

## PROJECT ABSTRACT

Adventist University of Africa

Title: SEVENTH-DAY ADVENTIST CHURCH MINISTRY AND  
EVANGELISM IN LAGOS STATE 1992-2012; THE WAY FORWARD

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Date completed: June 2014

The study was born out of the desire of the researcher to see Seventh-day Adventist church ministry and evangelism to grow faster than the present condition. There may not be a better time to carry out this type of research than now when the whole church in Nigeria is undergoing re-organisation that is unprecedented in the history of the church in this part of the world.

The research looked at the foundation and principles of evangelism in the Bible in history and in other materials like the writings of Ellen White. However, because the study was limited to Lagos, there was the need to take a look at the historical background of Lagos and how it has developed over the years in becoming a megacity especially during the period of the 20 years under review. For the purpose of the work to be achieved there was the need to identify the target of people to be reached with our gospel (the rich and influential) and the different strategies to be used in reaching them.

The last part of the research dealt with what the different arms of church could do as a matter of urgency to make sure that not only the poor will be reached by the gospel but also the rich and influential ones because Jesus died for everybody.

Adventist University of Africa

SEVENTH-DAY ADVENTIST CHURCH MINISTRY AND EVANGELISM  
IN LAGOS STATE 1992-2012: THE WAY FORWARD

A project  
presented in partial fulfillment  
of the requirement for the degree  
Masters of Arts in Leadership

by  
Ajayi, Ayodeji Daniel

June 2014

SEVENTH-DAY ADVENTIST CHURCH MINISTRY  
AND EVANGELISM IN LAGOS STATE 1992-2012:  
THE WAY FORWARD

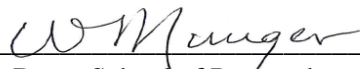
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## ACKNOWLEDGEMENTS

I am specially thankful to my supervisor Pastor (Dr.) Tunde Ojewole whose guidance and commitment has led to the success of this research work. I am also indebted to both Dr. Andrew Mutero and Dr. Gheorghe Razmerita who not only taught us this course but edited the manual used during this research work. For their inspiration to all of us on this Masters programme, I am most grateful. Similarly, I am indebted to other lecturers in the Theology and Religion department of Babcock University whom I consulted for more information.

I got help on sourcing for materials and selected textbooks for the study at the Babcock University Library. The librarian of the institution Prof. (Mrs.) C.C Okoro, to you I am very grateful for your respect for pastors. My study also have benefited from discussions made with some of my colleagues especially Pastor Abiodun Olaoye and Eld. S.J. Obot both of Babcock University High school.

I must place on record the encouragement of my dear wife Mrs. Adesola Dolapo Ajayi, who was always there for me. May God bless you abundantly. To my children Ayomipo and Ayomidotun Ajayi, i am glad for your love towards me. I specially thank Ondo State Conference Administrative Unit Officers Pastor Adeyinka Ogunseitan and Deacon Sunday Aremu for their understanding throughout this work. I cannot but remember Mrs. Aromire of Babcock University High School and Ewaensiha Newton who assisted in typing the manuscripts.

Finally, I adore the Almighty God who made it possible for me to complete this program.

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## CHAPTER 1

### INTRODUCTION

The world of today is totally different from the world of yester years. Likewise, the church of today is not the same as the church of many years back. When the society of today is compared to that of our parents decades back, it is very clear that there are many challenges for the work of God especially gospel ministration otherwise called evangelism.

Lagos state was the capital of Nigeria until 1979 when the capital was taken to Abuja. However, instead for the population of the city to be reducing, it has been going up every year. Not only is Lagos the financial power house of Nigeria but also that of West Africa. Presently, according to the United Nations, Lagos is the biggest city in Nigeria statistically with a population of about 18 million people and the third largest city in the world.

According to statistical survey, if the rate of population increase continues like this, by 2025, Lagos would be the largest megacity in the whole world. The Church cannot close her eyes to this reality which will surely come along with the peculiar challenges of a mega city.

Based on this fact, this research will examine the way the Seventh-day Adventist Church has been conducting her evangelistic programs within the last 20 years in the state. A major challenge of the church in this regard is that many of those that are being converted and baptized into the church eventually becoming financial burdens on the church.

Lagos is a multi ethnic, multi-social and multicultural society which harbours all kinds of people. The truth is that Jesus, the Saviour of the world died for both the rich and the poor, and so the study wants to know why many rich and wealthy people have not been accepting the gospel of Christ as preached by the Seventh-day Adventist Church in the city.

### **Statement of the Problem**

Over the last 20 years, evangelism in the church has failed to produce the required result in Lagos. More than half of those who are being converted into the church are becoming serious burden to the church because of their very low financial status. On many occasions, the resources to be used to spread the gospel are used to assist some of them. The church is in serious need of those who are blessed financially, materially and that are ready to also bless the church with their resources, so that the gospel propagation can be enhanced.

### **Purpose of the Study**

If there is a time in the life of the Church in Lagos, when this type of study is needed, it is now. The study will take another look at the way the evangelism of the Seventh-day Adventist Church has been going on and why it is yet to bring in the rich and the influential people to the Church. The study will now develop a program and strategy to take this evangelism in Lagos to these people.

It is the purpose of this research to develop this strategy that will eventually assist the Seventh-day Adventist Church in attracting the rich and influential people into the Church so as to increase its financial resources. A lot of work still needs to be done for the total development of the Seventh-day Adventist Church in Lagos as a

megacity. This work will assist in putting structures in place that will yield church growth in Lagos.

### **Justification of the Study**

Evangelism is the sole business of the Church. That's the real reason for the existence of God's church. "Evangelism has its roots in eternity."<sup>1</sup> The question is: why is that Adventist gospel ministrations in Lagos has failed to attract the rich?

With the megacity status of Lagos in progress, there are enormous challenges facing the Church. What will the Church do to minister to about 18 million people in a city? "Given this fact, the only place to begin the evangelization of any people is with the people themselves."<sup>2</sup> By the time Lagos becomes the largest city in the world in 2025 according to the United Nations with a population of 25million people, it will be too late for the Church to plan. Now is the time to put the strategy in place so that the church will be able to function and carry out its role effectively.

### **Delimitation of the Study**

While the problem of lack of the rich and influential in the church is common in the whole of Nigeria made up of three unions. This study will only consider evangelism problems faced by the SDA church in Lagos state between 1992 and 2012. The same issue may be seen elsewhere but this study is thus delimited in scope.

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<sup>1</sup> R.B Kuipper, *God-Centered Evangelism* (Grand Rapids, Michigan: Baker Book House, 1975), 13.

<sup>2</sup>Edward R. Dayton and David Fraser. *Planning Strategies for World Evangelism* (Grand Rapids, Michigan: Eerdmans Publishing company, 1990), 7.

### **Limitation of the Study**

There is scarcity of adequate dependable statistics and written historical facts concerning this Adventist work in Lagos.

### **Methodology**

Books and other academic materials will be consulted to see the way evangelism and ministry are done in other big cities like Lagos. The study will also look at evangelism carried out in the past, especially within the last twenty years to identify the loopholes. Questionnaires will be administered in our church in Lagos in order to get the members opinion about this issue. Internet, journals, magazines, periodicals, encyclopedia and dictionaries will also be used.

### **Definition of Terms**

Megacity: According to Wikipedia; a megacity is usually defined as a metropolitan area with a total population in excess of 10 million people. Some definitions also set a minimum level for population density (at least 2,000 persons/square km). A megacity can be a single metropolitan area or two or more metropolitan areas that converge. The terms megapolis, metropolis and megalopolis are sometimes used synonymously with megacity. Megacities are characterized by availability and access to clear and pure water, recreation centres and energy to most of the inhabitants, food security, control of crime rate, low literacy, control of traffic congestions and low level of housing problems, clean and beautiful environment, and high level of industrialization and commercialisation.

## CHAPTER 2

### THEOLOGICAL FOUNDATION OF MINISTRY AND EVANGELISM

#### **The Gospel Promise**

When human being fell into sin, God promised a redeemer in Genesis 3:15. He was to be the “Seed of the woman” and he would crush the serpent’s head. This indicated that the human race would be involved in putting God’s plan into action. Humans would be privileged to help repair the damage they have caused.

God’s dealing with the whole world is described in Genesis 1 to 11. “People sinned more and more, getting further from God and His blessing.”<sup>3</sup> So God judged the world with the flood (Gen.6-8) and made a fresh start in a covenant with all life at the end of the flood (Genesis 9). In God’s covenant with Noah, his descendants, and the animals, God showed that He cared about all creation. And again, He told them to be fruitful and fill the earth (Genesis (9:1,7). Nevertheless, people went back into sin and rebellion. All nations are outlined in chapter 10. All nations rebelled against God at Babel in Genesis 11. The call of Abraham in Genesis 12 was God’s response to Babel. God was not abandoning the nations in calling just Abraham; in spite of their constant sin, “He was starting a plan to save them.”<sup>4</sup>

Genesis 10 shows that the origin of people being grouped into nations was from their family and descent groupings as they multiplied on the earth (see Genesis

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<sup>3</sup> Alfred P. Gibbs, *The Preacher and his preaching* (Lagos; Ken Maranatha Ventures, 1964) 36.

<sup>4</sup> Ibid.

10:5, 20, 31-32). Because new people came into the world through existing people, they grew in groups, and are forced into depending on each other and relating to each other in varying degrees of closeness. They supposed to cooperate in order to prosper.

Genesis 11 shows another side to dividing the nations. God confused the languages and scattered the people in judgement to control pride and rebellion. The loss of common language meant that cooperation and mutual understanding became much harder. “Sin brought about a kind of diversity that produced hostility, competition and mistrust.”<sup>5</sup>

With Abraham, God put His specific rescue plan into action. Two aspects of God’s promises to bless Abraham appear in Genesis 12:1-3. First, God promised to bless Abraham and his seed. Second, God promised to make Abraham (and his seed Gen.22:1-8), a blessing to all peoples on earth. It is important to notice that God did not promise just to bless Abraham’s descendants, but to bless them so that they could be a blessing to all nations.

In this way, God was actually calling Abraham and his family to a missionary work. Gal.3:7 establishes the fact that Christians are now the descendants of Abraham so that take up his task. “The call of Abraham was a step in God’s great missionary plan to redeem all nations.”<sup>6</sup>

It was important that Abraham’s family would continue to cooperate with God, because this was a long-term plan to cover hundreds of years. God said:

I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what He has him promised - (Gen18:19).

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<sup>5</sup> Haddon W. Robinson, *Biblical preaching* (Benin City, Frontline Christian Publication, 2001) 48.

<sup>6</sup>Ibid.

Abraham's family was to "keep the way of the Lord by doing what is right and just". Here lies the first condition that doing what is morally and ethically right is a condition for the family to be able to accomplish God's plan. There are three basic elements in God's promise to bless Abraham: descendants, land, and a divine human relationship. These three things cannot really be separated from each other. The descendants will get the land because they have relationship. The land can only be possessed if there are descendants to possess it, and the descendants can only prosper if they have a land.

They can only exist because there is a relationship. God says, "to your offspring (descendants), I will (relationship) give this land" Gen.12:7). The three fold nature of the promise is also clear in Gen.17:7-8.

I will establish my covenant between me and you and your descendants after you for the generations to come to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God.

Throughout the Pentateuch (Genesis to Deuteronomy) these three elements are mentioned again and again. For example, in Genesis 3:16 God told Abraham that his descendants, would be like the dust of the earth, and in Genesis 15:5, that they would be as many as the stars of the sky. God still had a multitude in mind when He told Adam and Noah to fill the earth with his descendants. As Genesis 17 spells out, these promises are part of the covenant. "A covenant is an agreement between two parties, and in this covenant, not only is God promising something, Abraham has to respond by doing something too."<sup>7</sup> God tells Abraham to be circumcised with his household, and Abraham obeys, showing that he is accepting the covenant. This promise or

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<sup>7</sup> Ibid.



blessing, like many Old Testament blessings, have Old Testament, New Testament and Eschatological (at the end of the world) fulfillments.

In the Old Testament, God fulfilled the promise of descendants first in the birth of Isaac, then in Jacob and his twelve sons, and eventually by making Israel multiply in Egypt (Exodus 1:7; Acts 7:17).

The Israelites continued to multiply in their new land (1Kings 3:8). “But later because of their unbelief and disobedience, they were carried away captive to Babylon. A generation later, only a fraction returned.”<sup>8</sup>

God fulfilled the promise of the land by giving Canaan to the Israelites when they came out of Egypt – under Solomon, all the land promised came under Israel control, but only briefly. They lost the land during the exile, and inhabited again when the remnant returned. “They were still under the yoke of Parsia however and didn’t really control the land themselves.”<sup>9</sup>

God repeated His promise to be Israel’s God at Sinai, thus confirming the relationship with Himself (Exod. 6:7; 19:3-6). Israel’s part of the covenant was to keep God’s commandment. When they did, God’s blessing came on them in the form of protection, prosperity, guidance and honour in the sight of the nations. But many turned away from God and did not receive the blessing. God disowned His people just before the exile (Hosea 1:9; Jer.3:8) but brought back those who sought Him. To them, He promised still to fulfill these promises in future (Hosea 1:10-2). It is very clear that the three elements of the promise to Abraham were only partly fulfilled in the Old Testament.

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<sup>8</sup> Ibid.

<sup>9</sup> Brown Roger, *So I send you: A Study Guide to Mission* (Delhi, Allans Enterprises, 1969), 99.

The promise is further fulfilled in the New Testament when all who have faith in Jesus are counted as children of Abraham (Galatians 3:7, 22:29).

“This allows them to multiply faster than physical descendants.”<sup>10</sup> They inherit God’s rest which the land represented (Heb.3-4).

“They have a relationship of being God’s own children, and they become a blessing to all nations by taking the gospel message to the world.”<sup>11</sup> However, this fulfillment also is only partial.

“Promise of the “land” turns out to be of the “world” as Romans 4:1-13 shows.”<sup>12</sup>The believers will be countless multitude (Rev. 7:9), completely blessed, as pictured in the seven blessings of Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14. God will be with them and be their God, and they will see His face (Rev.21:3; 22:4).

In the Old Testament, God blessed and prospered many of his servants. Starting from Noah, whom God called out after the flood. During the construction of the ark, Noah was blessed to have enough to be giving his co-workers their daily wages. Abraham was called out by God and he was also blessed Genesis 21:14, Abimelech a pagan King even blessed Abraham. Job was not only the most righteous man in his generation but also very rich. Others like Isaac, Jacob, Joseph, Jethro and many others were blessed by God.

In the New Testament, Nicodemus, a rich man was interested in hearing the Gospel of Christ and Jesus met him at his own level. Mary, Martha and Dorcas all women were used by God to supply the needs of Jesus.

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<sup>10</sup> Ibid.

<sup>11</sup> Ibid, 10.

<sup>12</sup> Ibid.

The method of Jesus in reaching the rich in the Bible is good for consideration. Jesus met the rich at their own level. In the case of Nicodemus in John 3, Jesus told him to be born again and He explained to him what it means to be born again. Jesus was interested in the lives of everybody both the rich and the poor and so must be the church of God today.

### **Reason to Evangelize**

What is evangelism? Charles Spurgeon put it this way: “Evangelism is one beggar telling another beggar where to find bread.”<sup>13</sup> Putting it in a more formal way, The Anglican Archbishops Consultation in Cypress in 1989 defined it this way:

To evangelize is to make known by word and deed the love of the crucified and risen Christ in the power of the Holy Spirit, so that people will repent, believe and receive Christ as their Saviour and obediently serve him as their Lord in the fellowship of his church.

Looking at the New Testament, the verb to evangelize is used fifty-two times. Its meaning is “to declare proclaims announce or state good news.”<sup>14</sup> From Luke 4:18 we find Jesus in the synagogue reading from Isaiah 61:

The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed to proclaim the year of the Lord’s favour.

It is very clear here that Jesus’ ministry was to evangelize. From the life of Jesus it is also very evident from the life and ministry of Jesus that one side of the coin is the proclamation of the good news (words) on the other side of the coin is the demonstration of the good news (works and workers).

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<sup>13</sup> J. John, *Natural Evangelism* (London: Lynx Communications, 1996), 11.

<sup>14</sup> Ibid.

From the Biblical sense, evangelism is concerned with individuals and their relationship with God, and also their relationship and responsibility to others. Service like health, welfare, worship, education, pastoral care and evangelism are all bound together in this mission.

The need to evangelize is the fact that the Bible commands it. In fact this the strongest reason for evangelism. It is both the word of God and also His will.

From the Bible, there are clear and specific instructions from Jesus especially in the gospels to spread the good news. The mandate given by Jesus is to “go and make disciples.” This is what is popularly called the Great Commission.

Therefore go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And surely I am with you, always to the very end of the age (Matt. 28:19-20).

Looking at this command, there are three important parts to it:

- a. Make disciples – for people to be committed to Jesus Christ
- b. Mark disciples – “baptizing them in the name of the father, of the son and of the Holy spirit” (Matt. 28:19)
- c. Mature disciples – “teach them to obey everything I have commanded you”.(Matt. 28:20)Jesus’ teaching needs to be taught and applied.

However, it should be noted that the process here has to include all the three parts. It is not ‘make and mark’; it is not make and mature; and not ‘mark and mature’; it is ‘make, mark and mature.’

## Other Reasons to Evangelize

- a. **Because of People's Needs.** Anyone who loves God, will love people. Jesus also evangelize because of the depth of compassion in his heart for people, who were like sheep without a shepherd (Matt 9:36-38)
- b. **Because Jesus believed in evangelism.** “If we really love Jesus we will love other people.<sup>15</sup> We have a world that has grown wicked to other people's needs. Jesus was not callous. In fact the needs of human beings moved him. “When He saw the crowds, He had compassion on them because they were harassed and helpless, like sheep without a shepherd.”<sup>16</sup> His compassion was not some sort of lofty intellectual exercise. “He really, really cared”<sup>17</sup>. The ministry of Jesus showed that He feels and care about the lost, the wandering, the hungry and also the fearful.
- c. **Compassion.** “There is a significance difference between pity and compassion.<sup>18</sup> Pity only react after something bad has happened and does nothing. But compassion will not let it happen and acts. Jesus had compassion more than any one who has ever lived. “The original Greek translated compassion as a very strong word, full of deep gut level of feeling and emotion”.<sup>19</sup> “It is being moved to the depths of one's heart.”<sup>20</sup> From the Latin word where we get the English word “compassion” means “suffering with

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<sup>15</sup> Ibid., 14.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., 15.

someone” “entering into the depths of their despair and pains.”<sup>21</sup> “The importance of compassion and action in the communication of the Christian faith cannot be over emphasized.”<sup>22</sup> Because there is an element of suffering in it, compassion works for evangelism.

**d. The Early Church believed in Evangelism.** “Concern for people led Jesus to long for more labourers.”<sup>23</sup> In Matt 9:37-38, Jesus says: “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into the harvest field.” Because all living things grow, Jesus also was very committed to the growth of those things he saw to be living organism – his church. He talked about building his church in Matt. 16:18 and wherever He went to, he proclaimed the good news of his Father’s kingdom. “Building is a term that clearly implies development and expansion.”<sup>24</sup> Jesus wants his church to grow. The church in Jerusalem grew from 120 to many thousands as recorded in the book of Acts.

- In Acts 1:15, Peter stood up among the believers of 120.
- Those that accepted the message and subsequently baptized were about 3,000 in Acts 2:41.
- More were being converted in Acts 2:47 by the power of God.
- In Acts 3:4, they have increased to 5,000.
- More and more men and women were also added in Acts 5:14.

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<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

- The word of God continued to spread, and a large number of priests were obedient to the faith. “The city of Jerusalem had a population of about 250,000 people, but the church grew from its beginning (about 120 people) to such large numbers.”<sup>25</sup> At a time in Acts 5:28, the priest accused the apostles of filling Jerusalem with their teaching.

e. **The Fulfillment of Prophecy demands Evangelism.** Jesus says in Matthew 24:14, “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” Here in this passage, one of the assignments given to us by Christ for his soon return is the spreading of the gospel to the whole world. This message spreading to the whole world does not imply that everyone will respond, but that all must hear. The work of spreading this gospel to everywhere especially to big cities is getting more difficult every day. This is due to increase in population on a daily basis and some other factors.

### **Inclusion of the Rich and Influential in the Old Testament**

#### **Abraham**

Abraham occupies the unique position of being the father of a nation and that of all believers. God told him to leave his homeland and report to the land of Canaan. It was there in Canaan that God entered into a covenant with him (Gen. 12:1-3; 5:12-21). “Abraham was the progenitor of the Hebrew nation and of several Arabic peoples.”<sup>26</sup>

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<sup>25</sup>Ibid, 16.

<sup>26</sup> H.M. Wolf, “Abraham” *EDT* (1994), 6.

“All Jews regarded themselves as his descendants, a special people chosen by God.”<sup>27</sup> (Isa. 51:1-2)

However, beyond the physical posterity, there is also the spiritual dimension, for “all peoples of the earth will be blessed through you” (Gen. 12:3; 18:18; 22:18). The blessing came through Christ, “the son of David, the son of Abraham” (Matt. 1:1). Anyone who believes in Christ is called children of Abraham, even the Gentiles (Galatians 3:7-14). They are also “Abraham’s seed and heirs according to the promise”. (Galatians 3:29)

The greatest test that Abraham encountered came when his faith was tested during the time God instructed him to sacrifice his son, the promised child – Isaac on Mount Moriah. Even though God’s promises were intertwined with the life of Isaac, Abraham obeyed the voice of God and was in fact ready to plunge the knife into his dear son. As recorded in Hebrew 11:17-19, Abraham thought that God would bring Isaac back to life. This shows his confidence in God’s promises. By these experience of almost sacrificing his only son, Abraham stands in the position of God the Father, who also sent his only Son to Calvary, not far from mount Moriah (II Chronicles 3:1). The Greek word that describes Christ as the “only begotten” or “one and only son”, *monogenes* is applied to Isaac in Hebrew 11:17. A ram was eventually substituted on the altar for Isaac (Genesis 22:13) but God “did not spare his own son” (Romance 8:32). “The pain and agony felt by Abraham at the prospect of sacrificing Isaac in some small way helps us understand the suffering of the Father when he offered up his Son for us all.

## **Noah**

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<sup>27</sup> Ibid.



When God could no longer tolerate human violence, He made a decision to cleanse the world by means of universal flood (Genesis 6:5-9). The only survivor was Noah and his family. Noah was spared because he was a righteous man. God commanded him to build a big ship and pairs of animals of various types were brought on board, so that there could be a new beginning. God then caused rain to fall for forty days and forty nights, during which all living things were destroyed. When the water abated, God pledged that such an event would not be repeated, and there came the rainbow as a sign of this promise. However, God blessed Noah enough to be able to make available all the materials needed to build the ship and also sustain those that were helping him on a daily basis.

### **Isaac**

Isaac, born as a result of a divine promise given to Abraham by God that he would be the ancestor of a great and blessed nation (Genesis 12:1-3; 15:1-6). However, this happened only after a delay that created doubt on the part of Abraham (Genesis 16:1-2; 17:11; 15-19; 21:1-3). God's promise was repeated to him (Genesis 26:1-5), and he settled down in the southern part of Canaan. As the promised child to Abraham, he was also part of the blessings pronounced earlier by God and a key part in the gospel given to his father.

### **Jacob**

“The third of a trio of Patriarchs: Abraham, Isaac and Jacob”<sup>28</sup> (Exodus 3:6) He was born holding the heel ( *aqeb* ) of his twin brother (Esau). He was born as a result of Isaac's prayer that the promise would be realized despite Rebecca's barrenness (Genesis 25:21-26). During his conflict with Esau, he fled to his mother's

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<sup>28</sup> L.R. Bailey “Jacob” *MDB*( 1990) 424.

relative (Genesis 25:29-34; 27:1-29:1), there he was tricked to marry Leah and this made him to work for another seven years for the woman he preferred, Rachael (Genesis 29:2-30; 24).

“In order to commemorate the place where he had received divine assurances, he erected an altar at Bethel”<sup>29</sup> When he was told that his son Joseph, thought to be dead was made an official in Egypt, he and his clan settled down there (Genesis. 37:1-47:12). Being the second generation after Abraham, he was also a key player in the message given to his grandfather.

## **Joseph**

“Five Old Testament personages bear the name Joseph”<sup>30</sup> However, the most popular of them was Joseph the son of Jacob and Rachael. He is the main character in Genesis 37-50.

Joseph was the eleventh of the twelve sons of Jacob and also the elder of the two sons of Rachael. At age seventeen, because of the favourable relationship he was enjoying with his father (Genesis. 37:3) and the unfavourable relationship with his brothers (Genesis 37:4, 8, 11), out of jealousy he was sold into slavery. The Midianite traders who bought him sold him to Potiphar, an officer of Pharaoh.

Not too long Joseph became a reliable servant of Potiphar (Genesis. 39:2-4) and was faithfully serving Potiphar’s wife until he was framed up and landed in prison. God brought him out and later he became the second in command in the land (Genesis 41:39-49). He became so blessed that his father sent his brothers to him to buy food when famine came as predicted by Joseph. For being faithful to God, he was

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<sup>29</sup>Ibid.

<sup>30</sup> J.Y. Ellis “Joseph,” *MDB* (1990), 468.

not only blessed but also became a powerful and influential person in the land of Egypt.

### **Inclusion of the Rich and Influential in the New Testament**

#### **Nicodemus**

An influential Jewish leader who appears in the fourth Gospel with a question for Jesus and later secretly followed Christ. A member of the Jewish Sanhedrin that came at night to talk with Jesus (John 3:1ff). Nicodemus was not only a “ruler of the Jews,” he was also a teacher (John 3:2). His pre-eminence as a teacher and one who should have known the truth about God is confirmed by the use of the definite article “the teacher” in the Greek text. However, during the course of his conversation with Jesus, it was revealed that he did not understand the basic truth about the kingdom. “Nicodemus was a Pharisee, and as such have had interest in the coming of the kingdom, but Jesus’ answers to his questions are more provocative than explanatory, and make him appear as a symbol of Israel’s spiritual blindness.”<sup>31</sup> With this lack of understanding, “John uses Nicodemus here as a symbol of the Jewish nation as a whole, who according to John’s estimate are blind to the truth of God”<sup>32</sup> (John 11; 3:19; 9:39-41).

Nicodemus therefore represents those rich and influential people who have not fully believe but seek for fuller understanding of the gospel.

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<sup>31</sup> H.C. Kee “Nicodemus,” *IDB* (1962), 3. 547.

<sup>32</sup> *Ibid.*

## Martha

Martha and her sister Mary lived at Bethany and had Lazarus as their brother. “Martha was the practical type.”<sup>33</sup> She was actually the mistress of the house (Luke 10:38; John 12:2) “concerned that adequate provision for Jesus’ physical needs be made (Luke 10:40; John 12:2); impatient over her sister’s contemplative bent (Luke 10:40); collected enough in her bereavement to meet Jesus on his approach to Bethany and to explain the situation to him while her sister sat at home in black despair (John 11:20); mindful of the unpleasantness of a body four days dead (John 11:39).<sup>34</sup>

“Jesus loved both sisters.”<sup>35</sup> Gratefully, Jesus accepted undoubtedly Martha’s ministrations. “He took note when customary courtesies were not extended to him (Luke 7:44-46).”<sup>36</sup>

However Jesus was distressed toward Martha’s petulant bondage to secondary issues. Looking at Luke 10:41, one can conclude that according to Jesus, the kingdom of God is of a value transcending any other values. “Mary has set her heart on this.”<sup>37</sup> “You, Martha, should seek first the kingdom of God and let other things take their proper place.”<sup>38</sup> Lazarus, a friend of Jesus was raised up from death after four days. He was also present at the supper in their house six days earlier than the Passover during which his sister Mary anointed Jesus (John 11:1-44; 12:1-11). Though Jesus

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<sup>33</sup> E.P. Blair “Martha,” *IDB* (1962), 3.287.

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

<sup>35</sup> *Ibid.*

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

<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*

ministered to the needs of these three relatives, but they also represent other relatives like that today that are in need of such ministry.

### **Zacchaeus**

“A chief tax collector in Jericho (Luke 19:1-10)”<sup>39</sup> A rich and influential man of his days. However, instead of being true to the meaning of his name (“pure”), Zacchaeus was a “sinner.” “He was despised by the Jews because he was quilt of fraud and corruption and also ritually unclean due to contact with gentiles.”<sup>40</sup>

Today, one could liken him to a corrupt government official who has been found to be guilty of stealing tax payer’s money. Zacchaeus will be remembered for climbing a sycamore tree in order to see Jesus. He did not allow any barrier between him and the Saviour. “This experience with Jesus changes Zacchaeus, who becomes a true son of Abraham by giving half of his goods to the poor and making a four fold restitution, given beyond the law.”<sup>41</sup> If Zacchaeus could do these more than two thousands years ago, there are also people like him today in need of the gospel of Christ.

### **Dorcas**

A charitable disciple raised from death by the prayer of Peter (Acts 9:3-6-42). The news of Dorcas’ (Tabitha in Aramaic) resurrection caused many people to believe throughout Joppa. Joppa is a seaport town populated majorly by Greeks during this time. “This story closely resembles that of Jesus’ raising the daughter of Jairus (Mark

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<sup>39</sup> N. Vance “Zacchaeus,” *MDB* (1990), 979.

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*

5:35-43), in which Jesus says, ‘*Talithacumi*’ (Mark 5:49).”<sup>42</sup> In the case of Peter, he says “Tabitha arise.” (Acts 9:36-42)

“Before performing his miracle, Jesus sends the crowd away; similarly Peter dismisses everyone from the room where Dorcas lies dead.”<sup>43</sup> There are others that God can also use today if only they have the truth of the gospel like Dorcas.

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<sup>42</sup> J.E. Barnhart “Dorcas” MDB (1990), 219.

<sup>43</sup> Ibid.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **Historical Background of Lagos State**

Prior to the Portuguese name of Lagos being adopted in 1472, Lagos was originally called Eko, which stems from either oko (Yoruba; “Cassava farm”) or Eko (“war camp”), by its Bini conquerors. History has it that the Oba of Bini sent various trade expeditions to Ghana where spices were traded and one of his traders complained about the way she was being treated by the Aworis. The Oba of Bini then sent a trade expedition by sea. Ironically, the leader of expedition arrived in the evening at a time when the people who were predominantly fishermen were either wading into the water or getting into their boats for their catch. He declined to engage them further and returned to what is now called Benin city where he reported to the Oba of Bini that they were attacked. This prompted the Oba of Bini to constitute a war expedition led by Ado, a Bini prince to go to Lagos and demand an explanation. This war was over six hundred and fifty years ago. However, on getting there, they were well received. The people were so enamoured with Ado they asked him to stay and lead them. He agreed on the condition that they surrendered their sovereignty to the Oba of Bini to which they agreed.

The Oba of Bini was told this and he gave his permission for the expedition to remain. The Oba of Bini later sent some of his chiefs including Eletu Odibo, Obanikoro and others to assist Ado in the running of Eko. Till today, the Oba of Lagos is the head of all the Kings in Lagos state and his status is different from other

Obas most of whom were later given back their crowns and staff of office only within the last 40 years with their various classifications.

Suffice it to say that those who got their crowns back were the original land owners. These were Olofin's children. Moreover, modern day Lagosians have so intermingled that no single tribe or people can claim it even though the predominant language is Yoruba. The present day Lagos state has a higher percentage of this subgroup who allegedly migrated to the area from Isheri along the Ogun River.

History has it that the Aworis were actually from Ife the cradle of Yoruba land. The Aworis are a peaceful people initially not taken to warfare. Due to war, those from the hinterlands, like the Ekiti ran towards Isheri which at that time had more than one Olofin (Alafin) who were heads of probably respective settlements about 1400AD. With the fleeing people from the hinterlands most of them scattered again to different places, some to Iro, Otta, Ado, other to Ebute-Metta that is, three landing places – Oyingbo, Iddo and Lagos Island (Eko). With the full commencement of the war about 2000 people moved to the nearest island of Iddo, others to Otto Awori or Otto Ijanikin towards modern day Badagry. Those from Ekiti came to Ebute-Metta, Iddo and then Ijora. The Olofin was said to have 32 children.

Until the coming of the Binis, Lagos geographical boundary was what is known now as Lagos Mainland. Lagos Island the seat of the Oba of Lagos then consisted of a pepper farm and fishing ports, though no one lived there. The name Eko was given to it by its first king. Oba Ado during its early history. Eko was the land area now known as Lagos Island where the king's palace was built. The palace is called Igadunganran which translated means palace built on the pepper farm. Oba Ado and the warriors from Benin as well as some of the indigenous people who sought safety settled down in the southern part of Eko called "IsaleEko", Isale



literarily meaning bottom, but must have been used to indicate down town (as in Down town Lagos).

The Portuguese developed Lagos as a major centre for the trade of goods and slaves. The city served in this capacity until 1861 when it was annexed by the British, who by this time opposed slavery. The British governed Lagos as a crown colony. A British rulership was opposed by several local Yoruba states and a series of conflicts in the 1870s and 1880s hampered British trade with the interior. The British conquered the state in the late 1880s and early 1890s expanding the territory of the colony. By 1914 Lagos became the capital of the Colony and Protectorate of Nigeria. Located on the Bright of Benin (an arm of the Atlantic ocean), Lagos is Nigeria's largest city, chief port and principal economic and cultural centre. It served as Nigeria's capital until 1991, when the seat of federal government was moved to Abuja, in middle belt of Nigeria.

In 1960, the city became the capital of independent Nigeria. As Nigeria's oil industry boomed in the early 1970s, Lagos began developing rapidly. The population of Lagos ballooned as migrants from all over Nigeria and from neighbouring countries flocked the city. According to a plan first announced in 1976 to combat Lagos explosive growth the seat of the Federal Government of Nigeria was finally moved to Abuja in December 1991.

Lagos has a diverse and fast growing population resulting from heavy and ongoing migration to the city from all parts of the country as well as neighboring countries. In 1992 Lagos had an estimated population of about 1,347,000. The population of its metropolitan area was about 10.1 million in 2003. The United Nations predicts that the city's metropolitan area which had only about 290,000 inhabitants in 1950, will exceed 20 million by 2010, making Lagos one of the world's

five largest cities. By 2025, Lagos is expected to be the largest city in the world based on the projection of the United Nations. Lagos metropolitan area spreads over much of Lagos state (3345sqkm/1292sq meter), which is located on four principal islands and adjacent parts of the Nigeria mainland. The islands are connected to each other and to the mainland by bridges and landfills. Major sections of the city include the old city, which now serves as the commercial district; on western Lagos Island; Ikoyi, situated just east of Lagos Island and joined to it by landfill; Apapa, the chief port district, located on the mainland; residential Victoria Island; and industrialized Iddo Island. Important mainland suburbs, incorporated as part of the city in 1967, include Ebute-Metta, Yaba, Surulere, Ajegunle, Shomolu, Agege, Mushin and Ikeja.

Lagos is Nigeria's leading port, particularly for imports of consumer goods, foodstuffs, motor vehicles, machinery and industrial raw materials. Its export trade in timber and agricultural products has declined since the early 1970s. More than half of Nigeria's industrial capacity is located in Lagos mainland suburbs, particularly in the Ikeja industrial estate. A wide range of manufactures are produced in the city, including machinery, motor vehicles, electronic equipments, chemicals, beer, processed food and textiles.

Lagos is the western terminals for the Nigeria railway system and is linked by rail and road to Ibadan, Kano, and other major cities in Nigeria. Murtala Muhammad International Airport is located in the suburbs northwest of the city centre. Lagos is an important centre of Nigeria intellectual and cultural life. The University of Lagos (1962), Yaba College of Technology (1948), Lagos State University (1983), and Lagos State Polytechnic (1977) are all located in the city as are several major research institutes. Lagos is also the site of National Library of Nigeria (1964) and the National Museum (1957), which has collections in archaeology, ethnography, and traditional

art. The National Theatre (1976) stages plays, dance performances and music concerts, and also houses collections of contemporary Nigeria art.

Lagos is divided into 20 Local Government Areas (LGAs) and 37 local Council Development Areas (LCDAs) along the line of Nigeria's Federal System of Government. The state is made up of the executive, legislature and judicial arms of government.

### **Lagos of Today: Megacity Status**

The proclamation to achieve the status of megacity like those of the developed world in addition to the demographic requirement, which is at least 10million in population as stated by the World Bank that has already been attained was part of the focus of the present administration.

When the present administration under the leadership of Mr. Babatunde Raji Fashola took over in 2007, the government set a ten point agenda to fine tune the megacity status of Lagos. They are:

Road, Transportation, Power and water supply, Environment/physical planning, Shelter, Health, Education, Food security, Employment, Public Private partnership win-win initiatives

Education being the bedrock of development will be given consideration out of the whole 10 points agenda. The vision is to provide free and qualitative education to the entire populace of Lagos state and the mission is to provide citizens with good quality education in partnership with private sectors, parents, stakeholders, nongovernmental organization (NGOs) and competent teachers in conducive learning environments. Fashola's policy thrust on Education reflect continuity and stability in governance. His vision, mission and policy thrust also reveal the intellect, wisdom

and the leadership qualities of the governor with a sound mind. The governor's policy thrust on education upholds; construction of millennium schools in all local government areas, re-engineering and refurbishment of primary schools, massive rehabilitation and maintenance of existing schools and libraries, provision of school furniture and equipment, curriculum review, eradication of moral decadence in schools, Operation Green and Clean the Environment in schools and functional scholarship scheme.

### **The Reality of Lagos Megacity: Challenges**

Megacities in the world are faced with numerous problems which vary from one to another. The challenges faced by megacities in the developed world (United State, Europe, et cetera) vary from those ones encountered by the developing world like Nigeria and Egypt. More easily observable and perhaps very frightening are the general human and environmental poverty, the declining quality of life and the underutilized as well as the untapped wealth of human resources.

In Lagos, housing and associated facilities (such as water, electricity, waste disposal) are grossly inadequate. Millions live in substandard environment called slums, plagued by Squalor and grossly inadequate social amenities. Juvenile delinquency and crime have become academic in Lagos as a result of the gradual decline of traditional values and the breakdown of family cohesiveness and community spirit. Moreover, the capacity of law enforcement institutions to prevent crime is increasingly hampered by technological and resources limitations. In the city of Lagos lack of adequate infrastructure is one of the most pressing problems, significant proportion of the houses have no regular electricity, pipe-borne water, and hygienic toilet facilities.

The World Bank recently carried out a study of the infrastructure situation in Lagos and its impacts on productivity. The findings revealed the failure of the Nigeria government to respond adequately to the increasing demand for urban infrastructural services. Here are some of the consequences;

- a. The productivity of the economy of Lagos and of Nigeria in general has been seriously affected.
- b. The quality of life has deteriorated; conditions of living have worsened.
- c. The inadequate provisions of infrastructural services has affected most business firms, as over 20 percent of their capital outlay goes on providing their own infrastructure like electivity, water supply, transport, telecommunications and waste disposal, which under normal condition should have been provided by the authorities.

The World Bank study revealed that the capital value of electric power generating facilities alone was about 10 percent of the total value of machinery and equipment of most of the large firms operating in Lagos. For the smaller firms it was worse; about 15 percent of their total value was being committed to electricity generation. The high cost of producing power and other infrastructural services are passed on to the consumers in form of higher prices. Since industrial growth and employment generation in a country depend heavily on the extent to which small firms and enterprises can grow and succeed, it should not be a surprise to policy makers that Lagos will continue to have a high rate of unemployment and underemployment. Poverty is also becoming more endemic in a city like Lagos and will become more unless the infrastructure problems, which contribute significantly to breeding poverty, are seriously addressed. With reference to housing, high rates of overcrowding, substandard buildings and infrastructural inadequacies have been

reported in Lagos as indicated by the works of Adedibu, 1985 and Onibokun, 1987. Access to land, mortgage loans and building materials at affordable prices have become increasingly difficult and have limited the ability of most people to build their own houses. This has resulted in overcrowding, excessive house rate, poor or total absence of infrastructural facilities and in some cases unwholesome and unhygienic environments.

With respect to water supply, the study shows that less than half of the city has access to good drinking water. However, the state government is not relating in its effort to increase the percentage of those that have access to good drinking water. In reference to solid waste disposal, this is a serious problem in Lagos. There is indiscriminate dumping of refuse in open spaces along major streets. This practice is resorted to because the quality of waste available is far more than the vehicles that will collect them.

In education, there is still room for improvement especially when it comes to the average number of pupils per teacher. In some places it is between 35 – 45 pupils to one teacher. Research has revealed that there has been a decline in the quality of education and educational services. The same thing is observed in health services. The high rate of mortality is a pointer to the low level of health facilities available to the average man.

### **A Brief History of the Adventist Church in Lagos from (1914 to 2013)**

The story of how the SDA church got to Lagos cannot be written without talking about the history of the entrance of the church into Nigeria. From Elder David Caldwell Babcock's arrival in 1914 to the present, we have seen the hand of God moving forward from one region to the other in the area of gospel ministration. It was

on the 7th of March, 1914 that Elder D.C. Babcock along with two African ministers, R.P. Dauphin and S. Morge stepped on the shores of Nigeria for the sake of pioneering the work of spreading “the everlasting gospel” (Rev. 14:6) – “Dauphin and Morge, the former of Sierra Leone and the later of Ghana, being among mission workers with whom Babcock worked since the time of his arrival in West Africa in 1905”<sup>1</sup> “We were told that one of these men learnt Yoruba language so quickly that he opened a school at Erunmu within five months”<sup>2</sup>

Shortly after Babcock arrived in Nigeria, he went on a trip of the interior part of the country. “It was by rail that he visited Abeokuta, Ilorin, Niger, Kaduna, Kano and other towns on the rail line”. After this first trip, Babcock was invited by the chief of Ibadan (the largest town along the coast of West Africa), Baale Shittu Are, and who asked Babcock for his doctrines and practices at his palace.

“The Baale accepted almost every teaching and encouraged him to start his mission in Ibadan”<sup>3</sup>. Babcock has this to say concerning the event. “By invitation from the chief of Ibadan I had a very pleasant interview with him. He gave me an earnest invitation to open our work in that city of 1800 people our present location is about sixteen miles from this place”<sup>4</sup>.

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<sup>1</sup> David T. Agboola, *Seventh-Day History in West Africa(1888 – 1988):A Mustard seed* (2001), 24.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Francis D. Nichol, *The Seventh-Day Adventist Encyclopedia* (Washington: Review and Herald Publishing Association, 1914) as quoted in David O. Babalola *On Becoming a Conference. The Story of Seventh-day Adventist Church in Yoruba land* (Ibadan :OSB Designing Limited, 2002), 18.

However, by the late 1920s, a little presence of the church was known at Abule Oja in Yaba. Pa N.A. Cooker was one of the first converts that associated himself very well with the local church there. “The pastor’s residence is at 37, Queen Street Yaba, Lagos.”<sup>5</sup>

The Seventh-day Adventist Primary school at Abule Oja founded in 1947 also helped in making people know more about the Church and as produced a lot of leaders for the church in Nigeria. Among the workers who worked very hard in Lagos between 1947 to 2010 include the following: J.M.A. Adeoye, D.K. Omoleye, J. Ebun Adewoye, E.A. Akintunde, M.O. Olayemi and J.A. Ola, who later became the longest serving president of the then Nigeria Union Mission. Others were J.O. Eregare, A.A. Alalade, O. Oladini and many others.

Gospel ministration in form of city evangelism recorded good results during this time in Lagos. Among the evangelist that God used to bring souls into His Church were C.D. Brooks, C.D. Henry, S.A. Nagel and few others. Yaba Church is the premier SDA church in Lagos State. Yaba district was the only district for the whole of Lagos State. That one district then has produced nineteen more districts as at today. Eight in Atlantic conference and eleven in Mainland conference.

The fellowship unit founded in 1974 by few pioneer Nigeria Union Mission workers that resumed in Lagos, was used by God to bring about Maryland Church. Due to the heavy traffic congestion being experienced in Lagos then, these workers found out that the return trip to Yaba Church was too exertive for their delight on Sabbath. They now gathered themselves together at the Voice of Prophecy office to start a fellowship. “Before 1975 was over, the unit was organized into a full-fledged

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<sup>5</sup> David O. Babalola, *On Becoming a Conference: The Story of Seventh-day Adventist Church in Yoruba Land 1914-2002*, (Ibadan; OSB Design Limited, 2002), 228.



church in a service led by Pastor J. A. Adeniji the then president of West Nigeria Mission.”<sup>6</sup>

Between 1975 and 1980, just a period of five years, the new church had its temporary sanctuary extended three different times. This was due to the phenomenal growth that the Church experienced. Also during the same period, the Church had some creative outreach programmes that impacted the city of Lagos in a way that is unprecedented in any city in Nigeria. The new Church had its foundation laid in April 1983 by Pastor H. Anderson the then Nigeria Union Mission President. Pastor J.A. Ola was then the district Pastor, while the first elder was Elder S.M. Ikpeoha. As at today the headquarters of Mainland conference is at Ogba, while that of Atlantic conference is at Yaba. However, in the area of the rich and influential, Lagos still has a lot to do that is what this research is all about.

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<sup>6</sup>Ibid, 230.

## CHAPTER 4

### PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

Even though the gospel is to be taken to all peoples according to the “great commission” in Matthew 28:18-20, the purpose of this work is to design strategies that can affectively minister to the elites of the society, the influential and the rich in Lagos. Like it has been rightly identified, one of the major problems in church growth in Lagos is that many new members do not support the church enough with their resources. The major aim of this researcher is that, the church from now on in Lagos will be blessed by those who can easily use their financial resources and influence to bring about rapid development of the church.

#### **Program Development**

##### **Preparation**

1. A well detailed questionnaire was prepared by the researcher.
2. The questionnaire was handed over to the supervisor for necessary correction.
3. The questionnaires were printed and administered in different churches (SDA) in Lagos for three consecutive weeks.

## **Objectives**

1. To examine the ways the church has been carrying out her evangelistic activities in Lagos over the last twenty years.
2. To identify the weak areas in those methods.
3. To point the attention of the church in Lagos to ways of attracting the rich and the influential.

## **Implementation**

Out of about 500 questionnaires administered in various Seventh-day Adventist Churches in Lagos, 354 respondents returned them to the researcher. Here are the results as reflected in their responses.

### **Data Analysis and Interpretation**

This section contains the presentation/analysis and the interpretation of data collected. However, the only instrument used to obtain data from respondents was questionnaire. These questionnaires were all administered in our churches in Lagos during the normal Sabbath worship when majority of the church members were available. This will allow for true representation of the membership of the church in Lagos.

### **Demographic Distribution of Church Members**

The analysis to be presented here are demographic distribution of members based on age, marital status and how long they have stayed in Lagos.

Table 1 shows that 40(11.3%) of the total respondents were not more than 20 years of age 46 (13.0%) were between 21- 30 years old, 107 (30.2%) of the respondents were between 31-40 years of age, 36 (24.3%) fell between the ages of 41-50 and 75 (21.2%) were more than 50 years of age. It is very clear that more respondents are mature enough to notice the presence of the rich and influential in the church in Lagos within the last 20 years.

*Table 1. Distribution of Respondents by Age*

Age	Frequency	Percentage %
10 – 20	40	11.3
21-30	46	13.0
31-40	107	30.2
41-50	86	24.3
51-above	75	21.2
Total	354	100.0

Table 2 reveals that 142 (40.1%) are singles, 210 (59.3%) are married, while only 2 (0.6%) are widowed. This implies that more married people responded to the questionnaire.

*Table 2. Distribution by Marital Status*

Age	Frequency	Percentage %
Single	142	40.1
Married	210	59.3
Widowed	02	0.6
Total	354	100.0

Table 3 shows that 237 (67.0%) of the respondents has been in Lagos for more than 20 years, 77 (21.7%) came to Lagos between 10-20 year ago, while only 40 (11.3%) has been living in Lagos less than 10 years ago. This implies that more people who are witnesses of the situation under review responded to the questionnaire. One can conveniently say here that the responses of these members are the true conditions of the church in Lagos.

*Table 3. Distribution Based on How Long they have Stayed in Lagos*

How long in Lagos	Frequency	Percentage %
20 years and above	237	67.0
11-20 years	77	21.7
Less than 10 years	40	11.3
Total	354	100.0

### **Strategies for SDA Church Growth In Lagos**

#### **Need for a Strategy**

As a religious organization, a strategy forces us to seek the mind and the will of God strategy is an attempt to anticipate the future God wants to bring about for His people. It is what we believe the future to be and how we can go about bringing it into distance. Strategy is also a means of communicating to fellow Christians, so they can know where we should concentrate our efforts. It gives us our overall sense of direction and helps to generate cohesiveness. It will tell us what to do and not what to do.

## **Strategic Approach to Targeting the Rich and Influential in Lagos**

Just as every individual is unique before God, so every people and people group is unique before Him. This uniqueness implies that there are means and methods to be used for this category of people. Having this in mind, the only place to start this type of evangelism is with the rich and influential themselves.

Given the fact that this work is about reaching the rich and influential it means they are worthy of all our thought, time and energy, because Christ also” died for them. Among these people to be reached are different classes or categories of people. The very educated ones, the not to educated ones professionals, politicians, diplomats, business men and women, civil servants and even citizens of other countries who are only here in Lagos to make money because of the abundant opportunities available. The implication of this is that the people to be reached will determine the kind of approach.

A study of the ministry of Christ impress He constantly responded to obvious needs of individuals and groups. He healed the blind, the lame, and the lepers. He was sensitive to the deep needs of people and broke social conventions in order to help those in need.

The words that Christ shared about the kingdom of God were masterful expressions within the meaning systems of His day. But they were also masterful in touch with the hurts and hope of His people in Palestine. He sensed the different needs and spoke differently to persons with different needs. To the woman at the well He spoke of the living water. Nicodemus heard about being born again. The rich young ruler, possessed by his possessions heard the words, “sell all. Give it to the poor. Come and follow me.” To each Jesus particularized the meaning of the kingdom.

In talking about approach, the culture of the people must be seriously considered. Culture is an adaptive mechanism. It provides people with ideas and tools to meet the full range of their needs. Yet no culture is successful in meeting all the needs of its people. One of the results of sin is that cultures everywhere have demonic as well as admirable qualities.

Every society has unresolved tensions. Groups within society struggle with each other over scarce resources and use the culture against one another. Society brings people together in friendship and cooperation only to make them intimate enemies. Human are sociable and antagonistic at the same time. The various valued aspects such as personality, physique, intelligence, and wealth are unevenly distributed. People have resentments, tensions, satisfactions, and fears of various sorts. These give daily life its emotional tone. Knowledge of these needs is important to evangelism. People normally are reluctant to make new religious commitments. They are wary of new claims that differ from the traditions of their parents and people group. This is often coupled with a tendency to punish or reject those who do make new commitments. People are unlikely to give serious consideration to the Christian faith unless they have experienced elements of strong dissatisfaction with their current tradition. Change happens when there is discontent with the way things are.

The major goal of this work is to design ways by which the rich and the influential of Lagos will be brought to the Seventh - day Adventist church. If truly Jesus died for both the rich and the poor, educated and illiterates then conscious effort must be taken to get the gospel of Christ to all classes of people.

Having this in mind, if the rich and influential must be received, the place to start the evangelism is with the people themselves. The example of Jesus revealed that Christ met people differently. For the rich, He met them in their own level, the

educated He met them in their own level, the rulers of His days, He met them also on their own level. Jesus started from the known to the unknown. What this means in that the kind of people to be reached in Lagos will determine the kind of approach to be used.

Again a study of the ministry of Christ impresses His followers with the way He constantly responded to the obvious needs of individuals and groups. He healed the blind, the lame and the lepers. He was sensitive to the deep needs of people and social convention in order to help those in need.

He sensed the differently needs and spoke differently to people with different needs. For examples to the woman at the well, He spoke of the living water, Nicodemus heard about being born again. The rich young ruler possessed by his possessions was asked by Jesus Christ to go and sell his riches and give them to the poor. After that he should come back and follow Christ. To each Jesus particularized the meaning of the kingdom.

Likewise, in Lagos the approach will be determined by the kind of people we want to meet. If the person is in need of healing, then it will be through our health messages. If the person has challenges about his or her children, we introduce our educational system. For every category of people we are looking for, there is the approach that suits them.

## **Evaluation**

### **Home Fellowship**

Like the name implies, the home fellowship was designed to take care of the needs of members both physically and spiritually living in a particular area. Having done this, the members constituting the home fellowship centre should begin to invite their friends living around that some area for the programme.



It will be a good strategy for Lagos in the sense that, it will be able to cater for the ministration of those who initially do not want to be identified with any church. There are people like that in Lagos who will prefer to just keep to themselves in their various environments. They do not really belong anywhere. By inviting them to those home fellowships by their friends, the gospel of Christ can get to them. There is even opportunity for the rotation of the programme. Very soon, it will be the turn of the non-Adventist to lose others. By this kind of interaction, this non-Adventist will soon accept the truth of the gospel.

### **Action Unit**

The action unit evangelism is designed in source way that members studying together in the Sabbath school department of each church can still have the opportunity of meeting once a week outside the church setting. Here in the various action units they are also expected to invite their friends because the programme last for just one hour and allows for testimonies. Prayer requests, Bible study, questions and contributions and session of prayer, it gives people in Lagos that are very busy opportunity to fellowship in their domain.

This strategy has the following;

- Small number of people so easy to coordinate.
- Does not require much finance
- There is time for testimonies and prayer requests.
- Makes interaction very easy.
- Now members can easily be impacted positively.

Lagos will surely benefit from this kind of strategy in the sense that the cosmopolitan nature of the city does not encourage or give room for easy movement from one place to another. Each action unit can also organize social programme for its

members and this will adequately take care of the social needs of the residents of Lagos who like social activities.

### **Community Guest Day**

This day is one that has been set aside basically for non-members to know that we are not a secret cult but the remnant church of Bible prophecy. On this day, we are to show case our best to our friends. It is one that when non-Adventists attend, they will love to worship with us another day. A service held once in three months but requires necessary funding for proper implementation.

Lagos will benefit from this kind of programme because the church will introduce varieties into the Sabbath programme that will attract non-members. Television coverage and refreshment are some of these things in the package of this programme. When the non-Adventist sees the beautiful package of the programme they will love to go along with us.

### **Bible Instructors**

This type of evangelism requires Bible Instructors to be sent out preferably in pairs. Their major assignment is to teach and instruct people about the truth in the word of God. Because there are a lot of false teachings in the society today, the church of God is in need of those that can humbly be sent out to instruct others.

This strategy will work in Lagos where there are some that will not have time to attend any programme. As the case may be, these Bible instructors will meet them in their various houses, shops or offices. The arrangement would have been made for a specific period of time may be once or twice in a week. The good thing about this strategy is that it does not require those non-members to go out of their comfort zone before they will be reached by the gospel. We meet them where they are and they will

be happy about that opportunity. Therefore many in Lagos that will not like to leave their comfort zone where they will be met.

### **Friendship Evangelism**

This type of evangelism does not require any formal planning. As the name implies, a member of the Church that is converted should attract others to Christ by his or her way of life. When our friends see that our way of life is totally different from their own in a positive way they will like to know the God we are serving. In fact, they will be the one to open up to us that will lead to inviting them to Church.

This type of evangelism is for all ages and can be carried out anywhere. It only requires that we live as true Christian. Everything about us is to attract others to Christ. The only problem about this is that some of our members are “too holy.” They are not social. Some of them do not relate socially to others. In fact, they don’t have outside friends. People like this should be reminded that God is a social being. It is one of the most effective methods of retaining new converts in church today. Members can use their character to point other people to heaven. What will really convert people to Christ is not the best sermons on the pulpit but our character. When we live what we preach, those looking at us in a Lagos will be convinced. In an environment where there are lot of business transactions, heavy traffic, offices and government parastatals, wherever we find ourselves, we should let the difference be seen in our character.

### **Music Evangelism**

Our act of worship is not yet complete without music. So the place of music in our Churches cannot be relegated to the background.

When facilities are put in place for music in Lagos, it will boost the cause of the gospel. The situation we have today that some of our Churches cannot boast of a standard church choir is not a pleasant one. Not only that, many Churches do not have those that can handle musical instruments and train those who are interested. Without good music, our worship will not be interesting and appealing to people. With the nature of Lagos, where people listen to various types of worldly music also labeled as Christians music, the church should put machinery in motion to adequately minister to people's heart through good Christian songs.

When young people and others who are interested in learning musical instruments are consciously taken care of, it will be away of opening the doors of the Church to non-Adventist. In addition, marketing our songs for commercial purpose will be an added avenue to make more money in the Church. Lagos with millions of people can get to know about the Church by buying our songs and through that more money will also come in. Another dimension to this is that there can actually be a music training school where people can come to, for six months and one year training. This will again let people outside the church to getting to know more about the church.

### **Medical Evangelism**

Medical ministry can play a significant role in evangelization of the rich and influential people in a densely populated city. So the church in Lagos should not be neglected. The church should therefore develop a system of high standard medical coverage in the city of Lagos. That will attract many people of the high class, and some might be won to Christ.

Babcock University must be commended in this regard for the initiative taken in establishing a world class medical centre that will take care of people's health. If

the church in Lagos must attract the rich and the influential, then it must minister adequately to their health. There are many rich and influential people in Lagos in need of medical attention for some of them they only need to change their live style for them to be healed. Unfortunately, nobody will tell them in their own Churches. All what they do is to continue to take medication with no positive improvement. To get to the heart of people live this, we must help them in the area of their health. If this is done by the church Lagos, many more will come into the Church.

The Church in Lagos should be encouraged to put up medical structures in order to attend to people's health problems. These medical structures will be channel through which many rich and influential people will join the Church.

One of the major concerns that God has for His children is to live a healthy life. 3John 1 says:

Dear friends I pray that you may enjoy good health and that all may go well with you even as your soul is getting along well.

The very first principle to be established here is that, it takes someone who is healthy to worship or serve God very well. In fact that is the connection between health and spirituality.

For many years now, the Adventist Church in Nigeria has not paid enough attention to its health system for the purpose of gospel ministration. Lagos has been completely neglected in this area. It cannot be explained that for the many years that Adventism has been in Lagos, no hospital to show for it not even a clinic. It is unbelievable why this is so.

The pioneers of the church during their own time were developing both the spiritual and the health life of the people together. When one looks at the society today especially Lagos, it is very easy to conclude that the health of a lot of people

has degenerated. This is so because almost everybody has deviated from the health principles originally outlined by God in scriptures.

The consequences are many, including:

- (a) This generation is not as strong as our parents and grandparents.
- (b) High level of sickness and diseases.
- (c) Different complications during child birth.
- (d) High mortality rate.

The first step to be taken by the church health system is to put an awareness program in place to educate people both rich and poor about the kind of lifestyle to be chosen. Every day, more and more people are getting careless about the kind of choice they make when it comes to what they eat and drink.

A look at Lagos today shows that there are a lot of drinks and food that are not good for human consumption. Every day, people eat and drink these things into their body system and everyday also, more and more people are falling sick. Through these awareness programmes, more people will be educated about the hazards those things they consume could cause to their body and they will abstain from them.

The natural plants that God has given to humans will go a long way to take care of the many health challenges facing people today. The medical institution to be established in Lagos should have a department just for natural remedy and alternative medicine.

With this kind of program on ground, these people will get to know about the church and they will naturally put their money down for gospel ministration. In addition, there are cases of health challenges that require vegetarian diet. In such cases, instead of just loading patients like that with orthodox medicines that will still not take care of it, vegetarian diet will do the healing.

The clarion call goes to the church in Lagos to see the establishment of a medical institution as a matter of urgency so that many lives will be saved and the rich and wealthy will give their lives to Christ and more money comes into the church.

Once again, the effort of Babcock University must be commended in this regard. What our political leaders have failed to do for many years, the school is doing its best to put on ground. Many rich people in Nigeria are flown out of the country for medical problems that should be handled in Nigeria if the facilities are in place. The result of this is that, we are taking our resources (foreign currencies) to other nations.

However, if those facilities are on ground here, there will not be any need of going outside the country for medical check-up. Without any doubt, when the Babcock Medical School and Teaching Hospital are finally completed, many non-Adventist will get to know about the church and Jesus Christ.

### **Public Outreach**

This type of programme can take place in Lagos under a giant canopy or even in a stadium Long time planning is required for this to be successful in Lagos. Before the commencement of this programme, people should have been sent out for about six weeks praying and conducting Bible study for prospects. At the end of this first stage, a powerful preacher mounts the pulpit to conduct the programme. Based on the availability of funds, it may last for one, two or three weeks. The megacity status of Lagos will require the following to be done for a successful programme;

- Sufficient time to plan
- Commitment from church members
- Thousands of attractive posters and handbills
- Preaching the right messages

- Radio and television advertisement
- Billboard advertisement

During the programme, adequate management should be made to contact those that are attending every evening; this will encourage them to come the following day. Experiences have shown in the past that for the church to get the rich and influential, the programme must be packaged in a way that can be attractive to them. In doing this in Lagos adequate funding and resources are very necessary.

### **Bible Correspondence**

Here we have a school put in place for the sake of Bible study but with a difference. For the proper running of this programme, there are necessary things to be done;

- A principal
- Teachers
- Bible study materials in questions and answers form.
- Certificates to be issued at the end of the programme.

The Bible correspondence school has been designed in such a way for those who are interested in systematic bible studies. The lessons are in series and is expected that each student will finish the whole series before graduating. When questions are asked, the appropriate Bible passage that supplies the answer is also written. So each student just need to check the passage and find the answer. Examples are Voice of prophecy (VOP) and Amazing Facts.

Lagos will benefit much from this type of programme to get the rich and influential because many of them will not need to leave their comfort zones to be part of it. The opportunity of using e-mail these days will make the exercise easy for them to run.



The teachers are those to be marking their papers and send their scores back to them. It may be in soft copies or hard as the case may be. About 30 years ago, this programme was going on very well. To add beauty to the programme in Lagos, a graduation ceremony should be introduced at the end that will reward the handwork of the participants.

### **The Role of Adventist Men Organization (AMO)**

Adventist Men Organization comprises of all married men in the Church, even though not all married men are full members of the organization. This organization came into being in the church in Nigeria about 15 years ago. However, the body is yet to perform to full capacity.

This body should be an equivalent of Adventist Women Ministry in the Church, unfortunately again that is yet to be in terms of acceptability and performance. Whereas, Adventist Women Ministry is global, Adventist Men Organization is not global even though we have some other group like the Adventist Laymen Services and Industries in North America that is performing well. For gospel ministration in Lagos to do far better than before, these are some of the roles to be performed by this organisation:

### **Assistance in Getting Jobs**

One of the strongest benefits enjoyed in some of the Pentecostal churches in Nigeria is that they assist themselves in getting jobs. There is high level of unemployment now and one of the ways of improving the quality of life of people is to assist them to get source of living. To this effect one crucial role of Adventist Men Organization is to be a good forum where our young graduates and other unemployed can get job.

In the twenty first century world of technology explosion, the way to do this is to have a data base for all the un-employed in the church in Lagos with their particulars. Once this is done, anytime there is vacancy in places where they are working, even before the advertisement of such vacancies gets published, our members would have turn in their applications through our members working in those establishments. When this is done, more and more of our members would be gainfully employed, more resources would come into the church in the area of tithe and offering including trusts services, and the presence of the church would be felt in more establishments than before. When more resources come into the church there would be better funding for gospel ministration in Lagos.

### **Award of Scholarships**

Another way that this body could better gospel ministration in Lagos is through the award of scholarship. There are many young people both within and outside the church that are in need financially to continue their studies. This researcher is aware of some who have already dropped out of school because of lack of funding. A good strategy on the part of Adventist Men Organization would be to set up a scholarship scheme to cater for students who are finding it very difficult to go to school. Because nobody knows what any one of them would become later on, it is a powerful strategy to get souls established in the faith. When this is done, hardly would they live the church and consequently when they become well to do later in life, they would put their resources back into helping others and the church again having more funds for gospel ministration.

## **Setting up of Ventures**

The twenty first century world is one of investment. If the church in Lagos would do better, there is the need for the church to invest so as to get better funding for the gospel. The researcher cannot imagine how much money Adventist Men Organization could get in Lagos by investing in real estate. There are churches all around us doing similar thing and getting so much money to finance their ministries. Other ventures like supermarket, bakery, block industry and many others could be embarked upon that will not only generate fund for the church but also reduce unemployment. The establishment of a printing press would be given adequate attention in the course of this work.

Because of the performance of Adventist Laymen Services and Industries in North America, it will not be out of order if Adventist Men Organization wants to understudy how it operates for the sake of better performance in Lagos.

## **The Role of Adventist Women’s Ministry (AWM)**

Adventist Women Ministry is the organization in the church that constitutes all married women. It used to be called “Dorcas society” in recognition of the welfare work done by Dorcas in the Bible. On their path, it is a more established organization, more organized and better co-ordinated at all the different levels, of the Church. No wonder, there is a director for the ministry from the Conference level up to the General Conference.

One of the greatest challenges that this ministry is facing in Lagos today is that of ethnicity or tribalism. These factors hinder the development of women. Unfortunately the Adventist women have not understood that united they are stronger.

Disunity among them is unenabling them to complete the construction of their center in Badagry.

This project, if completed, is one of the ways that gospel ministration could do better in Lagos. The Adventist women center will also serve Non-Adventists who would have access to it and some of them might eventually come across the Adventist message which they might accept and give their lives to Christ. But up till today, the project is yet to be completed for lack of proper funding – many women are not contributing.

Another area where Adventist Women Ministries could be of help to gospel ministration to the rich and influential people is to reach other women of the high class who are not easily accessible. Women like this, feel more comfortable sharing their challenges with their fellow women. If a special programme could be designed by Adventist Women Ministries that will only cater for people like this, it will go a long way in boosting our gospel in Lagos.

The women ministry should not forget the genesis of the organization – welfare. More work should be done in this area. There are a lot of people in need of one help or the other. It is their role to perform. Because no one can tell what some of these people could eventually become in life, more resources and energy should be geared toward this primary responsibility in Lagos.

An emerging phenomenon in the city of Lagos today, is that of single parents. It is observed that more of the young women have children but without being legally married to a man. They are not widows, but they have decided to have this kind of life because they do not want to be under the control of any man. A proper look at these people reveals that many of them are "society ladies," actresses, career woman and top ranking ladies in their various fields.

The role of Adventist Women Ministries here is to design special program for them that will give that sense of belonging so that they would be convinced that Christ also died for them. When this is done they become very happy and some of them by giving their life to Christ would come along with their resources to assist the gospel. Also, because many of them are highly connected, through their influence, more of our members would be able to get paid job or contract. The overall effect of this initiative is that, there would be more resources to carry out gospel ministration in Lagos.

Finally, the women ministry department should begin to think of how to establish salons and fashion shops in Lagos. Why? It is one of the surest ways of having contact with women that ordinarily would not have time to sit in church to listen to the gospel. Some of the rich and influential women here in focus have no time to sit down in a particular Church to listen to the gospel. The secret here is that hardly could there be any lady or woman that is not interested in looking good. When they come in contact with the Adventist women in those places that should be a good opportunity for the church to let them see what they have been missing by not giving their lives to Christ. Some of these women can stay in the salon up to six or seven hours in day or even more than that. Tracts and magazines should also be made available to read during their stay in the salon. If this approach is done prayerfully and with wisdom, the church would be so surprised the calibre of women that would join the Church.

### **The Role of Adventist Youth Ministry/Children's Ministry**

Simply put, the Adventist Youth Ministry is that arm of the Church that takes care of our children and the youth. There are three major classes: the Pathfinders, the Adventurers and the senior Youth. The ministry is as old as the Church itself because

those that God called to let the church came into existence were youth. This is one of the strongest evidences of the effect of youth ministry. Our church in Lagos should invest more to make facilities available for young people like it is in some other parts of the world. Because children are easily attracted by what they see, adequate resources are needed to catch them young.

One of the best ways to “arrest” the attention of parents is to be fully committed to their children and youth. If the church in Lagos would make available modern facilities for the youth to perform and perform well, the attention of their friends, from other denomination would be “arrested”. When this is done, their parents would like to follow them to where they have their interest. Gradually, some of them would become members of the church.

Another area for the church in Lagos to wake up to in the ministry of the youth, is to make sure that they are properly represented in all government programs that do not fall on Sabbath.

In order for the gospel to reach top politicians and top government officials, the presence and performance of our young people in such environment would go a long way in letting these people know about the church and gradually getting committed to Christ. In addition, if in every of our ceremonies like burial, wedding and thanksgiving, we allow our youth to show case their talents, non-Adventists present in such a place would begin to fall in love with the church. In fact this kind of arrangement would also generate money for the ministry and such money could also be used to equip them for better performance.

The SDA church in Lagos should invest more to make facilities available for young people like it is in some other parts of the world. Because children are usually attracted by what they see, adequate resources are needed to catch them young.

### **Vacation Bible School (VBS)**

Lagos should not be without Vacation Bible Schools. With such a large number of people going to schools, a good way of catching them when they are still young is by organizing such a school. It is said that an idle mind is the devil's workshop, so every necessary effort should be put in place to keep them busy with what will benefit their lives. This kind of school should run adequately during the long holiday of July to September. Through this, the children of the rich and influential will come in contact with the Church and by extension their parents will get to know about the church. The kind of positive change they will see in their children may eventually convince them to bring their children to our schools.

### **Non-Adventist Campus Ministry**

Lagos is the home of many higher institutions. These are universities, college of technology, polytechnics and colleges of education. There are thousands of non-Seventh-day Adventist students in all the institutions. These campuses should be made mission field whose inhabitant must be reached with the gospel of Jesus Christ.

The strategy to be put into use here is catching them young. Young people in these institutions can easily get attracted to any organization that is interested in their overall welfare. The two conferences in Lagos should as a matter of urgency make sure that their youth ministry departments are well equipped to carry out the following:

- To give aid to students in solving spiritual and social problems arising from their attendance at these schools.
- To conduct retreats, seminars and other helpful activities for the overall development of the students.

- To organize them into a recognized student society at the school they are attending.
- To rent a building very close to the campus where food can be served, a reading room made available and a place provided for selling our books and healthy foods.

When the church succeeds in impacting positively the lives of these young people, after graduating from school and they settle down later, some of them will remember the church and also bring their resources both human and material for the development of church. The implementation of this strategy will go a long way to boost the financial status of the church because almost all those who are doing well in their various establishments have passed through these institutions.

### **Prison Ministry**

Lagos houses some of the biggest prisons in Nigeria. It is an opportunity to spread the gospel of Christ to those in jail. There are occasion when some very rich and powerful people are prosecuted and jailed due to one problem or the other. In recent years in Nigeria, the popular offense that leads high class people to prison is corruption.

The church in Lagos should use the opportunity provided by this situation to minister to their lives. Some of these people, who will not have ordinarily given room for this type of assignment while enjoying their lives, will no doubt listen when they are in jail.

After completing their various jail terms, some of them will sincerely remember the church that minister to them while in jail. By giving their lives to Christ, they will surely assist the church.



## **The Role of Publishing Ministry/Printing Press**

Publishing ministry is also as old as the church. The pioneers of the church were so passionate about spreading the gospel through this means that they made sure that, at every particular point in time, materials were printed for people to read. Rev. 18:1 says: “After this I saw another angel coming down from heaven. He had great authority,” and the earth was illuminated by his splendour”. God’s Church has been entrusted with the task of preaching the good news to everybody in the world including Lagos. This gospel must be successfully carried out to all people because John saw it in a prophetic vision that the whole earth was indeed “illuminated” No wonder Jesus Himself explained that illumination. “I am the light of the world” (John 8:12).

One cannot talk of publishing ministry without literature evangelist (LE). One major challenge that the church in Lagos must look into is the lack of sufficient literature evangelists. There must be an aggressive approach to recruit more literature evangelists to be distributing our books on the streets of Lagos. If this is not done, literature evangelism cannot be effective. If gospel ministration in Lagos must develop better than this, every major street in Lagos must have literature evangelists that will be moving round with our books. When these books are sold, more people would know about Christ and more money get into the Church. Another serious challenge facing this ministry is lack of books. It is discouraging that, at this age of the church there are no books in our different Adventist Books Centres.

Literature evangelists have no work to do, when there are no books available to sell. It is an area of our work that has been neglected for so long. How do we explain it that just over there in Ghana there are many books in their stock. This is one major reason that during the summer period, our students are tempted to rush to

Ghana because that is where they get the books. The situation is so bad here that in some states here in Nigeria, one cannot see anywhere to buy our books. For this ministry to be vibrant there must be Adventists Book Centre in all major churches in Lagos. Not only that, sufficient books must be in stock for people to read and buy.

It is still unbelievable for the researcher that almost hundred years of the existence of the church in Nigeria, the church has no publishing house of her own. If publishing ministry must come back to life in Lagos, immediate efforts must be taken to establish a publishing house that can take care of the challenges around. As for back as 1902 Ellen G. White says:

“And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory”<sup>7</sup>.

It is very clear that God is planning to use our books in a big way to enlighten the earth. But where would they be printed here?

Some of the benefits of having a publishing house in Lagos are as follows:

- (i) Provide jobs for people.
- (ii) Make books available at a cheaper price.
- (iii) Bring in more money into the church.
- (iv) Our materials would be produced with a better quality e.g. calendar and Sabbath School study guide.
- (v) Conservation of our recourses. The money we are paying to outsiders for printing would stay within the system.
- (vi) Materials would be getting to us early enough.

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<sup>7</sup>Ellen G. White, *Colporteur Ministry* (Washington DC, Review and Herald Publishing Association, 1901), 4.

The leadership of the church in Lagos should, as a matter of urgency, look into the modalities of setting up a publishing house. When this is done, gospel ministration in Lagos would benefit and the name of God would be glorified.

The effect of using print media to carry out gospel ministration cannot be over emphasized. There is a little difference between this and the printing press earlier mentioned. Here the method is to be using the different newspapers and magazines in Lagos to spreading the gospel and subsequently get the rich and influential.

Fortunately, Lagos has the highest number of newspapers and magazines in Nigeria if not Africa. This is an added advantage to the church in Lagos. To this researcher, it is bad for the image of the church, if at this stage every week, nothing is read virtually about the Seventh-Day Adventist Church both in news papers and magazines. In a city where we have millions of people reading newspapers and magazines every day, it would have been an opportunity to get to the heart of people through this means:

The well-to-do people that are the target of this research, are the majority of those that buy these materials everyday. Interview could be conducted by journalists and the centre spread of some common newspapers could be paid for to let people get to know about the gospel. This kind of interview once again should be focusing on different areas of the ministry that would challenge these people about giving their lives to Christ. As this idea continues to grow and expand in Lagos, very soon the Church would be buoyant enough to be printing her magazines that would not only preach the gospel but also bring in more money to the glory of God.

## **The Role of Adventist Professionals**

One of the secrets of the rapid development of some Pentecostal churches in Nigeria is the proper functioning of the various Professional bodies in their churches. The Seventh-day Adventist Church in this part of the world for many years have not seen the need to make use of these bodies adequately. Not until about three years ago could one really say that the awareness to establish those professional bodies came into existence.

The world of the twenty first century has become that of professionalism. There are many professional bodies now who meet regularly for the development of their field and for the sake of having a common goal. Lagos being cosmopolitan in nature with the status of a megacity has different professional bodies in place. Apart from the lawyers, no other body of professionals have had their names given adequate recognition in the Church. In fact, if not for sake of collecting some government papers, the lawyers too would not be properly known in the church. These professionals are all scattered in different areas of our lives. In evangelism, it is much easier for a doctor to talk to a fellow doctor. It is very easy for an engineer to talk to a fellow professional. So, for easy linkage between these professional, they must come together and be properly established in the church.

Another area of benefit is for them to be assisting the church to get the necessary connection required in Lagos. This needed contact would open a lot of closed doors for the church in Lagos. In fact there are a lot of opportunities the church have lost in the past just because these bodies are not in place. There are certain things needed to be done by the church that the Pastor may not know much about. But with the help of these professionals, those things would be done earlier, cheaper and correctly.

## **The Role of Media Evangelism**

One of the major secrets of marketing in the world today is to regularly re-package their brands so that they look very attractive to customers. Because it is a competitive market, these companies cannot afford to fold their arms and see their products out of market. Almost on a regular basis, they re-package their products so that they can continue to sell but almost with the same contents. This principle also applies in the ministration of the gospel. The gospel is meant to present Christ to people. There is no other gospel to be preached apart from the gospel of Christ. However, because there are other churches proclaiming false gospel and packaging them well, people are deceived. The urgent call to the church now is to put every necessary steps in place for the packaging of the truth very well. It is a fast changing world, so there is the need to make the gospel look attractive, while not changing anything about the truth.

## **Electronic Media**

Like it has been rightly identified that we are living in a fast changing world. Hardly would one get to anywhere now without a radio or television. In a city like Lagos where everybody is living a busy life, gospel ministration through electronic media would be very effective. The truth is that there are many people who are well-to-do that may not feel comfortable attending our Bible studies or public outreach. However, at their own free time at home, while listening to radio or watching the television they would get committed to the truth in the word of God. One strong thing about this system is that, they would be listening to the gospel in their own house.

Unfortunately, with the tens of radio and television stations in Lagos alone, there is nothing to write home about concerning the effort of the church to be properly

established through this medium. The researcher has a strong conviction that the problem of no money that is always the issue all the time would soon be a thing of the past. Why? Through this effort, an individual can give an amount that would be used to run the program for a whole year. When John saw an “angel flying in midair” in Rev. 14:6, symbolically, this means the gospel must be proclaimed with great speed. There is speed in technology. With the entrance of cable television, which runs for 24 hours, apart from the two major stations of Hope channel and 3ABN, the church in Lagos should come together with help of the church in Nigeria to have our own indigenous station that would be running also for 24hours. This would afford the church the opportunity to show case to the city the different areas of our ministries like health, education, marriage, youth, women and many others.

If this is properly done, in a very short time, a lot of people who are well-to-do in high places would fall in love with the church. Another way of gospel ministration in this generation through electronic means is for the church in Lagos to buy electronic boards in strategic locations in the city. On these boards, there would be advert and messages that call the attention of people to Christ. Being a very busy city, as people are passing, their attention would be arrested by these boards. When this is done, some of them would love to be identified with the truth. When one falls in love with something, to be part of that thing becomes natural. So the money to carry out gospel ministration in Lagos would surely come, into the church. The truth here is that, if one is in need of money, then one should be ready to spend to achieve that goal. The gospel in this sense is advertising Jesus Christ.

### **Internet Evangelism**

More people have interest in going to the Facebook and Twitter than reading the Bible. However, the city of Lagos can still use this new trend to get the rich and

influential into the church. The way to do this will be to bring our ICT professionals together to help the church develop a system that can make the Facebook and Twitter become evangelism tools. Through these avenues, not only will people's heart be touched, money will also come into the church.

The power of internet evangelism now cannot be relegated to the background especially in a city like Lagos where a lot of people go about with Blackberries Ipads and many other electronic gadgets. Electronic communication has changed rapidly within the last twenty years. For effective communication of the gospel, text message could be a powerful strategy. There are millions of handsets and other communication equipment in Lagos. Through text messages, many souls could be reached for Christ. Among these people would be the rich and influential.

Live tracts could also be placed on people's websites. These captivating live tracts can go a long way in touching the lives of people. Bible promises which can minister to people especially during trying moments should not be left out.

### **The Role of Adventist Education**

Many parents in Nigeria value the education of their children. Some of these parents are ready and capable of spending any amount for their children to obtain good education. The case of Babcock University is a good example, where parents bring their children from all over Nigeria and even some outside the country to benefit from what the school has to offer. Lagos is too big a place for the church not to have educational institutions from the primary level. The blessings that come along with such a development are many. Some being that:

- (i) Rich and influential parents get to know about the church.
- (ii) The character of children going to such schools tends to be different from others positively.

(iii) More people given employment.

(iv) Higher education standard.

(v) More money coming into the church through tithes and offerings. In fact this is clearly seen in the case of the just inaugurated Ogun State Conference. Ogun State could not have become a Conference if not for the presence of Babcock Primary School, Babcock High School and Babcock University.

Now is the time for the Church in Lagos to source for funds to start building schools that would replicate what the presence of the institutions in Ogun are doing. It is on record that now the budget of Babcock High School alone in a year is far greater than that of any conference in Nigeria.

Before the re-organization process, the then South West Nigeria Conference took the initiative to establish a modern day secondary school at Ikorodu, Lagos. In fact a parcel of land was already acquired. It is the hope of this researcher that the Conference in Lagos would quickly look into the possibility of starting something on that land.

### **The Role of Place of Worship and Seeker Sensitive Worship Service**

In the act of worship, the place where people gather together to worship God is of great importance. Immediately the children of Israel left the land of Egypt (slavery), God commanded in Exodus 25:8 “then have them make a sanctuary for me, and I will dwell among them.” For God to have commanded the Israelites to do this is a pointer to the seriousness of having a place of worship.

One of the problems the church faces is not having a befitting place of worship at all in some towns. There have been occasions, when after conducting an evangelistic program, souls that are baptized will be without any place of worship. Within the next few weeks, they will all go back to their different churches.



The very first step to be taken is that the attitude of the membership in Lagos must change about the place of worship. The place where we worship must be decent, attractive and also beautiful. In fact such a place must be the best around to honour the living God, Creator of a beautiful world, so should the place where He is worshiped be.

It is difficult for members of other denominations to leave their beautiful place of worship to join one that does not befit God. The church in Lagos is to rise up to this challenge. All around, there are churches springing up almost everywhere with very solid and beautiful structures in place. The Seventh-Day Adventist Church must not be left behind. There are some of these structures of ours that are leaking, no public address system, the window does not befit structures of this generation, the floor is bad, chairs are nothing to write home about and one can go on and on.

For the rich and influential people to be part of the church, all these must change. In fact there is no single person who does not like a good place of worship. The megacity status of Lagos cannot require anything short of good looking structures from the membership of the Adventist Church. Each denomination erecting a place of worship endeavors to beat the others in beauty. If this is the condition in Lagos today, the Adventist Church must rise up to this reality.

The experience of this researcher at Ogba, Lagos is a confirmation that everyone loves a good place of worship. After the completion of the new church building at Ogba which now houses the new Lagos Mainland Conference, more new faces have started joining the church from neighbouring churches around. They are living their own church to worship in a better structure.

The church in Lagos should set up a building committee that is made up of professionals who can assist the church to put articulate minimum standard for the

construction of our place of worship. Methods must be put in place for raising fund sufficient to build these structures. If the SDA Church in Lagos will begin to have very solid place of worship, very soon some rich and influential people will join the church.

In addition our services should be designed in such a way that the rich and influential will be attracted to them. As we plan our worship services, we should have in mind that there may be non-Adventists in attendance who do not understand our Adventist terms like “pre-investigative judgment” and “disappointment of 1844”.

Other areas to be considered in making our worship seeker-sensitive are making good toilet facilities available, provision of good portable water, first aid treatment and very neat environment.

### **The Role of Adventist Development and Relief Agency (ADRA)**

The major task of this body is to provide humanitarian relief and welfare for people all over the world. The church in Lagos can benefit so much from this body in various ways. Some of the challenges facing Lagos, as a megacity include the lack of portable water, pollution, housing and many more. There are also cases of disasters like flooding and plane crashes. ADRA could be of help in a particular area by digging bore holes for them so that they can have good water to drink.

In the area of housing, ADRA in conjunction with the church in Lagos can go into housing scheme that will be affordable to the people. There are thousands of people in Lagos in need of accommodation. The situation is so bad at times that one may even have the money without getting any place to live. It is an area that the church in Lagos should look serious into.

ADRA has assisted the people of Lagos in many occasions, such as plane crashes. When immediate assistance is rendered to those people, they cannot forget

the church. People affected by flood, can receive help from ADRA by quickly going into such places and making drainage system available for them or also help them to get alternative accommodation. Jesus ministered to the physical needs of people during His days here on earth before addressing their spiritual needs. When all these things are put in place, a lot of people including the rich and influential will get to know about the church.

### **Impact of the two New Conferences in Lagos**

The re-organisation that is going on in Nigeria has led to Lagos becoming two conferences. They are the Atlantic conference with headquarters at Yaba and Mainland conference with headquarters at Ogba. Before now Atlantic conference used to be part of the old West Nigeria conference while Mainland conference was part of the former South West Nigeria conference.

The first impact of these two new conferences is that it will provide more physical structures for the propagation of the gospel. These include offices, accommodation, vehicles, schools and clinics. Secondly, with the large population of Lagos, each conference will be able to focus more on areas where the Adventist presence has not been felt fully. A place like Ikorodu with vast land and many people will be reached adequately.

Another positive thing that the two conferences will bring along is to employ more workers. Having more pastors and pioneers that can work in some of these un-entered areas will enable the gospel to move faster than before. Finally the attention of the two new conferences will now be Lagos and not any other place unlike the days of West and Southwest Nigeria conferences when the headquarters were at Ibadan and Akure respectively. Then, Ibadan and Akure were the focus as far as programmes were concerned. In 2013, with the collaboration of these two conferences a 30 minute

television programme is now being broadcast on Lagos Television (LTV). With the power of media evangelism, this kind of programme in Lagos has the capacity of bringing some of the rich and influential into church.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

In Chapter one, offers the frame work of the research work regarded as the proposal. The literature review in chapter two discussed the theological foundation of ministry and evangelism. Chapter three provided the description of the setting of Lagos and this includes the brief history of Lagos, how the church entered Lagos, the megacity status of Lagos along with the attendant challenges of being a megacity. Chapter four includes the strategies for the growth of the Seventh-day Adventist Church in Lagos. Finally, chapter five contains the summary, conclusions and recommendations.

#### **Conclusion**

The ministry and evangelism of Seventh-day Adventist Church in Lagos should get to the rich and influential so as to have more resources for church growth. Having in mind that Christ died for both the rich and the poor, educated and illiterates, not only should we have strategies that can win the poor for Christ, but also there must be strategies to win the rich and influential.

To preach the gospel to residence of Lagos in this present generation requires so much influence and resources having in mind the megacity status. Urgent structures must be put in place to achieve the goal of getting the rich and influential. When all these strategies are fully implemented, very soon, the SDA Church in Lagos

will have the rich and influential in their midst. The SDA Church in Lagos is in serious need of a lot of recourses, both human and material. Looking at all the challenges facing the church presently, it is required that many structures should be put in place for the propagation of the gospel. “The stark fact that the vast majority of unreached peoples are poor faces us with a challenge greater than any we are faced today”<sup>1</sup>

The attention of the World Church is now on Nigeria and Lagos to be precise. To this effect, all hands must be on deck to present Christ to the rich and influential. Now, that the work is undergoing re-organization in Nigeria, Lagos should be given adequate attention in all areas of our ministry. When Lagos as a Mega City is properly evangelized, many other towns and villages in Nigeria will benefit because almost every town and village are represented in Lagos

While Christ was leaving for heaven, the message given is that of preaching the gospel to all, irrespective of class, colour, race, language or nation. It is only when this is done that the end will come. We are mandated by God to carry out this assignment and every acceptable means must be employed to do it satisfactorily.

### **Recommendations**

The following are the recommendations for the SDA church in Lagos in relation to this project:

- i. A standard secondary school should be established in Lagos.
- ii. A well equipped hospital/clinic to be established in Lagos.
- iii. Professional bodies to be organized so as to assist the church in many areas.

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<sup>1</sup> Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids, Michigan: Eerdmans Publishing Company, 1990): 204.

- iv. Our place of worship to be made attractive.
- v. Our services to be visitor-friendly and family-friendly.
- vi. Youth ministry to be equipped.
- vii. Adventist Development and relief Agency to focus on Lagos.
- viii. Establishment of business centres in Lagos.
- ix. The recruitment of pioneers and literature evangelists.
- x. Making more books and tracts available.
- xi. Making adequate use of radio and television in propagating the gospel.
- xii. Making use of more intentional and well funded internet evangelism for propagating the gospel.

#### **Implication for Further Studies**

Due to lack of adequate dependable statistics and written historical facts concerning this Adventist work in Lagos, this project will contribute in a small way to any further studies to be embarked upon in the future. The revelation made in this research work will be one that others interested in the further studies can always fall upon.

## APPENDIX

### QUESTIONNAIRE

This questionnaire is to examine the ways Seventh-day Adventist has been spreading the gospel in Lagos within the last twenty years and to proffer solutions on how to do it better. So your opinion and answers should be done faithfully and objectively for the sake of the gospel.

1. Name (surname first)- optional
2. Locality
3. Marital Status (a) Single (b) Married (c) Widow/widower
4. Profession
5. Age (a) 10 - 20years (b) 21 - 30years (c) 31 - 40years (d) 41 – 50years (e) 51 and above.

S/N		Always	Often	Seldom	Never
1	I have the rich and influential in my church.	25	100	175	54
2	I participate in action unit in my church	120	140	80	14
3	The impact of home fellowship is felt in my church	105	95	120	34
4	Community quest days are properly conducted in my church.	44	180	108	22



5	Literature Evangelism is working in Lagos.	36	72	132	114
6	Adventist Church is known in Lagos	145	60	114	35
7	I enjoy the performance in my church choir.	120	130	75	29
8	I listen to health programme in my church.	100	54	155	45
9	I come in contact with SDA medical establishment in Lagos.	0	0	0	345
10	Our public outreach is well funded in Lagos.	75	125	64	90
11	Bible correspondence school is functioning in Lagos.	0	0	5	349
12	When a member or non-member is in need, AMO/AWM comes to his/her aid.	14	40	130	170
13	Youth ministry is properly funded in Lagos.	55	75	100	94
14	Scholarship award is on ground in Lagos for the less fortunate.	0	0	0	354
15	Children's day is well celebrated in my church.	80	76	114	84
16	The chaplaincy department of my church visits non-Adventist campuses.	36	64	75	179
17	I am aware of prison ministry in my local church.	54	75	75	150
18	Non Adventists are watching our programme on the	0	60	122	172

television in Lagos.

19	My church is making use of radio to preach the gospel in Lagos	0	0	0	354
20	Adventist professionals are properly coordinated in Lagos.	0	60	120	174
21	Internet facilities are available in my church	68	122	75	89
22	Adventist education is well promoted in my church	30	70	106	148
23	Our worship centres are presentable and conducive for worship.	88	72	40	154
24	Our services are seeker sensitive	49	85	40	180
25	I have heard of Adventist Development and Relief Agency (ADRA) and know what it does.	36	78	136	104
26	Job opportunities are advertised in my church.	70	30	148	106
27	Personal ministry department of my church is well funded.	82	112	80	80
28	How long have you been a member of the SDA Church? .....				
29	How long have you resided in Lagos? .....				

30 What are some of the problems in SDA evangelistic programmes in Lagos

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31 What are some of the solutions?

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