city for its great wickedness.(3:8). Even today, God extends the great commission to the Church and to individual believers both in rural and also in urban centers.<sup>22</sup>

### **God Relents Concerning Calamity**

God states in (Jer 18:8-9), “If that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it.” The Lord says He will not bring judgment against it if the nation turns from its sin. Nineveh did turn from its sin after Jonah gave them the warning message from God and so the Lord relented. The people of Nineveh accepted God’s promptings and engaged in a fast for three days with a sackcloth on their heads from the greatest to the least, including the king (Jonah 3:5-9).<sup>23</sup>

According to Ortiz and Com, church growth specialists, Nehemiah wrote the most contemporary practical urban handbook in scripture. He was a layman who caught a vision for rebuilding the city of Jerusalem. He mobilized a volunteer service project and rebuilt the city of Jerusalem in fifty two days.<sup>24</sup>

### **Theological Foundation for Urban Ministry in the New Testament**

The world of the Bible was far more than many people realize. More than 100 cities are mentioned in the Old and New Testaments, and the word “City” occurs 1,250 times; 1,090 times in the Old Testament and 160 times in the New Testament.<sup>25</sup>In the study of the

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<sup>22</sup>Nichol, *SDABC*, 612.

<sup>23</sup>Nichol, “Jonah,” *SDABC*, 618.

<sup>24</sup>M. Ortiz, & M. H. Corn, *Urban Ministry: The Kingdom, the City and the People of God* (Downers Grove, IL: Inter Varsity Press, 2001), 82.

<sup>25</sup>Nichol, “Jonah,” *SDABC*, 622.

cities in the Bible by Ray Bakke, a Bible commentator and scholar, he found more than twenty-five different kinds of urban ministry in the historical books of the old Testament alone. He also holds that in the New Testament the gospel conquered the Roman world by penetrating its major cities. Paul on his missionary journeys in Acts went from one city to another, finding culturally appropriate ways to introduce the gospel there. While the Bible begins in a garden, it ends in a city.<sup>26</sup>

Other biblical characters modelled different urban leadership styles. God calls Jonah to be concerned for every lost person in the city of Nineveh and for the city itself. Urban missions embrace a macro view, the big picture of the whole city, but also a micro view, each individual and family.<sup>27</sup>

The New Testament records Christ's ministry in both rural and urban centers. Jesus went about proclaiming the gospel of the kingdom everywhere, healing and delivering people from the bondage of Satan Luke 4: 18-19; Matt 4: 23-25. The physical healings of Jesus paved way for the conversion of many persons (Mark 5: 1-20; Mark 2: 1-12). Jesus ministered to the rich as well as to the poor. Examples of such can be seen in Luke 19: 1-10 where he ministered to Zacchaeus, Nicodemus in John 3:1-8, and the healing of the blind begger who regained his sight in (Luke 18:35-43).

These healed and converted individuals were great instruments in the proclamation of the gospel of the kingdom of God. Ellen White says that Nicodemus did not renounce his faith in Jesus after resurrection and ascension but defended Him before the Sanhedrin and later used possessions to support the early Church in Jerusalem until all his wealth finished. He gladly became poor for the sake of the gospel.<sup>28</sup>

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<sup>26</sup> Hesselgrave, D. *Planting Churches cross-culturally* (Grand Rapids: MI, Baker; 2006), 36.

<sup>27</sup> Ortiz, & Corn, *Urban Ministry: The Kingdom, the City and the People of God*, 85.

<sup>28</sup> Baker, *Study Notes*, 207.

## **Missional Principles Of Jesus**

Several missional principles are derived from the encounter of Jesus with Zacchaeus and Nicodemus. They are as follows:

- 1     Anyone, whether rich or poor, can be spiritually hungry. Everyone in the society needs the Savior, therefore no one should be neglected whether rich or poor. The gospel of the kingdom of God must be preached to them.
- 2     Love and acceptance draw sinners to God. Jesus demonstrated His unconditional love
- 3     to all including Zacchaeus despite his condition and affinity in the society.
- 4     The identity of the prospect must be known. Jesus called Zacchaeus by name (Luke 19: 5).
- 5     We are to keep appointments made with prospects as Christ kept His own with Zacchaeus.

## **Paul's Ministry to Urban Centers**

The urban strategy of the early church reached its height under Apostle Paul; he seems to have pursued an intended urban strategy, his missionary journeys through the book of Acts reveals that he moved from one metropolitan area to another. In any new region, he began from the largest city for the gospel to spread throughout the region from the city. It can be said unequivocally that part of Paul's effectiveness as a missionary is attributed to his urban strategy.<sup>29</sup>

Paul was a Hebrew by birth and education but he was also a Roman citizen (Acts 21:39; 22: 3). According to Baker, Tarsus was an important commercial center, a university city where the community talked about philosophy, science, education, and culture. He says further, Tarsus was at the crossroads of travel, where contacts to Greek, Roman and Jewish

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<sup>29</sup>Oliver L. Howard, *A Biblical basis for urban ministry, A paper presented at the Continental Urban Exchange* (Minneapolis, MN: 1977), 2-4.

cultural elements could be accessible.<sup>30</sup>Paul was specially prepared by God as instrument for mission to the cities in his time. Because of his special advantage and endowment, he ministered to dignitaries and elite people in high places in the society like kings and other upper class People both gentiles and Jews (Acts 9:15).<sup>31</sup>Acts 17:22-31 records Paul's missionary trip to Athens where he found many heathen status, temples, and altars. His attention was drawn by the inscription "To an unknown god" (v.23) This became the subject of his discourse.

6 Christ went to Zacchaeus home and received his hospitality joyfully and it made the pharisees to murmur.

7 Personal evangelism is profitable as Christ met Nicodemus and Zacchaeus.

8 Prospects must be allowed high degree of maturity after conversion-Zacchaeus and Nicodemus matured after their conversion and became useful tools for the advancement of the work of God.

The city is to be evangelized first because Christ's command says "make disciples of all "nations" beginning in Jerusalem unto the uttermost part of the earth (Acts 1:8; Matt 24:14).<sup>32</sup> When the city is evangelized, people from city will in turn take the gospel to the remotest village on the globe.

The Apostles obeyed and began the preaching of the gospel in the city of Jerusalem and on the pentecost day about 3,000 people joined the Church in one day. (Acts 2:1-2 & 41). Even when the disciples were persecuted and scattered abroad, they continued to preach the gospel everywhere with the same focus of ministering to the cities first, in Antioch, then

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<sup>30</sup>Baker, *Study Notes*. 625.

<sup>31</sup>Ibid., 626.

<sup>32</sup>Baker, *Study Notes*, 628.

Ephesus, Corinth, Philippi, and other communities.<sup>33</sup> Paul's visit and discussion in Athens was not a fruitless effort as he left a group of believers there among whom were Damaris, Dionysius the Areopagite and others (v. 34)

Paul also visited Philippi where he came across the woman named Lydia a dealer in purple dye especially the royal purple made and transported from Thyatira, in the Roman province of Asia. (Acts 16: 12- 14). Lydia and her entire household were baptized and she invited Paul and his team to her house.

God blessed and confirmed His abiding presence with Paul's ministry to the cities. When he went to Corinth, God spoke to him in a vision in Acts 18: 9-10 ". . . Be not afraid, but speak, and hold not thy peace for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Paul remained there for one and half year preaching and teaching people of the way of truth. As God says to Paul in Acts 18: 10, "I have many people in this city," He is saying today, He has many people in all the cities of the world who must be brought to the knowledge of Christ Jesus, hence the urgency for urban ministry.

Paul like Jesus stayed long and mingled with them, desiring their good, won their confidence to be able to save some.

### **Urban Ministry in the Writings of Ellen G. White**

Ellen G. White commenting on the urgency of reaching the city dwellers with the gospel truth, averred, "the large cities being in a neglected, unwarned condition is a condemnation to our people, who claim to be workers for Jesus."<sup>34</sup> She states "leaving the cities unwarned is a serious offense before God and it can almost cast a doubt to believers' Salvation. She expressed the urgency of warning the city inhabitants of the imminent

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<sup>33</sup>Baker, *Study Notes*, 629.

<sup>34</sup>White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1970), 330.

destruction as revealed to her by God. She further commented on the fact that the church has not done much for important cities which are not even far away from us.<sup>35</sup>

She added, “our work in large cities must broaden and deepen since God sees in those cities many souls to be saved into His kingdom.”<sup>36</sup> She warned of the extent in which the satanic agencies are at work in these large cities, she affirms that Jesus used varied methods to reach people of His time, therefore, believers today are to use varied appropriate methods to reach the city dwellers in the 21<sup>st</sup> century.

White postulates that Christ’s methods alone could best be used to reach all classes of people, rich and poor, free and bond.<sup>37</sup> Furthermore, she holds that Christ used healing, teaching and preaching to minister to their needs.<sup>38</sup> She also affirms the fact that all are needed to join hands to reach the unreached groups in all the cities of the world:

God is calling not only upon ministers, but all believers with their different backgrounds physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talents who have studied the word of God and know Him by experience and have tasted the power of His grace, to plan to meet the needs of the unreached cities. Time is running out and there is a lot of work to be done. Plans should be devised to take hold of every opportunity to use the time wisely.<sup>39</sup>

While making ways to reaching the people with the gospel, health messages were an integral part of Christ’s method. Everywhere people were searching for the healing of their spiritual and physical sicknesses. In their desperation to be healed, most people came to Jesus

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<sup>35</sup>White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1992), 8:106.

<sup>36</sup>Ibid., 107.

<sup>37</sup>White, *Ministry of Healing* (Washington, DC: Pacific Press Publishing Association, 1942), 143.

<sup>38</sup>White, *Counsels on Health* (Mountain View, CA: Pacific Press Publishing Association, 1943), 220.

<sup>39</sup>White, *Acts of the Apostle*, 158.

and He did not neglect healing people nor relent in warning them to live a healthy life. During His stay here on earth, Christ never walked away from those who called Him to heal them. Health Evangelism is crucial to reach the urban dwellers because meeting the health needs of the people will draw them to Christ. Ellen G. White, a health reformer advised using health message this way: “In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and then pray with them.

Thus they will open the door for the entrance of the truth. The doing of this work will be followed by good results.”<sup>40</sup>

Relieving people from certain simple ailments opens the door to reach them with the present truth. This evangelism method guarantees a close proximity and a root to the hearts that may be hardened to hearing the word of God. In every perspective, this method takes away a lot of obstacles from the way of all those who are supposed to send the message of God. Traditional barriers are removed and prejudice will give way to love and friendship, thus giving access to the minds of people to listen to God’s word. White counsels that: As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done where the gospel has been presented the missionary work will break down prejudice against the truth that nothing else could ever do<sup>41</sup>

None should take this matter light since health evangelism is seen “As the right hand of the third angel’s message, God’s methods of healing diseases will have the potency of opening doors for the present truth to be presented.”<sup>42</sup> Further, White reminds us that there will be more people burdened with diseases who are not from our churches but who need our

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<sup>40</sup> White, *Medical Ministry* (Boise, ID: Pacific Press, 1963), 320.

<sup>41</sup>White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:211.

<sup>42</sup> White, *Testimonies*, 7:59.

help. The same diseases are frequent among our people who should be ministered unto.”<sup>43</sup> It is therefore evident that using health messages as a means of evangelism will draw people closer to hear the word of God in earnest. A successful evangelism therefore should focus on making friends with people in communities, addressing their needs, and extending to them healthy lifestyle messages.

Commenting on Christ’s methods on the sending out of the apostles two by two, White offers the same counsel to city workers saying: Let missionaries be laboring two by two in different parts of all our large cities. She adds that workers in each city should frequently meet together for counsel and prayer that they may have wisdom and grace to work together effectively and harmoniously. All must be conscious of the times in which we live and hasten to spread the gospel everywhere. Satan and his agencies are working very hard to confuse minds so that men will be filled with unwholesome imagination so that the truth will not have any impact on their hearts.<sup>44</sup>

She says further that the cause of God in the earth today is in great need of living representatives of Bible truth because the ordained ministers alone are not sufficient to the task of warning the great cities of the world for the Master’s second coming. Commenting on the urgency of the message and the need for total involvement in the proclamation of the gospel, she says, ” every agency must be set in operation, that present opportunities may be wisely improved.”<sup>45</sup>

White expressed concern for all to see the need of these cities as God sees them that every hand may be employed in doing the work of the Master. She cried out the coming of

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<sup>43</sup>White, *Counsels on Health* (Washington, DC: Review and Herald, 1941), 506.

<sup>44</sup>White, *Counsel on Sabbath School Work* (Washington, DC: Review and Herald, 1938), 183.

<sup>45</sup>Ibid., 186.

Christ is at hand very soon the freedom to work for Christ will be taken from us.”<sup>46</sup> She added that the work in the cities is far behind God’s plan and that for many years the Lord kept impressing upon her the duty of reaching cities and yet little is accomplished in harmony with the command of the Lord. She was very confident that if we take up the work in the name of the Lord challenges and obstacles against the present truth will be broken and victories will be ours.”<sup>47</sup> In her book, *Ministry to the Cities*, she talks on the urgency of reaching the city dwellers with the everlasting gospel now or else the enemy will take advantage of the men of influence.

Thousands of people in our cities are left in darkness, and Satan is well pleased with the delay; for this delay gives him opportunity to work in these fields with men of influence to further his plans. Can we now depend upon our men in positions of responsibility to act humbly and nobly their part? Let the watchmen arouse. Let no one continue to be indifferent to the situation. There should be a thorough awakening among the brethren and sisters in all our Churches.<sup>48</sup>

Commenting on the “privilege to be coworkers with Christ” White says the work of imparting that which we have received constitutes every member of the Church a laborer together with God,<sup>49</sup> She quoted (John 17: 18) “As Thou hast sent Me into the world, even so have I also sent them into the world.” She emphasized that the professing believers are not to sit down and take life easily, as though there was nothing to be done, the work of warning the world of the coming destruction is a great work to be accomplished by all for God. In John 17:20-23 Jesus says, “I do not pray for these alone, but for them also which shall believe on

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<sup>46</sup>White, *Testimonies*, 9:1909.

<sup>47</sup>White, *Medical Ministry*, 208.

<sup>48</sup>White, *Ministry to the Cities*, 28.

<sup>49</sup>White, *Testimonies*, 6:449.

me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that thou hast sent Me.”

Ministers and lay people are included in these words. There can be no perfection in division. Clergy and laity are called upon to labour for perishing souls in our cities. God gave His encouraging words to Apostle Paul in the wicked city of Corinth: “Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” (Acts 18:10).

The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth.<sup>50</sup> “Let a band of workers go to a city and work, they are to earnestly proclaim the truth in every part of it, do thorough work and are ever to keep the spiritual phase of their effort uppermost.”<sup>51</sup>

The principles of health reform are to be promulgated as a part of the work in those cities. The voice of the third angel's message is to be heard with power. Let workers be selected who are qualified to teach the truth wisely in clear simple lines.<sup>52</sup>

In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities.<sup>53</sup> Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out.<sup>54</sup> She added:

At this time there should be representatives of present truth in every city, and in

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<sup>50</sup>White, *Evangelism*, 407.

<sup>51</sup>Ibid., 79.

<sup>52</sup>Ibid., 410.

<sup>53</sup>White, *A call to Medical Evangelism and Health Education* (Washington, DC: Review and Herald, 1964), 14.

<sup>54</sup>Ibid., 15.

the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth."<sup>55</sup> Now is the opportune time to work the cities; for we must reach the people there. "As a people we have been in danger of centering too many important interests in one place. Interest is now to be created in principal cities."<sup>56</sup>

For success in any evangelistic endeavors, White recommends Christ's method, "The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."<sup>57</sup> The work in cities today should be done with Christ's method to achieve maximum success as Christ achieved in His own time.

### **Summary**

In this chapter, we have established the biblical and theological foundation for urban ministry from the Old and New Testaments and from White's writing. God showed great concern to all cities in the Old Testament and none was destroyed without prior warning and call to repentance. Destruction of any person, town or city is referred to as a "strange act of God" in Isaiah 28:21 since God's ultimate plan is to save mankind. Jesus Christ Himself ministered to both rich and the poor in rural and urban centers in His days.

He, therefore, has commissioned Christians to go and make disciples of all nations as recorded in (Matt 28:19-20). The next chapter will explore the various literatures on the subject to be able to develop appropriate strategies for effective urban ministry for the success and growth of the SDA Church in Lagos Mainland conference.

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<sup>55</sup>White, *Christian Experience and Teachings* (Nashville, TN: Southern Publishing Association, 1923), 87.

<sup>56</sup>White, *Evangelism*, 78.

<sup>57</sup>White, *Ministry of Healing*, 143.

## CHAPTER THREE

### LITERATURE REVIEW

The previous chapter discusses the theological foundation for urban ministry while this chapter reviews literatures on the subject. The study examines the works by Adventist writers and non-Adventist authors on urban ministry. The review is classified into two categories: historical and topical. The historical literature examines how urban ministry fared in the past and what should now be done, while the topical literature covers scholarly works on related topical issues as church planting, urban ministry and upper class evangelism.

#### **Historical Review of Literature by Adventist Authors**

Gary in his article in the *Ministry magazine* titled “treading urban ground like Jesus” discusses the need for the church of the 21<sup>st</sup> century to tread the urban ground like Jesus. He traces the disaster in New York City in 1901 when the city “withered under the deadliest heat wave in its history.”<sup>1</sup> He recalls that in one week 989 died as a result of the weather that Cole Thompson described as “so hot that it melted asphalt and drove scores of New Yorkers insane.”<sup>2</sup> Gary goes ahead to say that 1901 was the best opportunity for anyone to leave New York city to settle in the rural center but to everybody’s amazement a senior Adventist evangelist and leader, Stephen Haskell, then in his sixties, and his wife, Hetty, moved into New York city. Haskell’s decision appears to some as foolish and very unreasonable but on

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<sup>1</sup>Gary Krause, “Treading Urban Ground Like Jesus: Mission to the Cities,” *Ministry International Journal for Pastors*, May 2013, 6.

<sup>2</sup> Cole Thompson, “Tornado on the Hudson,” <http://myinwood.net/tornado-on-the-hudson> (nd) accessed October 20, 2012.

the contrary Ellen says to Haskells “God was in your going to New York.”<sup>3</sup> By this statement, Ellen confirmed that God is concerned about the salvation of urban dwellers from the foundation of the world as other Adventist authors affirmed in their writings.

Gary in the *Ministry magazine* says the Haskells followed White’s counsel that, “instead of just preaching to people, Christ followers should follow His incarnational ministry- living and ministering among the community. It is through the social relations that Christianity comes in contact with the world.”<sup>4</sup> Gary affirms the work the Haskells did in New York City in 1901 by quoting the words of Haskell, “we worked among all classes of people.”<sup>5</sup> Gary further linked his point to what he learnt from another young global Mission pioneer by the name Budiman Soreng and his family who moved to live among the people they want to reach, he affirms that church planting is always a tough work and requires varied strategies as Budiman got to the station at a very odd time when there was bloody tribal fighting in the streets, with beheadings and cannibalism,he reached the people through different methods: first, through a translator and next by prayer intercession. At midnight he prayed to God to work on his own heart to be able to work on the hearts of others. He studied the situation of the place and the people to understand the local culture and then began to make friends with Animists, Muslims, Chinese, Buddhists as well as other Christians. Budiman played football with them, went jogging in the mornings, and worked with them in the rice fields,and then visited their homes and shared the Bible with them. Few years later, 200 people were baptized and many new areas were won for Jesus through this evangelistic approach. Ellen also asserts that methods to reach urban centers vary from place to place.

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<sup>3</sup>White, 1901, *Quoted in Ella M. Robinson, S. N. Haskell Man of Action*(Washington, DC: Review and Herald Pub. 1967), 194.

<sup>4</sup>White, *Gospel Workers* (Wasgington, DC: Review and Helrald 1915), 220.

<sup>5</sup> Haskell, “The Bible Training School,” *Adventist Review and Sabbath Herald*, November 12, 1901, 739.

Gary submits in his write up that the key for successful outreach according to Budiman is to be humble and make an impression in the lives of the people in the community by treading the urban ground the way Jesus did. He says, “we are like David facing a multitude of Goliaths.”<sup>6</sup> We cannot do less with the great challenge of urban migration in our time. In his response to the questions, how do we best use our limited resources to reach these people? What methodologies should we use? How do we even begin to try to engage the different people groups, cultural backgrounds, religious beliefs, and non-religious beliefs? Gary says, Christ’s method alone will bring the desired results. He reminds us of “Budiman’s fundamental mission principles” which says “followers of Jesus cannot be content with just remote-control, from-a-distance, drive-by, short-term mission, they must pray, be humble, and analyze the needs of the audience and tread every ground as Jesus did.” He submits that, “Christ’s method alone will bring the desired results.” Budiman, of course was following the example of Jesus, who was not content to stay in heaven and minister from a distance but came down and “trod the ground” with humankind to save them.

While presenting Jesus approach in her book, *Ministry of healing*, White says Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence, then He bade them, Follow Me.<sup>7</sup> Gary concludes his piece by submitting that White envisioned complete ministry centers, which she called “centers of influence, being established in every city around the world.”<sup>8</sup> According to White, centers of influence will include centers as vegetarian restaurants, treatment rooms, lifestyle education,

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<sup>6</sup>Haskell, 7.

<sup>7</sup>White, *The Ministry of Healing*, 143.

<sup>8</sup>White, *Testimonies*, 7:115.

small group meetings, literatures, public meetings, and “reaping” ministries –anything to connect to the community.<sup>9</sup>

White strongly recommends what she calls the work of the fledging Adventists church in San Francisco, which she calls a “beehive.” (Matt 25:35-36) Members visited the “the sick and destitute,” provided homes for the homeless, jobs for the unemployed. They visited from house to house, conducted classes on healthful living, and distributed literatures. They built a school, for children and maintained a medical mission. Gary submits that Adventist urban mission cannot exclusively continue to attract people, like a spiritual magnet from the street to the buildings. He asserts, our churches should be made attractive and friendly, have captivating preaching and music, run interesting programs and activities and not fail to inspire, train, and launch members out of the pews into the community. He buttressed his points by quoting Michael Baer’s experience which states:

I once asked an Indonesian Christian why the country has become so predominantly Muslim?, she said that when the Western Christians came with the gospel, they built missionary compounds and missionary churches and expected the Indonesian people to come to them. The Muslims, on the other hand, came as traders, farmers, merchants, and business people and simply lived among the natives. Today, Indonesia is the world’s most populous Muslim nation.<sup>10</sup>

Gary notes that it is already over a century that the Haskells moved to New York City to “tread the ground” like Jesus, therefore, we are to do the same as the challenge of urban mission has not disappeared and certainly has not diminished. Today, there may be many new and creative methods to urban mission, but if they must have any success, they must be firmly based on Christ’s method and Christ’s method alone.<sup>11</sup>

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<sup>9</sup> The office of the Adventist Mission, *Life Hope Centers of influence*, [www.lifehopecenters.org](http://www.lifehopecenters.org) [www.AdventistMission.org](http://www.AdventistMission.org).

<sup>10</sup> Michael R. Baer, *Business as Mission* September 1 (2006), 81.

<sup>11</sup> *Ibid.*, 82.

Gary Krause's submission on treading the urban ground as Jesus did is the great key to evangelize Lagos city. As Budiman and the Haskells settled in their various communities in the cities ministering and mingling with the people they want to reach and meeting their physical and spiritual needs, so members of the Seventh-day Adventist church in Lagos should emulate this to accomplish the task of winning Lagos for Christ.<sup>12</sup>

The ministry of Budiman and Haskells according to Gary is the incarnational ministry Jesus displayed to win humankind to God. This is the key to success in Lagos State and other cities of the world. Santos, in his article "A church for the city" also in *Ministry magazine* corroborates Gary's concern of reaching the city for Christ. He identified the alarming increase in urban movement on a daily basis and he says, in 1800 only 3 percent of the world's population lived in cities but 100 years later, it increased to 14 percent, with 12 cities having over one million population but today over 300 cities of the world have more than one million inhabitants. Today, the majority of the global population live in urban centers, and according to him it is expected to rise above 70 percent of the world population by 2050.<sup>13</sup> He adds that, more than 20 megacities, each with more than 10 million people make up the urban landscape. Like Gary, Gerson admits that the Mission to cities can no longer be called an option but a commanding call. (Matt. 28:19).

On the subject Mission to the Cities, Gerson wondered how the teaming masses of the cities can be reached with the everlasting gospel? How can evangelism keep up with the exploding population? How can people of every language, tribe and nation hear the good news of salvation and of the soon return of Jesus? His response echoes that of Gary. He says, Christians should recognize that the mission does not belong to man but God. Second, that the Mission encompasses His activity of grace and love towards the world, and that "He is the

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<sup>12</sup>Krause, "Treading Urban Ground Like Jesus," *Ministry*, May 2013, 8.

<sup>13</sup>Ibid., 9.

sending God, a going God, a God who incarnates Himself in a specific time and context so that everyone may come to know and love Him. Finally, he says, Mission cannot just be a sporadic, “haphazard activity rather, Mission is fundamental to the journey of discipleship.<sup>14</sup> Ellen also admits this when she says there is Church because there is Mission, not vice visa.”<sup>15</sup> Christopher puts it straight by affirming that Mission is what the Bible is all about.<sup>16</sup>

### **Effective Mission Strategies to Cities**

Gerson identifies four ways by which a church relates to the city. The first: “the church in the city” - they are geographically located in the city, but not effectively engaged. The second: “The church against the city”, -they are located in urban areas, but everything about the surrounding culture is not just bad, but irredeemable. Third, “the church of the city” – the church embraces the culture of the city so much so that she loses the flavor in their salt and the brightness of their light. Lastly, “the church for the city”- the church speaks the truth of the gospel and does not fear to uphold any biblical worldview and moral standards. This Church proclaims the truth of the scripture with passion, clarity, and boldness, while seeking to commit itself for social, spiritual, and moral well-being of the city.<sup>17</sup> Ellen affirms the church for the city as a church that will effectively fulfill her God-given task for the city before the second coming of Christ.

Gerson’s work is crucial and essential as the fourth church he presents above, “the church for the city,” will impact the city dwellers with the everlasting gospel as Christ did, if

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<sup>14</sup> M. Breen and A. Absalom, *Launching Missional Communities*, Kindle edition, Loc431-432.

<sup>15</sup> David J. Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991), 390.

<sup>16</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: InterVarsity Press Academic, 2006), 23.

<sup>17</sup> Darrin Patrick Matt Carter, *For the city: Proclaiming and Living out the Gospel* (Zondervan: 2010), 23-24.

the church in the cities will speak the truth, uphold biblical standards and be sensitive to the needs of the people, the gospel will be embraced.

Jonas, writing on the topic “Mission to Cities” says: The Seventh-day Adventist has been challenged to reach the major cities around the world with the love and the gospel of Jesus Christ. He started by challenging all the elders of the church as part of the big army, He says, all elders are to be involved through their God-given potential, spiritual gifts, creativity, and most importantly through their influence over the people they lead.<sup>18</sup> Quoting Ellen’s challenge in her book, *Selected Messages*: “The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts and minds of many in our large cities.”<sup>19</sup> He affirms that the message God showed to Ellen long ago should be utilized to fulfill the assignment of reaching the cities.

Jonas says further, Christ’s Method must be our method in order to effectively reach people in our urban centers. “When Jesus saw the multitudes, He had compassion on them and met their needs,” (Matt 15:32-33) He affirms that “vision” is the key ingredient for reaching the big cities with the gospel. As Jesus was moved with compassion to feed them with both physical and spiritual bread so also the church of today must do to be able to effectively reach city dwellers. He concludes that, reaching the cities for Christ is a spiritual problem that can be solved only when we see the people through the eyes of Jesus, then we will want to go where the souls are. He submits that due to so many existing barriers like housing, scarcity of land, restrictions, and many other factors, it requires people who are burdened for the masses and are willing to make necessary sacrifices to fulfil this mission. Finally, he prayed God to give men and women the grace to stand the gap to make up the

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<sup>18</sup>Jonas, Arrais, “Mission to Cities,” *Elders Digest*, April/June 2013, 3.

<sup>19</sup>White, *Selected Messages*, 208.

edge so that the people in the cities land will not be destroyed when the Master comes to take His jewels.

Jonas states further that as Ellen over a century ago asked the question, “Who are those carrying a burden for large cities?” “The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them”<sup>20</sup> Jonas affirmed along with Ellen and other writers that Christians are called for a special mission to take the hope of Christ’s second coming to the world. Jonas calls it “our birth certificate” as recorded in Revelation chapter 10. He says, living in urban setting involves high level of insecurity and loneliness, it therefore makes it compulsory for soul winners to go to them to share the Bible truths that save, nurture, provide refuge, and bring hope to them in their hopeless and helpless situation.<sup>21</sup> This is what Ellen refers to as Christ’s method which alone will bring the desired success.

Jonas gives what is required to evangelize the urban centers of the world by borrowing from what Jesus did while on earth. Christ’s method, if adopted, will make the difference in the evangelistic approach to the cities even in the 21<sup>st</sup> century. It has been proven beyond reasonable doubt that when the needs of people are met, they embrace the gospel.<sup>22</sup>

Finley’s slogan is “Jesus loves the cities because that’s where the people are, and Jesus loves people. The large cities present unprecedented challenges and opportunities. All

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<sup>20</sup>White, Letters 296.

<sup>21</sup>Jonas Arrias, “Mission to the Cities,” *Elders Digest* vol. 19 No 2 April/June 2013, 4.

<sup>22</sup>C. Peter Wagner, *Church for a Greater Harvest: A Comprehensive Guide* (Eugene, OR: Stock Publishers, 2002), 11.

need to be witnessed to, in large and small locations, but the urban regions need special attention.”<sup>23</sup> Ellen corroborates this:

The prophetic time is before us as God is motivating the Seventh-day Adventist Church throughout the world to make an impact on the urban centers. This is also our opportunity to expand our focus in the extensive cities in each division through a special integrated evangelism endeavor to establish continual activities and permanent results. Therefore, together with the worldwide church, we can advance boldly so that there is no more delay and we can see Jesus Christ returning soon in the clouds of heaven. After all, we are in the waiting time. But this period is not to be spent in abstract devotion.” Waiting, watching, and vigilant working are to be combined.”<sup>24</sup>

Jonas concludes with a quote by White: “The mission is in our hands, the people have already “gathered” in the large urban centers, and the signs indicate that the time will be brief. For those who have the great hope, the call is clear, we have a solemn testimony to bear in these great centers.”<sup>25</sup> On the editorial page of the April/June 2013 *Elders digest*, while writing on worldwide initiative of reaching 650 large cities Jonas says:

The urban evangelism has been launched by the General Conference with the intention to reach more than half of the worldwide population, living in urban centers with more than 200,000 inhabitants. This initiative calls for united efforts with a specific plan and strategy for more effective evangelism in metropolitan areas and other large urban centers.<sup>26</sup>

Finally, he enumerates some of the big cities of the world’s population and Adventist presence in each City, therefore he reminds all that the church is a worldwide church and in spite of local and regional challenges there is an urgent need to understand the size of the work that is committed to the remnant. “This gospel of the kingdom must be preached in all the world then shall the end come.” (Matt 24:14). All Adventist authors affirmed the fact that the work is enormous but very urgent. Jonas agrees with White that:

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<sup>23</sup>Mark Finley, “Mission to the Cities: Hope for Large Urban Centers,” *Elders Digest*, April/June 2013, 4-5.

<sup>24</sup>White, *Christian Service*, 85.

<sup>25</sup>White, *Last Day Events*, 118.

<sup>26</sup>*Ibid.*, 5.

despite the greatness of the task which “seems impossible” God has given proof that using simple or uncommon methods, He can bring about true missionary revolution. God’s messengers in the great cities are not to become discouraged. Let those engaged in soul-saving ministry remember that while there are many who will not heed the counsel of God in His word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Savior. In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached.<sup>27</sup>

Jonas further affirms that many urban centers do not have the presence of a small Seventh-day Adventist presence. Ellen agrees with Jonas submission that the church must press forward with all the energy possible to make an opening in the large cities. If the church had in the past worked after the Lord’s plans, many lights would be shining brightly that are going out<sup>28</sup> This is in line with the biblical injunction as stated in (Rev 14 6-6).

In this same article Gary, director of global mission for the General Conference put forward three basic reasons to face the reality of urban evangelization. They are what he calls: sheer numbers, unique urban issues and Adventist dislocation from cities.<sup>29</sup>

On sheer numbers, he says that in stockholm Sweden with a population of 1.25 million, there are only 410 Adventists, which means a ratio of 1:3,000 persons, in Kolkata, India with a population of 15million there are 558 Adventists, a ratio of 1:26,000 people. In United State where 80 percent of the population live in urban center, there is only one in three Adventist churches located in urban areas. In Pittsburgh, Pennsylvania, with a population of 2.4 million, there are fewer Adventist than were in 1948.<sup>30</sup>

The statistics presented in Gary’s article give us clear picture of the great task God has given to us as a church, it reveals to us that reaching the urban centers is a task that must

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<sup>27</sup>White, *Prophets and Kings*, 277.

<sup>28</sup>White, *Medical Ministry*, 301-2.

<sup>29</sup> *Ibid.*, 7.

<sup>30</sup>Arrais, 8.

be done urgently. Lagos as already presented is the most populous city in Africa and must be reached with the everlasting gospel.

### **Uniqueness of Urban Ministry**

On unique urban issues, Gary admits that the methods that lead to successful evangelism in the rural community are never the same as those of urban centers where there are theaters, cinemas, restaurants, shopping malls, club houses and so on to keep people busy. Therefore he says, “In the cities of today where there is so much to attract and please, the people can be interested by no ordinary efforts.”<sup>31</sup> Quoting from the Pen of Inspiration he says, “Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes.”<sup>32</sup>

On Adventist’s dislocation from cities, he says, while a greater percentage of the world’s population live in urban areas, most Seventh-day Adventist Churches and institutions are located away from the mission field. This accounts for one major reason why the urban centers are yet to be impacted by the Advent message. However, Jonas commenting on Church planting in the context of big citieshe traces urban evangelism to both the Bible and the Spirit of Prophecy. Citing Jonah 1:2 and 3:10 where God commanded the prophet to, “Arise and go to Nineveh”, he notes that, Cain in Genesis 4:17 established the first city, though God’s original plan was that people should not concentrate in one place but to go out and evangelize the urban centers.<sup>33</sup>

While affirming the urgency of the gospel of salvation in all urban centers, in order to reach big cities for Christ, he sets forth five strategies to achieve this: Training, Small groups,

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<sup>31</sup>White, *Manuscript*. 45.

<sup>32</sup>White, *Letter*, 150.

<sup>33</sup>White, *Letter*, 10.

centers of influence, urban evangelism and mother Churches.<sup>34</sup>

Training – To train Churches already existing in urban centers to know how to work wisely with urban dwellers  
Small Groups – To be established deliberately for Church planting purposes in all urban centers.

1. Centers of Influence – To offer help to those in need, in urban centers, conduct marriage encounters and health conferences.

2. Urban Evangelism – Reaping campaigns to be conducted to harvest the fruits from the small groups already established.

3. Mother Churches – To transfer or organize members living in certain neighborhood to start new Churches.<sup>35</sup>

Roger Harnandez, the ministerial secretary of Southern Union writing on breaking the grounds of urban centers for Christ, says evangelism and service go together. Quoting White, he says “Christ’s method alone will bring true success.” As the savior mingled with men, sympathized with them, met their needs and then bade them, “follow me”<sup>36</sup> so also we must do in order to get the desired result for Christ today in the evangelistic efforts in all our cities. Consequently, Roger says, there is need of coming close to the people by personal effort, service to people must accompany evangelistic efforts as Christ did, missionaries are to care for the needs of people, consoling the bereaved, counselling the inexperienced and relieving the poor. when these efforts are accompanied by the power of persuasion, the power of prayer, the power of the love of God, the work will not, and cannot be without fruit.<sup>37</sup>

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<sup>34</sup>White, *Ministry of Healing*, 143, 144.

<sup>35</sup>Ibid., 144.

<sup>36</sup> Ibid., 143.

<sup>37</sup>White, *Ministry of Healing*, 141.

Roger put forth three principles on how evangelism and service go together. They are: (i) A service lifestyle is part of a divine expectation, (ii) A service lifestyle takes us out of our comfort zone – it is more than outreach; it's reaching out, even to our enemies (Matt 5: 46-48), (iii) A service lifestyle breaks down barriers – it's all about love, and love can indeed conquer all.<sup>38</sup>

The Bible records 37 miracles of Jesus and only one sermon to tell us that evangelism and service go together. Therefore, to win hearts in urban centers we are to do less of sermonizing and spend more time in personal ministry to achieve greater success.<sup>39</sup>

Joseph Kidder, a professor of Church growth and leadership agrees with Roger, Jonas, and Gary, that a relationship-based evangelism is the most successful as it has been discovered that, a greater percentage of people join the Church through their relationship and friendship with other people.<sup>40</sup>

Joseph submits that since the most effective way of reaching people for the gospel is through personal influence, God therefore, is recruiting full-time ministers and disguising them as people from all walks of life (teachers, Nurses, doctors, Engineers, accountants e.t.c), He gives them the necessary gifts, passions, and credentials and puts them to work for Him as God's full-timeworkers everywhere.<sup>41</sup>The reality is that relationship is the most effective strategy for evangelism whether in urban or rural areas. Christ's ambassadors are to focus on developing disciples and teaching relationship-based ministry. It is about authentic

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<sup>38</sup> Win Arn and Charles Arn, *The Master's Plan for Making Disciples* (Pasadena, CA: Church Growth press, 1982), 43.

<sup>39</sup> Thom Raineir, *Surprising Insights from the Unchurched and Proven Ways to Reach Them*, (Grand Rapids, MI: Zondervan, 2001), 73.

<sup>40</sup> Joseph Kidder, *The Big Four Secrets to a Thriving Church Family*, (Hagerstown, MD: Review & Herald, 2011), 39.

<sup>41</sup> Jonas, *Elder's Digest*, 3-4.

relationship, not the program.<sup>42</sup>

Ellen, commenting on relationship-based ministry presents as the best strategy for reaching the cities, the sending out of the twelve apostles and even the Seventy, who were commanded to announce or proclaim the arrival of God's kingdom to heal the sick, cleanse the lepers, raise the dead and even cast out demons (Matt 10: 7-8; Luke 10: 8-9)<sup>43</sup> After Christ's ascension the same strategy was adopted for effective ministry by Paul and other apostles. She says:

The apostle Paul heard of the skill of Luke the physician, he sought him out as one of his companions in ministry. He secured his cooperation, and for sometime Luke accompanied him in his travels from place to place, thus the way was opened for the gospel message. Luke's success as a physician gained for him many opportunities for preaching Christ among the heathen. It is the divine plan that we shall work as the disciples worked, physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.<sup>44</sup>

Christ's method of reaching people was adopted by the apostles and great success attained their efforts. She assured that if missionaries will adopt Christ's method for their ministry to the cities today great success will be the results of their efforts, however, character of work must match the truths they proclaim. She states, "city dwellers will not come to us but rather we are to go to them with the message of the gospel of salvation."<sup>45</sup> Missionaries must settle in cities and impact them positively to be able to win the city dwellers. Christ's method must be used today to achieve the same results, He mingled, sympathized, and met their needs, won people's confidence and won their hearts.

In the book titled '*Christ's way of reaching people*', Philip Samaan upholds White's submission of Christ's method as the best and only method of reaching people to achieve

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<sup>42</sup>White, *Ministry to the Cities*, 58.

<sup>43</sup>White, *Ministry of healing*, 142.

<sup>44</sup>White, *Testimonies*, 9:98.

<sup>45</sup>White, *Testimonies*, 9:100.

success in our evangelistic approach to the urban centers. He focuses on what he calls the six progressive steps Christ used in witnessing, and reveals how we can through personal relationship with Jesus, follow this same pattern to bring God's love, power, and compassion to those living in urban centers.<sup>46</sup> The book helps anyone overcome fear and anxiety about witnessing, and to discover the joy, spontaneity, and success that come from genuinely loving people and having a vibrant connection with Jesus.

### **Dynamism of Urban Ministry**

Finley remarks that the urban population is increasing by the day as half of the world's population now resides in urban centers and by 2050, population experts project 70 percent of the global population to be residing in cities.<sup>47</sup> Like other writers on urban evangelization have submitted, Finley in "breaking through: Christ's methods in the twenty-first century," enumerates Christ's methods to include being relevant to the people we are ministering to by meeting their physical needs of food, clothing and shelter as Christ demonstrated. He lovingly ministered to those He came in contact with daily and showed concern for the whole person. The savior met not only the physical, but social and mental needs of hurting people.<sup>48</sup>

Finley admits that Christ's model of ministry is a comprehensive one as the Bible records that He went through all the cities and villages, teaching in their Synagogues, preaching the gospel of His kingdom, and healing all kinds of diseases (Matt. 9: 35). He concludes by saying everyone must imbibe Christ's mission of loving service. There is need of coming close to the people as Christ did 2000 years ago. He proposes three strategies to successful urban ministry as follows: analyzing the model of Jesus, applying Jesus' model

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<sup>46</sup>Philip G. Samaan, *Christ's way of Reaching People: The fine Art of Relational Witnessing* (Hagerstown, MD: Review and Herald Publishing Association, 1990), 89-95.

<sup>47</sup>Serra Eekhoff Zylstra, "Urban Urgency," *Christianity Today*, August 16, 2010, 86.

<sup>48</sup>Zylstra, "Urban Urgency," 87.

and upholding comprehensive health ministry. “The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing.”<sup>49</sup> As Christ made a difference in His own world; Christ’s followers can make a difference in the world today even though it is a postmodern world.

Stephen adds his voice to urban evangelization by challenging the clergy and laity in his article, “Dare to be a Jonah?” he says Jonah’s successful mission to the city of Nineveh and the people’s repentance is an example for all followers of Christ to take the gospel to the city inhabitants. He however warns against Jonah’s attitude to the people of Nineveh following their total repentance. He states that believers are to go to all cities of the world like Jonah to cry against their abominable acts and call them back to God.<sup>50</sup>

In his article in the *Ministry magazine* titled “The gospel to the cities”, Doug Bachelor expresses reasons why the rich people reject religion: first, their sense of being neglected by others and only interested in their money or wealth; second, as Christ incarnated to be able to save man, to effectively reach the rich with the everlasting gospel, missionaries are to befriend them and meet their own psychological and health needs. He submits that it takes man to witness to man. So as Christ mingled with the rich as well as the poor to be able to reach them in His days and met their needs, the church today must adopt such method to succeed.<sup>51</sup>

Bachelor states four factors the devil uses to negate evangelism today as follows:

1. The church has been commercialized. Many people establish church today to make money and not for kingdom purpose

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<sup>49</sup>Zylstra, “*Urban Urgency*,” 92.

<sup>50</sup>Stephen, Reasor, “Dare to be a Jonah,” *Ministry Magazine* 2004, 18-19.

<sup>51</sup>Doug, Bachelor, “*The Gospel to the Cities*,” *Ministry Magazine* 2004, 13.

2. There is no difference between the church and the state. A high level of hypocrisy is found in the church as in the world.
3. Many rich people feel religion is not so important
4. The church has become materialistic and therefore, has lost her focus.

To win the upper class group, Bachelor says, Christ's method is the best method on earth. As Christ was intentional in reaching everyone so also must be the church of 21<sup>st</sup> century to be able to accomplish the task given to her by God.<sup>52</sup>

In his book "Every Believer a Minister," Edwards Rex join other Christian writers to uphold soul winning endeavor as the work of all, - laity and clergy. He drew his support from the ministry of Jesus Christ who appointed the twelve and the seventy and sent them out to proclaim the gospel of the kingdom. He asserts the command of Jesus in (Matt 28:19), as the biblical basis for his view. He also hinges his argument on Paul's epistle that God has reconciled us to Himself and we are to reconcile others to Him as His ambassadors. (2Cor 5:18-19). Citing Peter, he says all believers are "royal priesthood," called and chosen to proclaim the praises of Him who called them from the darkness to His marvelous light.<sup>53</sup>

Peter affirms Edwards view as presented in his book that every believer is a minister, he shared his own pastoral experience by using what he calls "planting churches that multiply," he presents six biblical steps: Pray for the harvest and workers, connect with key people in relational stream, sow to grow and multiply, grow people by entrusting them to the holy spirit, gather people within their relational stream and multiply quickly through reproducible process. He concludes that this was the method Christ used; Paul the apostle

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<sup>52</sup>Doug, Bachelor, "The Gospel to the Cities," Ministry Magazine 2004, 14.

<sup>53</sup>Rex D. Edwards, *Every Believer a Minister* (Hagerstown, MD: GC Ministerial Association, 2013), 128.

adopted the same and within a short time planted two churches in Philippi.<sup>54</sup>He further argues that those united with Christ and holy spirit will share the same attitude as Christ and provide the ultimate frame for how new churches will relate, serve, organize, structure, worship, fellowship and multiply.<sup>55</sup>

In conclusion, all Seventh-day Adventist authors whose materials were reviewed on urban Ministry unequivocally admit Christ's method as the only way to achieve the desired result; they all emphasize the urgency of the work in line with the general conference of Seventh-day Adventist commitment and target of Mission to the cities and worldwide initiative of reaching 650 large cities.<sup>56</sup> A plan to equip pastors, local church elders, and members alike to co-operate in an aggressive outreach effort to reach the large cities for Christ. They agree that evangelism and service go together, as Christ ministered to people's needs before inviting them to follow Him. Christ's method alone will give true success in reaching the people. "The Savior mingled with men as one who desired their good, He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."<sup>57</sup> There is no doubt that this template will help to successfully reach the cities of the world for Christ in the 21<sup>st</sup> century.

### **Review of Literatures by Non-Adventist Authors on Urban Ministry**

The call to urban evangelization and its challenges is not a concern to Seventh-day Adventist authors alone, but to non-Adventists who have written on the subject as well. In the book titled *Globalization and its effects on urban Ministry in the 21<sup>st</sup> Century*, Susandiscusses

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<sup>54</sup>Peter Roennfeldt, "Planting Churches that Multiply: Six biblical Steps" *Ministry* June 2012, 14-15.

<sup>55</sup>Ibid., 16.

<sup>56</sup>Ted Wilson, "Worldwide Initiative- 650 Large Cities" *Elder's Digest*, April/June 2013, 5.

<sup>57</sup>White, *Ministry of Healing*, 143.

the low response to globalization and urbanization, she says since the late 18<sup>th</sup> and early 19<sup>th</sup> centuries urban movement has been on the increase and that it will continue as all other writers have already projected. She adds that 45% of world population now live in cities and by 2025 it is projected to be 60 percent while by 2050, it will go up to 66 percent and above.<sup>58</sup> Susan like William admit that the church has not taken advantage of urbanization for mission as churches shun cities as being dirty, crime-ridden and a place not good for children upbringing.<sup>59</sup> This is however the main factor responsible according to all Adventist authors why cities have been neglected and unworked till date for fear of pollution of the young and even the old.

Susan like Krause laments the growth of Islam in all cities of the world, affirming this as a result of the neglect on the part of the Christian church. William expressed his own opinion that in 1991 half of the world population reside in city.<sup>60</sup> Globalization is not just a product of human desire for a better living but a divine plan to fulfil God's purpose of warning the world of the impending doom.<sup>61</sup>

On reconciliation, Samuel submit that the gospel is a global good news about cosmic healing, personal, social and ecological reconciliation.<sup>62</sup> Since man sinned in Eden, there has been the need for reconciliation with God and we must seize the advantage of globalization to reconcile urban settlers with God. On church planting, he suggests the same method as Ellen that churches already established in urban centers should establish other new churches for

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<sup>58</sup>Susan S. Baker, *Globalization and its Effects on Urban Ministry in the 21<sup>st</sup> century* (William Carrey Library, 2009), 75.

<sup>59</sup>Ibid., 76.

<sup>60</sup>William R. O'Brien, "Mission in the Valley of Postmodernity," Howard ASnyder, ed., *Global Good News: Mission in a New Context* (Nashville: Abingdom Press, 2001), 18-19.

<sup>61</sup> Michael Pocock, Gailyn Van Rheenen, and Douglas Miconnell, *The Changing Face of World Missions: Engaging Contemporary Issues and trends* (Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 2003), 30

<sup>62</sup> Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: Intervarsity Press, 2003), 62.

growth. Finally, the author presents leadership development as one of the way forward, emphasizing the need for both formal and informal training for leaders to be able to make a difference in the 21<sup>st</sup> century where the influence of Christianity has greatly declined, therefore, theological institutions are to incorporate this in the training of the leaders.

In his book, “Invitation to World Missions: A Trinitarian Missiology for the 21<sup>st</sup> Century” Timothy shares Finley’s opinion on urbanization. He says “Globalization has shifted increasingly as higher percentages of the world have moved from agrarian farming and toward urban centers.”<sup>63</sup> He listed the top most populated cities to include Los Angeles, New York, Tokyo, Osaka, and Lagos among others. He therefore, requests greater attention to the far-reaching implications of urbanization is having on 21<sup>st</sup> century missiological strategies.<sup>64</sup>

According to Wagner, the most beneficial kind of growth is conversion growth as recorded in Acts 2: 47. When churches already established in cities follow apostolic church’s strategy, it will grow.<sup>65</sup> Bill Hybels built on Wagner’s church growth model by presenting the story of the Willow creek community church that was patterned after Christ’s method. As Christ mingled with people of His time, ate and talked with women of ill-repute, befriended sinners because they mattered to Him, so also was the church. He says Willow creek’s church engaged in relational evangelism that made the members contagious to those in the community. They proactively built relationship with irreligious people for the ultimate purpose of leading them to Christ. The book is about being the church, it is about believers

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<sup>63</sup>Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the 21<sup>st</sup> Century* (Grand Rapids, MI: Kregel Publication, 2010), 45.

<sup>64</sup>Barrett and Johnson, eds., *World Christian Trends*, AD 30-AD 2200, 393.

<sup>65</sup>Peter C. Wagner, *How to Find Your Gift and Use it: Your Spiritual Gifts can Help Your Church Grow* (Lagos, Nigeria: Wellspring Publications, 1979), 171-172.

coming together to be Christ to each other and to those around them.<sup>66</sup> It emphasizes a relationship-based evangelism that worked in the apostolic church will work even today in the 21<sup>st</sup> century. Hybels' openness and honesty sets the standard for an evaluation of contemporary urban ministries.<sup>67</sup>

Robin admits Susan's view and other writers that the world is growing every day like the Roman Empire. People are travelling, learning new languages and are becoming multi-cultural. Therefore, he recommends the mission strategy adopted by the early church. In the first chapter of the book, he presents Jesus as a God-sent messenger from the Father on a mission of salvation. According to him the three years of Jesus' earthly ministry was used to prepare a small group of people who will continue the work after he had gone.<sup>68</sup> He further outlined the seven principles that made Jesus to accomplish His mission as follow:

1. His desire to do His Father's will
2. He went to where the people were
3. He made friends with the people
4. He taught the truth
5. He lived by faith
6. He spoke to individuals about personal salvation.
7. He launched a movement with high ideals.

Robin says Jesus' principles must be ours for us to be able to accomplish the task given to us by God. Having presented Jesus' seven principles of successful ministry, he attributes the ministerial success of the twelve apostles, Paul and other apostles as nothing but Christ's

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<sup>66</sup>Lynne Hybels and Bill Hybels, *Rediscovering Church: The story of Willow creek Community Church* (Grand Rapids, MI: Zondervan, 1995), 169-170.

<sup>67</sup>Ibid., 171.

<sup>68</sup> Robin Daniel, *Mission Strategy Then and Now* (Scotland: Tamarisk Publications, 2012), 14-17.

method adopted by them.<sup>69</sup> Paul like other apostles and Jesus His master went to meet the people where they were to be able to reach them. Paul preached in the synagogues of Damascus, Cyprus, Pisidian, Anthioch, Iconium, Thessalonica, Berea, Corinth, and Ephesus.<sup>70</sup> He concludes that the apostles embraced Christ's method even after the resurrection and ascension of their Master and this led to great success during the apostolic era. This same strategy is valid today.<sup>71</sup> The physical and emotional needs of people were met along-side the preaching of the gospel of the kingdom.

John agrees with Robin's submission as a way to reach the urban dwellers, he says believers must make a positive change in the community where they live. He emphasized the importance of listening saying "nothing will work all the time, but something will work some of the time" He summarizes his own method of reaching the urban centers into three steps namely: Survey your area, provide creative outlets and above all, caring. He equates this to what Christ did to win people in His days and certainly if it is adopted now, it will yield abundant result. Listening, according to John is the key component in every inner city neighborhood because it helps missionaries learn and realize what the neighborhood need.<sup>72</sup>

### **Summary**

The chapter explored the various literatures on urban ministry of Adventist and Non-Adventist scholars. It reviewed the historical background of urban ministry, effective mission strategy to the cities and the dynamism of urban ministry in the 21<sup>st</sup> century. The chapter further presents the gospel as first and foremost God's gift to the poorest of the poor, who, to a large degree, now abound in the cities of the world. The great commission is to reach them

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<sup>69</sup>Hybels, 174.

<sup>70</sup>Ibid., 170.

<sup>71</sup>Ibid., 89.

<sup>72</sup>John Fuder, *A heart for the Community* (Chicago: Moody Publishers, 2009), 72.

with the eternal gospel through effective strategies as Christ did. In this task, Jesus was both the message and a model to them and to all believers. When Jesus rose from the dead, He said, “As the father has sent me, I am sending you” (John 20: 21). Christ’s followers are not only to preach as He preached, but also to do for people the deeds of compassion He did for humankind, that includes issues of health, housing, justice and any other areas that affect peoples’ lives as He did. The mandate to care for His creation and to open up the kingdom of God to as many as possible in rural and especially in the urban centers. Christ’s method alone will bring the desired success.<sup>73</sup> The next chapter addresses effective strategies in line with the biblical foundation of chapter two and the literature reviewed in this chapter.

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<sup>73</sup>White, *Ministry of Healing*, 143.

## CHAPTER FOUR

### PROJECT NARRATIVE

The theological and biblical foundation for urban ministry established in chapter two and the literature review of Adventist and non-Adventist authors in chapter three corroborate the fact that urban ministry can only be successful when we do it as Christ did it as summarized in (Luke 4:18-19) “The spirit of the Lord is upon me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord.” Therefore, this chapter will develop effective strategies in line with Christ’s method as revealed in the above Bible text and what the various literatures recommended as the effective tools for urban ministry even in the 21<sup>st</sup> century through contextualization in harmony with the biblical principles.

This chapter further deals with the description of the project setting, program survey/interview and questionnaires, strategy design and presentation, reporting, evaluation and monitoring. The local setting description will include the socio-cultural and economic background of Lagos state, history of the Seventh-day Adventist Church in Lagos State, research design, data analysis and project interventions.

#### **Presentation of the Project Setting**

This section addresses the setting of the dissertation to be able to appreciate the real essence of this project and the expected outcome.

## **History of the People of Lagos**

Lagos being the former capital of Nigeria and the largest city on the continent of Africa is now a state in South-Western Nigeria. It borders on the west by the Republic of Benin, while to the north and east by Ogun State with the Atlantic Ocean providing a coastline on the south.<sup>1</sup> Lagos State was carved out of the former western region by the then military leader, General Yakubu Gowon. Prior to this time, Lagos Municipality was administered by the Federal Government through the Federal Ministry of Lagos Affairs as the regional authority while Lagos City was governed by Lagos City Council (LCC).

Lagos State covers a total of 3,577 square kilometers, but out of this 787 square kilometers has lagoons and creeks including: Lagos Harbour, Five Cowrie Creek, Ebute-Metta Creek, Porto-Novo Creek, New Canal, Badagry Creek, Kuramo Waters and Lighthouse Creek.<sup>2</sup> The population of Lagos with the above land space is above 25 million people due to the rich resources that the state has. . Lagos means "lakes" in Portuguese, the language of first European-settlers, then already inhabited by the Awori people, around 1472.<sup>3</sup> Another Portuguese name for the city of Lagos that was interchangeably used was Onim, finally discarded in favor of Lagos.<sup>4</sup>

## **Founding of Lagos**

According to the oral history of Lagos, at some point around 1300-1400 CE, the Oba (King) of the Benin Empire used to send trade expeditions to Ghana, where spices were traded. He received complaints from one of his traders about the way she was maltreated by the Awori people who lived in the area of current day Lagos.

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<sup>1</sup>Atanda Bankole, *The History of Lagos State* (Ibadan, Nigeria: University Press, 1982), 82.

<sup>2</sup>Ibid., 84.

<sup>3</sup>Oba of Benin, *Oral history* (1472).

<sup>4</sup>Ibid.

Upon hearing this as the mission returned to Benin City, the Oba of Benin arranged a war expedition, led by Ado, (a Benin Prince), which headed to the settlement of the Aworis (current-day Lagos; which was then called Eko by the Benin people) and demanded an explanation. On arrival, Ado and his army were received - the Awori people of Lagos requested Ado the Benin Prince to stay and become their leader, therefore, Ado agreed and on the condition that they surrender their sovereignty to the then Benin Empire, this, the Awori people of Lagos agreed to without any problem, therefore, the Oba of Benin gave his permission for Prince Ado and the expedition to remain in Eko with the Awori people. The Oba of Benin later sent some of his chiefs, including the Eletu Odibo, Obanikoro and others, to assist Ado in the running of Eko.<sup>5</sup>

### **Lagos as a Tributary to the Benin Empire**

The crowning of Ado as the first Oba of Lagos (then called Eko) served as a major center for slave-trade, from which the Oba of Benin, Ado and all of his successors for over four centuries benefitted - until 1841, when Oba Akitoye became the Oba of Lagos and tried to ban slave-trading. Local merchants strongly opposed the intended move, deposed and exiled the king, and installed his brother by the name Kosoko as the Oba of Lagos.<sup>6</sup>

While Akitoye was in exile in Europe, he met with the British authorities, who had banned slave-trading in 1807, and the British leadership decided to support the deposed Oba to regain his throne, in 1851 Akitoye was reinstated as Oba of Lagos. As a result of this, British influence over the kingdom became very absolute, and ten years later, in 1861, Lagos was formally annexed as a British colony.

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<sup>5</sup>Oba of Benin, *Oral History*.

<sup>6</sup>Ademola Olaosun, “*Yoruba Historical Literature*” in *Culture and Society in Yorubaland* (Ibadan: Rex Charles and Connel Publication, 1998), 244.

## Colonial Lagos as Capital of Nigeria

The British annexed Lagos as a colony in 1861 and when the British amalgamated the northern and Southern protectorate of Nigeria in 1914, Lagos was therefore, declared its capital. Lagos maintained its status as capital even when Nigeria obtained her independence from Britain in 1960. Lagos was therefore the capital city of Nigeria from 1914 until 1991, when it was replaced as Federal Capital Territory by planned city of Abuja, built specifically for such purpose. Abuja is to Nigeria as Washington D. C. is to USA and Brasilia in Brazil. When the Colony and Protectorate of Nigeria was established in 1914 Lagos was declared its capital. Lagos experienced rapid growth throughout the 1960s and 1970s as a result of Nigeria's economic boom prior to the Biafra war. This continued through the 1980s and 1990s up to the present date.<sup>7</sup> Even though the Federal capital moved from Lagos to Abuja, it has retained its importance as the largest city in Nigeria and as the economic city of the nation Nigeria.

Until today, the Oba of Lagos is the head of all the Kings in Lagos State and his status is different from other Oba's most of whom were later given back their crowns and staff of office only within the last 40 years. Those who got their crowns back were the original land owners (Olofin's children). The inhabitants of Lagos have intermingled that no single tribal group can declare claim it even though the predominant language is Yoruba.<sup>8</sup>

The present day Lagos state has a higher percent of this sub-group who allegedly migrated to the area from Isheri along the Ogun river. History has it that the Awori were actually from Ile-Ife, the cradle of Yorubaland. The Aworis are a peaceful people initially not taken to warfare. Due to war, those from the hinterlands, like the Ekiti, ran towards Isheri,

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<sup>7</sup>Oguntuyi Adeoti, *The history of Yorubaland and its Origin*. (Ibadan: University Press, 1976), 79.

<sup>8</sup>Ayandele Adetona, *The Missionary Impact on Modern Nigeria 1842-1914* (London: Longmans, 1971), 221-222.

which at that time had more than one Olofin (Alafin) who were heads of settlements about 1400AD.

Most of the fleeing people from the hinterlands scattered again, some to Iro, to Otta, Ado, while others to Ebute Metta i.e. three landing places - Oyingbo, Iddo Island and Lagos Island (Eko). The Olofin that brought those who went to Ebute-Metta was Ogunfunminire who was later referred to as Agbodere. When the war fully commenced about 2000 moved to the nearest island of Iddo, others to Otto Awori or Otto Ijanikin along the modern-day Badagry. Those from Ekiti Aramoko moved to Ebute-Metta, Iddo and then Ijora.<sup>9</sup>

After the death of Agbodere, the name Olofin was adopted to remember him while a title of Oloto was given to his successor. With one of his sons becoming the Oloto his other children parted ways to what is known as visible settlements in present-day Lagos.

Until the coming of the Benins, Lagos Island, the seat of the Oba of Lagos, then consisted of a pepper farm and fishing posts, (no one lived there). The name Eko was given to it by Ado, its first king. During its early history, it also saw periods of rule by the Kingdom of Benin. Eko was the land area now known as Lagos Island where the king's palace was built. The palace is called Iga Idunganran, meaning (palace built on the pepper farm). Oba Ado and the warriors from Benin, as well as some of the indigenous people who sought safety, settled down in the southern part of Eko called "Isale Eko", Isale literally means "bottom" but must have been used to indicate downtown (as in Downtown Lagos).<sup>10</sup>

### **Notable Events about Lagos**

Ado, the first king of Lagos had two sons and a daughter Erelu Kuti, who begat Ologun Kutere, who later became king. Shokun his brother was more aggressive and the

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<sup>9</sup>Adetona, 224.

<sup>10</sup>Ibid., 221.

Erelu suspected he could plan a palace coup, therefore, he was given a chieftaincy title, "Onile-gbale", and a palace just behind the king's palace. This was the first time that a Chief would be appointed and installed at the same time at a King's coronation service.<sup>11</sup>

Oba Akitoye was the first Oba not to be buried in Benin, Prior to this, all the Kings of Lagos were buried in Benin. Lagos passed on taxes to the Oba of Benin until the British came and explained that there was no need to send taxes to Benin anymore especially as the Benin people themselves were under the British government. It was during his reign that the direct influence of Benin rule over Lagos ended.<sup>12</sup> Oba Kosoko championed slave trade and was not in good terms with the British, for this reason he was dethroned and moved to to Badagry and later to Epe town where he founded kingdoms that still exist today.<sup>13</sup>

### **Colonial Era Of Lagos**

Oguntuyi in his book "The History of Yorubaland and its Origin" says Lagos was founded by the Benins in the sixteenth century. It was later called Eko (Bini word for war camp). Ruy de Sequeira a Portuguese explorer who visited the area in 1472, named the area around the city *Lago de Curamo*; the present name is Portuguese for "lakes - a maritime town which at the time was the main center of the Portuguese expeditions down the African coast and whose own name is derived from the Eltic word *Lacobriga*.<sup>14</sup>

Lagos was a major centre of slave trade until 1851, when the British government came and established a treaty which ushered in the British Consular Period."<sup>15</sup> Lagos was annexed by Britain via the Lagos treaty of cession in 1861 ending the Consular Period and

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<sup>11</sup>Adetona, . 223.

<sup>12</sup>Ibid., 224.

<sup>13</sup> Olaosun Adetola, *Yoruba Historical Literature Since 1850* (Ibadan: Rex Charles and Connel Publication, 1998), 220.

<sup>14</sup> Oguntuyi Adeoti., *The History of Yorubaland and its Origin*. (Ibadan: University Press, 1939), 78.

<sup>15</sup>Adeoti, 7.

starting the British Colonial Period. The remainder of modern-day Nigeria was seized in 1886.

### **Lagos Economy**

Lagos is the economic nerve centre of Nigeria and even West Africa with over 2,000 industries. Over 60 percent of the nation's commercial activities are carried out in Lagos State. Nigeria's two largest seaports (Apapa and Tin-Can) are located in Lagos, therefore, booming the economic activities of the state on a daily basis. The GDP of Lagos as at today is fixed at \$91 billion which is being proposed by the current administration to double what it is as at now before the end of the present administration of Governor Akinwumi Ambode.<sup>16</sup> According to the governor, Lagos State GDP which is estimated at \$91 billion is higher than the GDP of 42 countries in Africa including Kenya with \$66billion, Ghana \$61.7billion and Tanzania with \$58.44billion.<sup>17</sup> The formal relocation of seat of government to Abuja on December 12, 1991 made Lagos to cease as the political capital but it remains the economic and commercial capital till today.<sup>18</sup>

### **Tourism, Arts and Culture**

The Lagos state government has her vision as making Lagos the preferred destination for Tourism, Leisure and Business in Africa and Mission of attaining sustainable Tourism development through an enabling environment that is acceptable to both domestic and international tourists. The Military administration of Captain Mike Akhigbe in 1995 created tourism as a department under the Ministry of Home Affairs while in 1998 the Tourism department and the Lagos State Tourism Board became a full corporation with the name

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<sup>16</sup>Mustapha Abiodun Akinwumi, "Lagos Economy: Strong and Financially Stable,"Lagos State Quarterly journal 108 (May 2015) accessed July 15, 2016, <http://www.lagosstate.gov.ng>.

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

Lagos State Waterfront and Tourism Development Corporation (LSWTDC) under a Managing Director. The LSWTDC in 2007 was divided into 2 (two) different ministries namely: Ministry of Tourism and inter-government Relations and Ministry of Waterfront Infrastructure Development.<sup>19</sup>

Lagos State has a Tourism Policy which recognizes six tourism zones: Bar Beach Water Argentinad recreational zone; Karumo Water Argentinad tourism zone; Epe-Marina Cultural tourism zone; Lekki-Mayegun resort Argentinad zone and Badagry Marina Recreational and Cultural zone. Prominent tourist attractions in Lagos State include: City Hall, National Museum; Onikan; Holy Cross Cathedral, Lagos; Relics of Brazilian and other colonial quarters; the site of the fallen Agia tree in Badagry where the first church was built in 1942; Oso-Lekki Break waters; and Badagry beach to mention but a few.

Eyo festival is an important festival celebrated in Lagos State to mark important events in the state.<sup>20</sup> Eyo Festival is otherwise known as the Adamu Orisha play, this festival is solely unique to Lagos in the whole of Nigeria. In modern time Eyo is presented as a tourist event and because of its history, it is performed on Lagos Island traditionally. The word “Eyo” also refers to the costumed dancers, that is, the masquerades that appear in their in their long white robe during the festival. Eyo festival is held to send off the soul of a dead monarch of Lagos or chief and to welcome the new one. On Eyo day festival the main highway in Lagos city is closed (from end of Carter bridge to Tinubu square) to traffic to allow the community members to process from Idimota to the Iga Idunganran palace. The white-clad Eyo masquerades symbolizes the spirits of the dead. The first procession of Eyo festival began on 20th February, 1854 to celebrate the life of the Oba Akintoye.<sup>21</sup>

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<sup>19</sup> Lateef Usman, <http://tourismartandculture.lagosstate.gov.ng>, accessed on July 15, 2016.

<sup>20</sup> Akinwumi.

<sup>21</sup> Lateef Usman, <http://tourismartandculture.lagosstate.gov.ng>, accessed on July 15, 2016.

In the whole of Yorubaland, almost all the indigenous festivals/religions have largely lost their traditional followers to Islam or Christianity but Eyo festival has continually being celebrated and universally observed as tourist attractions which generate a lot of income to the state from time to time. Eyo festival is celebrated annually in November of every year, it is a week-long program full of activities.<sup>22</sup> There are many tribes and cultural differences in Lagos state. Lagos is home for natives all over Nigeria as well as foreigners from all over the world.<sup>23</sup>

### **Religious Beliefs and Affiliations in Lagos State**

Lagos as a cosmopolitan city accommodates people from almost all over the world. The three predominantly religions in Lagos State are traditional religion, Islam and Christianity. The religious ideologies in Lagos State allow for interaction between religion and politics. Politics and religion in traditional society are intertwined and have direct influence on each other. This is still the situation even at the beginning of the 21<sup>st</sup> century.<sup>24</sup>

Islam as a way of life dictates and governs the totality of life of Muslims from birth to grave. Muslims in Lagos state feel they are in the larger majority and are in strong position politically because the last democratically elected governors in the state are Muslims (Senator Bola Ahmed Tinubu 1999-2007, Mr Raji Fashola 2007-2015 and Akinwumi Ambode May 2015 to date), it should however be noted that the deputy governors were christians.<sup>25</sup>

Churches (Christians) in Lagos pray and support the political leadership of Lagos state, in fact during the administration of Senator Bola Ahmed Tinubu (1999-2007), he

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<sup>22</sup>Abubaka Oseni, accessed 15 July, 2016 <http://www.nairaland.com/2404713/eyo-festival-lagos-state>.

<sup>23</sup>YusufAwodele, [https://www.virtualtourist.com/travel/Africa/Nigeria/Lagos2170732/Local\\_CustomLagos-TG-1.html](https://www.virtualtourist.com/travel/Africa/Nigeria/Lagos2170732/Local_CustomLagos-TG-1.html), accessed on 15 July, 2016.

<sup>24</sup>Robert Geyer and S. Rihani, *Complexity and Public Policy: A New Approach to 21<sup>st</sup> Century Politics, Policy and Society* (Lagos: Longman, 2010) 129.

<sup>25</sup>Balogun Muhsin Adekunle, <http://www.lagosstate.gov.ng> accessed 18 July, 2016.

attended regularly the Redeemed Christian Church of God monthly prayer as guest even though he is a Muslim. The churches and related organizations in Nigeria use Lagos, the former capital of Nigeria and the commercial nerve centre of the country, a cosmopolitan city as a lunch pad for political engagements. Lagos is referred to as the hotbed of political agitations in Nigeria political history.

### **Education**

In the area of education, Lagos State has taken giant strides in fulfilling the educational aspirations of the people of Lagos state. Lagos State has 906 primary schools with a total population of 859,456 pupils, 360 secondary schools with 833,247 students, 5 Technical Colleges, a polytechnic and a University in addition to the federally owned University of Lagos. Lagos State educational policy is the provision of qualitative education and pursuit of academic excellence.<sup>26</sup> Lagos State is investing heavily on education more than any other state in Nigeria. Apart from government owned schools Lagos state has 20 private owned colleges of education/Universities, over 18,000 nursery and primary schools and about 2,000 secondary schools. Lagos is a great center of learning because of the location and lots of advantages available here that are not elsewhere in the country or in West Africa as a whole.

### **History of the SDA Church in Lagos**

The history of the Seventh-day Adventist Church in Nigeria can be traced to the pioneer missionary, Elder D.C. Babcock, who arrived Lagos On March 7, 1914 after a voted action that considered Nigeria unentered area by the West Africa Missionary Conference held in Freetown, Sierra Leone. The need to evangelize the Country with the advent message was considered urgent. On this mission, Elder D. C. Babcock was accompanied by R. P. Dophin

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<sup>26</sup>Hakeem Abdulateef, <http://www.ngex.com/nigeria/places/states/lagos.htm> accessed 18 July, 2016.

and S. Morgue. However there were no activities in Lagos until the late 1920s.<sup>27</sup>History has it that the first convert in Lagos was Pa N.A. Cooker who associated himself with Abule-Oja Yaba Church (the first organized church in Lagos).

Among the national leaders that should be remembered for their dedication towards the advancement of the work in Lagos are J.M.A. Adeoye, D.K. Omoleye, J. Egun Adewoye, E. A. Akintunde, M. O. Olayemi, J. A. Ola, J. O. Eregare, A. A. Alalade, H.O. Oladini and many others. The Church through her evangelistic efforts has brought in so many people to the church, such major programs were conducted by C. D. Henry, C. D. Brooks and S. A. Nagel to mention but a few. It is worthy of note that the Yaba Church is the premier Adventist Church in Lagos. However many other Churches came up among which is Maryland that started in 1974 and now has given birth to twelve (12) other Districts namely: Ketu, Ikorodu, Ogba, Ikotun, Alimosho, Ojokoro, Bariga, Ogijo, Magodo Mafoluku, Iju and Ajasa. The genesis of the Church in Maryland and Other parts of Lagos Mainland Conference territory today can be traced to a fellowship unit founded in 1974 by a handful of pioneer of Nigeria Union Mission Workers, who resumed work in Lagos at the height of the city's worst traffic congestion. These workers found the return trip to Yaba Church too exerting for Sabbath delight and so had to turn to the expediency of the local fellowship. Their first venue was the voice of prophecy office in Maryland. History had it that in 1975 new members were added to the fellowship from the D. Doleiman's Victory High School Crusade bringing it to the status of a Branch Sabbath School and necessitating the fellowship being moved to a more spacious service place.<sup>28</sup>

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<sup>27</sup>David O. Babalola, *On Becoming a Conference: The Story of the Seventh-day Adventist Church in Yorubaland 1914-2002* (Ibadan, Nigeria: OSB Design Limited, 2002), 127.

<sup>28</sup>Babalola, 132-34.

Lagos Mainland Conference came to light as part of the present administration agenda which is aimed at bringing administration closer to the grass root to enhance intentional evangelism and growth.

### **Research Design**

This section of the work deals with the methodology of the research work, the instrumentation (development of questionnaires, interviews and evangelism summit) collection and analysis of data as well as designing of interventions for urban evangelism.

### **Type of Research**

The researcher made use of mixed methods which involves qualitative and quantitative approaches. The quantitative approach was used to analyze data which involves figures or numbers, the questionnaires were both open and closed answers to allow respondents express themselves and also pick from the available options. Qualitative approach was used to analyze the responses gathered from the evangelism summit outcome, Personal interviews and information gathered from people who have used one or two of these strategies successfully for urban evangelism elsewhere to be able to learn from their success story.

### **Rationale for Selection**

The rationale for the selection of mixed methods came as a result of the fact that all the people used for focus group, questionnaire and interviews were able to express themselves in English and write very well to give real and concrete evidences for the failure of urban evangelism in the past and the way forward. Furthermore, evangelism summit was conducted in all the districts in Lagos Mainland Conference to add weight to the results of questionnaires, focus group and interviews.

### **Appropriateness of the Study**

The study is very appropriate because the whole of Lagos Mainland Conference is located in an urban center and there is no strategy to reach the over 18million people with the love of Christ. Five (5) churches namely: Maryland, Ogudu, Ajasa, Mafoluku and Ogba out of the 13 districts were chosen as samples for the purpose of this project and the results from the five churches will be used for effective urban ministry in the whole of Lagos State and in all other urban centers.

### **Delimitations**

Only five (5) churches were chosen for two major reasons namely: the amount of money required to execute the intervention programs in each center, and the traffic situation in Lagos can hinder free movement of personnel in the course of the research implementation and follow up.

### **The population Sample**

Since the population of the five (5) churches is above 2500 membership, the researcher therefore, chose to hold evangelism summit in all the five churches along-side other churches in the conference to strengthen the outcome of the questionnaires and personal interviews. The questionnaires distribution and the survey in the communities covered both men and women to get reliable and trustworthy results.

### **Instrumentation**

The research instrumentation included both structured (designed questionnaires) and non-structured (interview questions). In addition, focus group discussions and survey were conducted both among members and in the communities to discover reasons for the failures of previous urban evangelism programs. A total number of 200 questionnaires were produced, administered and analyzed in five churches among various age groups of pastors

and lay people. The questions are divided into five sections as seen in Appendix A. The first section focuses on demographic information of the respondents, while the second is on biblical basis for urban ministry, the third on relevance of integrating all members into the mission of the church, the fourth centers on means of enhancing involvement of every member and the last part talks of reasons why some do not get involved in urban mission successfully. Lastly, survey was carried out in the five communities to discover their greatest need.

### **Distribution of the Questionnaires**

The questionnaires will be distributed to pastors who are working in all the district in Lagos Mainland/Atlantic Conferences and an evangelism team called: “Missionary team” set up by Ogba district sixteen (16) years ago but are covering the whole Lagos in their evangelistic endeavors to establish new churches and strengthen weaker ones.

### **Data Analyses**

This section deals with the data collection procedure and the analysis of the key facts of the 200 questionnaires given out to people as answered by the various respondents. The focus group discussions and survey responses were analyzed to arrive at the strategies presented for the project.

### **Data Collection Procedure**

Questionnaires were administered among the pastors of Lagos Mainland/Lagos Atlantic Conferences and members of the missionary team of Ogba district. Of the total number of 200 questionnaires distributed, 185 were recovered back, thus, 15 were not returned.

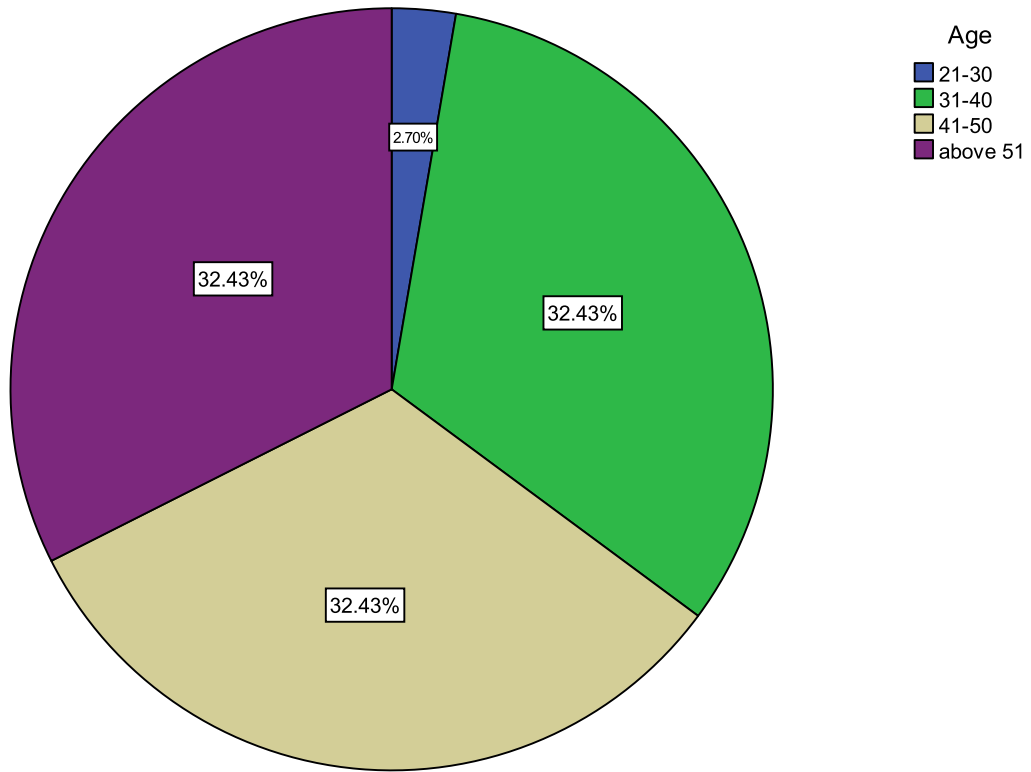
The questionnaires were distributed to pastors in their meeting session and were filled and submitted back to the researcher after completion, the other batch given to laymen were

collected by the leader of the missionary team who distributed them in their normal evangelism monthly meeting session and were submitted to him the following Sunday while the rest were sent to the five churches and administered by the pastors on a Sabbath afternoon. The evangelism summit conducted all the churches in Lagos Mainland Conference gave vital information and strategic guidelines to aid the research. Out of the 200 distributed the researcher received back 185 thus, only 15 copies were not submitted.

### **Presentation and Data Analyses and Findings**

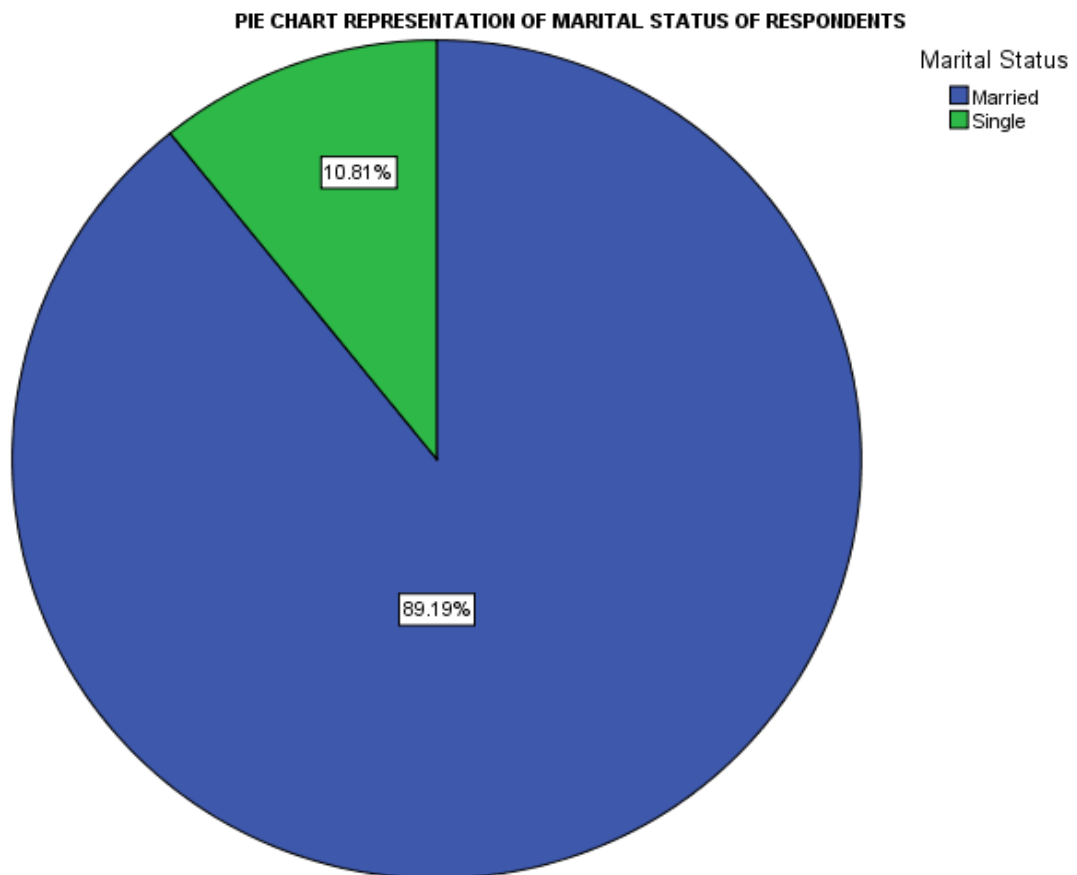
The researcher employed mixed methods in the analyses of the data received from questionnaires, responses gotten from personal interviews and focus group discussion (evangelism summit) followed both quantitative and qualitative methods of research. The quantitative aspects are mostly presented in form of pie chart and tables as would be seen in the analyses section of this paper below:

### PIE CHART REPRESENTATION OF AGES OF RESPONDENTS



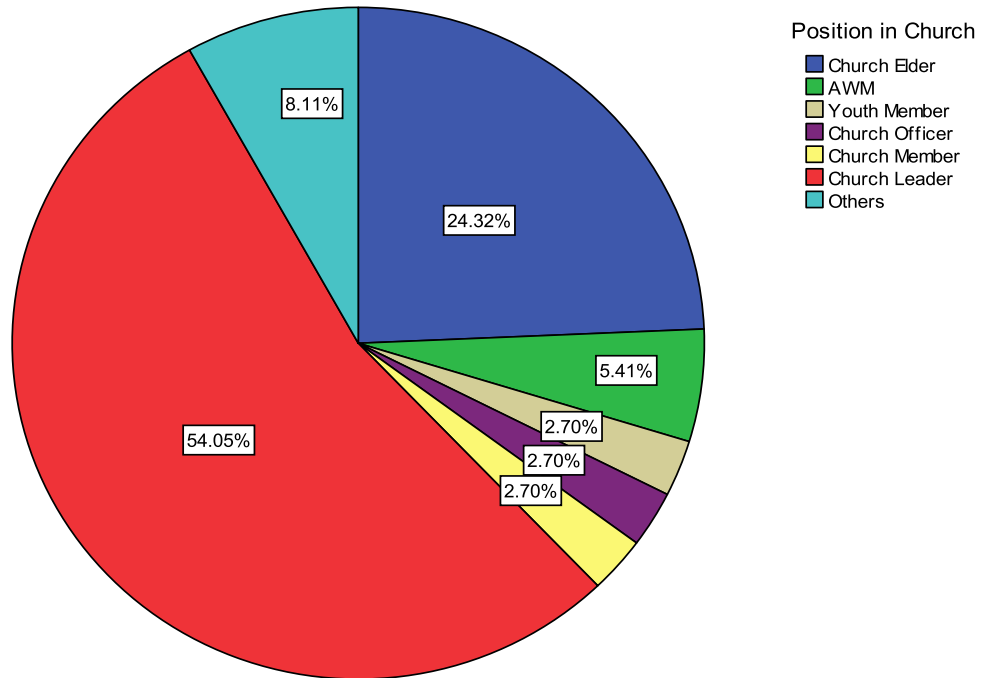
The above diagram shows that 94.6% of the respondents were male while the remaining 5.41% are female. However, 21-30years represents 2.7%, 31-40years represents 32.43%, 41-50years represents 32.43% and those above 51years are represented with 32.43% of the pie-chart above. This is not surprising because majority of the respondents were Pastors of Seventh Day Adventist church in line with the church policy of no women ordination. The views analyzed in this research are those of vast biblical knowledge and those conversant with the church practices. The above figure shows the age distribution of respondents. 32.43% of the respondents were above 51 years old, also 32.43% were between ages 41 and 50 years and 32.43% of the respondents were between ages 31 and 40 years with just 2.71% of the respondents below 30 years old. This shows evenly distributed age groups

from ages 30 and above. Majority of our respondents are experienced and their views can be trusted.



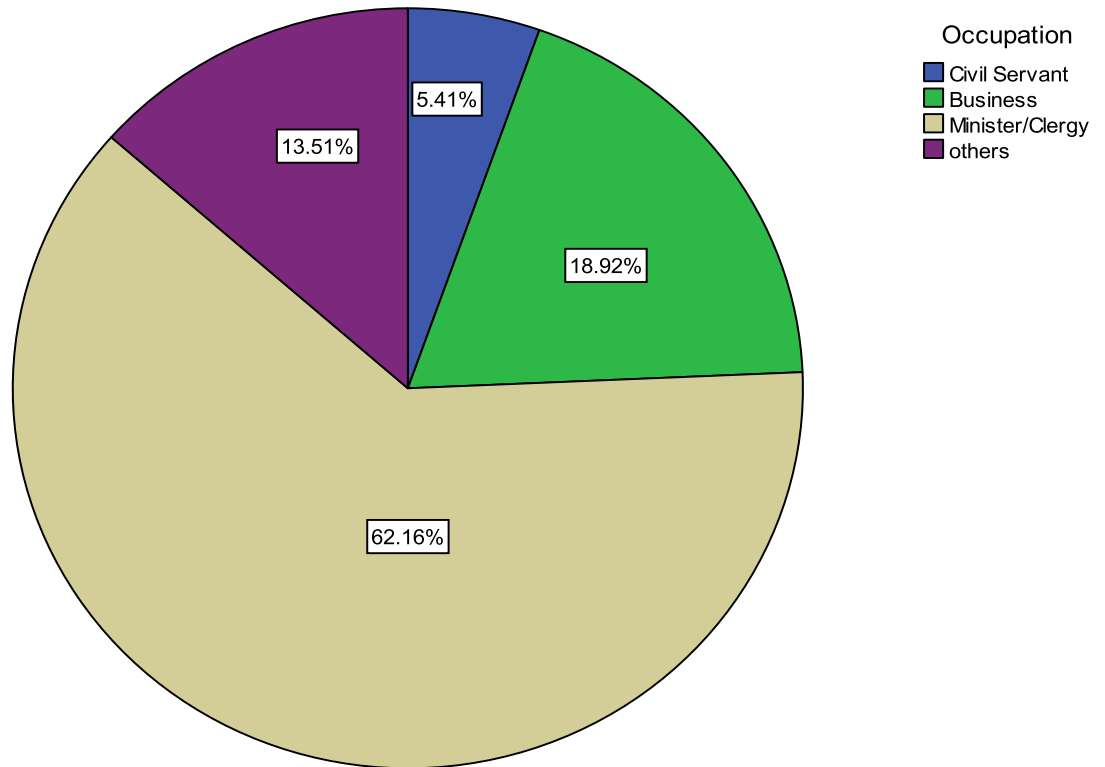
The above picture shows that 89.19% of the respondents were married and 10.81% were single. This is as a result of the age distribution of our respondents because in Africa married people are seen as responsible.

**PIE CHART REPRESENTATION OF POSITION IN CHURCH OF RESPONDENTS**



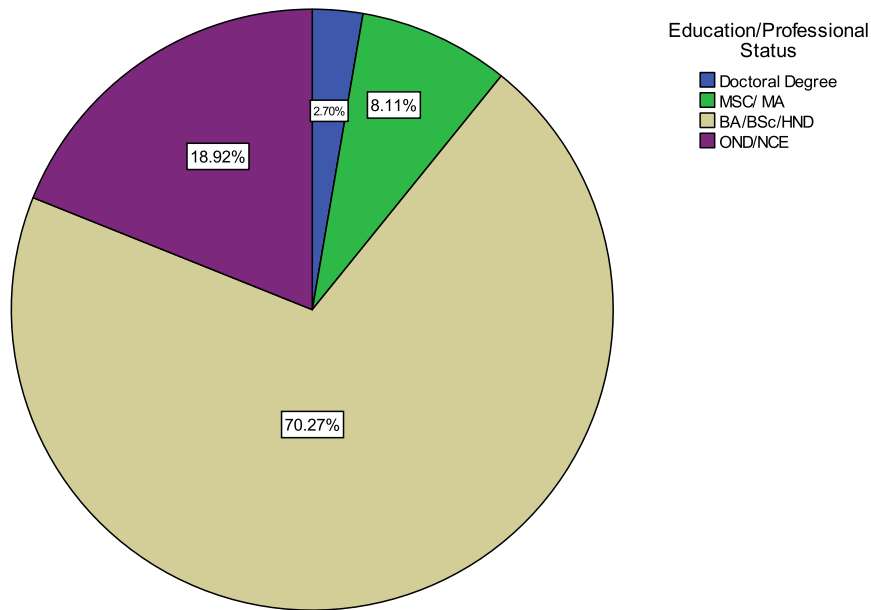
The above diagram shows that 54.05%, which is above average percentage of our respondents are church leaders from local churches, districts and conferences. Church elders constitute 24.32% while the remaining 22.6% were church members, church officers, youth members and others. These people have been involved in evangelism in one way or the other and their views on the subject matter can be trusted.

## PIE CHART REPRESENTATION OF OCCUPATION OF RESPONDENTS



Currently, Pastors constitute about 62.16% of our respondents and Elders constitute about 13.51%. about 19% are holding one office or the other such as; Adventist Women Ministry leader, Family life director and Sabbath school superintendent. The remaining 5.41% are not holding church offices currently but are active members of their local churches.

### PIE CHART REPRESENTATION OF EDUCATION OF RESPONDENTS



A larger percentage (that is, 70.27%) of our respondents are clergy whose primary assignment is to preach the gospel to the world While, 18.92% are self employed. The opinion of these respondents are reliable based on their profession.

About 82% (per cent) of our respondents have first degree and above while 18.92% of them have below first degree. This shows that our respondents are literate and of higher exposure.

## Responses

Question 1: Is the church of God precious to God?

|       |                 | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------------|-----------|---------|---------------|--------------------|
| Valid | Strongly Agreed | 185       | 100.0   | 100.0         | 100.0              |

100 per cent of the respondents agreed that the church of God is precious to Jesus since he has redeemed the people with His blood.

Question 2: The church of God has both human and divine aspects of origin?

|       |                 | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------------|-----------|---------|---------------|--------------------|
| Valid | Disagreed       | 5         | 2.7     | 2.7           | 2.7                |
|       | Agreed          | 25        | 13.5    | 13.5          | 16.2               |
|       | Strongly Agreed | 155       | 83.8    | 83.8          | 100.0              |
|       | Total           | 185       | 100.0   | 100.0         |                    |

2.7% of the respondents disagreed with the fact that the church has human and divine aspects or origin. About 13.5% agreed that the church of God has both human and divine origin, however, 83.8% strongly agreed that the church of God has both human and divine origin. This shows that majority of the respondents have the knowledge of human and divine origin of the church of God.

Question 3: The church of God whether OT or NT are redeemed people to God's glory

|       |                 | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------------|-----------|---------|---------------|--------------------|
| Valid | Agreed          | 20        | 10.8    | 10.8          | 10.8               |
|       | Strongly Agreed | 165       | 89.2    | 89.2          | 100.0              |
|       | Total           | 185       | 100.0   | 100.0         |                    |

Majority (89.2%) of the respondents strongly agreed that the church in old and new testaments are called out or redeemed for the glory of God while, 10.8% agreed. This means that there is an agreement by our respondents that the church is called out for the glory of God in both old and new testament.

Question 4: Is the NT church hierarchal in nature?

|       |                    | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|--------------------|-----------|---------|---------------|--------------------|
| Valid | Not sure           | 25        | 13.5    | 13.5          | 13.5               |
|       | Strongly Disagreed | 20        | 10.8    | 10.8          | 24.3               |
|       | Disagree           | 30        | 16.2    | 16.2          | 40.5               |
|       | Agree              | 50        | 27.0    | 27.0          | 67.6               |
|       | Strongly Agree     | 60        | 32.4    | 32.4          | 100.0              |
|       | Total              | 185       | 100.0   | 100.0         |                    |

57.4% of our respondents agreed that the church was not a hierarchal structure.

About 27% disagreed while the remaining 13.5 % were not sure.

Question 5: The NT church was a movement with a mission in focus

|       |                    | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|--------------------|-----------|---------|---------------|--------------------|
| Valid | Not Sure           | 5         | 2.7     | 2.7           | 2.7                |
|       | Strongly Disagreed | 5         | 2.7     | 2.7           | 5.4                |
|       | Agreed             | 20        | 10.8    | 10.8          | 16.2               |
|       | Strongly Agree     | 155       | 83.8    | 83.8          | 100.0              |
|       | Total              | 185       | 100.0   | 100.0         |                    |

There was a unanimous agreement that the New Testament church was a movement with a mission to preach the gospel to the entire world in anticipation of the return of Jesus Christ as Lord and King.

Question 6: What is the essential task of the church?

|       |                 | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------------|-----------|---------|---------------|--------------------|
| Valid | Agreed          | 20        | 10.8    | 10.8          | 10.8               |
|       | Strongly Agreed | 165       | 89.2    | 89.2          | 100.0              |
|       | Total           | 185       | 100.0   | 100.0         |                    |

Our respondents agreed that the task of the church is to carry on the work of Jesus through; witnessing, service and fellowship.

Question 7: The NT church was far removed from any monarchical episcopacy

|       |                 | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-----------------|-----------|---------|---------------|--------------------|
| Valid | Not Sure        | 10        | 5.4     | 5.4           | 5.4                |
|       | Disagreed       | 5         | 2.7     | 2.7           | 8.1                |
|       | Agree           | 25        | 13.5    | 13.5          | 21.6               |
|       | Strongly Agreed | 145       | 78.4    | 78.4          | 100.0              |
|       | Total           | 185       | 100.0   | 100.0         |                    |

About 92% of our respondents agreed that church leadership is as a result of spiritual gifts and never as a title or an imitation of secular, state or industry model. 2.7% of the respondents disagreed while 5.4% were not sure.

Question 8: The agent/factor of the early church is priesthood of all believers

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | A      | 60        | 32.4    | 33.3          | 33.3               |
|         | SA     | 120       | 64.9    | 66.7          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

64.9% of the respondents strongly agreed that the unifying agents of the early church and early Adventism were the gifts of the spirit and the universal priesthood of all believers. 32.4% of the respondents also agreed to this.

Question 9: The command “Go Ye” are for all

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | D     | 5         | 2.7     | 2.7           | 2.7                |
|       | A     | 25        | 13.5    | 13.5          | 16.2               |
|       | SA    | 155       | 83.8    | 83.8          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

Almost all the respondents agreed that all are called “go ye” to the mission of the church and only 2.7% of the respondents disagreed to this fact.

Question 10: The OT chronicled gifted individuals?

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 2.8           | 2.8                |
|         | A      | 60        | 32.4    | 33.3          | 36.1               |
|         | SA     | 115       | 62.2    | 63.9          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

94.6% of the respondents agreed that the Old Testament (OT) chronicled gifted individuals who through God's intervention overcame natural or cultivated tendencies, and became remarkable men and women.

Question 11: The wilderness temple construction was remarkable

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 15        | 8.1     | 8.3           | 8.3                |
|         | D      | 5         | 2.7     | 2.8           | 11.1               |
|         | A      | 60        | 32.4    | 33.3          | 44.4               |
|         | SA     | 100       | 54.1    | 55.6          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

86.5% of the respondents agreed that the exceptional role of Bezalel the son of Uri, the son of Hur of the tribe of Judah: and Aholiab, the son of Ahisamach of the tribe of Dan were remarkable in the construction of the wilderness temple. 2.7% of them disagreed, while, 8.1% of them were not sure.

Question 12: Exodus 28 shows that male and female are endowed with gift to work for God

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 2.8           | 2.8                |
|         | D      | 10        | 5.4     | 5.6           | 8.3                |
|         | A      | 60        | 32.4    | 33.3          | 41.7               |
|         | SA     | 105       | 56.8    | 58.3          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

Over 90% of the respondents agreed that both men and women were involved in the service of the temple in the Old Testament.

Question 13: Clergy and laity are to be involved in ministry

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | SD    | 5         | 2.7     | 2.7           | 2.7                |
|       | D     | 20        | 10.8    | 10.8          | 13.5               |
|       | A     | 55        | 29.7    | 29.7          | 43.2               |
|       | SA    | 105       | 56.8    | 56.8          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

85.8% of the respondents agreed that lay people should be involved in the ministry of the church in the world. However, 10.8% of the respondents disagreed while 2.7% of them were not sure.

Question 14: Without the Holy Spirit, no meaningful evangelism

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | A     | 35        | 18.9    | 18.9          | 18.9               |
|       | SA    | 150       | 81.1    | 81.1          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

All the respondents agreed that without the Holy Spirit, there will be no meaningful spiritual gifts in order to achieve the mission and purpose of God's church.

Question 15: Church growth/mission is for all

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | A     | 50        | 27.0    | 27.0          | 27.0               |
|       | SA    | 135       | 73.0    | 73.0          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

All the respondents agreed with Wagner that if members become excited about what they can do for God and for their church, the sky is the limit.

Question 16: Clergy and laity dichotomy still exist

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | NS    | 5         | 2.7     | 2.7           | 2.7                |
|       | D     | 5         | 2.7     | 2.7           | 5.4                |
|       | A     | 100       | 54.1    | 54.1          | 59.5               |
|       | SA    | 75        | 40.5    | 40.5          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

There seems to be disparity in the opinions of the respondents to the fact that church goers still believe that clergy are the doers of ministry contrary to the biblical teachings that God's people are to do ministry and works of service. 40.5% strongly agreed to this fact, 54.1% agreed while 2.7% disagreed and 2.7% were not sure.

Question 17: Collaboration is encouraged between clergy and laity

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | A     | 40        | 21.6    | 21.6          | 21.6               |
|       | SA    | 145       | 78.4    | 78.4          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

All the respondents agreed that the spirit of prophesy enjoins harmonious relationship or collaboration between the minister and the laity to ensure speedy completion of the gospel proclamation.

Question 18: Priesthood of all believer has imparted the development of the laity

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | NS    | 10        | 5.4     | 5.4           | 5.4                |
|       | SD    | 10        | 5.4     | 5.4           | 10.8               |
|       | D     | 25        | 13.5    | 13.5          | 24.3               |
|       | A     | 50        | 27.0    | 27.0          | 51.4               |
|       | SA    | 90        | 48.6    | 48.6          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

75.6% of the respondents agreed with Rick Warren that there is need for turning members into ministers in order to maximize their potentials. 13.5% of them disagreed and 5.4% of the respondents were not sure of the statement.

Question 19: All are to be involved in the mission of the church

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | NS    | 10        | 5.4     | 5.4           | 5.4                |
|       | SD    | 5         | 2.7     | 2.7           | 8.1                |
|       | A     | 100       | 54.1    | 54.1          | 62.2               |
|       | SA    | 70        | 37.8    | 37.8          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

More than 90% of the respondents agreed and believed that the doctrine of the universality of priesthood of all believers has impacted the development of the laity as well as the church mission while, 5.4% of the respondents were not sure and 2.7% disagreed.

Question 20: All baptized members are to share in the mission of the church

|       |       | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|-------|-----------|---------|---------------|--------------------|
| Valid | A     | 30        | 16.2    | 16.2          | 16.2               |
|       | SA    | 155       | 83.8    | 83.8          | 100.0              |
|       | Total | 185       | 100.0   | 100.0         |                    |

All the respondents agreed that every baptized person has a share in the mission of the church as affirmed in Matt. 28: 19.

From the above, the respondents agreed with the biblical basis for urban ministry of the church and the fact that laymen should work with the clergy to propagate the gospel.

**Relevance of Integrating All into the Mission/Ministry of the Church**

INT1: Involving all members in the mission of the church will impact the church greatly

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 2.8           | 2.8                |
|         | A      | 55        | 29.7    | 30.6          | 33.3               |
|         | SA     | 120       | 64.9    | 66.7          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

Majority of the respondents agreed that involvement of laity in the mission and ministry will impact the church greatly. Only 2.8% of the respondents were not sure.

INT2: Training and equipping the members will yield great results in urban mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 2.9           | 2.9                |
|         | D      | 10        | 5.4     | 5.7           | 8.6                |
|         | A      | 65        | 35.1    | 37.1          | 45.7               |
|         | SA     | 95        | 51.4    | 54.3          | 100.0              |
|         | Total  | 175       | 94.6    | 100.0         |                    |
| Missing | System | 10        | 5.4     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

INT3: Doing ministry the way Christ did it will yield great results

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 30        | 16.2    | 16.7          | 16.7               |
|         | SD     | 5         | 2.7     | 2.8           | 19.4               |
|         | D      | 10        | 5.4     | 5.6           | 25.0               |
|         | A      | 90        | 48.6    | 50.0          | 75.0               |
|         | SA     | 45        | 24.3    | 25.0          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

72.9% of the respondents agreed that support for the change process is ongoing, while 8.1% disagreed and 16.2% were not sure.

INT4: Continuous improvement of members will lead to membership growth

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 10        | 5.4     | 5.6           | 5.6                |
|         | D      | 10        | 5.4     | 5.6           | 11.1               |
|         | A      | 85        | 45.9    | 47.2          | 58.3               |
|         | SA     | 75        | 40.5    | 41.7          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

86.4% of the respondents agreed that there is support for continuous improvement of membership growth, 5.4% disagreed and 5.4% were not sure.

INT5: Shared leadership in decision making will raise the ladder of success in urban mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | A      | 70        | 37.8    | 38.9          | 38.9               |
|         | SA     | 110       | 59.5    | 61.1          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

All the respondents agreed that existence of shared leadership in decision making and problem-solving will increase success in the work of mission.

INT6: Pursuing programs that will affect the entire church and community life will lead to success

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | SD     | 5         | 2.7     | 2.8           | 2.8                |
|         | A      | 70        | 37.8    | 38.9          | 41.7               |
|         | SA     | 105       | 56.8    | 58.3          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

87.2% of the respondents agreed that deliberate inclusion of all strata of church, most especially, women and youth will enhance the future of the church’s mission and ministry. Only 2.8% of the respondents disagreed.

INT7: Pastor/Laity team work will be an invaluable tool in urban mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | SD     | 10        | 5.4     | 5.6           | 5.6                |
|         | D      | 20        | 10.8    | 11.1          | 16.7               |
|         | A      | 70        | 37.8    | 38.9          | 55.6               |
|         | SA     | 80        | 43.2    | 44.4          | 100.0              |
|         | Total  | 180       | 97.3    | 100.0         |                    |
| Missing | System | 5         | 2.7     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

73.3% of the respondents agreed that Pastor –Laity team is an invaluable tool in the integration of the lay people into full ministry of the church. However, 16.7% of them disagreed with this.

**Means of Enhancing Involvement of Every Member in Urban Mission**

INV1: Spiritual gifts are not God's tools for urban mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 2.9           | 2.9                |
|         | SD     | 85        | 45.9    | 50.0          | 52.9               |
|         | D      | 65        | 35.1    | 38.2          | 91.2               |
|         | SA     | 15        | 8.1     | 8.8           | 100.0              |
|         | Total  | 170       | 91.9    | 100.0         |                    |
| Missing | System | 15        | 8.1     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

About 88% of the respondents disagreed with the fact that spiritual gifts may not be God's tools for mission and ministry. This means that majority of the respondents believed that spiritual gifts are God's tools for mission.

INV2: Regular training will bring out the hidden treasure in people

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | A      | 55        | 29.7    | 31.4          | 31.4               |
|         | SA     | 120       | 64.9    | 68.6          | 100.0              |
|         | Total  | 175       | 94.6    | 100.0         |                    |
| Missing | System | 10        | 5.4     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

All the respondents agreed that training will bring out the best in people and their latent skills and abilities will become visible and useful for the person and the church he/she belongs.

INV3: Periodic training will bring out believer's potentials and maximize their usefulness for mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | A      | 65        | 35.1    | 37.1          | 37.1               |
|         | SA     | 110       | 59.5    | 62.9          | 100.0              |
|         | Total  | 175       | 94.6    | 100.0         |                    |
| Missing | System | 10        | 5.4     |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

INV4: Church is not a hierarchal structure

|       |                    | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|--------------------|-----------|---------|---------------|--------------------|
| Valid | Not sure           | 25        | 13.5    | 13.5          | 13.5               |
|       | Strongly Disagreed | 20        |         | 10.8          | 24.3               |
|       |                    |           | 10.8    |               |                    |
|       | Disagree           | 30        | 16.2    | 16.2          | 40.5               |
|       | Agree              | 50        | 27.0    | 27.0          | 67.6               |
|       | Strongly Agree     | 60        | 32.4    | 32.4          | 100.0              |
| Total |                    | 185       | 100.0   | 100.0         |                    |

57.4% of our respondents agreed that the church was not a hierarchal structure. About 27% disagreed while the remaining 13.5 % were not sure.

**Respondents' Reasons for lack of involvement in urban ministry**

REA1: Lack of theological training of laity

|       |     |       |
|-------|-----|-------|
| Total | 185 | 100.0 |
|-------|-----|-------|

Being an urban center, where educated people reside, about 60% of the respondents agreed that one of the reasons why some members are not involved in the mission is lack of theological knowledge, whereas, 36.4% of the respondents disagreed and 3% among them were not sure.

REA2: Bad examples and lifestyle of ministers

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 3.0           | 3.0                |
|         | SD     | 5         | 2.7     | 3.0           | 6.1                |
|         | D      | 15        | 8.1     | 9.1           | 15.2               |
|         | A      | 80        | 43.2    | 48.5          | 63.6               |
|         | SA     | 60        | 32.4    | 36.4          | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

About 76% of the respondents agreed that the bad examples of ministers have brought discouragement to the work of mission. 12% disagreed while 3% of the respondents were not sure.

REA3: Ministers are paid but members not paid

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 3.0           | 3.0                |
|         | SD     | 5         | 2.7     | 3.0           | 6.1                |
|         | D      | 60        | 32.4    | 36.4          | 42.4               |
|         | A      | 60        | 32.4    | 36.4          | 78.8               |
|         | SA     | 35        | 18.9    | 21.2          | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

Another reason agreed upon by the respondents is that church members believed that ministers are paid to do ministry or the mission of the church. However, almost 40% of the respondents disagreed with this and 3% were not sure.

REA4: Little knowledge of church policy

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 3.0           | 3.0                |
|         | D      | 65        | 35.1    | 39.4          | 42.4               |
|         | A      | 75        | 40.5    | 45.5          | 87.9               |
|         | SA     | 20        | 10.8    | 12.1          | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

57.6% of the respondents agreed that being vast in knowledge of church policies or church history can affect involvement of some members in mission. 39.4% of the respondents disagreed with this argument while, 3% of them were not sure.

REA5: Lack of gift for mission

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | SD     | 10        | 5.4     | 6.1           | 6.1                |
|         | D      | 60        | 32.4    | 36.4          | 42.4               |
|         | A      | 80        | 43.2    | 48.5          | 90.9               |
|         | SA     | 15        | 8.1     | 9.1           | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

Another reason as revealed by the respondents is that outright rejection of the gift of ministry/mission can affect involvement of some members. 36.4% of the respondents disagreed and 6.1% of the respondents were not sure.

REA6: Ministry is a assignment

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | SD     | 5         | 2.7     | 3.0           | 3.0                |
|         | D      | 80        | 43.2    | 48.5          | 51.5               |
|         | A      | 70        | 37.8    | 42.4          | 93.9               |
|         | SA     | 10        | 5.4     | 6.1           | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

There was a mixed opinion as to whether the work of ministering was demanding for many lay people or not. Therefore, 48.5% of the respondents agreed and 51.5 % of them disagreed.

REA7: Excuse of not being outspoken

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | SD     | 15        | 8.1     | 9.1           | 9.1                |
|         | D      | 50        | 27.0    | 30.3          | 39.4               |
|         | A      | 80        | 43.2    | 48.5          | 87.9               |
|         | SA     | 20        | 10.8    | 12.1          | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

60.6% of the respondents agreed that personality make – up and individualism of members can affect the involvement of some members in the work of mission while, 39.4% of them disagreed.

REA8: Traffic situation affect attendance

|         |        | Frequency | Percent | Valid Percent | Cumulative Percent |
|---------|--------|-----------|---------|---------------|--------------------|
| Valid   | NS     | 5         | 2.7     | 3.0           | 3.0                |
|         | SD     | 10        | 5.4     | 6.1           | 9.1                |
|         | D      | 5         | 2.7     | 3.0           | 12.1               |
|         | A      | 110       | 59.5    | 66.7          | 78.8               |
|         | SA     | 35        | 18.9    | 21.2          | 100.0              |
|         | Total  | 165       | 89.2    | 100.0         |                    |
| Missing | System | 20        | 10.8    |               |                    |
| Total   |        | 185       | 100.0   |               |                    |

Almost all the respondents (87.9%) agreed that traffic situation affects attendance to church programs and evangelistic meetings.

### **Reliability of the Survey Material (Questionnaire)**

#### Reliability Statistics

| Cronbach's Alpha | N of Items |
|------------------|------------|
| .816             | 53         |

The above table shows the result of reliability test of the questionnaire that was used to gather information from the respondents. Since the Cronbach's Alpha test value on the table is 0.816 which is greater than the tolerance level of 0.7, we can proceed with the analysis and conclude that the survey material (questionnaire) is reliable.

### **Project (Intervention) Design**

Following the discoveries from the survey, evangelism summit, personal interviews, questionnaires, the biblical foundation in chapter two, and the literature review in Chapter three discussed above, this section of the project proposes multi-dimensional strategies for the implementation of urban evangelism in Lagos Mainland Conference as follows:

1. Prayer intercession as Christ did in John 17.
2. Establishment of Schools in urban centers to reach the students and their parents
3. Media evangelism to reach the elites and well to do in the society who may never be reached by the usual small group and open air evangelistic methods.
4. Intentionally meeting the water needs of the five (5) chosen communities where the churches are located namely: Maryland, Ogudu, Mafoluku, Ajasa and Ogba.
5. Establishment of professional associations for Nurses, Lawyers, etc.

### **Primary Purpose of the Project**

It is to develop strategies for effective urban ministry in Lagos Mainland Conference.

### **Program Objective**

The following objective is set to be achieved at the end of the project:

1. To get church members acquainted with the need for Biblical church growth in our cities by using the Early Church as a model. (Acts 2)
2. To educate the SDA members on how to identify and use their talents and gifts to enhance church growth.
3. To create awareness among members of SDA to the universal priesthood into which all are called to reach the unreached.
4. To discover the factors responsible for the success and failure of evangelistic outreaches in cities in times past.
5. To create awareness about the state of the unreached people, God's plan to save all and for all to hear the gospel (Matthew 24: 14) before the end comes, and the urgency for every Christian to be involved.
6. To identify the unreached people groups in Lagos and establish effective strategies in reaching them to fulfil the great commission of Christ Jesus (Matt. 24:14).

### **Resource for the Project**

The resources for the project are of threefolds namely: human, financial and material. 26 persons comprising of 6pastors, 5laymen, 5women leaders, 5Sabbath school Superintendents and 5youths members was recruited and trained from the five churches for the project to work with the researcher. On finance, the five churches will be contacted to make the resources needed to sink boreholes in their immediate environment for the purpose

of meeting the water need of the communities to be able to reach them effectively. The Lagos Mainland will be responsible for the travel expenses of the researcher and the other pastors throughout the project. Materials required for training will be provided by the researcher/Lagos Mainland Conference.

### **Expected Outcome of the Project (Goals)**

It is expected that at the end of this project the whole church's understanding and perception on urban evangelism would have changed and great revival will take place among members and soul winning endeavor will become easier as the church is would have been relevant to the environment where it belongs through the provision of the felt needs as Christ did during His earthly ministry.

### **Program Design, Preparation and Implementation**

Before the commencement of the program, the findings and survey analysis and the proposed project would be discussed thoroughly with the Lagos Mainland Executive Committee, the pastors/church boards of the five (5) churches chosen for budgetary provision for special project implementation, the purpose, objectives and the goal of the project together for their contributions and approval. The program was done in three stages namely: Preparation stage, Implementation stage and Post implementation stage.

### **Preparation**

Stage One: Deals with recruitment and training of facilitators to assist in the projects and the sensitization programs for the five (5) districts. A team of 26 persons was recruited as facilitators comprising of 6pastors, 5laymen, 5women, 5sabbath school superintendents and 5youth members. The prayer coordinators of all the districts in the conference was charged with responsibility of involving every member in the prayer of intercession. Evangelism

summit and the survey that was held in all the districts that make up the conference and the felt needs as clearly identified.

Stage Two: A weekend (Saturday and Sunday) facilitators' workshop was held with all participants to take them through the project (problem) and the proposed interventions for effective urban evangelism. This was followed by a sensitization/awareness seminar in the five (5) churches chosen for the felt (water) need project implementation. The already existing Lagos media evangelism committee (LAMECOM) was re-awakened to their duty to sponsor television evangelism in at least one television station in Lagos State. Professionals' association was formed to reach their fellow professional colleagues. Meeting was held with Babcock High school board chairperson and principal to officially request an extension of their school to Lagos state to facilitate urban evangelism as starting a secondary school will be too capital intensive for the young conference.

Stage Three: Post-implementation activities. This period lasted for minimum of six months when the final evaluation was conducted. During this stage the television program was monitored to know how effective and what impact it is making on evangelism. The five (5) churches was visited to monitor the water project work and the commissioning. Babcock schools Lagos was visited periodically to know the progress. Finally, all these strategies worked effectively based on the effects of prayer intercessory strategy incorporated.

### **Project Reporting**

After the evaluation was done, the report was presented to Lagos Mainland Conference administration and copies sent to all the churches in Lagos Mainland Conference.

### **Summary**

The survey conducted, the personal interviews with people of experience and questionnaires administered in addition to the information gathered from evangelism summit

revealed that doing ministry as Jesus did it alone will bring about the desired success hence the interventions put forth for urban evangelization is the right approach to reach the urban population.

## CHAPTER FIVE

### IMPLEMENTATION OF STRATEGIES FOR URBAN MINISTRY

God's plan of reaching all for His Kingdom in rural and urban centers as expressly revealed in the Bible from Genesis to the book of Revelation and especially in the ministry of our Savior Jesus Christ, in the writings of Ellen White as reviewed in chapter two of this work and the various other literatures reviewed in chapter three gave rise to the strategies proposed in chapter four which is to be implemented in this chapter for effective urban mission in Lagos mainland Conference and all other urban centers in West central Africa Division.

The survey conducted in the churches and especially in the five (5) chosen communities, questionnaires administered and the evangelism summit in all the 13 districts in the conference informed these strategies for effective urban evangelization in Lagos Mainland Conference.

This chapter provides a full description of the strategies and the intervention starting with the project preparation, implementation and follow-up stage (before, during and after) through seminars and workshops, survey, sermons and meetings with various groups for the implementation of the various strategies. This is followed by the evaluation of the strategies as well as report of project through the presentation of data to the appropriate levels.

### **Permission Letter**

Before the questionnaires were administered, a letter of permission was written to the Executive Committee of the Lagos Mainland Conference to administer the questionnaires and interview people on effective strategies for urban ministry as seen in Appendix A. As soon as the permission was granted, (see Appendix B and C) the questionnaires were administered among Lagos Mainland Conference pastors in the monthly pastors meeting and a group of laymen and women across the Conference called “missionary team members.”

To have a comprehensive information on effective strategies for urban evangelism, evangelism summit was conducted in all the 13 districts of the Lagos Mainland Conference where the five churches chosen for this pilot project are located to get a comprehensive analysis of urban evangelism challenges. The solution to the problem. Personal interviews were also done with persons of experience who have used any of these strategies successfully. Lastly, survey was carried out in the five communities to discover the greatest need of each community.

### **Project Preparation**

The theological foundation established in chapter two, the literature review in chapter three, the survey, the evangelism summit, the questionnaires and personal interviews carried out form the basis for the strategies outlined in this project for effective urban ministry.

### **Analysis of Findings and Strategic Interventions**

After collating the results of the questionnaires, survey, evangelism summit and personal interviews, it was discovered that a multi-dimensional approach will be required for effective urban ministry. Therefore, the following strategies were put forth for effective urban ministry in Lagos Mainland conference:

1. Prayer intercession approach
2. Establishment of secondary school in Lagos
3. Media evangelism
4. Establishment of professionals associations
5. Intentionally meeting the felt-needs of the five communities where the church is located namely: Maryland, Ogudu, Ajasa, Mafoluku and Ogba ijaiye housing estate, all in Lagos Mainland conference of Seventh-day Adventist Church.

### **Prayer Intercession Strategy**

Dick Eastman of “Change the World Ministries” says that an intercessor is a man, woman or child who fights on behalf of others.<sup>1</sup> As such, intercession is the activity that identifies us most with Christ. To be an intercessor is to be like Jesus because that is what Jesus is like. He continually intercedes on our behalf (Heb 7:25). Intercession therefore, is a prayer or petition in favor of another person.

So, an intercessor pleads or prays on behalf of others, seeking God’s intervention in their lives, seeking God’s power to help the individual overcome the evil one. Intercession involves asking God to lift the blinders, to set people free from addicting powers of the evil one, to soften hardened hearts, to break down barriers and strongholds that keep people from being able to respond to the pleadings of the Holy Spirit.

According to the American heritage college dictionary, intercession is derived from the Latin word *inter*, meaning “between” and *cedere*, meaning “to go.” Intercession, then is to go between, or to stand between.<sup>2</sup> Eze 22:30 says it so well, “So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.”

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<sup>1</sup>Dick Eastman, *Change the world Ministries*, United States of America, 2007.

<sup>2</sup>Robert B. Costello and Marion Severynse, *The American Heritage College Dictionary*, 3<sup>rd</sup> ed. (Boston, NY: Houghton Mifflin Company, 2000), 708.

The journey through the Bible for this dissertation work and the interactions with other literatures as seen in chapter three reveals clearly that intercessory prayer is an effective strategy for the salvation of souls, God on many occasions have interceded on behalf of man as well as several other individuals have acted as intercessors on many occasions. God appeared in Genesis chapter 3 after man sinned to give the promise of a Redeemer in person of the seed of the woman. Moses interceded on behalf of the Israelite when they sinned against God by making the golden calf and were to be destroyed but spared through the intercession of the servant of God “Yet now, if You will forgive their sin, but if not, I pray, blot me out of Your book which You have written” (Exo 32:32). “The effective, fervent prayer of a righteous man avails much.” (Jas 5:16). The book of Isa. chapter 53 verse 12 adds, “Christ bore the sin of many, and made intercession for the transgressors.” While Heb. 7:25 says “Jesus is able to save to the uttermost because He lives to make intercession for them.”

Based on the above facts, prayer intercession approach was made number one of the strategies for urban evangelism by the researcher of this project. At the monthly pastors meeting of the Lagos Mainland Conference in September 2013 intercessory prayer approach was made an item on the agenda, it was thoroughly discussed for two hours and a presentation was made on intercessory prayer ministry in line with evangelism in Lagos state.

During the two-hour seminar with the pastors, two major moving story references were made to illustrate the power of intercessory ministry: First is the story of the battle between the Amalekite and Israel as recorded in Exodus chapter 17, where Joshua was fighting with few armies on the battle field while Moses was interceding on the mountain, it happened that while Moses’s hands were up the Israelite prevailed but whenever his hands were down, the enemies prevailed, it took Aaron and Hur to hold the Prophet’s hand constantly for the victory to be won in that battle. Second, a young missionary for the China

Inland Mission was convicted that he should take the Gospel to a very neglected region of China's interior where there were no Christians. The reason why this region was neglected was that it was known for its ruthless bandits who attacked and often killed outsiders who ventured into their region. In spite of the obvious danger, the young missionary still felt God's call to go evangelize the people in that area of China. So, against the advice of his colleagues, he set out on his missionary trip.

He went, he preached, he shared the Good News and wonder of wonders he never even saw a bandit and never felt threatened. When He returned from his trip, his fellow missionaries were amazed as he told of his trip and the fact that he had never been in danger. Soon a rumor began to circulate throughout the provinces, apparently started by the bandits themselves. According to the rumor, the young missionary had escaped attack because he was the only foreigner who had visited that region with his own entourage of soldiers. The rumor even mentioned the exact number of soldiers guarding him—precisely eleven.

The missionary and his friends were stunned for he had done all his travel alone. They realized that God must have sent angels to protect him in his work, but why eleven? The answer to that question came several weeks later after he had written a letter to his home church reporting on his trip and the rumor circulating about his armed guard. His pastor back in England wrote to inquire as to the exact date of the trip into the bandit-infested region. After writing again to give his home church those details he received another letter from the pastor saying how just a few days before the young missionary had started out on his dangerous trip the pastor had called for his church members to join him at the church for an evening of special prayer for this particular missionary. The pastor had been terribly disappointed at the poor attendance. He wrote that, including himself, there were exactly eleven people praying for him that evening.

The lesson of this story in relation to our missions to unreached peoples in urban and even rural areas would be much more effective if those who were doing the actual ministry would be teamed with intercessors who would be faithful in praying for those entering the battle. Mission and ministry is a spiritual endeavor and as such must be surrounded and supported by faithful prayer. The question as to what difference intercessory prayer makes in ministering to the urban dwellers is simply answered that it makes a lot of difference. Joshua would have lost his battle that day if it had not been for the prayers of Moses. (Exo 32) The young missionary would have most likely lost his life if it had not been for eleven faithful prayers back in his home church. So also, the ministry to the city dwellers, the unreached and the unchurched peoples will be of much less worth without intercessory prayers.

At the end of the seminar, the pastors were convinced beyond reasonable doubt that with intercessory prayer ministry, more will be achieved than we would have achieved ordinarily. The pastors were encouraged to go home and educate their members and report back after two months (November 2013). By the end of November, the pastors came back with testimonies of how members embraced the strategy as a great tool in bringing souls to the kingdom of God, however, three district pastors reported that they encountered some challenges and oppositions therefore, have not fully launched the strategy in their districts as at November ending, such were given another two months to go and launch it. By January 2014 they came back with cheering reports of the successful launch of the strategy, since then, the Conference slogan came from the words of Zachariah, the Old Testament Prophet which says, "Not by might, nor by power, but by my spirit Says the LORD of hosts" (Zech 4:6). Every Conference program/project is presented before the Lord in prayer and fasting before the commencement of such program, this has proved very effective in all aspects of the Conference operation that today it can be said without any doubt that Lagos Mainland

Conference is the fastest growing conference in the whole of the Western Union Conference of Seventh-day Adventist Church.

All the three arms of the church all over the conference, (Men, Women and Youth) now hold quarterly prayer conferences to commit their programs and the church life as a whole into God's hand from the very beginning of every year. In February 2015, the conference sponsored an open air evangelistic campaign in Isefun in Alimosho district where pioneers have worked to prepare the ground for one year six months, the results of the evangelistic efforts showed the great effect of prayers made before the commencement of the outreach, during and even after the reaping campaign. Twenty-six (26) souls gave their lives to God through baptism as first fruit of the outreach and seven more souls got baptized after the campaign. The church is waxing strong because the foundation is laid on Christ the solid ground.

### **Establishment of Adventist Schools**

As soon as the proposal for this project was approved in the summer of 2013 and the strategies developed, the researcher saw this was convinced that establishment of an Adventist secondary school in such urban center like Lagos will be a great tool for evangelism and having realized the fact that the young newly inaugurated Lagos Mainland conference will not be financially buoyant to embark on such project therefore, he was inspired to pay a visit to the principal and the board chairperson of Babcock University high school (Elder F A Adetayo and Dr (Mrs) Janet Ola) on August 13, 2013 requesting for their collaboration and assistance on establishment of Adventist Secondary school in Lagos, the request met with favor as the two of them responded to researcher's request positively and was told of an arrangement already on ground to establish a branch of their school in Lagos and that by August ending it will be concluded. The researcher prayed for the actualization of this and on August 30, he went as agreed and was told that at the last school's board meeting

it was voted to start a school in Lagos, a memorandum of understanding and all necessary logistics duly signed with a family (By the name Engineer and Mrs Soyebo) who is based in Lagos to use their property (an existing school structure named after their first son who attended Babcock University) to run nursery primary and secondary schools with the name Babcock schools Ogba, Lagos. By September 20, 2013 the school officially opened for the 2013/2014 academic session. The schools has positively affected Lagos Mainland Conference in all facets, from the inception of the school till date many spiritual programs have been organized and it has yielded great results, see the table below for details:

**REPORT OF IN-REACH/OUT-REACH PROGRAMMES  
HELD AT BABCOCK UNIVERSITY SCHOOLS, OGBA, LAGOS:**

September 2013- November 2016

| <b>S/N</b> | <b>PROGRAMME</b>           | <b>DATE</b>            | <b>PREACHER</b>         | <b>N0 OF PERSONS BAPTIZED</b> |
|------------|----------------------------|------------------------|-------------------------|-------------------------------|
| 01         | Lagos for Christ           | Nov. 9, 2013.          | In-House Revival        | 1                             |
| 02         | Week of Revival            | Nov. 16 – 23, 2013     | Pastor Stanley Chikezie | 9                             |
| 03         | Daniel Seminar             | Mar. 1 – 8, 2014       | Elder Fred Omosebi      | 10                            |
| 04         | Week of Spiritual Emphasis | Nov. 24 – 29, 2014     | Pastor Olayemi J.O      | 9                             |
| 05         | Week of Spiritual Emphasis | Nov. 9-14, 2015        | Pastor Akinola Caleb    | 8                             |
| 06         | Week of Spiritual Emphasis | Feb. 28 – Mar. 5, 2016 | Pst. Chikezie Stanley   | 7                             |
| 07         | Week of Spiritual Emphasis | Oct. 30 – Nov. 5, 2016 | Elder Fred Omosebi      | 8                             |
|            | <b>TOTAL</b>               |                        |                         | <b>52</b>                     |

## **Urban Evangelism through Electronic Media**

Proclaiming the gospel through electronic media is a major strategy of reaching the city inhabitants as it is difficult to have most City inhabitants gathered together to attend the regular/traditional methods of evangelism for two or three weeks stretch, so sponsoring radio and television programs is a major strategy that has been used in other places for mission. The choice of the topic for this dissertation work for the researcher came as a result of the burning questions the members were asking over the years as to why Adventist Church message is not heard on radio and television? When the topic for this project was approved, media evangelism was chosen as one of the strategies to reach urban centers, the researcher remembered that a group of Adventists came together in March 2012 to promote media evangelism which was officially launched at the joint family camp meeting of Lagos Atlantic and Lagos Mainland in October 2012 as Lagos Adventists Evangelism Media committee (LAMECOM).

Lamecom was a good tool for the researcher to implement media evangelism strategy for this project as it existed before the project topic was approved but was not very active. As soon as this strategy was proposed, the researcher met with the Lamecom officers and requested for a meeting with all their members and the pastors on Saturday and Sunday October 26-27, 2013 for enlightenment and training seminar on media evangelism and the cost of running it. Various committees were set up as follows: Programing, Budget/Finance, Visitation, Publicity, Prayer band, Platform/Physical Arrangement and Logistics.

The various committees were given one month to report back to the house on Sunday 24<sup>th</sup> November, 2013. On that day, we had 187 persons in attendance comprising of pastors and lay members from the 13 districts of the two Conferences. The various committees gave their reports but there was a long hot debate on budget and finance committee reports, programming and the choice of guest speaker, but finally we resolved and voted as follows:

1. An annual budget of six million naira only (#6,000,000) at one million five hundred thousand naira (#500,000) quarterly at Lagos television station and was shared at five hundred thousand naira only over the churches in each conference based on each local church financial strength while the two conferences will support the program with two hundred and fifty thousand naira only (#250,000) quarterly.
2. A sermon style to be recorded in churches that are fully completed like Festac, Yaba, Maryland and Ogba seventh-day Adventist church.
3. Lagos state television station was chosen because of its wider coverage.
4. Pastor Dr. O. A. Ojewole was adopted as the first guest speaker and the program to commence January 2014.
5. To review the program quarterly and make recommendations where necessary
6. To promote the program in our churches, neighborhood, work/market places,
7. Phone numbers of interest co-ordinators to be displaced on the television screen along-side that of the speaker.
8. A zenith bank account was voted to be opened and two lay persons (Chairman and secretary) and the treasurer of Atlantic conference to be signatories to such account.
9. That the administrators of the two conferences in Lagos should make media evangelism an item on the conference agenda for monthly pastors meeting

The meeting ended with a charge for everyone to go home to promote it from the immediate family, the church and to the larger society. The program took off effectively with Pastor (Dr) O. A. Ojewole as the guest preacher from January to June 2014. By June the program committee proposed the use of happy family Bible seminars international series for July to December 2014 anchored by Pastor (Dr) Okochi Th. Obarido Thomas, in form of

classroom discussions on family issues. It was such an interesting series and viewers looked forward to it every Sunday, it was a healing balm to many family crisis and even broken homes. January to June 2015 witnessed a question and answer format using members across the two conferences and some Western Nigerian conference workers and their spouses to treat various doctrinal topics such as second coming, state of man in death, marriage and family, sanctuary, baptism, Sabbath and millennium. By first quarter 2016, the program was off air as a result of outstanding payment until the two conferences gave a bail-out fund to pay the outstanding debt of 2.8million naira as the money allocated to churches are not paid promptly and some churches have never paid for once, by March 2016, the program came back on air with pastor Shauun Boonstra's recorded sermons being played weekly but members complained why a white man and not a Nigerian should be the speaker.

The researcher interviewed Pastor S A Larmie on 23<sup>rd</sup> July, 2016 on the usefulness and effectiveness of media evangelism in reaching urban centers, he gladly shared his experience as follow based on his doctor of ministry dissertation and on the media evangelism program going on in Ghana for the past seven years, he stated the two majorcontributory factors to the low level of success of the strategy so far in Lagos: (a) Incessant change of program and speakers has not given room for the desired success (b) Lack of stable sources of income for the program. He said a media evangelism has been on in Ghana for the past seven years and only one speaker has been running it therefore, the audience's interest is sustained and viewers walk to Adventist churches every Sabbath in Ghana, this has led to regular baptism of souls through the media evangelism strategy.<sup>3</sup> He further added that before the commencement of the media evangelism in solid commitment was made by churches and church leaders as to how to finance it without running short of funding at any time since the program began till date.

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<sup>3</sup>Samuel A. Larmie, *interviewed by the researcher*, Babcock University Campus, Ilisan, Nigeria, July 23, 2016.

It is observed that the low level of the success of the media evangelism was due to several factors beyond the researcher's ability, huge finance for airtime, coordination by Lamecom officers, incessant change of speakers and many more.

### **Inauguration of Adventist Professionals' Association**

Forming professionals' association is another great tools to evangelize the urban centers for Christ, according to Doug Bachelor's article titled "The gospel to the Cities" he says "it is sheep that give birth to sheep,"<sup>4</sup> Christ incarnated to be able to save mankind, to effectively reach the professionals with the everlasting gospel, professionals must befriend them and meet their own psychological and health needs. Bachelor says it takes man to witness to mankind. So as Christ mingled with the rich as well as the poor to be able to reach them in His days and met their needs, the church today must adopt such method to succeed. So the need for this strategy to reach the professionals who are colleagues to Adventist professionals in the city of Lagos and beyond.

This strategy was also chosen based on the conviction of Joseph Kidder's submission in his book "the big four secrets of thriving church family" and many other books reviewed in chapter three of this project, he says, "a relationship-based evangelism is the most successful as it has been discovered that, a greater percentage of people join the Church through their relationship and friendship with other people."<sup>5</sup>

As soon as this strategy was developed, the researcher took advantage of the Lawyers' forum already in existence in Lagos and the Adventist professionals' monthly prayer meeting in Seventh-day Adventist Church Yaba Lagos by meeting with the two groups on Sunday 2<sup>nd</sup> March, 2014 at Maryland and on 30<sup>th</sup> March, 2014 at Yaba Church to let them know the researcher's project topic and that their groups will be a great tool to achieve the purpose of

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<sup>4</sup>Doug Bachelor, "The Gospel to the Cities" *The Ministry Magazine* (2004), 13-14.

<sup>5</sup>Kidder, *The Big four Secrets to a Thriving Church Family* (Hagartown, MD: Review and Herald, 2011), 39.

the dissertation. The proposal was well received by both groups and a joint meeting was scheduled for 27<sup>th</sup> April, 2014 at Maryland church. The three Western Nigeria Union Conference officers were in attendance and helped to facilitate the proceedings for the day, the president, Pastor (Dr) O A Owolabi charged all present that they are a great army of the Lord to win Lagos for Christ by letting the light of the gospel shine through them wherever and with whoever they come in contact. The material good news for today was distributed to all for correspondence courses with colleagues and above all, lifestyle evangelism was emphasized for all. The meeting closed with a communique to be meeting every quarter for training and reports. Two sets of the good-news for today Bible study series were given to the eighty-seven persons in attendance. By the following meetings on 28<sup>th</sup> July and October 30, 2014, 22 of the Adventist professionals reported to have started studying and impacting their professional colleagues and others were charged to emulate others. During the Lagos for Christ outreach in November 2014, 4 souls came from professional contacts made by Adventist lawyers and a midwife nurse in the Lagos State teaching hospital. At each quarter's meeting, reports are given and testimonies shared to encourage others to be true witness for Christ through their professional life. Till date the researcher has a total record of ten (10) souls that have joined the church through the professional contacts with Adventists members within Lagos Mainland and Atlantic Conferences.

### **Provision of Felt-needs of the Community**

According to Joseph Kidder, a professor of church growth in his book “the big four secrets of thriving church family” and many other books reviewed in chapter three of this project, he says, “that a relationship-based evangelism is the most successful as it has been discovered that, a greater percentage of people join the Church through their relationship and

friendship with other people.”<sup>6</sup> The researcher, having spent seventeen (17) years of his ministry in Lagos state and having realized the fact that the State and Federal governments alone cannot effectively provide all essential needs of the populace in this urban center, therefore, the need to choose this strategy of meeting the water needs of five communities where our church is already located since water is an indispensable commodity. Having studied and realized that lack of good water causes a lot of health hazards especially in urban centers, the researcher chose the following communities (Onigbongbo community in Maryland, Ogudu Mobile barracks, Mafoluku, Ajasa, and Ogba ijaiye housing estate, all in Lagos) for water provision as a result of the survey that reveals lack of water as their number one priority in those communities.

### **Onigbongbo (Maryland) Water Project**

Seventh-day Adventist Church Maryland is located in Onigbongbo community in Ikeja Local government area of Lagos state, with 500 number of household and a total population of 200,000 with only about 10% enlightened households who can provide their personal bore hole in their fenced apartment which are not accessible to the rest 90% citizens of the community, therefore, the rest inhabitants depends solely on well and rain water. Onigbongbo water project was discussed at Maryland church board meeting on Sunday April 21, 2013 and the men’s wing (Adventist men’s organization) accepted to fund the laudable project at the cost of six hundred and fifty thousand naira only (#650,000=) and within six months it was ready for commissioning. On the day of commissioning the traditional head of the community and his chiefs were all present along-side the inhabitants of the community. The bore hole project brought the church in Onigbongbo community to a focal point in the following areas:

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<sup>6</sup>Kidder, *The big Four Secrets to a Thriving Church Family* (Hagarstown, MD: Review and Herald, 2011), 39-40.

1. Cordial relationship between the church and the community that has led to baptism far better than before the water project.
2. High attendance from Onigbongbo at church worship, harvest thanksgiving, and community guest days.
3. Quick intervention by the traditional ruler in recovering church landed property snatched by another traditional ruler in Lagos
4. The traditional ruler attends any Adventist program even at the shortest notice, he openly and boldly calls himself “an elder” of the SDA church during the centenary celebration of the church in 2014.
5. The church is better known in the community as a church that cares like Jesus who is the source of the water of life.

### **Ogudu Mobile Barracks Water Project**

Ogudu mobile barracks is located in Ogudu community by Alapere along 3rd Mainland bridge in a swampy area of Ogudu Lagos state. About 110,000 people (police officers and their family members and civilian in the neighborhood) with no access to portable water. Seventh-day Adventist church Maryland has a Sabbath school branch in Ogudu community and desire to increase the membership of the branch therefore, at a church Board meeting held on Sunday 29<sup>th</sup> September, 2013 voted to evangelize Ogudu community as follows:

1. Four pioneers were engaged to work in the community for six months from October 2013 to March 2014.
2. Sinking of a bore-hole for the provision of portable water in the mobile barracks' community.
3. A two-week evangelistic reaping campaign in the month of March 2014.

The water project was commissioned by the researcher (Conference President) on the closing Sabbath of the two-week reaping campaign from March 16 to 30, 2014 with the baptism of 47 souls to the church on the closing Sabbath. At the commissioning of the water project the police commandant and five other police officers were present, the community representatives came out in large number to rejoice and thank God for the kind gesture shown by the church to the community. The commandant remarked that indeed God sent the Seventh-day Adventist church to save the community from high epidemic that has plagued the barracks in times past.

The total cost of Ogudu project stands at 1.8million naira for the pioneers' stipend for the six months, water project, the two-week evangelistic campaign and follow-up. The amount expended on this project cannot be quantified compared to the impact it has made and is still making in the lives of the community inhabitants and the good image it has given the Seventh-day Adventist Church in Lagos State. These are some of the dividends of the project:

6. A total of 47 souls baptized as first fruit of the outreach and another 18 souls thereafter totaling 65 souls including a prince to the king of the community.
7. Ogudu villagers who are not yet baptized Adventist freely and willingly protect the church property in the community.
8. Attendance to church programs like Sabbath worship, harvest thanksgiving and community guest days are always very high by the community dwellers.

### **Mafoluku Water project**

Mafoluku is a traditional community in Osodi area of Lagos state, it is a thickly populated community of 450,000 inhabitants, 80 percent of the inhabitants of this area does not have access to good water supply, hence the need for the church to make a difference in this aspect.

The idea of doing something to bring the Church in Mafoluku closer to the community came about sometimes in the 2012 when the Church pastor observed that the relationship between the Church and her neighbors was not what it supposed to be. Upon the approval of this research topic the researcher met the church pastor on the possibility of doing something to impact the church community and he reported the idea he already had. The idea was presented at the Church board meeting on November 17, 2013 and the board unanimously agreed to do something. It was at this point that the board got to know of the women's plan to drill a borehole for the Church, so the board voted to extend the water to the community. The board also gathered that some money were already being contributed by the women towards the actualization of this project.

In view of this information, the board voted that the women's proposal be given full Church backing. As God would have it, the women's monthly contribution towards actualizing this project was boosted when an individual donated the sum of One hundred thousand naira only (#100,000) to their department. With this fund at hand, the drilling of the borehole commenced immediately.

A total sum of **four hundred and eighty five thousand naira only (#485,000)** was spent to complete the water project and it was commissioned on Sabbath May 17, 2014 by the conference president, (Pastor Emmanuel Olawumi Adeniyi). It gladdens the heart to say here that the relationship between the Church and Mafoluku community has greatly improved since the completion of the water project. This fact can be attested to as the people in the community use the water with gladness, they also get involved in the repair of the taps anytime they are broken. Besides this, anyone coming to the Church for the first time now has little or no problem locating the Church as neighbors know and love the Church due to the landmark made in the community through the construction of the water project.

Finally, some of the neighbors now enter the Church premises freely to worship or felicitate during special occasions or to ask questions regarding some areas of the church doctrines they do not fully understand. This kind gesture has opened the way for the gospel seed to be sown without much stress in that part of Lagos metropolis. It is remarkable to say that the 23 non-Adventist friends from the neighborhood attended the church dedication service on 27<sup>th</sup> November, 2016. The relationship between the Church and the community continues to improve so as to prepare the community for Christ's soon return.

### **Ajasa Water Project**

Ajasa is a big community of about 300,000 inhabitants surrounded by seven other communities at the extreme part of Lagos and Ogun boundary towards Sango-Ota. One of the challenges of Ajasa community is lack of portable water supply to the inhabitants of the area. The church saw the need to provide water for the inhabitants to ease the tension of people walking to far places in search of a good water. The church saw it as an entering wedge to evangelism in line this project topic. In April 2016 the church board voted to sink a borehole to supply to the people in Ajasa community. The project was speedily carried out between April and June, and was commissioned on 11th June, 2016 by Elder Akande Funsho, Babcock University bursar. It was a glorious day for the people of Ajasa community to see the church making the project work a reality. The project cost about ₦300,000. Today, it has made the church to be well known. The people of the community are praying daily for the church, responding to church invitations for programs and having high level of public relations with the community inhabitants. The community inhabitants guard and protect church property and are willing to replace broken taps. To God be the glory

## **Ogba Ijaiye Seventh-day Adventist Church Water Project**

Ogba Ijaiye Seventh-day Adventist Church housing estate is located along Oba Ogunji road, Pen-cinema, Agege, Lagos. The church got to this location in the year 1986 and to date the church has not made significant impact in the community. The researcher met with the church leadership to encourage them to do something to impact the community where the church is situated, the Sabbath school department took it up and raised the sum of three hundred thousand naira only (#300, 000: 00) while the balance of one hundred and seventy thousand naira (#170, 000) was requested from the conference administration and it was granted without delay in addition to the travel expense of the president (the researcher) and his team members during the process of this research work.

The water project was completed and the estate officials and inhabitants were informed of the commissioning date for July 9, 2016. The estate secretary General for Ifako Ijaiye housing Estate, Mr Olisaemeka Obi was in attendance to convey the entire estate appreciation to the church for this kind gesture of the provision of pipe born water to the estate free, he charged other religious organizations to do same to better the lives of the citizenry since the government alone cannot adequately provide the needs of the people. The commissioning was done by the conference president who happens to be the researcher himself. The commissioning of the water project has brought the church to the limelight in the whole of Ijaiye low cost housing estate and her environs as no other church has done such laudable project before this in the area. The inhabitants were present in large number at the commissioning exercise and prayed for God to bless the church in the community.

The effects of the water project was first felt during the community guest day in September 2016 as thirty-eight (38) estate inhabitants attended and participated actively in the worship service, one of them during the interactive session remarked that she and her family saw Adventist church in a different perspective after the commissioning of the water

project in the community. Subsequently, the estate inhabitants have come to understand the church as loving, caring and highly interested in the wellbeing of the community where it is situated. Commercial motor cycle riders (popularly called Okada) stop by the tap to drink water and wash their motor cycles, the church bus stop has since then changed from Seventh-day to Seventh-day Adventist water project bus stop. The church has become more popular in the estate since the water project was commissioned in July 2016.

### **Summary and Evaluation**

The five strategies put forth was implemented successfully through divine providence and the co-operation from all team members, churches chosen for pilot project, the Lagos Mainland Conference, Lamecom committees on media evangelism, though there were hitches here and there especially financing, programming and speakers for the media evangelism strategy. As at the time of evaluation of these projects, it can be said that the strategies are very appropriate for urban ministry. The prayer intercession strategy, establishment of schools, the water project to the five communities and the Adventist professionals' association has brought many souls to the church and has improved the public relations for the SDA church in these communities.

## CHAPTER SIX

### EVALUATION, LESSONS LEARNED, CONCLUSION AND RECOMMENDATIONS

The first chapter of this dissertation dealt with the ministry context and the problem of urban evangelization, the purpose of the project which is to develop and implement effective strategies for urban ministry, the second chapter establishes the biblical foundation of the problem while chapter three examines the works of various authors on urban evangelization, chapter four therefore, proposes five effective strategies for urban ministry in Lagos Mainland and these five strategies were implemented and evaluated accordingly in chapter five. This chapter will cover the brief description of the final evaluation of the interventions, lessons learned, conclusion and recommendations for future study on urban evangelism.

The apathy among contemporary SDA members in the 21<sup>st</sup> century coupled with the decline in members participation in church activities and evangelistic endeavors in urban centers pose a serious challenge that needs to be studied and solutions found to the problem, hence the need for this study. Therefore the purpose of this in-ministry dissertation is to develop and implement effective strategies and programs to increase and sustain the participation of the members in church activities and programs for effective urban Ministries in the Lagos Mainland Conference of the Seventh-day Adventist Church in Nigeria

#### **Evaluation**

The theological foundation of urban ministry as established in chapter two of the study and the literature review of chapter three led to the quality of the questionnaires and focus group questions developed for respondents and interviewees to be able to get to the root

of the problem of urban evangelization. The way it was done in the Bible time was discovered and it was confirmed by the writings of Ellen White that Christ's method alone will lead to the desired success to fulfil the Master's commission. A multi-dimensional approach was adopted to develop effective strategies to address the problem of urban evangelization in Lagos Mainland Conference of SDAC.

The project interventions have made great impacts in LMC territory in the following ways:

1. Prayer intercession has become a great tool in the conference among the leadership and the membership, today the conference stands out among all others as role model.
2. The secondary school has boosted the financial status of the conference as well as the evangelistic endeavors with a total number of 53 souls baptized through the evangelistic series carried out in the school between 2013 to December 2016.
3. Adventist professionals have embraced witnessing as a way of life and 8 professional colleagues have been led to Christ through baptism.
4. Seventh-day Adventist Church has become popular and known to be relevant to the environment where it is located because of the various water projects implemented in those five locations.
5. The secondary school has provided employment opportunities to many people.
6. Through the television program many contacts have been made and a total of 3 baptism have been recorded as product of the television broadcast.
7. The secondary school has served as a high publicity and advertisement to the church as many who have never heard of the Adventist church have now known the church for what she stands for.

The goals of this project as set forth from the proposal was achieved as stated below:

1. The entire membership of the church are now acquainted with the need for Biblical church growth in our cities by using the early church as a model.
2. The SDA members have been educated on how to use their talents and gifts to enhance church growth.
3. The project has also created a strong awareness to the priesthood of all believers which they are called to reach the unreached and unchurched in the Cities.
4. The factors responsible for failure of City evangelism were duly investigated and solutions have been proffered by way of the intervention put forth by this project.
5. Awareness was duly created through the project as never before on the urgency of proclaiming the everlasting gospel in the urban center.
6. The unreached people groups have been identified and the interventions put forth are ways to reach them.
7. Members are now aware that qualitative and quantitative growth of the church is achieved through collective effort (fellowship).

The evaluation of the projects was done by the researcher and his 26 team members at the initial stage and also during the post evaluation. It was agreed that the strategies are effective tools for urban evangelization. Based on the above measurable indicators, it could be also inferred that as far as the purpose and expected outcomes and the goals set are concerned, the intervention programs as a whole were effective and successful in dealing with the problem in spite of some minor hitches that were encountered along the line. Among this is the epileptic television program which the researcher did not have full control over because of the heavy financial involvement and other factors beyond his control.

Finally, I submit that Christ's method alone will bring about the desired success, as

the Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." The work in cities today should be done with Christ's method to achieve maximum success as Christ achieved in His own time.

### **Lessons Learned**

1. At the end of this project, the researcher and the members realized the importance of the power of prayer more, as every aspect of the work was committed to God in prayer before, during and after the implementation was carried out and it was evident in all aspects.
2. The researcher also understood more, the love of God for the entire human race and that it encompasses the poor, the rich, those in rural and the urban centers.
3. It was further learnt that when the church is relevant to the environment it belongs, it will make great achievement in her evangelistic endeavors.
4. I learnt that much level of success would have been achieved if the television program speakers were not rotated quarterly or every six months as the regular change of speakers made the audience to be disconnected and lost interest in any program no matter how good it may be,
5. The irregularity in the payment of the air time led to the program being off air for months did not allow for high level of success of the intervention.
6. Finally, the researcher enjoyed high level of cooperation from the conference officers, team members and all the churches where the projects were carried out including Babcock high school leadership because God was already working and this project was by God to be carried out to break even in this great City of Lagos.

## **Recommendations**

This dissertation is expected to be a great tool for both laity and clergy who have a burden for soul and labor to fulfil Christ's mandate to them to reach the unreached people groups. It is hoped that this work will break the barriers to evangelism in all Nigerian cities, thereby enlist souls for the kingdom of God. It will also provide a necessary emphasis to apparently neglected areas of evangelistic strategies. The dissertation will help in the spiritual development of laity, and enable them become effective soul winners for God. This dissertation is recommended as a model not only in Lagos Mainland Conference, but all over the Union Field, West Central (WAD) Division, and all over the world for urban evangelization. Finally, I recommend this work as a practical guide for a viable evangelistic strategy for all SDA members to fulfill the gospel commission as recorded in Matt 24:14.

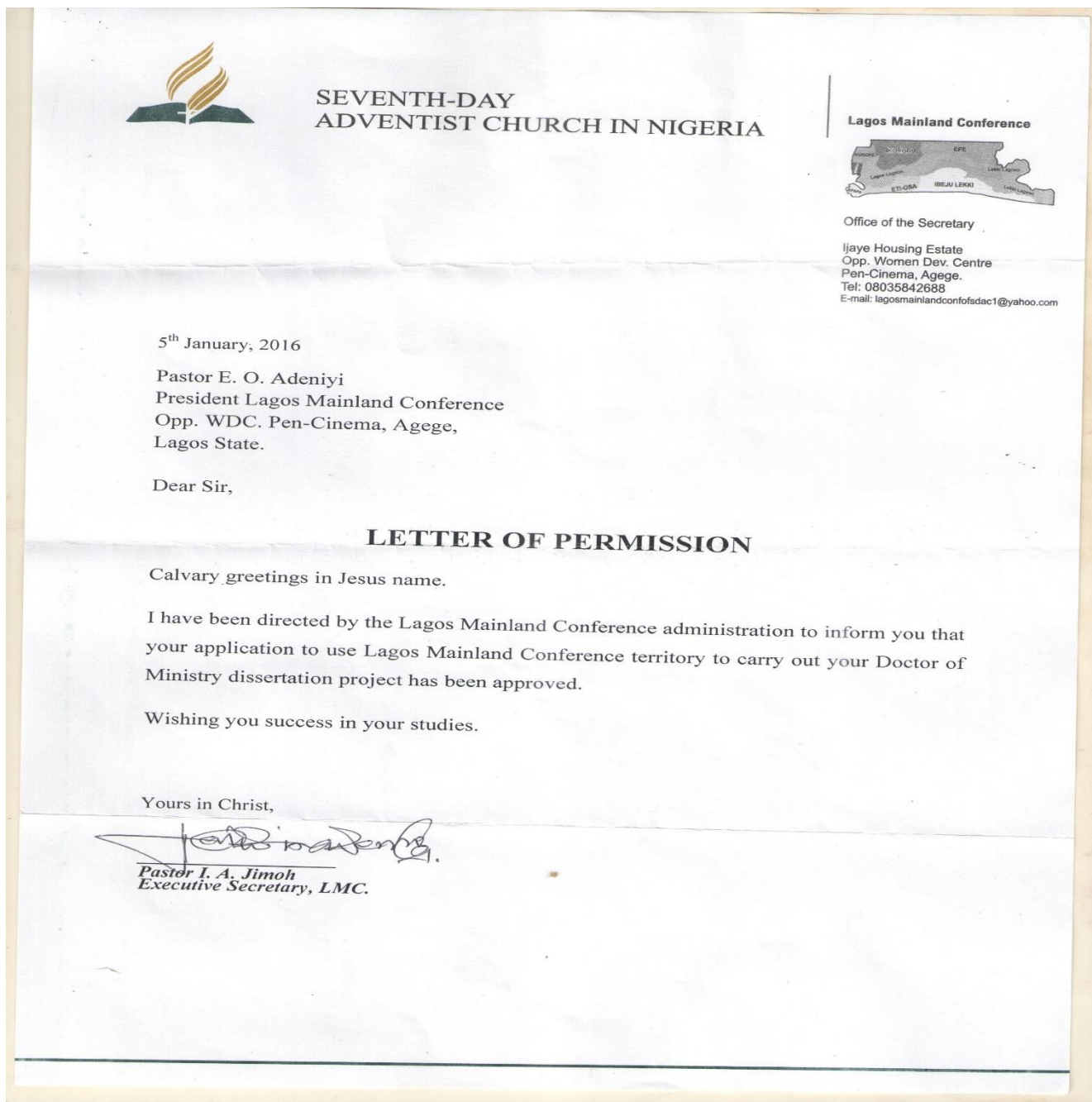
I want to further give the under listed recommendations:

1. That all other churches in Lagos Mainland Conference should emulate the idea muted by the five churches (Maryland, Ogudu, Mafoluku, Ajasa and Ogba) used for this pilot project by doing things that will affect the community where the church is located positively so that it will publicize the church and also lead to soul winning.
2. That a solid means of funding be established before embarking on media evangelism and speakers should not be changed intermittently as was the case in Lamecom television program discussed in this project to sustain viewers' interest in the program.
3. That the prayer intercession ministry be embraced as a tool for mission work all over WNUC and WAD territory.

## APPENDIXES

APPENDIX A

AUTHORIZATION FOR RESEARCH



APPENDIX B  
RESEARCH QUESTIONNAIRE

**Adventist University of Africa**  
**Focus Group Questions/Discussions**

Topic: DEVELOPING EFFECTIVE STRATEGIES FOR THE URBAN  
MINISTRY IN THE LAGOS MAINLAND CONFERENCE OF THE SEVENTH-  
DAY ADVENTIST CHURCH

This Focus Group(s) Discussion (s) is on the above research topic. It is in partial fulfillment of the Doctor of Ministry (DMin) degree. Please, detailed and appropriate response to the questions and discussion are needed to the research. Frank and down – to – earth expression(s) will be accorded the strict confidentiality it requires, as the information shall be used mainly for the above stated purpose.

Thanks for your anticipated cooperation.

Adeniyi Emmanuel Olawumi  
(Researcher)

Church Branch: .....

**INTERVIEW/FOCUS GROUP**

**Questions :**

1. How would you evaluate the past evangelistic program here in Lagos?  
.....
2. What were the weaknesses observed?  
.....  
.....
3. What could be done to improve the situation?  
.....

- .....
4. Are there new approaches we need to try?  
.....
  5. What are some of such approaches?  
.....  
.....
  6. What are some of the spiritual needs of your friends and neighbours?  
.....  
.....
  7. How are we to meet the peoples'
    - Spiritual needs? .....
    - Physical needs? .....
    - Emotional needs? .....
  8. What do you understand by Urban Ministry in the Mission/Ministry of the Adventist Church?  
.....  
.....  
.....
  9. What % of our Church membership is involved in ministry activities?
    - Men? .....
    - Women? .....
    - Youth? .....
  10. Do you think this % is good enough ?  
.....
  11. What would be a better % ? Men.....; Women.....; Youth.....
  12. How can that happen ?  
Suggestions : .....
  - .....
  - .....
  13. What are the obstacles to evangelism in urban centers?  
.....  
.....  
.....
  14. What are the possible solutions?

.....  
.....  
.....  
.....  
.....

15. What do you think the church leadership/administration should do to make urban evangelization more effective?

.....  
.....  
.....

16. What methods have been used in time past and what was the results?

.....  
.....  
.....

**Adventist University of Africa**  
**QUESTIONNAIRE**

Topic : : DEVELOPING EFFECTIVES STRATEGIES FOR THE URBAN  
MINISTRY IN THE LAGOS MAINLAND CONFERENCE OF THE  
SEVENTH-DAY ADVENTIST CHURCH.

This questionnaire is on the above research topic. It is in partial fulfillment of the Doctor of Ministry (DMin) degree. Please, kindly write or tick (✓) the appropriate response to the questions below.

**Section A – DEMOGRAPHIC INFORMATION**

- I. Gender : Male ( ) Female ( )
- II. Age : 10 -15 ( ) 16 -20 ( ) 21- 30 ( )  
31 – 40 ( ) 41 – 50 ( ) 51 + ( )
- III. Marital Status : Married ( ) Single ( )  
Divorced ( ) Widow ( )
- IV. Position in Church : Church Elder ( ) AWM ( ) AMO ( )  
Deacs/Deaconess( ) Youth Member ( ) Church Officer ( )  
Church Member ( ) Church Leader ( ) Others ( )
- V. Current position in the local Church  
.....
- VI. Occupation : Farming ( ) Civil Servant ( ) Business ( ) Minister or Clergy ( )  
Student ( ) Others ( retiree, applicants, etc. ( )
- VII. Education/ Professional Status  
.....

**Section B -- BIBLICAL BASIS FOR THE URBAN MINISTRY**  
**MISSION/MINISTRY OF THE CHURCH.**

| SA | A | D | SD | NS |
|----|---|---|----|----|
|    |   |   |    |    |

Kindly indicate the level of your view by ticking the appropriate response to each question.

Keys : SA = Strongly Agreed; A = Agreed; D = Disagreed; SD = Strongly Disagreed;  
 NS = Not Sure.

- \_\_\_\_\_ 1. The church of God is precious to Him, since Christ has redeemed the people with His blood.
- 2. The church of God has both human and divine aspects or origin.
- 3. Whether the church in the wilderness (OT) or the one founded by Jesus (NT), the church is essentially the “ called out “ or a redeemed people for the glory of God.
- 4. The NT Church was not a hierarchal structure.
- 5. Rather, the NT Church was a movement with a mission to preach the gospel to the entire globe in anticipation for the return of Jesus Christ as Lord and King.
- 6. The task of the Church is essentially to carry on the work of Jesus through (a) witnessing (b) service, and (c) fellowship.
- 7. The NT concept of church leadership was far removed from any monarchical episcopacy or corporate CEO, but simple and based on spiritual giftedness of members, and never an imitation of secular, state or industry models.
- 8. The unifying agents of the early church and early Adventism, were the gifts of the Spirit and the universal priesthood of all believers.
- 9. All are called “Go Ye” (Matt. 28:19) to the mission of the Church.
- 10. The OT chronicled gifted individuals, who through God’s intervention, overcame natural or cultivated tendencies, and became remarkable men and women.
- 11. In the construction of the Wilderness Temple in Exodus, it is remarkable

- the  
the  
tribe of Dan (Ex. 31:1-11, 2Chron. 1:5).
- 12. According to Exodus 28:3; 31:3; 35:25,26) the giftedness of the artisans was not limited to the male folks (Bezaleel and Aholiab), but notable women were involved in the service of the temple's articles.
- 13. Life is a total package, and is comprehensive in scope. Since Christians are now priests, lay people must be involved the ministry of the church in the world where every Christian is equally a minister.
- 14. Without the Holy Spirit, there will be no meaningful Spiritual gifts to start with, and the mission and purpose of God's church may be in jeopardy.
- 15. "As far as church growth is concerned, all are called to this duty fantastic new possibilities. If members become excited about what they can do for God and for their church, the sky is the limit." (Wagner).
- 16. "A clergy/laity dichotomy still exists in the mentality of many churchgoers. For them, the clergy are the doers of ministry-Contrary to the biblical teachings that God's people (laos) are to do ministry and works of service" (Eph. 4:12).
- 17. The Spirit of Prophecy (SOP) enjoins harmonious relationship or collaboration between the minister and the laity to ensure speedy completion of the gospel proclamation.
- 18. Rick Warren said, "there is need of turning members into ministers in order to maximize their potentials".
- 29. The doctrine of the universality of priesthood of all believers has impacted the development of the laity as well as the church mission.
- 30. Every baptized person has a share in the mission of the church as affirmed in Matth 28:19.

Section C -- **RELEVANCE OF INTEGRATING ALL INTO THE URBAN**

**MISSION/MINISTRY OF THE CHURCH**

| SA | A | D | SD | NS |
|----|---|---|----|----|
|    |   |   |    |    |

Kindly indicate the level of your view by ticking the appropriate response to each question.

Keys : SA = Strongly Agreed; A = Agreed; D = Disagreed; SD = Strongly Disagreed;  
NS = Not Sure.

- 1. Existence of a clear shared, result – oriented vision of clergy/laity’s involvement in the mission and ministry, will impact the church greatly.
- 2. Support for the value of training and equipping of church members at all levels of the organization / church is second to none.
- 3. Support for the change process is ongoing.
- 4. Support for continuous improvement of membership growth.
- 5. Existence of shared leadership in decision - making and problem - solving process will raise the ladder of success in the work of mission.
- 6. Deliberately pursuing inclusive programmes of all strata of church life, especially youth and women, will enhance the future of the church’s mission and ministry.
- 7. The Pastor – Laity Team will be an invaluable tool in the integration of the lay people into full mission/ ministry of the church.

**Section D -- MEANS OF ENHANCING INVOLVEMENT OF EVERY MEMBER  
IN THE URBAN MISSION/MINISTRY OF THE CHURCH**

|    |   |   |    |    |
|----|---|---|----|----|
| SA | A | D | SD | NS |
|    |   |   |    |    |

Kindly indicate the level of your view by ticking the appropriate response to each question.

Keys : SA = Strongly Agreed; A = Agreed; D = Disagreed; SD = Strongly Disagreed;  
NS = Not Sure.

- 1. Spiritual gifts may not be God’s tools for mission and ministry.
- 2. Training will bring out the best in people or individuals, and their latent skills and abilities will become visible and useful for both the person(s) and the church he/she belongs.
- 3. The essence of periodic training and equipping believers is to tap their potentials and maximize their usefulness for the mission of the church.
- 4. Buried or hidden talents can be used and made available for God’s church when they are discovered, recognized and tapped.
- 5. Because human beings are creatures of community, they do things better when there is a well, articulated but thought - out initiative of developing people’s innate potentials.
- 6. The church has no enormous energy to gain as she harnesses the individual skills or gifts embedded in the lives of her members.
- 7. Regular training and equipping of laity especially with time - tested acumen resources and modern techniques will nonetheless decrease the of our people for ministry today.
- 8. On the long run, “discipleship plan” may prove to be one of the most Important measures impacting the laity for mission and ministry in the church as the demands of leadership grow everyday.
- 9. Lay pastoral ministry by committed and reputable members will enhance and impact the church areas of human endeavours in the society.

- 10. The conference administration, church pastors and other church leaders  
are indispensable in the training and upgrading of our church membership.
- 11. Updating of church policies with the deliberate intention of involving the laity will encourage this large segment of the church in mission/ministry.
- 12. It is an established fact that spirituality's three main components: Are Bible study, prayer and sharing.
- 13. Motivation, capabilities, will no doubt, drive the wheel of progress for any individual in the church of God.
- 14. Spiritual gifts assessment and inventory are essential steps in determining the use and usefulness of our endowment in the house and  
cause of God, and for mission/ministry.

Section E – LIKELY REASONS SOME MEMBERS DO NOT GET INVOLVED IN THE MISSION/MINISTRY OF THE CHURCH IN URBAN CENTERS

| SA | A | D | SD | NS |
|----|---|---|----|----|
|    |   |   |    |    |

Kindly indicate the level of your view by ticking the appropriate response to each question.

Keys : SA = Strongly Agreed; A = Agreed; D = Disagreed; SD = Strongly Disagreed;

NS = Not Sure.

- 1. Lack of adequate time to attend church programmes including training, workshops, etc.
- 2. Because of my job schedules, I have little or no time to attend training sessions, etc.
- 3. The social and economic hardships of the country have affected our attendance at church functions.
- 4. Church finance and limited budget have seriously hampered church

- training programmes and evangelism in the urban centers.
- 5. Lack of theological knowledge on the part of the laity. "I am not a church professional by training" (Lay people excuse).
- 6. Bad examples of ministers have brought discouragement to the work.
- 7. The ministers are paid to do ministry or the mission of the church.
- 8. I am not vast in the knowledge of church policies or church history.
- 9. I do not have the gifts of ministry and mission – outright rejection of the gifts of ministry/mission.
- 10. The work of ministering is too demanding and tasking for many lay people.
- 11. I am not an outspoken person – ministry varies according to our individualism and personality make-up.
- 12. Traffic situation affects attendance to Church programs/evangelism

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## VITA

Name: Emmanuel O. Adeniyi

Background: Born on 5th July, in Otun Ekiti, Ekiti State, Nigeria. I have an elder brother and three younger sisters, we were all brought up in the Seventh-day Adventist Church by loving parents who are now dead. I was baptized on the 19th December, 1981 by Pastor J.A. Alade.

Family: I got married to Florence Oladunsi Adeniyi on 4th September, 1997 Otun Ekiti in Ekiti State, Nigeria. Our marriage is blessed with two sets of twins (three boys and one girl).

Education:

1973-1979: Seventh-day Adventist Primary School, Otun Ekiti.

1980-1985: Moba Grammar School, Otun Ekiti.

1990-1994: Adventist Seminary of West Africa, Illisan, Ogun State. BA Theology.

1999-2003: Andrews University Masters in Pastoral Ministry, Babcock Campus.

Ordination:

2000: Ordained into the gospel Ministry of the SDA Church on 25th March.

Experience:

1994-1996: Church Pastor Ila-Orangun, Osun State, Nigeria.

1996-2000: District Pastor, Owo District in Ondo State, Nigeria.

2001-2005: District Pastor Ogba Lagos and Conference Publishing Director.

2006-2011: District Pastor and Conference Sabbath School Director.

2012: Lagos Mainland Administrative Secretary and Acting President.

2013-2016: Lagos Mainland Conference President.