

**PAUL'S MISSIONARY STRATEGIES AND THEIR REPLICATIONS IN
THE MISSION OUTREACHES OF LAGOS METROPOLITAN AREAS
OF THE APOSTOLIC CHURCH, NIGERIA**

BY

OLWOYEYE EMMANUEL OLUROKAN
MATRIC NO: 115613
DIP. TH., (ILESA) DIP. RS., (AZ) B.A. (HONS), M.A., (IBADAN)

**A Thesis in the Department of Religious Studies,
Submitted to the Faculty of Arts
In Partial Fulfilment of the Requirements for the Degree of**

DOCTOR OF PHILOSOPHY

OF THE

UNIVERSITY OF IBADAN

IBADAN

JULY, 2014.

CERTIFICATION

I certify that this thesis was carried out by OLOWOYEYE, Emmanuel Olurokan under my direct Supervision in the Department of Religious Studies, Faculty of Arts, University of Ibadan, Ibadan, Nigeria in partial fulfillment of the requirements for the award of the degree of Doctor of Philosophy in Religious Studies.

.....
Supervisor

The Rt. Rev'd. Dr Olubayo. O. Obijole
B.A; M.A; Ph.D. (Ibadan)
Lecturer in New Testament Studies
Dept. of Religious Studies, University of Ibadan,
Ibadan, Nigeria.

.....
Date

UNIVERSITY OF IBADAN LIBRARY

DEDICATION

In acknowledgement of God's faithfulness throughout the research period,
this thesis is to Him dedicated;

And to my beloved wife, Esther Abiodun Aboluwaji, who constantly stands by me
through life's thick and thin;

And my wonderful children, Boluwatife, Toluwalope, Toluwani and Ire-Oluwatomwa,

And to the evergreen memory of my father, Late Pa Israel Aina Olowoyeye

and

Late Prof. (Mrs.) Dorcas Olubanke Akintunde

UNIVERSITY OF IBADAN LIBRARY

ACKNOWLEDGEMENTS

Eben-ezer: "Hitherto the LORD has helped us"

I ascribe all glory, honour, thanksgiving and adoration to the Lord God Almighty, the author and finisher of our faith, to my Lord Jesus Christ, the resurrection and the life, and to the Holy Spirit, my teacher, the motivator, the encourager and the tower of strength.

My special thanks go to my mentor, indefatigable supervisor and father the Rt. Rev'd Dr. Olubayo. O. Obijole, an astute, generous, articulate, pragmatic, formidable and renowned academic, for his fatherly love, patience, encouragements, and unquantifiable contributions to the successful completion of this thesis. Sir, you are indeed a blessing to my life. No enough words to express my appreciation to you. But, I pray that Christ whom we serve will reward you for all your labours of love over me.

I appreciate all the lecturers who taught me throughout my University career (all in the Department of Religious Studies, University of Ibadan, Ibadan) for their contributions in various ways- Prof. D.I Ayegboyin, (Head, Department of Religious Studies), Prof. S.O Abogunrin, Prof. M.Y Nabofa, Prof. A. Dzugba, Rt. Rev'd Prof. J.O Akao, Late Prof. (Mrs) Dorcas Olubanke Akintunde, Prof. (Mrs) M.I Oguntoyibo-Atere (now at Adeleke University, Ede), Dr. Sola Olukunle, Late Dr. G.A Ositelu, Dr. J.K Ayantayo, Rev'd. Dr. S.A. Fatokun, Rev'd. Dr Kunle Dada, Rev'd. Dr. G.N Toryough, Dr. (Mrs.) H.O. Labeodan, Ven. Dr. J.S Adekoya, Rev'd Dr P.A Oguntoye, High Chief S.K Olajide, Dr. O.O. Familusi, Ven. Dr. S.M. Mepayeda, Dr. J.O Jegede (now at Institute of African Studies UI). The contributions of the non-academic staff members of the department can not go unnoticed- the secretary, Mrs Oladipo, Mrs G.Ogunmola (now at Faculty of Agric), Mr Akindele (Driver), Mr Dayo and Mrs Ojo.

I am profoundly grateful for the contributions both in cash and kind of the President of The Apostolic Church, Nigeria and LAWNA Territorial Chairman- Pastor (Dr) G.O. Olutola JP, and the following Church fathers- Pastor I.G. Fakunle (LAWNA Territorial Administrative Secretary), Pastor Dr. M.F Olumbo (LAWNA Territorial Finance Secretary), Pastor D.O. Ajibade, Pastor E.S Awojide, Pastor J.O Adetuyi, Pastor J.A Alalade, Pastor F.A Akala, Pastor S.G.O Uyeh, Pastor L.O Ojo, Pastor E.O Akinwole, Pastor I.O Ogunrinola, Pastor F.B Kolade, Pastor E.O Aladesanmi, Pastor G.O Oyeboode, Pastor S.A Oye, Pastor J.J Omotoso, Pastor N.O.V Ogunmuyide, Pastor E.O Abe, Pastor J.O Awoleye, Pastor S.A Adegboyegun, Pastor D.O.A Akinyele, Pastor J.S Joseph, Pastor S.O Shogo-Shogo and Pastor S.K Ajayi.

I owe a great debt to so many wonderful and God-fearing people in The Apostolic Church Nigeria, they are most loving, generous and kind-hearted, space will not allow me to mention all of them: I greatly appreciate: Overseer R.O Oguntoye, Overseer and Deaconess Yinka Ajitena, Late Overseer M.O Ogundiran, Elder and Deaconess Akin Dada, Elder J. O Fadipe, Elder D.O Oguntoye, Elder Kola Ariyo, Elder Gbolahan Ayo-Vaughan, Elder Felix Ikenweji, Elder and Deaconess J.O Badeji, Elder and Deaconess Yemi Akinniranye, Elder and Deaconess V.O Fasiku, Elder and Deaconess Awolowo-Olowo, Deacon J.A Adebowale, Deacon and Sister Kunle Ogunlade, Deaconess C.F Ayegbusi, Deaconess M.F Ojo, Deaconess B. Omolade and Dr. Biola Awonuga.

I must also acknowledge the love and encouragement given by the Provost of The Apostolic Church Theological Seminary, Ilesa, Pastor Dr I.G Awotanmi, and all my friends and colleagues- Pastor Dr M.O Gbadero (Deputy Provost), Pastor F.B Jolaoso (Registrar), Pastor Dr. S.O Adeyemi (Bursar), Pastor E.A Ayodele (Librarian) Pastor C.A Adeleye, Pastor J.K Ayedogbon, Pastor J.T Olorunmojo, Pastor M.K.K Obasi, Pastor T.A.O Ilesanmi J.P, Pastor A.O Adejumo, Pastor V.A Solomon, Pastor G.O.A Alakuko, Pastor D.O Abidoeye, Pastor D.A Oyeleke, Pastor J.O Ojoawo, Pastor S.A Aworinade and Pastor R.S.J Folalu. Also, the non-teaching staffs of the Seminary, especially Brother Aduralere Olugbenga.

Moreover, I would like to place on record my sincere gratitude to my beloved parents, the late Pa Israel Aina Olowoyeye and Mrs Abigail Openiye Olowoyeye, my late in-laws late Pa Johnson Omotiloye and Mrs Wura Omotiloye, and all my brothers and sisters such as: Mr Joseph Olajide Olowoyeye, Mr Gabriel Oluwadare Olowoyeye, Florence and Seun Olowoyeye for their prayers, love, encouragement, financial and moral support.

Very greatly, I appreciate my beloved, charming, amiable, ebullient, loving and dedicated wife- Deaconess Esther Abiodun Aboluwaji Olowoyeye, and our most loving children: Boluwatife, Toluwalope, Toluwani and Ire-Oluwatomiwa, for their patience, understanding and encouragement.

Once again, I am deeply grateful to God, and His Christ who Resurrected on the third day, and for the hope of our Resurrection and Salvation on the last day.

Emmanuel Olurokan OLOWOYEYE.
July, 2014.

ABSTRACT

Christianity, from inception, has been a missionary religion. The Acts of the Apostles and Pauline letters are replete with Paul's missionary activities and their contributions to contemporary churches. Many scholars have examined Paul's missionary journeys and strategies, but adequate attention has not been given to the connection between these strategies and those of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria (LMATACN) which is a missionary organisation. This study, therefore, compared Paul's missionary strategies with those of LMATACN with a view to determining the Biblical basis and the effectiveness of the missionary enterprise of LMATACN.

The study utilised Peter Wagner's Frontier Missionary Strategy, which underscores the relevance of Bible-centredness for mission work. In-depth interviews were conducted with purposively selected 50 clergy and 20 laity. Also, 220 copies of a questionnaire were administered to 32 pastors, 45 church officers and 143 members selected from LMATACN, comprising Lagos and Ogun States. Church records at the Mission Headquarters in Lagos were consulted. Data were subjected to exegetical analysis, with reference to selected passages in Acts and Pauline letters; and percentages.

Paul adopted five missionary strategies: choice of principal cities and cultural centres for evangelism (Acts 28:30-31; Romans 15:24; 1Thessalonians 1:8), team-ministry (Acts 9: 28-30; Romans 12:3-4), use of house-churches (Acts 16:27-34; 1Corinthians 1:16), adoption of "tent-making" (part-time) mission (Acts 18:3; 1Corinthians 9:6-15; 1Thessalonians 2:9), and contextualisation of the gospel message (Acts 9:19-22; 17:22-32). The Lagos Metropolitan Areas of The Apostolic Church, Nigeria also used five missionary strategies: rural evangelism, group rallies and conventions, house-churches, education and the use of print and electronic media for evangelism. Lucan accounts in Acts documented the success of the five missionary strategies of Paul, through which he established new churches in the Provinces of Galatia (Acts 14: 20), Macedonia (Acts 17:4), Achaia (Acts 18:8), and Asia (Acts 19:10) within ten years (AD 47-57). Contrariwise, only two of the five strategies of Paul were relatively adopted by LMATACN: team-ministry and the use of house-churches. Little or no attempt was made to use principal cities and cultural centres, "tent-making" mission and contextualisation of gospel message. This resulted in the lack of financial self-sufficiency, non-autonomy of ministers and local churches, sour ministerial relationship, lack of indigenisation and poor

contextualisation of the gospel. The deficiency was evident in the responses of the respondents, as 87.7% of the respondents agitated for non-stipendiary mission in LMATACN, like that of Paul; while 80.0% canvassed for autonomy of ministers and local churches. Majority of the respondents preferred contextualisation of the gospel message.

The Lagos Metropolitan Areas of The Apostolic Church, Nigeria adopted only two out of the five missionary strategies used by Paul, which revealed an inconsistency with biblical standard, and made the mission less effective. Therefore, LMATACN and other mission-minded churches need to completely adopt all the strategies of Paul to enhance effective missionary work.

Key words: Paul's mission, Missionary strategies, Lagos Metropolitan Areas of The Apostolic Church, Nigeria, The Acts of the Apostles and Pauline letters

Word count: 471

UNIVERSITY OF IBADAN LIBRARY

TABLE OF CONTENTS

	Page
Title page	i
Certification	ii
Dedication	iii
Acknowledgements	iv
Abstract	vi
Table of contents	viii

CHAPTER ONE: GENERAL INTRODUCTION

1.1	Background to the Study	1
1.2	Statement of the Problem	5
1.3	Purpose of the Study	6
1.4	Scope of the Study	7
1.5	Research Methodology	8
1.6	Significance of the Study	10

CHAPTER TWO: LITERATURE REVIEW

2.0	Introduction	12
2.1	Christian Mission Strategies	12
2.2	Mission Strategies of St Paul	18
2.3	Strategies of Mission in The Apostolic Church, Nigeria	22
2.4	Conclusion	25

CHAPTER THREE: THE INFLUENCE OF PAUL'S BACKGROUND AND CONVERSION EXPERIENCE ON HIS MISSIONARY STRATEGIES

3.0	Introduction	26
3.1	Paul's Jewish Legacy influence on his missionary strategies	26
3.1.1	Paul's Jewish heritage	26
3.1.2	Hebrew Rabbinic Inclination	28
3.1.3	The Concept of Messianic expectation	29
3.1.4	The Jewish Scripture	30

3.1.5	The Temple and the Synagogue	30
3.2	Paul's Graeco-Roman legacy influence on his missionary strategies	32
3.2.1	Hellenism	32
3.2.2	Philosophical and Mystery Cults	34
3.2.3	Mystery Religions	35
3.2.4	Pax-Romana	35
3.2.5	Communication network	35
3.2.6	Greek language	36
3.3	The Influence of Paul's Conversion and Call on his mission strategies	36
3.4	Conclusion	39

CHAPTER FOUR: MISSIONARY STRATEGIES OF PAUL IN ACTS OF THE APOSTLES AND HIS LETTERS

4.0	Introduction	40
4.1	The strategies of Paul the Missionary	40
4.2	St Paul's Missionary Strategies in Acts of the Apostles (Acts 13-20)	42
4.2.1	The Strategy of the Choice of Principal Cities and Cultural Centres (16: 12; 19: 10)	42
4.2.2	Team Work Strategy (9: 28-30; 12:25; 13:13; 15:40)	44
4.2.3	Non-dilution of Gospel Message Strategy (13:5; 15:36; 17:2; 18:4)	49
4.2.4	Strategy of going first to the Jews and then to the Gentiles (13:43)	51
4.2.5	Indigenous Leadership Development Strategy (14:23; 20: 19-20)	54
4.2.6	Follow-up Strategy (14: 21-23; 15:36; 16: 1-5; 18:23)	59
4.2.7	Strategy of going first to the Synagogues for Evangelism (13:5; 14:1)	62
4.2.8	Contextualisation of Gospel Message Strategy (13: 14-16)	64
4.2.9	Strategy of "Oikos Assemblies" - House-churches (16: 15; 18:8)	66
4.3	Paul's Missionary Strategies in His Letters	68
4.3.1	The Strategy of the policy of "Not to Build on Another man's Foundation" (Rom.15: 15- 20; 1Cor. 3: 10-12)	68
4.3.2	Paul's Positive use of Hostile Situation as Missionary Strategy (2 Cor. 3: 1; 11: 4-5; Phil. 1:2)	72
4.3.3	All things to All Men Strategy (1 Cor. 9: 19-23)	73
4.3.4	Do or Die Strategy - "Woe unto me if I do not preach the gospel" (1Cor 9:16)	75

4.3.5	“Tent-making” (Part-time) Strategy (1 Cor. 9: 6-15; 2 Cor.11: 6-10)	78
4.4	Conclusion	81

**CHAPTER FIVE: MISSIONARY STRATEGIES IN THE LAGOS
METROPOLITAN AREAS OF THE APOSTOLIC
CHURCH, NIGERIA**

5.0	Introduction	82
5.1	Historical survey of the origin, growth and development of The Apostolic Church, Nigeria	82
5.2	Strategies of Mission in Lagos Metropolitan Areas of The Apostolic Church, Nigeria	86
5.2.1	Open Air Revival and Market Evangelism Strategy	86
5.2.2	Mass and One-on-One Evangelism	90
5.2.3	Rural Mission Strategy	92
5.2.4	Healing Campaign Strategy	99
5.2.5	The Mission Strategy of Group Rallies and Conventions	102
5.2.6	Print and Electronic Media Strategy	104
5.2.7	Follow-up Strategy	106
5.2.8	Welfare Strategy	108
5.2.9	Educational Strategy	109
5.3	Conclusion	116

**CHAPTER SIX: REPLICATIONS OF PAUL’S MISSIONARY
STRATEGIES IN THE MISSION OUTREACHES
OF LAGOS METROPOLITAN AREAS OF THE
APOSTOLIC CHURCH, NIGERIA**

6.0	Introduction	117
6.1	Convergences and Divergences between Paul’s Missionary Strategies and The Apostolic Church, Nigeria	117
6.1.1	Areas of Convergence	117
6.1.2	Areas of Divergence	121
6.2	Challenges of Paul’s Missionary Strategies for the Mission Outreach of The Apostolic Church, Nigeria	124
6.2.1	Lack of Financial Self-sufficiency and Self-propagation	124
6.2.2	Non-autonomy of ministers and local churches	125

6.2.3	Sour ministerial relationships	125
6.2.4	Lack of Indigenisation	126
6.2.5	Poor Contextualization of the gospel	127
6.3	Empirical information and Data Analysis	127
6.4	Conclusion	137

**CHAPTER SEVEN: SUMMARY, RECOMMENDATIONS AND GENERAL
CONCLUSION**

7.0	Introduction	138
7.1	Summary of the Study	138
7.2	Evaluation and Recommendations	140
7.3	General Conclusion	146
	Research Questions	147
	Structured Interview Guide	150
	References	151

UNIVERSITY OF IBADAN LIBRARY

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Christianity, from inception, has been a missionary religion. In this respect, it shares the characteristics of those other faiths that transcend tribal and national boundaries and aims to win the allegiance of all classes and races.¹ The spread of the gospel message therefore, is the responsibility of all Christian mission bodies,² and the primary task for today's church is the propagation of the gospel message throughout the world. Jesus gave the church this responsibility in Matt 28:19-20³ when He instructed His followers to make disciples of all nations. This verse is referred to by Christian missionaries as "the Great Commission."⁴ According to Grahams Chessman, "a missionary is a person sent by God and the church to a person other than his own to minister the love of Christ – especially by the preaching of the gospel and the planting of churches"⁵. The mode of preaching the gospel determines the nature of the church as Emil Brunner remarks: "The church exists by mission just as fire exists by burning, without flame no fire, without mission no church".⁶ A vast gulf exists between Christ and the lost; therefore, He insists that His disciples bridge the gulf. The evangelical call to mission primarily emerged and developed through two active church growth mechanisms: *evangelism*⁷ and *church planting*⁸.

¹John Aberly, 1945, *An outline of Missions*, Philadelphia: Muhlenberg Press, 3

²J.I. Packer describes the gospel message in this way: "Jesus Christ is to be proclaimed every where as God incarnate, lord and savior; and God's authoritative invitation to find life through turning to Christ in repentance and faith is to be delivered to all mankind." J.I. Packer, 1993, *Concise Theology*. Wheaton: Tyndale House publishers, 223.

³In explicating the significance of the Matthean statement of the great commission, Moreau, Corwin and McGee write, before discussing the passage itself (Matt. 28:16-20) we should point out that church by and large did not use it as a motivation for mission prior to 1792, when William Carey published *An enquiry into the obligations of Christians to use means for the conversation of the Heathens*. In this booklet, Carey laid the foundation for contemporary mission societies. His ideas were so influential that many call him the "Father of modern protestant Missions". A Scott Moreau, Gary R. Corwin and Gary B. McGee, 2004. *Introducing World Missions: A Biblical, Historical and Practical Survey*, Grand Rapids: Baker, 43.

⁴"The Great commission" is a term used in Christian tradition, it is the instruction of the resurrected Jesus Christ to his disciples that a tenet in Christian theology emphasizing missionary work, evangelism, and baptism. See Grudem Wayne, 1994, *Systematic Theology*, Zondervan: Retrieved from [http://en.wikipedia.org/wiki/Great Commission](http://en.wikipedia.org/wiki/Great_Commission) on 28 Aug 2011.

⁵Graham Chessman, 1989, *Mission Today :An Introduction to Mission Studies*, Great Britain: The Bath Pres, 17

⁶Emil Brunner, 1931, *The Word and the World*, London: SCM Press. 108.

⁷Evangelism refers to the actions, process and methods connected with evangelization. "Evangelization is defined as "The specific process of spreading the good news about Jesus Christ as God's salvation so that men and women have a valid opportunity to accept Him" (Edward R. Dayton and David A Fraser, 1990, *Planning Strategies For World Evangelization*, Grand Rapids: Wm. B Eerdmans publishing Co. 46).

⁸Church planting is defined as "the effort to bring men and women to Christ and incorporate them into growing, reproducing Christian fellowships". See Ebbie C. Smith, 2000, "Church Planting" in *Evangelical Dictionary of World Mission*, (Ed). A Scott Moreau, Grand Rapids: Baker Books, 202.

Evangelism therefore, results in church planting, and the goal of evangelism as given by Jesus Christ is “to make disciples of all nations”.⁹

The Bible alone provided - and still provides – the fundamental impetus for both evangelism and church planting which are carried out through multiple strategies, forms and methods. Church planting is a Biblical, effective and efficient way to carry out the great commission. Donald McGavran believes that today’s paramount task, opportunity and imperative in missions is to multiply churches in the increasing numbers of receptive people of the earth.¹⁰ In his own opinion, Peter Wagner suggests that the single most effective evangelistic strategy under heaven is planting new churches. Church planting is a strategy for bringing in the harvest, raising up leaders, to work in the harvest fields.¹¹ There are many ways to plant churches. Therefore, one must discern and develop a mission strategy that will be the best in the multiplication of disciples, leaders, and churches. For evangelism to survive, it has to be Biblical, and real conversion can only take place through the knowledge of the word of God.

The Acts of the Apostles and Pauline letters describe the missionary strategies of the Apostle Paul who worked harder than any of his contemporaries in the founding of churches through the preaching of the gospel¹². In about ten years (AD 47-57), Paul successfully established churches in four Provinces of the following Empires: Galatia, Macedonia, Achaia and Asia.¹³ Scott Bessenecker calls him a “short-term missionary par excellence,” for successfully leading missionary teams from place to place proclaiming the gospel, raising churches along the way and seeing the churches develop¹⁴. The Acts of the Apostles records three remarkable missionary journeys (the first in Acts 13-14; the second in Acts 15:35-18:22; and the third in Acts 18:23-21:17), which the Apostle Paul made with tremendous success. One wonders what might have contributed to his huge success in church planting mission. He understood that the making of disciples is the heartbeat of the Lord Jesus Christ and also central to the Great Commission. With this understanding, Paul devoted his life to the planting and establishing of local churches in the then Roman

⁹ Matthew 28:18-20

¹⁰ Donald McGavran, 2000, *Understanding Church Growth*, N/P. 60

¹¹ C. P Wagner, 1990, *Church Planting For A Greater Harvest*, Ventura CA: Regal, 11

¹² Roland Allen, 1962, *Missionary Methods: St Paul’s or Ours?*, Grand Rapids; Wm B Eerdmans Co 3

¹³ Roland Allen, 1962. *Missionary Methods: St. Paul’s or Ours?* 4

¹⁴ Scott Bessenecker, 1990, “Paul’s Short-Term Church Planting: Can It Happen Again?” *Evangelical Missions Quarterly* 33, No. 3, 327

world.¹⁵ He did not employ one particular strategic method all the time. P.T O'Brien posits that Paul varied the strategies as the Holy Spirit led him¹⁶. He understood that the same strategy might be effective at one time, in one place, with one people group but quite ineffective at another time, in another place with another people.

What do we mean by “strategy” first of all? “Strategy” is a combination of two Greek words *στράτια* “an army” and *ἀγειν* “to lead”, and thus it denotes the leadership of an army. *The Oxford Reference Dictionary* gives a secular meaning: a plan of action or policy in business or politics. Schnabel maintains that “strategy” is concerned with the planning of an engagement and with the question of how plans can and should be realized in specific operations.¹⁷ To Akin-John, strategy is the art of doing things in a wise, effective and result-oriented way. He stresses further that, it requires proper planning and knowing the most cost-effective way of achieving results. He concludes that strategy is not human planning without taking God into cognizance. Rather, it involves knowing the mind of the Spirit as to the most effective way to do ministry and achieve the maximum results for God and His kingdom¹⁸. In relation to Christian mission, “strategy” means a well organized plan of action or policy to be followed in proclaiming the gospel of Jesus Christ and consolidating the believers in their faith. It implies an order or discipline with which the missionaries are to be led in order to accomplish their mission. G. Van Rheenen defines mission strategy as “the practical working out of the will of God within a cultural context”, because, for him, all missiological decisions must somehow be rooted in theology and take into consideration the cultural context in which the mission is carried out.¹⁹ Strategy therefore, is a plan of action designed to achieve a specific goal (or even mission). Strategy is all about gaining (or being prepared to gain) a position of advantage over adversaries or best way of exploiting emerging possibilities.²⁰ It is a thoughtfully constructed plan, method or action that will be employed to achieve the result,²¹ a

¹⁵ Rollan Allen, 1962, *Missionary Methods: St Paul's or Ours?* 73

¹⁶ P.T. O'Brien, 1995, *Gospel and Mission in the Writing of Paul*, Grand Rapids: Baker Books, 12

¹⁷ E.J. Schnabel, 2004, *Early Christian Mission*, Vol.1 Downers Grove: Inter-Varsity Press, 500. He differentiates strategy from “tactics” which deals with the phase immediately before the operation as well as with the actions and reactions on the battlefield.

¹⁸ F.B Akin-John 2008, 22 *Dynamic Laws of Church Growth*, Lagos: Life & Ministry Publications, 141.

¹⁹ G. Van Rheenen, 1996, *Biblical Foundation and Contemporary Strategies: Missions*, Grand Rapids, MI: Zondervan, 138-140.

²⁰ C. T. Bennett, 1980, “Paul the Pragmatist: Another Look at his Missionary Methods” *Evangelical Missions Quarterly* 16, 133-138.

²¹ E.J. Schnabel, 2008, *Paul the Missionary: Realities, Strategy and Methods*, Downers Grove, Illinois: IVP, 25

roadmap which is the path chosen to plow towards achieving the end vision²² and a defined scheme, plan and course of action to achieve the desired result²³ E J Schnabel remarks that, missionary work cannot be done in a haphazard manner.²⁴ To R.E Logan, strategy translates vision into reality and it is a process that determines how one will accomplish the mission of the ministry.²⁵ Not all strategies will work in all contexts, hence, the need for strategy to be contextualized,²⁶ among the given people. On this Charles Brock says:

Some will say any strategy or method will work; and this is true in many cases, but some strategies and methods may more likely lead to genuine faith and healthy reproducing of churches. If reaching the world is important, then we must be careful to adopt strategies and methods which will allow us to be as effective as possible.²⁷

Mission strategy, therefore, is an intention plan developed and implemented by a local church for maximizing its impact on the world as every member of the congregation moves toward becoming world Christians.²⁸ Question is often raised as to whether we need to adopt a strategy at all in Christian mission. It is asked with reticence, “Is it important to have an organized plan of action?” The reason for such skepticism is the misunderstanding that following a strategy means to perform a military exercise and that it will not fit into the Church’s mission that is entirely dependent upon the guidance of the Holy Spirit. If ‘strategy’ is essential in the army, in games and sports, and also in political or business circles, then it is hard to believe that it is not needed in Christian circles. Missiologists insist that it is wiser to do some strategic planning. H.R. Cook, for example, indicates that there is need for having personal strategy and so also for having mission strategy²⁹. Van Rheezen argues that there is no missiology without theology, the study of the cultural context, and strategy. However, he cautions that strategy must be a servant,

²²P.L Burkhardt and S Reuss, 1993, *Successful Strategic Planning: A Guide for Nonprofit Agencies and Organizations*, New Park: Sage Publications 112.

²³ E. J Schnabel, 2008, *Paul the Missionary: Realities and Methods*, 25.

²³ E.J Schnabel, 2008, *Paul the Missionary: Realities and Methods*, 26.

²⁴ E J Schnabel, 2008, *Paul the Missionary: Realities and Methods*, 27.

²⁵R.E Logan and S.L Ogne, 1994, *The Church Planter’s Toolkit Carol Stream*, Illinois: Church Smart Resources, iv-i.

²⁶ Aubrey Malphurs, 2000, *Paul’s Missionary Strategy*, Grand Rapids: Kregel, 55.

²⁷ Charles Brock, 1994, *Indigenous Church Planting: A Practical Journey*, Neosho: Church Growth Int’l, 132.

²⁸Blake McDaniel, “Developing a Church Mission Strategy” in www.missionsofgrace.com/tulsaperspectives/Church_Mission_Strategy.pdf. Retrieved on 21 June, 2011. 17

²⁹ H.R Cook, 1963, *Strategy of Missions: An Evangelical View*, Chicago: Moody Press, 25-38.

and never be a master, to the mission of God³⁰. If strategy is accepted as an integral part of Christian mission, then the question arises: had Paul, the first Christian missionary, worked with some strategies? If so, what are they? An inquiry into these will help us to find ways in which the contemporary missions could be made more productive. Even a cursory reading of the book of Acts and Paul's epistles will show that Paul worked with some strategic plans and that they were governed by the Holy Spirit (Cf. Acts 16:6-10; 19:21; 21:11-14; Rom 15:18-19).

Today there are numerous churches and methods of evangelism. Yet, there is great need for Biblical strategies for evangelism that will result in planting healthy Christ-like churches, like Paul, which will bring about genuine repentance and conversion for total transformation of people from immoral acts and evil practices especially in the Lagos Metropolitan Areas of The Apostolic Church Nigeria, which is the first classical Pentecostal denomination in Nigeria.³¹ The concern of this research, therefore, is to replete the missionary strategies of Paul in Acts of the Apostles and some of his letters in the mission outreaches of Lagos Metropolitan Areas of The Apostolic Church, Nigeria.

1.2 Statement of the Problem

Previous scholarly works³² on Paul's missionary enterprise in Acts of the Apostles and his letters have concentrated on Paul's missionary journeys and his strategies, but adequate attention has not been given to the connection between these strategies and those of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria. This neglect denies previous studies the benefits of an alternative approach to unravel some challenges facing missionary work in the church for decades, a gap this work intends to fill. Despite the tremendous efforts of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria in

³⁰ See Van Rheenen, *Biblical Foundations*, 137-140.

³¹ D.B Barrett, 1982, *Table of Organized Churches and Denomination in Nigeria in his World Christianity Encyclopedia*, Oxford: OUP. 530

³² The following are few of the existing scholarly works on Paul's missionary enterprise: Malphurs Aubrey, 2000, *Paul's Missionary Strategies*, Grand Rapids: Kregel Publishers; Allen R, 1977, *Missionary Methods- St Paul or Ours?* Grand Rapids: W.M.B Eerdmans Publishing Co; Kane J.H, 1976, *Mission in the Ministry of Paul*, Grant Rapids: Barker Books House; Schabel E.J, *Paul's the Missionary: Realities, Strategies and Methods*, Downer Grove, Illinois: IVP Academic; P.C Wagner, 1974, *Missionary Strategy of St. Paul*, Chicago: Moody Press; Glasser, A.F et.al, 1977, "Rediscovering Paul's Church Planting Strategies" in *Crucial Dimension in World Evangelization*, California: William Carey Library; Ksenija M, 2009, *Paul's Territoriality and Mission Strategy*, Grand Rapids: Williams B. Eerdmans Publishers; Jonlman Fred, 1980, *The Missionary Methods of Apostle Paul*, Grand Rapids: Baker Books.

terms of financial resources and personnel expended, little success has been recorded³³ while there is room for greater success. It is disheartening to note that the church yearly spends more than 50 million naira to aid the work in her missionary churches both within and outside the country that have existed for upward of 50 years. Yet, the progress of these mission churches does not seem commensurate with all the money and efforts expended on them.

Similarly, it is discovered that some of the missionary personnel sent for mission work are not suitable, as they have been reprimanded for various offences;³⁴ some absconded, while some broke away from the “mother” church and affiliated congregations to other denominations as a result of doctrinal differences and avoidance of disciplinary measure of the church. Consequent upon these, some of these mission churches went into extinction after a period of time³⁵. Paul, in spite of many centuries that separate his labours and the contemporary times, is still cited as the greatest of all in missionary enterprise through his missionary strategies³⁶.

However, some critical questions need to be asked; what were Paul’s missionary strategies? Can Paul’s strategies of mission in the first century have relevance for the twenty-first century The Apostolic Church? How can The Apostolic Church employ these strategies of Paul in order to increase the success rate of its missionary work? Because, Paul did not just succeed in converting people, but re-created his own generation through his missionary strategies. What then are the vital lessons that Lagos Metropolitan Areas of The Apostolic Church Nigeria leaders need to learn from Paul’s missionary strategies to enhance effective missionary work in our contemporary time? These and other related questions call for a scholarly attention so as to find possible solutions within the purview of Pauline missionary enterprise.

1.3 Purpose of the study

In view of the above, this work compared Paul’s missionary strategies in some selected passages in Acts of the Apostles and Pauline letters with those of Lagos

³³G.A Oyetunji, LAWNA Territorial Secretary, The Apostolic Church, Nigeria. LAWNA Territorial Secretariat, Ketu, Lagos. A Report of Missionary Field Churches at Minister’s Conference on 7th August, 2010.

³⁴I.G Fakunle, Missionary Committee Chairman, Report Delivered during LAWNA Ministers Conference at Ketu, Lagos on 29th July, 2010.

³⁵Akan Adeniyi, Deaconess, *Interview Respondent*, The Apostolic Church, LAWNA Missionary office, Ketu. Lagos. Interviewed on 20th September, 2010. Aged 58.

³⁶W.S McBurnie, 1973, *The Search for Twelve Apostles*, Wheaton, Illinois: Tyndale House Publishers, 280.

Metropolitan Areas of The Apostolic Church, Nigeria to establish their areas of convergence and divergence with a view to determining the Biblical basis and the effectiveness of the missionary enterprise of Lagos Metropolitan Areas of The Apostolic Church, Nigeria.

It examines the distinctiveness of Paul's missionary strategies in the establishment of churches which made him stand out among other apostles in the missionary expansion work³⁷ with a view to assessing possible areas in which the Lagos Metropolitan Areas of The Apostolic Church, Nigeria can borrow a leaf from Pauline missionary strategies.

Consequently, attention is also paid in this thesis to the impacts of Paul's missionary strategies on the missionary endeavours of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria. More significantly, the work focused on the implications of Paul's missionary strategies for the mission outreaches of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria.

1.4 Scope and Limitation to the study

This study is limited to Paul's Missionary Strategies as recorded in some selected passages in Acts of the Apostles and Pauline letters. Passages have been carefully selected that contain many details on Paul's missionary strategies. Their replications for Lagos Metropolitan Areas of The Apostolic Church (LAWNA)³⁸ Nigeria are examined. For the purpose of our research, associations of seventeen Areas headquarters were purposely selected for our study among Lagos Metropolitan Areas assemblies of LAWNA Territory which presently consists of seventeen administrative areas³⁹ (Area is equivalent of Diocese in mainline churches). Since there is uniformity to a large extent in the mission strategies of The Apostolic Church nation-wide, the work is centered more on these area headquarters comprised of Lagos and Ogun States in southwestern areas of the church. This is done owing to the heterogeneous population of Lagos State and being both the administrative seat and mission headquarters of The Apostolic Church in Nigeria.

Nevertheless, references are made in this work where necessary to assemblies in other parts of the country. It is hoped that since members of the church from the different

³⁷J.H Kane, 1976, "Mission in the Ministry of Paul" in *Christian Mission in Biblical Perspective*, Grand Rapids: Baker Book House 85-86.

³⁸The term "LAWNA" is an acronym to represent the geographical regions under the jurisdiction of one of the five principal sections of The Apostolic Church in Nigeria. It means Lagos and Western/ Northern Areas.

³⁹An "Area" in The Apostolic Church is an equivalent of a Diocese in the mainline churches. Consequently, an Area is made up of minimum of four Districts (equivalent of Archdeaconries and circuits in most mainline churches).

geo-political zones in the country are found in Lagos and Ogun States, data gathered from them will form a fair representation of the position of all The Apostolic Church members nationwide. It is believed that the findings and recommendations will serve as a guide not only for The Apostolic Church, Nigeria but also for other church denominations that are mission minded.

Many problems were encountered in the course of this study. For instance, in the fieldwork, some of the respondents were very selective in releasing information on the church owing to a rule of the church, which enjoins members to 'keep the counsels of the church within the church'⁴⁰, others simply declined to be interviewed. However, in spite of these problems, the researcher was still able to have some pieces of information needed to a reasonable extent.

1.5 Research Methodology

Data for this study were employed through the use of analytical exegesis, oral interview, questionnaire and historical criticism of the relevant scriptural passages, while making use of Greek texts of the New Testament in the course of exegesis and interpretation of the selected texts. The comparative hermeneutical approach was applied. This gave room for sound understanding, objective judgment, creativity and innovation.⁴¹

Two major research instruments were used to collect quantitative and qualitative data for the study. Questionnaire was used to collect quantitative data, while the structured oral interview guide method was also used to collect qualitative data. In all, 250 copies of questionnaires were administered among the ministers and members of the church under study in the heterogeneously populated city of Lagos. Out of this number 220 were retrieved. The questionnaire contains 20 statement questions, which were divided into two parts, namely – (a) Paul's Missionary Strategies in comparison with the Mission Strategies of Lagos Metropolitan Areas of The Apostolic Church, Nigeria and (b) The implication of Paul's Mission Strategies and its prospects for Mission Strategies of Lagos Metropolitan Areas of The Apostolic Church, Nigeria. The entire questionnaires were analysed and discussed in chapter six. Each of them was calculated by simple percentage using the formula:

⁴⁰See *T.A.C. Rules of Belief* No. 6

⁴¹A. Dzugba, 2003, *God and Caesar: A Study in Sociology of Religion*, Ibadan: John Archers Publishers Ltd. 32.

$$\frac{N}{TN} \times \frac{100}{1}$$

While “N” stands for actual number of respondents, “TN” stands for the total number of respondents per statement question. The use of this instrument is important because questionnaires are more objective than interviews while the responses are gathered in a more standardized way. Standardized questions make measurement more precise by enforcing uniform definition upon the participants. The use of this instrument also aids the collection of information from a large portion of a group.⁴² Section A of the questionnaire, which furnishes us with the backgrounds of our respondents, are analysed and discussed, while Section B, are analysed and discussed under appropriate paragraphs in chapter six. The questionnaire analysis to a large extent complements the information gathered through other methods.

Another tool employed in this research is the unstructured personal interview. This method provides respondents opportunity for explanation and elaboration of answers to provide details unlike questionnaire which is standardized and restricts respondents from explanation. Unstructured interview allows respondents to talk freely about the subject, and to keep to the point on issues of interest to the researcher. The respondents are encouraged to disclose all they feel and think about the issue being investigated⁴³. Certain grades of the Apostolic Church leaders, officers and members were selected for such interview. Data generated through this instrument were used in measuring respondent’s disposition to and understanding of the research problem.

Our secondary sources include the library and the internet. The internet has really affected the way and manner research is conducted especially in modern day research.⁴⁴ The researcher explored this modern source of academic enquiry.

Theoretical Framework

This research utilised Peter Wagner’s *Frontier Missionary Strategy Theory*.⁴⁵ Peter Wagner’s Frontier Missionary Strategy theory sets some guidelines for the development of

⁴²J. Milne, “Centre for CBL in land use and environmental science, Aberdeen University”. *Evaluation Cookbook*, 52. Retrieved on 28/11/2011 from http://www.icbl.hw.ac.uk/Ltd/cookbook/inf_questionnaire/printable.pdf.

⁴³I.M. Crawford, “Marketing Research and Information Systems, Rome: Food and Agriculture Organization of the United Nations”. Retrieved on 30/11/2011 from <http://www.fao.org/docrep/w3241E>

⁴⁴ O.A. Bamiro, et al, 2006, “Use of Computers and Internet for Research Purposes” in A.I. Olayinka, et al (eds). *Methodology of Basic and Applied Research*. Ibadan: Dabfol Printers, 216 – 217.

a missionary strategy which, “while being evangelical and Biblically oriented, is also pragmatic and effective”. According to Peter Wagner, all missionary strategies should be characterized by three qualities: Bible-centeredness, efficiency, and relevance. Any effective missionary strategy must take into account the people, the culture, and their responsiveness to the gospel. The underlying thesis of any missionary strategy, according to him, is that before sowing the seed of the word, we do well to test the soil.⁴⁶

Wagner takes a critical look at Kenneth Strachan’s theory about sound missionary strategy,⁴⁷ such as strong tradition, culture ties and lack of training to diagnose the health of a church, basing strategy on “need” for substituting good activities with making disciples, and using the Holy Spirit as a smokescreen. He makes a strong plea for keeping missionary strategy up-to-date and gives some very practical suggestions for updating hermeneutics, theology of missions, ecumenism, technology and missionary personnel. He finds flaws with the necessity for rethink and revising of the concept from both theoretical and practical view points. The three qualities in the frontiers in missionary theory are relevant to Paul’s mission strategies and will be tested in the strategies applied by The Apostolic Church, Nigeria.

1.6 Significance of the Study

This work is significant in the sense that it will bring to the fore the distinctive missionary methods employed by Paul, which distinguished him as an apostle *par-excellence*.⁴⁸ Since Christianity is a missionary religion by nature,⁴⁹ and mission is our human response to the divine commission⁵⁰, there is a great need to develop strategies for church planting and healthy reproduction of churches today as commissioned by Christ.

This study, therefore, will help The Apostolic Church, Nigeria, and by extension, other contemporary mission-minded churches, to develop a strategy that will lead to successful missionary enterprise. Roland Allen⁵¹ observes that no other person has discovered or practiced methods for the propagation of the gospel better than Paul, and if

⁴⁵ P.C Wagner, 1974, *Missionary Strategy*, Chicago: Moody, 223-226.

⁴⁶ Peter C. Wagner, 1974, *Missionary Strategy*, 224.

⁴⁷ Kenneth Strachan, 1971, *Evangelism in – Depth*. Chicago: Moody, 100-101.

⁴⁸ Scott Bessenecker, 1997, “Paul’s Short-Term Church Planting: Can It Happen Again?”’s *Evangelical Missions Quarterly* 33, No. 3, 327

⁴⁹ A. A. Atowaju, 2011, “The Apostolic call to mission in the 21st Century as exemplified in Acts 1:8”: in *Theological Education and the Mission of the Church in the 21st Century*. (CATIN). Ibadan: Text-links Publishers. 3

⁵⁰ S. Devasagayam Ponraj, 1987, *Church Planting Approach to Mission*. 121

⁵¹ Roland Allen, 1962, *Missionary Methods: St. Paul or Ours?* 3

the church is to grow faster, individual church-men, church boards, missionary societies, local churches and assemblies must consciously align their practice with the “Pauline mission” pattern of missionary action⁵². In support of Allen’s view D. McGavaran⁵³ states that “of all the intervening centuries, ours is most like the ‘first century’. We cannot ignore this scenario and assume we know better than Paul did. The truth is that Paul’s methods succeeded exactly where ours have failed”. He was able to initiate and preserve locally sustainable and culturally sensitive expression of Christianity where in the majority of cases, we have not.⁵⁴

Thus, the work is significant also, as it will serve as an eye-opener to the 21st century church on how to carry out the great commission via church planting by exploring and appropriating Biblical, theological, missiological, methodological and strategic elements necessary for healthy understanding of church planting, which can promote church planting movements and the multiplication of disciples, leaders, and churches. Such will bring about total social, moral and religious change from evil practices in the society.

Finally, it investigates the call to missionary enterprise and activities of Lagos Metropolitan Areas of The Apostolic Church in Nigeria in the context of Paul’s successful missionary strategies. While challenging the Christian churches at large toward a deepened concern for successful missionary enterprise in the 21st century so as to achieve the vision and mission of the church, the research fills this vacuum and helps to trigger new efforts into other areas, which may also be lying untouched. It is a documentation of the thoughts of one of the major Pentecostal denominations in the world and encourages further studies on the subject.

⁵² Donald McGavran, 1995, *How Churches Grow*, Grand Rapids: World Dominion Press 76.

⁵³ Roland Allen, 1962. *Missionary Methods: St. Paul’s or Ours?* 147

⁵⁴ For a good example of what happens when one fails to follow Paul’s Missionary principles, see David Macdonald Paton. 1966, *Christian Mission sand the Judgment of God*. 2nd ed. Grand Rapids: Eedmans. But for an excellent case study on tremendous benefits of following Paul’s methods see Vincent Donovan, 1978, *Christianity Rediscovered*, Mary knoll, New York: Orbis. 210

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter, works of renowned authors are reviewed to show what scholars have done as literary sources for the current endeavor. In as much as these sources are very cogent for this work, the researcher critically reviews the works, showing areas of convergence and divergence so as to show the gap which the current research is filling. Some relevant areas of the topic in which reviews are carried out are:

Christian Mission Strategies, Missionary Strategies of St Paul and Strategies of Mission in The Apostolic Church, Nigeria.

2.1 Christian Mission Strategies

Robert Glover in his book – *The Progress of World-wide Mission* believes that Christian mission is the proclamation of the gospel to the unconverted everywhere according to the command of Christ.¹ George Smith in agreement with Robert Glover in his work titled – *Short History of Christian Mission*² wrote that the word mission comes from the Latin word “*mitto*” which means “to send” and that it is a derivative of the Greek word “*Apostello*” which is translated “*apostolos*” in the New Testament Greek meaning “someone who is sent” with the authority of the sender. Glover and Smith explain further that “*apostolos*” is synonym for “missionary” throughout the New Testament without altering the sense. Corroborating the above view, Graham Chessman in his own book – *Mission Today: An Introduction to Mission Studies* observes that the word “apostle” is applied to other “messengers” or “missionaries.”³ These scholars have truly established the origin and meaning of the word “mission” which are very relevant and helpful for this research work. On the other hand William Carver in his book, *Mission in the Plan of the Ages*⁴ sees mission as the extensive realization of the good redemptive purpose in Christ by means of human messengers. He says further that, it is not possible to separate missions from other works of the kingdom of God as it is the first duty of every disciple. He therefore suggests that mission introduces the kingdom of heaven while other works depend and develop on the extent and success of its influence in church growth. He further

¹R.H. Glover, 1939, *The progress of World-Wide Mission*, London: Harper &Brother Publishers. 21

² G. Smith, 1897, *Short History of Christian Mission*, Edinburgh: T & T Clark. 1

³Graham Cheesman. 1989, *Mission Today: An Introduction to Mission Studies*. Great Britain: bath Press. 16

⁴W.O. Carver. 1909. *Mission in the Plan of the Ages*. Grand Rapids: William B. Eerdmas Publishing. Co. 33-38

says that mission is the proclamation of the Good News of the kingdom where it is new and applying it in the varied situations of our life. It is too common an error to mark off by geographical lines missionary work from other phases of evangelization because mission is all encompassing. Carver's exposition on Christian mission is remarkable, it exposes the responsibilities and duties of Christians here on earth, but fails to expatiate further on strategies for church planting and growth which is the focus of this work.

On the disparity between evangelism and mission, Michael Green in his work, *Evangelism – Now and Then*⁵ makes effort to differentiate between evangelism and mission. According to him, mission is a much broader term than evangelism. Expatriating further on this, he notes that while mission speaks of the total ministry of the church on the society, evangelism is more restricted to the passing on of the Good News. We agree with Michael Green on the disparity between evangelism and mission due to the fact that not all evangelism results in church planting. However, we are of the opinion that in both mission and evangelism, the focus is spreading the Good News with the sole aim of winning souls for Christ. There is mission in evangelism and evangelism in mission and both are interwoven.

In a similar perspective, J.D. Douglas in his work, *Let the Earth Hear His Voice* points out that mission is everything the church is sent into the world to do. He states that while evangelism is an essential part of mission, evangelism is specifically the spreading of the Good News of Jesus. "The challenge of incarnation" he says is to go beyond evangelism by inflexible slogans and instead get involved in the real dilemmas of other men", which is surely one of the characteristics of evangelical failures.⁶ He also maintains that while humanization, development, wholeness, liberation and justice are included in the mission of God, they nevertheless, 'do not constitute the 'salvation' which God is offering the world in and through Christ'. He cogently argues that proclamation evangelism is an indispensable aspect of the true evangelism whereby believers are prepared to listen as well as speak.⁷ We strongly support this view because evangelism brings about positive changes in the church which is the body of Christ and through it the church experiences both growth and expansion. Nevertheless, no strategy was mentioned for effective mission, a gap this work intends to fill.

⁵W.O. Carver. 1909. *Mission in the plan of the Ages*, 40-41

⁶Michael Green. 1979. *Evangelism – Now and Then*. Leicester: Inter-Varsity Pres. 14

⁷J.D. Douglas (ed), 1975, *Let the Earth Hear His Voice*, Minneapolis: World-Wide Publications 22-24

Donald McGavran in his paper titled *Church Growth and Christian Mission* centers his work on Church growth and Christian mission. He is of the opinion that Christian mission today is thinking more about church growth than before in many ways, because mission is coming out of a forty-five year period when church leaders turned from church growth to other important tasks.⁸ He speaks of European empires, the milieu in which mission was being carried out as having changed so greatly that leaders of the Christian enterprise have had to radically redesign mission.⁹ He further avers that some church leaders have assumed that the goal of winning men to Christ and multiplying churches was the unchanging purpose of mission and would automatically remain so while they paid primary attention to other aspects of the total task. He concludes that few church leaders have entertained the idea that Christian mission itself has become something other than the extension of the Christian faith. In both cases, the outcome has been to divert attention from church growth to other things.¹⁰ The work of Donald McGavran is commendable, in that it reveals the goal of Christian mission as church growth and expansion, but his work lacks scriptural backing to establish his opinion. This research intends to examine Christian mission that results in church planting and growth in the ministry of St. Paul and compare same with mission work in The Apostolic Church Nigeria with a view of discovering how The Apostolic Church can learn from Paul's strategies.

However, there are diverse opinions among some scholars about the origin, history and meaning of Christian mission. For example Robert Glover¹¹ in his book, *The Progress of World-Wide Missions* and Edwin Bliss¹² in his own work titled, *The Missionary Enterprise*, both agree that Christian mission commenced with the return of the disciples from the mount of Ascension. They believe that as the disciples came down from the mount, the era of Christian missions as aggressive movement began.¹³ While we do not disagree with this position, we equally add, that the itinerant mission agenda began with the sending out of the disciples by Jesus Christ (Luke 8: 1-10; 9: 1-12). On the other hand, some scholars find missionary purpose, message and activity in the Old Testament.

⁸ D.A. McGavran, 1965, *Church Growth and Christian Mission*, New York: Harper & Row Publishers. 9

⁹ D.A. McGavran, 1965, *Church Growth and Christian Mission*. 10

¹⁰ D.A. McGavran, 1965, *Church Growth and Christian Mission*. 11

¹¹ R.H. Glover 1939. *The progress of World-Wide Mission*. 30

¹² E.M. Bliss, 1908, *The Missionary Enterprise: A Concise History of Its Objects, Methods and Extension*, New York: Fleming. H. Revell Company. 11

¹³ E.M. Bliss, 1908. *The Missionary Enterprise: A Concise History of Its Objects, Methods and Extension*. 12

Commenting on the origin of Christian mission, Herbert Kane in his work *Christian Missions in Biblical Perspective* states that the Old Testament is a missionary book because Jehovah is a missionary God. He further says that from the very beginning God has been desperately concerned about the spiritual and material welfare of the world long before the founding fathers coined the phrase; God was interested in life, liberty, and the pursuit of happiness for all His creatures. He maintains that this comes out clearly in the revelation of God as described in the Old Testament.¹⁴ Similarly, Rowley in his work, *The Missionary Message of Old Testament* has no difficulty in finding the concept of mission in the Old Testament. He suggests that Moses was the first missionary.¹⁵ The work of these scholars truly traced the origin of mission in the Old Testament, but Israel did not understand her mission and never became a missionary community in the modern sense of the term 'mission'.¹⁶

Liberal scholars such as: Henry Venn in his article titled – *One Step Towards helping a Native Church to become self-supporting, self-governing and self-extending*,¹⁷ Rufus Anderson in his work, *Principles and Methods of Modern Missions*,¹⁸ John Nevius in his book, *The old system criticized*,¹⁹ Rollan Allen in his work, *Missionary Methods: St. Paul's or Ours?*²⁰ George Smith in his book, *Short History of Christian Missions*,²¹ Peter Wagner in his work, *Church/Mission Tensions Today*²² and Harold Cook in his book, *Highlights of Christian Missions*,²³ all trace the development of Old Testament from polytheism to monotheism and to universalism in mission. On the other hand, conservative scholars such as: Harry Boer in his work, *Pentecost and Missions*,²⁴ Robert Glover, in his

¹⁴J.H. Kane, 1976 *Christian Missions in Biblical Perspective*. Michigan: Barke Book House. 18

¹⁵ H.H. Rowley, 1944. *The Missionary message of Old Testament*. London; Cary Kingsgate Press. 76

¹⁶ Enough has been said to demonstrate that the Old Testament is a Missionary book. Yet it is undeniable that Judaism is not essentially and notably a missionary religion. That it knew some missionary impetus and some proselytizing zeal may be allowed without contradicting this, yet there never has been the slightest likelihood of its becoming a world religion, in the sense from the first century of its existence.

¹⁷Henry Venn, 1971, "On Step towards helping a Native Church to become Self-Supporting, Self-Governing and Self-Extending". *To Apply the Gospel: Section from the Writing of Henry Venn*. Max Warren, ed. Grand Rapids: William. B. Eerdmans Publishing Company. 74-78.

¹⁸ Rufus Anderson, 1967, "Principles and Methods of Modern Missions", in *Foreign Missions: Their relations and Claims (1869)* in R. Pierce Beaver (Ed), *And to Advance the Gospel: Selections from the writing of Rufus Anderson*. Grand Rapids: Williams B. Eerdmans Publishing Company. 97-102

¹⁹ J. L. Nevius, 1893, *The Old System Criticized*, Grand Rapids: Williams B. Eerdmans Publishing. 55

²⁰ Roland Allen, 1962. *Missionary Methods: St. Paul or Ours?* 53

²¹ George Smith, 1897, *Short History of Christian Missions from Abraham and Paul to Carey, Living Stone and Duff*. Edinburgh: T& T Clark. 1-3

²² C. P. Wagner, 1972, *Church/Mission Tensions Today*. Chicago: Moody Press. 9-10

²³ Harold cook, 1967, *Highlights of Christian Missions: A History and Survey*. Chicago: Moody Press. 15-17

²⁴ Harry Boer, 1961, *Pentecost and Missions*. Michigan: W.M.B. Eerdmans Publishing Co. 15-17

book *The Bible Basis of Mission*,²⁵ John Stott in his work, *The Biblical Basis of Evangelism*,²⁶ Rueben Job in his book, *Beginning in Jerusalem*,²⁷ Gerald Anderson in his work titled – *Mission Trends*,²⁸ James Scherer in his book, *Missionary, Go Home*,²⁹ and Francis Dubose in his work *Classics of Christian Missions*³⁰ all reject the approach of liberal scholars and insist that both monotheism and universalism are found in the earliest chapter of Genesis. To them, mission as moving towards universalism, is a latter development, and does not really come to full bloom until the New Testament. Their own definition of mission is the crossing of political or cultural boundaries to take the message of the one true God to those who know nothing about Him. They claim that mission is stated implicitly rather than explicitly in the doctrine of universalism, for which there is ample evidence in the Old Testament. Also, they suggest that Moses was the first missionary from whom we have knowledge, for God had sent him both to save Israel and to lead them to worship Him to the end that in Israel “all the families of the earth will bless themselves” i.e. find blessing.³¹ They claim that the vision of these goals is to be glimpsed in a large number of passages, especially in the Psalms and prophets. The works of liberal scholars are more suitable for this work than that of the conservative scholars. The liberal scholars established the origin, meaning, history and purpose of Christian mission within and outside tribes, cultures and environment in the modern sense which will help the researcher to achieve his aim. However, they fail to give any strategic method by which the mission will be carried out in order to achieve its purpose.

Furthermore, the root of mission in the faith of Israel may be discussed from several perspectives, of which three in particular are mentioned here. The first centers on the assembling of the texts which portray the redemptive relationship existing between the chosen people and other peoples. A second and deeper level of discussion centers on the

²⁵ Robert Glover, 1946, *The Bible Basis of Mission*, Los Angeles: The Bible House. 7-8

²⁶ John Stott, 1975, “The Biblical Basis of Evangelism” in *Mission trends No. 2*. New York: W.M.B. Eerdmans Publishing Co. 4-5

²⁷ Reuben Job, 1975, *Beginning in Jerusalem*, Nashville: Tidings. 1-2

²⁸ Gerald Anderson, (Ed) 1975. *Mission Trends No. 2*. Grand Rapids: W.M.B. Eerdmans 14-15

²⁹ James Scherer, 1946, *Missionary Go Home: A Reappraisal of Christian World Mission*, Englewood: Prentice-Hall.7

³⁰ Francis Dubose, (Ed) 1979, *Classics of Christian Missions*. Nashville: Broadman Press. 13-21

³¹ Gen. 12:3, 18:18, 28:14, 22:18, 26:4. Following Herman Gunkel, *Genesis* (Göttingen: Vandenhoeck and Ruprecht 1922), 165. Rowley gives a minimal (and notheological) interpretation of these words. Yet they play a central role in the Genesis theme of the promises to the patriarchs, and a radically reductionist interpretation is scarcely in keeping with the theological content of the Yahwist and Elohistic works as a whole. Cf the broader..... Interpretation of S.R. Driver, 1906, *Genesis*, London: Methuen. 145. See also Herhard Von Rad, 1949, *Das erste Buch Mose*, Göttingen: van Denhoeck and Ruprecht, 14-132.

doctrine of God in the Old Testament which is an integral and exceedingly vital part of the Christian doctrines of the Trinity, the incarnation, the atonement, and the ecclesia of which the mission of the church is one important element. A third level, closely allied with the second, might proceed from a discussion of the offence of the Old Testament for the missionary enterprise, an offence deriving both from the contemporary church's misunderstanding of the Old Testament and from the offence inherent in the very nature of the Gospel itself. The old works of George Smith³² and Jonathan Edwards³³ on Christian mission will be helpful in tracing the gospel message, and the Christian mission to Genesis 3 verse 15 as the first Evangelical message in which the messianic hope bursts forth. It is the declaration that the contest with evil to which the human race became exposed by the fall, shall issue in ultimate victory though not without injury. They submit that the origin of Christian mission began with the fall of man. Theologically, the work of both scholars are relevant, even when they were written at a time when modern missions had not been born and even at the spiritually most barren period of the church's life. The time had come for scholars to study the methods and results of missionary enterprise and from them create new chapters in both Apologetic and Homiletic theologies. The idea which these scholars expressed in 1739, was then entirely new but came to be realized when the church entered its first missionary epoch. However, Christian mission as an event and idea has its roots in the scriptures. It is not surprising, therefore that Christian writers from the early church fathers to the modern period have been preoccupied with the biblical basis of the missionary enterprise and the theological foundations which must form the basis of mission theory and practice.

Recent works have ranged from such popular studies by Julian Price Love,³⁴ Robert Hall Glover,³⁵ Johannes Blauw³⁶ and Ferdinand Hahn.³⁷ Writers continue to produce works on this vital theme; two good examples which will be of help for this research work are George Peters³⁸ and Herbert Kane.³⁹ An excellent example of works which deal with the broader theological dimensions is a one volume work edited by

³² George Smith, 1897, *Short History of Christian Missions*, Edinburgh: T & T Clark. 5-17

³³ Jonathan Edwards, 1739, *History of the Work of Redemption*, Edinburgh: T & T Clark. 10-27

³⁴ J.P. Love, 1941, *The Missionary Message of the Bible*, New York: Harper & Row Publishers. 30-112

³⁵ R.H. Glover, 1964, *The Bible Basis of Missions*, London: Harper & Brothers Publishers. 20-112

³⁶ Johannes Blauw, 1962, *The Missionary Nature of the Church*, New York: Fleming. H. Revell Company, 117-208

³⁷ Ferdinand Hahn, 1965, *Missions in the New Testament*, London: Cary Kingsgate Press. 110-220

³⁸ G.W. Peters, 1972, *A Biblical Theology of Missions*. Great Britain: Bath Press. 100-120

³⁹ J.H. Kane, 1976. *Christian Missions in Biblical perspective*. Grand Rapids: Williams B. Eerdmans Publishers. 115-216

Gerald Anderson⁴⁰ and the work of Melvin Hodges.⁴¹ These works illustrate the significance of Biblical and theological principles of the nature of missionary thought and practice. They explain the Christian mission in a very simple language that the mission for church expansion is the heart of God and that if it begins everywhere, there is possibility of not missing the source. They speak further that church expansion does not begin with better methods or more money; rather it begins with redemption, in the heart of God from eternity as revealed in His Son. The scholars also stated that ministry was imparted by Christ to His disciples, energized by the Holy Spirit, and has been given to Christians today as both gift and command. They see the missionary as a planter of churches and the sower of seed. But, he is more, he brings with him and creates around him the atmosphere, the climate, in which the church is to grow. They conclude that if believers today are New Testament Christians with New Testament experience and faith, they will create the climate for the growth and expansion of a New Testament church. The approach of these scholars is mainly from the Biblical perspective on Christian Mission. They fail to discuss the strategies to be applied and practical application for effective missionary work.

2.2 Missionary Strategies of St Paul

Paul used several strategies to propagate the Christian faith as a missionary. Theodore Gerald Soares believes that Paul had a plan to evangelize the Roman World of the Mediterranean, and thus he left for others the three great centers of Judaism- Palestine, Alexandria, and Babylon as well as Britons, Gauls, Germans, and those in the farther parts of Asia.⁴² Generally moving westward, Paul strategically evangelized the great metropolitan centers, with the thought that these dozen influential cities would evangelize the surrounding areas that were less populated.⁴³ Akin-John argues that, Paul did not work haphazardly, but in strategic and effective ways. By employing good strategy, he was able to be a good foundation for the work. He believed in working strategically to achieve results that will stand the test of time⁴⁴. These scholars agree that Paul used several strategies in propagating the Christian faith but they did not mention any of these

⁴⁰ G.H. Anderson, 1961, Ed *The Theology of the Christian Mission*. London: SCM Press Ltd. 82-156

⁴¹ M.L. Hodges, 1965, *Church Growth and Christian Mission*, New York: Harper & Row Publishers. 27-39

⁴² T. G Soares, 1990, "Paul's Missionary Methods", in *The Biblical World*, Vol.34, no.5, 326.

⁴³ T. G Soares, 1990, "Paul's Missionary Methods", in *The Biblical World*, 327.

⁴⁴ F.B Akin-John, 2008, *22 Dynamic Laws of Church Growth*, Lagos: Life & Ministry Publications, 142.

strategies of Paul in his missionary enterprise. This work, therefore, sets out to identify the mission strategies of Paul that made him succeed in his missionary enterprise.

Eckhard.J. Schnabel in his book titled *Paul the Missionary: Realities, Strategies and Methods* identifies five strategies used by Paul in his missionary endeavours, the first one as he states them is that, the oral proclamation of the gospel was a fundamental element in Paul's missionary work. Secondly, Paul geographically moved from city to city, from region to region and from province to province. The third strategy according to him is that, Paul reached as many people as possible with the gospel, and that he went to any locale in which people would be willing to listen to the message of Jesus Christ. Schnabel puts the fourth one as matters of ethnic identity; class and culture or gender did not control Paul's missionary focus. While the fifth one is, as people in antiquity were accustomed to encountering and listening to traveling orators, the expectations and the procedures that are triggered in such encounters had to be considered.⁴⁵ He believes that Paul was able to achieve his goals as a result of the strategies used for his mission work thus: that Paul was able to establish new churches, communities of followers of Jesus Christ – both Jews and Gentiles, men and women, free and slaves - and taught the new believers the word of God, the teaching of Jesus, and the significance of the gospel for everyday living.⁴⁶ (Colossians 1: 25–29). The work of Schnabel serves as a guide for Paul's missionary strategies and we shall particularly elaborate more on this.

In his own view, Peter Wagner in his book – *Strategies for Church Growth* considers four major components involved in Paul's planning strategies as follows:

1. A person or people: All human endeavours begin with human beings as individuals. Strategy may begin with one person. Group strategy will begin with the collective consensus of several people.
2. Motivation: something must motivate the person or persons to do something. There must be a reason to undertake a task. It can be a felt need. It can be a good idea. Many times for Christians, the prompting of the Holy Spirit or a vision of a great undertaking for God is the reason. The motivation produces the objective.
3. Setting the goal: once the person is motivated, the very next step is to set the goal. No strategy could be planned until the goal or goals are set.

⁴⁵E.J. Schnabel 2008, *Paul the Missionary: Realities, Strategies and Methods*, Downers Grove, Illinois: IVP Academic, 22

⁴⁶ E.J. Schnabel 2008, *Paul the Missionary: Realities, Strategies and Methods*, 23.

4. Strategy: Once the goal is set, the strategy itself can then be determined. What then is the strategy? Strategy according to him is the chosen means to accomplish a predetermined goal.⁴⁷

However, Rollan Allen in his own work- *Missionary Methods: St Paul's Ours?* agrees with Peter Wagner that, Paul chose the appropriate strategies in his missionary enterprise. He avers that many choices have to be made in planning strategy. When you have discovered an appropriate strategy for one situation, you cannot assume it will always work in another situation. Although, some strategies can be transferred if the goal and circumstances are nearly identical.⁴⁸ In support of Allens' view on choosing the best strategy, David Wenham in his own work – *Paul and Jesus* believes that once a goal is set there is never only one simple way to accomplish it. Before making a strategic decision, it is advisable to think through as many alternative ways of accomplishing the goal as possible, and then choose the one that appears to be the best like Paul.⁴⁹

In another vein, Terry Hulbert in his book –*World Missions Today* sees “Testing the soil” as one of the strategies that Paul used in his missionary work. He uses the idea of agricultural work as it regularly deals with a variety of soils. Even on the same farm there might be many different kinds of soil and farmers who take planting seriously make soil maps of their farms, test the soil in each section and adjust their methodologies to the demands of each particular soil. He concludes that the purpose of testing the soil is to determine, as much as possible, which group of people, might be the most receptive to the gospel at any given time.⁵⁰ In his own view, Oswald Smith in his work – *The Challenge of Missions* observes that Paul was pragmatic in his strategy of missions. Smith says that God is genuinely concerned with the practical implementation of His great commission and wants missionaries to be pragmatic.⁵¹ These works give credence to the significance of this research since the work intends to identify, analyze and explore the mission strategies of Paul in relation to the contemporary mission strategies of The Apostolic Church.

Another strategy employed by Paul in his missionary endeavour is posited by George Hunter in his work titled – *Rediscovering Wesley*. The church growth strategy is the uncompromising principle of “consecrated pragmatism”. He affirms that doctrinal and

⁴⁷C.P. Wagner, 1971, *Strategy for Church Growth: Tools for Effective Mission and Evangelism*, Ventura: Tyndale House Publishers 24 – 26.

⁴⁸ Rollan Allen, 1962, *Missionary Methods: St Paul's or Ours?* 50

⁴⁹ David Wenham, 2002, *Paul and Jesus: The true story*, Great Britain: The Bath Press, 22 – 23.

⁵⁰T.C. Hubert et al, 1975, *World Missions: what should know about* 70

⁵¹ O.J. Smith, 2001, *The Challenge of Missions*, Toronto: Marshall Pickering, 92 – 93.

ethical principles revealed in the word of God must never be compromised.⁵² To Peter Wagner, Biblical and historical precedents were the major strategies that catalysed Paul's tremendous success in his missionary expansion work. He believes that there are several Biblical precedents for planning strategies by using consecrated pragmatism. He sees the book of Proverbs as a book with numerous passages which refer to wise, pragmatic strategy planning. Here are few that Wagner enumerated from the book of Proverbs in the living Bible:

1. "We should make plans – counting on God to direct us" (Prov. 16: 9)
2. "A wise man thinks ahead; a fool doesn't, and even brags about it" (Prov. 13: 16)
3. "It is pleasant to see plans develop. That is why fools refuse to give them up even when they are wrong" (Prov. 13: 19)
4. "The intelligent man is always open to new ideas. In fact, he looks for them (Prov. 18: 15)⁵³

But Wagner's Biblical examples are not limited to the Old Testament. He cited Paul as specifically pragmatic in his choice of evangelistic strategies, and that Paul flirted with what some of the more rigid theologians of his day might have considered ethical issues. He said that when he was evangelizing Jews, he kept the Jewish law, but he relaxed it when he was evangelizing Gentiles who were not under the law. He became all things to all men (1 Cor. 9: 22); this he did for the gospel's sake (1Cor 9: 23). Hunter and Wagner are only concerned with the success of mission strategy of Paul. They do not relate them to any contemporary mission work as we want to do in this thesis.

In some recent research on John Wesley's application of church growth principles, George Hunter III points out that Wesley's concept of pragmatic evangelism was much like that of the Apostle Paul. He affirms that Wesley was an unapologetic pragmatist in the choice and development of strategies, models and methods.⁵⁴ However, Eddie Gibbs⁵⁵ points out six advantages of Paul's strategy if we accept the Biblical pattern of consecrated pragmatism about strategic planning as follows: strategy increases efficiency, it helps measure effectiveness, it permits midcourse corrections, it unites the team, it makes accountability natural and helps others in planning and project execution. He concludes

⁵² G.G. Hunter III, 1986, "Rediscovering Wesley, The Church Growth Strategist" *Global Church Growth*, 4

⁵³ C.P. Wagner, 1973, *Pragmatic Strategy for Tomorrow's Mission* " *God Man and Church Growth*, Allan R. Tippett, ed, Grand Rapids: M B, Eerdmans Publishing Co. 146 – 147.

⁵⁴ C.P. Wagner, 1973, *Pragmatic Strategy for Tomorrow's Mission* " *God Man and Church Growth*, 148-150

⁵⁵ Eddie Gibbs, 1982, *I Believe in Church Growth*, Grand Rapids. WM.B. Eerdmans Publishing Co. 210 – 211.

that, while strategies always have to be adapted to each new situation, when a given strategy is successful, it often becomes a model. Others who desire to undertake similar tasks can learn much from a good strategy and use it as a guide rather than starting to develop their own from scratch. These scholars dealt with the success of Paul's mission strategies. They, however, did not mention the failure and weakness of these strategies.

2.3 Strategies for Mission in The Apostolic Church, Nigeria

According to S.A Fatokun⁵⁶, The Apostolic Church is a mission oriented Pentecostal denomination which emerged in South Wales in the United Kingdom in 1916 as an offshoot of Welsh revival. He believes that, the mission of The Apostolic Church is aiming at taking the Pentecostal message to the people of the whole world, irrespective of race, colour, language and social status distinction and that the church strongly sees mission work as the fulfillment of age-long prophecy of Joel that the gospel of reconciliation is meant for all without racial discrimination. In corroboration with Fatokun, W J. Hollenweger in his book, *The Pentecostals* examines the origin of The Apostolic Church in Great Britain, which he traces to the Welsh Revival of 1904⁵⁷. It is noteworthy that he reveals that today in Great Britain as a whole, The Apostolic Church is one of the smaller mission groups, while in Nigeria; it has succeeded in becoming one of the active Pentecostal churches.⁵⁸ These scholars did not mention any strategic methods for mission used by The Apostolic Church.

This work, therefore, sets out to examine the strategies used for mission in the church in Nigeria. Hollenweger gives neither the statistical data to back this up, nor the factors responsible for such. But the increasing number of The Apostolic Church assemblies in Nigeria may largely be the aftermath of the 1930 nationwide revival led by Prophet J.A. Babalola⁵⁹ than to European missionary enterprise of 1931 and afterwards. This validates P.F. Herbert's observation that Africans are more receptive to Pentecostal beliefs and practices, because the spiritual realities of the Africans gave "open door" to a

⁵⁶S.A Fatokun, 2008, "A Pentecost from Wales to the Uttermost Parts of the World": The Apostolic Church's Global Mission, 1916 to Date in *Swedish Missiological Themes*, Vol. 96, No.4, Uppsala Almapluss. 395

⁵⁷W.J. Hollenweger, 1972, *The Pentecostals*, London: S.C.M. Press, 176.

⁵⁸W.J. Hollenweger, 1972, *The Pentecostals*, 191.

⁵⁹Apostle Babalola (as popularly called) was among some leading African pastors of The Apostolic Church, Nigeria who in 1939 severed their relationship with the British missionaries of the church on the alleged question of divine healing, and formed what is today known as "Christ Apostolic Church".

Christianity that demonstrates power.⁶⁰ In his own opinion, Turnbull Thomas Napier in his work titled *What God Hath Wrought: a Short History of The Apostolic Church* corroborates the view of Hollenwenger when he traces the origin of The Apostolic Church back to the 1904-1905 Welsh Revival. He states that despite the relatively recent origin of the denomination, the church seeks to stand for first-century Christianity in its faith, practices and government.⁶¹ This is good for our research work, as it helps to discover the origin, growth and the expansion of the church under study, but it failed to identify the strategies of missions used for her expansion.

D.B. Barrett⁶² argues that The Apostolic Church in Nigeria used some strategies for her mission work such as prayers, healing without medications, establishment of schools and revival in strategic places. In support of this view, Deji Ayegboyin and S.A. Ishola in their book *African Indigenous Churches* state that, the origin of The Apostolic Church in Nigeria is rooted in the emergence of the prophetic-healing movement which began at St Saviour's (Anglican) Church, Ijebu-Ode in 1918⁶³. This semi-autonomous prayer group was born out of a claimed series of divine revelations by one Daddy Ali, the sexton of the Anglican parish which he related to the vicar, the Rev. S.J. Gansallo. He claimed to have seen St Saviour's church divided into two parts: one part was large but in darkness because it gave little thought to prayer, whereas, the other part, though small was in the light because it prayed constantly. The prophetic-healing activities of the group later came to be well known through the role played by the small group during the epidemic which struck in every part of the world during the closing year of the World War I. On this, S.A. Adegboyega in his book, *Short History of The Apostolic Church in Nigeria*⁶⁴ says that this prayer group continued after the epidemic with her strategies of prayer and healing without medication in her missionary work in the south-west. It had its formal inauguration in July 1920, barely two years after its commencement at Ijebu-Ode with the native name "egbe okuta iyebiye" (The Precious Stone Movement or Diamond Stone Society). Adegboyega further says that in the year 1921, the 'Diamond Stone Society'

⁶⁰P.F. Herbert, 1987. "The World In-Between: Christian Healing and the Struggle for Spiritual Growth" in *Pneuma*-Journal of The Society for Pentecostal Studies, Vol. 9, No. 2, 174.

⁶¹Turnbull, Thomas Napier, 1959, *What God Hath Wrought: A History of The Apostolic Church*, Bradford: The Puritan Press. 11

⁶²D.B Barrett, 1982, "Table of Organized Churches and Denominations in Nigeria" in *His World Christianity Encyclopedia*, Oxford: OUP, 530-532.

⁶³Deji Ayegboyin and S.A. Ishola, 1997, *African Indigenous Churches: A Historical Perspective*. 14

⁶⁴S.G. Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*, Ibadan: Roseprint Industrial Press, Ltd. 62-63.

through correspondence, became affiliated with the 'Faith Tabernacle Congregation' of Philadelphia, United States of America.⁶⁵ Samuel Omowole concludes that in November 1931, after series of exchange of views on doctrinal matters and other fundamental scriptural truths, coupled with the pastoral ordination of the seven who had been made pastors by proxy, the name, "The Apostolic Church" was adopted as a denominational name.⁶⁶ The works of these scholars are commendable. It is noteworthy that they reveal the origin of the church and how she started her missionary enterprise before the arrival of European missionaries. They also mentioned some of the strategies used but not in relation to Paul's strategies, a gap our work is set out to fill.

Week Gordon in his own view comments that the worldwide vision of The Apostolic Church is evidenced by her strong missionary strategies. The movement according to him, which commenced in Welsh-speaking villages of South Wales, had, by the end of the 20th century, grown to over six million members in more than 70 nations through her strategies of correspondence and sending out of missionary personnel.⁶⁷ The largest national church is The Apostolic Church of Nigeria with over 4.5 million members and a National Convention centre that seats over 100,000.⁶⁸ Gordon's work is well expatiated but it fails to explore Paul's missionary strategies as template to unravel the problem of mission in The Apostolic Church, Nigeria.

Commenting on missionary strategy in The Apostolic Church, Nigeria, T.N. Turnbull remarks that the church has injected into Christianity particularly in the south west such a power-demonstrating missionary spirit, to such an extent that today, the Apostolic Church in Nigeria now has missionary fields, not only in Africa but also in other continents of the world⁶⁹. S.A. Fatokun corroborates Turnbull in his work titled "Pentecostalism in South Western Nigeria with Emphasis on The Apostolic Church, 1931 – 2001", he opines that the church work in Nigeria has greatly expanded. He says further that the Church has succeeded in her missionary strategies in taking her vision to some neighbouring West African countries such as Cameroon, Sierra Leone, Republics of Benin

⁶⁵S.G. Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 52-60.

⁶⁶S.O. Omowole, 1994, "Healing and Exorcism in the Synoptic Gospels with particular reference to miracles in The Apostolic Church, Nigeria". A Ph.D Thesis in the Department of Religious Studies, Faculty of Arts, University of Ibadan. 315

⁶⁷Week.Gordon, 2003, Chapter Thirty-Two: Part of a History of The Apostolic Church 1900-200 in <http://www.thechristiancentre.org.uk/appohist>. 227-230.

⁶⁸Week.Gordon,2003,Chapter Thirty-two: Part of a History of The Apostolic Church 1900-2000 in <http://www.apostolic.org.nz/statementofbeliev>. 140

⁶⁹T.N. Turnbull, 1959, *What God Hath Wrought: A Short History of the Apostolic Church*, Bradford: Puritan Press Ltd, 27.

and Togo. Besides, The Apostolic Church Nigeria has in recent years opened mission fields abroad in such places as Tanzania, Cote D'Ivoire and even some cities/states in the U.S.A. namely Washington, Texas and Houston) for African worshippers.⁷⁰

The expansion, growth and development recorded by The Apostolic Church over the years could be said to be more of institutional growth. The church, as gathered from our sources, has in recent times suffered much set-back in missionary activities. The church therefore will need to review her strategies in the light of Biblical mission strategies to produce the desired result.⁷¹ These works focus on The Apostolic Church missionary activities, which is the focus of this research. Nevertheless, they did not actually suggest and test any Biblical strategies to be used for effective and better result in missionary work for The Apostolic Church in Nigeria.

2.4 Conclusion

A critical review of these materials revealed that these authors have made different contributions to Christian Missions Strategies, Paul's Missionary Strategies and The Apostolic Church, Nigeria Mission Strategies. None has truly made an in-depth study of Paul's Strategies of Christian Missions in the Acts of the Apostles and in some of Paul's letters with particular reference to Mission strategies of The Apostolic Church, Nigeria. This validates the relevance and the significance of this research topic in academic study, most especially in the field of New Testament studies. In addition, there is no single work found among the literature reviewed which makes a critical study and evaluation of the replications of Paul's Christian missionary strategies with particular reference to missionary activities of The Apostolic Church in Nigeria. Thus, there is still need for a serious academic work to be carried out in this vital area.

⁷⁰ S.A. Fatokun, 2005, "Pentecostalism in South Western Nigeria with Emphasis on The Apostolic Church, 1931 – 2001. A Ph.D Thesis submitted to the Department of Religious Studies, Faculty of Arts, University of Ibadan, Ibadan, 127.

⁷¹S.A Fatokun, 2005, "Pentecostalism in South Western Nigeria with Emphasis on The Apostolic Church, 1931-2001", 128.

CHAPTER THREE

THE INFLUENCE OF PAUL'S BACKGROUND AND CONVERSION EXPERIENCE ON HIS MISSIONARY STRATEGIES

3.0 Introduction

The man Paul was a devoted missionary who worked harder than any of his contemporaries in the founding of Churches through the preaching of the gospel. However, in examining Paul's missionary strategies there is need for preliminary discussion on what influence his background had on the vision of his missionary strategies. A number of cultural, religious, social and political factors played predominant roles on Paul's missionary strategies. These factors coloured his missionary vision, forged his missionary conception and injected him with missionary impetus. They also dictated his strategies and determined the extent of success of his missionary enterprise.

3.1 The Influence of Paul's Jewish Legacy on his Missionary Strategy

3.1.1 Paul's Jewish heritage

Prominent among the factors that influenced Paul's missionary strategies was his Jewish heritage. But to what extent did Paul's Jewish culture influence his missionary strategies? This is through the Jewish missionary heritage, concepts and religious institutions. One such concept is the Jewish idea of the Assembly of God's people. This has to do with Israel, as God's "Ἐκκλησία" (*Ekklesia*) in the wilderness. According to Marshall¹ the word *Ekklesia* occurs some 123 times in the Septuagint. *Ekklesia* is the Greek translation of the two Hebrew words *Qahal* and *Edah*. *Qahal* basically means "assembly" and as Schmidt rightly observed, neither *Qahal* nor *Ekklesia* really has any ecclesiastical significances². Originally, *Qahal* denotes any kind of gathering, varying from a company of prophets (1Sam 19:20) to an army (1Sam 17:47) to a band of criminals (Gen 49:6). It must however be noted that the word *Ekklesia* is frequently used to denote Israel at Sinai (Deut 5:22; 9:10; 10:4) and on other religious occasions (Num 15:15; Lev 16:17). Israel is infrequently referred to as the "assembly (*Ekklesia*) of Yahweh" (Num 16:3; 20:4; Deut 23:1-8; 1Chro 28:8; Neh 13:1 Lam 1:10; Mich 2:5). Ladd summed up

¹ I.H Marshall, 1973, "Ekklesia", in *The Expository Times*, Vol. LXXXIV No.12 359-364.

² K.I Schmidt, 1957, "The Church" in *Bible Key Words* London: Adam and Charles Black, 51

the opinion of most scholars when he interpreted the *Ekklesia* in Matthew 16:16-17 “in terms of the Old Testament concept of Israel as people of God”³

Israel was as a nation the “assembly of Yahweh” *par excellence*. The idea carries redemptive significance for Israel. She was a people redeemed from bondage and brought into a covenant relationship with Yahweh and to him alone she owed unflinching loyalty. Paul’s outlook of the Church is greatly coloured by this Jewish religious conception. He appropriated this idea of Israel as God’s *Ekklesia* for the Christians. He insisted that all those in Christ have been brought into redemptive relationship with God (Eph 2:5, 6, 14, 15). He argued that the true sons of Abraham are not those of national descent but those who are spiritual sons by faith in Christ, the promised “seed” Gal 3:15ff). Paul maintained that the true circumcision is not one that is external but that which is internal and spiritual (Phil 3:3ff). As Abraham was justified before circumcision, the true Israel is justified in Christ by faith without works (Rom 4:9ff). He interpreted the physical Israel as Children of Haggai born into bondage and the Church as Children of Sarah born into freedom (Gal 4:21ff). It is the Church that is really the “Israel of God” (Gal 6:16). But Paul also knew that Israel was elected for a purpose. She was chosen and elected for a missionary responsibility which was to disseminate Yahweh’s name and wonders to her neighbours (Isa 42:1ff). Thus Israel’s election gave her both status and responsibility.

G.E. Wright saw the significance of the book of Jonah and second Isaiah in this light. He noted that mission is implied in the event of Exodus⁴ and in the celebration of the Passover. Israel’s mission was that of the *Ebed Yahweh* who was commissioned and given to be “a covenant to the people”, “a light to the nations”, “to open the eyes that are blind” (Isaiah 42:1-7). Later Judaism did not altogether lose sight of the missionary significance of Israel’s election. The remark of Jesus about the Pharisees’ proselyting zeal is quite illuminating: “You traverse sea and land to make a single proselyte.....” (Matt 23:15). Paul was already imbibed with this Jewish missionary outlook. Indeed, all that the risen Christ needed to do with him was to redirect his boundless zeal. When Paul was “apprehended” by Christ on Damascus road he was at the time undertaking a Jewish missionary crusade (Acts 9:1ff, 22:5ff; Gal 1:1-14). After conversion, Paul’s missionary zeal was redirected, and he became a missionary for the spreading of the gospel. This idea

³G.E Ladd, 1982, *A Theology of the New Testament*, London: Luther Worth Press, 109.

⁴G.E Wright, 1952, “The Old Testament Basis for the Christians Missions” in *Theology of the Christian Mission*, London: SCM Press, 21.

of Jewish Assembly of God's people inherited by Paul influenced his missionary strategies which brought about the expansion of the Church.

3.1.2 Hebrew Rabbinic Inclination

Paul before his conversion lived his life based on the influences from his Hebrew background cum the Rabbinical trainings he had received. In defending his conversion to Christianity, Paul wrote of his disposition as a Hebrew and as a Pharisee (Acts 22:4; 23:6; 26:4-5; Phil 3:1-7). Paul was even believed by Ziesler not to have been converted from these influences. He says that Paul had not only been a Jew, he remained one. His conversion was not from Judaism but from what he came to regard as an out modeled form of it to what he believed was its true fulfillment⁵. Even when he was rejecting some parts of his past life, he constantly saw himself as part of Israel. He held strongly to the belief in one God.

Paul having grown up to learn the scriptures at the feet of Gamaliel a grandson of Hillel, the lessons learnt from his background as a Pharisee and a member of the Sanhedrin was his motivating factor in his mission strategies. He was devoted to the traditions of his forebears. As a conscientious Jew whose primary obligation was respect for the Torah, Paul stood blameless (Phil. 3:6). This "blamelessness" of his and the desire to rid Judaism of apostasy drove him to persecute the early Christians. Paul's painful criticism of the Jews in Roman 2:1-29, was informed by his intimate knowledge of Jewish theology⁶. This Rabbinic influence motivated his use of Old Testament in his mission strategies. As Ziesler submits, St Paul's use of the Old Testament in his mission work provides clear evidence of the influence of his Rabbinic background⁷. One may want to agree with Betz that Paul's main reason for persecuting the church was to guard against Christians not subjecting their converts to the Torah and circumcision on which he had focused his theological concern⁸. Ralston adds a new dimension to reasons for this Pauline struggle with the new sect, that is, since many early Christians were of the Hellenistic

⁵John Ziesler, 1983, *Pauline Theology*, Oxford: Oxford University Press, 8.

⁶H. D. Betz, 1991, "Paul" in *Anchor Bible Dictionary*, New York: Double day, 194.

⁷John Ziesler, 1983, *Pauline Theology*, Oxford: Oxford University Press, 8.

⁷John Ziesler, 1983, *Pauline Theology*, Oxford: Oxford University Press, 8.

⁸H. D. Betz, 1991, "Paul" in *Anchor Bible Dictionary*, 187.

Jews, Paul was unable to accept their spiritual legationary because as a Pharisee he would have the utmost disdain for the people of the land.⁹

Paul after conversion used the Jewish messianic hopes as basis of his message about Jesus. He saw in his own ministry, the fulfillment of Old Testament prophecy. It is evident from Paul's epistles, as Ralston further stresses, that Paul's mission strategy reflected his Pharisaic roots. Much of Paul's mission strategies were informed by his pre-Christian training¹⁰. Wright also posits that the background of Paul's eschatological views is enshrined in the Jewish belief that there is one future for all the world, a future not very far away now, in which the true God will reveal himself, defeat evil and rescue his people¹¹.

3.1.3 The Concept of Messianic Expectation

Another area of Jewish influence on Paul's missionary strategies was his concept of Messianic expectation. All Jews shared the messianic expectation. The main area of divergence between the early Christians and their contemporary Jews on the issue was in the timing of the Messianic expectation. While the Jews hoped for an eschatological Messiah, the Christians rejoiced in the Messiah who has already come. Paul re-adjusted the focus of his Messianic expectation at conversion. His realization of Jesus as the Messiah of prediction added conviction and impetus to his missionary strategy.

Borknman suggests that Paul's persecution of the church before his conversion was due to his Messianic beliefs¹². Paul had objected to an impostor, a leader of treason and a person who died the worst criminal's death, being called the Messiah. His initial reaction to Christianity was similar to that of any Jews in Jerusalem, who saw Jesus Christ as an impostor who could not be the Messiah. To all Jews, including Paul, a crucified Messiah was a stumbling block and contradiction in terms. They expected a Messiah who would appear suddenly to end the present age and usher in God's rule. In the law, a crucified man is accursed (Deut. 21: 23). This is why the Jews including Paul revolted against the Christian propaganda that the crucified Jesus was the Messiah. Paul knew what Jews felt

⁹Timothy Ralston, 1990, "The Theological Significance of Paul's Conversion" in *Bibliotheca Sacra*. 147: 586, 198-215.

¹⁰Timothy Ralston, 1990, "The Theological Significance of Paul's Conversion" in *Bibliotheca Sacra*. 147: 586, 198-215

¹¹N.T Wright, 1997, *What Saint Paul Really Said*, Grand Rapids, Michigan: W.B. Eerdmans Publishing . 31.

¹²G. Bornkman, 1969, *Early Christian Experience*, New York: S.C.M Lt. 73

about the crucified Messiah, because he too felt the same way. His conversion was therefore not that of a faithless man his finding way to God, but of one zealous for God.

3.1.4 The Jewish Scripture

One Jewish heritage that also influenced Paul's missionary strategies was the Jewish Scriptures. The discussion on the influence of Jewish Scripture on Paul's missionary strategies is centered on the Septuagint Bible. It was at Alexandria that this Jewish Scripture was translated into Greek, otherwise known as the Septuagint Bible (LXX). The role of this Greek Scripture in Paul's missionary strategies cannot be overemphasized. The Septuagint became the early Christian preacher's Bible. It was indeed "God's word in God's world", because it was written in lingua-franca of the time. Its monotheistic profession and reference to Mosaic Judaism became a foundation of early Christian preaching. The Septuagint provided the scriptural basis for the formation of early Christian preaching. By the use of the scriptures, the Christians were able to show that Jesus was the Christ (Acts 9:20; 18:28) and that His death and resurrection was according to the Scripture. Paul made extensive use of the Septuagint in his missionary preaching and especially in his letters to the Churches he planted.

3.1.5 The Temple and the Synagogues

Other Jewish religious institutions that aided Paul's missionary strategies were the temple and the synagogues. These religious institutions played significant role in Paul's missionary strategies and activities. The synagogue system was an instrument which fertilized his ecclesiastical conception and advanced his missionary cause. The tabernacle of Moses was the precursor of succeeding Jewish temples. The last of them was Herod's temple which was destroyed in 70 A.D. The temple was the centre of Jewish worship.

There are two Greek words which are both translated by the one word "temple". Each has its distinctive meaning and refers to a particular thing. It is obvious that if the English reader expects to arrive at a full interpretation of the passages where the word "temple" is used, he or she must know which word is used in the Greek text, and the meaning of that distinctive word.

The first word is "ἱερον" (*hieron*) (Matt 4:5; 12:5,6; 21:12,14,15,23; Mark 11:11,15-16,27; John 2:14-15; 5:14; 7:14,28; Acts 2:46; 3:1,2-10; 1Cor 9:13). It is taken from classical Greek, coming from the adjective "ἱερος" (*hieros*). The latter meant "belonging to or connected with the gods." It meant "holy, hallowed, consecrated," and

was used of earthly things devoted or dedicated by man to a god or to the service of a god. It was used sometimes in opposition to several Greek words which meant "profane," that is, "secular," as opposed to "sacred." Thus the building set apart and dedicated to the worship and service of the god was called a *hieron*. This word was taken over into the N.T., and used to designate the temple at Jerusalem. It is the all-inclusive word signifying the whole compass of the sacred enclosure, with its porticos, courts, and other subordinate buildings.

The other word is “**ναος**” (*naos*), which referred to the temple itself, composed of the Holy of Holies and the Holy Place (Matt 23: 16-17, 21; Mark 14: 58; 15: 29, 38; Luke 1:9, 21,22; John 2: 19-21; Acts 7: 48; 17: 24; 1Cor 3: 16-17; 6: 19; 2Cor 6: 16; Eph 2:21; 2Thess 2:4; Rev 3: 12; 7: 15; 21: 22). When our Lord taught in the temple, He taught in the *hieron*, in one of the temple porches. He expelled the moneychangers from the *hieron*, the court of the Gentiles. When the veil of the temple was rent at the time of the death of our Lord, it was the veil of the *naos*, the curtain separating the Holy of Holies from the Holy Place. When Zacharias entered the temple to burn incense, he entered the *naos*, the Holy Place where the altar of incense stood. The people were "without," in the *hieron*. Our Lord spoke of the temple (*naos*) of His body. Paul speaks of the body of the Christian as the temple (*naos*), the inner sanctuary of the Holy Spirit. The word "temple" is a good translation of *hieron*, the words "inner sanctuary," of *naos*. Paul's analogy of Christians as the Temple of God was derived from this source.

Synagogue on the other hand derived from the two Greek words “**αγο**” (*ago*) "to go" and **συν** (*sun*) "with." Thus it refers to the act of a group of people "going with one another," thus congregating in one place. It came to refer to the place where they congregated. The word was used to designate the buildings other than the central Jewish temple where the Jews congregated for worship. However, the exact origin of Jewish synagogue is unknown.¹³ All indications point towards the Bablonian exile. It came into being in the exilic Jews' attempt to adapt to their exilic environment where they had no access to the Temple. The synagogue was used for public assembly, prayers, as well as for social, educational, economic, judicial, and communal functions. The synagogue made the greatest impact on Paul's Church missionary enterprise, next only to his Christian persuasion. It not only proved to be a ready platform on which Paul was to herald the gospel message, it also proved to be a fertile soil for his evangelistic crusades. It was

¹³A.M Shalman, 1960, *Gateway to Judaism*, Vol. 2, New York: Thomas Yoseloff. 576.

usually his first port of call in every city, and a ready assembly for missionary work. He only left it for city centers after expulsion from the synagogue by the Jews.

3.2 The Influence of Paul's Greco-Roman legacies on his Mission Strategies

3.2.1 Hellenism

Paul's Hellenistic background may also have influenced and advanced his missionary strategies. Paul's missionary activities were undertaken within the Greco-Roman Empire which was politically Roman and culturally Greek. It was a world of Hellenistic civilization. Paul's cradle was certainly in Tarsus, a "*no mean city*" (Acts 21:39). Tarsus was the ancient capital city of Cilicia in Asia Minor. It was a strong centre of Cynic and Stoic philosophers. Tarsus was indeed "the meeting place of east and west".¹⁴

The Greek words are "Ἑλληνιστοὶν" (*Ellenistoen*) and "Ἑβραϊοὺς" (*Ebraious*) ("Hellenists" and "Hebraists"), and their precise meaning is debatable. The emphasis could be less on language than on culture, or even on geography—whether these Jews were native to the Diaspora or to *Eretz-Israel*. And even if the primary reference is to language, some believe that Hebrew language was no longer commonly spoken in Yeshua's time and that Aramaic, the related Semitic language originally spoken in Babylon and learned by many Jews during the Babylonian Exile, is what is meant. While it could be either or both, I am convinced that Hebrew still might have been widely spoken in New Testament times (Mark 5: 41).

The division between Greek-speaking and Hebrew-speaking (or culturally Greek and culturally Hebrew) Jews dates from the conquest of *Eretz-Israel* by Alexander the Great in 323 BC. He and his successors introduced the Greek language and Greek culture into the lands they ruled. While Hellenistic influence produced such fruits as the Septuagint, Philo of Alexandria and Josephus, "Hebraists" considered the "Hellenists" to have developed an adulterated Judaism which had assimilated elements of the pagan cultures around them—although the Judaism of the Hebrew-speakers had neither avoided these influences. The Maccabean Revolt contains elements of intra-Jewish struggle related to this issue. In any case, groups which differ from each other could find cultural excuses for deprecating each other.

¹⁴B.D.A. Alexandra, 1956, *The Ethics of St. Paul*, Glasgow: James Madehouse & sons, 39.

Paul's Hellenistic background immensely assisted his missionary career. The cross-cultural environment of Tarsus exposed him to diverse cultural patterns. This became an asset to him when he undertook missionary journeys to predominantly Gentile regions like Lystra, Derbe, Philippi, Athens and Corinth. Paul's dual backgrounds gave him a cosmopolitan outlook. He was convinced that in Christ, all walls of racial, economic, social and religious segregation have been demolished (Gal.3:28; Eph 2: 14-22). He was able to be "all things to all men" (I Cor. 9:22). This enabled him to draw converts from all strata of his contemporary society, although the greater number was from the lower class.

Paul has been considered the greatest Greek writer of the first and second centuries AD¹⁵. The source of Paul's intellect in his strategy of mission would be probably from his acquaintance with the wider world of Hellenism, even though such acquaintance would be through a "Jewish window": for Tarsus Paul's birth place was at the wide world of Hellenism. If Paul spent his youth in that city, he would be much influenced by Hellenism though this notion is argued by Krenkel in Machen. He says, the birth of Paul in a Greek city like Tarsus is in harmony with modern reconstruction¹⁶. Tarsus being the centre of intellectual life with a university, great Stoic philosophers like Athenodorus were from this ancient city, so Paul is most likely to have interacted with their teachings. Paul also had the privilege of a Roman citizenship, which was by birth (Acts 16:17, 22: 27- 8). Paul's citizenship and his birth in a Greek university town would no doubt have improved his relationship with the Roman authorities and the Gentile world in whose culture he could easily communicate. He would probably have attended seminars with men of the university cited in Tarsus. Paul's understanding of the Greco- Roman laws and culture was used by him in expressing the theological principle of adoption (Galatians 4:5, Romans 8:15, 23; 8:4; Ephesians 1:15). His judgment of Gentile morality in Romans 1:18 – 32, stems from an understanding of the Greek culture which he had, and it is against such background that he warned his Corinthian converts to desist from sexual immorality.

Paul's use of the Septuagint (LXX) may not be useful in measuring affinity to Hellenism as Cole submits, after reviewing Schoep's "Extent of Paul's use of the Septuagint" as a determinant of his Hellenism.¹⁷ But then it would be difficult as Ziesler

¹⁵R. A Cole, "The Life and Ministry of Paul" in *Expositor's Bible Commentary*, Grand Rapids, Michigan: Zondervan, 561.

¹⁶J. G. Machen, 1925, *The Origin of Paul's Religion*, Grand Rapids: Wm. B Eerdmans Publishing Co. 67.

¹⁷R. A Cole, "The Life and Ministry of Paul" in *Expositor's Bible Commentary*, 561.

submits, to identify precise examples of the impact of Hellenism on Paul for Judaism itself had already felt the same impact even in Palestine. Such words as ‘Synagogue’, ‘Sanhedrin’ being used are the result of Hellenistic influence. The Septuagint itself was translated within Hellenism¹⁸

3.2.2 Philosophical Learning and Mystery Cults

Philosophy was synonymous with learning in Paul’s days. The philosophers made their ideas, especially moral teaching, popular at the various levels of society. So it was possible for some of these teachings to have crept into Paul’s missionary strategies. Bruckner is quoted by Machen as saying that Pauline Christology is not only based on Jewish conception of the Messiah but also on the wide-spread pagan myth of a dying and rising saviour god¹⁹. Whiteley also posits that in writing to counter the Colossian heresy as Paul’s follow-up mission strategy, Paul used the intellectual framework of the Gnostics²⁰. Paul’s inclusion of astrological language in his letter writing strategy of mission is evident from such words as ‘elemental spirits of the universe’, ‘spirits of the elements’, ‘elemental spirits of the world’ (Galatians 4:3, 9, 10; Colossians 2:8). Since the average Jew is divorced from the study of astrological elements, Paul would have been influenced in using such words in his missionary activities, by the philosophical leanings of the Hellenists, stoicism was in vogue in Paul’s days. As pointed out by Stewart:

Tarsus was a prominent centre of stoic culture ... the deep things of the soul, the answer to the universe quest for happiness, the need for moral reformation and spiritual rebirth, the way to victory over life and death...were the themes on which the stoic orators discussed ... resemblances in point of style, language and idea can be found between the stoics and Paul. Salient features of the Diatribes, as stoic discourses were called, were rhetorical questions, preferences for short disconnected sentences, use of imaginary objectors, flinching illustrations from life²¹.

Paul’s writings are mostly dominated by these features, examples of which abound in Epistle to the Romans especially chapter 2-3, 9-11. The stoic doxology is often

¹⁸ John Ziesler, 1983, *Pauline Theology*, 8.

¹⁹ J.G Machen, 1925, *The Origin of Paul’s Religion*, Michigan: Wm.B. Eerdmans Publishing Co. 196

²⁰ D.E.H Whiteley, 1974, *The Theology of St Paul*, Oxford: Basil Blackwell, 13.

²¹ J.S Stewart, 1957, *A Man in Christ: The Vital Elements of St Paul’s Religion*, London: Holder and Stoughton Ltd, 57.

used by Paul; “for from Him and through Him and to Him are all things; to whom be glory forever” (Romans 11:36). Paul’s speech in the Areopagus definitely employs chains of stoic ideas. But the extent of influence on Paul could be drawn from a logical comparison of their destinations. The stoics were out for a religion of despair seeking for self conquest and victory but Paul was leading people to a life of peace and freedom which he had himself found in Christ²².

3.2.3 Mystery Religions

Another influence on Paul’s missionary strategies is the mystery religions. He grafts mystery ideas upon the simple gospel of Jesus and primitive Christianity. Jesus had preached an ethical redemption but Paul came to preach a metaphysical redemption based on his Hellenistic mystical influence. Since Paul was “made all things to all men that I might by all means save some” (1 Corinthians 9:22), he would have a working knowledge of the mystery religions, since it was most essential for him to know the background of his hearers. Paul as pointed out by Stewart was also deeply versed in Hellenistic religious literature. Such words as (Κυριός), ‘Lord’ (Χριστός) ‘Christ’, which though can be found in the Septuagint could also be traced to the mystery religions.

3.2.4 Pax-Romana

Pax- Romana was another Graeco-Roman social-political factor that advanced Paul’s mission strategies. This was the peace within the Empire. Green rightly remarked that “the spread of Christianity would have been inconceivable had Jesus been born half a century earlier”²³. Christianity was born shortly after Octavian’s conquest had ushered in a century of peace beginning with “the Pax-Augusta”. It was in this environment that Paul undertook his missionary enterprise. The peaceful political atmosphere provided the security needed for Paul’s Gentile mission. It was the ideal atmosphere in which a missionary undertaking of such magnitude was possible.

3.2.5 Communication network

Good communication network within the Empire also aided Paul’s missionary strategies. The development of excellent road system went with the peace of Rome. The

²²J.S Stewart, 1957, *A Man in Christ: The Vital Elements of St Paul’s Religion*. 63

²³ M. Green, 1970, *Evangelism in the Early Church*, London: Holder and Stoughton, 14.

roads facilitated the free movement of troops for curbing civil unrest or for combat. Safe travel was not restricted to land. The sea equally provided excellent means of communication especially in the Mediterranean basin where Paul conducted his Church planting crusades. In consequence of excellent communication network, both trade and ideas flowed freely throughout the Empire. Paul and other Christian missionaries benefited immensely from these facilities. Paul's extensive journeys would have been impossible without them. He was able to plant Churches in the provinces that were so wide apart. The facilities also facilitated the frequent communication contact between Paul and his young Churches. Hence he was able to know the urgent problem of the Galatians and Colossian Churches, and the religious row in the Corinthians assembly. He also quickly knew about the problems the Thessalonians had with the *Parousia*. The communication network facilitated the exchange of letters and reports as well as effective link between him and his churches.

3.2.6 Greek Language

The existence of a common *lingua-franca* through the spoken *Koine* Greek language was an asset to Paul's missionary strategies. Alexander the Great had already made Greek a common language of the East more than a century before the same was copied by the West. *Koine* Greek became the *lingua-franca* throughout the Empire. This assisted in the flow of Christian missionary communication. Since Paul was brought up in a Hellenistic environment he was quite proficient in the *lingua-franca* of the day (cf. Acts 21:37). Wherever he went, he spoke Greek, even in places as relatively obscure a village as Lystra²⁴. The Greek language also put its rich philosophical and theological ideas at the disposal of Paul and other early Christian missionaries. Some of these ideas were profitably employed by Paul, who filled them with distinctively Christian meaning (cf. Acts 17).

3.3 The Influence of Paul's Conversion and Call on his Mission Strategies

The influence of St Paul's conversion and call on his missionary strategies was by far the greatest factor that positively influenced Paul's missionary strategies and undertaking. The accounts of Paul's conversion and commission feature prominently in Acts and Pauline letters. There are alleged discrepancies between the three accounts of

²⁴ D. Guthries, 1981, *New Testament Theology*, Leicester: Intervarsity Press, 733.

Paul's conversion in Acts on the one hand and between Acts and Pauline letters on the other²⁵. The scope of this essay cannot allow a fuller discussion of these discrepancies because the issue at stake here is not the chronology of Paul's life and ministry per-se, but the role of his conversion and commission on his missionary strategies. It is our contention in this work that the alleged discrepancies existing in the various accounts of Paul's conversion appear to have been blown out of proportion by some scholars. A good example in point is Hedrick's analysis of the structure of the three accounts of Paul's conversion in Acts 9, 22 and 26²⁶. He was dissatisfied with the earlier attempts of scholars whom he alleged have overlooked the literary structure of the three separate narratives. Hedrick identified eight similarities and eleven differences in the three narratives. On these he rests his submission that the three narratives, by their literary modes, emphasized different aspects of Paul's conversion and commission. But in his attempt to find solution to the "problem" that was not really there in the texts, Hedrick arrives at a conclusion which the burden of his argument least sustains. He rightly concluded that the narratives should be regarded as "supplementary" and "complementary" to one another. Hedrick like a few other scholars, however, appeared to overlook some pertinent considerations. In the first instance, what Hedrick considered as omissions in the accounts is often implied in the same narrative. It is also not hard to see that Hedrick treated the three accounts as different verbatim reports of the event. This is a serious omission indeed.

Furthermore, Hedrick did not take into consideration Paul's audience to which each of the accounts was directed. Also, Hedrick's own table clearly indicated that Acts 9 presents the fullest information. This alone shows that Luke is not exactly reproducing the narrative rigidly. A comparison of Paul's own accounts of his own experience in his letters indicate that even he himself did not repeat himself word for word (cf Gal 1: 13-16; Phil 3: 4-10). Why then must we expect a stereotyped account from Luke? And in any case what is the literary yardstick by which Hedrick measures the Lukan account of Paul's conversion stories, that of Luke's day or the 20th Century parameter? We are of the view that the three accounts of Paul's conversion in Acts and those of Paul's Epistles are complementary.

²⁵S. Davidson, 1868, *An Introduction to the Study of the New Testament*, Vol. 2, London: Longmans Green & Co. 207-258.

²⁶G.W Hedrick, 1981, "Paul's Conversion and Call: A Comparative analysis of the three reports in Acts" *Journal of Biblical Literature*, Vol. 100, No. 3, 415-432.

Another problem that we must not gloss over is the issue of the factors that prepared Paul for his conversion. Some have explained his conversion in psychological and rational terms.²⁷ This work upholds Martin's submission that there was really no previous history or preparation to Paul's conversion. His conversion came as a sovereign act of God²⁸. Paul was explicit in his autobiography that he felt himself "seized" by Christ (Phil 3:12). With the above preamble we may now underscore two factors in Paul's conversion that are of great consequence in his missionary strategies. These were his personal encounter with Christ and his sense of divine vocation and commission. We disagree with Bornkamm, that the theophany of Christ should be de-emphasized in Paul's conversion, because Paul himself refers to it sparingly and because of its psychological implications²⁹. He argues that the word "reveal" in Gal 1: 15-16 does not denote any arbitrary claim to "reception of revelation *specialissima*".³⁰ It is our contention in this research, that Bornkamm's position on this issue is arbitrary and misses the whole burden of the conversion narratives, both in Acts and in Paul's letters. In fact, Bornkamm's interpretation appears more of an *eisegesis* than the *exegesis* of the texts. Luke stated explicitly in Acts that Paul had a personal encounter with Christ. "The Lord" appeared to him (Acts 9: 17). The one who spoke with Saul was "Jesus of Nazareth" (Acts 22:8). Paul's letters claim no less. The son of God was revealed in him (Gal 1: 1); Paul puts himself on the same pedestal with other apostles who have physically seen the Lord (1Cor 9:1ff); and he lists himself among the disciples who witnessed the post-Easter appearances of Jesus (1Cor 15:8).

Paul's encounter with Christ marked the turning point in his life and in his religious career. The encounter produced in him a spiritual, intellectual and ethical revolution. He discovered for the very first time that Jesus was indeed the Messiah of prophesy. The experience gave him a spiritual union with Christ. From then onward, Christ became the centre of Paul's message. It is not clear to what extent the great commission was at work in Paul's missionary strategies and drive. But the crucial factor that made a permanent mark on Paul for all time was his personal encounter with Christ. It was a conversion and call to a great mission to the Gentiles. Both Acts and Pauline letters

²⁷R. P Martin, 1983, "The Acts, the Letters, and the Apocalypse" in *New Testament Foundations* Vol. 2, Michigan: Wm. B Eerdmans Publishing Co, 95.

²⁸J. Knox, 1954, *Chapters in a life of Paul*, London: Adam and Charles Black, 90-91.

²⁹G, Bornkamm, 1969, *Paul*, London: Hodder & Stoughton, 20.

³⁰G. Bornkamm, 1969, *Paul*, 22.

agree that the call, commission to mission work as well as his mission strategies all came in consequence of the Damascus road experience. Paul was said to be a “chosen vessel.... To bear my name before the Gentiles and Kings and the Children of Israel” (Acts 9:15). He was to be a “witness to all men” (Acts 22:15). He would be sent “far away to the Gentiles” (Acts 22:21). He was to preach Christ “among the Gentiles” (Gal 1:16). The Lord who worked through Peter for the Jews did so through Paul for the “Gentiles” (Gal 2:8). It was on this conversion and commission that Paul’s missionary enterprise and strategies squarely rested. The most significant of Paul’s evangelistic motivator was this sense of divine vocation to this great commission. Paul believed, quite radically, that Christ commissioned him to preach the gospel and he would leave no stone unturned in the discharge of the divine compulsive responsibility (Gal1:16). He was convinced that he was set apart for the gospel of God (Rom 1:1). He felt himself entrusted with the mystery and dispensation of the gospel (1Cor 4:1). He saw himself as messenger and minister of reconciliation whose primary function was to persuade men to get right with God (2Cor 5:18-19).

Paul boasted himself of being an “ambassador” of Christ, even in chains, till the end of his life (2Cor 5:20 Cf. Acts 26:29; 2Tim 2:9). He magnified himself in being called “an apostle to the Gentiles” (Rom 11:13). As God’s steward, Paul would prove faithful at all cost to the heralding of the gospel entrusted to him, both in and out of season (1Cor 4:2). He was therefore not ashamed of the gospel (Rom 1:16); he felt himself indebted to all and sundry and was more than willing, in fact eager to preach the gospel (Rom 1:14); he felt himself under divine compulsion, under penalty of condemnation, for failure to share the gospel with others (1Cor 9:16). The conversion experience certainly fuelled his mission strategies and made him see the necessity to work for ways and means to fulfill the assignment. The cross was at the centre of Paul’s conversion. The crucified Jesus he earlier rejected and persecuted, he came to accept as Lord at his conversion. From then on he was not afraid to preach Christ the crucified.

3.4 Conclusion

The above factors drove Paul to seaports, market places, streets, corners, villages and commercial centres, confronting men and women with the gospel of Christ and founding churches. The strategies used by Paul that made him succeed in his missionary enterprise are the focus of the next chapter.

CHAPTER FOUR

MISSIONARY STRATEGIES OF PAUL IN ACTS OF THE APOSTLES AND HIS LETTERS

4.0 Introduction

This chapter explores Paul's missionary strategies in the book of Acts, and Paul's letters in order to identify and analyze some of the strategic methods that Paul employed in his missionary effort in church planting. It argues that Paul's strategic methods in missionary work revealed in these books are *sine qua non* to planting churches in any receptive area of the world, in spite of the peculiarities of some localities or places. It is a sound principle that the missionaries should proclaim the gospel in ways that take advantage of the currents of national life, local circumstances, people's peculiarities and prevailing conditions, rather than ignoring them or seeking to work against them. St Paul did not employ any one particular strategic method all the time; he varied his strategies as the Holy Spirit led him. He understood that the same strategy might be effective at one time, in one place, with one people group but quite ineffective at another time, in another place, with another people group. Edward Dayton and David Fraser rightly wrote, "In one sense everyone and every organization has a strategy or strategies, a way of approaching a problem or achieving a goal"¹. Therefore, St. Paul had strategies for mission. For instance, Acts 17:2 states that on the Sabbath Paul went into the Synagogue, "as was his custom." Thus, his strategy involved attending the synagogue where Jews gathered to worship, and preaching Jesus Christ to the people each time he visited every city. Paul employed the following strategies in his mission of church planting.

4.1 The Strategies of Paul the Missionary

Among all the New Testament writers Paul is highly regarded as a Christian theologian. James D.G. Dunn, for instance, observes, 'From the perspective of subsequent generations, Paul is undoubtedly the *first* Christian theologian²'. However, as P.T O'Brien observes, the missionary dimension of Paul's theology has not duly been recognized. He cites N.A. Dahl and M. Hengel who rightly comment that Paul was the first Christian theologian precisely because he was the first Christian missionary³. In similar vein, E.J.

¹E. B Dayton and D. A Fraser, 1990, *Planning Strategies for World Evangelization*, Eugene, OR: Wifp & Stock Publishers, 13-14.

²J.D.G. Dunn, 1998, *The Theology of Paul the Apostle*, Grand Rapids, MI: Eerdmans, 2.

³P.T. O'Brien, 1995, *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis*, Grand Rapids, MI: Baker Books Paternoster Press 11

Schnabel maintains that Paul the missionary cannot be separated from Paul the theologian, for missionary work and theological reflection about the gospel are mutually dependent⁴. However, S.C. Barton, in his socio-political reading of 1Corinthians 9: 19-23, concludes that Paul was not a missionary, but “ὁ ἀπόστολος Χριστοῦ Ἰησοῦ” (the Apostle of Jesus Christ) (cf. 1Cor 1:1). He thus sees the socio-political dimension of Paul’s work submerging the assumption-laden word “missionary”⁵. While it is necessary not to ignore the socio-political setting against which 1Corinthians 9: 19-23 can be interpreted, it would be hasty to conclude on the basis of a selected reading of a single passage that Paul was not a missionary. The very word ἀπόστολος, meaning a “sent one”, carries in it the missionary tone⁶. The epithet “missionary” does not give narrowly the religious and theological connotation alone, as Barton assumes, but it has a wider connotation including the socio-political and economic implications.

Luke, who joined Paul at Troas during Paul’s second missionary journey as his travel companion, records that Paul, the missionary, undertook three missionary journeys⁷, before he journeyed finally to Rome, and that he founded churches in key cities of Asia and Europe within a span of about twelve years (AD 46-57)⁸. How was it possible for Paul to plant and nurture churches in such an effective way? What strategies, if any, did he adopt to reach out to both the Jews and the Gentiles? To what extent is he a model for missionaries in our time? Our study will investigate primarily these questions.

⁴ E.J. Schnabel, 2004, *Early Christian Mission*, Vol. 2 Downer Grove, IL: Inter-Varsity Press, 1473.

⁵ S.C. Barton, 1996, “‘All Things to All People’: Paul and the Law in the light of 1Corinthians 9: 19-23” in J.D.G. Dunn (ed), *Paul and the Mosaic Law*, Tübingen: J.C.B. Mohr Paul Siebeck, 284.

⁶ See K.H. Rengstorff, “ἀπόστολος”, TDNT, Vol. 1, 422; C.F.D. Moule, 1962, “A Note on ἀπόστολος” in idem, *The Epistles to the Colossians and to the Philemon*, Cambridge: University Press, 157.

⁷ The popular phrase ‘three missionary journey s’ may not sufficiently bring out the whole of Paul’s missionary praxis, for Paul definitely undertook on his mission more travels than just three missionary journeys- see Schnabel, *Early Christian Mission 2*, 1445

⁸ The historicity of Luke, particularly historical reliability of his presentation of Paul and his missionary journeys, has been a bone of contention in NT scholarship. The German scholarship, the Tübingen School in particular, has questioned the historical accuracy of Acts of the Apostles written by Luke. An analysis of the evidence produced and the substance of arguments posed in modern scholarship prove beyond doubt that Luke’s picture of Paul and his mission shows historical accuracy and his faithfulness to the received tradition, although there are points of tension between the Paul of Acts and the Paul of his own epistles. The points of tension cannot be taken as contradictions-see the brief, but pointed, discussion in I.H. Marshall, 1984, *The Acts of the Apostles: An Introduction and Commentary*, Leicester: Inter-Varsity Press, 34-44. See also idem, 2004, *New Testament Theology: Many Witnesses, One Gospel*, Leicester: Inter-Varsity Press, 470-488.

4.2 St. Paul's Missionary Strategies in Acts of the Apostles (Acts 13-20)

4.2.1 Strategy of the Choice of Principal cities and Cultural Centres

(16: 12; 19: 10)

All the cities or towns, in which St Paul preached the gospel, were centres of Roman administration, Greek civilization, and Jewish influence or of some commercial importance. While not refusing to preach in native states, he never passed through large towns in the territory of Antiochus without stopping to preach. Thus, within the Roman province he passed through native provincial towns like Misthia or Vasada in order to preach in Lystra and Derbe “military post” in which there were strong Roman elements. Rollan Allen believes that, the cities in which St Paul preached and established his churches were all centres of Greek civilization, centres of Jewish influence, and centres of the world's commerce. They were cities which occupied important places as metropolis of the provinces.⁹ In Paul's hands, these cities became the sources of rivers, mints from which the new coin of the gospel was spread in every direction. They were centres from which he could start new work with new power. Paul chose to work in the cities of the empire, not because they afforded more comforts or larger crowds, but because they were strategic centres from which the light of the gospel could spread to the surrounding regions.

Paul identified in each region the key cities he visited and preached such as Antioch of Pisidia, Paphos of Cyprus, Philippi, Athens, Corinth, Ephesus, Macedonia and Caesarea. He focused on them to carry out his mission. Finally, he landed as a prisoner in Rome, the capital of the Mediterranean world, where he taught about the Lord Jesus Christ quite openly and unhindered for two whole years (Acts 28: 30-31). Thus Paul was engaged in mission by journeying from one place to another and taking the gospel to the whole eastern half of the Roman Empire, from Jerusalem to as far around $\kappa\upsilon\kappa\lambda\omega$ as Illyricum¹⁰. He also planned to evangelize the Western half of the empire, particularly Spain (Rom 15:19, 23-34)¹¹. His strategy is to make disciples, beginning with the evangelization of the cities and planting local churches in them. For Paul, these key cities were the natural places to preach the gospel and plant churches. He recognized them as the flashpoints from which the gospel would spread out to surrounding areas. Referring to Paul's three

⁹ Rollan Allen, 1965, *Missionary Methods: St Paul or Ours?* 23.

¹⁰See Schnabel, *Early Christian Mission*, Vol. 2, 1295, who thinks that Paul statement in Rom 15: 19 shows that Paul worked with a geographical “order” which could be described as a “plan” of his missionary strategy.

¹¹See F. Hahn, 1965, *Mission in the New Testament*, London: SCM Press, 95-96.

missionary journeys, John Stott writes, “In each case, the missionary journeys included the capital cities in their itinerary—Thessalonica being Macedonia’s capital, and Corinth being Achaia’s, and Ephesus being Asia’s.”¹² Paul considered the cities as the most strategic places and among his highest priorities for his church events. Paul’s strategies included preaching the gospel in the cities, and from there the gospel could spread to the rural areas surrounding each metropolitan center. As a result, the entire regions and provinces ultimately heard the gospel. Roger S. Greenway stated that, “Paul proved himself as an effective urban strategist in evangelizing the towns and cities.”¹³ He established his goal to evangelize the cities and towns at every available opportunity. He realized that the cities are the strongholds of social evils, and that, planting churches vibrating in proclaiming the gospel and making disciples, is the only power to combat them. Allen wrote:

It is not enough for the church to be established in a place where many are coming and going unless the people who come and go not only learn the Gospel, but also learn it in such a way that they can propagate it. When he had occupied two or three centres he had really and effectually occupied the province.¹⁴

The above places are strategically significant because each city or metropolitan center is situated on a major Roman road or is located near a major seaport. These represented former great trading centers which attracted many immigrants from all over the known world. Paul beheld the urban centers as evangelistically strategic for reaching the surrounding territories. To reach out to people in the name of Jesus Christ in a city is to be close to reaching out to the suburb rural population. Again, Rollan Allen observes, “The centers in which St. Paul established his churches were all centres of Greek civilization. Nearly all the places in which St. Paul established churches were centres of Jewish influence. St. Paul established his churches at places which were centers of the world’s commerce.”¹⁵

Paul’s journeys betray a careful selection of provinces of strategic importance. He did not bother himself with running through the length and breadth of each of the provinces of his selection. His strategy was to establish in each province, centres of strong

¹²J. R Stott, 1990, *The Spirit, the Church and the World: The Message of Acts*, Downer Grove, IL: Inter-Varsity Press, 58.

¹³R. S Greenway, 1978, *Apostles to the City*, Grand Rapids: Baker, 15.

¹⁴R. Allen, *Paul’s Missionary Methods*, 13.

¹⁵R. Allen, *Paul’s Missionary Methods*, 14-15.

Christian influence through which the Gospel might spread to the entire province. This policy is resulted in Paul's selection of the "Gospel-Centres" in the provinces, in towns and cities of commercial prominence like Ephesus, Philippi, Thessalonica, Corinth; or cities and towns of military and administrative consequence like Antioch in Syria, Lystra, Ephesus, Philippi etc. His plan, to visit Rome enroute to Spain was in keeping with this same strategy (Rom 15:24, 28). Both Acts and Pauline letters attest to the success of this strategy of Paul¹⁶. From his cosmopolitan base in Antioch in Syria, Paul launched and spread strong Christian influence to four provinces. From Thessalonica, the gospel had "sounded forth" into Macedonia and Achaia (1Thess 1:8); while Ephesus became the "lighthouse" of Asian evangelism¹⁷ (Acts 19:10). It was not improbable that Churches of Paul's influence in Asia Minor, which he described as "all who have not seen my face" are the Churches in Colossae, Laodicea and Hierapolis and others like Pergamum, Thyatira, Sardis and Philadelphia which found their origin in the Ephesians Church's "Gospel Explosion" of Paul's ministry (Col 2:1; 4:13-17; cf Rev 2:8; 2:12; 18; 3:1, 7). In all centres he faced both acceptance and rejection. Where he found good response there he stayed longer, but wherever opposition was intensified, he moved to another key city. Paul thus was constantly on the move.

4.2.2 Team Work Strategy (9: 28-30; 12:25; 13:13; 15:40)

Paul practiced corporate evangelism in the Book of Acts. An examination of Acts reveals that he was certainly not a "loner"; rather, he had extensive association with others during his life and ministry¹⁸. Paul was no lone eagle. He had no desire to go his own way or do his own thing. He believed wholeheartedly in teamwork. Before he began his missionary work he was associated with Barnabas in a team-teaching ministry in Antioch. Paul lived, traveled, and worked with other believers. He followed Christ's example of team ministry, especially in the ministry of evangelism (Acts 9:28-30; 13:1-5, 13-16, 44-46; 14:1, 7, 20-21, 25; 17:1-15; 18:5-8). Earle Ellis observes that "In the Book of Acts and Paul's epistles, approximately one hundred individuals were associated with the

¹⁶C. P Wagner, 2002, *Church Planting for a Greater Harvest: A Comprehensive Guide*, Eugene, OR: Wipf & Stock Publishers, 11.

¹⁷E. J Schnabel, 2004, *Early Christian Mission: Paul and the Early Church*, vol. 2 Downers Groove: InterVarsity Press, 1302.

¹⁸J. B Polhill, 1992, *Acts: The New American Commentary*, Nashville: Broadman, 360.

apostle”¹⁹. In summary, the picture that emerges is that of a missionary with a large number of associates. Indeed, Paul was scarcely found without companions²⁰. In concluding the reflections of his overall treatment of Paul’s life, F. F. Bruce asserts:

Paul has no place for the solitary life as an ideal; for all his apostolic energy he would have scouted the suggestion that “he travels the fastest that travels alone.” He emphasizes the fellowship, the togetherness, of Christians in worship and action; they are members one of another, and all together members of Christ²¹

As a missionary, Paul never wanted to be alone in fulfilling God’s mission, but to work with a team. His strategy was to recruit men and women into mission with him²². Luke shows that Paul took along with him one or more of his fellow workers in all his missionary journeys: during his first missionary journey, which started and ended in Antioch of Syria (ca. AD 46-48), he was accompanied by Barnabas and John Mark (Acts 13: 1-14:28); in his second missionary journey, which also started and ended in Antioch of Syria, in which he made in-road into Macedonia and Achaia in Europe (ca. AD 49-52), Paul took Silas along with him (Acts 15: 36-18:22)²³; and in his third missionary journey, which started in Antioch and ended in Jerusalem making two to three years of work possible in Ephesus (ca. AD 53-58), Paul took, perhaps along with Silas, Timothy, Erastus, Gaius, Aristarchus, some Macedonians and others (Acts 18:23-21:16; see esp. 19: 22, 29; 20: 4). When he took the money collection from Jewish and Gentiles churches to Jerusalem, he was probably accompanied by twelve of his travel companions who were the representatives of the churches that he had established²⁴. Paul wrote his epistle to the Thessalonians in the company of Silvanus and Timothy (1Thess 1: 1; 2Thess 1: 1) and his epistle to the Galatians with all the “brothers” who were with him (Gal 1: 1-2). He makes references in his epistles to several persons, including Luke, as his co-workers (see Rom 16:21; 2Cor 1: 1:19; 8: 23; Col 4:7, 10, 14; Phil 24).

¹⁹ G. W Murray, 1998, “Paul’s Corporate Evangelism in the Book of Acts” *Bibliotheca Sacra* 155, 189-2000.

²⁰ E.E Ellis, 1970-71, “Paul and His Co-Workers”, *New Testament Studies* 17, 437.

²¹ F.F Bruce, 1977, *Paul: Apostle of the Heart Set Free*, Grand Rapids: Eerdmans, 458.

²² Hedlund, *Mission*, 241; see the useful section “Teams of Missionaries and Coworkers” in E.J. Schnabel, *Early Christian Mission 2*, 1425-1445.

²³ True Paul was alone when he preached the gospel in Athens, but it took place accidentally while he was waiting there for Silas and Timothy to join him (Acts 17: 15-34).

²⁴ Schnabel, *Early Christian Mission 2*, 1445-1446.

We also notice that Paul earnestly sought to work in partnership with other Christians, particularly with the elders of local churches. He also worked in partnership with the apostles in Jerusalem who readily approved his mission among the Gentiles as well as the gospel he preached to them (Gal 1: 18-2:10). At Corinth Paul teamed himself with Priscilla and Aquila who by profession were tent-makers as he himself was (Acts 18: 1-4) and who were Paul's "fellow-workers" in Christ Jesus (Rom 16: 3). They served as leaders to the churches that gathered in their own house both in Rome and in Ephesus (Rom 16:5; 1Cor 16: 19). They travelled with Paul from Corinth to Ephesus where they had the opportunity to lead Apollos, a learned man, into deeper faith by expounding the Scripture accurately to him (Acts 18: 18-19, 26). Paul was working so closely with these people who even put their lives in danger to save Paul's life (Rom 16:3).

Paul accommodated women in his team of missionaries, although the major responsibility was borne for the Pauline mission by men²⁵. Romans 16 lists ten women²⁶ ("eleven", if we consider Olympas in Rom 16: 15 as a woman, as Kostenberger does) who worked with Paul, and most of whom could have been trained and empowered by him. They are Phoebe, Prisca (or Priscilla), Mary, Junias, Tryphaena, Tryphosa, Persis, the mother of Rufus, Julia and the sister of Nereus (Rom 16: 1-16). There is some uncertainty about "Junias" in Rom 16: 7 as to whether or not it is female name, because both Andronicus and Junias are described as "apostles", and some scholars think that a woman could not have been an apostle. However, as early as the fourth century John Chrysostom identified Junias as a female apostle. There is evidence in inscriptions that a female Latin name Junia was known in Rome.

The Greek word **Ιουνιάν**, which is in accusative, could be a feminine singular accusative. Thus, scholars nowadays increasingly interpret the name "Junias" as the feminine Junia. She could be a freed woman or a descendant of a slave freed by a member of the Junian clan²⁷. Cranfield thinks that Andronicus and Junia were probably husband

²⁵Kostenberger gives from the Pauline epistles statistical information that about 55 men and 17 women were associated with Paul in mission- see A. J. Kostenberger, 2000, "Women in the Pauline Mission", in P. Bolt and M. Thompson (Eds), *The Gospel to the Nations: Perspectives on Paul's Mission*, Leicester. Apollos/Downers Grove: Inter-Varsity Press, 221-247, esp. 222-225

²⁶The argument that chapter 16 was not originally a part of Romans has rightly been rejected by scholars- see, for example, Dunn, Romans 9-16, 884-885; Cranfield, Romans 1-8, 1-11.

²⁷See B. J. Brooten, 2000, "Junia", in Carol Meyers (Ed), *Women in Scripture*, Grand Rapids, MI: Eerdmans, 107. Recently Linda Belleville, 2005, "Ιουνιάν ἐν τοῖς ἀποστόλοις: A Re-examination of Romans 16:7 in Light of Primary Source Materials", *New Testament Studies*, Vol. 51, 231-251, by using the Hellenistic Greek literary works found in the computer databases, papyri, inscriptions, and artifacts, has confirmed that "Ιουνιάν was a female name and that this name is found on tombstones in and around Rome. She

and wife and that the epithet “apostles” should be understood in wider sense as denoting the itinerant missionaries who were distinctively involved in the work of spreading the gospel.²⁸ At Philippi Paul made special use of women as lay apostles. Lydia, for example, who was Paul’s first convert in Europe, was faithful to bring her household to the Lord and made her house a centre of the new church (Acts 16: 12-15, 40). Paul speaks of two women, Euodia and Syntyche in Philippi as those who labored with him and other missionaries in the advancement of the gospel. Paul takes liberty to admonish the Philippians to settle their disagreements (Phil 4: 2-3).

Why did Paul hold a missionary policy of working with a team? Paul knew that God’s mission is to be performed in and through his church, the body of Christ, which consists of many members who are members of one another in the one body (Rom 12: 3-4). The gifts of the Spirit have been apportioned by God to each member as He wills (1Cor 12: 11) and they need to be exercised collectively and complementarily as a team. Moreover, as J.A. Grassi observes, a team of apostles from the church will be good ambassadors that will enable the new converts to see a picture of the church in action. For Paul “to believe” is not just an individual exercise. But, it involves union with Christ along with other Christians who have already been joined to Christ (cf. Acts 17: 4, 34)²⁹. Paul’s example is a demonstration that the ministry is not intended for “lone rangers.” The kingdom work is a collective effort.

In this generation, Billy Graham has appeared as one of very few evangelists who have followed the Apostle Paul’s example. From the commencement of his ministry, Graham worked with other believers. These co-workers with diverse gifts and talents contributed immensely to the success of his church planting mission. Church planting must involve other persons as co-workers. There are scriptural and practical reasons that suggest that this kind of evangelistic activity can still be carried out in missions today. Murray confirms that “Corporate witness models the end product being sought, namely, the corporate community and fellowship (koinonia) of believers in local churches. The increased credibility that stems from multiple witnesses is another reason for team

convincingly argues that *Ιουλιάν* was a female apostle and that *ἐπισήμοι ἐν*, followed by the dative plural, gives the inclusive meaning “notable among (the apostles)” and not “well-known to (the apostles)”. See also Eldon J. Epp, 2005, *Junia: The First Woman Apostles*, Minneapolis: Fortress Press 23-24.

²⁸Crandfield, *Romans*, 377. Cf. Schnabel, *Early Christian Mission*, Vol. 2, 1432-1434. They can even be considered as the siblings.

²⁹J.A. Grassi, 1965, *A World to Win: The Missionary Methods of Paul the Apostle*, New York: Maryknoll Publications, 74. Grassi also gives three more reason for Paul’s team-work.

evangelism³⁰. The other reasons for carrying out evangelism and church planting by teams include the sharing of spiritual gifts³¹, the mutual support among the evangelizers, and the need for accountability to each other³² and increased results because of additional workers³³.

The Early Church itself was indebted to Jesus Christ her Lord in this regard. The gospel narrative was quite explicit on the fact that Christ sent out the disciples “two by two” (Mk 7; Lk 10:11). This pattern was retained by the Early Church after the departure of Christ. Peter and John were together at the beautiful gate (Acts 3:1). Both were sent as Jerusalem Church delegates to the Samaritan converts (Acts 8:14ff). Peter visited the house of Cornelius; he was in company of six brethren (Acts 11:12). A team work appeared to be the norm. It is quite possible that Paul’s team work policy could be traced to the above. It was probably the vogue even in the missionary work of Diaspora Judaism. Paul’s ministry from Antioch in Syria to the end of his life was a shared one. He embarked on his first missionary journey in company of Barnabas and his cousins, John Mark and Silas. He undertook the second journey with Silas, Timothy and Luke who apparently joined the team from Troas. The name of Timothy, Titus and Luke further re-echoed in connection with Paul’s later missionary enterprise.

Paul’s epistles and Acts further give an endless list of other part-time personal associates and representatives of the founded Churches. The prominent ones included Silvanus, Epaphras, Aristachus, Gaius, Epaphroditus, Philemon, Priscilla and Aquila, Euodia, Syntyche, Mark, Demas and Tychicus. The only time Paul ever lamented of loneliness was at the tail end of his life as reflected in his last letter (1Tim 4:9-1). But even here, Paul has more than a handful of team-mates. The success of Paul’s missionary enterprise was due in part to this team effort. He laid down the same policy in the Churches he planted. He ordained multiple elders for each assembly (Acts 14:23; 20:17, 18).

³⁰W. Murray, 1998, “Paul’s Corporate Evangelism in the Book of Acts”, *Bibliotheca Sacra* 155, 199.

³¹A. Dittberner, 1974, “Who is Apollos and who is Paul?” *Bible Today* 71, 1549-52.

³²P. Thompson, 1978, *The Challenge of the City*, Coral Gables, FL: Worldteam, 23.

³³W. Scott, 1971, “Team Work”, *Evangelical Missions Quarterly* 7, 112-13.

4.2.3 Non-dilution of gospel message strategy (13:5; 15:36; 17:2; 18:4; 19: 8-9)

C.H. Dodd, has expressed the view that there was a fixed form in the *κέργμα* (*kerygma*) of the early church, and attempted an outline of the said proclamation.³⁴ The issue has since generated heated debates among New Testament Scholars. Quite a number of scholars have vigorously contested Dodd's view, maintaining that although there were clearly dominant themes in the early Church preaching, its preaching was too spontaneous and fluid than to be put in water-tight compartments.³⁵

Arguments about Paul's preaching or message are not less severe. Scholars have asserted that Paul's message was different from that of Jesus.³⁶ While Jesus preached the Kingdom of God, Paul and others proclaimed Jesus, the proclaimer. Paul has therefore been accused of all sorts of charges. He was charged with falsifying the simple message of Jesus and the repletion of the same with later Jewish and mythological imageries. Paul is said to be the chief offender in this perversion.³⁷ He has therefore been described as the real founder of Christianity. However, a host of other New Testament scholars do not share this view. G. Bornkamm, for example, contends that Paul should really not to be held responsible for proclaiming the proclaimer, since he inherited the tradition from the earliest Christians (1Cor.15: 2). He observes that Paul never met the historical Jesus, and even if he did, Paul would no longer regard Him as one in the flesh (1Cor.5:16)³⁸

I.H. Marshall³⁹ and Michael Green⁴⁰ unanimously protest the ugly dichotomy of separating the historical Jesus from "the Christ of faith". They expressed the view that the early Church imagined no such distinction. As far as the Church was concerned there was perfect continuity between the Jesus of history and the Christ of faith: the historical Jesus was the resurrected, glorified Lord. This was indeed the bedrock of its Post-Easter witness. The same argument goes for Paul. He certainly does not share the schizoid disposition of some modern scholars about the Jesus of history and the Christ of faith. The gospel tradition that Paul received admitted of *only* "a man"- "Christ (who) died (incarnation implied) for our sins in accordance with the scriptures and that he was buried, that he was raised (glorification) on the third day in accordance with the scripture" (1Cor. 15: 3,

³⁴See C.H. Dodd, 1936, *The Apostolic Preaching and its Development*, See Green, *Evangelism*, 56.

³⁵See D.E.H. Whiteley, 1967, *The Theology of St. Paul*. Oxford: Bail Blackwell, p. 9; also Green, *Evangelism*, p. 56, 71 – 73, D. Watson, *I Believe in the Church*. London: Hodder and Stoughton, 202.

³⁶See J. Hick, (Ed), 1977, *The myth of God Incarnate*. London: SCM Press Ltd., 19

³⁷A.T. Robertson, 1985, *Paul, the interpreter of Christ*. New York: George H. Doran Com., p. 15.

³⁸ Bernkamm, p. 109

³⁹ See I.H. Marshall, 1977, *I believe in the Historical Jesus*. London: Hodder and Stoughton, 77.

⁴⁰ See M. Green, Ed., 1977, *The truth of God incarnation*. London: Hodder and Stoughton, 17.

4). This good news of Jesus Christ is the basis of Paul's missionary strategies. Both Acts and Pauline letters indicate the fact that Paul conceived **Εὐαγγέλιον** (evangelism) in its primary sense of "Good News".

Furthermore, the allusion is already made that Paul's gospel had very high Christological content. The impact of his encounter with Christ was also pronounced in it. Thus, the gospel tradition he received from the Early Church, the conversion experience and the latter revelations he received, all contributed to the making of the Pauline gospel (1Cor. 15: 3, 4; Gal. 1:18ff). Christ is the content of Paul's gospel. His gospel is the gospel of Christ (II Cor. 4: 4). Paul would know nothing among the Corinthian Christians except Christ and he crucified (1Cor. 2:2). Paul's gospel is therefore the story of God's decisive revelation through Jesus Christ (2Cor. 5:19). It is the story of redemption through the cross of Jesus Christ, by which the sins of mankind and its penalties are dealt with once and for all. Thus the cross on which Christ became a curse for sinners became the core of Paul's gospel message (I Cor 1: 18 ff; 2:6ff). By the resurrection of Jesus Christ, God set His seal of approval on His redemptive work. Thus the gospel story is also one of God's righteous justifications of sinners (Rom. 1:17), through repentance from sins and faith in Jesus Christ (Acts 16:31; Rom.10:9; 10). Those who reject the gospel message however face the imminent danger of divine judgement (Rom. 12:16, 21; II Thess.1:8).

One conventional way by which Paul employed the gospel message in his missionary enterprise was by proclamation. The word **κηρύγμα** (*kerygma*) and its verb **κηρύσσο** (*kerusso*) feature prominently in Pauline Corpus (Titus 1:3, Rom.16:25; II Tim 4:17). According to Michael Green, apart from Jonah, the only usage of the word *kerygma* is in Paul.⁴¹ This alludes to the fact that Paul conceived of himself as a herald of the gospel message. Green adduces to Prof. Friedrich, who stresses the Old Testament theological root of the Pauline evangelistic proclamation:



He proclaims like a herald, the year of the Lord, the messianic age. When heralds proclaimed the year of Jubilee throughout the land with the sound of the trumpet, the year began, the prison doors were opened and debts were remitted. The preaching of Jesus is such a blast of the trumpet".⁴²

⁴¹ Green, *Evangelism in the early Church*, 68.

⁴² Green, *Evangelism in the early Church*, 69.

Michael Green also draws attention to other words employed for Paul's gospel preaching. They include **διάμαρτυνεσθαί** "to testify strenuously" (Acts 10:42; 18:5; 23:11); **Κατάγγελλεῖν** "to proclaim forcefully" (Acts 13:5, 38; 15:36); **διάλεγεσθαί** "to argue" (Acts 17:2; 17, 18:4, 19, 19:8, 9) and **διάκατελενψεῖν** "to confute powerfully"⁴³ (Acts 18:28). Although Paul did not use these words for himself, the force of his letters confirm Luke's usage of these descriptions to describe Paul's attitude to the preaching of the gospel in his Church planting undertaking. Paul took the proclamation of the gospel as the basis of his Church planting assignment. He was fully conscious of the grim fact that if the gospel was hidden, then the way of salvation would be sealed to non – Christians (II Cor. 4: 3; Rom. 10:14), since the gospel is the power of God to salvation (Rom 1:16; I Thess. 1:5f).

It was out of this conviction that Paul preached the gospel and engaged in Church planting activity wherever he went. He asserted that "from Jerusalem and as far round as Illyricum" he had "fully preached the gospel of Christ" (Romans 15: 19). Even then, he was yearning to preach the same even at Rome (Rom. 1: 15). Paul's success in this connection was also immense. He boasted of being the only pioneering father of the Corinthian Church "through the gospel" (I Cor. 4:15); he reminded the Ephesian Christians that their salvation came by way of the gospel (Eph. 1:13); so also were the Thessalonians, who were called to be saints through his gospel. (II Thess. 2: 14).

4.2.4 The strategy of going first to the Jews and then to the Gentiles (13:43)

In many cities Paul approached the synagogue first where he could present the gospel to the Jews. R. Hedlund appreciates this as a good strategy, for by reaching out first to the Jews, the people of the covenant, Paul was acting in accordance with the theological principle that "salvation is of the Jews".⁴⁴ He had a deep concern for the salvation of the Jews, for his heart's desire and prayer to God for the Jews was that they must be saved (Rom. 10:1). Although some Jews did not accept Paul's message, often, it was the Gentiles (mostly the Greeks), the "worshippers of God" or "God-fearers", the devout converts to Judaism or proselytes and many others who had been attracted to Jewish monotheism who accepted the gospel preached by him (Acts 13:43; 14:1; 16:14; 17:4;

⁴³ Green, *Evangelism in the early Church*, 192.

⁴⁴R.Hedlund, *Mission to the Man*, 240

18:7.)⁴⁵ On most occasions the Jews rose against Paul, persecuted him and also rejected his message (Acts 9:20-25; 13:45,50; 14:2,19; 17:5; 18:12; 21:27; 23:12; cf. 1 Cor. 16:8-9; 2 Cor. 1:5-10; 11:23-33; 1Thess. 2:2). At Lystra, the Jews who came from Antioch and Iconium incited the people to stone Paul and drag him out of the city (Acts 14:19), and in Corinth they opposed and reviled him (Acts 18:6). Therefore, in the very early stage of his mission, Paul, along with Barnabas, firmly decided to turn to the Gentiles, “It was necessary that the word of God should be spoken first to you (i.e the Jews). Since you thrust it from you and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles” (Acts 13:46; cf. Rom. 1:16; 2:9; 11:7-31 where the priorities of the Jews in the Divine plan of salvation is implied).

Paul had realized his indebtedness to preach the gospel to the Gentiles even from the time of his call therefore he called himself to be **ἔθνῶν ἀπόστολος** (Rom. 11:13) and **λαειτουργός** of Christ to the Gentiles (Rom. 15:16). However, his missionary commitment to the Gentiles was merely a part of his universal vision. He had concern for the whole world, both for the Jews and Gentiles, to bring salvation to them alike. This is known from his statement, “I am under obligations both to the Greeks and to Barbarians, both to the wise and to the foolish” (Rom. 1:14). He was convinced that since the gospel has universal claim, the mission was to all human beings including the “Greeks and Barbarians”.⁴⁶ In his letter to the Romans, Paul boldly speaks of the equality of Jews and Gentiles in their status as sinners before God and in their need to receive divine salvation equally (e.g. Rom.1:16-17; 3:23; 5:12-21; 9:1-11:36). In a broader sense, Paul’s call was to be a witness for Jesus before the “Gentiles and kings and the sons of Israel” (Acts 9:15) and thus, to “all men and women” (Acts 22:15; “to the entire World” NRSV); and hence he declared the message of repentance both to the Jews and Gentiles (Acts 20:21; 26:20). It is within this worldwide horizon that one should understand Paul’s commitment to be an apostle to the Gentiles.⁴⁷ Perhaps Paul, as A. Segal puts it, “wanted to be an apostle of

⁴⁵R. Hedlund, *Mission to the Man*, 241

⁴⁶Hahn, *Missions*, 99-100

⁴⁷ See the most recent work of James C. Miller, 2007, “The Jews context of Paul’s Gentile Mission ”, *TynBul* 58, 101-115, who defends Paul’s Strategy of preaching first in synagogues, even though he was the apostle to the Gentiles’, so that he might be faithful to his call to fulfill God’s purpose of forming “one people drawn from all nations”.

all the church, for his vision was for a new community formed of all Gentiles and Jews (1 Cor. 9:22; c. Eph. 3:1-6).⁴⁸

In fact, Paul adopted the strategy of “Jews first and also Greeks” so that God’s purpose of bringing into the blessings of Israel the full number of the Gentiles might be fulfilled (Rom. 11:25)⁴⁹. He laboured for the salvation of Gentiles so that his fellowship may be provoked to jealousy (Rom. 11:11). This means that coming-in of the Gentiles will provoke the people of Israel to repent and participate in the final salvation. David Bosch argues that Romans 11:25-27, which forms the punch line to Paul’s argument in Romans 9-11, delineates God’s salvific “strategy” in three “acts”:

- i. Israel’s hardening and
- ii. opposition of Christ gives rise to the Gentile mission which finally leads to
- iii. Israel’s salvation (cf. Rom. 11:30-31)⁵⁰.

God has permitted a temporary blindness to the Jews so that the Gentiles might receive God’s mercy and that they might be evangelized and received into the church. This would arouse the jealousy of the Jews (Cf. Deut. 32:21). When Israel, God’s special possession, sees others becoming the recipients of the mercy and goodness of their God, they will begin to understand what they are missing and to desire that salvation which they have been rejecting. Those whose hearts were hardened, thus will receive mercy and divine salvation⁵¹. In other words, God permitted the temporary rejection of some so that He might have mercy on all. Paul’s mission strategy of “Jews first and also Gentiles” is thus in line with God’s strategy that serves a double purpose: it causes eventually the repentance and salvation of the Jews; and at the same time warns the Gentiles against their self-complacency and superior attitude towards the unbelieving Jews. Paul’s mission strategy seems to have been motivated by his intention to bring about Jews and the non-Jews into the eschatological salvation that has become available now in Christ. This confirms D. Senior’s thesis that Paul’s strategy was directly related to his mission

⁴⁸ A. Segal, 1990, *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee*, New Haven: Yale University Press, 265; see also quoted by Barton “‘All Things to All People’”, 284-285.

⁴⁹ “The full number” (πλήρωμα) need not mean a particular number. It could mean “The number intended by God” (Barrett) or the equal number of the Gentile to that of Israelite. Dunn – see the J.D.G. Dunn, 1991, *Romans 9-16*, WBC 38B; Milton Keynes et.al: Word Publishing UK Edition, 680.

⁵⁰ D.J. Bosch, 1992, *Transforming Mission: Paradigm Shift in Theology of Mission*, New York: Orbis Books, 160-165, esp. 161-162

⁵¹ See C.E.B. Craniell, 1995, *Romans: A Shorter Commentary*, Edinburgh: T&T Clerk, reprint, 274

theology that was rooted in his concern for the world and his conviction about the eschatological implications of Christian mission.⁵²

4.2.5 Strategy of Indigeneous Leadership Development (14:23; 20: 19-20)

St Paul considered leadership as an essential strategy in church planting. He did not leave the churches without leaders. Paul and Barnabas appointed elders for them in every church and, with prayer and fasting, committed them to the Lord in whom they had put their trust (Acts 14:23). Although Luke never explicitly wrote about it, nevertheless, there is a strong implication that the congregations participated in the appointment of their leaders. The local churches selected their own leaders who subsequently were confirmed by Paul. It was a congregational democratic pattern of appointing leaders in the New Testament church. Paul did not force any leader on the people.

How and when did Paul train these leaders? It seemed that Paul carried on a kind of working seminary throughout his missionary journeys. He surrounded himself with those who would later carry on the work on their own.⁵³ Paul regarded himself as a wise master builder. He maintained intimacy with God and a close relationship with God's people. In addition, Paul's approach of training, involved on-the-job training. He found potential leaders as he traveled from city to city. In a few areas, he invited them to accompany him, and they learned as they traveled. Later on, they were directed to their own place of ministry.⁵⁴ He mentored some of the leaders he recruited, like Timothy. He poured out his life into him.

Paul's mission was not narrowed only to preaching the gospel, but it included a demonstration of pastoral care and concern. He was not satisfied with just planting churches, but he was keen on constantly nurturing them with the Word of God through teaching, counseling, and writing letters of doctrinal and ethical exhortations (cf. Act. 15:36,41; 18:23). O'Brien rightly argues that Paul does not use the word "εὐαγγελίζεσθαι" and its cognates to refer only to the initial evangelism, but that he employs them to cover the whole range of evangelistic and teaching ministry – from the initial proclamation of the gospel to the building up of believer and grounding them firmly in the faith. The preaching of the gospel not only makes the initial experience of salvation

⁵² See D. Senior and C. Stuhlmueller, 1995, *The Biblical Foundation for Mission*, New York: Orbis Books, 6th print, 171-185, esp. 182-185; Cf. Hahn, *Mission*, 108 n.1

⁵³ Paul Benjamin, 1952, *The Equipping Ministry*, Cincinnati: Standard Publishing, 13-14.

⁵⁴ Paul Benjamin, 1952, *The Equipping Ministry*, 14.

possible, and also creates the whole Christian life through the same gospel that is preached (cf. 1 Cor. 4:15; Phil. 1:27; Col. 1:5-6).⁵⁵ The phrase, “to preach to the Gentiles the unsearchable riches of Christ”, in Eph. 3:8 cannot simply mean communicating Christ’s unsearchable riches by a brief and one-time proclamation, but it includes a careful teaching, instruction, and application, of the unfathomable riches of Christ that could better be understood and appreciated by the Gentiles.⁵⁶

The word "unsearchable" is “ανεχνιαστον” (*anexichniaston*), from “εχνιαζοη” (*exichniazoe*) "to trace out," and Alpha privative which negates the word, making it mean, "that which cannot be traced out." The riches of Christ here "are the riches that Christ has or which are in Him. The “πλουτος” (*ploutos*) (wealth) thus contained in Christ is the whole wealth of the salvation He bestows; and this is 'unsearchable' not in the sense of *inexhaustible*, but rather in the sense that it is *unfathomable*, 'past finding out,' such as cannot be fully comprehended by men"⁵⁷.

This observation is reinforced by Col. 1:28 where the verb καταγγέλλομεν (*kataggellomen*), translated “we proclaim” is used to refer to the proclamation of Christ whose presence within the believers is the glory of God’s mystery. The verb is explained and developed further in the following words, “warning every one and teaching everyone in all wisdom” with the aim of presenting every believer mature in Christ. This means that the proclamation mentioned in Col. 1:28 includes admonition instruction, and the broad range of missionary activity carried out by Paul until the members would grow to the full stature and perfection in Christ Jesus.⁵⁸

Similarly, in Romans 1:13-15 Paul’s eagerness to preach the gospel to those who were in Rome is with the goal “that I might have some fruit” “ινα τινα καρπον σχω” (*hina tina karpon schoo*). Second aorist (ingressive), active of “εχω” (*echo*), to have, and here means "might get (ingressive aorist) some fruit"; “harvest” καρπός among them as well as among the rest of the Gentiles. This means that Paul’s preaching of the gospel in Rome would result not only in conversion, but in Christian growth in virtues, which is the

⁵⁵O’Brien, *Gospel and Mission*, 62-63

⁵⁶O’Brien, *Gospel and Mission*, 63

⁵⁷Jeannette I. Wuest, 1968-73, *Wuest's Word Studies from the Greek New Testament*, London: Wm. B. Eerdmans Publishing Co. 220-235.

⁵⁸O’Brien, *Gospel and Mission*, 64

final product of the desired evangelism there.⁵⁹ Paul's purpose of visiting the Romans was not to be for their initial conversion, but for strengthening them spiritually and for mutual encouragement (Rom. 1:11-12). This would not be possible for Paul unless he sought a comprehensive pastoral concern, a holistic growth in the churches. His apostolic activities covered strengthening of the churches in faith, leading them to obedience through his exemplary life as well as his letters of exhortation and admonition. Hence, he identified himself as **διάκονος** (servant) of the churches (Col. 1:2).

J.P. Dickson has denied that the “**εὐαγγελίζεσθαι**” used in Rom 1:1 and in other Pauline texts refers to the ongoing instructions to the churches. For him the **εὐαγγελ** – terminology definitely denotes an act of proclamation, but it is only “news” to the hearers without bearing the sense of ‘broad-ranging’ missionary activity⁶⁰. However, Dickson downplays the context in which the word **εὐαγγελίζεσθαι** occurs in Rom. 1:15, for Paul is speaking of his obligation to preach the gospel “both to Greeks and to Barbarians” (Rom.1:14) and of his eagerness, and not of his fixed plan, to preach the gospel in Rome. At the same time, we have enough evidence in Paul's writings where he links **εὐαγγελίζεσθαι** with his pastoral ministry, which involves disciplined life and instructions, in order to make the churches stand firm in faith and be fully saved (e.g., 1cor.9:16-27; 15:1-2; 2Cor. 11:7-11). Therefore, it is not impossible that Paul thought of teaching and confirming the Roman Christians in faith by proclaiming the gospel to them (see also below the strategy of Paul's policy ‘Not to Build on Another man's Foundation’). Paul worked to bring spiritual wholeness in three ways:

(i) Paul, along with his companion(s), made pastoral visits to the churches he planted, because “the heart of Paul's strategy was the Church”⁶¹. Luke narrates that after their work in Derbe, Paul and Barnabas went again to Lystra, Iconium and Antioch of Pisidia in order to strengthen the disciples in their faith (Acts 14: 21-22). Paul visited these churches again during his second missionary journey to encourage them to abide in the decisions of the Apostles made in Jerusalem. As a result, these churches were strengthened in the faith and they increased in number daily (Acts 16: 1-5). Paul gave pastoral care also to churches which he himself did not plant. For example, he accepted

⁵⁹ In the context of Rom. 1:13-15 where Paul speaks of obligation to preach the gospel in Rome, it is unlikely that **καρπός** could mean just “material support”, the reference to Paul's desire to visit Rome is to have **καρπός** also among the rest of the Gentiles makes this meaning highly improbable .

⁶⁰ J.P. Dickson, 2005, “Gospel as News: **εὐαγγελ** - from Aristophanes to the Apostle Paul”, *New Testament Studies* 51, 212-230.

⁶¹ Hedlund, *Mission*, 241.

Barnabas's invitation to go and teach in Antioch of Syria even though he himself did not establish that church (Acts 11: 25-26). He was anxious to visit the church in Rome, although he himself had not evangelized there (Rom 1: 10-15; 15: 21-24).

(ii) Paul appointed “**οι επισκοποι**” (*oi episkopoi*) (the pastors) “**οι πρεσβυτεροι**” (*oi presbuteroi*) (the elders), “**οι διακονοι**” (*oi diakonoi*) (the deacons) in each church to give pastoral care and teaching to the new converts (cf. Acts 14: 23; 20:17). He regarded the local congregation members as his partners in the gospel and that is why he thanked the Philippian Christians for their partnership in the gospel (Phil 1: 5). Appointment of **οι πρεσβυτεροι** would have been impossible for Paul if he had not earlier trained them during his mission. Luke seems to have shown that Paul was keen to equip the elders of the Ephesian Church to carry on the pastoral work after him (Acts 20: 17-38). In that meeting, Paul urged them to look after the “church of God” with great care and diligence (Acts 20: 27-32). The work of training indigenes for leadership is surely a part of strategic planning in mission,⁶² and this will pave way for establishing indigenous churches-an aspect which is often sidelined in Christian mission. Paul's principle was to replace the “foreign” missionaries with the “indigenous” missionaries so that Christian faith may rightly be communicated to the people by using their own language and their own culture.

(iii) Paul followed the strategy of contacting young churches by writing letters of instruction and admonition. He kept in touch with Christians, especially with those who had not seen him, through epistles, an effective mode of communication at that time. Some churches to which Paul sent letters had been established by his fellow-workers. For example, he had not personally evangelized the Lycus valley in which Colossae was situated. He had not even visited the church nor had he known personally any Christian communities in that area, including Laodicea (Col 2: 1; cf. 1:4). Most probably Epaphras, who was with Paul and who was a native of Colossae, had carried the gospel to Colossae, Laodicea and Hierapolis (cf. Col. 4: 12-13) at the time when Paul was based in Ephesus for a period of two or three years (Acts 19: 10; 20: 31). Yet, Paul, in his zeal to edify the churches and to present them mature in Christ, wrote letters to these churches by addressing the problems they faced and giving specific directives on practical matters⁶³.

⁶² See Cook, *Strategy*, 31.

⁶³ True, the epistle to the Colossians, as we have it now, might not have been literally composed by Paul the missionary. However, in view of the fact that the epistle shows similarities with the epistle to Philemon and that Colossians fits well into the life and ministry, particularly the imprisonment, of Paul, scholars argue that Paul outlined his thoughts to one of his companions, probably to Timothy (cf. Col 1: 1), who composed and

Paul's first letter to the Corinthians is a typical example of his dealings with them through letters to answer their questions and tackle their problems. He addresses a wide-range of issues faced by the Christians in Corinth such as party-spirit, immorality, litigation, marital issues, eating of food offered to idols, idolatry, disorder in public worship, at the Lord's Supper, and, above all, lack of love among them. His theological teaching through epistles helped the first Christians to grow in faith as well as in number, and also enables us today to draw lessons from the first Christians. It is no wonder, then, that Dunn recognizes Paul as one of those Christians who was conscious of his calling to articulate his faith in writing and to instruct others in their common faith⁶⁴

Paul, the missionary, was interested not merely in the spiritual wholeness of the churches, but also in fulfilling their physical needs. Throughout his mission he promoted a sense of “κοινωνία” (fellowship) among the Christians and churches that belonged to different cultural and ethnic backgrounds. He encouraged members to share their economic resources with other churches that were in need of genuine love. Paul was aware that the divine salvation is holistic and it is for all human beings and for all aspects of human welfare- physical, spiritual, emotional, and psychological. Dunn is justified in his observation that “salvation” for Paul denotes the wholeness of the healthy person⁶⁵. One can say, then, that Paul's strategy was governed by his commitment to a holistic mission. Paul took poverty seriously, because it takes away the human dignity and divine identity of the poor. Therefore, he was eager to remember and help the poor long before the instruction to do so came from the apostles in Jerusalem (Gal. 2: 10)⁶⁶.

In his effort to tackle poverty, Paul was engaged in collecting money and other material things from Gentile churches to be taken to the needy in Jerusalem. He inspired the Gentile churches to contribute liberally (see, for example, 1 Cor. 16:1-14; 2 Cor. 8:1-9:15) by instructing that they, who have been sharing in the spiritual blessings of Jewish Christians, had obligation to serve them by sharing their material blessings with them (Rom. 15:27; cf. 1 Cor. 9:11; Phil. 4: 15-17). He not only made collections, but he himself

published the epistle, as Paul approved what was in the event written in it. Therefore, although the theology expressed in Colossians could be Paul's theology as understood and interpreted by Timothy, the strategy letter-writing to confirm the Church in Colossae in faith and Christian conduct is obviously Paul's – see, in particular, J.D.G. Dunn, 1996, *The Epistle to the Colossians and to Philemon: A Commentary on the Greek Text* NIGTC; Grand Rapids: Eerdmans/ Carlisle Paternoster Press, 35-39. M.M. Thompson, 2005, *Colossians and Philemon*, Grand Rapids, MI: Eerdmans, 2-6.

⁶⁴ Cook, *Strategy*, 31.

⁶⁵ Dunn, *Theology of Paul the Apostle*, 329.

⁶⁶See the useful study on “Collection as an aspect of Paul's mission strategy” in K.F. Nickle, 1966, *The Collection: A Study in Paul's Strategy*, London: SCM Press, 13-32.

carried the aid package to the church in Jerusalem by appealing to the believers in Rome to stand with him in prayers that his service (i.e., his mission of delivering the financial contribution) may be acceptable to the saints in Jerusalem (see Rom. 15:25-28, 30-32).

Paul's attempt to help the poor had a long-term goal. The collection was made not merely to meet the physical needs of receiving churches, but practically to bring spiritual unity and equality among Jewish and Gentile churches, and to fully receive the Gentiles into the family of Israel without placing on them any burden such as circumcision, food laws, strict observance of Sabbath and other legal demands of Judaism. On the part of the Gentiles, they needed to express their gratitude by offering them material benefits in return for the spiritual benefits of being joint-heirs of God's promise made to the fathers of Israel (Rom. 15:25-29)⁶⁷. Paul was very eager to see that the Jews got rid of their prejudices against the Gentiles, and that the Gentiles appreciated the central role played by the Jews in bringing the eschatological blessings of God's salvation to the world. It is precisely this eagerness that prompted Paul to appeal to the Roman Christians to "strive together"⁶⁸ with him in prayers (Rom.15:30). For Paul had the fear that the collection might be refused and that the unity between the churches might be thwarted. Paul's holistic mission had a divine plan to achieve that goal. It was not simply to meet the spiritual and physical needs of the people, but also to fulfill the purpose of God's humanity. In our mission today, we must follow strategies that are dedicated by our zeal for a holistic mission- a mission that eventually fulfils God's plan of salvation for humanity while it also seeks to meet the total needs of the people.

4.2.6 Follow- up strategy (14: 21-23; 15:36; 16: 1-5; 18:23)

Another important aspect of Paul's missionary strategies which helped the growth of the churches he planted numerically and spiritually involves follow up strategy in his pastoral oversight. He never abandoned the converts. F. S. Hewitt observes: "No one was more aware of the folly of gaining converts and then leaving them to their own immature beliefs and practices than Paul."⁶⁹ To preach in a place and

⁶⁷ It is in this sense that the collection done by Paul, as Schnabel notes following Joachim Gnllka, is more than simply a pious work or a social deed and it is an act of faith that connects with salvation history- see Schnabel, *Early Christian Mission* 2, 1001.

⁶⁸The Greek συναγωνισασθαι means "to fight or contend with someone", though generally it means "to help or assist someone" see Bauer-Arndt-Gingrich, *A Greek-English Lexicon*, 783. The *ἀγων* root suggests that Paul had something more forceful in mind, see Dunn, *Romans* 9-16, 878.

⁶⁹ F. S. Hewitt, 1964, *The Genesis of the Christian Church*, London: Edward Arnold Publishers, 222.

then neglect it amounts to a complete waste of time and effort. According to David F. Detwiler, “It took courage to return to the very places that had resisted the gospel and mistreated the messengers, yet the decision to return was not dictated by bravado but by the practical necessity of shepherding the converts.”⁷⁰ The plan of the second missionary journey involved follow up and nurturing of the converts (Acts 14:21-22; 15:36, 41; 16:4-5) as the basis for further outreach. Paul showed love and concern for his converts. He was personally involved in their life in helping them grow in their spiritual walk, as Paul Bowers remarks:

In so far as pattern of Paul’s plans and movements is available to us, there is no restless rushing from one new opening to another but rather a methodical progress concerned both with initiating work in new areas and at the same time with bringing the emergent groups in those areas to stable maturity.⁷¹

Paul suggested to Barnabas the follow up visit (denoting caring oversight); (see Luke 1:68, 78; 7:16; Acts 15:14) of the brothers and sisters in the churches they had planted (Acts 13:13--14:20; 15:41; 16:1, 4-6). This demonstrated Paul’s practice of caring and follow up visit to the churches he helped to plant (Acts 14:21-23; 18:23; 19:21; 20:1-6). When Paul disagreed with Barnabas and chose Silas as a coworker, they went through Syria and Cilicia strengthening the churches (Acts 15:36-41). The gospel emissaries taught and strengthened the faith of the Gentile Christians, which had almost been dismantled by the Judaizers (Acts 15:32). They probably also delivered the decrees of the Jerusalem Council (Acts 15:23). With the reaffirmation of full acceptance of the Gentiles by faith alone and with instructions on how to fellowship with scrupulous Jewish Christians, it is not surprising that the churches grew daily in numbers (Acts 2:41, 47; 4:4; 5:14; 6:7; 9:31; 11:21; 12:24).

Similarly, on the third missionary journey, Paul “traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples” (Acts 18:23). The strengthening aspect of new converts is sadly lacking in the evangelistic outreach of the church, today. Unfortunately, when the church fails in caring for the new converts, the converts drop out by the back door of the church. Follow up with new converts should be considered as an important function of the church, next to, and not separated from

⁷⁰D.F. Detwiler, 1995, “Paul’s Approach to the Great Commission in Acts 14:21-23,” *Bibliotheca Sacra* 152, 36.

⁷¹P. Bowers, 1987, “Fulfilling the Gospel: The Scope of Pauline Mission,” *Journal of the Evangelical Theological Society* 30, 189-90.

evangelism. The responsibility of follow up should not rest on the pastor alone. Rather, the lay persons in the local congregation should be trained on how to do follow up of new converts. Such nurturing should be far more than just an afterthought in the wake of successful evangelism. In his insightful analysis of this verse Michael J. Wilkins states:

Luke's wording suggests a connection with the discipleship process outlined by Jesus in the Great Commission, because "strengthening the souls of the disciples" and "encouraging them to remain in the faith" implies the kind of "teaching them to observe all I commanded you" that Jesus gave as the ongoing process of growth in discipleship.⁷²

In Acts 16:5, Luke demonstrates Paul's concern to fortify and nurture the churches of his previous missionary efforts. Paul demonstrated that missionary work should not be done on a hit and run basis. Good missionary work involves follow up and discipling; otherwise, the work dies. Paul used also his coworkers in this work of oversight; he often sent his chosen representatives to the young churches (1 and 2 Timothy and Titus). Whenever he sent one member of his team to a place, he also wrote a letter to explain how much he cared for the converts. Paul employed this medium to great effect, so much so that his detractors were pressed to admit: "His letters are weighty and strong..." (2 Cor. 10:10). It is quite disappointing that Luke gives no hint in Acts about any of Paul's letters. The corpus, however, speak for themselves. Paul's letters played a noble role in this follow up strategy. Apart from his doctrinal and polemic writings, some of his letters were issued to settle practical matters that required Paul's personal directives.

Our extant first Corinthians epistle was partly written as a response to direct inquiries. It tackles various issues like the dissension in the church, the problem of marriage, worship disorderliness, law suit, and food offered to idols and a host of others. The second letter to the same Church gives the impression that Paul's first letter to the assembly was a huge success. The pastoral letters are particularly significant in this connection. They are a clear attestation of Paul's effective supervision by literature. Paul's intention in writing these letters is never veiled. It was that Timothy might "know how one ought to behave in the household of God" at Ephesus (1Tim 3:15); and how Titus "might amend what was defective, and appoint elders in every town" around Crete (Titus 1:5). Paul's effective follow-up strategy kept the torch of his churches burning, even when he

⁷²M. J. Wilkins, 1992, *Following the Master: Discipleship in the Steps of Jesus*, Grand Rapids: Zondervan, 268.

was absent, he was constantly in touch with them through his letters which conveyed his guidance, comfort, doctrine, rebuke, and instruction (cf. 2Tim 4:2).

4.2.7 Strategy of going first to the Synagogues for Evangelism

(13:5, 13; 14:1; 17:1)

Paul saw the synagogue as a natural platform to first proclaim the gospel of Jesus to the Jews and the Greek God-fearers. John B. Polhill stated, “If one wished to make contact with the Jewish community in a town, the synagogue was the natural place to begin. It was also the natural place to begin if one wished to share the Christian message.”⁷³ As Jesus was the expected Jewish Messiah, it was natural to share Him with “the Jews first.”⁷⁴ When Paul went on his missionary journeys, he visited the Jewish Diaspora synagogues throughout the Gentile region. Paul made extensive use of Synagogue. In fact, he made it a policy to begin his ministry nowhere else beside the Synagogue except in places where there was apparently no Synagogue at all, like Lystra where Paul preached on the street (Acts 14 : 19) and at Philippi where he disclosed his message at the riverside (Acts 16 : 13). Beside these, Paul began preaching in the Synagogue as a rule. Paul could indeed have patronized the Synagogue to fulfill his innate desire to preach the gospel “to the Jews first and also to the Greeks” (cf. Romans 2: 9, 10; Acts 13: 46). The fact of this can in no way be denied. But even then, it should be regarded as part of Paul’s evangelistic strategy of using Synagogue as his first and most effective platform for launching the Gospel. Again, this strategy yielded immense evangelistic results. Converts who often formed the nucleus of Paul’s newly founded churches were largely drawn from the Synagogues. They included Hellenistic Jews, Jewish proselytes, God-fearers and other Gentiles⁷⁵. Whenever Paul found that he could no longer contain the jealous hostility of the Jews, he pulled out from the Synagogues with his converts into either private homes of the converts (Acts 18 : 17) or to a public lecture theatre (Acts 19: 8-10). For instance, on his first journey, Paul preached in the synagogues in Salamis in Cyprus (Acts 13:5), Antioch in Pisidia (Acts 13:13), and he and Barnabas also preached at the synagogue at Iconium in Turkey (Acts 14:1).

⁷³ J. B Polhill, 1992, *Acts, The New American Commentary*, Nashville: Broadman, 297.

⁷⁴ J. B Polhill, 1992, *Acts, The New American Commentary*, 298

⁷⁵ M. Green, 1979, *Evangelism- Now and Then*, 28, 234.

On his second journey, Paul and Silas preached in the synagogues in Thessalonica (Acts 17:1) and Berea (Acts 17:10). Paul debated with the Jews at the synagogue in Athens (Acts 17:17); he spoke to the Jews and Greeks at the synagogue in Corinth (Acts 18:4), and at the synagogue in Antioch of Syria (Acts 18:19). Finally, on his third missionary trip, Paul ministered in the synagogue at Ephesus (Acts 19:8). He did not follow this pattern when he went to the city of Philippi due to the absence of a synagogue. In that case, Paul and his companions went to the riverside and found a group of women there. The riverside seemed to be an appropriate place for prayer. Upon their arrival, they preached the gospel to the group. Lydia, a business woman, believed in the Lord Jesus Christ as her Lord and Savior and was baptized (Acts 16).

In both Corinth and Ephesus, his custom was to start with the Jewish synagogue. But, when the Jews rejected the gospel and vehemently opposed him, he withdrew from the synagogue and moved instead to a neutral building. A neutral place means a place not used for religious purposes. In Corinth, he chose a private house, the home of Titus Justus; while in Ephesus, he rented the lecture hall of Tyrannus. Generally, people appreciate neutral places, especially non-threatening religious sites. Today, civic centers, hotel conference rooms, and school halls qualify as neutral places.

Paul's exemplary methodology shows that one should not limit evangelism to strictly religious environment and thereby neglect the irreligious places. If religious people can best be reached in religious buildings, then it is also obvious that secular people are more likely to be reached in secular buildings. Commenting on this, John Stott stated, perhaps the equivalent to Paul's use of the house of Titus Justus is home evangelism, and the equivalent to his use of the hall of Tyrannus is lecture evangelism.⁷⁶ Paul understood that by using private houses and public halls, people would feel relaxed and comfortable, while listening to the message.⁷⁷ Chalmer E. Faw asserted that this strategy provided Paul with ample opportunities to impact Ephesus to a greater degree than any other cities or towns mentioned in the Book of Acts.⁷⁸ Again, Stott remarked that the greater part of his evangelistic ministry in both places was spent with ease and more effectiveness in these secular situations. The neutral places and environments attracted diverse members of society.⁷⁹

⁷⁶ Stott, *The Spirit, the Church and the World*, 312.

⁷⁷ Stott, *The Spirit, the Church and the World*, 312.

⁷⁸ Chalmer E. Faw, 1993, *Believers Church Bible Commentary: Acts*, Scottsdale, PA: Herald Press, 215.

⁷⁹ Stott, *The Spirit, the Church and the World*, 311-312.

In the Book of Acts, the “natural place” apparently referred to any recognized familiar forum or religious people. Today, modern missionaries should see it as an obligation to evangelize the “religious” people in any location. The equivalent to the synagogue could be the church. Here, they could read the Scriptures and offer prayer for the people on the fringe who are attracted to the church but are not committed to Jesus Christ. The gospel must be proclaimed to them as Paul preached to the God-fearers in the synagogues. Eckhard Schnabel wrote:

Seen from a mission-tactic point of view, Gentiles who believed in Israel’s God were the best candidates for successful evangelism. This alone suggested that a Jewish-Christian missionary to the Gentiles should begin missionary work in the local synagogue, where he would encounter not only Jews but also Gentiles: proselytes, God-fearers and sympathizers who were attracted by the ethical monotheism of the Jewish faith⁸⁰

Consequently, many Gentiles who converted to Christianity came from the group of the God-fearers. As one reads the Book of Acts, one repeatedly sees Paul seeking out the “natural places,” in whatever form or forum that might have been. Every missionary should locate his own natural place within which to proclaim the gospel. The natural place may be parks, marketplaces, hotels, and street corners in the cities, towns and rural areas, and even educational institutions. Further indebtedness of Paul to Synagogue included the Synagogue’s mode of worship and administration which he introduced to his Gentile churches, although the churches remained basically Christians (Acts 14: 24; 20: 17, 28-31; Eph 5:19; Col 3:16).

4.2.8 Contextualisation of Gospel Message strategy (13: 14-16)

Francis A. Schaeffer writes, “If I had only one hour to share the gospel with a person, I would spend the first forty-five minutes finding out what the person believed about God and the last fifteen minutes presenting Christ from that basis.”⁸¹ In agreement with the above statement, David J. Hesselgrave states, “Understanding another person’s world view (or belief system) is the starting point for communicating the gospel.”⁸² By showing an understanding and interest in another person’s beliefs, one gains credibility and integrity with that person. Contextualization involves building a bridge to connect the

⁸⁰ E. J. Schnabel, 2004, *Early Christian Mission: Paul and the Early Church*, Vol.2, 1300.

⁸¹ F.A. Schaeffer, 1982, *The Complete Works of Francis A. Schaeffer*, vol. 5, Westchester, Ill: Crossway, 424

⁸² D. J. Hesselgrave, 1978, *Communicating Christ Cross-Culturally*, Grand Rapids: Zondervan, 121.

message bearer to those for whom he has a message to declare. The Apostle Paul could be regarded as a master bridge-builder.

What is contextualisation? According to Stan May, “It is the ongoing work of presenting the unchanging message of the gospel in the mutable forms of the receiver’s culture so that the receptors are able to understand, internalize, and embrace the message in the manner in which God intended it to be understood.”⁸³ In the process of contextualization, the message of the gospel does not change, but the method of presentation could be altered. From the observation of Paul’s life and message, one could see how he presented the gospel to fit the needs of his audience. When he addressed the Jewish monotheists in the synagogues, Paul began with the Old Testament Scripture. The Jews accepted the Old Testament as special revelation from Yahweh. In doing so, he was able to establish a common ground with them. This made it easy for him to communicate the gospel to them as illustrated in Acts 9:19-22 where he preached the gospel to the Jews. Reflecting on this passage, A. T. Robertson wrote, “All the great superstructure of his future teaching to the Jews unfolded from here. He knew for certain that Jesus fulfilled the Messiahship of the Jews.”⁸⁴

Moreover, this shows the core of Paul’s ministry to the Jews throughout the Book of Acts. He proved from the Scriptures that Jesus is the Christ. In Acts 13:14-16, he traced and proved to his people, from the Law to the Prophets, that Jesus is the Messiah (Acts 13:27). R. C. H. Lenski wrote, “These proofs were conclusive, overwhelming, and silenced the opponents.”⁸⁵ His Jewish opponents could not deny the fact that the Old Testament prophecies found fulfillment in the person of Jesus Christ. Nevertheless, they stubbornly rejected Jesus as the Messiah because the kind of Messiah they anticipated must be one that would restore the political kingdom of Israel. To the pagans of Lystra (Acts 14), Paul presented the gospel differently from his approach to the Jews. As Homer A. Kent observed:

Paul’s speech to the pagans was appropriate to his audience. He made no special appeal to Scripture, but built upon the knowledge they had from the natural world. He stressed the evidence in nature of a supernatural Creator, and showed the folly of idolatry.⁸⁶

⁸³Stan May, 2005, “Ecclesiology: The Missing ingredient in Modern Missions,” *Journal of Evangelism and Missions* 4, 89-102.

⁸⁴A.T Robertson, 1909, *Epochs in the Life of Paul*, New York: Scribner’s, 61.

⁸⁵R.C.H Lenski, 1934, *The Interpretation of the Acts of the Apostles*, Minneapolis: Augsburg, 371.

⁸⁶H.A. Kent Jr., 1972, *Jerusalem to Rome: Studies in Acts*, Grand Rapids: Baker, 116-7.

The book of Acts of the Apostles chapter 14 records the first sermon in Acts to a purely pagan audience at Lystra. He did not begin with Jesus. He mentioned three things about God: He is the Creator of all living of things on earth and in heaven; God is merciful (v.16); and God is a provider (v.17). Then he appealed to them to abandon their worthless religion and turn to the true and living God, who is the source of life. In this situation, Paul began his presentation of the gospel from what they already knew about God. On another occasion, while in Athens, the idolatry of the city grieved his spirit. As he preached in the synagogue and spoke in the market place, the Stoic and Epicurean philosophers invited him to come and present “this new teaching” to them on Mars’ Hill (Acts 17:22-31). In this case, Paul preached to a group which not only was composed of Gentiles but also included some of the intellectual elites of the city. In his approach, he did not appeal to the Scriptures but again to the evidence in nature, that emphasizes a supernatural Creator and the natural need of man to worship the things that point to God⁸⁷

Paul’s sermon delivered on Mars’ Hill (Acts 17:22-32) conveyed a language and categories of thought that would be intelligible and understandable to pagan Greek philosophers. Regardless of his audience whether Jews or Gentiles, ignorant or elite, poor or rich, he never failed to declare the whole counsel of God. Although his approach differed with each group, he endeavoured to build bridges or common grounds of understanding. He always began with concepts familiar to his audience and from there proceeded to the new and unfamiliar truth. The Apostle Paul strongly maintained Christ-centred preaching.

4.2.9 Paul’s Strategy of “*οἶκος* Assemblies” -House-Churches (16: 15; 18:8)

The success of the early Christian missions and the life of the new churches were connected closely with private homes. This Paul’s missionary strategy, simply described, was a strategy of household mission. The Greek term “*οἶκος*” (*oikos*) described familiar domestic household. Win Arn and Charles Arn assert, “In the Greco-Roman culture, “*οἶκος*” (*oikos*) described not only the immediate family in the house, but included servants, servants’ families, friends, and even business associates.”⁸⁸ Likewise, Ralph W.

⁸⁷C.P. Wagner, 1988, Win Arn and Elmer Towns, *Church Growth: State of the Art*, Wheaton, IL: Tyndale, 143.

⁸⁸ Win Arn and Charles Arn, 1982, *The Master’s Plan for Making Disciples*, Pasadena, CA: Church Growth Press, 37.

Neighbors remarked, ‘*ὄικος*’ (*oikos*) was a human beings sphere of influence, his or her social system of those related to each other through common kinship ties, tasks, and territory.”⁸⁹ Schnabel also wrote, “Such a house became the base for missionary work. It also served as the foundational center of a local church, the location of assembly for worship, the lodging place for the missionaries and envoys. Most importantly, they served as the primary and decisive place of Christian life and formation.”⁹⁰

The home was of religious significance in Jewish and the Graeco-Roman Culture of Paul’s day. The Hebrew *Bayith* (house-hold) was a sanctuary. It was a centre of religious instruction and devotion⁹¹. The father was the family head as well as priest. Popular home-centred Jewish festivals included the Passover and later the *Hanukkah* (feast of light)⁹². Practically every social institution particularly the home was essentially religious among the Greeks. Libations were poured at each meal on family cult. Sacrifices were offered on significant occasions like marriage, child-birth etc⁹³. Among the Romans, ancestral cult was an integral part of the household⁹⁴. Like in Jewish Culture, the man was the head of the Graeco-Roman family, whose change of *superstitio* (Religion or belief system) often involved a similar change of belief by the entire members of his household (cf. Acts 10: 24, 44-47; 16: 27-34; 1Cor. 1: 16). The above comments underscore the fact that Paul’s method of Church planting under reference though Jewish in origin was not totally foreign to the Graeco-Roman culture.

Paul adopted the *oikos* mission method among his churches and gave it a distinctively Christian application. Most Gentile churches founded by Paul were home churches. The use of public building for Christian worship was not common until about the third century of the Christian era. Before Paul, the earliest Church’s adoption of the home for worship and fellowship was spontaneous with her existence. The early Christians were gathered in an “upper room” when the Holy Spirit descended on them at Pentecost (Acts 1: 13). And while still faithfully attending the Jewish set-hours of prayer in the Temple (Acts 3:1), the early Christians met regularly in homes for worship, teaching and eucharist (Acts 2: 41, 42, 46). Paul naturally adopted this Jewish and early church practice

⁸⁹ R.W. Neightbors Jr, 1980, *Future Church*, Nashville: Broadman, 163.

⁹⁰ E. Schnabel, 2003, *Early Christian Mission: Paul and the Early Church*, Vol. 2, 1302.

⁹¹ A.M. Shulman, 1965, *Gateway to Judaism*, Vol. 2, New York: Thomas Yoseloff, 445.

⁹² A. Edersheim, 1956, *The life and times of Jesus the Messiah*, Michigan: W.B Eerdmans Publishing Co, 229.

⁹³ J. Hastings, 1982, *Encyclopedia of Religion and Ethics*, Edinburgh: T. & T Clark, 736.

⁹⁴ J. Hastings, 1982, *Encyclopedia of Religion and Ethics*, 747.

for his Gentile churches. Except in Ephesus where Paul conducted teaching for church in the public lecture hall of Tyrannus (Acts 19: 9ff), the churches founded by Paul were without exception *ὄικος* assemblies. Examples abound in both Acts and Pauline letters. Paul focused not just on the individuals but households. The converts ranged from simple individuals to the entire family members or households. The conversion of the entire members of individual households are illustrated in the household of Lydia (Acts 16:14-15), the Philippian Jailor's household (Acts 16:32-34), and the households of Crispus and Stephanas (Acts 18:8). The church at Corinth arose from the home of Titus Justus (Acts 18: 17). Vincent P. Branick notes that, "The homes of newly converted believers were important centers for Paul's missionary work. They were also centers of life for the newly established communities of believers."⁹⁵

Paul also used these private homes as his platform for reaching the friends and relatives of the house owners and members of the community. This strategy of Paul could be adopted in other cultures, especially the cultures that tend to resist the gospel. Household evangelism could be adopted in Muslim fields. This method could be an effective approach in Muslim areas where the women live under the constraints of the *purdah* (*Purdah*: an Islamic system which limits movement of the married Muslim women within their husbands' house). Female missionaries could take advantage of this opportunity by visiting these Muslim women in the *purdah* during the day, while their husbands are out of their houses for their businesses or jobs. Some Muslim women in Nigeria have been converted to Christianity through this strategy.⁹⁶

4.3 Paul's Missionary Strategies in His Letters

4.3.1 The Strategy of the policy of "Not to Build on Another man's Foundation"

(Rom.15: 15- 20; 1Cor. 3: 10-12)

Paul made it his ambition to preach the gospel not in the places where Christ had already been named (i.e proclaimed, acknowledged, and worshiped), lest he builds on the foundation already laid by other missionaries (Rom. 1:20). By "*laying foundation*", he means the initial proclamation of the gospel in new areas which the church is not yet built up or established (1 Cor. 3:10-12). Thus, Paul aimed to preach Christ where he had not been preached. Paul states this in the context of his reference to the mission among

⁹⁵ V.P. Branick, 1989, *The House in Writing of Paul, Zacheus Studies*: NT Wilmington, De: Glazier, 18-20.

⁹⁶ R.P. Caudill, 2000, *The Acts of The Apostles*, Boone: NC, Blue Ridge Press of Boone, 218.

Gentiles and of his completion of the work in the Eastern part of the Roman world (from Jerusalem to Illyricum) before moving on to the Western part (from Rome and then Spain) (Rom. 15:15-19,21-24). To stress his point he quotes in Romans 15:21 the LXX version of Isaiah 52:15b, which speaks of the right perception and acceptance of the suffering Servant of the Lord and his message by many nations “*ἔθνη*” (*ethne*) (and kings who had not heard him (cf. above in the context of “Paul’s Mission”)⁹⁷

But the question is: What does this scriptural verse attest? The conjunction “*ἀλλά*” (*alla*) in the beginning of the verse 15:21 connects the quotation with the previous clause which has *ἵνα* followed by the negative particle “*μή*” (*un*), indicating Paul’s purpose not to build on another’s foundation. When “*ἀλλά*” is preceded by the negative particle “*οὐ*” (*ou*), or “*οὐκ*” (*ouk*), (also “*μή*”, as in Rom. 15:20b), the meaning is not so much...as” in which the first element was not entirely negated, but only toned down.⁹⁸ Thus, the Old Testament quotation endorses Paul’s purpose not so much to go on proclaiming Christ in the eastern part where other missionaries have already been doing it (cf. Rom 15:23) as to move on to the Gentiles who have never heard of Jesus. Paul sees the words of promise in Isaiah as being fulfilled then in his mission of proclaiming Christ, as the true Servant of Yahweh, to those who have not heard of him⁹⁹.

Other related questions are: Did Paul consider his task of not building on another’s foundation his *strategy* or missionary *policy* at all? If yes, how is this to be reconciled with his plan to visit Rome”? Paul was writing the letter to the church in Rome which he himself had not founded, but he was longing to see them and have fellowship with them (Rom. 9-13; 1:22-24, 28-29). He wrote to the believers whose faith had become a matter of proclamation in the entire world (Rom. 1:7-8). If so, how could he say that he was eager to preach the gospel “*εὐαγγελίζεσθαι*” (*euaggelizesthai*) to “you also who are in Rome”? Was this eagerness not set against Paul’s strategy of preaching the gospel where Christ has not already been named? The Greek verb “*φιλοτιμέομαι*” (*philotimeomai*) in Rom. 15:20 means basically “to love or

⁹⁷ The OT quotation found in UBS 4th edition and Nestle-Aland 27th edition fully follows the Septuagint reading. However, Cranfield dismisses this reading as fully assimilation to the Septuagint. He prefers the readings that takes *οχονται* at the beginning of the first line rather than the end-see C.E.B. Cranfield, 1979, *The Epistle to the Romans*, Vol. 2, Edinburgh: T. & T. Clark, 7.

⁹⁸ See F. Blass and A. Debrunner, 1961, *A Greek Grammar of the New Testament and Other Early Christian literature*, Chicago and London : The University of Chicago Press, 233- 448

⁹⁹ See Cranfield, *Romans 2*, 765; O’Brien, *Gospel and Mission*, 45.

seek after honour” and thus it bears a negative tone, but with the infinitive “εὐαγγελίζεσθαι” (*euaggelizeothai*) it has a positive sense, “strive eagerly, endeavour earnestly, and aspire”. The same verb is used in 2 Cor. 5:9 with the meaning “to make it one’s aim” (cf. 1 Thess. 4:11). Hence Paul’s eagerness to proclaim the gospel not in places where Christ has already been proclaimed and acknowledged can be treated as his strategy adopted to achieve his aim of evangelizing the Gentiles who had not yet heard of him. This is reinforced in 2 Cor. 10:12-18, where Paul defends his apostolic mission against his rival preachers who were encroaching on his work (cf. 1 Cor. 9:1-2; 2 Cor. 10:15-16).¹⁰⁰

O’Brien recognizes the statement in Rom. 15:20 as Paul’s pioneer policy that is endorsed by the Old Testament which Cranfield too identifies as Paul’s missionary policy. However, Cranfield goes on to say that what Paul says in verses 20-21 is not a statement of an ‘absolute rule to be followed irrespective of all other considerations, but a statement of Paul’s own earnest desire and endeavor’, grounded in God’s call on him to work as a pioneer missionary rather than as one who builds upon others’ foundation.¹⁰¹ In similar vein, O’Brein, by citing W.P. Bowers, observes that Paul spells out “a principal aspiration that guides the overall direction of his mission”, not a definitive law or a restrictive canon of his apostolic commission.¹⁰² Paul never felt that he should refrain himself from ever visiting a church which had been founded by other missionaries.

We have already noticed that Paul not only preached the gospel and planted churches, but also visited them, whether founded by him or by others, and wrote letters to them in order to strengthen them in faith and lead them unto Christian maturity. Indeed, there was daily pressure upon him of anxiety for all the churches besides the hardships he faced as an Apostle. (2 Corinthians 11:28) “*Besides those things that are without*” “*Besides those things*”, says he, “which come upon me from all sides, and are as it were extraordinary, what estimate must be formed of that ordinary burden that constantly presses upon me — the care that I have of all the Churches.” *The care of all the Churches* he appropriately calls his *ordinary burden*. For I have taken the liberty of rendering 2

¹⁰⁰ Although Paul’s strategy of not working in another’s field occurs in 2 Corinthians 10 as his attack against opponents, it is not clear whether similar contention is to be read in Romans 15. Nevertheless, Dunn, *Romans 9-16*, 865 argues that the emphatic position of οὐχ in Rom 15: 20 indicates Paul’s antagonism against his rivals. Against this argument see Cranfield, *Romans 2*, 764.

¹⁰¹ Cranfield, *Romans 2*, 765

¹⁰² O’Brien, *Gospel and Mission*, 44.

Corinthians 11:28 “**ἐπισύστασιν**” (*episustasin*) in this way, as it sometimes means — whatever *presses upon* us.¹⁰³

The concern for the welfare of the church of God stirs up Paul and bears a heavy burden, which *presses upon* his shoulders. What a picture we have here of a complete minister, embracing in his anxieties and aims not of one church merely, or ten, or thirty, but of all of them together, so that he instructs some, confirms others, exhorts others, gives counsel to some, and applies a remedy to the diseases of others! Now from Paul's words we may infer, that no one can have a heartfelt concern for the churches, without being harassed with many difficulties; for the government of the Church is no pleasant occupation, in which we may exercise ourselves agreeably and with the delight of heart, but a hard and severe warfare with satan (as has been previously mentioned), (2 Cor 10: 4) from time to time, giving people as much trouble as he can, and leaving no stone unturned to annoy them. Therefore we may say that Paul had a strategy that came out of his conviction not to encroach on the territory of other missionaries and build on their foundation. However, that strategy was flexible and adaptable to the need and available opportunity in the churches. Although Paul did not see any necessity to lay another “foundation” upon the foundation already laid by others, that did not stop him from giving concrete teachings to the churches in need. We should note that he often undertook teaching ministries in other churches in cooperation with the local congregation and the apostles who had been working among them.

Paul never allowed his strategies to master him in his missionary involvement. Paul's strategy of “not building on another man's foundation” was thus a flexible strategy with the aim of bringing Gentiles, indeed both Jews and Gentiles, into the salvation of God. No wonder, Grassi describes Paul as “*a man of flexibility*” who always followed the leading of the Holy Spirit who worked through him in meeting the present needs and solving problems of the people.¹⁰⁴ Thus, Paul's eagerness to preach the gospel to the believers in Rome is consistent with his policy of building up Christ's body. For Paul, his ministry is more than initial evangelism. We have agreed that the Greek word “*εὐαγγελίζεσθαι*”, (*euaggelizesthai*) for Paul covers broadly the range of evangelistic and teaching ministries, although, people were converted by initial proclamation of the

¹⁰³ From Calvin's Commentaries, PC Study Bible formatted electronic database Copyright © 2005-2006 by BibleSoft, Inc.

¹⁰⁴ Grassi, *A World to Win*, 115-121

gospel.¹⁰⁵ E. Schnabel observes that the theological, ethical and spiritual consolidation of the churches was of fundamental concern to Paul.¹⁰⁶ Paul's eagerness to go to Rome was not simply to convert the Romans, for they were already believers whose faith was being proclaimed *ἐν ὅλῳ τῷ κόσμῳ* (Rom. 1:11-13). Thus, Paul's eagerness to preach the gospel in Rome was with a pastoral heart and it can hardly be interpreted as against his plan not to build on another man's foundation or to give the basic teaching again.

4.3.2 Paul's Positive use of Hostile Situation as Missionary Strategy

(2 Cor. 3: 1; 11: 4-5; Phil 1: 12)

A notable aspect of Paul's mission strategy is his use of hostile situation that arose in the Churches as opportunities to make the gospel known clearly and to consolidate his teaching. Soon after Paul left Corinth after his first visit, there came certain false teachers who claimed to be "apostles" and who questioned Paul's law-free gospel and the genuineness of his apostleship. They seem to be Jewish Christians who insisted that the Gentile converts should accept circumcision and follow all aspects of Jewish law in order to be fully saved. They also criticized Paul for his failure to carry to Corinth letters of commendation perhaps from Jerusalem authorities, as they themselves were carrying it (1Cor. 3:1). Paul calls them the "superlative apostles" who are preaching "*ἄλλον Ἰησοῦν*" (another Jesus) than the one he had preached and "*εὐαγγέλιον ἕτερον*" (another gospel) from the one the Corinthians had received (2 Cor. 11:4-5). Paul defends himself against the claims of these intruders in 2 Corinthians. He does this by bringing out the glory of the ministry based on the new covenant and future glory of all believers. He argues that the ministry of false apostles belongs to the old covenant in contrast to the future glory of all believers. He argues that the ministry of false apostles belong to the old covenant made up written code that leads to death, whereas Paul's ministry belongs to the new covenant that is based on the life-giving Spirit (2 Cor. 3).

A similar picture emerges in Paul's letter to the Galatians in which he identifies the false teachers as those who trouble and unsettle the church by preaching "*ἕτερον εὐαγγέλιον*" (another gospel) (Gal. 1:6, cf. 5:10-12). Paul teaches the Galatians that to

¹⁰⁵ For the convincing argument that the telling of Jesus story belonged to Paul's missionary strategy see D. Seccombe, "The story of Jesus and the missionary Strategy of Paul" in *Bolt and Thompson* (eds), *Gospel to the Nations*, 115-129.

¹⁰⁶ Schnabel, *Early Christian mission* 2, 1418

submit themselves to this kind of false teaching is to turn away from God (Gal. 1:6), to be severed from Christ, and to fall from grace (Gal 5:4). By emphasizing that one can attain the status of righteousness and receive the Spirit not by the merit earned by fulfilling the law but by believing in Jesus Christ, Paul teaches that the requirements of the Jewish law such as circumcision, observance of special days, food restrictions, etc. have no place in the “new creation” (Gal 2:15-21; 3:1-14; 6:15). He addresses the problems faced in the church by defending Christian truth, but at the same time he looks beyond the problems to use the opportunities of the hostility to teach the new converts more rudiments of the gospel and confirm them in faith.

4.3.3 All things to all men Strategy (1 Cor. 9: 19-23)

1Corinthians 9:19-23 conveys to us the personal outlook of Paul on what the attitudes of a missionary should be. Paul knew the purpose of his life: to "gain" all men to Christ. Though "free from all men" “Ἐκ παντων” (*Ek panton*) that is, *from all*, may be taken either in the neuter gender or in the masculine. If in the neuter, it will refer to *things*; if in the masculine, to *persons*. I prefer the *second*. He has as yet shown only by one particular instance how carefully he had accommodated himself to the weak. Now he enjoins a general statement, and afterwards enumerates several instances. The *general* observation is this - that while he was not under the power of any one, he lived as if he had been subject to the inclination of all, and of his own accord subjected himself to *the weak*, to which he was under no subjection. The *particular* instances are these — that among the Gentiles he lived as if he were a Gentile, and among the Jews he acted as a Jew: that is, while among Jews he carefully observed the ceremonies of the law, he was no less careful not to give occasion of offense to the Gentiles by the observance of them.

He adds the particle *as*, to intimate that his liberty was not at all impaired on that account, for, however he might accommodate himself to men; he nevertheless remained always like himself inwardly in the sight of God. To become all things is to assume all appearances, as the case *may* require, or to put on different characters, according to the diversity among individuals. As to what he says respecting his *being without law* and *under the law*, you must understand it simply in reference to the ceremonial department; for the department connected with morals was common to Jews and Gentiles alike, and it would not have been allowable for Paul to gratify men to that extent. For this doctrine holds good only as to things indifferent, as has been previously remarked.

Paul knew that this freedom was given him to bring God's love to all, and thus he made himself a servant to all. In practice this meant the complete subordination of every interest, personal and otherwise, to the work of Christ. (Rom. 15:2) Paul did not carry this "all" to include that which would be in violation of God's law. And as to the content of the gospel message, he was adamant and dogmatic. The message could never be changed. Not even by an angel from heaven (Gal. 1: 6- 9). But in everything else he was flexible. To the Jews he became as a Jew, to the Gentile he became as a Gentiles. And, all this for one supreme purpose - that, by all means he might win men to Christ (1Cor 9: 19-23). Paul does give some concrete examples of what it means to be "all" to the Jews (Acts 18:18; Acts 20:16; Acts 21:21 27; Acts 16:3), to the Gentile world (1 Cor. 8:1 6; Col. 4:5), and to the "weak" (1 Cor. 8:7 13; 1 Cor. 9:12). This appears all the more remarkable when Paul's background and training are taken into consideration. At one time he had been "a Hebrew born of Hebrews" (Phil 3: 5), "a Pharisee, a son of Pharisees" (Acts 23: 6), and "extremely zealous... for the traditions" of his fathers (Gal 1: 14). But his lofty religious pedigree he counted "as loss for the sake of Christ" (Phil 3: 7). Indeed, he counted everything as loss because of the surpassing worth of knowing Christ as Jesus the Lord. Thereafter it was his inestimable privilege to "preach to the Gentiles the unsearchable riches of Christ" (Eph 3: 8). In order to fulfill that high and holy calling he was willing to become all things to all men that by all means he might win some.

The church in Paul's day was divided into two distinct camps: the Jewish Christians who wanted to retain their Jewish culture, and the Gentile Christians who wanted to develop a Christian culture. The cleavage between these two groups was so great that a special council had to be called in Jerusalem to discuss and define the status of the Gentile believers in the Christian church (Acts 15). Paul, the apostle to the Gentiles, was caught in the crossfire of this controversy. The burning issue among Jewish believers was circumcision (Acts 15: 1). Paul's own position on the matter was clear. "In Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" (Gal 5: 6). Again he wrote: "For he is not a real Jew who neither is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal" (Rom 2: 28-29).

How then do we explain Paul's decision to circumcise Timothy (Acts 16:3) and his refusal to do the same for Titus (Gal 2:3-4)? The answer is: the good of the work. Paul knew that not everyone shared his lofty views regarding circumcision; therefore he would

gladly go along with them in their ignorance or prejudice. He was prepared to fight the world, the flesh, and the devil; but he refused to fight his brothers in Christ over matters which, to him at least, were not a fundamental part of the gospel. He even rejoiced over those who preached Christ “from envy and rivalry,” thinking to afflict him in his imprisonment (Phil 1:15-17). Paul’s understanding of the gospel in Galatians 1 should not be divorced from his attitude toward the gospel preachers in Philippians 1.

In the Gentile Church the major issue was idolatry, in particular food offered to idols (1Cor 8). Paul’s knowledge that an idol has no real existence solved the problem for him, but he realized that not all believers possessed his knowledge. Therefore he advised sympathy and understanding on the part of the strong. For himself, he was willing to go the whole way for the sake of the weaker brother and not touch the stuff. “If food is a cause of my brother’s falling, I will never eat meat, lest I cause my brother to fall” (1Cor. 8: 13).

4.3.4 Do or Die mission Strategy- “woe unto me if I do not preach gospel”

(1Cor 9:16)

1 Corinthians 9:16-18. This passage as well as verse 17 tells us why Paul chose to “preach” (*euangelizo*), a present tense verb that is also used in places like 1Cor 1:17 and 15:1-2, Paul did not become a proclaimer of the good news so he could brag (“glory”). Paul became a preacher out of “necessity”. Jesus handpicked him for the work of an apostle and Paul felt obliged to accept the mission (Acts 9:15; 26:16-18). If a man “boast of his own behavior (2 Cor 1:12; cf. Gal 6:4; Jas 3:14), he should do so only in so far as his life is lived in dependence on God and in responsibility to him. For in the last analysis; the Christian can never boast about himself (1Cor 9:16), but only of “his Lord”. Paul’s *preaching* is especially interesting in light of Galatians 1:23 (he proclaimed a message he had previously tried to destroy). Paul had free will and could have refused the Lord’s invitation to become a Christian and the commission to preach (Acts 26:19), but he chose to be obedient. Paul had a strong sense of responsibility and duty (Rom 1:14-15). Unlike those who decide to “become a preacher and see how it goes” or carelessly decide to preach; Paul made a careful and conscious deliberate choice. This verse does not support the fatal doctrine of Calvinism. Here the emphasis is on Paul’s role as an apostle, not that God “selected him for salvation”.

The verb translated “*is laid upon me*” **ἐπικειται** (*epikeimai*) is in the present tense (i.e Paul felt the burden to preach the gospel every single day). Since this word is

translated “*pressed*” in Luke 5:1; it also seems that Paul felt the “*pressure*” to preach. Preaching was Paul’s whole life, and ‘he could no more stop doing it than he could stop breathing’. Another key word is “necessity” – “*ἀνάγκη*” (*ananke*). This noun is also found in chapter 7 (verses 26 and 37). Here we may define *necessity* as “compulsion”. It is “testimony to the certainty of the unconditional commission from God which is now the sole content of his thought and action”.

Because God had handpicked Paul, this apostle knew he had a significant responsibility. He said “*οὐαί*”- “*woe*” would come upon him if he did not preach. Paul believed calamity would be his lot in life if he did not fulfill his mission, and material compensation or pay was immaterial to fulfilling his job to preach (compare 1:14). Many commentators understand the *woe* (*ouai*) in verse 16 as the loss of eternal salvation (i.e. eternal condemnation in Hell) and this explanation is consistent with the rest of the New Testament. *Woe* (*ouai*) is used over forty times in the New Testament and it contains the ideas of judgment, sorrow, and warning. Here Hamerton-Kelly says it means:

Divine penalty threatens me. A man whose heart is not in the ministry, and who would be *as* happy in any other calling, is not fit to be an ambassador of Jesus Christ. Unless his *heart* is there, and he *prefers* that to any other calling, he should never think of preaching the gospel¹⁰⁷

To be fair Paul does not actually say “damned.” Rather, he says “woe to me if I do not proclaim the gospel” (1 Corinthians 9:16). As with the Old Testament “woes” that one reads in numerous prophetic oracles (cf. Isaiah 45:9; Hosea 7:13; see also Matthew 23:13-36), this is serious business. This is not the “woe” of amazement or surprise, but the “woe” of suffering and punishment. In effect, Paul is calling trouble down upon himself should he fail to preach the gospel. With this attitude, Paul sets the stage for a striking reflection on his own calling as Apostle, and provides a refreshing resource for our reflection on what it means to be called, commissioned to serve God and one’s neighbor, as he proclaims the gospel

There is much in this passage that may be familiar, primarily in Paul’s summary of the nature of his apostleship. One of Paul’s most oft-quoted phrases is found here, that he will be “all things to all people” (1 Corinthians 9:22). Among the Jews, Paul is a

¹⁰⁷Hamerton-Kelly R. G, 1992, *Sacred Violence: Paul’s Hermeneutic of the Cross*. Minneapolis: Fortress Press, 50

committed and observant Jew, as he proudly declares elsewhere (Philippians 3:4-6). To those under the law, Paul would conduct himself as one also under the law, even though he is not subject to that law (1 Corinthians 9:20). To those outside the law, he would appear and present himself as one also outside of the law, even though, in a potentially confusing turn-around, he is "not free from God's law" (verse 21). To the weak, Paul will give himself as one who is weak, though he has reason to boast (verse 22).

As with most familiar things, one must be careful not to read "all things to all people" as though Paul is saying that "everything goes." As noted above, Paul is talking less about "all things" than articulating a basic two-part distinction: those under the law, and those outside the law, which covers everyone. What Paul is driving at is not some pluralist vision of all things being equal. He is driven by the need to deliver the gospel to all people, not just the chosen people or the insiders. Outside of this text, Paul explicitly says that theological relativity and idolatry are not a part of the gospel (1 Corinthians 10:14-22). In other words, Paul is stressing that he has given up all claims to his own particularity; but not the particularity of the gospel; in order to "win more," and "save some." The question is, why? Why is Paul willing to do this? Why are all things to all people? Why risk appearing a chameleon of compromise? Why give up freedom for servitude? Why? Preach or be damned. For Paul this is not a question, or a matter of choice. It is a matter of necessity, of compulsion, of apostolic imperative. It is the gospel that is for all people, the gospel that drives him to reach out both to Jew and to Gentile, to the one struggling under the burden of the law and the one blissfully ignorant of its demands. For Paul the gospel is needed by both kinds of people, it is the one thing that is for all people. This is why he does what he does.

And this brings us again to the remarkable way in which Paul describes the apostolic imperative which drives him, and what it means for us. At the beginning of this little passage from 1 Corinthians, Paul holds in tension a set of contradictory terms: boasting and obligation, reward and commission. The calling, the obligation to proclaim the gospel is not a cause for boasting or arrogance; neither is it a means to an end or a reward. For Paul the gospel, as a blessing to be shared (1 Corinthians 9:23; 10:17; 11:23-26), is obligation and reward, commission and compensation. Paul does not talk here of his calling or his "Christian life" as something motivated by heavenly reward, or something in which to take pride. Paul, who is accustomed to the occasional pride filled boast, takes a different stand here. He is motivated by the joy from servitude to Christ, the

reward of a slavish devotion to all his neighbors, both those under God's law and those unaware of it. So too it ought to be for us who share this blessing. 1 Corinthians 9:16-23 presents a model image of discipleship for preachers and for lay leaders, and indeed for all people. What is begged of us is, perhaps, not to answer the question "Preach or be damned?" Rather, we are asked what motivates us for the work that we share as co-workers with Paul in the proclamation of the gospel. Let it be the joy that is Paul's, for the sake of the gospel, so that we may share all its blessings with all people.

4.3.5 "Tent-making" - Part-time strategy (1 Cor. 9: 6-15; 2 Cor.11: 6-10)

Tentmaking is from the Greek noun word **"skhnopoiòs"** (*skenopios*) an adjective, "tentmaking". It is a derivative of the word **skhnh** - (*skene*) "a tent, and **poièò** /- (*poieo*), "to make", while the compound word is used as a noun in Acts 18:3. By this period, the term translated "tentmaker" was also applied to leatherworking in general. As a leatherworker, Paul would have been an artisan. Artisans were typically proud of their work, despite the long hours they had to invest to succeed, and were higher than peasants in status and income; but they were despised by higher classes, who perceived labour with one's hands as degrading.

Tentmaking is the occupation of Paul, Aquila and Priscilla.¹⁰⁸ One way Paul separated himself from the "religious hucksters" was by supporting himself as a tentmaker. By the providence of God, he met a Jewish couple, Aquila and Priscilla, who were workers in leather as was Paul. Jewish rabbis did not accept money from their students but earned their living by practicing a trade. All Jewish boys were expected to learn a trade, no matter what profession they might enter "He who does not teach his son to work, teaches him to steal!" said the Rabbis; so Saul of Tarsus learned to make leather tents and to support himself in his ministry (see Acts 18:3; 1Cor 9:6-15; 2Cor 11:6-10).

Were Aquila and Priscilla Christian believers at that time? We don't know for certain, but it's likely that they were. Perhaps they were even among the pioneer members of the church in Rome. We do know that this dedicated couple served most faithfully and even risked their lives for Paul (Rom 16: 3-4). They assisted him in Ephesus (Acts 18: 18-28) where they even hosted a church in their home (1Cor 16:19).

¹⁰⁸ T.A Nelson (ed), 1985, *Vine's Expository Dictionary of Biblical Words*, Lodon: Thomas Nelson Publishers. 4635.

Aquila and Priscilla were an important part of Paul's "team" and he thanked God for them. They are a good example of how "lay ministers" can help to further the work of the Lord. Every pastor and missionary thanks God for people like Aquila and Priscilla because they are people with hands, hearts, and homes dedicated to the work of the Lord. The significance of the term **skhnopoiō/\$-** (*skenopoiōs*) for understanding Paul's ministry is emphasized in the work of R. Hock.¹⁰⁹

The term is found only in Acts 18:3 in the NT and only rarely outside the NT and the Christian works influenced by it. Since Paul was from Cilicia, some have understood the term to mean that Paul was a weaver who made tents from a rough cloth produced in Cilicia from goats' hair (Lat. *cilicium*), sometimes used for tents. Three factors, however, make this interpretation questionable: (1) It appears that in Paul's time, tents were made chiefly from leather.¹¹⁰ (2) It is difficult to understand why a Pharisee like Paul would have chosen weaving, a despised occupation, as his trade; and (3) this view is not supported by early versional readings or by comments of the early church fathers, all of which indicate that Paul was a leatherworker of some sort. The use of the term "tentmaker" may reflect "a widespread tendency among artisans (of that period) to use specialized titles, even though they made more products than their titles would suggest."¹¹¹ Thus, Paul probably made a variety of leather products, including tents.

Leatherworking as practiced in this period involved two basic tasks: (1) cutting the leather with round-edge and straight-edge knives, and (2) sewing the leather with various awls. The fact that these tools were portable allowed the leatherworker a great deal of mobility.¹¹² Although many scholars have assumed that Paul learned his trade as a student of Gamaliel in order to fulfil the rabbinic injunction to combine the study and teaching of Torah with the practice of a trade,¹¹³ it is difficult to establish the existence of this rabbinic ideal before the mid- 2nd Cent. AD. More likely, then, Paul learned his trade from his father, which was a common practice in both Jewish and Greco-Roman society as a whole. The possibility that Paul's father was a leather worker might also explain his

¹⁰⁹ See R. Hock, 1980, *Social Context of Paul's Ministry: Tentmaking and Apostleship*, New York: Harder Press Ltd, 18-20.

¹¹⁰R. Hock, 1980, *Social Context of Paul's Ministry: Tentmaking and Apostleship*, 21.

¹¹¹R. Hock, 1980, *Social Context of Paul's Ministry: Tentmaking and Apostleship*, 21.

¹¹²R. Hock, 1980, *Social Context of Paul's Ministry: Tentmaking and Apostleship*, 24.

¹¹³A. Malherbe, 1983, *Social Aspects of Early Christianity* (rev. ed.). 23-28, 90.

family's acquisition of Roman citizenship; since the services of a leatherworker might have proved very useful to the Roman military.¹¹⁴

Various studies have focused attention on the significance of Paul's trade for his ministry. Apparently Paul's general policy was to support his missionary labours by the work of his hands (1 Cor. 4:12; 1Thess 2:9). His epistles suggest that on his second and third journeys he plied his trade in Thessalonica (1Thess 2:9), Athens (Acts 17:17), Corinth (Acts 18:3; 1Cor. 4:12), Ephesus (Acts 19:11-12), (the apron and sweat rags probably refer to clothes worn while working); Acts 20:34; 1Cor.4:12, (written from Ephesus), and Corinth again (2 Cor 12:14). 1Corinthians 9:6 suggests that this was the case for the first journey also, and some scholars understand Acts 28:30 as implying that Paul worked at his trade even while in custody at Rome. If Acts 18:2 represents a typical pattern, it is possible that Paul, upon arriving at a new city, sought out a fellow artisan with whom he might practice his trade. Such association might have provided Paul with his first contacts in a new city. Furthermore, Paul's workshop may have been the locus of much of his missionary preaching and teaching (Acts 17:17). Certainly the nature of his trade would have allowed him to engage in conversation, lecturing, and teaching while working.

Finally, Paul's epistles suggest that working at his trade played a significant role in his self-understanding as an apostle. It allowed him to dissociate himself from the many religious and philosophical charlatans whose primary motivation was avarice (e.g., cf. 2 Cor 2: 17; 11:1-21). Paul's practice of supporting himself seems also, however, to have prompted criticism from his opponents in Corinth and elsewhere, since working with one's own hands was considered the least appropriate of the various means of support commonly employed by religious and philosophical teachers of those days.

¹¹⁴R. Hock, 1980, *Social Context of Paul's Ministry: Tentmaking and Apostleship*, 22-24

4.4 Conclusion

The Great Commission anticipated the planting of churches as exemplified by Paul, in the selected passages in Acts of the Apostles and Paul's letters. Evangelism should result in the planting of churches as a fulfillment of the Great Commission. This thesis maintains its argument that Paul's missionary strategies lend themselves for use in any mission field. The strategies of Paul included urban evangelism and church planting, follow up, going to less resistant people, handling hostile people, pastoral oversight, team evangelism, training of leaders, and contextualization of the gospel message. Paul never embarked on any missionary journey without a definite plan. Obviously, the Book of Acts and Paul's letters reveal that he was not dogmatic regarding a particular method. He changed from one strategy to another without compromising the eternal message of the Cross. He adapted his strategy to fit any prevailing situation and to suit different groups of people.

Paul's missionary strategies, however, were not independent of the Spirit of God. They were more than strategies of human construct. Under sovereign direction, the Holy Spirit was the orchestrator of Paul's mission programme and a continuance of the ministry of Jesus (Acts 16:5-6). The mission of the church is the work of the Spirit, and each generation needs to resubmit its ecclesiastical traditions to the examination of the Spirit of Christ, acting not by applying a set of methods toward church growth, but out of obedience to the ways of the sovereign Spirit of God, who is Lord of the Church.

CHAPTER FIVE

MISSIONARY STRATEGIES IN THE LAGOS METROPOLITAN AREAS OF THE APOSTOLIC CHURCH, NIGERIA

5.0 Introduction

After the examination of Paul's missionary strategies in the previous chapter, this chapter, therefore, examines historical survey of the origin, growth and development of The Apostolic Church in Nigeria and missionary strategies employed by the church since inception till date. C.A Adeleye¹ opines that, The Apostolic Church, Nigeria does not only have missionary strategies, but it is a missionary movement. Everything in the homeland is geared for outreach to the lost and for the ultimate expansion of the gospel to the whole globe. The strategies and methods for her mission therefore are examined from Religious, Socio-Cultural, Economic and Educational perspectives.

5.1 Historical survey of the origin, growth and development of The Apostolic Church, Nigeria

The Apostolic Church as a denominational name was adopted in the United Kingdom in 1916 by the early spiritual fathers of The Apostolic Church² who had the same belief, and practiced the principle of the early Apostolic Church, as contained in the book of Acts of the Apostles. This was as a result of the outbreak of Welsh Revival in 1904-1906³ when Pentecostal movement started. Almost simultaneously, it manifested in America and it started to arouse global attention. In West Africa, similar events were taking place about the same time with the British and American episodes. For instance, in 1912, W.W. Harris, a Liberian, launched religious campaigns against godlessness and idolatry in Ghana and Ivory Coast⁴. The movement founded by G.S.D. Braide in 1910 could be described as the first Pentecostal movement in Nigeria⁵. In the Western part of Nigeria, there was also an experience of similar Pentecostal blessing as far back as 1918⁶.

¹C.A Adeleye, 2010, "Foundations of the Early Church and their Impacts on the Rise and Growth of The Apostolic Church, Nigeria", M.A Thesis Department of Religious Studies, Obafemi Awolowo University Ile-Ife. 98.

²W. J. Hollenweger, 1972. *The Pentecostal*, London: SCM. Press Ltd. 176

³G.M. Hslliburton, 1971. *The Prophet Harris- A Study of an Africa Prophet and his mass Movement in Ivory-Coast and Gold-Coast, 1913-1915*, London: Longman Group Ltd. 10

⁴G.M. Hslliburton, 1971. *The Prophet Harris- A Study of an Africa Prophet and his mass Movement in Ivory-Coast and Gold-Coast, 1913-1915*, 12

⁵G.M. Hslliburton, 1971. *The Prophet Harris- A Study of an Africa Prophet and his mass Movement in Ivory-Coast and Gold-Coast, 1913-1915*, 15

⁶S.G. Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 9. and J.O.Y. Peel, 1971, *Aladura : A Religious Movement Among The Yoruba*, London: OUP, 62

The origin of The Apostolic Church in Nigeria is rooted in the emergence of a prophetic-healing movement in St. Saviour's (Anglican) Church Ijebu-Ode in 1918. This was during the period of influenza epidemic. This plague has been described as 'bubonic and small pox epidemics'⁷. Then, some members of the Anglican Church at Ijebu-Ode, started to practice healing in the name of Jesus, without the use of medicine. This semi-autonomous prayer group was born out of a claimed series of divine revelations by one Daddy Ali, the sexton of the Anglican parish which he related to the vicar, the Rev S.J. Gansallo. He claimed to have seen St. Saviour's Church divided into two parts: one part was large but in darkness because it gave little thought to prayer; whereas, the other part, though small was in light because it prayed constantly⁸.

The vicar-in-charge simply dismissed alleged revelation with a wave of hand. Rather he advised "the dreamer" to find something better to do than going around, speaking his day dream⁹.¹⁰ With this reaction, the sexton decided to make consultations with some mature members of the parish. Consequently, a five-man prayer group was formed by some lay members of the church comprising Messrs J.B. Shadare (the Parish's People's Warden), E.O. Onabajo, D.C. Oduga, E.O.W. Olukoya and Daddy Ali himself as the first leader¹¹. With the permission of the Vicar, these lay members started holding their meetings, first, after every Sunday service (probably within the church premises) and later added Monday evenings¹². Oludare's claim that they were holding their meeting daily after the church's general morning prayers¹³ was possibly a later development. This consequently led to stiff opposition and fierce persecution from other members of the afore-mentioned denomination who did not believe in such practice. The persecuted members were eventually forced to withdraw from that church and thereafter formed the 'Precious Stone Movement' or 'Diamond Society'. It had its formal inauguration in July, 1920 (barely two years after its commencement at Ijebu-Ode).

⁷ Deji Ayegboyin and S. Ademola Ishola, 1997, *African Indigenous Churches: An Historical Perspective*. 65

⁸ G.O. Odufowote, 1984, "The Adoption of The Apostolic Church as a Denominational Name in Nigeria" in B.A Long Essay. Dept. of Religious Studies, University of Ibadan, Ibadan. 13

⁹ S.E.A. Oludare, 1999, "The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola", in M.A Dissertation, Dept. of Religious Studies, University of Ibadan, Ibadan. 13

¹⁰ S.E.A. Oludare, 1999, "The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola", 13.

¹¹ S.E.A. Oludare, 1999, "The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola" 13.

¹² F.O. Adeniran, 1980, "A Brief History of the Origin and Growth of C.A.C in Ibadan (1930-1980)" in B.A Long Essay, Dept. of Religious Studies, University of Ibadan, Ibadan. 18

¹³ S.E.A. Oludare, 1999, "The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola" 14.

In the year 1921, the 'Diamond Society' through correspondence, became affiliated with the 'Faith Tabernacle Congregation' of Philadelphia, U.S.A. which also believed in divine healing, confessing and renouncing sins, tithing, baptism by immersion, opposition to divorce and re-marriage, and other similar scriptural teachings¹⁴. The Faith Tabernacle Congregation, however, did not believe in the baptism of the Holy Spirit.

In June, 1930, a great revival started at Ilesa town in present Osun-State of Nigeria. The revival was led by late Evangelist Joseph Ayodele Babalola, in churches which were fellowship with The Faith Tabernacle Congregation. It further aggravated the persecution and bitter hardship they suffered. With this unpleasant experience, the Nigerian church leaders sought for assistance of the parent church in Philadelphia. Sad enough, they latter turned deaf ears and refused to offer any help. This was on the ground of the strained relationship between the British and American governments at that period¹⁵, coupled with their policy of sending no missionaries out. They only sent literature and communicated through correspondence.

Normalcy, however, returned to the movement consequent upon putting itself under English Pentecostal Church called The Apostolic Church. This church accepts and recognizes the ascension gifts of men highlighted in Ephesians 4: 11 as the main administrative offices in the church. Pastor Odubanjo¹⁶ had been personally communicated with the leaders of this church since the formal connection with the American Faith Tabernacle had been broken. When the Faith Tabernacle, Nigeria was faced with this perplexing situation, he wrote to urge the leader of The Apostolic Church, Pastor D.P. Williams to pay, without delay, a visit he had requested¹⁷.

The Macedonia call met with favourable response, consequent upon which The Apostolic Church, Great Britain sent its three topmost leaders, namely Pastors D.P. Williams (Apostle), A. Turnbull (Apostle) and W.J. Williams (Prophet). This trio arrived in Lagos on the 23rd of September, 1931 and spent few busy weeks in Lagos, Abeokuta and Ibadan. They demanded that the legal 'Agreement of co-operation' be made so that

¹⁴ S.G Adegboyega. 1978, *A Short History of The Apostolic Church in Nigeria*. 4

¹⁵ S.G Adegboyega. 1978, *A Short History of The Apostolic Church in Nigeria*. 38.

¹⁶ At the inception of the Faith Tabernacle, Nigeria, its American leader Clarke, had make seven of his oldest adherent's pastors by proxy. This was done wiyh the intention of ensuring the firm establishment of the Faith Tabernacle and the spread of its teachings. See S.G Adegboyega, 45

¹⁷ S.G Adegboyega. 1978, *A Short History of The Apostolic Church in Nigeria*. 52-60.

the Nigerian church may not go back to The Faith Tabernacle, America. Pastor Adegboyega singularly objected to the idea¹⁸ and it was, therefore, laid to rest.

In November 1931, after series of exchanges of views on doctrinal matters and other fundamental scriptural truth, coupled with the pastoral ordination of the seven who had been made pastors by proxy; the name, The Apostolic Church was adopted as a denominational name¹⁹. This went along with the acceptance of its principles and practices. At the end of the visit, the three leaders returned to the United Kingdom. In response to the Nigerians' request, however, The Apostolic Church, Britain, started to send missionaries to Nigeria. The first two arrived Lagos in 2nd June, 1932. They were Pastors George Perfect and Idris J. Vaughan.

Administrative centres were created in Lagos, Ilesa, Calabar and Kaduna. By 1937, four Area Superintendents who were all European missionaries has manned the centres. The President of the General council was Pastor George Perfect, who was also the Lagos Area Superintendent. In all, not less than forty missionaries worked in Nigeria at that time. They spread the teachings of the church and many aspects of their teachings are perpetuated among The Apostolic Church, Nigeria.

The Apostolic Church, as reflected in the work of D.B. Barrett²⁰ emerged as the first classical Pentecostal denomination to be established in the country. However, the history of the body which today bears this denominational name pre-dates 1931- the year of the adoption of the denomination "The Apostolic Church" in the country. Before the final adoption of this denominational name as reflected above, the organization had undergone series of metamorphosis: first from a separatist indigenous prophetic/healing movement, to a Holiness movement, and finally to a classical Pentecostal church.

Today, The Apostolic Church work has greatly expanded in Nigeria. Many more Areas (over hundred) have emerged over the years from the then four Areas of 1937. Furthermore, The Apostolic Church Nigeria has succeeded in taking her vision to some neighbouring West African countries such as Cameroon, Sierra Leone, Republic of Benin, Togo, Cote'Divoire and Ghana, where today The Apostolic Church work has been firmly

¹⁸ S.O. Omowole. 1994, "Healing and Exorcism in the Synoptic Gospels with particular reference to miracles in The Apostolic Church, Nigeria". A Thesis in the Department of Religious Studies, Faculty of Arts, University of Ibadan, Ibadan. 295.

¹⁹S.O. Omowole. 1994, "Healing and Exorcism in the Synoptic Gospels with particular reference to miracles in The Apostolic Church, Nigeria". 315.

²⁰ D.B. Barrett, 1982, "Table of Organized Churches and Denominations in Nigeria" in *World Christian Encyclopedia*, Oxford: O.U.P. 530.

rooted with national autonomy. Besides, T.A.C. Nigeria has in recent years opened mission fields abroad in such places as Tanzania, Cote D'ivoire, South Africa, Lesotho, Uganda, and even some cities/states in U.S.A. (namely Washinton D.C, Texas, Huston, Atlanta and North America) for African worshippers. Significantly, the church today boasts of the largest single church auditorium in the world with the construction of her 100,000 sitting capacity National Temple at her Convention Ground of the church (situated along Ketu/Oworonsoki Express Road, Lagos).

5.2 Strategies of Mission in Lagos Metropolitan Areas of The Apostolic Church, Nigeria

5.2.1 Open Air Revival and Market Evangelism Strategy

One of the remarkable mission strategies of The Apostolic Church in Nigeria is open air crusade-revival. The 1930 revival which started on 9th July, 1930 at Oke-Ooye Church, in Ilesa was noted for the records of miraculous signs and wonders. Many people from all walks of life benefited immensely from the revival. But, the success of the revival also generated a lot of dust from the opposing forces and unsuccessfully attempted persecutions which rose to exterminate T.A.C completely. In spite of all persecution, the fire of revival was burning and could not be quenched. It was a mighty revival fire that became uncontrollable to the extent that Peel wrote; "by August 1931 a total of 7,656 had been baptized (1596 men and 6,060 women). The hard core of the new *Aladura* congregation were those Anglican members who had visited Babalola at Ilesa, many of them, members of *Egbe Afurugbin* (Sower's Society) a society of C.M.S. which bodily joined Babalola".²¹ Here is a concise account of the celebration of success and a synopsis of the trial of the Church in its formative years. Initially, there was a mass conversion to Christianity. This was the watershed of the evolvement of different Pentecostal bodies that began later in Nigeria. People believed in God, prayed and were liberated. In addition to prayer was the use of prayer bell as well as the drinking of consecrated water from the stream of joy, "Ayo Stream". The water was prayerfully sanctified for the use by Evangelist Babalola. In short, many people including Muslim, nominal Christians, and Afrelists came to faith in Christ Jesus²²

²¹ J.D.Y Peel, 1968, *Aladura: A Religious Movement among the Yoruba*, London: O.U.P, 95.

²² D. Ayegboyin and S.A Isola, 1999, *African Indigenous Churches: An Historical Perspective*, Lagos: Greater Heights Publications, 74.

According to S.G Adegboyega²³, the “open air crusade” at Oke-Oye in Ilesa, Nigeria in 1930 opened the door of expansion for The Apostolic Church in Nigeria as the power of the Holy Spirit manifested and many people received the divine calls and became powerful evangelists. Prominent among them were Evangelists J.A. Babalola and D.O Orekoya. J.A. Babalola’s fame as a mighty prophetic figure, spread in July 1930 during his visit to Ilesa. This was occasioned by his outstanding miracle of raising a “dead” child to life. This feat consequently gave rise to the historic 1930 “open-air” revival. Many people were attracted to Oke-Oye in Ilesa where several mighty works of healing and deliverances were allegedly wrought through prophet Babalola. The revival witnessed a vivid and mighty demonstration of the power of God that people exclaimed that “God has visited Ilesa”.²⁴ It is reported that the dumb spoke, the lame walked, the deaf heard, lunatic were delivered, lepers were cleansed, long standing years of pregnancies were wonderfully delivered, and thousands of unbelievers, the Muslims and idol worshippers were converted.²⁵ The news of the revival was so widespread that many people from other towns, cities and nations trooped to Ilesa.²⁶ A co-worker with Joseph Babalola during this revival was Daniel. O. Orekoya (formerly a tailor by profession). He was reportedly a man of prayer and great faith. One day, during one of his quarterly prayers at around 9a.m, he allegedly received three heavenly visitors who gave him some messages for the Church. The supposed divine messages or instructions relayed to him included: divine condemnation of the use of gold trinkets of any description, eating of kola-nuts, snuffing of tobacco, and so on. Soon, an “open-air” revival broke out through him in Lagos almost simultaneously with Babalola’s revival at Ilesa. Daniel Orekoya was acknowledged as an evangelist raised through the convincing works of miracles and healing that attended his evangelistic campaigns. The most outstanding of this was the raising to life at Oke Bola in Ibadan of a pregnant woman named Abeo, who was dead for four days²⁷. Orekoya also spread his missionary activities through “open-air” crusade strategy to other places like Abeokuta, Owo, Warri and Sapelle. The efforts of these two Evangelists through “open-air crusade” brought the unbelievers to Christ so that idolaters and herbalists repented, burning their charms in public as they gave their lives to Christ.

²³ S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 21-27.

²⁴ S.A. Fatokun, 2005, “Pentecostalism in Southwestern Nigeria with Emphasis on The Apostolic Church, 1931-2001” P.hD Thesis submitted to Department of Religious Studies, University of Ibadan. 108.

²⁵ S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 24-25.

²⁶ D. Ayegboyin and A. Ishola, *African Indigenous Churches*. 74. See also National Archives, Specimen 3

²⁷ S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 28-30.

But unfortunately, Evangelist D.O. Orekoya died in 1931 from a serious burnt he sustained in a gas lamp explosion while Evangelist J.A Babalola continued to make big waves in Ilesa, Ibadan, Ekiti, Benin, Calabar, Warri and Lagos. People came for their miracles in hundreds and thousands thereby popularizing The Apostolic Church congregation. The great 1930 “open-air revival” which started at Oke-Oye, Ilesa allegedly shook Nigeria as a nation. Efforts were made to carry this revival to other places. Hospitals were reportedly deserted by patients for healing at crusade grounds. Members of the historic churches abandoned services for revival meetings in The Apostolic Church. As stressed by Adegboyega, drunkards, sexually immoral persons, sorcerers, witches and wizards, magicians and juju priests trooped out, surrendering their instruments, charms and idols to be burnt.

However, with this “open air revival”, mass conversions to Christ together with the mass exodus of Christians from the existing older churches to T.A.C were recorded in Ilesa and its environs. God also raised Evangelist E.O Ogundele and J.O Bamise in Lagos and Ekiti respectively. Bamise took his open-air crusade with his team to Akoko, Ore, Owo, Ondo, Okiti-Pupa, Edo, Delta, Kwara, Kogi, Asaba, Otuo, Uromi, Bida, Minna, Patigi, Okene, Jebba and its environ. The Apostolic Churches were established in these regions within the period of two years.²⁸ E.O. Ogundele on the other hand with his team evangelized the metropolitan city of Lagos, Ibadan, Oyo, Osogbo, Ile-Ife, Zaria, Kano, Jos, Yola, Sokoto, Maiuguri, Makurdi, Oke-Ogun, Abeokuta, Ijebu, Egbado and Ipokia with open air revival method²⁹.

The open air revival strategy of the Church since 1930 did not only win the unbelievers to Jesus Christ but was also responsible for the growth and expansion of The Apostolic Church in Nigeria numerically.³⁰ It was through this innovative method that many cities, towns and villages in Nigeria were evangelized. T.A.C, Nigeria popularized the “net method”³¹ in the theological lexicon used to describe the Open-air service with little preference for the “hook method” of evangelism targeted at one person as it came to be known.³² Every Christian denomination has since adopted “open-air revival” as a potent tool, using it as an integral part of its worship, and means to win more converts to

²⁸ J.O Jaiyeola, *Interview Respondent*, Area Supt. TAC, Iju Lagos. Interviewed on 17-3-2012, Aged 86.

²⁹ S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*, 45-50.

³⁰ G.O Oyeboade, *Interview Respondent*, Lagos Area Evangelist, TAC, Yaba Assembly, Lagos. Interviewed on 5-2-2013, Aged 67.

³¹ Graham Chessman, 1989, *Mission Today*, Great Britain: The Bath Press, 49

³² M. Green, 1990, *Evangelism through The Local Church*, London: Hodder and Stoughton, 41.

its fold. The popularity of it is such that hardly a day passes without one “open-air revival” taking place in Nigeria towns and cities. Such services these days are complemented with other evangelical methods. They witness the use of picture rolls, tracts, and a large dose of Christian songs and choruses. With respect to the use of tracts, it is modern-day addition that was not initially part of the “open-air revival”, ostensibly owing to the then prevalent illiteracy among the target population of crusade. The practice, in modern time, is a now known as literary evangelism.

Without doubt, the “open-air revival strategy” had a great positive effect in the missionary activities of The Apostolic Church in Nigeria as submitted by I.G. Fakunle.³³ It has also remained extant as revival services or what the Yoruba call *Isoji* which has turned out to be a common phenomenon of contemporary Christian religious practices. This carry-over from the early missionary method still follows the same manner. Usually, an “open-air revival” or *Isoji* is organized at strategic location, preaching is done, and the audience is invited to signify their readiness to convert to Christianity while even nominal Christians are asked to become “born again Christians.” This is just a mere modification of earlier practices of T.A.C missionaries. Another noticeable feature has been the use of the revival avenue to demonstrate Christ’s omnipotence in performing miracles. Still, this could not be said to owe its origin to the modern-day preachers because TAC’s “open-air revival” were full of many wonders that encouraged many of those in attendance to submit themselves to God. The earliest revival campaign in the history of the church was that which prepared grounds for the rapid growth and expansion of The Apostolic Church in Nigeria. As corroborated by T.N. Turnbull in his comment on the establishment of T.A.C. in Nigeria:

The extensive missionary work we have in Nigeria is because of revivals in which the work was born, nursed and fed into vigorous growth. The revival did not begin with the advent of The Apostolic missionaries, but the Holy Spirit had already commenced His work in some parts of the country a few years before through the instrumentalities of others. In those early years, literally thousands of people were converted, hundreds of people healed and a work established. When our missionaries arrived, they found many churches already opened. These movements’ previous teaching had been of a strong fundamental character, and they were outstandingly evangelical, believing strongly in divine healing. The

³³ I.G Fakunle, *Interview Respondent*, LAWNA Territorial Administrative Secretary, TAC, LAWNA Secretariat, Ketu. Lagos. Interviewed on 04 02 2013, Aged 65.

revival in Nigeria after the arrival of our missionaries continued apace, and is still continuing today.³⁴

Revivalism has been a necessary tool, or simply put, “machinery of propaganda” for soul winning and church planting in T.A.C. Nigeria from the inception of the church in 1931 to the present time. Through holding special revival programmes, the church has succeeded over the years in winning souls and establishing The Apostolic Church assemblies in newly discovered areas.

5.2.2 Mass and One-on-One Evangelism

TAC, from inception has engaged in personal and mass evangelism. According to J.A. Alalade,³⁵ this method involves going out to preach the gospel on the street or in any square where people can be gathered. He stressed further that, this method is effective in church planting and mission of the church. Many Churches were established in Lagos metropolis since 1940 as a result of this strategy in places, such as Ipaja, Abule-Egba, Agege, Oshodi, Agebe-Kale, Iju, Ketu, Surulere, Mushin, Ikorodu, Ikotun, Badagry Sango-Ota, Ifako, and many others.

Through this strategy, as stressed by J.O. Jaiyeola, The Apostolic Church “Evangelical Party” was founded by late Pastor S.G. Adegboyega in Ebute-Metta, Lagos in 1962 (the first LAWNA Territorial chairman and one of the founding fathers of the church). The motto for the movement according to him is “Go ye and preach the gospel” (Mark 16:15).³⁶ The membership of this group consists of those who possess the spiritual, physical, moral, and, intellectual capacity to engage in the activities of the movement. The movement primarily embarks on aggressive evangelism and establishment of new assemblies.³⁷ All villages on Ikorodu roads were successfully targeted.

In 1973, a great revival took off through this movement. The great revivalists were Pastors I.G. Sakpo and E.O. Ogundele. As a result of this revival new converts from the neighborhood joined the church. The movement goes from one strategic place to another according to the leading of the Holy Spirit for the purpose of evangelism and

³⁴ T.N. Turnbull, 1959, *What God Hath Wrought (A Short History of The Apostolic Church)*, Bradford: The Puritan Press. 72.

³⁵ J.A. Alalade, *Interview Respondent*. (Member LAWNA Executive Council), 42 Cemetery Street, Ebute-Metta. Lagos. Interviewed on 23rd July, 2012. Aged 75.

³⁶ J.O. Jaiyeola, *Interview Respondent*, (member LAWNA Executive Council), Iju Lagos. Interviewed on 22nd July, 2012. Aged 81

³⁷ Exert from The Apostolic Church Constitution and Guiding Principle, 81.

establishment of new Churches.³⁸ This movement was also well established in the city of Ibadan with members in every assembly. Their strategy was to hold gospel campaigns occasionally in selected locations. Sometimes an area in a dire need of a new assembly was selected. This had the effect of strengthening small assemblies and the opening of new ones in hitherto vacant areas.³⁹

“The prayer defence force” group was also established⁴⁰. This group consists of members of the church who possess the spiritual and moral standard necessary for active participation in the activities of mission work. The group is primarily responsible for organizing and coordinating prayer sessions for interceding for divine fruitfulness in the work of missions, for waging spiritual warfare through prayer, fasting and prayer vigils for the door of evangelism to be more opened.⁴¹ This was how (LAWNA) “Mobile vigil” was formally inaugurated for men only in the Church. This group started at Ibadan for the purpose of evangelism and church planting. They observe night (vigil) prayers every two weeks from town to town and from city to city. According to the general coordinator of the group, many souls were won to Christ (like the day of Pentecost) and many churches were planted through this “mobile vigil prayer group”.⁴² Several Church buildings have been erected through this prayer group in South-West Nigeria in areas such as: Ibadan, Lagos, Ogun, Ekiti, Osun, Kwara, Kogi and Ondo.⁴³

Another notable group towards the end of 1980 known for mass and personal evangelism in T.A.C is known as and called “No Packing”.⁴⁴ It drew its membership mostly from the old Kabba Area with the purpose of “soul winning” and church planting until around late 90s when the leadership of the Church stopped them from their mission activities as a result of their misconduct, disobedience to the authority of the church and their heretical teaching which almost led to the secession of some assemblies both in Lagos and Ibadan. But before their exit in the church, this group embarked on powerful evangelism and church planting in Lagos, Abeokuta, Ibadan, Ijebu land, Kwara, Kogi,

³⁸L. A. Ojo, *Interview Respondent*. (Area Supt). 4/5 Ajimoko Street, Shomolu, Lagos. Interviewed on 17th May 2013. Aged 74..

³⁹ O. Ayeni and F. Adagbada, 2000, *The Church Planter: A Biography of Pastor I. A Ojobe*, Ibadan: n/p. 35

⁴⁰J.T. Olorunmojo, *Interviewed Respondent*. (Lecturer T.A.C Theological Seminary) Ilesa. Interviewed on 3rd Oct, 2012. Aged 46.

⁴¹TAC, Constitution and Guiding Principle. 80.

⁴²A.O. Ojo, *Interview Respondent*. (General Co-Ordinator LAWNA Mobile Vigil), TAC, Olorunsogo, Ibadan. Interviewed on 16th Feb 2013. Aged 69.

⁴³ A.O. Ojo, Progress Report of LAWNA Mobile Vigil on Friday 12th over Saturday 13th October, 2012 at TAC, Yaba, Lagos.

⁴⁴R.O. Oguntoye, *Interview Respondent*, (Overseer) T.A.C Yaba, Lagos. Interviewed on 12th Dec, 2012. Aged 86.

Ekiti, Niger, Warri, Ondo, Uromi, Ogwa and Benin City. This group took upon themselves the burden of lost souls and converted new converts within the church. They cared for financial need of people through the method of sharing things in common and generous giving to the needy.⁴⁵ Through this method many youths were converted as remarked by Elder J.O. Fadipe⁴⁶ who himself was one of the converts and beneficiaries. He said that scholarships and grants were given to many students to further their education. This method of sharing things in common attracted many people within the society; even many Christians from the existing denominations consequently became members of The Apostolic Church.

The impact of personal evangelism as a follow up to mass evangelism cannot be under-estimated.⁴⁷ People would go in pairs from one house to another preaching the gospel, and inviting people to the church programmes. Though, some may not respond to the invitation initially, but later after constant visitation many have come to Christ. One of the converts through this method of evangelism gave the testimony to the researcher on how he met with Christ⁴⁸.

5.2.3 Rural Mission Strategy

In the early period of the missionary history in Nigeria, evangelism was largely in the hands of the European missionaries with the Africans serving only as interpreters.⁴⁹ However, as problems of infrastructure, like inadequacy of good roads and means of transportation were becoming major concerns, the white missionaries got no incentives to extend their activities to the hinterland. This lack of interest was due to the fact of unfavourable environment to their security, especially as they were exposed to kidnapping and open hostility. Thus, largely, the white missionaries confined their evangelistic activities to urban areas such as along railways, motor roads, seaside etc⁵⁰. The hinterland and other remote parts of the country were completely abandoned and unattractive. As Taise rightly observed:

⁴⁵ A.M.O. Osinnowo, *Interview Respondent*. (Member LAWNA Executive Council), Ijemo-Agbadu Street, Abeokuta. Interviewed on 4th April 2012. Aged 84.

⁴⁶ J.O. Fadipe, *Interview Respondent*, (Elder) T.A.C, Ikorodu, Lagos. Interviewed on 25th Nov, 2012. Aged 62.

⁴⁷ J.A Jolaosho, *Interview Respondent*, (Registrar T.A.C Theological Seminary) Ilesa. Interviewed on 23rd Dec, 2012. Aged 68.

⁴⁸ M.O. Abejoye, *Interview Respondent*, TAC, Iwaya Lagos. Interviewed on 12th March, 2013. Aged 50.

⁴⁹ J.F.A. Ajayi, 1981, *Christian Missions in Nigeria 1841-1891 The Making of New Elite*, London: Longman. 32.

⁵⁰ P.R .Meckenzie, 1969, *The Expansion of Christianity in Nigeria- Some recurring factors*, Orita 11/1June.

The expansion of a mission usually followed closely a pre-planned programme. This meant in effect that mission stations coincided with some important establishments in cardinal towns or villages or were planted along major routes, roads or railway lines known to (or favourable to) the foreign missionary strategies.⁵¹

Apart from the above, Nigeria had peculiar constraints militating against the penetration of the missionaries to the rural areas. One was the insufficiency of personnel to do the work.⁵² Two, was the constant attack by the traditional worshippers.⁵³ Three, was the series of wars during which many white missionaries and British officers were attacked and killed.⁵⁴ The effect of these was to constrain the spread and growth of Christianity to the rural area. The Apostolic Church style of evangelism and Church planting was unorthodox. They took the message to where the audience were, holding crusades under trees, in open spaces, villages and market centres, anywhere and everywhere there was gathering of people. This took the church missionaries to long distance, places tucked away from the main roads, which the European missionaries considered as impregnable urban backyards, but which to local missionaries were walkover. Most times as should be expected, the missionaries of TAC hardly had ready-made audience. They were usually confronted with hard-core traditionalists in most areas, places where more than half of their dwellers were adherents of one divinity or the other. With patience, tact, and perseverance, aided by their ability to convince, they gradually changed the people from their idolatry to the worship of Christian God.⁵⁵

Rural evangelism mission since the formative years of the Church till date has contributed immensely to the growth and expansion of TAC in Nigeria. Rural evangelism has taken a new dimension in TAC recently as it has taken the gospel to the hinterland of Northern Nigeria through the effort of Pastor J.B. Coker. It was discovered that in some parts of Northern Nigeria, TAC only have Yoruba Churches in the cities but the indigenous people in the rural areas were yet to know Christ. Pastor J.B Coker with the permission of the church authority led the evangelical team from Lagos to the Northern

⁵¹ G.O.M Taise in O.U Kalu (Ed). 1981. *The History of Christianity in West Africa*, London: Longman. 294.

⁵² M.A Oduyoye, 1992. *Leadership Development in the Methodist Church Nigeria 1842-1962*. Ibadan: Sefer, 11

⁵³ S.O Biobaku, 1991, *The Egba and Their Neighbours*. Ibadan: UPL, 31

⁵⁴ A.K Ajisafe, 1964, *History of Abeokuta*, Abeokuta: Fola Bookshop, 106-107.

⁵⁵ R.O Oguntoye, *Interview Respondent*, (Overseer) TAC, Yaba, Lagos. Interviewed on Sept 23rd 2012, Aged 86.

Nigeria on 23rd May 2006. The mission statement of the team is “The gospel for the indigenous people of the Northern Nigeria.”⁵⁶

The outreach of the gospel to the Northern Nigeria was since then a success. Tables below present the list of the churches and the years of their planting.

Table 1: List of the Indigenous Churches established in Northern Nigeria, 2006-2010

No	Sector Name	District	Assemblies established before Aug. 2009	Assemblies established Aug. 2009 to July 2010	Total as at July 31, 2010	Target for August 2010 to July 2011	Prospects		
							High	Average	Low
1.	Gufanti	New Bussa	2	4	6	6	Yes		
2.	Zugruma	Mokwa	1	2	3	4	Yes		
3.	Lafiagi	Mokwa	0	0	0	1			Yes
4.	Magajia	Zuru	0	1	1	2		Yes	
5.	Sabon Dam	Zuru	1	3	4	6	Yes		
6.	Farin Ruwa	Zuru	1	6	7	10	Yes		
7.	Yauri	Yauri	0	0	0	2		Yes	
8.	Manigi	Kontangora	0	0	1	1		Yes	
9.	Gadabuke	Maraba (FCT)	2	1	3	6	Yes		
10.	Pandaji Bako	Abaji (FCT)	1	0	1	1	Yes		
11.	Giri	Gwagwalada	1	0	1	1		Yes	
12.	Tungan Maje	Gwagwalada	0	0	0	1			Yes
13.	Nasarawa Toto	Keffi	0	0	0	2		Yes	
14.	Keffi	Keffi	0	0	0	2		Yes	
15.	Ung. Taimoko	Keffi	0	1	1	2		Yes	
16.	Nasarawa Eggon	Keffi	0	0	0	3	Yes		
17.	Lafia	Keffi	0	0	0	2			Yes
18.	Sabongida	Kaduna	1	1	2	2	Yes		
19.	Kugo	Nasarawa	0	0	0	2		Yes	
20.	Magami	Dutse	0	0	0	2			Yes
21.	Barkin Laraba	Kano	0	1	1	2		Yes	
22.	Gidan Dando	Kano	1	0	1	2			Yes
23.	Saminaka	Sarkin Mangu	1	0	1	1			Yes
24.	Wukari	Wukari	1	1	2	2		Yes	
25.	Gboko	Gboko	0	1	1	2		Yes	
26.	Nakah	Makurdi	0	0	0	1			Yes
27.	Hundu	Takum	1	3	4	5	Yes		
28.	Suntai (Marraba)	Takum	0	1	0	2		Yes	

⁵⁶ J.B Coker, *Interview Respondent*, LAWNA Sunday School Supt. Ketu Lagos, Interviewed on 4th May 2013, Aged 74.

29.	Okukpo	Otukpo	0	1	1	2			Yes
30.	Igede	Igede	0	1	1	2		Yes	
31.	Numan	Numan	0	1	1	4		Yes	
32.	Yola	Yola	0	1	1	2		Yes	
33.	Jalingo	Jalingo	0	1	1	3		Yes	
34.	Bali	Bali	0	1	1	2		Yes	
35.	Bama	Maiduguri	1	0	1	4	Yes		
36.	TOTAL		16	31	47	88			

Source: Extract from J.B Coker, 2010, *The Apostolic Church, Nigeria LAWNA Territory Home Mission Report: Indigenous Peoples Gospel Project*. Lagos: LAWNA Printing Press, 2

According to the report, the sector by sector outreach is still going to cover Kwara, Kogi, Plateau, Gombe and Yobe. By the time this is done, the target of 100 new churches will be achieved and perhaps surpassed. The sectors with low prospects are to be given extra attention to make them perform.

Table 2: List of Indigenous Churches in the Northern Nigeria established, 2010-2012

Ser. No	District	Ref. No	Assembly Name	Remarks
1.	New Bussa	1.1	Guffanti I	Church built on a ten hectare land. First service on October 12, 2010 with 20 members.
2.	New Bussa	1.2	Tugan Haske	First contact with the assembly in November 2008 with 36 people responding to the gospel call.
3.	New Bussa	1.3	Dadinkowa	The people in this village turned to The Apostolic Church late in 2009
4.	New Bussa	1.4	Guffanti II	A second plot was purchased; the roofing of the building was done in April, 2010
5.	New Bussa	1.5	Tugan Asisa	Assembly started in December 2009, building roofed May 2010
6.	New Bussa	1.6	Unig. Goidama	Assembly started in February 2010. Church building roofed in May 2010
7.	Zuru (Magajia)	2.1	Imgug	The gospel was brought here late in 2009, and by mid June attendance stood at about 25
8.	Zuru (Farin Ruwa)	3.1	Farin Ruwa	The church was inaugurated in Dec. 2008; it is now a centre for evangelizing other villages
9.	Zuru (Farin Ruwa)	3.2	Ifoki	Villagers turned to the Lord in Dec. 2009, the church building was roofed in May 2010

10.	Zuru (Farin Ruwa)	3.3	Whelele	Attendance stood at 35 as at end of May 2010; the building was roofed in May 2010
11.	Zuru (Farin Ruwa)	3.4	Sabongari	Land was purchased in April 2010 and now prayer meeting holds on the market days.
12.	Zuru (Farin Ruwa)	3.5	Auto Pojo	The assembly was inaugurated early in May, 2010, it is currently worshipping under a tree
13.	Zuru (Farin Ruwa)	3.6	Adgoga	The assembly was inaugurated early in May, 2010, it is currently worshipping under a tree
14.	Zuru (Farin Ruwa)	3.7	Ukori	The assembly was inaugurated early in May, 2010, it is currently worshipping under a tree
15.	Zuru (Sabo Dam)	4.1	Mmama Gamji	First visit to this village was in Dec. 2008. Attendance now stands at about 45
16.	Zuru (Sabo Dam)	4.2	Kurku	Village was first contacted late in 2009. The building was roofed in May 2010
17.	Zuru (Sabo Dam)	4.3	Arose	Following contact with this village late June 2010, assembly was inaugurated July 15 2010
18.	Zuru (Sabo Dam)	4.4	Drige	Following contact with this village late June 2010, assembly was inaugurated July 15 2010
19.	Mokwa	5.1	Zugruma	Sometime in 2009, some people in these two villages turned to The Apostolic Church. Church buildings had to be erected in the two villages. Attendance stood at 35 at Zabruma and 25 at Chau as at mid May 2010
20.	Mokwa	5.2	Chau	
21.	Mokwa	5.3	Agonyigofe	The work in Zabruma and Chau led to taking the gospel to this third village early 2010
22.	Maraba (FCT)	6.1	Nyanji	Work in this village was pioneered from Gadabuke centre. Members now are about 35
23.	Maraba (FCT)	6.2	Araba	The assembly, pioneered from Gadabuke, was established in Feb. 2009 with 25 members
24.	Maraba (FCT)	6.3	Dagiri Bassa	Pioneered from Gadabiyu, the assembly consists of 26 members worshipping in a tent.
25.	Keffi	7.1	Anguwan Taimako	The work here was pioneered by Barracks assembly at outskirts of Keffi

26.	Keffi	7.2	Nassarawa Eggon	One hectare of land was purchase in one district, while HRH Dr. Bala Angbazo, the Aren Eggon also gave a plot.
27.	Nassarawa (Kugo)	8.1	Kutchi	The assembly was inaugurated early 2010
28.	Kaduna (Sabongari)	9.1	Kasua Magami	An old assembly but went into extinction. It was revived early 2010
29.		10.1		
30.	Kano (Barkin Laraba)	11.1	Sherboyi	Established early in 2010, worshipping under a tree but a disused building has been renovated for use.
31.	Rukuba (Jos)	12.1		Land purchased by District and building is at foundation level. Attendance is now 27
32.	Gombe	13.1	Billiri	Land was acquired by the district and the construction of building is soon to start
33.	Wukari	14.1	Mbakeye	Established early in 2010, it worships in a two-room apartment for the church.
34.	Kafanchan	15.1	Godogodo	This an old assembly that went extinct, but is now revived. 7 persons now worship there.
35.	Yola	16.1	Ngore	Established 2009; a plot has been acquired and the church now worships in temporary shed.
36.	Numan	16.2	Larmode	The assembly was inaugurated in June 2010
37.	Jalingo	17.1	Mayo Lope	Land purchased at N30,000 currently four families make up the assembly..
38.	Bali	18.1	Sarkin Dawa	Assembly is currently look for N30,000 to purchase land for the church building
39.	Otukpo	19.1	Mount Zion	Started in Feb. 2009, building roofed 5/6/10
40.	Takum	20.1	Igbise Mbayogo	Established by one of the trainees in the training centre at Hundu in Takum district
41.	Takum	20.2	Nagu	Established by another trainee in the training centre (Hundu) in the district. Members who numbered over 25 had belong
42.	Takum	20.3	Kyoawen	Started in June 2010, attendance now 35
43.	Gboko	21.1	Kpenge	Established early 2010, now

				worshipping in a temporary tent.
44.	Igede	22.1	Okpien	Assembly of about 18 members now worships in a rented building. Land given is yet to be developed.
45.	Maiduguri (Bama)	23.1	Shuar	Started in Sept. 2008 by Bama assembly, the pastor and overseer minister in the assembly.

Source: Extract from J.B Coker, 2012, *The Apostolic Church, Nigeria LAWNA Territory Home Mission Report: Indigenous Peoples Gospel Project*. Lagos: LAWNA Printing Press, 2-3.

Table 3: Statistics of Indigenous Peoples Gospel Project in Jebba and Kontagora Areas, 2008-2011

Area	District	New assemblies planted	Type of Church building		Total members	No baptized in water	No given RHF
			Permanent	Temporary			
Jebba	New Bussa	7	7	0	338	102	22
	Mokwa	5	3	2	144	33	12
	Area Total	12	10	2	482	135	34
Jebba	Zuru	24	12	12	723	59	25
	Yauri	2	1	1	122	20	0
	Area Total	26	13	13	845	79	25

Source: Extract from J.B Coker, 2011, *The Apostolic Church, Nigeria LAWNA Territory Home Mission Report: Indigenous Peoples Gospel Project*. Lagos: Lawna Printing Press, 4.

The few pastors that were available managed the churches in the city while the lay people usually referred to as lay-preachers took charge of those in the suburbs. In the main, the lot fell on the indigenous church workers to take the mission to the rural areas to wean their people from their ignorance and traditional beliefs. Naturally, many of these church workers who took the gospel to the hinterland were not ordained but were by romantic reference referred to as the pastors on the spot. However, in the context of T.A.C order, such ecclesiastical order was not unusual. There are various ministries that lay people are given permission of leading service in the church. The expression, “lay

people”, refers to all those permitted by regulated ecclesiastical order to function within the church without necessarily being ordained.

5.2.4 Healing Campaign Strategy

Divine healing (*Cura Divina*) campaign is one of the strategies of mission in T.A.C, which makes her distinct from many other Pentecostal denominations in the country⁵⁷. Ian McPherson observes that the majority of Christians today would be horrified if one suggests that when they were ill they should call for elders of their church to pray for divine healing rather than send for a doctor. It seems incredible to them that disease may be cured by God through the Holy Spirit as by a physician through the physical body.⁵⁸ The phrase “divine healing” as construed by T.A.C in Southwestern Nigeria is “healing- without the use of medicine”.

The concept of Divine Healing in The Apostolic Church in Nigeria has its historical antecedents in the formative years of the Church⁵⁹. She started as an indigenous Faith-Healing movement under the name *Egbe Okuta Iyebiye* (Precious Stone Society, also translated as “Diamond Society”),⁶⁰ allegedly revealed by God to J.B. Shadare. The early 1930’s revivals witnessed divine intervention as a solution to challenges of life. E.A. Ayandele opines that the economic depression of late 1920s in Nigeria, which was blamed on Christians, intensified TAC’s belief in Divine Healing. Christians were blamed for abandoning their Christian faith for dependence on the use of witchcraft, amulets, juju, and medical science.⁶¹ TAC, held tenaciously to the fact that all existential challenges could be surmounted by divine intervention. The existence of malevolent forces and the afflictions that they initiate on man additionally popularized *cura divina* in this church. No wonder Mitchell reiterated that Africa indigenous churches especially *Aladura* thrive

⁵⁷ S.A Fatokun, 2013, “TAC, Nigeria: The Metamorphosis of African Indigenous Prophetic-Healing Movement into a Classical Pentecostal Denomination” in *Christianity and Africa Society*, Ibadan: Book Wright Publishers. 75-77.

⁵⁸ Ian McPherson, 1936, *Ploughman’s Progress (A Study of Andrew Turnbull-The first International President of T.A.C)* South Wales: Apostolic Publication, 205.

⁵⁹S.A. Faokun, “The Concept of Divine Healing in Nigerian Pentecostalism: A Case Study of The Apostolic Church, Nigeria” *Journal of Arabic and Religious Studies* Vol. 18, Dec 2004-2005, Ijebuode: Shebiotimo Publications, 33.

⁶⁰ J.D.Y. Peel, 1968, *Aladura: A Religious Movement among the Yoruba*, Oxford: Oxford University Press, 63.

⁶¹ E.A. Ayandele, the *Aladura* among the Yoruba: A Challenge to the “Orthodox” Churches, Ogbu Kalu Ed. *Christianity in West Africa*. 384.

where witchcraft presence is felt.⁶² The concept of divine healing in The Apostolic Church, centered on God as the healer of all sicknesses of those who are obedient (Exodus 15: 16). They view sickness as a curse upon people for their disobedience, sin, or ignorance of God's capability to heal His people.⁶³ The church does not regard other causative factors of sickness such as infection because of air or environmental pollution and venereal diseases as are common today. Africans hold tenaciously that sicknesses are caused by agencies of evil spirits, demons, witches, wizards, and sorcerers.⁶⁴ The church as well holds the above belief. As stressed further by T.A.C's first National vice President, Pastor I.G Sakpo that:

Divine healing comes directly from God, of sickness, disease or infirmity without the use of any medical aid which is human, but by faith in the Lord Jesus Christ through the power of the indwelling Holy Spirit of God.⁶⁵

True to her profession of faith in divine healing, T.A.C, Nigeria witnessed a great outpouring of the Spirit of God in power which culminated in diverse works of healing miracles and deliverance from demonic oppression. This nationwide sweeping revival of 1930 through evangelist J.A. Babalola and Daniel Orekoya proved a great manifestation of the efficacy of the power of God in healing. Many cases of chronic diseases pronounced incurable by doctors reportedly received instantaneous healing. As reported by S.G. Adegboyega (an eye witness) the power of God was so real in healing that:

Hospital patients ran out for healing and those who could not walk were carried out by their relatives and friends from the hospitals to the scene of revival campaign meeting for healing and deliverance⁶⁶

Testimonies and news about divine healing in any gathering or crusade often lead to increase in zeal for evangelism and church planting. In fact, it is on the fulcrum of

⁶²C. Mitchell, 1970, "Towards the sociology of religious independency" in *Journal of Religion in Africa*. Vol.3. 19

⁶³ C.O. Osun, 2002, "Divine healing in the service of mission: Some reflection on the experience of Aladura Pentecostals in Nigeria". *A paper presented to a consultation of faith, health, healing and mission*. Organized by World Council of Churches and Evangelism Team; Ghana Institute for Management and Public Administration- GIMPA, Achimota, Accra, Ghana. 4-16.

⁶⁴C.O Osun, 2002, "Divine healing in the service of mission: Some reflection on the experience of Aladura Pentecostals in Nigeria". 17.

⁶⁵I.G Sakpo, 1989, *Jesus Still Heals Today Without Medicine*, Lagos: T.A.C. LAWNA Lit. Committee. 5.

⁶⁶S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*. 23-24.

divine healing that Pentecostal Christianity rests.⁶⁷ According to Pastor S.A Oye, Divine healing shows that the power which raised Jesus Christ from the grave was always available to heal the sick.⁶⁸ Divine healing could also bring sinners to repentance, and confession of sins and acceptance of the gospel news.⁶⁹ This strategy has been exploited and has become a reality in The Apostolic Church Nigeria. Evangelical revivals are organized in a way that the salvation news is brought down to the immediate environment of the people. After the message about salvation, what follows are prayers for divine healing. We have noticed that the promise of divine healing is not for the Christians alone but also for everyone. Many non-Christians have claimed that they have received divine healing at one time or the other during such revivals. This shows the universal nature of Christ's gospel, mercy and grace.

Divine healing further increases the spiritual earnestness of the receiver of the healing and those who hear such testimonies. Here, as salvation news of the healed is broadcast to all, the efficacy of divine healing is also brought to the heart of everyone thereby increasing peoples' readiness to totally submit to Christ's authority and headship of the Church.⁷⁰ This could be said to have accounted for the large membership which TAC had in the years under reference as those who received healing transmitted this tidings to others. In addition, divine healing brings together a large crowd of people with prolonged sicknesses that might have defied medical therapy. It is however noteworthy that churches that practice divine healing take the pain to educate those who claim to have received such healing to still confirm their health status medically. This will help in reassuring them that the symptoms do not hibernate to resurface later. Jesus did this when He told the leper that He healed to go and show himself to the priests for confirmation of his healing (Mt. 8:2-4, Mk 1:44-45). This will help to curb the incident of "fake healing" and also identify genuine ones

⁶⁷C. O Oshun, "Divine Healing in the Service of Mission. Some Reflections on the Experience of Aladura Pentecostals in Nigeria". *Paper presented to a consultation of Faith, Health, Healing and Mission*, Organized by World Council of Churches and Evangelism Team Ghana Institute for Management and Public Administration GMAPA, Achimota, Accra, Ghana, 4-8 Dec. 2002 18

⁶⁸S.A Oye, *Interview Respondent* (Pastor), T.A.C Iwaya Lagos, Interviewed on 5th Feb 2013. Aged, 51.

⁶⁹C.O Oshun, "Divine Healing in the Service of Mission: Some Reflections on the Experience of Aladura Pentecostals in Nigeria". 18

⁷⁰C.O. Oshun, "Divine Healing in the Service of Mission. Some Reflections on the Experience of Aladura Pentecostals in Nigeria". 19

5.2.5 The Mission Strategy of Groups Rallies and Conventions

As a norm, The Apostolic Church started conventions in Nigeria in 1935 in four centres. These were the Annual Easter convention at Ilesa, the Annual National Convention in the first week of August at Lagos, the Annual Christmas conventions at Calabar and Zaria. The August 1935 convention in Lagos was the first National convention to be held in Nigeria. This has become a tradition of the church.⁷¹ The Apostolic church in Great Britain started it through fellowships among members in different centers in Bradford, Hereford, Glasgow and Penygroes. This prepared the ground for convocation of believers in The Apostolic Church.⁷² Basically, conventions served useful purposes in providing the ford for expounding the fundamental tenets of the church by the leaders. It fostered the spiritual oneness among the centers and a defence of the faith. Large crowds came together to share fellowship.

The month of August was significant in the life of The Apostolic Church. The national Convention came up during the first week followed by the Nigerian Council meeting. At the council meeting, discussions always focused on the administrative set up of the church work and reviews were affected as necessary⁷³ For example, through prophetic ministration of Pastor Noah Evans in 1936, a decision to substitute the word “CENTRE” with “AREA” was taken. The former four centres were renamed as Lagos, (covering Lagos to Oshogbo) Ilesa, (Ilesa, Ekiti, Akure, Ondo and environs) Zaria (all assemblies in the North) and Calabar (responsible for all the eastern assemblies) areas respectively. Four main conventions were established in the four principal centres through prophetic ministration. These were the Annual Easter convention at Ilesa, the Annual National Convention in the first week of August at Lagos, the Annual Christmas convention of The Apostolic Church held in Nigeria. This practice was in conformity with events in Britain. One outstanding feature of the church was its claim of prophetic guidance to back any of its actions.⁷⁴

The contribution of conventions to the consolidation of the church cannot be over-emphasized. It was at these gatherings that the principles and practices of the church were being taught to members,⁷⁵ through songs, Bible readings, sermons, teachings, and prayer

⁷¹Turnbull, 1959, *What God Hath Wrought*, 78-79

⁷²Turnbull, 1959, *What God Hath Wrought*, 22-26

⁷³S.G. Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*. 83-86

⁷⁴S.G. Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*.79

⁷⁵G.O. Olutola, *Interview Respondent*, President T.A.C, Nigeria. Interview on 2nd May, 2012. Aged 79

sessions. The Annual national Conventions of the church serve as a ford for the deepening of spiritual life of members. Delegates from all parts of the country and outside often attend. In a way, conventions are outstanding and accompanied with deep spiritual ministry by the written and spoken word.⁷⁶ It serves as means where large crowds come together to meet with God. The National Convention at Olorunda ketu, Lagos on the first day of January each year has always been peculiar and significant. It was at such service that the annual motto is granted to members through prophetic ministration.⁷⁷ Many people are encouraged to attend such annual fellowship meetings and later they would become members. According to the adherents of the church, the motto is declarations of victory, life, peace, comfort and protection to the children of God who jointly publicly confess it accordingly.

The import of Conventions had eaten deep into the life of the church. Efforts in this regard yielded results in the establishment of Christian Pentecostal fellowship of Nigeria.⁷⁸ The fellowship has held two conventions in 1987 and 1989 at Ibadan. It has helped to provide a meeting ground to find a common ground of fellowship and put an end to age-long schism and discord between The Apostolic Church and Christ Apostolic Church respectively. In all, the church employs the avenue of convention to propagate the gospel at these levels: National and International; field/territorial; Area, District, Main and Group.⁷⁹

Rallies are also common features of the church where members like mind meet for spiritual development. Each of the recognized social organizations in the church also usually organizes rallies where various methods are devised to enhance the spiritual and moral well being of members. Unlike Conventions, rallies are organized on social and age-grade lines⁸⁰. Bible reading, recitation, hymns, sermons, talks, dramas, film shows and drawing of the sword are the items of action at these occasions. Through these activities faith of members is built.

More worthy of note are the activities of church's youth movement called "*Witnesses Movement*" in rallies and conventions. From the outset to the 1980s, the *Witnesses' Movement* was very instrumental in soul winning. In fact, for almost fifty years it operated

⁷⁶S.G. Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*.79

⁷⁷ See Appendix IV for 1940-1990 Annual Motto.

⁷⁸S.G. Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*.102

⁷⁹The Apostolic Church Nigeria: Constitution and Guiding Principles, 1984, pp 55-56

⁸⁰S.A. Adegboyegun, *Interview Respondent* (Pastor) T.A.C Akure. Interview on 20th Dec, 2012. Aged 53.

more as an evangelical team than any other movement in the church. During its annual rallies and conventions, the youth group used to take to the streets in white apparels (suit for men and gown for women) as a symbol of “purity of life” singing, clapping, dancing and distributing tracts as they moved in files. They used to stop intermittently at conspicuous public places for short preaching. Pastor Akinyele pointed out, that through this medium, quite a number of souls were won into the church.⁸¹ However, research unveiled that from the late 1980s and early 1990s till this present time, the Witness Movement rallies at conventions which were known for winning souls into the church have degenerated into mere fun-party for occasional show of ability to recite some Bible verses from memory rather than real evangelism. Investigation revealed that the number of souls won by this group at rallies had reduced considerably compared to the previous years. Part of the reasons for this, according to Elder J.O. Fadipe, is that many of the youths these days are shy of witnessing to people around them simply because the way of life of some of them outside the church does not really conform to the Bible pattern.⁸²

However, the assembly of groups at conventions and campaign rallies’ strategy had been necessary tools, or simply put “machinery propaganda” for soul wining and church planting in T.A.C. Nigeria from the inception in 1935 to the present time. Through the holding of special conventions and rallies programmes, the church had succeeded over the years in winning souls and establishing The Apostolic Church assemblies in newly discovered areas.

5.2.6 Print and Electronic Media Strategy

Print and electronic media, as means of gospel communication, have come to be an important mission strategy that should be appraised in the mission of T.A.C, Nigeria today. The print media refers to all those evangelistic printed means of communication or dissemination of information.⁸³ Print and electronic media strategy plays vital roles in evangelism and mission in T.A.C, Nigeria. T.A.C. has contributed to making Christianity indigenous in Nigeria through the use of hymns, catechism, or baptismal lessons and sermons which are rendered in the indigenous languages. These opportunities were the product of untiring efforts of the missionaries who had developed the orthography of

⁸¹D.O.A. Akinyele, *Interview Respondent*, (Pastor) T.A.C. Ilaro, Interviewed on 18th Jan 2013. Aged 51.

⁸²J.O. Fadipe, *Interview Respondent*, (Elder), T.A.C. Yaba, Lagos, Interviewed on 12th March 2013. Aged 55.

⁸³C.A Adeleye, 2013, “A Historical Assessment of the roles of Print Media in the Propagation of Christianity in Africa” in *Christianity and African Society*, Ibadan: BookWright Publishers. 507.

indigenous languages in West Africa.⁸⁴ Various books have been written in local languages dealing with the Bible, Christian doctrines and various other fields of Christian theology. Examples of these are: yearly Sunday School Manual, Annual Movements' Manual, first day of the year service book, Bible teaching manual, Annual Convention Report, monthly LAWNA news and such form of exchange of correspondence to inform and teach or pass information about beliefs and practices abound in Christendom. These have played significant roles in the planting of Christianity in Nigeria.

Tracts, articles and periodicals (the periodicals include various official magazines of the Church) have been written and published in various local ways in order to communicate the truths about God, the Bible, the Church beliefs and practices to the people even in the remotest part of Nigeria. Apart from tracts' production, the church prints brightly coloured handbills, posters and banners for public awareness of her evangelistic crusades and conventions. These are often displayed in strategic locations a few months or weeks before the scheduled activities depending on the nature. However, unlike many Pentecostal churches in Nigeria, T.A.C, does not encourage the use of photographs of ministers on these items on the grounds that the name of Jesus alone is worthy of advertisement. In the words of Pastor A.O. Adejumo:

Putting ministers' photographs on print media intended for evangelism or for public awareness in general is a carnal act in that ministers in question are indirectly publicized than Jesus, the Head of the church. And so in T.A.C, in consciousness of this fact, we don't approve of such a practice.⁸⁵

The above position of T.A.C. suggests that featuring of ministers' photographs on print media intended for public awareness has the side effect of attracting people to man rather than to Christ. This is true to some extent considering the way some Pentecostal churches eulogise the personalities of ministers in their advertisements.

Furthermore, T.A.C. encourages the printing of stickers with faith stimulating words basically for the spiritual enrichment of members. This is a part from the production of Christian literature on a wide variety of topics touching spiritual issues. In fact, the

⁸⁴C.A Adeleye, 2013, "A Historical Assessment of the roles of Print Media in the Propagation of Christianity in Africa" in *Christianity and African Society*, 508.

⁸⁵A.O Adejumo, *Interview Respondent*, (Lecturer), T.A.C, Theological Seminary, Ilesa, Interviewed on 24th Mach 2013. Aged 45.

church has her printing press⁸⁶ in Lagos at the National Headquarters (Olorunda-Ketu) where most of her general materials are printed. In addition to this, the church also has a publishing arm organized by the “T.A.C, Literature Committee” which sees to the editing and publishing of books by members and clergy of the church for public consumption.

On electronic media, the church was to some extent inactive in the past years in employing the radio and other electronic media for reaching out to the public thereby limiting herself to just public address system in her different assemblies. And this possibly contributed to the church not being as popular as some other churches that are always on the air. However, from the late 1990s to date, the church is regularly waking up to the use of Radio/ T.V. evangelism as the more vibrant ways of evangelizing. Pastor Z.A Alabi’s remarks:

The great commission goes beyond holding rallies by various movements in the church... At a time when the devil is becoming more sophisticated and organized in his strategies to winning souls to his kingdom, T.A.C. must not fold her hand.⁸⁷

In fact, as pointed out by F. Akindele,⁸⁸ radio and T.V. networks are more productive in winning more followers than the print media. Possibly with this discovery, The Apostolic Church in Nigeria started in late 1990s the practice of reaching out to the public through electronic media by featuring on both radio and T.V. stations such as L.T.V8, UHF35, N.T.A 5 Lagos, Radio Lagos, OGBC2, and unique FM (Ara station) Ilesa among others. Recently, the church has established her personal cable network on HITV which is basically for preaching the gospel of Jesus Christ, and through this medium many souls have been won for Christ. Through this media network, thousands of idol worshippers, Muslims and nominal Christians have got genuine personal experience of salvation in Jesus Christ.⁸⁹

5.2.7 Follow up strategy

Follow up of new believers is another important strategy employed by T.A.C in her mission. She never left the young churches without help. The church employed at least

⁸⁶This Press was formerly called “Universal Printing Press” but a few years ago had the name changed to T.A.C. LAWNA Printing Press.

⁸⁷ Z.A Alabi, 2001, “Millennium Challenges to Christian Youths” in *LAWNA News*, Vol. 6, No. 13, October, 4.

⁸⁸See F. Akindele, “The Structural Organization of Electronic Media Church” in *Orita Ibadan Journal of Religious Studies*, Vol. 21, No. 2, December 1989, 93.

⁸⁹ See S.G Adegboyega, 1978, *Short History of T.A.C. Nigeria*. 22-28.

two means to nurture them in their newly found faith. First, she prayed regularly for them, second she visited them regularly.⁹⁰ The church has a group of people called “prayer defence force” that prays for new converts in the church particularly those who have some challenges facing them and those with one sickness or the other.⁹¹ This group meets regularly for prayer in the local assembly during the week apart from the general service. In his own comments J.O Awoloye says that, T.A.C never abandons the new converts. In T.A.C, the responsibility of follow up does not rest on the pastors alone. The lay persons in the local congregation are also trained on how to do the follow up of new converts through visitation⁹². This visitation could be one-on-one basis, in pairs, or in groups.⁹³ The “mother” churches often send chosen representatives to the young churches they established in order to strengthen them spiritually and financially. According to elder Meradesa, some members of the “mother” churches will be appointed and sent to the newly established churches for worship on Sunday service and to conduct Bible study and church doctrinal teaching on week days.⁹⁴ Bible and Hymn book will be distributed to the newly converted members free of charge. Periodicals, journals, magazines and publications of the church are also be given out to them to know more about the doctrines and practices of the church.⁹⁵ However, the church has a register book in her local assembly that contains the names and addresses of all members of the church and this gives room for easy access to every member of the church for visitation. The welfare/hospitality committees in each assembly have a day set apart to visit new converts and absentees from any church programme. This committee cares for the first-time visitors in the church and follows them to their homes to pray for them after the church service. F.O. Ikewenji⁹⁶ added that with the help of new technology of availability of mobile phones, each local assembly in T.A.C now have telephone directory of all members of the church for easy communication and accessibility to one another in the

⁹⁰ S.O Oyeyemi, *Interview Respondent*, (Elder) T.A.C, Ikorodu, Lagos, Interviewed on 5th March 2013, Aged 46.

⁹¹ S.I Taiwo, *Interview Respondent*, (Elder) T.A.C, Agege, Lagos, Interviewed on 8th March 2013, Aged 61.

⁹² J.O Awoloye, *Interview Respondent*, (Pastor) T.A.C, Ipaja, Lagos, Interviewed on 10th Mach 2013, Aged 50

⁹³ E.O Oladunjoye, *Interview Respondent*, (Overseer) T.A.C Shomolu, Lagos, Interviewed on 4th Mach 2013, Aged 72.

⁹⁴ M.O Meradesa, *Interview Respondent*, (Elder) T.A.C, Ikorodu, Lagos, Interviewed on 5th March 2013, Aged 52.

⁹⁵ Y.A Dada, *Interview Respondent*, (Deaconess) T.A.C, Ikotun, Lagos. Interviewed on 6th March 2013, Aged 65.

⁹⁶ F.O Ikewenji, *Interview Respondent*, (Elder) T.A.C, Yaba, Lagos. Interviewed on 4th April 2013, Aged 54.

church day and night. Through this strategy, new converts are communicated and sent daily inspired messages, new month inspirational messages, birthday messages and prayers as well. This was corroborated by Deacon Kolawole to all members of the church and particularly to new converts who are made to feel sense of belonging and through this medium; many souls were added to the church⁹⁷

5.2.8 Welfare Strategy

The Apostolic Church Nigeria exhibits and practices the doctrine of the early church by caring for her members through sharing of every thing in common since her formative years to date. According to E.A. Olorundare, the church has welfare committee in her local churches to take care of the less privileged such as the fatherless, the widows the needy, the aged and the first time visitors to the church.⁹⁸ The local churches also have offering boxes called (*Apoti Ibukun*) *Blessing box*, and (*Ore Alaini*), *Poor offering* where church members drop offering for the poor voluntarily during the church services. The committee also appeals to some financial members in the church to contribute money generously to cater for the categories of people mentioned above and this will be done secretly by the committee to the person concerned without the knowledge of other members of the local church. For instance in October 2012, 5 tricycles, 8 motor bikes and some money were donated to less privileged church members at Warri assembly in Delta State.⁹⁹ At Ajaokuta and Okene District, in 2009-2010 when the church members were retrenched at (National Iron Ore Company, Iktape, Kogi-State), they were given their full salary package monthly by the welfare committee of the Church till 2012 when they were recalled to work.¹⁰⁰ Research shows that many fatherless students' school fees and the needs of the newly converted church members are being met annually in Yaba assembly Lagos.¹⁰¹ Through this strategy, many souls were won for Christ and many churches have grown numerically.¹⁰²

⁹⁷ S.O Kolawole, Interview Respondent (Deacon) T.A.C, Ikotun Lagos. Interviewed on 20th February 2013, Aged 48.

⁹⁸ E.A Olorundare, *Interview Respondent*, (Overseer), T.A.C, Onike, Lagos. Interviewed on 5th March, 2013. Aged 62.

⁹⁹ See LAWNA News for the month of February 2013. 7-8

¹⁰⁰ D.A Oyeleke, *Interview Respondent*, (Pastor) T.A.C, Ajaokuta, Interviewed on 25th Sept 2012, aged 48.

¹⁰¹ J.A Ogunlade, *Interview Respondent*, (Deacon), T.A.C Yaba, Lagos. Interviewed on 7th March, 2013. aged 42.

¹⁰² S.O Adeosun, *Interview Respondent*, (Pastor), T.A.C, Idi-Oro, Lagos. Interviewed on 6th April, 2013, aged 48.

However, in recent times, as stressed by J.B. Coker, the welfare committee of the church at the national level embarked on series of empowerment programmes for the indigenous members in the church such as: introduction of cash crops to Christian farmers like rice, maize, yam and so on.¹⁰³ Also, the team organized series of empowerment programmes such as: Soap making, hat making, beads making, decorations and wire works for Christian men and women.¹⁰⁴ Through this team, in 2011 Christian Guest House was built in Guffanti Sector for commercial purpose. The members of this assembly were employed as staffs of the Guest House.¹⁰⁵ Through this medium, many people in the environment became members of T.A.C, and many churches were planted.

5.2.9 Education Strategy

There is no doubt that Christianity in Nigeria generally bears a testimony to the fact that premium was paid on education as bait for evangelism by the European missionaries.¹⁰⁶ The Yoruba, like any other tribe, for example, perceived that education could enlarge one's earning capacity as well as enhance one's societal status. The missionaries according to J.F Ade Ajayi, he believed that evangelism and education could not be separated because the missionaries undertook the establishment of schools as veritable means to communicate the gospel. Ajayi argued further that "Establishment of school was Crowther's chief method of evangelization." Crowther strategically introduced the mission into new places by getting rulers and elders interested in the idea of a school of their own, a project which he asked the senior missionary at each station to give his chief attention."¹⁰⁷ The evidence of the indivorcibility of Christianity from education became visible in that the early mission schools were located in mission compound and church premises.

This strategy was inherited by T.A.C from the existing Christian churches in Nigeria like: Anglican Church, Methodist Church, Baptist Church, and Roman Catholic Church. The first school established is The Apostolic Church primary school, Oke-Ooye

¹⁰³J.B Coker, 2010, *The Apostolic Church, Nigeria LAWNA Territory Home Mission Report: Indigenous Peoples Gospel Project*. Lagos: Lawna Printing Press. 1-3.

¹⁰⁴ J.B Coker, *Interview Respondent*, (LAWNA Sunday Sch Supt.) Olorunda-Ketu, Lagos. Inmterviewed on 2nd Feb, 2013. Aged 76

¹⁰⁵J.B Coker, 2010, *The Apostolic Church, Nigeria LAWNA Territory Home Mission Report*. 3

¹⁰⁶J.F.A Ajayi, 1965, *The Christian Mission in Nigeria 1841-1891: The Making of New Elite*, London: Longman, 218.

¹⁰⁷.F.A Ajayi, 1965, *The Christian Mission in Nigeria 1841-1891: The Making of A New Elite*, 218.

Street, Ilesa established in 1933 with 45 pupils¹⁰⁸ beside the church premises. As the number of enrolled children was increasing however, new premises had to be found to accommodate the expansion either within the mission house or outside it.

In the light of the philosophy of Christian education, at the initial stages, tuition was free and any child who cared to come along was encouraged. Besides, there was also recruitment drive, as the Church organized admission drives to attract children and motivate parents. It was common to see pastors, church workers, and even laity going from door to door to persuade parents to send their children to school. It was not a smooth sail as the Church faced nefarious persecution as the church members' children were denied admission into any of the mission primary schools of the existing churches. Those that were admitted earlier were dismissed. The persecution accompanied with much intimidation and denial of social privileges negatively affected the psyche of members of The Apostolic Church.¹⁰⁹ Another problem faced by the church when the first primary school was opened was the dearth of qualified teachers to man the school. The church authority could not but employ either teachers rejected by other churches or those who were unqualified. It was sometime later that a member of the church from Lagos Deacon E.S Sinaike of St. Andrew's College, Oyo was employed. A few others who were members of the mission were also employed. It was a miracle, as I.G. Sakpo further reported, that the first set of the primary school pupils passed out in 1938 with some winning Government scholarships and other distinctions. The excellent performances encouraged the Government to give the church more schools despite the undercurrent persecution.¹¹⁰ When Pastor S.G. Elton came as a missionary, in 1937, more educational institutions began. Elton and Babatope approached the Government for approval to open more schools. According to Olomolaiye, before Babatope died on October 1950, there were more than one hundred primary schools in Ijesaland, Lagos, Ekiti, Akoko, Kwara, Makurdi, Partegi, Owo, Benin-City, Modakeke, Abeokuta, Ondo, Calabar, Orileowu, Ogbomoso and Ibadan.¹¹¹ The students of these mission schools were also taught the doctrine and practices of The Apostolic Church. Today many of the products of these

¹⁰⁸G.O Olutola, *Interview Respondent*, (National President, T.A.C Nigeria) Olorunda-Ketu, Lagos. Interviewed on 12th Dec, 2012. Aged 79.

¹⁰⁹I.G Sakpo, 1986, Extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine. 6

¹¹⁰ I.G Sakpo, 1986, An extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine. 6

¹¹¹ M.O Olomolaiye, 1986, An extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine, 11

schools are pastors, missionaries and church officers in The Apostolic Church and many more have excelled themselves in different walks of life.

However, as The Apostolic Church Primary Schools were springing up in Nigeria, there was a pressing need to have trained teachers to teach and head these schools; otherwise they would not be approved by the government. The Apostolic Church Elementary Training Centre (Now the Apostolic Teachers' College) was founded by The Apostolic Mission in 1946, with the original intention of training teachers for the T.A.C's primary schools.¹¹² The 'motto' of the college is "For God and Nigeria". This Teacher Training College was a powerful mission strategy within the first 40 years of its existence as remarked by I.G. Sakpo as many churches were planted by the students and teachers of this college.¹¹³ As the only Apostolic Teachers' College in Nigeria, students from all over the country were enrolled; this formed the religious and academic centre for T.A.C youths. The Apostolic doctrine and practices were emphasized. Students went out on evangelization with the spirit-filled tutors from Britain and Nigeria. This outstanding mission strategy "catch them young" won thousands of young souls for Christ. Many were converted (both students and teachers) before leaving the college and today have become influential men and women of God in the country.¹¹⁴

Similarly, secondary schools were established by the Church. The first to be established is TAC Grammar School, Ketu, Lagos founded in 1957.¹¹⁵ The establishment of the school opened up Ketu community and its environs for development. It ignited the fire of evangelism along Ikorodu road in the early sixties which led to the planting of the groups of assemblies which metamorphosed into Section 10 of the old Lagos Area, Olorunda-Ketu District, and other Areas at different times¹¹⁶. Since early sixties, thousands of Secondary schools have been founded in different parts of the country among which were: Babatope Memorial high school, Ikoro-Ekiti; The Apostolic Church Grammar school, Ilesa; The Apostolic Grammar school, Owo; The Apostolic Grammar school, Akure; The Apostolic Model College, Ibadan; The Apostolic Grammar School Kabba; The Apostolic Church Grammar School, Ogbomoso; The Apostolic Grammar School, Ipetumodu; The Apostolic Church Grammar School, Modakeke; The Apostolic

¹¹²J.B Daramola, 1986, An extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine, 7

¹¹³ I.G Sakpo, 1986, An extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine. 8

¹¹⁴.G Sakpo, 1986, Extract from T.A.C Teachers' College, Ilesa 40th Anniversary Magazine. 9

¹¹⁵S.G Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*. 45

¹¹⁶ S.G Adegboyega, 1978, *A Short History of The Apostolic Church in Nigeria*. 46

Church Grammar School, Ilorin; The Apostolic Church Grammar School, Calabar; The Apostolic Church Grammar School, Ilara-Mokin; The Apostolic Church Grammar School, Makurdi; The Apostolic Grammar School Benin City¹¹⁷ etc. Students and teachers of these colleges and grammar schools have contributed immensely to the spread of The Apostolic Church in Nigeria. And many among them later became pastors, elders, deacons and deaconesses in the church.¹¹⁸

Another notable education strategy of mission in The Apostolic Church, Nigeria was the introduction and establishment of “The Apostolic Students Fellowship of Nigeria” (TACSFON) for the spread of the gospel in Nigeria tertiary institutions. The fellowship came into being on Sunday 25th February, 1978¹¹⁹, at a meeting held at University of Lagos by representatives of The Apostolic Church Students’ groups from the University of Ibadan, University of Ile-Ife, Apostolic Teacher Training College, Ilesa; Advanced Teachers College, Lagos and the University of Lagos. TACSFON provides avenues where members of the church and those who share their vision meet for fellowship, performs some services to The Apostolic Church and invariably to the nation at large. The fellowship serves as a bridge between the church and the youth.

However, the campus fellowship arm of the church called The Apostolic Students’ Fellowship of Nigeria (T.A.C.S.F.O.N) appears to be the most dynamic of the church’s evangelistic arms in recent times. These students in higher institutions of learning are very evangelistically focused. They organize crusades in nearby and remote villages, towns and cities, at times for three days or a week long scheduled programmes, wherein they feature film shows, healing and miracle services, deliverance, prayers, sound biblical teachings, seminars, conferences, crusades and distribution of relief materials to the less privileged. Through this medium, some assemblies of T.A.C. have been successfully planted in some new areas, and handed over to the church authorities for supervision.¹²⁰ Today through education mission strategy, the church in LAWNA Territory has established “Samuel Adegboyega University” in Ogwa, Edo-State which was approved by the Nigeria Government in 2010.

¹¹⁷E.S Awojide, *Interview Respondent* (LAWNA Director of Education), Ketu, Lagos. Interviewed on 23rd Nov 2012. Aged 78.

¹¹⁸R.O Oguntoye, *Interview Respondent* (Overseer), T.A.C. Yaba, Lagos. Interviewed on 4th Feb 2013. Aged 86.

¹¹⁹G.B Ikpe, 1982, “The Genesis of TACSFON”: Arise, Tacsfon, University of Calabar. 23.

¹²⁰S.T Akanji, *Interview Respondent*, Former President, TACSFON (UNILAG Branch), aged 31. Interviewed on 24th March 2013.

The place of theological education in the mission of T.A.C, Nigeria cannot be over-emphasized. In the early years, J.A. Babatope (one of the founding fathers of the church) founded a Bible School at Ilesa. Ogunleye and Lisoye assert thus:

The School founded by the late Pastor J.A. Babatope was the first of its kind in Nigeria. It was established mainly to teach the intending servants or shepherds of God the act of ministration and propagation of the Gospel. Pastor who was also the first principal of the School was among those who taught Pastor S.A Akindiya the basic lesson on how to preach to an unbeliever and win their souls for Christ.¹²¹

Some years later, five Bible colleges at some strategic locations in the country, namely: Lagos, Ilesa, Amumara in Imo State, Bodo (Rivers Field) and Uyo (Cross River Field) were opened, to train the ministers for the purpose of evangelism. Another one was later opened in Jos. African pastors and leaders were instructed in Christian principles of The Apostolic Church essential to shepherding.¹²² The impacts of these impartations were far reaching. In the words of T.N Turnbull, “many of the African ministers’ messages are full of sound and valuable ministry, given under the unction of the Holy Spirit”. The ministers trained in these seminaries were powerful instruments in establishment and planting of many churches in Nigeria.

List of some Educational Institutions founded from 1933- Till date

S/N	NAME OF SCHOOL	YEAR FOUNDED
1.	T.A.C Central Primary School, Oke-Oye Ilesa	1933
2.	T.A.C Primary School, Ketu, Lagos	1935
3.	T.A.C Primary School, Ikoru-Ekiti	1935
4.	T.A.C Primary School, Inalende, Ibadan	1936
5.	T.A.C Primary School, Odo-Okun, Modakeke	1937
6.	T.A.C Primary School, Okesoda, Ile-Ife	1937
7.	T.A.C Primary School, Ijero-Ekiti	1938
8.	T.A.C Primary School, Obalende, Ipetu-Ijesa	1938
9.	T.A,C Primary School, Arege, Abeokuta	1939
10.	T.A.C Primary School, Ogbomoso	1940

¹²¹M. Ogunleye and L. Lisoye, 1999, *The Making of a Minister: A Biography of Pastor S.O Akindiya*, Abeokuta: n/p. 12.

¹²² T.N Turnbull, *What God Hath Wrought*, 75.

11.	T.A.C Primary School, Ayeteju, Kabba	1940
12.	T.A.C Primary School, Iloro, Owo	1940
13.	T.A.C Primary School, Isinkan, Akure	1942
14.	T.A.C Centre Primary School, Calabar	1942
15.	T.A.C Primary School, Makurdi	1943
16.	T.A.C Primary School, Ilorin	1945
17.	T.A.C Primary School, Benin City	1945
18.	T.A.C Primary School, Zaria	1946
19.	T.A.C Primary School, Alapata, Modakeke	1946
20.	T.A.C Teachers' College, Ilesa	1946
22.	Babatope Memorial Grammar School, Ikoru-Ekiti	1955
23.	T.A.C Grammar School, Ilesa	1955
24.	Samuel Adegboyega Memorial Primary School, Orisigun, Lagos	1955
25.	T.A.C Grammar School, Orisigun Ketu, Lagos	1957
26.	The Apostolic Grammar School, Ilara-Mokin	1957
27.	The Apostolic Grammar School, Modakeke	1957
28.	The Apostolic Grammar School, Ipetumodu	1957
29.	The Apostolic Grammar School, Ogbomoso	1957
30.	The Apostolic Grammar School, Ilorin	1957
31.	The Apostolic Grammar School, Benin City	1958
32.	The Apostolic Grammar School, Owo	1958
33.	The Apostolic Grammar School, Ikare-Akoko	1958
34.	The Apostolic Grammar School, Ondo	1958
35.	The Apostolic Grammar School, Markudi	1958
36.	The Apostolic Grammar School, Kano	1965
37.	The Apostolic Grammar School, Zaria	1968
38.	The Apostolic Grammar School, Ile-Ife	1970
39.	The Apostolic Grammar School, Owode-Yewa	1972
40.	The Apostolic Grammar School, Abeokuta	1973
41.	The Apostolic Grammar School, Akwa-Ibom	1974
42.	The Apostolic Grammar School, Kabba	1975

43	The Apostolic Grammar School, Uromi	1977
44	The Apostolic Grammar School, Ubiaja	1978
45	The Apostolic Grammar School, Osogbo	1979
46	The Apostolic Grammar School, Minna	1980
47	The Apostolic Grammar School, Orun-Ekiti	1984
48	The Apostolic Grammar School, Sango-Ota	1996
49	T.A.C Primary School, Akungba-Akoko	1980
50	T.A.C Primary School, Ikare-Akoko	1981
51	T.A.C Primary School, Ayetoro-Ekiti	1981
52	T.A.C Primary School, Ido-Ekiti	1981
53	T.A.C Primary School, Ayegbaju-Ekiti	1981
54	T.A.C Primary School, Ikere-Ekiti	1982
55	T.A.C Primary School, Ise-Ekiti	1982
56	T.A.C Primary School, Tsagai Road, Patigi	1982
57	T.A.C Primary School, Ipokia	1983
58	T.A.C Primary School, Okiti-Pupa	1983
59	T.A.C Primary School, Idogun	1983
60	T.A.C Primary School, Okene	1983
61	T.A.C Primary School, Jos	1983
62	T.A.C Primary School, Lokoja	1984
63	T.A.C Primary School, Baboko, Ilorin	1984
64	T.A.C Primary School, Sabo-Oke, Ilorin	1984
65	T.A.C Primary School, Railway-Line, Ilorin	1984
66	T.A.C Primary School, Alapata, Ogbomoso	1986
67	The Apostolic Primary School, Ajaokuta	1987
68	T.A.C Grammar School, Odo-Oba, Ogbomoso	1987
69	Samuel Adegboyega University, Ogwa.	2010
70	T.A.C Nur & Primary School, Tunga Sauka.	2011

Source: Extract from G.O. Olutola, “A Historical Perspective of the Contributions of The Apostolic Church to Community Development in Nigeria: A Lay Approach”, A paper presented at T.A.C, Theological Seminary, Ilesa on July 1st, 2010.

5.3 Conclusion

Despite, the lack of record keeping in T.A.C, we have been able to identify some strategies of mission. We discovered through these strategies that The Apostolic Church is indeed a missionary Church¹²³. She depends largely on the impulse of the Holy Spirit and in most cases the directives from the prophetic utterance of the ordained prophet in the church for her mission. The church employs all means available to promote the gospel.

UNIVERSITY OF IBADAN LIBRARY

¹²³C.A Adeleye, 2010, "Foundations of the Early Church and their Impacts on Rise and Growth of The Apostolic Church, Nigeria". M.A Thesis Submitted to Department of Religious Studies, Obafemi Awolowo University, Ile-Ife. 115

CHAPTER SIX
REPLICATIONS OF PAUL’S MISSIONARY STRATEGIES IN THE MISSION
OUTREACHES OF THE LAGOS METROPOLITAN AREAS OF THE
APOSTOLIC CHURCH, NIGERIA

6.0 Introduction

From our work in the previous chapters, it has been noted that both St Paul and Lagos Metropolitan Areas of The Apostolic Church, Nigeria had missionary strategies for their missionary movements. Everything in the homeland in Lagos Metropolitan Areas of The Apostolic Church, Nigeria is geared towards outreach to the lost and for the ultimate expansion of the whole globe.¹²⁴ This chapter, therefore, examines the similarities, dissimilarities of both and the implications of St Paul’s mission strategies on the strategies of mission of The Apostolic Church, Nigeria in order to appropriate the lessons of the mission strategies of Paul. This juxtaposition will help to locate what the Lagos Metropolitan Areas of The Apostolic Church, Nigeria can learn in terms of mission strategies from St Paul so that it can make adequate amendments where necessary.

This chapter also gives the analytical details of the data of the respondents through the structured and unstructured questions and questionnaire with a view to defining the mission strategies of Lagos Metropolitan Areas of The Apostolic Church, Nigeria.

6.1 Convergences and Divergences between Paul’s Mission Strategies and those of Lagos Metropolitan Areas of The Apostolic Church, Nigeria

6.1.1 Areas of Convergence

A major meeting point between the two is the practice of mass and one-on-one types of evangelism. These strategies featured prominently in Paul’s missionary career. He preached the gospel in Synagogues, in street corners, in public halls e.t.c. He also engaged in personal evangelism with people at various times such as Sergious Paulus at Paphos, with Felix and Festus at Caesarea, with the Philippian Jailer and with households like that of Lydia. Paul himself mentioned the fact that he had preached and taught “in public and from house to house” (Acts 20:20). These methods of evangelism also feature prominently in The Apostolic Church’s missionary enterprise. The strategies are always employed especially when a new branch station is planned. These methods are employed for the

¹²⁴See S.S Jemigbon, 2001, *The Apostolic Church at Seventy*, Lagos: LAWNA Printing Press, 2-5.

growth of existing assemblies and by practically every strata of T.A.C administration from local to National level.

Another major point of agreement is the itinerant church planting team work strategy. Paul never undertook a missionary expedition alone. The book of Acts tells of three such journeys with the third ending in Jerusalem and another leading to Rome. In all the instances, without exception, he was in a team of at least two people. We have also drawn attention to the fact that Paul might have in fact followed the pattern of Christ and the earliest disciples before him, who were never on evangelistic expedition except in a team of at least two people. How does The Apostolic Church fit into this strategy? T.A.C right from the inception has groups such as Evangelical Party, Prayer Defence Force and No Parking teams. These teams went for church planting wherever the need arose. They organized evangelistic crusades and began the new assemblies with the converts won. The team would then remain to assist the Pastor of the new assembly to undertake the follow-up and early spiritual nurture of the new converts for few months before proceeding to another station. For instance, most of church planting undertaken recently in T.A.C is by team effort. In May 2006, the team led by Pastor J.B. Coker took the gospel to the hinterland of Northern Nigeria tagged “The Gospel for the indigenous people of the Northern Nigeria” in which by 2012 more than eighty (80) churches were established in four states in the Northern Nigeria.

Charismatic undertaking is another major agreement between Paul’s mission strategies and that of T.A.C in Nigeria. Considerable emphasis has been laid on the place of the guidance of the Holy Spirit in Paul’s missionary enterprise. This factor is dominant in Paul’s missionary endeavour. The Apostolic Church is similarly Pentecostal in guidance and outlook. She believes and practically appropriates not only the fruits and the gifts of the Holy Spirit but in the manifestation of the power of the Holy Spirit for healing and deliverance through which many souls were won for Christ and many churches were established since inception till date. While the Church is evangelical in message, she purports to be charismatic in ministry. In actual fact, the gifts and fruits of the Holy Spirit not only manifest in the ministry and worship of her local assemblies, it is also manifested in its evangelistic gospel campaigns under the ministry of the ordained evangelists.

Use of Home and Public Structures as venues of outreaches is another strategy common to both Paul and The Apostolic Church. We have stressed the point that Paul’s Churches were *Oikos* assemblies par excellence. We have also drawn attention to the fact

that Paul used the Hall of Tyranus for the same purpose at Ephesus (Acts 19: 9, 10). The same applies to T.A.C. The use of homes for Church planting of new assemblies is more prominent at the local church level. But by and large, the construction of public buildings for such convocation became more conventional method in The Apostolic Church. This strategy has, of course, gained prominence since the beginning of the church in Nigeria. The Apostolic Church new assemblies initially took off at Public Structures such as school classrooms, completed or uncompleted house structures, public halls, stores, shops before the building of The Apostolic Church's buildings.

Another area of agreement between Paul's mission strategy and that of The Apostolic Church is giving sound teaching a priority. Paul's extensive teaching ministry in the planting and fortifying of churches cannot be over emphasized. Paul's success in this regard is exemplified in Antioch of Syria, Corinth in Achaiah and Ephesus in Asia, to mention a few. The Apostolic Church, Nigeria also follows this pattern. In fact, intensive teaching of sound doctrine is one of the significant areas in which the church has distinguished itself. This is being carried out at Assembly, District, Area and National levels. It takes the following pattern: The Sunday school is regarded throughout The Apostolic Churches as an evangelistic, educational, training and enlisting arm of the Church. A great degree of importance is therefore attached to it. The Sunday school is open to and especially designed to cater for people of all ages. A day, in a week (Tuesday) is also set aside for Bible study throughout The Apostolic Churches in Nigeria. Here the Bible is taught weekly by trained Clergymen. A question and answer session rounds off the meeting. Other meetings or programmes in which the teaching and preaching of "the word" feature prominently are Sunday services, movement rallies and conventions, main conventions, special seminars, and at the Theological Seminaries where those called into higher church ministries are trained. Sound teaching has indeed played significant role in the planting and growth of The Apostolic Churches in Nigeria.

Another significant training scheme for lay leadership is the Theological Education by Extension Programme, Presbytery and Christian Relations Studies (DPCRS) which is running at designated centres at weekends by The Apostolic Church Theological Seminary. Hundreds of laymen and women who have graduated from the scheme are now serving at key positions in their local churches. Some of them have even become part-time pastors. The highest level of training for those desiring formal education for the ministry is graduation from The Apostolic Church Theological Seminary in Ilesa and Jos, where

diploma certificate and degrees are awarded for the intending pastors. All the above training schemes have been significantly beneficial to The Apostolic Church, Nigeria.

It has been demonstrated in this thesis that Paul's missionary success was to a large extent due to his ability to mobilize the members of his churches for evangelism and ordination. This same policy is being vigorously pursued by The Apostolic Church in Nigeria. This is particularly noticeable at the local church level. The degree of application depends largely on the minister in charge of the given assembly. In all The Apostolic Church assemblies, each member is taught to see himself as a Christian, as a priest and as a recipient of definite natural and spiritual endowments of God. As such, each member must regard himself and work as a witness of Christ. In such circumstances, the church's ministry can in no way be the exclusive preserve of priests. Evangelism is by all and for all. We already mentioned the point that the Sunday school is also the training and enlisting arm of the local church in The Apostolic Church conscious effort is made by each local church to train and enlist its lay members in various spheres of the Church's ministry. The "workers' class" of Sunday school is particularly designed for this. The trained ones are not left to rot away after training as they are immediately enlisted in order to further develop them on the job. All the above mobilization schemes have been significantly beneficial to The Apostolic Church, Nigeria.

Another mission strategy common to both Paul and The Apostolic Church is appointment of both ecclesiastical and clerical officers for local churches such as **ἐπίσκοπος**, (Bishop) **πρεσβύτερος** (Elder) and **διακονος** (Deacon). Apostle Paul considered leadership an essential strategy in church planting. He did not leave the churches leaderless. Paul and Barnabas appointed pastors, bishops or elders and deacons for each local church and, with prayers and fasting, committed them to the Lord in whom they had put their trust (Acts 14:23). Paul's principle was to replace the "foreign" missionaries with the "indigenous" missionaries so that Christian faith may rightly be communicated to the local people by people who speak their own language and understand their own culture. The Apostolic Church also appoints indigenous leaders to lead local churches both clergy and laity.

St Paul and The Apostolic Church also agree that, missionary work should not be done on a hit and run basis. They believe that good missionary work involves follow up of the new converts and young churches; otherwise, the work dies. As already established in this research, the plan of the second missionary journey by Paul involved follow up and

nurturing of the converts (Acts 14:21-22; 15:36, 41; 16:4-5) as the basis for further outreach. Paul showed love and concern for his converts; he often sent his chosen representatives and co-workers with letters to explain how much he cared for them. In the same vein, The Apostolic Church never left the young churches without help. She employed two means to care for newly established churches. First, The Apostolic Church prays regularly for them through a prayer group called, “Prayer Defense Force” and, second, she visits them regularly. The responsibility of follow up in The Apostolic Church like that of Paul is not left to the pastors alone. The lay persons in the local congregation are also trained on how to do the follow up of new converts through visitation and this could be one-on-one basis, in pairs, or in groups. The “mother” churches also often send chosen representatives to the young churches established in order to strengthen them spiritually and financially.

6.1.2 Areas of Divergence

It is obvious in the book of Acts that Paul’s missionary activities concentrated mostly in the urban areas and four provinces through which he believed that people from these urban areas and provinces would evangelise rural areas and other places. But The Apostolic Church style of evangelism and mission, unlike Paul, took the gospel to everywhere at all times. She took the message to where the audiences were, holding crusades under trees, in open spaces, in urban areas and villages, market centres, anywhere and everywhere there was gathering of people. But, all the cities or towns, in which St Paul preached the gospel, were centres of Roman administration, Greek civilization, and Jewish influence or of some commercial importance. He did not preach in the interior of provinces but he passed through large towns in the territory of Antiochus, so also within the Roman province he passed through native provincial towns like Mithia or Vasada in order to preach in Lystra and Derbe which are “military post” of Roman presence. Paul identified in each region the key cities that he visited and preached such as Antioch of Pisidia, Paphos of Cyprus, Philippi, Athens, Corinth, Ephesus, Macedonia and Caesarea. He focused on the key cities where he carried out his preaching mission. Rollan Allen believes that, the cities in which St Paul preached and established his churches were all

centres of Greek civilization, centres of Jewish influence and centres of the world's commerce. They were leading cities of prominence in the provinces.¹²⁵

Another major area of difference is tent making strategy used by Paul to support himself in his missionary enterprise. Apparently, Paul's general policy was to support his missionary labours by the work of his hands (1 Cor. 4:12; 1Thess 2:9). His epistles suggest that on his second and third journeys he plied his trade in Thessalonica (1Thess 2:9), Athens (Acts 17:17), Corinth (Acts 18:3; 1Cor. 4:12) and Ephesus (Acts 19:11-12). The reference to apron and sweat rags is probably to clothes worn by Paul while working, (Acts 20:34; 1Cor.4:12; 2 Cor 12:14). Paul decided on principle of self-supporting ministry on a kind of part-time basis. He worked for his daily bread to sustain himself in his church planting career. But contrary to Paul's part-time mission, the mission work in The Apostolic Church, Nigeria is done on full-time basis. This full-time mission work in The Apostolic Church also affects the wife, it is mandatory for the wife of a minister to leave her secular job and join her husband in the mission work. Ministers are not allowed to do any extra work to support the work of ministry. It is believed by the leadership of the church that if a missionary engaged in another work, he will not expend full concentration on the work of the gospel¹²⁶.

Group Rallies and Conventions is another major difference between Paul's and The Apostolic Church missionary strategy. There is no record in Acts and Paul's letter that he established the use of this strategy in his missionary endeavour. However, groups conventions/ rallies campaign strategy had been a necessary tool, or simply put "a machinery propaganda" for soul winning and church planting in The Apostolic Church Nigeria from the inception in 1935 to the present time. Through holding special conventions and rallies programmes, the church had succeeded over the years in winning souls and establishing The Apostolic Church assemblies in newly discovered areas.

Use of print and electronic media is also another area of divergence between the mission strategies of Paul and The Apostolic Church, Nigeria. Paul, for instance carried out his ministry entirely on foot, by land and by sea. Paul never used a public address system, handbills/tracts, posters and any print materials, radio, television and gsm telephone counseling ministry in his missionary career. But, The Apostolic Church prints

¹²⁵ Rollan Allen, 1965, *Missionary Methods: St Paul or Ours?* 23.

¹²⁶ E.S Awojide, *Interview Respondent*, (Area Supt.) The Apostolic Church, 42 Cemetery Street Lagos. Interviewed on 23rd July 2013. Aged 77.

books, periodical gospel journals, magazines, tracts, missionary news, church news, banners, gospel posters, church bulletins, and broadcasts on radio and television stations in many stations in the country. All these modern methods have proved to be of immense blessings for members and non-members of the church and are quite innovative and foresighted in the history of the church in Nigeria. Paul would have utilized this strategy, but he did not have access to such facility, his ministry covered the period of first century. Printed machine, for instance, was not invented until fifteenth century. Modern age technology has made mission works easier. The Apostolic Church utilizes the advantage of modern technology to further the cause of Christ.

Education strategy used by The Apostolic Church for evangelism was not used by Paul in his missionary endeavour. Through research, we did not discover in Paul's missionary enterprise where he established a school as a means of propagating the gospel. As indicated in preceding chapter, The Apostolic Church, Nigeria established mission schools from primary education to tertiary levels in many parts of the country including Theological Seminaries which are responsible for the spread of The Apostolic Churches since inception till date. There was no access to establish any educational institution during the time of Paul's missionary enterprise like our contemporary period.

Another point of disagreement is that, in The Apostolic Church, it is mandatory for a missionary pastor to take his wife and children along with him for missionary work. There was circular in the church to the effect recently that any pastor that refused to take his wife to where he was sent for mission work shall be disciplined. On the contrary, there is no place where Paul himself goes along with his wife and children for missionary work and he did not mandate his team to do likewise.

Finally, members of Paul's missionary teams were brought up and trained by him. It is also discovered that legates were appointed directly by Paul. On the contrary, The Apostolic Church trained her missionary teams through various Theological institutions with different backgrounds and philosophy, and the appointment of legates was made by the missionary committee set up by the leadership of the Church. What made it possible for Paul to appoint and train the legates by himself was because the church was not yet a corporate organisation unlike our contemporary time, especially The Apostolic Church in Nigeria which practice centralised administration and also a missionary organization.

6.2 Challenges of Paul's Missionary Strategies for the Mission Outreaches of Lagos Metropolitan Areas of The Apostolic Church, Nigeria

This thesis discovered that, though, Lagos Metropolitan Areas of The Apostolic Church, Nigeria is not faring badly in terms of strategies of mission, yet, she has some knotty issues requiring urgent attention and rectification. From this study of Pauline missionary strategies, we hereby highlight some operational style in mission outreaches of Lagos Metropolitan Areas of The Apostolic Church, Nigeria needing either a complete over-hauling or total disposal of the style in preference to a better set of options.

It is our settled conviction in this thesis that Lagos Metropolitan Areas of The Apostolic Church, Nigeria cannot afford to lag behind in mission enterprise in an age of population explosion, and in an age of concord space travel. The study of Paul's strategies of mission confronts Lagos Metropolitan Areas of The Apostolic Church, Nigeria with the following major challenges:

6.2.1 Lack of Financial Self-sufficiency and Self-propagation

The first challenge of Paul's missionary strategies to The Apostolic Church is lack of financial self-supporting, non-stipendiary mission (Tent-making 'part-time' mission). Ministers in The Apostolic Church, Nigeria are not allowed to do any other work apart from the work of ministry. In other words, ministry in The Apostolic Church, Nigeria is on full-time basis. The point of emphasis is the application of Paul's principle of self-supporting mission strategy to The Apostolic Church at National and especially at the local levels. This thesis contends that the issue commands prime of place. At the National level, it is observed that the main and only source of income is collection of tithes and offerings from local churches through which stipend will be given to the ministers monthly which is not sufficient for their up-keep. This is quite inadequate for evangelism of significance. We have discovered, that apart from churches in Lagos metropolis, and a few exceptions here and there elsewhere, about seventy percent of The Apostolic Churches in other areas are weak, feeble and financially handicapped.

Also, the national leadership of The Apostolic Church should regard both home and foreign mission as its primary evangelistic task. The areas, districts and the local churches in particular are best in the position to plant new churches, except in far distant parts of the country where The Apostolic Churches are not all that many.

6.2.2 Non-autonomy of ministers and local churches

Our study of Paul's missionary strategies also suggests to us the need for high degree of independence for Church ministers and administrators. It does appear that each Pauline Gentile Church was given substantial latitude of adaptation to its particular environments in order to grow. We wish to make two observations with regard to The Apostolic Church organization in Nigeria on this issue as it relates to local Churches and Church ministers. Rigid organizational beuraucracy in Church set up is, like in any other system, counter productive and retrogressive. It is even worse with the The Apostolic Church, Nigeria.

The local Churches in Nigeria need the same degree of independence in their local worship, ministration, etc, like their counterparts abroad which are under the same umbrella of The Apostolic Church family. The point being stressed is that local Churches should for instance, have a say in who pastors them. The induction of a new minister should be by consultation with and mutual consent of the local church, rather than a kind of forceful imposition of pastors on the local assembly. Furthermore, a local Church should have the liberty to adopt its own peculiar form of worship rather than uniformity of service as stressed by the constitution of the Church that would build up its members without a wide departure from the organisational norm. No rigid uniform formula should be expected. Otherwise rigid worship mode will degenerate to mere denominational liturgical ritual.

The principle of liberty should also extend to ministers who are sent on mission within and outside the country, to run the affairs of the Churches according to the acceptable religious pattern of the mission environment without being controled by the constitutional provision of the "mother church". Autonomy of self-finance should be given to the mission churches for them to be well established. Ministers should also be free from arbitrary transfer.

6.2.3 Sour ministerial relationships

This is yet another crucial issue raised by Pauline strategy of mission. We have shown how Paul's mission was a team effort. No other feasible style is given in scriptures. This naturally raises the question of ministerial relationships, especially between the leaders- National, LAWNA, Area, District and Assembly levels. It is an established fact in The Apostolic Church in Nigeria that ministerial position is in hierarchical order and there

is no criterion for ordination into ministerial position. It is according to the directives of God as claimed by the leadership of the church. Someone may have joined the ministry for about twenty years and remain in one office; while someone who joined the ministry within ten years can attain the highest position of the church, which usually caused sour ministerial relationship.

Paul's relationship with his other Apostles, contemporaries and especially his subordinates is a model of ministerial relation. It is a reflection of Christ's own style. It is our opinion that nothing short of a style strictly modeled after this pattern will lift any church organisation into great heights. Such cordiality, concern and rapport will remove the repulsive traits that have characterised many Church denominations today. It will also forestall insensitivity, cruelty, highhandedness, discrimination, nepotism, deification, intolerance, insolence, autocracy, pride, unhealthy ambition, rivalry, prejudice, greediness for power, greediness for money, jealousy and a host of other cankerworms of good social and spiritual relationships. Instead, there will be love, humility, and the mind to serve rather than to "lord" it over God's heritage.

6.2.4 Lack of Indigenisation

Another challenge of Paul's missionary strategy to The Apostolic Church is indigenisation. The degree of autonomy given by Paul to each of his local assemblies especially by his determination not to enforce circumcision and even the dietary regulation of the Jerusalem council on his Churches reflects the degree of liberty he was willing to concede to his Churches, in order that they might relate to their environment without going into sin.

Similarly, an additional point concerns the most suitable personnel to be used for the purpose of indigenization. It is increasingly evident that dynamism, flexibility and innovation are essential pre-requisite to be looked out for in anyone to be entrusted with the challenging task of indigenization rather than having high-sounding qualifications of being a theologian or possessing European flair. The reason is that, for a proper indigenization to take place, it must start with the mindset of the change-agent involved. The Theological Seminaries like The Apostolic Church, Nigeria Theological Seminary, Ilesa and Jos are still running the same European curriculum left by their white missionaries who established them even till today. Definitely, the kind of theological education and knowledge being imparted in these institutions would not lead to, or

guarantee any meaningful process of indigenization of the contemporary mission work in Nigeria.

6.2.5 Poor Contextualization of the gospel

Paul's contextualization of the gospel is a great challenge for the missionary work in The Apostolic Church, Nigeria. This has to do with the English mode of dressing for ministers and Church officers, in all Church meetings, Church services, and the use of local musical instruments and local lyrics in The Apostolic Churches. We indeed appreciate and thank God for the mighty choirs and orchestrations in The Apostolic Churches. But, there should also be a blend of local lyrics in their ministrations. This is particularly crucial for the up and coming Churches who cannot afford the Western, expensive musical instruments which even when procured they take an awful lot of time to master. The Apostolic church does not allow the use of local drums and other local musical instruments for church worship. The uniformity in order of Church services in the Lagos Metropolitan Areas of The Apostolic Church, Nigeria is also contrary to Paul's contextualization of the gospel.

6.3 Empirical Information and Data Analysis

Demographic Data of Questionnaire Respondents

1. Age Distribution

Table 1: Age Distribution of Respondents.

Variables	No. of Respondents	Percentage
18-30yrs	08	3.6
31-50yrs	87	39.6
51-70yrs	106	48.2
Above 70yrs	19	8.6
Total	220	100%

As table 1 shows, 08 of our respondents (3.6%) are between the age brackets 18-30; 87 respondents (39.6%) are between ages 31-50; 106 respondents (42.8%) are between ages 51-70, while 19 respondents (8.6%) are above 70years of age. This table clearly reveals that majority of our respondents who are active are little above youthful age, followed by youths. The reason for this is not far-fetched. The aged in the church are very much reserved in responding to questionnaire owing to one of the Rules of Belief of the church which sternly warns against divulging the "counsels" of the church to the

public. In other words, it could be said that there was much misconception among the aged in T.A.C. that responding to academic questionnaire on issues relating to church is tantamount to releasing to the public what should be kept secret within the church. This age bracket within the church on the other hand is more receptive than the aged ones, possibly owing to their exposure in higher institutions of learning.

Another implication of this age bracket is that much of the views expressed in our sampled opinions on T.A.C. came from the active group, a little above the youth, which in other words is advantageous in helping us to see the level of openness of the active middle age to new ideas, in comparison to some traditional views of the church on some issues.

3. Sex Distribution

Table 2: Sex Distribution of Respondents

Variables	No. of Respondents	Percentage
Males	138	62.7
Females	82	37.3
Total	220	100%

From the table above, 138 males (62.7%) and 82 females (37.3%) responded to the questionnaire. In other words, although there are more females in the church than males (as our investigation revealed), the highest number of our respondents was from the male gender. The reason for this is because the church has a tradition that does not allow the voice of women to be heard in the matters of the church.

4. Duration in the Church

Table 3: Duration in the Church

Variables	No. of Respondents	Percentage
Below 20yrs	74	33.6
20-30yrs	110	50
Above 30yrs	36	16.4
Total	220	100%

Table 3 shows that 74 of our respondents (33.6%) have been in the church for less than 20years, 110 (50%) for 20-30 years, and 36 (16.4%) for above 30years. Hence, the highest number of our respondents comprised of people who have been in the church between 20-30 years. The significance of this is that, although the highest numbers of our respondents are little above youths, as reflected in table 1, majority of them have been in

the church for above 20 years, which implies that they have a good view of missionary strategies of the church which the questionnaire centres on.

5. Status in the Church

Table 4: Status in the Church

Variables	No. of Respondents	Percentage
Ministers	32	14.5
Officers	45	20.5
Members	143	65
Total	220	100%

32 ministers (14.5%), 45 officers - elders, deacons and deaconesses (20.5%), and 143 members (65%) responded to the questionnaire. Hence, the highest numbers of our respondents are non office-holding members of the church. In other words, the responses to our research questionnaire statements were principally a reflection of the feelings of the members to the church's missionary strategies.

Table 5: Respondents' reaction to statement question 1: "It is necessary for missionaries to have personal call to mission work like Paul before going for mission in TAC"

Variables	No. of Respondents	Percentages
Agreed	193	87.7
Disagreed	26	11.8
No comment	1	0.5
Total	220	100

As the table shows, 193 (87.7%) of our respondents agreed to the proposition, 26 (11.8%) disagreed, while just 1 person (0.5) held a neutral view. Thus the generality of clergy and laity in T.A.C. tenaciously hold the personal call to mission work as a necessity, not only for their denomination but for every denomination on ground that a person sent on mission must have assurance of personal call by God for the work of mission before such embark on missionary enterprise. It is not to be entered into without being called since it is a spiritual assignment, for effective result.

Table 6: Respondents’ reactions to question statement 2: “It is not necessary to have strategies for mission like Paul since one has Holy Spirit to guide and direct him on evangelism”

Variables	No. of Respondents	Percentages
Agreed	105	47.7
Disagreed	112	50.9
No comment	3	1.4
Total	220	100

As can be inferred from the table above, 105 (47.7%) of our respondents agreed to the proposition, 112 (50.9%) disagreed, while 3 (1.4%) declined to comment. By implication, it shows that although more than half of the respondents agreed with the guidance’s spiritual sensitivity to the mission work, a very good number (47.7%) are so much attached to the necessity of strategies for mission despite the leading of the Holy Spirit. At any rate the church authority need to be commended for the spiritual vigilance as events in the world today and even in Biblical history itself evidently corroborate the fact that not all strategies for mission are truly from God.

Table 7: Respondents’ reactions to research statement 3: “Paul’s Missionary Strategies are still relevant for the contemporary Apostolic Church Mission”

Variables	No. of Respondents	Percentage
Agreed	148	67.3
Disagreed	64	29.1
No comment	08	3.6
Total	220	100

As reflected from the table, 148 (67.3%) agreed with the proposition, 64 (29.1%) disagreed, while 8 (3.6%) declined to comment. Thus, the generality of people in T.A.C. can be said to be in perfect agreement with the church’s view that the mission strategies used by Paul in his own period are still relevant in our contemporary mission work, for effective and result oriented missionary enterprise.

Table 8: Respondents’ reactions to research statement 4: “Paul did Tent-making to support himself in mission work; it is therefore necessary for the contemporary Apostolic Church, missionaries to do likewise”.

Variables	No. of Respondents	Percentage
Agreed	193	87.7
Disagreed	26	11.8
No comment	01	0.5
Total	220	100

As the table shows, 193 (87.7%) of our respondents agreed to the proposition, 26 (11.8%) disagreed, while just 1 person (0.5%) held a neutral view. Thus, the generality of clergy and laity in T.A.C. tenaciously holds to self-support mission work like that of Paul, not only for their denomination but for every Pentecostal denomination that embark on mission work. However, this will make the missionaries not to depend on the newly established churches for financial and material needs.

Table 9: Respondents’ reactions to research statement 5: “Missionary work should be done on full-time basis”

Variables	No. of Respondents	Percentage
Agreed	61	27.7
Disagreed	156	70.9
No comment	03	1.4
Total	220	100

As reflected on the table above, 61 (27.7%) agreed with the proposition, 156 (70.9%) disagreed, while 3 (1.4%) reserved their comment. This implies that while a few still hold tenaciously to the traditional view that ministries should be done on full-time basis, a good number of The Apostolics have come to accept the ministry to be on part-time basis particularly for those that were educated (Ph.D) among the ministers of God to lecture in tertiary institution and through this many will be converted.

Table 10: Respondents’ reactions to research statement 6: “Building of indigenous Church leaders like Paul will assist the Apostolic Church in her missionary endeavour.”

Variables	No. of Respondents	Percentage
Agreed	137	62.3
Disagreed	76	34.5
No comment	7	3.2
Total	220	100

The table shows that 137 (62.3%) agreed with the proposition, 76 (34.5%) disagreed, while 7 (3.2%) reserved their comment. Thus, while in recent times a good number of people in T.A.C. have come to accept that indigeneous ledership is necessary for any new local churches planted instead of transferring ministers who may not understand their cultures and language to lead them.

Table 11: Respondents’ reactions to research statement 7: “The strategies of follow-up used by Paul will make the established mission churches develop and evangelize others”

Variables	No. of Respondents	Percentage
Agreed	211	95.9
Disagreed	04	1.8
No comment	05	2.3
Total	220	100

From the table, 211 respondents (95.9%) agreed with the proposition, 4 (1.8%) disagreed, while 5 (2.3%) reserved their comments. Thus, in T.A.C’s missionary strategy perspective, follow-up of new converts can be said to be generally accepted as that which should be followed by every denomination.

Table 12: Respondents’ reactions to research statement 8: “Team-ministry should be seen as a tool for the propagation of the gospel and establishment of churches as Paul did.”

Variables	No. of Respondents	Percentage
Agreed	139	63.2
Disagreed	77	35.0
No comment	04	1.8
Total	220	100

As reflected on the table, 139 (63.2%) agreed to the proposition, 77 (35%) disagreed, while 4 (1.8%) declined to comment. Thus, we could infer that team work in mission is generally accepted and practiced in T.A.C. However, in many cases as we discovered through research, T.A.C’s authorities usually sent a missionary alone to

mission fields even with a specific number of children to accompany him both home and foreign without any team to accompany the missionary¹²⁷.

Table 13: Respondents’ reactions to research statement 9: “The establishment of self-governing churches like Paul will assist the contemporary Apostolic Church.”

Variables	No. of Respondents	Percentage
Agreed	162	73.6
Disagreed	53	24.1
No comment	05	2.3
Total	220	100

As reflected on the table, 162 (73.6%) of the respondents agreed with the proposition, 53 (24.1%) disagreed, while 5 (2.3%) were reserved in their comment. By implication, the generality of people in T.A.C. accept that the newly established mission churches should be given privilege to be self governed to enable them to grow to maturity. The supervision of such churches could only be done by the “mother church”.

Table 14: Respondents’ reactions to research statement 10: “Today’s missionaries must be up-to-date in hermeneutics and theology of mission.”

Variables	No. of Respondents	Percentage
Agreed	120	54.6
Disagreed	94	42.7
No comment	06	2.7
Total	220	100

From the above table, 120 (54.6%) agreed to the proposition, 94 (42.7%) disagreed, while 6 (2.7%) made no comments. Inferably, the approach of hermeneutics and theology is generally accepted to play significant role in the mission of T.A.C in the contemporary period as against the belief of the church in her formative period. Then there was no competition from other Pentecostal denominations and the receivers of the gospel were not that learned. But if missionaries of this contemporary time want to achieve the purpose of the gospel there is need for the said approach.

¹²⁷J.O. Balogun, *Interview Respondent*, Missionary Pastor to Uganda, East Africa, Interviewed on the 29th July 2013, Aged 47.

Table 15: Respondents’ reactions to research statement 11: “The priority of sound teaching in missionary work is necessary in discipling the new converts.”

Variables	No. of Respondents	Percentage
Agreed	140	63.6
Disagreed	66	30
No comment	14	6.4
Total	220	100

The table shows that, 140 (63.6%) of the respondents agreed to the proposition, 66 (30%) disagreed, while 14 (6.4%) declined to comment. Thus, it could be deduced that generality of people in T.A.C. accept the view that sound teaching of the word of God is very necessary for the new converts so as to have more maturity in the understanding of God. And, through this, they would be able to win more souls within their environment which may bring about planting of other churches

Table 16: Respondents’ reactions to research statement 12: “Missionary work should be from urban to rural areas for effective soul winning.”

Variables	No. of Respondents	Percentage
Agreed	148	67.3
Disagreed	64	29.1
No comment	08	3.6
Total	220	100

As evident from the table above, 148 (67.3%) of the respondents agreed to the proposition, 64 (29.1%) disagreed, while 8 (3.6%) reserved their comments. Hence, the generality of our respondents agreed that mission activities should be from urban to rural areas. In a nutshell, ministers should love to take the gospel to the hinterland and not only love to stay in urban areas alone.

Table 17: Respondents’ reactions to research statement 13: “The role of the Holy Spirit is very essential for today’s mission work as the Spirit was a smokescreen in Paul’s ministry.”

Variables	No. of Respondents	Percentage
Agreed	211	95.9
Disagreed	04	1.8
No comment	05	2.3
Total	220	100

From the table 211(95.9%) of the respondents agreed to the proposition, 4 (1.8%) disagreed, while 5 (2.3%) reserved their comments. Thus, in T.A.C’s missionary perspective, the possession and exhibition of The Holy Spirit can be said to be generally accepted as indispensable to every missionary.

Table 18: Respondents’ reactions to research statement 14: “Theological education is unnecessary for the missionary in The Apostolic Church as long as such a person has the Holy Spirit, the Best Teacher in his life.”

Variables	No. of Respondents	Percentage
Agreed	63	28.6
Disagreed	151	68.6
No comment	06	2.8
Total	220	100

As the table shows, 63 (28.6%) of the respondents agreed to the proposition, 151 (68.6%) disagreed, while 6 (2.8%) declined to comment. Inferably, the traditional view of the church on theological education is no longer accepted in modern times by the generality of the people. In fact, as our research further revealed, the attitude of the church to sound theological education has changed in recent years, possibly owing to attempts by the church to catch up with the growing challenges of the age. Sometimes around the year 2001, the church lifted embargo on ministerial education and even encouraged anyone who wished to go to higher institutions of learning to do so. This in the church’s view would ensure effective communication of the gospel to the educated class.

Table 19: Respondents’ reactions to research statement 15: “Modern technology (use of print and electronic media) should be encouraged to facilitate missionary work in The Apostolic Church.”

Variables	No. of Respondents	Percentage
Agreed	199	90.4
Disagreed	20	9.1
No comment	01	0.5
Total	220	100

From the table above, 199 (90.4%) of the respondents agreed with the proposition, 20 (9.1%) disagreed, while 1 (0.5%) reserved their comments. Inferably, though the generality of people in T.A.C accept the use of modern day technological advancement for evangelism, it is still believe that some of the traditional methods of evangelism should not be neglected. As gathered through our research. Such traditional methods of evangelism include: clapping, dancing, beating of local music/drums, singing of dialect anthems and songs, and preaching in native languages, or pidgin, depending on the constitution of the congregation.

Table 20: Respondents’ reactions to research statement 16: “In your own view, The Apostolic Church, Nigeria records much success in her mission work.”

Variables	No. of Respondents	Percentage
Agreed	105	47.7
Disagreed	112	50.9
No comment	03	1.4
Total	220	100

As could be inferred from the table, 105 (47.7%) of our respondents agreed to the proposition, 112 (50.9%) disagreed, while 3 (1.4%) declined to comment. By implication, it shows that although almost half of the respondents agreed that there was remarkable success in the mission enterprise of T.A.C. in Nigeria since her inception till date while nearly half disagreed. Yet as gathered from our findings, there is still room for more improvement if the church accepts and put into practice some of the strategies of mission discovered to support the Holy Spirit’s directives.

Table 21: Respondents’ reactions to research statement 17: “Some of the missionary strategies employed in The Apostolic Church, Nigeria brought about confrontations in various degrees from within Christian folk and other religions”

Variables	No. of Respondents	Percentage
Agreed	148	67.3
Disagreed	64	29.1
No comment	08	3.6
Total	220	100

As reflected on the table, 148 (67.3%) agreed with the proposition, 64 (29.1%) disagreed, while 8 (3.6%) declined to comment. Thus, the generality of people in T.A.C.

can be said to be in perfect agreement with the view that some of the mission strategies employed so far brought a lot of confrontations in the expansion of the church right from the formative years till date. The good examples of these are: open air revival and divine healing campaign mission strategies through which many Apostolic churches were planted. However, persecutions from the rivaling denominations and the government of the country that jailed many missionaries led to the affiliation of the church with The Apostolic Church of Great Britain.¹²⁸

Table 22: Respondents’ reactions to research statement 18: “There were cases of both spiritual and cultural challenges to The Apostolic Church, in her stride to plant churches”

Variables	No. of Respondents	Percentage
Agreed	199	90.4
Disagreed	20	9.1
No comment	01	0.45
Total	220	100

From the table above, 199 (90.4%) of the respondents agreed with the proposition, 20 (9.1%) disagreed, while 1 (0.45%) reserved their comments. This shows that there were many spiritual and cultural problems facing the church in her missionary enterprise, especially, in the early period of the church.

6.4 Conclusion

From the above, we have been able to establish the areas of agreements and disagreements between Pauline and T.A.C mission strategies. Findings have shown that T.A.C mission needs to borrow a leaf from Pauline strategies so as to overcome the challenges faced in her mission work and have more room for expansion.

¹²⁸ S.G Adegboyega, 1978, *Short History of The Apostolic Church in Nigeria*, 28-30

CHAPTER SEVEN

SUMMARY, RECOMMENDATIONS AND GENERAL CONCLUSION

7.0 Introduction

This chapter makes a summary of the study so far, evaluates the salient issues raised in the work and makes recommendations where necessary. The whole work ends with a conclusion.

7.1 Summary of the study

So far, we have been concerned with the Missionary Strategies of St Paul in the book of Acts of the Apostles and in Paul's letters vis-a-vis Strategies of Mission in The Apostolic Church, Nigeria. Among other things, the study has identified, analysed and explored both the strategies of mission employed by St Paul and that of The Apostolic Church, Nigeria. It assessed the possible areas which TAC can improve upon through mission strategies of Paul to enrich her missionary enterprise.

The different methodologies employed in eliciting and analyzing information for this research have all proved very useful and relevant. Interview and questionnaire administration helped in gathering information in the field work, in spite of some difficulties encountered. Similarly, the theoretical model employed for our secondary sources was very efficient for quite a number of literature consulted through this means was informative and really helped in throwing more light on some issues that surfaced as well as in driving home some pertinent points of interest.

Several works of scholars highly relevant to the study were reviewed in chapter two of this research. Facts about Christian Mission Strategies in general, Mission Strategies of Paul and Strategies of Mission in The Apostolic Church Nigeria were gathered for consideration. These include the works of such erudite scholars as J.D.Y. Peel, T.N. Turnbull, Harold Turner, Walter J. Hollenweger, C.P. Wagner, R.H. Glover, George Smith, Graham Chessman, William Carver, Michael Green, J.D. Douglas, D.A. McGavaran, E.M. Bliss, J.H. Kane, H.H. Rowley, Henry Venn, Rollan Allen, T.G. Soares, E. J. Schnabel, David Wenham, F.B. Akin-John, T.C. Hunter, Eddie Gibbs, D.B. Barrett, Week Gordon, S.G. Adegboyega, Deji Ayegboyin and S.A. Ishola, S.O. Omowole, S.A. Fatokun, and so on. A critical review of these materials reveals that while all these authors have made different contributions to Christian mission strategies in general, none has

made an in depth study of mission strategies of The Apostolic Church in Nigeria. Neither is there any single work on Paul's strategies of mission in relation to mission strategies of The Apostolic Church, Nigeria. This validates the relevance and significance of this research in academic study, most especially in the field of New Testament studies.

Chapter three examined the influence of Paul's background and conversion experience on his Missionary Strategies. This chapter gave us the understanding of St Paul's Jewish and Greco-Roman religious, cultural, social and political backgrounds which were the contributed factors that influenced and motivated the vision of his Missionary Strategies that made him stand out among other apostles in the missionary expansion work. These factors as revealed in this chapter, coloured his missionary vision, forged his missionary conception and injected him with missionary impetus. They also dictated his strategies and determined the extent of success of his missionary enterprise.

Paul's Missionary strategies in the book of Acts of the Apostles and his letters were the major concern of chapter four. At the first part, the chapter identified and discussed the missionary strategies employed by St Paul in the book of Acts of the Apostles; while the second part enunciated the missionary strategies in his epistles. The strategies of Paul included urban evangelism and church planting, follow up, going to less resistant people, making use of hostile situation, gospel to the Jews first and then to the Gentiles, pastoral oversight, team evangelism, household churches, contextualization of gospel message, tent-making, not to build on another man's foundation strategy, do or die mission and so on. The chapter revealed that, Paul never embarked on any mission journey without a definite plan. He changed from one strategy to another without compromising the eternal message of Christ. He adapted his strategy to fit any prevailing situation and to suit different groups of people.

Similarly, extensively analyzed in chapter five are the missionary strategies of The Apostolic Church, Nigeria within the context of religious, socio-cultural, economic and educational strategies and methods as explored by the Church are brought to the lime-light. As revealed in this chapter, ten among the strategies of mission employed by The Apostolic Church in Nigeria were discovered which had contributed immensely since the formative years of the church till date to the growth and expansion of the church in Nigeria.

Chapter six is in two parts, part one discussed the convergences and divergences between Paul's missionary strategies and mission strategies of The Apostolic Church,

Nigeria. This part helped the church to locate what she can learn in terms of mission strategies from St Paul so that she can make adequate amendments where necessary. The second part deals with the implications of Paul's missionary strategies for mission strategies of The Apostolic Church, Nigeria. We discovered in this part that though, The Apostolic Church, Nigeria is not fairing badly in terms of mission; yet, she still has some knotty issues requiring urgent attention and rectification.

Chapter seven which is the summary and concluding chapter of this research work deals with the summary of the study, findings and recommendations and lastly general conclusion of the study.

7.2 Evaluation and Recommendations

This research has attempted a comparison of the Lagos Metropolitan Areas of The Apostolic Church Missionary Strategies with that of St Paul. The thesis, in the light of its findings, has consciously or otherwise returned the verdict of "so far, so fair" on The Apostolic Church strategies of mission. This thesis believes that although The Apostolic Church, Nigeria is not fairing badly, but there are some knotty issues requiring urgent attention and rectification.

First among them is who should embark on missionary work? It is unveiled in this thesis that Paul received his mission directly from the Lord Jesus Christ through his Damascus road experience. This divine commission for evangelism dictated his strategies of mission and determined the extent of success of his missionary enterprise. Paul's encounter with Christ produced in him a spiritual, intellectual and ethical revolution which drove him to seaports, market places, streets and commercial centres, confronting men and women with the gospel of Christ and founding churches.

On the other hand, Lagos Metropolitan Areas of The Apostolic Church's method of recruiting ministers of the gospel needs to be commended to some extent, for her emphasis on the necessity of Holy Spirit for those who want to join the ministry and evidence of a call to mission must be confirmed by the missionary committee constituted by the leadership of the Church. There is therefore the need for the committee set up to be fair and do justice in taking people for the work of ministry without bias. There is evident of sentiment, tribalism, ethnicity and traditions through our findings. However, apart from the spitual qualifications claimed by the church, there should also be standard and criteria

for appointment. These include educational qualifications, physical qualification, competency and so on, apart from claiming to be called by God. We did not hear about Paul throughout his missionary career that he was reprimanded for any offences as we have many of the cases among The Apostolic Church ministers. We therefore recommend that those that will be sent on mission work in The Apostolic Church must be observed thoroughly through the power of Holy Spirit like that of St Paul by Jerusalem apostles.

This thesis also revealed Paul's self-supporting and self-propagating principle strategy. The work is mute about the personal application of the principle to Paul himself and to contemporary The Apostolic Church ministers by extension. In other words, we are not concerned here with the "Part-time"/ "Full-time" paradigm. The point of emphasis is the application of Paul's principle of self-supporting mission strategy to The Apostolic Church at National and especially at the local levels. This thesis contends that the issue commands prime of place.

We have discovered that apart from churches in Lagos metropolis, and a few exceptions here and there elsewhere, about seventy percent of The Apostolic Churches in other areas are weak, feeble and financially handicapped. Findings reveal that The Apostolic Church has quite lean sources of income. The main source of income is the collection of tithes and offerings from the local churches. What comes in by this means is jointly shared between the local church itself and the three tiers of administration above it. Because the church has no economically viable ventures from where it could draw steady income, she is quite often retarded in its missionary drive. Due to lack of fund, local churches could not afford to buy lands, and even in some cases where the land is already acquired; there is no fund to erect any reasonable structure for a new assembly to take off.

We recommend that, the income base of the Church be broadened through investments in economically viable ventures like the establishment of book-shops, housing estate, Christian guest house, farms, petrol stations, printing press e.t.c. such diversified and broadened economic base will go a long way to further the cause of Christ at National and other levels of The Apostolic Church administration.

We have observed with satisfaction, that TAC is adopting Paul's *oikos* strategy of mission. This thesis has noted that Paul's churches were home-churches par-excellence. This is good, but today The Apostolic Church had grossly misunderstood, or have at least misapplied, if not abuse this Pauline method. What is operating at LAWNA and local levels is a sorry case of putting "a new wine" in "a nylon bag"- it is that bad. Paul did

establish home churches. But, what he established were more akin to the home cells operating in most of our well established local churches, rather than a single assembly in a rented shop or school classroom. Furthermore, Paul's home centres incurred little financial obligations to run. He certainly did not operate nor pay officials. He employed part-time leaders or elders to manage them which did not incur any expenses. But The Apostolic Church's operational style shoots into a different direction. An assembly which has really not found its feet on the ground is made to contend with all sorts of financial burdens such as remittance of monthly tithes, dues, offerings returns, and payment of rents, indigenization policy and financially crippling demands. The result of this is that many Churches are so feeble and weak that they do not live up to expectation as true Christian fellowships which they are supposed to be. This ugly situation often discourages the minister-in-charge, who may even abandon the station when he is either fed up or when the station is showing serious symptoms of imminent collapse. Quite a number of church assemblies have disappeared in this way. This is quite inadequate for evangelism of significance

In the alternative, this work strongly suggests that, as an urgent measure to fortify the existing churches, the ambitious pioneering scheme at the national level should be suspended. Also, the church at the National level should be responsible for the care of local churches financially. We also suggest that at least, a two-year developmental programme be initiated with a large vote of fund for procuring land and descent places of worship for promising, but struggling local assemblies. Another way to strengthen the existing weak churches is to grant them levy exemption, like a nation that wishes to encourage new investments. One other way to do it (which is one of Paul's methods) is to head the small assemblies with part-time lay leadership who would require no monetary remuneration. A few such assemblies of geographical proximity may then be grouped under the pastoral supervision of a full-time minister who can supervise all the assemblies under him.

It is also our contention in this thesis that the national leadership should regard mission as its primary evangelistic task. We believe that the Area, the District and the local churches in particular are best in the position of planting new churches, except in far distant parts of the country where The Apostolic Churches are not all that many. We contend that the local church is in a better position to do this because it will not only make materials available for the job but also a substantial number of members who will

immediately form an army of workers to start the new assemblies. Several of the Lagos metropolitan churches were founded and nurtured in this way. This however means that local Churches should have fewer levies demand from the national level so as to have sufficient funds from within to prosecute the funding of new churches. It is certain that if the income base of the Lagos Metropolitan Areas of The Apostolic Church, Nigeria is diversified, it will make less financial demands on local assemblies. This should in turn enable local Churches have more funds at their disposal for Church growth and for further Church planting. The Churches can then urge to embark on planting of new churches after two years of weaning their last “baby” churches.

Our study in Paul’s mission strategies also suggests to us the then high degree of independence for Church ministers and administrators. It does appear that each Pauline Gentile Church was given substantial latitude of adaptation to its particular environments in order to grow. We wish to make two observations with regard to The Apostolic Church organization in Nigeria on this issue as it relates to local Churches and Church Ministers. Rigid organizational beauracracy in Church set up is, like in any other system, counter productive and retrogressive. It is even worse with the The Apostolic Church. It is our opinion that good administrative style is to be located somewhere between autocracy and anarchy, and between job oriented style and personnel oriented style. In ecclesiastical circles, it is better to lean to men oriented style. How does this relate to The Apostolic local churches? We believe that our local churches in Nigeria need the same degree of independence in their local worship, ministration, etc, like their counterparts abroad which are under the same The Apostolic Church family. Although, compared to many Church administrative styles in Nigeria, theirs is still a liberal policy. But recent developments are beginning to show signs of a shift away in the administrative style of Church from liberal posture we used to know. Because this is a recent development, the degree of change cannot as yet be quantified.

The point being stressed is that local Churches should for instance, have a say in who pastors them. The induction of a new minister should be by consultation with and mutual consent of the local church, rather than a kind of forceful imposition of a pastor on the local assembly. Furthermore, a local Church should have the liberty to adopt its own peculiar form of worship rather than uniformity of service as stressed by the constitution of the Church that would build up its members without a wide departure from the

organizational norm. No rigid uniform formular should be expected. Otherwise rigid worship mode will degenerate to mere denominational liturgical ritual.

The principle of liberty should also extend to ministers who are sent on mission within and outside the country, to run the affairs of the Churches according to the acceptable religious pattern of the mission environment without being controled by the constitutional provision of the “mother church”. Autonomy of self-finance should be given to the mission churches for them to be well established. Ministers should also be free from arbitrary transfer. Again, recent developments have run contrary to this. This thesis submits that the constitutional provision is by far the more Biblical and more humane by any standard and should be upheld in order to give to our ministers not only job satisfaction but also a sense of ministerial security and commitment that are necessary for effective performance.

Ministerial relationship is another crucial issue raised by Pauline strategy of mission. We have shown how Paul’s mission was a team effort. No other feasible style is given in scriptures. This naturally raises the question of ministerial relationships, especially between the leaders- National, Territorial/Field, Area, District and Assembly levels in The Apostolic Church. Paul’s relationship with his “superiors”, contemporaries and especially his subordinates is a model of ministerial relation. It is a reflection of Christ’s own style. It is our opinion that nothing short of a style strictly modeled after this pattern will lift any church organization into great heights. Such cordiality, concern and rapport will remove the repulsive traits that have chartacterised many Church denominations today. It will forestall insensitivity, cruelty, highhandedness, discrimination, nepotism, deification, intolerance, insolence, autocracy, pride, unhealthy ambition, rivalry, prejudice, greed, jealousy and a host of other cankerworms of good social and spiritual relationships. Instead, there will be love, humility, and the mind to serve rather than to “lord” it over God’s heritage.

Another point observed in the course of this research is indigenization. Quite a lot of people mistake indigenization for syncretism. The two are not synonymous. The degree of autonomy given by Paul to each of his local assemblies especially by his determination not to enforce circumcision and even the dietary regulation of the Jerusalem council on his Churches reflects the degree of liberty he was willing to concede to his Churches, in order that they might relate to their environment without going into sin. Similarly, an additional point concerns the most suitable personnel to be used for the purpose of indigenization. It

is increasingly evident that dynamism, flexibility and innovation are essential prerequisites to be looked out for in anyone to be entrusted with the challenging task of indigenization rather than having high-sounding qualifications of being a theologian or possessing European flair. The reason is that, for a proper indigenization to take place, it must start with the mindset of the change-agent involved. The theological seminaries like The Apostolic Church, Nigeria Theological Seminary, Ilesa and Jos are still running the same European curriculum left by their white missionaries who established them even till today. Definitely, the kind of theological education and knowledge being imparted in these institutions would not lead to, or guarantee any meaningful process of indigenization of the contemporary mission work in Nigeria.

But here, we wish to draw attention specifically to the English mode of dressing for ministers and church officers in all church meetings, church services, and the use of local musical instruments and local lyrics in The Apostolic Churches. We indeed appreciate and thank God for the mighty choirs and orchestrations in The Apostolic Churches. But, there should also be a blend of local lyrics in their ministration. This is particularly crucial for the up and coming churches who cannot afford the Western, expensive musical instruments which even when procured they take an awful lot of time to master. We strongly recommend the use of local drums and other musical instruments for church worship. We recommend that in addition to English mode of dress that, local dress should also be encouraged in local services. Also, touching choruses and hymns (which are merely translated with their Western conceptualization into vernacular) should be rendering of locally composed Christian hymns to the glory of God.

Furthermore, The Apostolic Church's healing campaign strategy which forbids members and clergy from seeking medical assistance on the grounds that Christ had purchased body/physical healing for the redeemed through His vicarious death appears a reflection of religious fanaticism which needs to be discarded. Nowhere in the Bible and mission of Paul is medicine or consultation of medical personnel out-rightly spoken of as sinful; neither did the leaders of first century apostolic Christianity, which the church claims to emulate, at any time condemn the use of medicine or medical personnel as unchristian. Besides, Paul gave a kind of medical prescription to Timothy, one of his converts in missionary enterprise, for his stomach ailment in 1Timothy 5: 23. Luke, one of his associates in missionary work, is praised in line with his profession "the beloved physician". Hence, while it is true that prayer and faith in Christ's blood can heal the sick,

seeking medical assistance is needful to check cases of preventable, unfortunate incidence of premature death of some in the church owing to lack of medical care.

7.3 General Conclusion

In this study, we have so far tried to examine missionary strategies employed by St. Paul in selected passages in Acts of the Apostles and Pauline letters to solving the problem of mission outreaches in the Lagos Metropolitan Areas of The Apostolic Church, Nigeria. We have established a number of cultural, religious, social and political factors that played predominant roles on Paul's missionary strategies. According to this work, the influence of St Paul's conversion and call on his way to Damascus was by far the greatest factors that positively influenced his missionary strategies and undertaking. We also identified, analyzed and explored both the distinctiveness of some of the strategies of mission employed by Paul and that of The Apostolic Church, Nigeria that made them not only to succeed in their missionary enterprise, but lend themselves for use in any missionary endeavour.

Finally, it is significant to note here that, in comparison between the two strategies, areas of convergence revealed that some of Paul's first century strategies of mission which are Bible-centeredness are still relevant, while some are no more relevant for twenty-first century mission outreaches of The Apostolic Church in Nigeria. While areas of differences have shown that in spite of the success recorded by The Apostolic Church since inception till date on mission and church planting enterprise, she still needs to borrow a leaf from first century Pauline strategies of mission so as to overcome several challenges faced in her contemporary mission work and have more room for expansion.

RESEARCH QUESTIONNAIRE

Department of Religious Studies
Faculty of Arts,
University of Ibadan,
Ibadan.

Dear Respondent,

This questionnaire is designed to carry out research on “Paul’s Missionary Strategies and Their Implications for Missions in the Apostolic Church, Nigeria.” It is a doctoral thesis and a purely Academic research work in the field of New Testament. You can be sure that information given will be treated with utmost confidentiality and your anonymity is fully assured. We therefore, solicit your sincere and objective response.

Thanks for your anticipated co-operation.

Yours faithfully,
Olowoyeye E.O.

UNIVERSITY OF IBADAN LIBRARY

Section A: Biographical Data

Instruction: Please tick the appropriate brackets

1. Age: (a) 18-30 years () (b) 31-50 years (c) 51-70 years (d) 70 years and above
2. Sex: (a) Male () (b) Female ()
3. How long have you been in the church? (a) Below 20 years () (b) 20-30 years () (c) 30 years above ()
4. Status in the church (a) Minister () (b) officer () (c) member ()

Section B Part I: Paul’s Missionary Strategies in the Replications of Mission Outreaches of The Apostolic Church, Nigeria

Keys: A: Agree D: Disagree: N: No Comment

S/N	Research Statement	A	D	N
1.	It is necessary for missionaries to have personal call to mission work like Paul before he/she goes for mission in The Apostolic Church.			
2.	It is not necessary to have strategies for mission like Paul since one has Holy Spirit to guide and direct him on evangelism			
3.	Paul’s Missionary Strategies are still relevant for the contemporary Apostolic Church Mission			
4.	Paul did Tent-making to support himself in mission work; it is therefore necessary for the contemporary Apostolic Churches to allow part-time mission for their ministers.			
5.	Missionary work should be done on full-time basis			
6.	Building of indigenous Church leaders like Paul will assist the Apostolic Church in her missionary endeavour.			
7.	The strategies of follow- up used by Paul will make the established mission churches develop and evangelize others			
8	Team-ministry like Paul should be seen as a tool for the propagation of the gospel and establishment of churches in our contemporary time.			
9.	The establishment of self-governing churches like Paul will assist the contemporary Apostolic mission work.			
10	Today’s missionaries must be up-to-date in hermeneutics and theology of Paul’s mission.			
11	Non-stipendiary mission will enhance the effectiveness of missionary work in contemporary The Apostolic Churches in			

	Nigeria.			
12	Missionary work should be from urban to rural areas for effective soul winning.			
13	Autonomy for missionaries (ministers) and local churches like that of Paul will enhance the mission work in The Apostolic Church, Nigeria			
14	Theological education is unnecessary for the missionaries in The Apostolic Church as long as such has the Holy Spirit, the Best Teacher in his life.			
15	Modern technology (use of print and electronic media) should be encouraged for mission work in The Apostolic Church.			
16	In your own view, The Apostolic Church, Nigeria records much success in her mission work.			

Section B Part II: Replications of Paul's Missionary Strategies and prospect in The Apostolic Church, Nigeria.

17	Some of the missionary strategies employed in The Apostolic Church, Nigeria brought about confrontations in various degrees from within Christian folk and other religions			
18	There were cases of both spiritual and cultural challenges to The Apostolic Church, in their stride to plant churches			
19	Economic and political challenges were also encountered by The Apostolic Church missionaries in their attempt to plant churches			
20	Adoption of Paul's Contextualisation of the gospel by The Apostolic Church, Nigeria will make its future missionary work effective.			

STRUCTURED INTERVIEW GUIDE

1. Name
2. Age
3. Level of Education
4. Occupation
5. For how long have you been in The Apostolic Church?
6. What is your assessment on missionary enterprise of The Apostolic Church?
7. How did missionaries in the Apostolic Church see their calling into mission work?
8. In your own opinion, have missionary enterprise in the Apostolic Church, Nigeria been effective enough?
9. If not what are the factors militating against effective mission work in the Apostolic Church, Nigeria?
10. Is it necessary for someone to be called for mission work before embarking on it?
11. If one does not have the calling to mission work, what are the effects on his ministry?
12. What is your opinion about the way in which the Apostolic Church, Nigeria, admits and sends their personnel to mission work?
13. What are your feelings about Tent-Making and Full-Time ministries of the Apostolic Church, Nigeria?
14. Do you know about any of strategies of mission in the Apostolic Church?
15. Do you believe that strategies of missions used by Paul are responsible for his successful missionary endeavour?
16. If it is so, will you recommend them for The Apostolic Church?
17. What should be the basis for having effective mission enterprise in the Apostolic Church, Nigeria?
18. What do you consider to the challenges for missions in the Apostolic Church, Nigeria?

BIBLIOGRAPHY

(A) PRIMARY SOURCES

(i) List and Particulars of Interview Respondents

S/N	Name	Particulars	Age	Date Interviewed
1	Abejaye, M.O.	Deaconess, T.A.C Iwaya Lagos	50yrs	12 – 03 – 2013
2	Adegboyegun S	Pastor, T.A.C Akure	45yrs	23 – 12 – 2013
3	Adejumo, A.O.	Lecturer T.A.C Theo. Seminary, Ilesa	45yrs	24 – 03 – 2013
4	Adeleye, C.A.	Lecturer T.A.C Theo. Seminary, Ilesa	51yrs	02 – 03 – 2013
5	Adeniyi, A.A.	Deaconess, T.A.C Missionary Office Ketu, Lagos	58yrs	20 – 09 – 2010
6	Adeosun, S.O.	Pastor T.A.C Idi-Oro Lagos	48yrs	06 – 04 – 2013
7	Adetuyi, J.O.	Superintendent, T.A.C Mushin Lagos	72yrs	18 – 09 – 2013
8	Agbana, E.A.	Overseer, T.A.C Makoko, Lagos	55yrs	24 – 05 – 2013
9	Ajayi, S.K	Pastor T.A.C Adekunle Assy, Lagos	52yrs	22- 05- 2013
10	Akanji, S.T.	Former President TACSFON (UNILAG Branch) Lagos	31yrs	24 – 03 – 2013
11	Akintola, J.A.	Pastor/ Area Prophet, T.A.C Ifako Lagos	70yrs	26 – 07 – 2013
12	Akinyele, D.O.A.	Pastor T.A.C Bariga Lagos	51yrs	18 – 01 – 2013
13	Alalade, J.A.	Area Supt, T.A.C Ebute Metta, Lagos	75yrs	23 – 07 – 2012
14	Awojide, E.S.	Supt T.A.C Surulere, Lagos	78yrs	26 – 03 – 2013
15	Awoleye, J.O.	Pastor T.A.C Ipaja Lagos	50yrs	10 – 03 – 2013
16	Awotanmi, G.O.	Pastor/Provost, T.A.C Theological Seminary, Ilesa	46yrs	20 – 08 – 2013
17	Ayegbusi, C.F.	Deaconess, T.A.C Yaba, Lagos	73yrs	22 – 09 – 2013
18	Ayeni, E.T.	Pastor/Prophet, T.A.C Maboju	48yrs	21 – 07 – 2013
19	Ayorinde, M.O.	Pastor, T.A.C Onireke, Lagos	47yrs	25 – 08 – 2013
20	Balogun, J.A.	Missionary Pastor to Lesotho South Africa, Ketu Secretariat, Lagos	47yrs	29 – 07 – 2013
21	Coker, J.B.	Apostle LAWNA Sunday School Supt	74yrs	04 – 05 – 2013

		Secretariat, Ketu Lagos		
22	Dada, Y.A.	Deaconess T.A.C Ikotun Lagos	65yrs	06 – 03 – 2013
23	Fadipe, J.O.	Elder T.A.C Ikorodu, Lagos	62yrs	23 – 11 – 2012
24	Fakunle, I.G.	Pastor/Lawna Administration Secretary, T.A.C Secretariat, Ketu, Lagos	62yrs	04 – 02 – 2013
25	Fowowe, S.O	Pastor, T.A.C, Agege Lagos	56yrs	08- 08- 2013
26	Ikenweji, F.O.	Elder, T.A.C Yaba Lagos	54yrs	04 – 04 – 2013
27	Ilesanmi T.A.O	Pastor, T.A.C Yaba Lagos	49yrs	05 – 04 – 2013
28	Isaiah, E.O.	Member, T.A.C Oshodi Lagos,	48yrs	20 – 07 – 2013
29	Jaiyeola, J.O.	Pastor/Area Supt, T.A.C Iju Lagos	86yrs	17 – 03 – 2013
30	Jolaoso, J.A.	Pastor/Registrar, T.A.C Theological Seminary, Ilesa	68yrs	23 – 12 – 2012
31	Joseph J.S	Pastor, T.A.C Ijero-Iganmu, Lagos	52yrs	05- 06- 2013
32	Kolawole, S.O.	Deacon T.A.C Ikotun, Lagos	48yrs	20 – 02 – 2013
33	Kuyebi T.T	Pastor, T.A.C Ogijo, Ikorodu Lagos	46yrs	22- 02- 2013
34	Meradesa, M.O	Elder, T.A.C Ikorodu Lagos	52yrs	05 – 03 – 2013
35	Ogundele, I.O	Pastor/Supt T.A.C, Ajah, Lagos	51yrs	06- 03- 2013
36	Ogunlade, J.A.	Deacon T.A.C Yaba Lagos	42yrs	07 – 08 – 2013
37	Oguntoye, R.O.	Overseer, T.A.C Yaba, Lagos	86yrs	12 – 12 – 2012
38	Ojo, A.O.	Overseer, T.A.C Yaba, Ibadan	69yrs	16 – 02 – 2012
39	Ojo, L.A.	Area Supt, T.A.C Shomolu, Lagos	74yrs	17 – 05 – 2013
40	Okon J.E	Apostle, T.A.C, Palm-Grove, Lagos	66yrs	18- 04- 2013
41	Oladipo J.O	Pastor/Apostle, T.A.C Ikeja, Lagos	57yrs	20- 06- 2013
42	Oladunjoye, E.O.	Overseer T.A.C Shomolu Lagos	72yrs	04 – 03 – 2013
43	Olorundare E.A	Overseer T.A.C Onike, Lagos	62yrs	05 – 06 – 2013
44	Olorunmojo J.T	Lecturer, T.A.C Theo. Seminary, Ilesa	46yrs	03 – 10 – 2012
45	Olorunsogo S.	Pastor, T.A.C Makoko, Lagos	45yrs	05- 10- 2013
46	Olowoyeye E.A.	Deaconess, T.A.C Yaba Assembly Lagos	40rs	14 – 11 – 2013
47	Olukotun, F.O.	Deaconess T.A.C Great Ilesa, Lagos	55yrs	22 – 08- 2013
48	Olumide J.O	Pastor, T.A.C, Otto, Ebute-Metta, Lagos	41yrs	20- 10- 2013

49	Olumoko, J.O.	Member, T.A.C Tokunbo, Yaba Lagos	71yrs	24 – 10 – 2013
50	Olutola, G.O.	Pastor/President T.A.C Nigeria, LAWNA Secretariat, Ketu Lagos	79yrs	02 – 02 – 2012
51	Omotiloye P.O	Pastor, T.A.C Ayobo, Ipaja Lagos	52yrs	13- 09- 2012
52	Onyējuiwa S.T	Pastor, T.A.C, Sari-Iganmu, Lagos	55yrs	07- 08- 2013
53	Opeifa, E.S.	Member, T.A.C Ipaja Lagos	52yrs	05 – 07 – 2013
54	Orunmuyi, C.F.	Deaconess T.A.C Ketu Lagos	70yrs	28 – 08 – 2013
55	Osinnowo, A.M.O	Pastor/Area Supt. T.A.C Ijemo-Agbadu Abeokuta Assembly	84yrs	04 – 04 – 2012
56	Osundele, M.O.	Pastor, T.A.C Isolo, Lagos	45yrs	28 – 06 – 2013
57	Oye, S.A.	Pastor T.A.C Iwaya, Lagos	51yrs	05 – 02 – 2013
58	Oyebode, G.O.	Area Evangelist T.A.C Yaba Assy Lagos	67yrs	05 – 02 – 2013
59	Oyeleke, D.A.	Pastor T.A.C Theo. Seminary, Ilesa	48yrs	25 – 09 – 2013
60	Oyetunji, G.A.	Area Supt. Akandie Area, Ogbomoso	72yrs	07 – 08 – 2012
61	Oyewole, M.O	Pastor, T.A.C Eputu Ajah, Lagos	48yrs	05- 02- 2013
62	Oyeyemi, S.O.	Elder T.A.C Ikorodu, Lagos	46yrs	05 – 03 – 2013
63	Sadiku S.A	Pastor, T.A.C, Adekunle, Lagos	65yrs	29- 06- 2013
64	Solesi, S.O.	Elder, T.A.C Mushin Lagos	66yrs	22 - 09 - 2013
65	Sunday G.E	Pastor, T.A.C, Makoko 2, Lagos	51yrs	20- 08- 2013
66	Taiwo, S.I.	Elder T.A.C Agege, Lagos	61yrs	08 - 03 - 2013
67	Udor, E.S	Pastor/Supt. T.A.C, Ikotun, Lagos	67yrs	09- 03- 2013
68	Uyeh, S.G.O	Pastor/Supt. Ebute-Metta, Lagos	70yrs	09- 03-2013
69	Uwem P.O	Pastor/Supt. T.A.C Great-Ilesa Lagos	58yrs	10- 03- 2013
70	Zacheus D.F	Pastor/Apostle T.A.C Mushin Lagos	60yrs	23- 04- 2013

(ii) Archival Materials

Date	Particulars	Location
13 th Aug. 1930	“Faith-Healing in Ilesha” (A Confidential Report sent by the Assistant District Officer, Ilesha, to the District Officer, Ile-Ife.	National Archives, File No. 662, class Mark-Oyo Prof. 1, pp. 2 – 4.
25 th Aug. 1930	“Faith-Healing in Ilesha” (A Report sent by the Resident, Oyo Province, to the Honourable, The Secretary, Southern Provinces, Enugu.	pp. 5 & 6
23 rd Oct. 1931	“Report on the Arrival of Missionaries of The Apostolic Church from Great Britain” (A Confidential Report from the Resident, Oyo Province, to the Resident, Ijebu-Ode Province)	pp. 59 & 60
29 th Oct. 1931	A Memorandum on The Apostolic Church from Great Britain”(sent by the Commissioner of Police, Oyo-Ondo Province to the Resident, Oyo Province	pp. 61 & 63
18 th July 1933	“Joseph Babalola-Faith Healer” (A Memorandum from the Commissioner of Police, Calabar Province to the Divisional Officer, Ibadan.	National Archives, File No. 1146; class mark-Iba. Div. 1/1 p.1
29 th July 1933	“Joseph Babalola-Faith Healer” (A Reply to the above Memorandum by the District Officer, Ibadan to Commissioner of Police, Calabar Province.	pp. 2 & 3

(B) SECONDARY SOURCES

- Abate, E, 1990, *Evangelism Through the Local Churches*, Sevenoaks: Hodder & Stoughton Press.
- Abate E, 2006, "Philippians": *Africa Bible Commentary*. Adeyemo Tokunboh (Ed), Nairobi: Word Alive Publishers.
- Abbott-Smith G, 1986, *A Manual Greek Lexicon of the New Testament*, Edinburgh: T. & T. Clark Ltd.
- Abel Theodore, 1991, "Some Contributions of Max Weber to Sociological Theory" in *Max Weber: Critical Assessments 1*, Peter Hamilton (Ed), London: Routledge.
- Aberly John, 1945, *An Outline of Missions*, Philadelphia: Muhlenberg Press.
- Abogunrin S.O, 1977, December, "The Acts of the Apostles and the Questionable Practice of the Apostle Paul", in *Religions*. Vol.2
- Abogunrin S.O, August 28, 1978, *The Theology of the Resurrection of Jesus Christ, with Particular reference to Pauline Kerygma and Soteriology*. Ph.D Thesis. Department Of Religious Studies, University of Ibadan, Ibadan.
- Abogunrin S.O, 1991, *The First Letter of Paul to the Corinthians*, Ibadan: Daystar Press.
- Abogunrin S. O, 2000, June & December. II Corinthians 5:1-10 in Paul's Understanding of the Nature of the Eschaton, *Orita- Ibadan Journal of Religious Studies*, Vol. XXXIII.
- Abogunrin S.O, June 1981, "Paul the Apostle of Liberty, on Freedom through Christ" in *Orita Ibadan Journal of Religious Studies*. Vol. XII.
- Abraham W. J, 1993, *The Art of Evangelism*, Sheffield: Cliff College Publishing.
- Achtemeier P. J, 1994, "Finding the way to Paul's Theology: a response to J. Christian Beker and J. Paul Sampley" in *Pauline Theology, (Vol.1): Thessalonians, Philippians, Galatians, Philemon*, Bassler Jouette M (Ed), Minneapolis: Fortress Press.
- Adediran, F.O. (1930-1980) "A Brief History of the Origin and Growth of C.A.C, in Ibadan", B. A. Long Essay, Dept. of Religious Studies, University of Ibadan.
- Adeyemi J.A, 2009, *A Commentary on 1 & 2 Corinthians*, London: SPCK
- Adeyemi F. 2006, *The New covenant torah in Jeremiah and the law of Christ in Paul*, New York: Peter Lang Publishing Inc.
- Adegboyega S.G, 1978, *Short History of The Apostolic Church in Nigeria*, Ibadan: Rosprint Industrial Press Ltd.

- Adogbo M.P. and Ojo C.E, 2003, *Research Methods in the Humanities*, Lagos: Malthouse Press Ltd.
- Adela Y, 2005, April 22, *Apocalypticism and New Testament Theology*. Newton: New England Region of the Society of Biblical Literature.
- Adeleye C.A, "Foundation of the Early Church and their Impacts on the Rise and Growth of The Apostolic Church, Nigeria" M.A Thesis, Department of Religious Studies, Obafemi Awolowo University, Ile-Ife.
- Adeleye C.A, 2013, "A Historical Assessment of the roles of Print Media in the Propagation of Christianity in Africa" in *Christianity and Africa Society*, Ibadan: Book Wright Publishers
- Ademakinwa J.A, 1971, *Iwe Itan Ijo Aposteliti Kristi*, Lagos: C.A.C. Publicity Dept.
- Adeyemi F, 2006, *The New Covenant Torah in Jeremiah and the Law of Christ in Paul*, New York: Peter Lang Publishing, Inc.
- Ajayi J.A, 1965, *Christian Missions in Nigeria 1841-1891: the Making of a New Elite*, London: Green and Co Ltd.
- Akin-John F.B, 2008, *22 Dynamic Laws of Church Growth*, Lagos: Life & Ministry Publications.
- Akintunde D.O, 1999, "Go into the World: a Feminist Reflection on the Great Commission" in Egbe Ifie (Ed), *Africa: Our Time and Culture*, Ibadan: Oputoru Books
- Aletti Jean-Noel, 2005, "Paul of Tarsus: Pauline Theology" in *Encyclopedia of Christian Theology*, Vol. 3, P-Z. Lacoste Jean-Yves Ed. New York: Routledge.
- Alford H, 1958, *The Greek Testament*, Chicago: Moody Press.
- Alford H, 1976, *Alford's Greek Testament - an Exegetical and Critical Commentary*, Vol.III, Galatians - Philemon. Grand Rapids: Guardian Press.
- Alford H, 1976, *Alford's Greek Testament - an Exegetical and Critical Commentary*. Vol.II Acts -I-II Corinthians. Grand Rapids: Guardian Press.
- Aliet J, 2006, *Review of Paul*, New York: Harper and Row Publishers.
- Alinsangan G, 2008 January, "Conversion and Call of Paul" in *Home Life: The Philippines' Family Magazine*, n/p.
- Allen L.C, 1969, "Romans" in *A.N.T. Commentary-based on the Revised Standard Version* Howley G.C.D (Ed), London: Pickering & Inglis Ltd.
- Allen Rolland, 1977, *Missionary Methods - St. Paul's or Ours?* Grand Rapids: WM. B. Eerdmans Publishing Co.

- Alexander B.D.A, 1956, *The Ethics of St Paul*, Glasgow: James Madehouse & Sons.
- Alokan, Adeware, 1991, *Christ Apostolic Church (1928-1988)*, Ibadan: Ibukunola Printing.
- Anderson G.H. 1961, (Ed), *The Theology of the Christian Mission*, London: SCM Press Ltd.
- Anderson, Geredald, 1975, *Mission Trends No. 2*, Grand Rapids: W.M.B. Eerdmans.
- Anderson Rufus, 1967, "Principles and Methods of Modern Missions", in *Foreign Missions, Their relations and Claims (1869)* in R. Pierce Beaver (ed), Grand Rapids: Williams B. Eerdmans Publishing Co.
- Arn Win and Charles Arn, 1962, *The Master's Plan for Making Disciples*, Pasadena, CA: Church Growth Press.
- Ashby M, 2001, *The Mystical Journey from Jesus to Christ - the Origins, History and Secret Teachings of Mystical Christianity*, Miami: Cruzian Mystic Books.
- Atkins M, 2002, *Lecture Notes*. Sheffield: Cliff College Press.
- Atowoju Ayodele A, 2011, "The Apostolic Call to Mission in the 21st Century as Exemplified in Acts 1:8", in *Theological Education and the Mission of the Church in the 21st Century. (CATIN)*, Ibadan: Textlinks Publishers.
- Aune D E, 1993, "Apocalypticism" in *Dictionary of Paul and His Letters*, Hawthorne Gerald F. and Martin Raph P (Eds), Leicester: Inter-Varsity Press.
- Aune D. E, 2004, "Apocalypticism: New Testament-Defining Apocalypticism" in *The JVP Dictionary of the New Testament: A One-volume Compendium of Contemporary Biblical Scholarship*, Reid D. G (Ed), Downers Grove: Inter-Varsity Press
- Ayegboyin Deji and Ishola S.A, 1997, *African Indigenous Churches*, Lagos: Greater Heights Publication.
- Ayandele E.A, 1966, *The Missionary Impact on Modern Nigeria 1842-1914*, London: Longman & Co. Ltd.
- Baird W, 1985, "Visions, Revelation and Ministry", in *Journal of Biblical Literature*. Vol.104, No. 4.
- Balz Horst. *etal.* (Ed), 1994, in *Exegetical Dictionary of the New Testament*, Vol.III, Michigan: William B. Eerdmans Publishing Company.
- Banks R, 1980, *Paul's Idea of Community: The Early House Churches in their Historical Setting*, Exeter: The Paternoster Press.
- Barclay J, 2003, "2 Corinthians" in *Eerdmans Commentary on the Bible*, Dunn James O.G

- et al. (Eds), Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Barclay, J.M.G. 1993, "Jesus and Paul" in *Dictionary of Paul and His Letters*, Hawthorne Gerald F and Martin Raph P (Eds), Leicester: Inter-Varsity Press.
- Barclay W, 1970, "A comparison of Paul's Missionary Preaching and Preaching to the Church" *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on his 60th birthday*. Gasque W.W and Ralph P (Eds), Great Britain: The Paternoster Press.
- Barclay W, 1973, *Ambassador for Christ: The Life and Teaching of Paul*, Edinburgh: The Saint Andrew Press Ltd.
- Barclay W, 1980, *The Gospels and Acts Volume One: The first Three Gospels*. London: SCM Press.
- Barclay W, 1974, *New Testament Words*, London: SCM Press
- Barker K. L, & Kohlenberger J. R III, 1994, *The Expositor's Bible Commentary Abridged Edition New Testament*, Grand Rapids: Zondervan Publishing House.
- Barram M.D, 2006, *Mission and Moral Reflection in Paul*, Exeter: The Paternoster Press.
- Barnes A. 1975, *Notes on the New Testament Explanatory and Practical: 2 Corinthians and Galatians*, Grand Rapids: Baker Book House.
- Barrett C.K, 1953, "Paul: The Pillar Apostle", in *Studio Paulina*, Sevenster and W.C Van Unnik (Eds), Haarlem: Bohn Press.
- Barrett C.K, 1994, *A Critical and Exegetical Commentary on the Acts of the Apostles*. Vol.1. London: T & T Clark Ltd.
- Barrett C.K, 2007, *Apocalyptic New Bible Dictionary*, 3rd edition, Wood D.R.W Reverend (Ed), Leicester: Inter-Varsity Press.
- Barrett D.B, 1982, "Table of Organized Churches and Denominations in Nigeria in *World Christianity Encyclopedia*, Oxford: O.U.P.
- Barton S.C, 1996, "All Things to all People: Paul and the Law in the light of 1Corinthians 9: 19-23", Tubigen: Mohr
- Barton S.C, 2003, "I Corinthians" in *Eerdmans Commentary on the Bible*, Dunn James O.G et.al (Eds), Grand Rapids: Wm.B Eerdmans Publishing Co.
- Bauer W.A, 1979, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: Chicago University Press.
- Bauckham R.J, 2005, "Apocalyptic" in *New Dictionary of Theology*, Ferguson S.C and Wright D.F (Eds), Leicester: Intervarsity Press.

- Beasley-Murray G.R, 1974, "How Christian is the Book of Revelation" *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L.L. Morris on his 60th birthday*, Robert Banks (Ed), Exeter: The Paternoster Press.
- Beasley-Murray P, 1993, "Pastor and Paul" in *Dictionary of Paul and His Letters*, Hawthorne Gerald F and Martin Raph P (Eds) Leicester: Inter-Varsity Press.
- Beasley-Murray G.R, 1974, "How Christian is the Book of Revelation" in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology* presented to L.L. Morris on his 60th birthday, Robert Banks (Ed), Exeter: The Paternoster Press.
- Beker J.C, 1980, *Paul the Apostle: the Triumph God in Life and Thought*, Philadelphia: Fortress Press.
- Beker J. C. 1994, "Recasting Pauline Theology: The Coherence-contingency Scheme as Interpretive Model", *Pauline Theology*, Volume 1: Thessalonians, Philippians, Galatians, Philemon, Bassler Jouette M. (Ed) Minneapolis: Fortress Press.
- Bengel J. A, 1971, *New Testament Word Studies* Vol.1 Matthew-Acts. Grand Rapids: Kregel Publications.
- Bengel J.A, 1971, *New Testament Word Studies*. Vol. 2, Romans-Revelation, Grand Rapids: Kregel Publications
- Bennet C.T, 1980, "Paul the Pragmatist: Another Look at his Missionary Methods" in *Evangelical Missions Quarterly* 16
- Berkouwer G. C, 1974, "General and Special Divine Revelation" *Revelation and The Bible: Contemporary Evangelical Thought*, Henry Carl F.H (Ed), Grand Rapids: Baker Book House.
- Berkouwer G. C, 1987, "Revelation" *New International Bible Dictionary*. Douglas J. D. Ed. Grand Rapids: Zondervan.
- Bessenecker Scott, 1997, "Paul's Short-Term Church Planting: Can It Happen Again?" *Evangelical Missions*, Quarterly 33, No. 3.
- Best E, 1984, "The Revelation to Evangelize the Gentiles" in *Journal of Theological Studies*
- Best E, 1988, *Paul and his Converts*, Edinburgh: T & T Clark.
- Betz H. D, 1979, *Galatians: A Commentary on Paul's letter to the Churches in Galatia*. Hermeneia: A Critical And Historical Commentary on the Bible, Philadelphia: Fortress.
- Betz H.D, 1991, "Paul" in *Anchor Bible Dictionary*, New York: Double Day.
- Bickel B. & Jantz S, 2004, *Acts: Living in The Power of the Holy Spirit*, Oregon: Harvest House Publishers.

- Black C. C. II, 1987, *Paul: His Message about Faith and Grace*. Nashville: Graded Press.
- Blackwelder O.F, 1981, “The Epistle to the Galatians: exposition” in *The Interpreter’s Bible in twelve volumes*, Vol. X, Nashville: Abingdon Press.
- Blaney H. J. S, 1976, “Light”, in *The Zondervan Pictorial Encyclopedia of the Bible*. Volume Three: H-L. Merrill C. Tenney (Ed), Grand Rapids: Zondervan Publishing House.
- Blass F and DeBrunner A. 1961, *A Greek Grammar of the New Testament and Other Early Christian Literature*, Chicago: Chicago University Press.
- Blauw Johannes, 1962, *The Missionary Nature of the Church*. New York: Fleming. H. Revell. Company.
- Blenkinsop J, 1965, *Paul's Life in Christ: A New Creation*. London: Darton, Longman & Todd Ltd.
- Bliss, E.M. 1908, *The Missionary Enterprise: A Concise History of Its Objects, Methods and Extension*. New York: Fleming. H. Revell Company.
- Blomberg C, 1998, “The Renewing Work of God: The Christian and The Law of Moses” in *Witness to the Gospel: the Theology of Acts*. Marshall I. Howard and Peterson David, (Eds) Grand Rapids: Wm B. Eerdmans Publishing Company.
- Blue B.B, 1993, “Apocryphal Pauline Literature”, *Dictionary of Paul and His Letters*, Hawthorne G. F and Martin R. P (Eds), Leicester: Inter-Varsity Press.
- Bock D, 1998, “The Salvation of God: Scripture and the Realisation of God's Promises” in *Witness to the Gospel: The Theology of Acts*, Marshall I. Howard and Peterson David (Eds), Grand Rapids: Wm B. Eerdmans Publishing Company.
- Boer, Harry 1961. *Pentecost and Missions*, Michigan: W.M.B. Eerdmans Publishing Co.
- Boespflug F, 2005, “Revelations: Individual”, in *Encyclopedia of Christian theology*, Vol. 3, P-Z. Lacoste Jean-Yves. Ed. New York: Routledge.
- Boice J.M, 1976, “Galatians”, in *Expositor’s Bible Commentary with the NIV of the Holy Bible in twelve volumes, Romans-Revelation*, Gaebelien F.E (Ed), Grand Rapids: Zondervan Publishing House.
- Borchert G.L, 1993, “Light and Darkness”, in *Dictionary of Paul and his letters*, Gerald F. Hawthorne and Ralph P. Martin (Eds), Leicester: Inter-Varsity Press.
- Bornkamm G, 1971, *Paul: Paulus*, Stalker D.M.G (Trans), New York: Harper & Row Publishers.

- Bornkamm G, 1974, "The Revelation of Christ to Paul on the Damascus Road and Paul's Doctrine of Justification and Reconciliation" in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L.L. Morris on his 60th birthday*. Robert Banks (Ed), Exeter: The Paternoster Press.
- Borknman G, 1969, *Early Christian Experience*, New York: SCM.
- Bosch D.J, 1992, *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll: Orbis Books.
- Bouttier M, 1966, *Christianity According to Paul: Studies in Biblical Theology No. 49*. London: SCM Press Ltd.
- Brauer J. C, 1978, "Conversion from Puritanism to revivalism", in *Journal of Religion* 58. Grand Rapids: Zondervan Publishing House.
- Branick, V.P, 1989, *The House Church in Writings of Paul*, Zaachaeus Studies: NT Wilmington De: Glazier.
- Brawley R.L, 1987, *Luke-Acts and the Jews Conflicts: Apology and Reconciliation*. Atlanta: Scholars Press.
- Brock, Charle, 1994, *Indigenous Church Planting: A Practical Journey*, Neosho: Church Growth Int'l,
- Brown C, 1971, "Revelation" in *The New International Dictionary of New Testament Theology*, New York: Doubleday Press.
- Brown Collin (Ed), 1986, *The New International Dictionary of New Testament Theology*. Vol.5. Grand Rapids: Zondervan Press.
- Brown Raymond E. et al. 1970, "Aspects of the New Testament Thought" in *The New Jerome Biblical Commentary*, Brown, Raymond et al. (Ed), London: Geoffrey Chapman.
- Brown Raymond, et al. 1999, *An Introduction to the New Testament*, New York: Doubleday Press.
- Bruce F. F, 1970, *The Spreading Flame: the Rise and Progress of Christianity from its first Beginnings to the Conversion of the English*, Great Britain: The Paternoster Press.
- Bruce F.F, 1974, "The Speeches in Acts—Thirty Years After", in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology presented to L. L. Morris on his 60th birthday*. Robert Banks (Ed), Exeter: The Paternoster Press
- Bruce F.F, 1977, *Paul: Apostle of the Heart Set Free*, Grand Rapids: Wm. B. Eerdmans Publishing Co.

- Bruce F.F, 1981, "Acts of the Apostles", in *The International Bible Dictionary of Christian Church*. Douglas J.D, (Ed), Grand Rapids: Zondervan.
- Bruce F. F, 1986, "The Acts of the Apostles", in *The New Bible Commentary*, Guthrie D. and Motyer J. A (Eds), Leicester: Inter-Varsity Press.
- Bruce F.F, 1988, *The Book of Acts*, Revised Edition, Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Bruce F.F, 1990, *The Acts of the Apostles: the Greek text with Introduction and Commentary*, Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Bruce F.F, 1993, "Paul in Acts and Letters", in *Dictionary of Paul and His Letters*, Hawthorne G.F and Martin R. P (Eds), Leicester: Inter-Varsity Press.
- Bruce F. F, 2007, "Acts, Book of the", in *The New Bible Dictionary*. 3rd ed. Wood D.R.W (Ed) Leicester: Inter-Varsity Press.
- Bruce F.F, 2007, "Epistle to the Galatians" in *New Bible Dictionary*, 3rd ed, Wood D.R. (Ed) Leicester: Inter-Varsity Press.
- Buckmaster H, 1956, *And walk in love: a novel based on the life of the Apostle Paul*. New York: Random House, Inc.
- Buckwalter H. D, 1998, "The Salvation of God: The Divine Saviour", in *Witness to the Gospel: The Theology of Acts*. Marshall I. Howard and Peterson David (Eds), Grand Rapids: Wm B. Eerdmans Publishing Company.
- Budesheim T.L, 1976, *Paul's Abschiedsrede in Acts of the Apostles*, Harvard Theological Review 69: 9-30
- Bultmann R, 1967, *The Old and New Man in the Letters of Paul*, Crim Keith R (Trans), Richmond: John Knox Press.
- Bulley, G. "Program Based Church Planting". Article prepared for the Church Planting Village website of the North America Mission Board, Available from <http://www.churchplantingvillage.net/atf/cf>. accessed 31 March, 2012.
- Burdick D.W, 1974, "Oia and Riveboreoo in the Pauline Epistles" in *New Dimensions in New Testament Study*. Longenecker R.N & Tenney C.M (Eds), Grand Rapids: Zondervan Publishing House.
- Burleigh J.P, 1976, "Salvation: two patristic traditions" in *Theological Studies*, Vol. 37, No 4.
- Burns J. P, 1976, December, "Salvation: Two Patristic Traditions", in *Theological Studies*, Vol. 37, No 4.
- Burkhart P.L and Reuss S, 1993, *Successful Strategic Planting: A Guide for Nonprofit Agencies and Organisations*, Newbury Park: Sage Publications

- Burton E.D.W, 1975, *A Critical and Exegetical Commentary on the Epistle to the Galatians* Edinburgh: T & T Clark.
- Cadbury H.J, 1927, *The Making of Luke-Acts*, New York: Macmillan.
- Caird G.B, 1955, *The Apostolic Age*, London: Duckworth
- Calvin J, 1981, *Commentary on the Acts of the Apostles*, Grand Rapids: Baker Book House.
- Calvin J, 1981, *Commentary on the Epistle of Paul the Apostle to the Corinthians*, Grand Rapids: Baker Book House
- Calvin J, 1981, *Commentary on the Epistle of Paul the Apostle to the Galatians & Ephesians*, Grand Rapids: Baker Book House
- Camery-Hoggatt J, 1993, "Visions, Ecstatic Experience" in *Dictionary of Paul and His Letters*, Hawthorne, Gerald F. and Martin, Raph P. (Eds) Leicester: Inter-Varsity Press.
- Campbell D.K, 1984, "Galatians" *The Bible Knowledge Commentary: an Exposition of the Scripture by Dallas Seminary Faculty New Testament Edition-based on NIV*. Walvoord John F. & Zuck Roy B. (Eds), Canada: Scripture Press Publications
- Camping H. 2009, *Exposition of Galatians*. Retrieved February 10,2012, from http://www.familyradio.com/graphical/literature/Galatians_contents.html.
- Carson D.A e.tal, 1953, *New Bible Commentary: 21st Century Edition*, England: Inter-Varsity Press.
- Carver, W.O. 1909. *Mission in the Plan of the Ages*, Grand Rapids: William B. Eerdmans Publishing.
- Cassirer H. W, 1903, *Grace and Law: St. Paul Kant, and the Hebrew Prophets*. Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Caudill, R.P. 2000, *The Acts of the Apostles*, Boone: NC, Blue Ridge Press of Boone.
- Cecilia M. 1925, *The Acts of the Apostles*, Book 1, with Introduction and annotations, New York: Benziger Brothers.
- Cerfaux L, 1967, *The Christian in the Theology of Saint Paul*. New York: Herder and Herder.
- Cerfaux L, 1968, *The Spiritual Journey of Saint Paul*, John C. Guinness (Trans), New York: Sheed and Ward Press.
- Chamblin J.K, 1993, *Paul the Self: Apostolic Teaching for Personal Wholeness*, Grand Rapids: Baker Books

- Charles R. H, 1914, *Religious Development Between the Old and the New Testaments*, London: Oxford University Press.
- Chessman Graham, 1989, *Mission Today: An Introduction to Mission Studies*, Great Britain: The Bath Press.
- Chester S.J, 2003, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church*. London: Dark.
- Cheyney T, "Planting Models Overview". Article prepared for Church Planting Village Website of the North American Mission Board, from www.churchplantingvillage.net/net/atf/cf. Accessed 31 March, 2012.
- Cheyney T, "Twenty-One Church Planting Designs/Models for the Twenty-First Century" Article prepared for the Church Planting Village website of the North America Mission Board, from www.churchplantingvillage.net/site. accessed 28 March, 2012.
- Chia R, 2006, *Hope for the World: The Christian Vision*. Leicester: Inter-Varsity Press.
- Chisholm R.B. Jr, 2000, "Theophany", in *The New Dictionary of Biblical Theology*. Alexander T. D. and Rosner B.S (Eds), Leicester: Inter-Varsity Press.
- Clark A.C, 1989, "Apostleship: Evidence from the New Testament and Early Christian Literature", *Vox Evangelica*, n/p
- Clark G. H, 1974, "Special Divine Revelation as Rational", in *Revelation and the Bible: Contemporary Evangelical Thought*, Henry Carl F.H (Ed), Grand Rapids: Baker Book House.
- Clines D.J.A, 1969, "2 Corinthians" in *A.N.T Commentary-based on the Revised Standard Version*, Howley G. C. D (Ed), London: Pickering & Inglis Ltd.
- Coad F. R, 1969, "Galatians", *A.N.T. Commentary-based on the Revised Standard Version*. Howley G. C. D (Ed), London: Pickering & Inglis Ltd.
- Coggan D, 1984, *Paul: Portrait of a Revolutionary*, London: Hodder and Stoughton.
- Colaw E. S, 1987, *Paul: his Message about the Church*, Nashville: Graded Press.
- Cole R. A, 1969, *The Epistle of Paul to the Galatians: An Introduction and Commentary*. London: The Tyndale Press.
- Cole R. A, 1989, *The Letter of Paul to the Galatians: An Introduction and Commentary*. Leicester: Inter-Varsity Press.
- Cole R.A, 1961, "The Life and Ministry of Paul" in *Expositor's Bible Commentary*, Grand Rapids: Zondervan.

- Collins Adela Y. 2005, *Apocalypticism and New Testament Theology*, Newton: New England Region of the Society of Biblical Literature.
- Conybeare W. J. and Howson, J. S, 1915, *The Life and Epistles of Saint Paul*. Hartford: The S. S. Scranton Company.
- Conzelmann H, 1970, "Current Problems in Pauline Research", in *New Testament issues*. Batey Richard (Ed), London: SCM Press Ltd.
- Conzelmann H, 1982, *The Theology of St Luke*, G. Buswell Trans, Philadelphia: Fortress
- Conn, Harvie M, 1997, "Samples: Linking Strategy to Model" in *Planting and Growing Urban Churches: from Dream to Reality*, Grand Rapids, MI: Baker Books
- Cook H.R, 1967, *Highlights of Christian Missions: A History and Survey*. Chicago: Moody Press.
- Cook H.R, 1963, *Strategy of Mission: An Evangelical View*, Chicago: Moody Press
- Cook E.D, 2005, "Epistemology" in *New Dictionary of Theology*, Ferguson S.C and Wright D.F (Eds), Leicester: Inter-Varsity Press.
- Corley B, 2002, "Interpreting Paul's Conversion-Then and Now" in *The Road from Damascus: The Impact of Paul's Conversion on His Life, Thought, and Ministry*, Richard N. Longenecker (Ed), Eugene: Wipf and Stock Publishers.
- Craig C.T, 1981, "The First Epistle to the Corinthians: Introduction and Exegesis" in *The interpreter's Bible in twelve volumes*. Vol. X, Nashville: Abingdon Press
- Craig W.L, 2008, "Contemporary Scholarship and the Historical Evidence for the Resurrection of Jesus Christ", retrieved from <http://www.faithfacts.org/search-fortntth/contemporary.Scholarship>.
- Cragg G.R, 1981, "The Epistle to the Romans: exposition", *The interpreter's Bible in twelve Volumes*. Vol.X, Nashville: Abingdon Press.
- Cranfield C.E.B, 1970, "St. Paul and The Law" in *New Testament Issues*, Batey Richard (Ed), London: SCM Press Ltd.
- Cremona C, 1995, *St. Paul*, Translated by Duggan. Paul C. Boston: Pauline Books & Media
- Cullmann O. 1956, *The Early Church: studies in the Early Christian History and Theology*, A.J.B Higgins (Ed), Philadelphia: Westminster
- Dahl N.A, 1977, *Studies in Paul: The Theology for the Early Christian Mission*, Minnesota: Augsburg Publishing House.
- Dahl N.A. 1977, "The Missionary Theology in the Epistle to the Romans" in *Studies in Paul: Theology for the Early Christian Mission*, Minneapolis: Augsburg

- Daly G.O.S.A, 1989, *Creation and Redemption*, Wilmington: Michael Crlazier Inc.
- Daniel Boyarin, 1994, *A Radical Jews: Paul and Politics of Identity*, Los Angeles: University of California Press
- Da-Silva D.A, 2004, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation*. Downers Grove: Inter-Varsity Press.
- Datiri D, 2006, “1Corinthians”, in *Africa Bible Commentary*, Adeyemo Tokunboh (Ed) Nairobi: Word Press.
- Daube D. 1964, *The Sudden in the Scripture*, Leiden: Brill
- David Brondos, 2006, *Paul on the Cross: Re-Constructing The Apostle’s Story of Philadelphia*: Fortress Press.
- Davidson S, 1868, *An Introduction to the Study of the New Testament*, Vol.2, London: Longman Green & Co.
- Davidson F. & Martin R.P, 1986, “Romans”, *New Bible Commentary*. 3rd ed, Guthrie D. and Motyer J.A. (Eds), Leicester: Inter-Varsity Press.
- Davies W.D. 1966, *The Setting of the Sermon on the Mount*. Cambridge: Cambridge University Press
- Davies W.D, 1977-78, “Paul and the People of Israel”, in *New Testament Studies* 24, N/p
- Davies W. D, 1979, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*. London: SPCK.
- Davis Walter T, 1978, December, “The Hidden and the Revealed: Contributions of the Social Sciences to the Study of Religion” in *Orita-Ibadan Journal of Religious Studies*, Vol. XII/ II.
- Dayton E R. and David. A F, 1990, *Planning Strategies for World Evangelization*, Grand Rapids MI: Wm. B Eerdmans publishing co.
- Deissmann A. 1957, *Paul: A Study in Social and Religious History*, New York: Harper & Brothers Publishers.
- Deninger Johannes. 1987, “Revelation”, translated from Germany by Matthew J.O’Connel, *Encyclopedia of Religion*. Second Edition, 11, plus ix-rivers. Jones Lindsay (Ed). New York: Thomson Gale Publishers.
- Deninger Johannes. 1995, “Revelation” *The Encyclopedia of Religion*. Volume 11, Eliade Mircea (Ed), New York: Simon & Schuster Macmillan.
- DeSilva D.A. 2004, *An Introduction to the New Testament: Context, Methods & Ministry Formation*. Downers Grove: Inter-Varsity Press.

- Dibelius M. 1956, *Studies in the Acts of the Apostles*, London: SCM.
- Dittberner, A. 1974, "Who is Apollos and Who is Paul?" *Bible Today*.
- Detwiler, D.F. 1995, "Paul's Approach to the Great Commission in Acts 14:21-23," *Bibliotheca Sacra*
- Devasagayam P.S, 1987, *Church Planting Approach to Mission*, India; Bethel Bible. Inst
- Dillon R. J, 1970, "Acts of the Apostles", *The New Jerome Biblical Commentary*. Brown, Raymond E. et al. (Eds), London: Geoffrey Chapman.
- Dodd C. H, 1983, *The Meaning of Paul for Today*. Great Britain: Fount Paperbacks.
- Donald M, 2000, *Understanding Church Growth*, n/p
- Donaldson T.L, 1997," Israelite, Convert, Apostle to the Gentiles: the origin of Paul's Gentile Mission". *The road from Damascus: the impact of Paul's Conversion on his life, Thought, and Ministry*. Richard N. Longenecker (Ed), Eugene: Wm. B. Eerdmans Publishing Co.
- Donahue J. R, S. J, 1986, "Editor's Foreword" *From Darkness to Light: Aspects of Conversion in the New Testament*, Philadelphia: Fortress Press.
- Donfried K. P, 2002, *Paul, Thessalonica and Early Christianity*, Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Donovan Vincent, 1978, *Christianity Rediscovered*, Maryknoll, New York: Orbis.
- Douglas, J.D, 1975. *Let the Earth Hear His Voice*, Minneapolis: World-Wide Publications.
- Drane J. W, 1975, *Paul Libertine or Legalist: A Study in the Theology of the Major Pauline Epistles*. London: SPCK.
- Drane J. W, 1986, *Introducing the New Testament*, Oxford: Lion Publishing Plc.
- Dubose, Francis, 1979, *Classics of Christian Missions*, Nashville: Broad man Press.
- Dungan D. L, 1971, *The Sayings of Jesus in the Churches of Paul: The Use of the Synoptic Tradition in the Regulation of Early Church Life*, Oxford: Basil Blackwell.
- Dunn J. D. G, 1974, "Paul Understands of the Death of Jesus" in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on his 60th birthday*. Robert Banks (Ed) Exeter: The Paternoster Press.
- Dunn J.D.G, 1973, "1Corinthians 15: 45-Last Adam, Life-Giving Spirit", in *Christ and Spirit in the New Testament*, Lindars Barnabas et al. (Eds), Cambridge: Cambridge University Press.

- Dunn J.D.G, 1977, *Unity and Diversity in the New Testament*, London: Oxford University Press.
- Dunn J.D.G, 1993, “Romans Letter to the” in *Dictionary of Paul and His Letters*. Hawthorne Gerald F. and Martin Ralph P. Eds. Leicester: Inter-Varsity Press.
- Dunn J. D. G, 2006, “A light to the Gentiles: The Significance of the Damascus Road Christophany for Paul” in *The Glory of Christ in the New Testament: Studies in Christology*, Hurst L. D. and N. T. Wright (Eds), Eugene: Wipf & Stock Publishers.
- Dunn J. D. G, 2009, *Christianity in the Making Vol.2: Beginning from Jerusalem*. Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Dunn J.D.G, 1998, *The Theology of Paul the Apostle*, Grand Rapids: Eerdmans Publishers
- Dunn J.D.G, 1996, *Paul and the Mosaic Law*, Tubigen: J.C.B Mohr
- Dunnett W. M, 2001, *Exploring the New Testament*, Wheaton: Oasis International Ltd.
- Dupont J.O. S. B, 1970, “The Conversion of Paul, and its Influence on his Understanding of Salvation by Faith”, in *Apostolic History and the Gospel: Biblical and Historical Essays presented to F. F. Bruce on his 60th birthday*. Gasque W. W. and Ralph P (Eds), Exeter: Paternoster Press.
- Dzurgba A, 2003, *God and Ceasar: A Study in the Sociology of Religion*: Ibadan: John Archers Publishers Ltd.
- Eadie J, 2007, “Paul”, *New Bible Dictionary*. 3rd ed. Wood D. R. W. Ed. Leicester: Inter-Varsity Press.
- Eadie J, 1974 “Christ crucified” in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on his 60th birthday*. Robert Banks (Ed) Exeter: The Paternoster Press.
- Eadie J, 1979, *A Commentary on the Greek Text of the Epistle of Paul to the Galatians*. Grand Rapids: Baker Book House.
- Ebbie C.M, 2000, *Church Planting in Evangelical Dictionary of World Mission*, Grand Rapids: Barker Books.
- Edwards J, 1959, *Religious Affections*, John E. Smith (Ed), New Haven: Yale University Press.
- Edwards, Jonathan, 1739, *History of the Work of Redemption*, Edinburgh: T & T Clark.
- Ehrman B. D, 2000, *The New Testament: a Historical Introduction to the Early Christian Writings*. 2nd Ed. New York: Oxford University Press.

- Elderen Ba. V, 1970, "Some Archeological Observations on Paul's First Missionary Journey" *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on his 60th birthday*. Gasque W. W. and Ralph P (Eds), Great Britain: The Paternoster Press.
- Ellis E. E, 1989, *Pauline Theology; Ministry and Society*, Grand Rapids; W.B Eerdmans Publishers.
- Ellis E. E, 1972, "Paul" *The New Bible Dictionary*. Douglas J. D. Ed. London: Inter-Varsity Press.
- Ellis E.E, 1974, "Christ crucified", *Reconciliation and Hope: New Testament essays on Atonement and Escatology presented to L.L. Morris on his 60th birthday*. Robert Bank (Ed), Exeter: The Peternoster Press.
- Ellis E.E, 2007, "Paul" *New Testament Dictionary*. 3rd ed, Wood D.R.W. (Ed), Leicester: Inter-Vasity Press.
- Ellis, E.E. 1970-71, "Paul and His Co-Workers," *New Testament Studies*.
- Ellison H. L, 1970, "Paul and the Law", *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on his 60th birthday*. Gasque W.W and Ralph P (Eds), Great Britain: The Paternoster Press.
- Eltvick A, 1959, *The Hero from Tarsus*, New York: Vantage Press.
- Emil Brunner, 1931, *The Word and the World*, London; SCM Press.
- Enshin M. S 1962, "Paul, Apocalypse of", *The Interpreter's Dictionary of the Bible-an Illustrated Encyclopedia*. Nashville: Abingdon Press.
- Erica Olsen, 2012, *Strategic Planning Kit for Dummies*, 2nd ed, London: John Wiley Inc
- Erickson M. J, 2000, *The Word Became Flesh*. Grand Rapids: Baker Book House Co.
- Esedeke E.A, 2000, *Christians and Nigerian Politics*, Abba: Effort Printers Nigrieria.
- Evans C.A. 2004, "Later New Testament writings and Apocalypticism". *The IVP Dictionary of the New Testament: A one-volume Compendium of Contemporary Biblical scholarship*. Reid Daniel G. (Ed), Downers Grove: Inter-vasity Press.
- Everts J.M, 1993, "Conversion and Call of Paul" in *Dictionary of Paul and his Letters*, Hawthorne Gerald F and Martin Raph P (Eds), Leicester: Inter-Varsity Press.
- Every G. 1956, *The High Church Party 1688-1718*, London: SPCK.
- Ezeh U.A. 2010, "The Pauline Church-identity". *Catholic Theological Association of Nigeria*. Cyril Obanure and Mary Sylvia Nwachukwu (Eds). Makurdi: Aboki Publishers.

- Fatokun S.A, 2005, "The Concept of Divine Healing in Nigeria Pentecostalism: A Case Study of The Apostolic Church, Nigeria" in *Journal of Arabic and Religious Studies*, Vol. 18, Ijebu-Ode: Sebiotimon Publications.
- Fatokun S.A, 2005, "Pentecostalism in South Western Nigeria with Emphasis on The Apostolic Church, 1931-2001" A Ph.D Thesis submitted to the Dept. of Religious Studies, University of Ibadan. Ibadan
- Fatokun S.A, 2008, "A Pentecostal from Wales to the Uttermost Parts of the World: The Apostolic Church's Global Mission, 1916 to Date" in *Swedish Missiological Themes*, Vol.96, No. 4, Uppsala: Almaplus.
- Faw, C.E. 1980, *Believers Church Bible Commentary: Acts*, Scottsdale, PA: Herald Press.
- Fee G. D, 1994, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, New York: Hendrickson Publishers, Inc.
- Ferdinand G.H, 1965, *Missions in the New Testament*, London: Cary Kingsgate Press.
- Fereday W.W. 2009, *A brief exposition of the Epistle to the Philippians*. Retrieved March 20, 2012, from <http://www.stempublishing.com/authors/fereday/PHILIPPI.html>.
- Ferris T. P, 1981 "The Acts of the Apostles: Exposition", in *The Interpreter's Bible in Twelve Volumes*. Vol. DC Nashville: Abingdon Press.
- Filson F. V, 1981, "The Second Epistle to the Corinthians: Introduction and Exegesis", in *The Interpreter's Bible in Twelve Volumes*, Vol.X, Nashville: Abingdon Press.
- Firmey J, 1970, "Paul", in *The New Jerome Biblical Commentary*, Brown Raymond E et al. (Eds), London: Geoffrey Chapman.
- Firmey J, 1989, *Paul and His Theology: A Brief Sketch*, 2nd ed. New Jersey: Prentice-Hall Inc.
- Firmey J, 1990, *Bible Directory: an A to Z of Biblical Information for the People of Today's World*, Australia: Bridgeway Publications.
- Finney J, 1999, *Finding Faith Today*, Swindon: British and Foreign Bible Society.
- Fiorenza E.S, 1985, *The book of Revelation: Justice and Judgement*, Philadelphia: Fortress Press.
- Fisher F.L, 1974, *Paul and His Teachings*, Nashville: Broadman Press.
- Fitzmyer J.A. 1970, "The Letter to the Galatians" *The New Jerome Biblical Commentary*. Brown Raymond E. et al.(Eds). London: Geoffrey Chapman.
- Fitzmyer J.A. 1970, *The New Jerome Biblical Commentary*, Brown Raymond E. et al. (Eds). London: Geoffrey Chapman.

- Fitzmyer J.A. 1971, *Essays on the Semitic Background of the New Testament*. London: Chapman.
- Fitzmyer J.A. 1989, *Paul and his Theology: A Brief Sketch*. 2nd ed. New Jersey: Prentice-Hall
- Fitzgerald J.T. 1988, *Cracks in the Earthen Vessel: An Examination of the Catalogues of Hardships in the Corinthian's Correspondence*, Atlanta: Scholars Press.
- Fletcher J, nd, *Portrait of St. Paul or, The True Model for Christians and Pastor*, Ohio: Convention Book Store.
- Fleming, D. B, 1985, *Going Places with Paul, Hong Kong*: Donors Inc.
- Fleming, D. B, 1990, *Bible Directory- an A-Z of Biblical information for the people of Today's World*, Australia: Bridgeway Publications.
- Foulkes F, 2007, "Philippians" in *New Bible Commentary*, Carson D.A et al. (Eds), Leicester: Inter-Varsity Press.
- Fowl S.E. 1993, "Imitation of Paul/ of Christ", *Dictionary of Paul and his Letters*. Gerald. F. Hawthorne and Ralph P. Martins (Eds), Leicester: Inter-Varsity Press.
- Fowler J.A, 2000, "Christianity is not Epistemology", Retrieved September 25, 2008, from www.christinyou.net/pages/xnotepishtm.
- Fowler J. W, 1985, *Stages of Faith*. New York: Harper Collins.
- Fraser J. W, 1965, *Calvin's Commentary-The Acts of the Apostles 14-28*. Torrance D. W. and Torrance T. F. Eds. Edinburgh: Oliver and Boyd.
- Fraser J. W, and McDonald W. J. G, 1965, *Calvin's Commentary-the Acts of the Apostles 1-13* Torrance D.W and Torrance T.F (Eds). Edinburgh: Oliver and Boyd.
- Fraser J. W. 1965, *Calvin's Commentary- The Acts of the Apostles 14-28*, Torrance D.W. and Torrance T.F. (Eds). Edinburgh: Oliver and Boyd.
- Fredriksen P, 1988, *From Jesus to Christ: The Origin of the New Testament Images of Jesus*, New Haven: Yale University Press.
- Fredriksen P, 1990, "Beyond the Body/Soul Dichotomy: Augustine's Answer to Mani, Plotinus and Julian", in *Paul and the Legacies of Paul*, W.S Babcock (Ed), Dallas: Southern Methodist University Press.
- Fredriksen P, 1991, "Judaism, the Circumcision of Gentiles, and Apocalyptic Hope: Another Look at Galatians 1 and 2".
- Freed E, 1994, *The Apostle Paul, Christian Jew*. Lanham: University Press of America.
- Fridrichsen A, 1947, *The Apostle Paul and His Message*. Uppsala: n/p.

- Fries H. 1975, "Revelation: primitive Revelation", *Encyclopedia of Theology*. Rahner Karl (Ed), London: Burns & Oates.
- Funk R.Y.K, 1988, *The Epistle to the Galatians*, Grand Rapids: Wm. B. Eerdmans Publishers
- Furnish V.P. 1979, *The Moral Teaching of Paul*, Nashville: Abingdon Press.
- Furnish V.P. 1984, *II Corinthians*, New York: Doubleday.
- Gaston L, 1990, *Paul and the Torah*, Vancouver: University of British Columbia Press.
- Gaudge H.L. 1980, "Revelation" *Encyclopedia of Religion and Ethics*. Hasting James (Ed). Edinburgh: T & T Clark.
- Gaventa B. R, 1986, *From Darkness to Light: Aspects of Conversion in The New Testament*. Philadelphia: Fortress Press.
- Gaventa B. R, 2003, "Galatians" *Eerdmans Commentary on the Bible*. Dunn J.D.G. et al. (Eds), Grand Rapids: Wm. B. Eerdmans Publishing House.
- Geddet T.J. 2004, Apocalypticism: New Testament-Jesus and Apocalypticism, *The IVP Dictionary of the New Testament: A one-volume Compendium of contemporary Biblical Scholarship*, Reid Daniel G. (Ed). Downer Grove: Inter-Varsity Press.
- Gehring R. W, 2004. *House Church and Mission: the Importance of Household Structures in Early Christianity*, Peabody: Hendrickson.
- Gempf C, 2007, "Acts" in *New Bible Commentary*, Carson D.A et al. (Eds), Leicester: Inter-Varsity Press.
- George L, 1747, *Observations on the Conversion and Apostleship of St. Paul*. London: R. Dodsley.
- Gerhardsson B, 2005, *The Secret of the Transmission of the Unwritten Jesus Tradition*, NTS 51.
- Gibbs J.G, 1971, "Pauline Cosmic Christology and Ecological" in *Journal of Biblical Literature*, Vol. XC, Part IV.
- Gibbs P.T, 1972, *Paul the Conqueror*, Washington: Review and Herald Publishing Association.
- Gill J. 2011, Acts 9: 15-John Gill's *Exposition on the Bible New Testament*. Retrieved May 28, 2012, from www.biblestudytools.com/commentaries/gills...of...Acts 9:15.
- Glasser A.F. 1986, "An International Perspective", in *Entering the Kingdom* (Eds) MARC Europe: British Church Growth Association.

- Glasser A.F et.al, 1977, “Rediscovering Paul’s Church Planting Strategies” in *Crucial Dimension in World Evangelization*, California: William Carey Library
- Glover R.H, 1939, *The Progress of World-Wide Mission*, London: Harper & Brother Publishers.
- Glover R.H. 1964. *The Bible Basis of Missions*. London: Harper & Brothers Publishers.
- Glover Robert 1946. *The Bible Basis of Mission*, Los Angeles: The Bible House.
- Glover T. R, 2002, *Paul of Tarsus*, London: Hendrickson Publishers Inc
- Goddad B.L (Ed), 1967, *The Encyclopedia of Modern Christian Mission: the Agencies*. London: Thomas Nelson & sons.
- Godet F.L. 1977, *Commentary on first Corinthians*, Grand Rapids: Kregel Publications.
- Gooch P.W, 1978, “Partial Knowledge: Philosophical Studies” in *Paul*, Notre Dame: University of Notre Dame Press.
- Goodspeed E. J, 1947, *Paul: A Biography Drawn from Evidence in the Apostle's writings*, Nashville: Abingdon Press.
- Goodwin F. J, 1972, *A Harmony of the Life of St. Paul: According to the Acts of the Apostles and the Pauline Epistles*, Grand Rapids: Baker Book House.
- Gorman M. J, 2001, *Conformity: Paul's Narrative Spirituality of the Cross*. Grand Rapids: Wm. B. Eerdmans Publishing Company.
- Gorman M. J, 2004, *Apostle of the crucified Lord: a Theological Introduction to Paul and his Letters*. Grand Rapids: William B. Eerdmans Publishing Co.
- Goudge H.L. 1980, “Revelation”, *Encyclopedia of Religion and Ethics, Vol. X, pictis-sacraments*, Hasting James (Ed), Edinburgh: T & T Clark.
- Graham Chessman, 1989, *Mission Today: An Introduction to Mission Studies*, Great Britain: The Bath Press.
- Grand Hahn, Ferdinand, 1965, *Missions in the New Testament*. London: Cary Kingsgate Press.
- Grant M, 1978, *Saint Paul: The Man*, Glasgow: William Collins Sons & Co., Ltd.
- Grant M, 1976, *Saint Paul*, London: Weidenfield and Nicolson Press.
- Grant M, 1982, *Saint Paul*, New York: The Crossroad Publishing Co.
- Grant R.M, 1963, *Historical Introduction to the New Testament*, New York: Harper & Row Publishers.

- Grassi J.A, 1965, *A World to Win: The Missionary Methods of Paul the Apostles*, Maryknoll: Maryknoll Publications
- Green J.B, 1998, "The salvation of God: Salvation to the End of the Earth" in *Witness to the Gospel: The Theology of Acts*, Marshall I. Howard and Peterson David (Eds), Grand Rapids: Wm. B. Eerdmans Publishing Co.
- Green J.B and Mcknight S. (Eds), 1992, *Dictionary of Jesus and the Gospels*. Downers Grove: Inter-Varsity Press
- Green M, 1970, *Evangelism in the Early Church*, London: Holder and Stoughton
- Green M, 1982, *To Corinth with Love: The Vital Relevance Today of Paul's Advice to the Corinthian Church*. London: Hodder and Stoughton.
- Green M. 1979, *Evangelism – Now and Then*, Leicester: Inter-Varsity Press.
- Green M. 1990, *Evangelism through the local Church*, Sevenoaks: Hodder & Stoughton
- Greenway R.S. 1978, *Apostles to the City*, Grand Rapids: Baker Books
- Greeves D, 1962, *Christ in me: A Study of the Mind of Christ in Paul*. London: The Epworth Press.
- Grenz S. J, 1994, *Theology for the Community of God*, Carlisle: Paternoster Press.
- Grudem W, 2000, *Systematic Theology: An Introduction to Biblical Doctrine*, Leicester: Inter-Varsity Press.
- Gruenler R. 1989, "Romans" in *Evangelical Commentary on the Bible*, W.A Eldwell (Ed) Grand Rapids: Baker Books
- Gruenler R. 1995, "Ecumenical Theology for the sake of Mission" in *Pauline Theology*, Vol.III, D.M. Hay (Ed), Minneapolis: Fortress Publishers
- Guthrie D, 1970, "Acts and Epistles in Apocryphal Writings" in *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on his 60th birthday* Gasque W.W and Martin R. P (Eds), Great Britain: The Paternoster Press.
- Guthries D, 1981, *New Testament Theology*, Leicester: Intervarsity Press.
- Haenchen E, 1971, *The Acts of the Apostles: A Commentary*, Oxford: Basil Blackwell.
- Hafemann S. J, 1993, "Corinthians", in *Dictionary of Paul and His Letters*, Hawthorne G. F and Martin R.P (Eds), Leicester: Inter-Varsity Press.
- Hafemann S.J, 1993, "Paul and His Interpreters" in *Dictionary of Paul and His Letters*, Hawthorne G.F and Martin R.P (Eds), Leicester: Inter-Varsity Press.

- Hagner D. A, 2007, "Paul as a Jewish Believer-according to His Letters", in *Jewish Believers in Jesus: The Early Centuries*, Vol.102, Skarsaune O and Hvalvik R (Eds), Peabody: Hendrickson.
- Hahn, H. C, 1986, *The New International Dictionary of New Testament Theology*. Vol. 2: G-Pre. Colin Brown (Ed), Grand Rapids: Zondervan Publishing House.
- Hahn F. 1965, *Mission in the New Testament*, London: SCM Press.
- Hamerton-Kelly R.G, 1992, *Sacred Violence: Paul's Hermeneutic of the Cross*, Minneapolis: Fortress Press.
- Hansen G.W, 1993, "Galatians" in *Dictionary of Paul and His Letters*, Hawthorne Gerald F. and Martin Raph P (Eds), Leicester: Inter-Varsity Press.
- Hansen G.W, 1998. "The Call of God: Preaching and Defence of Paul", in *Witness to the Gospel: The Theology of Acts*, Leicester: Inter-Varsity Press.
- Hanson A.T, 1974, *Studies in Paul's Technique and Theology*, Grand Rapids: Wm.B Eerdmans Publishing Co.
- Harry Boer, 1961, *Pentecost and Missions*, Michigan; Lutterworth Press.
- Hargreaves J, 2001, *International Study Guide 17: A Guide to 1 Corinthians*, London: SPCK.
- Hargreaves J, 2001, *International Study Guide 18: A Guide to Philipians*, London: SPCK
- Hargreaves J, 2002, *International Study Guide 27: A Guide to Acts*, London: SPCK.
- Harink, D, 2008, "Apocalypse and Polis: Pauline Reflections on the Theological Politics of Yoder, Hauerwas and Milbank", Retrieved September 25, 2012, from brandon.multics.org/library/nisc/harink1999Apocalypse-htm.
- Harrington W.J, 1966, *Record of the Fulfillment of the New Testament*, Chicago: The Priority Press.
- Harrington W. J, 1978, *Paul of Tarsus*, Tring: Lion Publishing.
- Hams M. J, 1974, "Paul's View of Death in 2 Corinthians 5: 1-10", in *The New Dimensions in New Testament Study*, R.N Longenecker and M.C. Tenney (Eds). Grand Rapids: Zondervan Publishing House.
- Hams, M. J, 1976, "2 Corinthians" in *The Expositor's Bible Commentary with the NIV of the Holy Bible in Twelve Volumes*, Vol.10, Romans-Galatians in F.F Gaebelein (Ed), Grand Rapids: Hahn.
- Harry Boer, 1961, *Pentecost and Missions*, Michigan; Lutterworth Press.
Rapids: Zondervan Publishing House.

- Hans M.J, 2000, "Salvation" in *The New Dictionary of Biblical Theology*. Alexander T. D. and Rosner B. S. Eds. Leicester: Inter-Varsity Press.
- Hammer J.S, 2005, *Biblical Foundation for Baptist Churches: A Contemporary Ecclesiology*, Grand Rapids, MI: Kregel Publications.
- Harrison E. F, 1976, "Romans" in *The Expositor's Bible Commentary with the NIV of the Holy Bible in Twelve Volumes*, Vol.10, Romans-Galatians. F.F Gaebelein (Ed), Grand Rapids: Zondervan Publishing House.
- Hawthorne G.F, 1991, *Word Biblical Commentary Volume 43: Philippians*. Great Britain: Word (UK) Ltd.
- Hawthorne G.F, 1993, "Philippians", in *Dictionary of Paul and His Letters*. Hawthorne Gerald F. and Martin Raph P. Eds. Leicester: Inter-Varsity Press.
- Hawthorne G.F, and Martin R.P (Eds), 1993, *Dictionary of Paul and His letters*. Downers Grove: Inter-Varsity Press.
- Hays R. B, 1996, *The Moral Vision of the New Testament: Community, Cross, New Creation-Contemporary Introduction to New Testament Ethics*, New York: Happer Collins Publishers.
- Hays R. B, 1997, *First Corinthians Interpretation: a Bible Commentary for Teaching and Preaching*, Louisville: John Knox Press.
- Hedlund F, 1985, *Mission to the Man in the Bible*, Madras: Evangelical Literature Service
- Hedrick G.W, 1981, "Paul's Conversion and Call: A Comparative Analysis of the Three Reports in Acts" in *Journal of Biblical Literature*. Vol.100, No.3 Louisville: John Knox Press.
- Hegg T, 2002, *The Letter Writer: Paul's Background and Torah Perspective*, New York: First Fruits of Zion.
- Heikkinen J.W, 1966, June 12-17. "Conversion: a Biblical Study" in *National Faith and Order Colloquium*. New York: World Council of Churches.
- Heirich M, 1977, "Change of Heart: A Test of Some Widely Held Theories About Religious Conversions" in *American Journal of Sociology* 83. New York: Happer Collins Publishers.
- Hengel M, 1991, *The Pre-Christian Paul*, London: SCM Press.
- Hengel M. and Schwemer A. M, 1997, *Paul between Damascus and Antioch: The Unknown Years*. Louisville: John Knox Press.
- Herbert P.F, 1987, "The World In-Between: Christian Healing and the Struggle for Spiritual Growth" in *Pneuma-Journal of The Society for Pentecostal Studies*, Vol. 9, No. 2, 174.
- Hesselgrave D.J.1978, *Communicating Christ Cross-Culturally*, Grand Rapids: Zondervan

- Hewitt, F.S. 1964, *The Genesis of the Christian Church*, London: Edward Arnold Publishers.
- Hodges M.L, 1965, *Church Growth and Christian Mission*, New York: Harper & Row Publishers.
- Hollenweger W.J, 1972, *The Pentecostals*, London: SCM Press
- Hubbard M.V, 2002, *New Creation in Paul's Letter and Thought*, Cambridge: University Press.
- Job, Reuben, 1975, *Beginning in Jerusalem*. Nashville: Tidings Publishers
- Jonlman Fred, 1980, *The Missionary Methods of Apostle Paul*, Grand Rapids: Baker Books.
- Kane, J.H, 1976, *Christian Missions in Biblical Perspective*. Grand Rapids: Williams B. Eerdmans Publishers.
- Kane J.H, 1976, "Mission in the Ministry of Paul" in *Christian Mission in Biblical Perspective*, Grand Rapids: Barker Book House.
- Kaplan Abraham, 1998, *The Conduct of Inquiry: Methodology for Behavioral Science*, Louisville KY: Chandler Publishing Company.
- Kent H.A. Jr. 1972, *Jerusalem to Rome: Studies in Acts*, Grand Rapids: Baker.
- Kreider Larry, 2001, *House to House*, Ephrata, PA: House to House Publications
- Ksenija M, 2009, *Paul's Territoriality and Mission Strategy*, Grand Rapids: Williams B. Eerdmans Publishers.
- Ladd G.E, 1982, *A Theology of the New Testament*, London: Luther Worth Press.
- Lenski, R.C.H. 1934, *The Interpretation of the Acts of the Apostles*, Minneapolis: Augsburg.
- Logan R.E, 1989, *Beyond Church Growth: Action Plans for Developing a Dynamic Church*, Grand Rapids, MI: Fleming H. Revell.
- Logan R.E and Ogne S.L, 1994, *The Church Planter's Toolkit Carol Stream*, Illinois; Church Smart Resources.
- Love, J.P. 1941, *The Missionary Message of the Bible*. New York: Harper & Row Publishers.
- Machen J.G, 1925, *The Origin of Paul's Religion*, Grand Rapids: Wm. B Eerdmans Publishing Co.
- Malphurs Aubrey, 2000, *Paul's Missionary Strategies*, Grand Rapids: Kregel.

- Marshall J.H, 1980, *The Acts of the Apostles: An Introduction and Commentary*, England: Inter-Varsity Press.
- Marshall J.H, 1973, "Ekklesia" in *The Expository Times*, Vol. LXXXIV, No.12.
- Marshall J.H and Peterson David (Eds), 1967, *Paul's Missionary Theology*, Grand Rapids: Wm B. Eerdmans Publishing Company.
- May Stan. 2005, "Ecclesiology: The Missing ingredient in Modern Missions," *Journal of Evangelism and Missions*.
- McBirnie W.S, 1973, *The Search for the Twelve Apostles*, Wheaton, Illinois; Tyndale House Publishers.
- McDaniel Blake, 2011, "Developing a Church Mission Strategy" in www.missionofgrace.com/tulsaperspectives/churchmissionstrategy.pdf
- McGauran D.A, 2000, *Understanding Church Growth*, n/p.
- McGavaran D.A, 1965, *Church Growth and Christian Mission*, New York: Harper & Row Publishers.
- Moo D. 1996, *The Epistle to the Romans*, Grand Rapids: Eerdmans
- Moreau A.S, Corwin G.R, and McGee G.B, 2004, *Introducing World Mission; A Biblical, Historical and Political Survey*, Grand Rapids; Baker House Publications.
- Moreau A, Scott Gary, R. Corwin and Gary B. McGee, 2004, *Introducing World Missions: A Biblical, Historical and Practical Survey*, Grand Rapids MI: Baker.
- Murray, G.W. 1998, "Paul's Corporate Evangelism in the Book of Acts," *Bibliotheca Sacra*.
- N/A, "Ethiopia's Cry for Help" in *Riches of His Grace*. (An Official Magazine of The Apostolic Church, Great Britain), May 1931.
- Neighbour, Jr. and Ralph. W. 2000, *Where Do We Go from Here? A Guidebook for the Cell Group Church*, New and Rev. (Ed), Houston TX: Touch Publications
- Neighbors R.W. Jr.1980, *Future Church*, Nashville: Broadman.
- Nevius, J.L, 1893, *The Old System Criticized*, Grand Rapids: William B. Eerdmans Publishing.
- Nickel K.F, 1966, *The Collection: A study in Paul's Strategies*, London: SCM Press
- Obijole, O.O, 1986, "Principalities and Powers in St. Paul's Gospel of Reconciliation" in *African Journal of Biblical Studies Vol 1 No 2*.

- Obijole, O.O. 1986. "St. Paul's Understanding of the death of Christ in Rom 3:25: The Yoruba Hermeutical Perspective" in *African Theological Journal Vol 15 No 3* Arusha: Lutheran Theological College
- Obijole, O.O. 1987. "The Background to St. Paul's Concept of the Mystery of the Gospel" in *Bible Bhashyam: An Indian Biblical Quarterly*. Kottayam: Bible Bhashyam Trust
- Obijole, O.O. 1987, "The Influence of the Conversion of St. Paul on his Theology of the Cross" in *East African Journal of Evangelical Theology*. Kenya: Machakos Publishers
- Obijole, O.O, 1987, "St. Paul on Position of Women in the Church: Paradox or a Change" in *Orita Ibadan Journal of Religious Studies*
- Obijole, O.O, 1988, "St. Paul's Concept of Principalities and Powers in African Context" in *African Theological Journal Vol 17 No 2* Arusha: Lutheran Theological College
- Obijole, O.O. 1988. "St. Paul's Gospel of Reconciliation: A Basis for the Role of the Church in National Unity" in *Orita Ibadan Journal of Religious Studies* Lagos: Grace and Gabriel Associates.
- Obijole, O.O, 1989, "The Pauline Concept of the Law" in *Indian Theological Studies Vol XXVI* Bangalore: St. Peter's Pontifical Institute of Theology
- Obijole, O.O, 2010, "The Ethics of St. Paul's Theology of the Cross" in *Orita Ibadan Journal of Religious Studies XL 11/2* Ibadan: Samprints and Graphics
- O'Brien P.T, 1995, *Gospel and Mission in the writings of Paul*, Grand Rapids: Baker Books.
- Odufowote, G. O. 1984 "The Anglican Church as Denominational Name in Nigeria". B. A. Long Essay, Dept. of Religious studies, University of Ibadan.
- Ogungbemi P.A, 1985, "The Apostolic Church Nigeria: A study of the Rise and Spread of a Pentecostal Church 1931-40" M.A Dissertation submitted to the Institute of African Studies, University of Ibadan, Ibadan.
- Oladejo, M. O. 2009, "The Nature and Function of the Church," *Pedagogy, the Church, Leadership and Theological Education in Africa*, Ibadan: Baptist Press.
- Olayiwola, D.O. 1987. "The Aladuras: Its Strategies for Mission and Conversion in Yorubaland" in *Orita, Vol. 19, No. 1*.
- Oludare, S.E.A. 1999. 'The trio of Christ Apostolic Church Founding Fathers: Odubanjo, Akinyele, and Babalola,' M.A. project, Dept. of Religious Studies, University of Ibadan.

- Omowole, S.O. 1994. *'Healing and Exorcism in the Synoptic Gospels with Particular Reference to Miracles in The Apostolic Nigeria'*, Ph.D. Thesis, Dept. Religious Studies, University of Ibadan.
- Omoyajowo, J.A. 1966. 'The Independent Church Movement in Yorubaland', B.A. Long Essay, Dept. of Religious Studies, University of Ibadan.
- Packer J. I, 1993, *Concise Theology*. Wheaton IL: Tydale House publishers.
- Paton David Macdonald, 1966, *Christian Missions and the Judgment of God*. 2nd ed. Grand Rapids: Eerdmans.
- Peel, J.D.Y. 1968. *Aladura: A Religious Movement Among the Yoruba*. Oxford: O.U.P.
- Peters, G.W. 1972. *A Biblical Theology of Missions*. Great Britain: Bath Press.
- Polhill, J.B. 1992, *Acts, The New American Commentary*, Nashville: Broadman.
- Ponray, S. Devasagayam, 1987, *Church Planting Approach To Mission*, India: Bethel Bible Institute.
- Purves G.T, 1975, *Christianity in the Apostolic Age*, Grand Rapids: Baker Publications.
- Rainey, Joel Owen, 2005, "A Comparison of the Effectiveness of Selective Church Planting Models Measured by Conversion Growth and New Church Starts" in *Southern Baptist Theological Seminary, N/p*
- Ralph P. M. 1997. *Approaches to New Testament Exegesis, New Testament Interpretation: Essays on Principles and Methods*. Howard Marshal (Ed). Great Britain: Paternoster Press.
- Ralson Timothy, 1990, "The Theological Significance of Paul's Conversion" in *Bibliotheca Sacra*. n/p
- Redford Jack, 1978, *Planting New Churches*, Nashville, TN: Broadman Press
- Rengstort K.H, 1962, "Apostolos" in *TDNT*, Vol.1, Cambridge: University Press
- Rheenen G. Van, 1996, *Biblical Foundations and Contemporary Strategies: Missions*, Grand Rapids: Zondervan
- Rich Warren, 1999, *The Purpose Driven Church*, Grand Rapids: Zondervan.
- Robert E. Logan and Steven L. Ogne, 1994, *The Church Planter's Toolkit Carol Steam*. IL: Church Smart Resources, iv-i.
- Robertson A.T. 1909, *Epochs in the Life of Paul*, New York: Scribner's.
- Rowley H.H, 1944, *The Missionary Message of Old Testament*. London: Cary Kingsgate Press.

- Sanders E.P, 1977, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Philadelphia: Fortress Press.
- Schnabel E.J, 2008, *Paul The Missionary: Realities, Strategies and Methods*, Downers Grove, Illinois: IVP Academic.
- Schnabel E.J, 2004, *Early Christian Mission*, Vol.1, Downer Grove: Intervarsity Press
- Scherer, James, 1946, *Missionary, Go Home: A Reappraisal of Christian World Mission*. Englewood: Prentice-Hall.
- Schmidt K.I, 1957, "The Church" in *Bible Key Words*, London: Adam and Charles Black.
- Scott, W. 1971, "Teams and Teamwork," *Evangelical Missions Quarterly*.
- Scott Bessenecker, 1990, "Paul's Short-Term Church Planting; Can it Happen Again?" in *Evangelical Mission Quarterly* 33, no.3 n/p
- Senior D and Stuhlmueeller C, 1995, *The Biblical Foundations for Mission*, New York: Orbis Books.
- Shalman A.M, 1960, *Gateway to Judaism*, Vol. 2, New York: Thomas Yoseloff.
- Simson Wolfgang, 1998, *House that Change the World: the Return of the House Churches*, Waynesboro, GA: OM Publishing
- Smith E.C, 2000, "Church Planting", in *Evangelical Dictionary of World*, Scott Moreau (Ed), Grand Rapids, MI: Baker Books.
- Smith, G, 1897, *Short History of Christian Mission*. Edinburgh: T & T Clark.
- Smith, George 1897. *Short History of Christian Missions from Abraham and Paul to Carey, Living Stone and Duff*. Edinburgh: T & T Cl.
- Stafford, Tim, 2002, "A Regular Purpose-Driven Guy: Rick Warren's Genius is in Helping Pastor see the obvious" in *Christian Today* 46, No. 12
- Stephen J, 1966, *Life and Letters of St. Paul*, Ibadan: Daystar Press.
- Steffen, Tom A, 1994, "Selecting a Church Planting Model that Works" in *Missiology: An International Review* 22, no.3
- Stetzer E.D, 2006, *Planting Missional Churches*, Nashville, TN: Broadman & Holman Publishers.
- Stewart J.S, 1957, *A Man in Christ: the Vital Elements of St. Paul's Religion*, London: Holder and Stoughton Ltd.

- Stott J.R, 1975, “*The Biblical Basis of Evangelism*”, in *Mission trends No. 2*. New York: W.M.B. Eerdmans Publishing Co.
- Stott J.R, 1990, *Message of Acts*, England: Inter-Varsity Press
- Stott J.R. 1990, *The Spirit, the Church and the World: The Message of Acts*, Downers Grove, IL: Inter-Varsity Press.
- Taylor, Allan, 2003, *The Six Core Values of Sunday School: A Philosophical, Practical & Passionate approach to Sunday School*, Woodstock, GA: Riverstone Publishing Group.
- Thompson, P. 1978, *The Challenge of the City*, Coral Gables, FL: Worldteam.
- Turnbull, T.N. 1959. *What God Hath Wrought: A Short History of The Apostolic Church*, Bradford: The Puritan Press Ltd.
- Turner, H.W. 1972. ‘*Pentecostal Movement in Nigeria*’ in *Orita*, Vol. 6, No.1.
- Turner, H.W. 1967, *History of an African Independent Church (Vol. 1)*.Oxford: Clarendon Press.
- Van Raheenen G, 1996, *Biblical Foundation and Contemporary Strategies: Missions*, Grand Rapids, MI: Zondervan
- Venn, Henry 1971. ‘*On Step Towards helping a Native Church to become self-Supporting, Self-Governing and Self-Extending*’. To Apply the Gospel: sections from the Writing of Henry Venn. Max Warren (ed), Grand Rapids: William. B. Eerdmas Publishing Company.
- Wagner C.P, 1990, *Church Planting For A Greater Harvest*, Ventura CA: Regal II Press.
- Wagner C.P, 1971, *Frontiers in Missionary Strategy*, Chicago, IL: Moody Press
- Wagner C.P, 1972, *Church / Mission Tensions Today*. Chicago: Moody Press.
- Ware J.P, 2011, *Paul and the Mission of the Church: Phillipians in Ancient Jewish*, Chicago, IL: Moody Press
- Warren, Rick, 1995, *The Purpose Driven Church: Growth without Compromising your Message & Mission*, Grand Rapids: Zondervan Press.
- Winter R.D and Steven C.H (Eds), 1992, *Perpective on the World Christian Movement: A Reader*, Pasadena CA: William Carey Library
- Whitely D.E.H, 1974, *The Theology of St. Paul*, Oxford: Basil Blackwell.
- Wolfe D.L, 1982, *Epistemology: the Justification of Belief*, Illinois: Inter-Varsity Press
- Wood C.T, 1956, *The Life, Letters and Religion of St. Paul*, Edinburgh: T &T Clark

- Wood H.G, 1954, *The Conversion of Paul: Its Nature, Antecedents and Consequences*, Edinburgh: T &T Clark
- Wright N.T, 2005, "Paul" in *New Dictionary of Theology*, Ferguson S.C and Wright D.F (Eds), Leicester: Inter-Varsity Press
- Wright N.T, 1997, *What Saint Paul Really Said: was Paul of Tarsus the Real Founder of Christianity?* Oxford: Lion Book House.
- Wright G.E, 1952, "The Old Testament Basis for Christian Missions" in *Theology of the Christian Mission*, London: SCM Press.
- Yamsat P, 2004, *An Exposition of First Corinthians for Today*, Kaduna: Baraka Press
- Yarbrough R.W, 2000, "Revelation" in *New Dictionary of Biblical Theology*, Alexander T.D and Rosner B.S (Eds), Leicester: Inter-Varsity Press.
- Ziesler J.A, 1990, *Pauline Christianity*, Oxford; Oxford University Press.
- Ziesler J.A, 1983, *Pauline Theology*, Oxford: Oxford University Press.

UNIVERSITY OF IBADAN LIBRARY