

**EFFECT OF CHARACTER ON EVANGELISM: A CASE STUDY OF
LOCAL MFM CHURCH**

BY

STEPHEN LAZI AKHERE, Ph.D. Postdoc.

CHAPTER ONE

INTRODUCTION

1. INTRODUCTION

In this Course of study, chapter one in the embodiment of the totality of the effect of Character on Evangelism and church development. It entails the background of the study, scope, purpose, methodology and limitation to which this research work is conducted.

2. BACKGROUND OF THE STUDY

Various Biblical Periods, in both the Old and New Testament, have articulated the Concept of Evangelism at different times. These eras include Noah, Abraham, Isaac, Jacob, Joseph, Moses (Exodus of the Israelites), and the era of Prophets and Kings, such as Elijah, Elisha, Samuel, David. The era of Christ came with an explosive method of evangelism matrix. These dispensations have expressed one salient fact; that is, propagation of the supremacy of the sovereign God as the ALMIGHTY. Hence, it is not farfetched to say that the evangelism that started from Abraham to Jesus Christ is still ongoing and will remain so till the end of time.

Evangelism is the preaching of the Christian Gospel or the practice of relaying information about a particular set of beliefs to others with a view of conversion.^[1]

The term is not restricted to any particular Christian tradition, and should not be confused with Evangelicalism, a common term for a wide range of "Evangelical" Protestant churches and groups.

Christians who specialize in evangelism are often known as evangelists whether they are in their home communities or living as missionaries in the field, although some Christian traditions refer to such people as Missionaries in either case. Some Christian traditions consider Evangelists to be in a leadership position; they may be found preaching to large meetings or in governance roles. Christian groups who actively encourage evangelism are sometimes known as evangelistic or evangelist. The scriptures do not use the word Evangelism, but the word *Evangelist* is used in the translations in the following books of the Bible: Acts 21:8, Ephesians 4:18 and 2 Timothy 4:5 respectively. (www.biblegateway.com)

The message of Christian faith to new geographical areas and cultures is often referred to as Evangelization, or specifically Evangelism. The word "Evangelist" comes from the Koine Greek word εὐαγγέλιον (transliterated as "Euangelion") via Latinised Evangelium, as used in the Canonical titles of the four Gospels, authored by Matthew, Mark, Luke, and John (also known as the Four Evangelists). The Greek word εὐαγγέλιον originally meant a reward given to the

Messenger for good news (εὐ = "good", ἀγγέλλω = "I bring a message"; the word "Angel" comes from the same root) and later "good news" itself.

The verb form of Euangelion, Ehtoqualia (translated as "evangelism"), occurs rarely in Older Greek Literature outside the New Testament, making its meaning more difficult to ascertain. Parallel texts of the Gospels of Luke and Mark reveal a synonymous relationship between the verb Euangelizo (εὐαγγελίζω) and a Greek verb kerusso (κηρυσσω), which means "to proclaim. (www.en.,wikipedin.org)

While evangelism is usually regarded as converting non-Christians to Christianity, this is not always the proper usage of the word. If converting to Christianity includes services or material benefits, Evangelism is called proselytism. Different denominations follow different theological interpretations which reflect upon the point of who is doing the actual conversion, whether the Evangelist or the Holy Spirit or both. Calvinists, for example, believe the soul is converted only if the Holy Spirit is effective in the act.

Archbishop Kondrusiewicz openly stated, that "proselytism is absolutely unacceptable and cannot constitute a strategy for the development of our structures (Catholic Mission) either in Russia or in any other country in the world". Especially regarding claims by the Orthodox church that spreading the faith and receiving converts amounts to proselytism, the Catholic Church's

Congregation for the Doctrine of the Faith issued a document called "Doctrinal Note on some Aspects of Evangelization" which states that evangelism is "an inalienable right and duty, an expression of religious liberty", and added, "The incorporation of new members into the Church is not the expansion of a powerful group, rather an entrance into the network of friendship with Christ which connects heaven and earth, different continents and age. It is entrance into the gift of communion with Christ." (www.en.wikipedia.org/evangelism)

3. PURPOSE OF STUDY

Evangelism has remain Christians' supreme task as ordain by Christ to his believers over two thousand years ago when He commissioned His Disciples with Fire and the Holy Ghost in Acts of the Apostle 2:1-47 and 3:1-26, and it was subsequently passed to all believers. Hence, the purpose of this study is to proffer proper strategy that will energized good character that will effectively evangelism within our local environment. A case study of Mountain of Fire and Miracles Ministries World Wide, Lugbe Branch, Abuja.

4. STATEMENT OF THE PROBLEM

In recent times, our characters as believers has become a subject that mirrored on our faith that we confesses. Those arounds us no longer reads the Bible, our traits and characters has become a Bible through which they see Jesus in good light or in bad light depending on the character we portray.

However, this study intend to unravel a very serious challenges our character pose as barriers to evangelism and church growth to Christendom, the churches has deliberately relegate its importance to the background and enthrone materialism and pettilism characterized by ineffectiveness and inefficiency due to lack of good character possess as children of God. Hence, this study intends to resolve the following challenges:

- Attitudes of believers to evangelism;
- Attitude of a believer to her immediate neighbor.
- Impact of radical evangelism to church growth; and
- Methods adopted by churches in evangelism.

Evangelism is the only way Christ ascribed to believers through which salvation could be gotten. That is, personal witnessing of the resurrection of Christ, a priceless offer to mankind for the remission of sins and the subsequent inheritance of eternal life for those who believe in the death and resurrection of Jesus Christ whom became a ransom for global iniquities of man.

5. OBJECTIVES OF THE STUDY

The objectives of this study is being able to examine effect of character on evangelism in our local assembly, steps and methods to adopt in ensuring that good character plays positive role in applied strategy for fruitful evangelism concepts in Christendom with a view to adhering to Christ command on

propagating the gospel of salvation. The study is aimed at achieving the following objectives:

- To determine the importance of character in evangelism;
- To determine method to be adopted in positive evangelism;
- To determine role of administrative leadership style in the development of a church;
- To ascertain whether evangelism is indoor church programme or not;
- To recommend the best “panacea” for church growth and type of evangelism.

1.5. SCOPE OF THE STUDY

The scope of the study is on Effective Character on Evangelism, the kingdom of God mission statement. A case study of Mountain of Miracles and Fire Ministries (MFM) International, TMPM Church, Airport Road, Abuja.

1.6. RESEARCH PROCEDURES

This segment of the study examine the method, design and characteristics of the study population, sampling procedure, determination of the sample size, data collection and procedure for processing and analysing the collected data. On this research, we relied heavily on quantitative and qualitative primary and secondary sources of data as further examined in chapter four.

a. RESEARCH QUESTION

In order to effectively answer the research question and present an empirical study I have formulated a few empirical questions:

- Is effective character a catalysts for effective evangelism?
- Is evangelism a catalyst for the repositioning of the church development?
- What role does character play in ensuring the actualisation of church development?
- Could the existing church administration be improved upon to meet up with the current challenges in church evangelism?
- What are the impacts of bad attitude towards evangelism in Christendom?

b. RESEARCH PROPOSITIONS

To adequately carry out the research work, the following propositions are made:

- Evangelism has not impacted negatively on church growth at large;
- The current strategies employ by churches in addressing character of believers towards evangelism have not been effective;
- Is to allow godly character to be a driving force a fundamental principles for evangelism;

i.The measure taken by the church leaders in promoting personal godly character in believers;

- ii. The measure taken by the church leaders to ensure spiritual mobilisation of brethren for evangelism;
- iii. The growth of any church as body of Christ is to mentor godly witness for the kingdom of God.;
- iv. Challenge to effective godly character towards personal evangelism for church development is gradually neglected for materialism.

17. SIGNIFICANCE OF STUDY

The significance of this study is anchored on the following:

- The study will expose various methods to be adopted in character modelling ;
- The study will open up further areas of concern that need to be addressed for effective evangelism as a prerequisite for church growth;
- The need to appraise evangelism as the most considerate factors in church development.

18. LIMITATION OF THE STUDY

The scope of this study is as a result of the following limitation:

a. TIME

Time is one of the problems encountered in the course of carrying out this study. This study was initiated concluded within a few months, a period short enough to hamper the adequate procurement of relevant data;

b. FINANCE

The research is faced with financial constraint which has militated against a more elaborate work the subject matter as would be necessary;

c. LACK OF COOPERATION

Most of the respondents have not been cooperative and compromising to the researcher as it ought to be in facilitating the sourcing of relevant data, and this affected the study in a way. Notwithstanding the above limitations, the good “good texture” of this study is not impeded.

1.9. ORGANISATION OF THE STUDY

This study is subdivided into five chapters. Chapter one entails the introduction, purpose of the study, objectives of the study, statement of the problem and the entire organization of the study. Chapter two elucidates relevant existing literature on subject matter. Chapter three is based on biblical and theological perspective of evangelism, importance of evangelism vis-a-vice attitude of believers to church growth, methods of evangelizing; administrative responsibilities of church leaders in church growth.

Chapter four is on research finding analysis. Finally, chapter five summarizes the entire study accompanied with findings and recommendation.

CHAPTER TWO

LITERATURE REVIEW

2.0. INTRODUCTION

This chapter is a detail explanation of secondary studies of other scholars as it relates to the subject matter of this study. Thus. It includes the review of the following authors who had contributed in no little measure to spiritual development of God's work in Christendom:

- Allen .R: Missionary Methods: St. Paul's or Ours;
- Blauw .J: ‘‘The Missionary Nature of the Church’.’
- Green .M: Evangelism in the Early Church;
- Lyrene E.C. Jr: "Prayer and Evangelism,"
- Moses .I. Obi: Positioning Yourself Where God Can Reach You;
- Osborn T.L: Benson Idahosa Fire in His Bones;
- Olukoya Daniel: Taking the Battle to the Enemy's Gate (prayer);
- Peters .G. W: A Theology of Church Growth
- Stott John: The Spirit, Attidue, The Church and the World,
- Teddy Levron: Effective Character in Evangelism.
- Thom Rainer .S: Church Growth and Evangelism In The Book Of Acts

- Vaughan .J. N: "Trends among the World's Twenty Largest Churches,"
- Wagner .C.P: Strategies for Church Growth.

2.1. LITERATURE REVIEW

Jesus, in His ministry on earth, showcased the an examplanary character in His daily ministration of God’s words to all He came acrossed. This, was implored by His disciples in the Acts of the Apostles.

However, current believers, both dead and those liiving has put in place a land mark example on how we should evangelized wth the exception of M. Green's Evangelism in the Early Church, the subjects of evangelism and church growth in the Book of Acts have been unaccountably neglected in recent years. Church growth writers refers to Acts rather consistently to support their theology and practice, but no detailed work has come from the movement on personal character thrait, exccept for the inccident in Act chapter 5: 1-10 (Ananies and Sapphtra) where bad character of covesiousness was display. Most evangelistic works approach Acts from a theological perspective, building a biblical apologia for the mandate of evangelism: "Evangelism must find [its] orientation in the Bible. A return to the principles and practices unfolded in the Book of Acts is the only Theologians School of Thoughts defines Characherater as a collection of personality traits within our behaviour.that is, let our character and behaviour (temprament and integrity) reflect Christ. Good character goes beyond mere words of being born again. It shows in our behaviour. Apostle Luke sees

evangelism as a commission that seeks and save lost souls through the gospel of Christ.

A German scholars, M. Debelius, H. Conzelmann, and E. Haenchen first applied redaction criticism to Acts in the 1950s. These men, unfortunately, approached the Bible with a skepticism that doubted the accuracy of parts of Luke's historical narrative. They posited that, author Luke sacrificed historical truthfulness for the sake of theological intent. We must not, however, set accuracy in opposition to intent. Hence, this study literature review will focus on the Apostle Luke Biblical narrative theory on the effect of character in evangelism from the book of Acts of the Apostle:

Luke is both historian and theologian. The best term to describe him is "Evangelist," a term which, we believe, includes both of the others. As a theologian Luke was concerned about his message on Jesus and the early Church based upon on reliable historical data. Luke major concern is to communicate the message of salvation (Jesus) through evagelistic approach.

Evangelism and behavioural approach of a believer amount to reasonable church growth as character attracts salvation. Salvation can be found in no one other than Jesus (Acts 4:12); salvation is offered to everyone who is willing to accept Christ as personal saviour in repentance/faith, (Acts 2:17-38, Joel 3:28-32 NIV);

However, the Old Testament (OT) depicts "evangelism" as people coming to God, the Lucan perspective demonstrates that God's people (and indeed God himself) will seek and will go to the people "a centripetal missionary consciousness" becomes in Acts a "centrifugal missionary activity the great turning point is the Resurrection, after which Jesus commissioned His Disciples to universally preached the gospel." Blauw (1974).

Another narrative of Apostle Luke was the event that took place at ascension of Jesus. The Apostles were found full with surprises as they gazed skyward as Jesus ascends into heaven accompanied by two Angels ("two men dressed in white," Acts 1:9-11) who rebuke the men from Galilee for focusing their attention on the empty skies that had momentarily framed the ascending Christ. This imply, that is time to get started with "Apostolic ministry," to proclaim Jesus to the world, through evangelism and godly behaviour that will change the phase of the world positively.

According to Thom Rainer (1990), Character and Evangelism that will foster church growth are synonym of two words that best describe the central activity of Acts of Apostle. He postulated by defining character as the bed rock upon which christianity is built. While evangelism a communication of the good news of Jesus Christ through verbal proclamation and lifestyle witnesses, with the intent of leading a person or group(s) to salvation in Christ. It is also vitally interested in the postconversion activity commonly known as discipleship.

However, Osborn T.L.(1981) in his book “Benson Idahosa Fire in His Bones” defines evangelism as “a supreme task for believers to carry out as commissioned by Christ and characterised by good moral suasion, while he defined church growth as the continuous teaching of God’s word with signs and wonders accompanying the gospel.

Moses Obi (2001), defined character as a mirror of one’s behaviour to others. And evangelism as mission command by Christ to bring those in darkness to the knowledge of the light of God.

Modupe, Tutu and Ruth (2011), all of the School of Biblical Studies and Deliverance, define evangelism as the witnessing and winning of souls to the Lord Jesus Christ. They refer evangelism as the “gospel” which actually means ‘Good News’ and God’s message to man. John 3:16-17, Luke 19:10, Matthew 4:23 1Peter 2:2, Acts 1:8.

2.1.3. The Normative Versus the Exception of Evangelism

Much debate has transpired in recent years over certain events in the Book of Acts. Is the tongues-speaking miracle of Pentecost an event for Christians to expect today? Should the "Character, signs and wonders" prevalent in the book of Acts accompany our modern-day evangelistic efforts has become Christian initiation a two-stage event, with conversion and water baptism followed by the Baptism of the Holy Spirit? Rather than elucidate on the arguments for and against such phenomena as being normative for today, it is of greater value to

focus on the areas of agreement which were integral to the evangelism and church growth of the early church.

These principles are areas that virtually all evangelicals would agree are normative for today. Indeed, contemporary attitude and evangelism are basic spiritual and church development, Rainer, Wheaton & Shaw, (1989).

John Stott (1990), advanced one of the best contemporary commentary on the Book of Acts as it relates to evangelism. In his book John Stott, 'The Spirit, The Church and the World' addresses most of the issues on the normative and non-normative events in Acts. However, Stott's commentary is balanced yet uncompromising in its faithfulness to the text as it regards to evangelism a mission statement for christian.

2.1.4. Theologian View On Evangelism

According to Thomas Rainer (1990), one of the foremost theologians, in Criswell school of theology, posited that earlist church growth was anchored on vegorious evangelism and the principle of prayer guided by the following would be less than complete without these basic precepts established by the early church.

- The Principle of Prayer

Scholars on bibilical church growth undoubtedly recognizes the efficacy and indispensable role of prayer to the spiritual and physical growth of the church, many of the contemporary church leaders fail to give prayer the prominent place it deserves. Apostle Luke would not have us miss the priority of prayer in the

growth and expansion of the early church. Stott elucidated that following Jesus' ascension, the prayers of the disciples had two characteristics which "are two essentials of true prayer, namely that they persevered, and were of one mind." The principle of unified prayer, or prayer with one mind and purpose, is a thread that runs throughout the book Acts as the Apostle embarked on various missionary journeys. Luke's initial description of the 120 disciples of Christ at the upper room, (Acts 1:15) shows that they followed Christ's command to wait for the Holy Spirit by obediently praying as a group with one mind. Stott (1990)

The power of "prayer in agreement" again is established when the Sanhedrin threatened the followers with punitive action if they continued to speak about the "name" (Acts 4:18). The impulse to share was too great, however, and a meeting of unified prayer sent the early church to new levels of boldness (Acts 4:31). "Having been bold in witness, they were equally bold in prayer." Again, when Herod plots to destroy the evangelistic impetus through persecution, the church unites in prayer (Acts 12:5).

Here then were two communities, the World and the Church, arranged against one another, each wielding an appropriate weapon. On the one side was the authority of Herod, the power of the sword and the security of the prison. On the other side, the church turned out a character of prayer, which is the only power the powerless possess. And they were victorious over the weapons of the world.

Peter was rescued from prison by an Angel, and the gospel continues to spread the gospel of Jesus (Acts 11:11). While Herod was struck down by the Lord and dies a gruesome death (Acts 11:23). The oppressing action against the church is permitted; only for a brief season. The gospel, because of the power of prayer, and divine character of the Apostle as it were, the gospel spreads unhindered.

2.2. CHURCH GROWTH THE PRINCIPLE OF SPIRITUAL WARFARE IN EVANGELISM

Daniel Olukoya (1999), sees prayer as the primary weapon and instrument for church growth as it were with the early church. Believers knew and understand the size and knew their battle was "not against flesh and blood but against the spiritual forces of evil in the heavenly realms.

Teddy Levron (2011), sees character as a major tool that distinguished a true believer and a church goer. Jesus said 'Ye are the Light of the World and the Salt of the Earth' (Matt. 5:13-16). Church Growth cannot be judged by simply Head counts. But, by how many people we have been able to influence by our daily character living. A congregation tends to be growing when the Members are spiritual minded and do what the Bible instructed. Counting heads also does not indicate whether or not the individuals in your church are new converts or if they simply transferred their membership from another church or denomination. But, the Bible does not tell us to market ourselves, but to lead people to Jesus. Church growth is a by-product of winning souls and making disciples.

Apostel Luke would have his readers open their spiritual eyes to see the ongoing conflicts between the Holy Spirit and Satan. One such confrontation is stated explicitly in the book of Acts 5:3 when Peter accuses Ananias.

Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?" Stott finds the symbolism of the dragon's three allies in Revelation to correspond to Satan's three weapons in the first chapters of Acts: persecution, moral compromise, and distraction. Thorn Rainer (1989).

Satan first attempts to destroy the church with persecution by means of the Sanhedrin when the Apostles were arrested, jailed, tried, flogged, and forbidden to preach (Acts 4:1-22 and 5:17-42). The second ploy of the devil is to ruin the Christian fellowship with the moral compromise (character) of Ananias and Sapphira. Satan is explicitly identified as the source of the evil in this passage. The third weapon of Satan in Acts is the subtle ploy of distraction. He attempts to divert the apostles from their calling of prayer and preaching the gospel by creating a challenge of social administration (Acts 6:1-7). At each point when Satan attacks and the church overcame, a new wave of revival floods the church. The number of disciples in Jerusalem increased rapidly in Acts 6:7. Why is Luke concerned with his readers' understanding the principles of spiritual warfare? The evangelist would have us understand that such battle is normative for today, and

must be fought and won in order for God's word to be spread and for disciples to increase in number.

Stott states the case well:

Now I claim no very close or intimate familiarity with the devil. But I am persuaded that he exists, and that he is utterly unscrupulous. Something else I have learned about him is that he is peculiarly lacking in imagination.

Satan, over the years has not changed neither his strategy nor his tactics, nor his weapons. He is still in the same old rut. So a study of his campaign against the early church should alert us to his probable strategy today. If we are taken by surprise, we shall have no excuse, Eph 6:12.

2.2.1. The Principle of God's Sovereignty in Evangelism and Church Growth

Despite the abundance of conflicts and setbacks to the early church, Luke communicates clearly that God is the final ARBITER. The martyrdom of Stephen (Acts 7:54-60) does not reduce the church to a level of frightened ineffectiveness. To the contrary, the persecution trigger an unprecedented spread of the gospel across Judea and Samaria. The defeated church then became the proclaiming church as the dispersion spread the gospel to new areas. God in his sovereignty might, honored His Apostle and took Glory to Himself. (Acts 8:4). Green is correct in his assessment that Stephen's death led to the beginning of a massive revival to the propagation of the gospel of Christ through the world till date.

The "amateur missionaries," those evicted from Jerusalem following Stephen's martyrdom, eventually became the leaders who changed the face of the movement by preaching to the Greeks and initiating the Gentile mission at Antioch. If the murder of Stephen was an external factor that led to the growth of the church, Luke would have us note that numerous internal problems were also turned into divine victories. One such example is the Ananias and Sapphira incident of Acts chapter 5.

In his typical pattern of conflict/surprise/victory, Luke relates what seems to be an overwhelming internal problem: deceit within the fellowship. The surprise factor; is the death of the two perpetrators at the hands of God. The victory is noted in a rapid-fire sequence of events: all who heard about the incident were seized with fear (Acts 5:11); the "outside world" highly regarded the church (Acts 5:11); and "more and more men and women believed in the Lord and were added to their number" (Acts 5:14). Acts, in one perspective, is a narrative of the sovereign work of God in the midst of external and internal forces that would thwart any "normal" movement. Luke's message is clear. Though we are the vehicles to communicate the gospel, our strength and power is from God. Even in the throes of seemingly insurmountable opposition, God's work will not be deterred by any form of treat. Green contrasts the Apostles as the "professional" ministers, to the men evicted from Jerusalem as the "amateur" missionaries. The analogy, of course, is to our lay/clergy labeling of today. Green (1970).

There's obviously lessons to be learned from the above passage. Believers willingness to learn from experience of men of God either past or present is as important as any other responses. Hence, further chapters will highlight the prerequisites to achieving sustainable evangelism through Christ. The onus lies on church leaders to exhibit spiritual maturity in character and in prayers before embarking on corporate and individual evangelism.

CHAPTER THREE

BIBLICAL THEOLOGICAL PERSPECTIVE

3.0. INTRODUCTION

Chapter three is an overview of Biblical perspective of effect of character on evangelism in church growth.

3.1. CHARACTER AND EVANGELISM IN THE OLD AND NEW TESTAMENT

The Old Testament dedicated 11 chapters to the history of man. In all of this, MAN was grossly disobedient to God's instruction. It's not that those living during that time were less valuable than those after chapter 12 of the Book of Genesis. Significantly, such little information is expounded upon given the facts of so many phenomenal events which took place in the Old Testament. That is, the disobedient nature of man.

Old Testament acceptance by God is not a personal thing, but a corporate thing. It's all or nothing; Noah or Israel. Who was willing to evangelize then, certainly non until the emergence of Jonah to a pagan nation (Nineveh).

The story of Jonah comes to mind, which is sort of a new-age parable of God's universal acceptance. God worked through individuals like Abraham, Isaac and Jacob One at a time to bring His awareness to mankind. Sodom and Gomorrah could have been saved if only ten righteous persons were found, the righteousness mentioned here were individuals.

Modern readers tend to misconstrue or take the above statement as a kind of admonition towards acts of charity and service in the name of Jesus. But, they are usually quick to make clear that the primary means of evangelizing is through the preaching of the God's Word. Thus, the historical perspective of God's people, through the Old Testament and up to the birth of Christ, when the world was looking forward for the brightness of a new dawn through a redeemer. Hence, Israel as a nation in the Old Testament must be x-rayed.

- **Israel's Missionary *Presence* In The Old Testament**

When God called Abraham and promised to make him a great nation, he and his descendants were chosen as instrument for the propagation of God and through him all the peoples of the earth will be blessed (Gen 12:2-3; 17:4, 16; 18:18; 22:17-18; 26:4; 28:14). All nations were to come to the knowledge of one true

and living God as they observed the people of God living in relationship with Him and obedience to His decrees. As Moses says, Observe [God's decrees and laws] carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people. Furthermore, the people of God were called to be a kingdom of Priests, or mediators between the nations and God: "if you will obey my voice and keep my covenant, you shall be my special possession among all peoples; for all the earth is mine, *and you shall be my kingdom of priests* and a holy nation" (Exod. 19:5-6).

Evangelism in the Old Testament is key to note that the primary posture of the missionary calling of Israel was not one of sending out individual missionaries to teach propositional truths about God, but rather a corporate calling to be a certain kind of people, or community, living a certain quality of life in plain view of the on-looking nations based on godly character. They are to be a unique and sanctified Nation among all the peoples of the earth. Francis of Assisi (2010).

Beyond our theology study, there are also three things that evangelism uniquely reveals. First, it reveals how we view man's interactive character with God, the way that we communicate, the context and requirements of the gospel, it also, reveal how we practically believe that man and God relates. Secondly, it reveals how we view ourselves in our interactions (morals) with others and the sharing of our "testimony," it reveal in a great measure how we view ourselves in general,

and in particular how we view ourselves before God. Thirdly, our evangelism reveals what we think about others, the way we relate the gospel to others through our behaviors, or whether we relate it at all to others, shows how we view those who are presently dead in sin. Samuel Clough (2013)

- **The Effects of the Law on the Gospel**

As we have demonstrated, that most believers have a decidedly Old Testament understanding to God's law rather than the New Testament understanding of grace that Jesus clearly laid out in the Sermon on the Mount. While many might dispute that point, the reality is that our methods of evangelism illustrate this disconnect perhaps better than any other place.

The issue is that we have already know how to apply the law to our outward behavior, rather than to the inward motives of the heart. This brings several problems both to our gospel presentation, character, and motives behind certain decision made by us. Because we are so outwardly focused (proud), we tend to be quite ignorant of our own inward depravity. The depravity, or wickedness, of man as it is inherited from Adam is one of those things that we might not be able to check off on a theology quiz, but it is not a doctrine that we believe to the point that it affects the way we view ourselves and others.

Because we do not truly grasp our own inward depravity, we are at a loss to press the gospel upon another individual who appears to be relatively moral outwardly.

We are at a loss for words when they fail to have an interest in a salvation that they do not see the need of. we eagerly present them with an outward salvation over an inward one and this flows from the fact that we do not articulate our inner requirements of God's law, only the outward requirements of a law we showcase, and there is erroneous impression, that once you are saved, you are saved, we argue against the lest and embrace "legalism" over grace.

However, we do not truly understand, or perhaps even believe, in the depravity of man, we are also tempted to justify wicked behavior in both ourselves and others. The people we present the gospel to often have a level of moral conduct that is very similar to our own. When we try to preach Christ, we fail because we do not know how to properly convince the heart at the root of the issue. We struggle and stumble to present to an individual their great need of Christ because the reality is that we are not really convinced that the person is all that bad, mostly because we have not ever considered ourselves to be "that bad."

- **The Issue of the New Birth**

While there is not room to address this issue, it is worth noting that the issue of the new birth must again be presented first and foremost in our characters and how we evangelize Christ. We should not be so eager to get men to pray a prayer or make a decision, but rather we must lead men through Christ to the only sovereign God. While God has many unique ways of bringing salvation experience to man in the new birth in Jesus, some new birth experience may be

more outwardly dramatic than others, but a new birth is required. A birth requires that one moves from one realm of the spirit carnality to another realm of Holy living lifestyle. Example, the child in the womb of his mother has been sustained by a cord and now must be sustained by physical food and drink. That's what new birth seems like. The Bible says, those who sits in darkness have seen great light, So, we must see unbelievers "delivered" through a process where God presses salvation on them and they wrestle with Him until we see them pass through the canal of regeneration into becoming a new person. Just like a natural birth, this process may be virtually instantaneous in some and take longer in others. However, it is worthy to note that our character towards all this conversion process matter a lot. That is, having the immense ability to be patient with a prospective believer in wooing him through stages of salvation becomes paramount. We may expect new believers to demonstrate some immaturity and make some messes as young children do, but we must mentor the evidence of a new life in such a person to maturity.

Character is an issue we must consider if we are to understand evangelism rightly. That is, we must always realize that the Spirit is the one who draws men to repentance. Salvation is a supernatural process evolving around the supernatural God who only can bring men to repentance at His own time. We see this example in the conversion of Saul in Act chapter 9 and the response of Apostle Ananias for fear of Saul's character as a Roman Persecutor of believers refused to attend

to him at Damascus until he was convinced by the Holy Ghost to visit Paul. The case of Peter and Cornelius were clear case of traditional bearers inhibited in character, Acts chapter 10. Peter put a Jewish character not to visit Cornelius on the ground of religious differences. But, persuaded by the Holy Spirit, he converted Cornelius and his entire household to Jesus.

What is important is that we have a proper concept of what salvation really is, what the estate of man really is, and what must happen if men are to truly be redeemed. The exact process that God takes an individual through may be unique to that individual, but God will bring these issues to bear on the individual in His own way. While we must contend for uprightness as our lives are mirror to the world through which we see God. We are the light and salt of the earth. Therefore, let us be careful not to declare a work that God has initiated in a heart invalid if it does not conform to the pattern or sequence of events we expect. While we want to have correct understanding of the things of God, we must always be careful not to turn an understanding of His principles into a rigid formula.

Now, we must also note that in God's mercy there are those who receive salvation without being completely aware of their inward iniquity. While this may happen, if such an individual goes on in God they will reach a point where God will begin to show them what is truly in their heart. This will lead to a deepening of their spiritual life as they begin to see what they perhaps did not see initially and that is the root of evil in their heart that God has come to cut out.

3.2. EFFECT OF CHARACTER AND EVANGELISM ON CHURCH GROWTH

Church Growth can't be judged by simply counting heads. "How many people were attending last year as opposed to now" Numbers, however, it can be deceiving. Simply counting heads or bodies does not tell you anything at all about the spiritual growth of the people in a congregation. Counting heads also does not indicate whether or not the individuals in your church are new converts or if they simply transferred their membership from another church or denomination.

Church or kingdom Growth is in our true character as believers and how we influence others around us positively. When new souls are added to the Kingdom of God through evangelism efforts, the angels rejoice. (Luke 15:10) Our goal as Christians is to mentor them towards faithful and righteous lifestyle, constant follow up, and building in them brotherly love, etc. Teddy Levron (2011).

True growth is only accomplished by winning souls and such souls abide in the Vine. The characters of those who are mentoring these mentees in Christ must be Men and Women of proven characters. Because, we are their first example of who God is, before, we can actually bring God to them.

Over past decades, we have watched and observed with rap interest, as churches are established in local elementary schools and other public buildings in the suburban areas of our cities. Many of these churches experience rapid growth. We have watched as some have grown from 20 members to a church of several

thousand, in just a few short years. A large portion of this remarkable church growth can be attributed to the fact that the population is shifting from inner city areas to the suburbs. People are finding churches more convenient to their new location, so of course, these churches will grow, FASTER. This growth pattern has caused much excitement, while the attitudinal behavior of these large followers of Christ is questionable. Other churches have tried to duplicate the growth by copying the methods used by these new generational churches whose spiritual background lack divine awakening. Make no mistake, at some level there are new souls being added to the Kingdom by these efforts. But for the most part, from studies based on observations and questioning, the majority of the growth is due to mere population enlargement without deep conversion.

3.2.1. Marketing versus Evangelism

Different marketing strategy (marketing mix, propaganda, segments marketing concept), several bill boards at strategic location reflecting the portrait of the founders and their wives including postcards in the mail inviting people to Sunday services at four different churches in a particular location is now the order of evangelism in Africa. All four postcards were well done, announcing sermon topics, service times and declaring hospitable messages to new members connotes: “welcome to join their family for a great time of fellowship and worship”. This is mere marketing advertisement trait now gospel of Christ is showcased. Is all showmanship after all.

One Problem seems to be obvious as each postcard sent from a different congregation, all four postcards included the picture of the same family, all four churches had used the same marketing company to help them develop their materials. The stock photo of this good looking family was used in each case, trying to target a certain segment of the community. We later saw the same family photo on a phone company truck promoting their services.

What does this say about the church; most modern churches have a marketing plan, but no Evangelism plan. Over the past few years, we have read countless articles in ministry leadership magazines that discuss marketing as evangelism. Marketing is letting people know that you exist. Evangelism is letting people know that Jesus LIVES and that they need a relationship with Him. The two plans are different.

Indeed, we need to propagate the ministry of Christ which off cause is our supreme task on earth, letting people know that we exist, but let's not abandon what the Scriptures have taught us, "Go into the world and preach THE GOSPEL" Mark 16:15.

3.2.2. The Success of Church Growth is in Evangelism

Church Growth or Kingdom Growth will be interchangeably used in this chapter. Our observation on church evangelism and growth is all about soul winning and making disciples for Christ. The Bible does not tell us to market ourselves, but to

lead people to Jesus. Church growth is a by-product of winning souls and making disciples born out of self-brokenness and holiness.

If we remember that "church" is not a location, but is composed of people who are working out their salvation with fear and trembling through the righteousness of Jesus, then we won't get it mixed up. Thom Rainer (1990), Apostle Paul, would relate that same message to the church at Rome: "And we know that in all things God works for the good of those who love him and called according to His purpose."

3.3.3. Principle Strategy for Fruitful Evangelism

While the sovereignty of God provides us with the comfort that an all-knowing, all-powerful God is in control, Luke still emphasizes the vital necessity of human cooperation. With specific instructions from the Savior, the Apostles employed strategies to evangelize in Jerusalem, Judea, Samaria, and the ends of the earth (Acts 1:8). Such evangelistic strategy should not be set in opposition to a sovereign God. But, should be seen as a mandated action to fulfill the perfect purpose of God.

An evangelism that requires none personal sacrifices is work in vain for the believer. The ministry of Paul provides a clear example of an evangelistic strategy that he followed with only few exceptions. In an urban area, the Apostle would typically go first to the synagogue where he proclaimed the gospel to Jews and

God-fearers. After his time at the synagogue, Paul would then take his message to other Gentiles (i.e., other than the God-fearers), obediently following the command to take the gospel first to the Jews, then to the Gentiles. Paul was not haphazard in his strategy in proclaiming the gospel. The people can often predict the next move of the Apostle because he remains so deliberately faithful to his plans.

In Athens, for example (Acts 17:16-34), Paul goes to the Synagogue to "reason" through the gospel (Acts 17:17). Though the Synagogue would be his first stop, he would then go to the Agora to proclaim the message day by day to whomever "happened to be there" (Acts 17:17). The Agora City provided an area ripe for the gospel because it was both the "marketplace and centre of public life." Finally, Paul debated with the Epicurean and Stoic philosophers at the Areopagus. Thus the Apostle delivered the good news to the Jews/the common person "in the streets," and to the intellectual powers of the area. In each situation, he strategically communicated the gospel on a level that would be best received by the hearers (Rom 8:28). In Acts 17, the "reasoning" takes place at the synagogue in Thessalonica as well as in Athen, for a description of the Agora City.

Stott argues that a different methodology must accompany each different target group for evangelism. The message remains constant, but the methodology adapts to the situation could be differ..

Various literatures written by biblical scholars has noted that Paul had a specific strategy for urban evangelism. Stott one of such scholar notes that the Apostle would move to a neutral site after first proclaiming the gospel in the Jewish synagogue. Such a strategy may often be normative for today. "If religious people can be reached in religious buildings, secular people have to be reached in secular buildings." Paul's strategy not only included a definitive place and plan, but also an extended period for ministry. As a Church Planter, the Apostle's tenure at each location was significant. The ministry at Corinth would have lasted at least two years, while Paul's time at Ephesus was about three years. Church historians understands the importance of leadership longevity, citing pastoral tenure as one of the highest correlative factors in growing churches. If a church planter would stay two or three years, how long then should pastoral leaders commit themselves to a local church? The principles of leadership longevity and tenacity in Acts are certainly normative for our churches today. Stott (1990).

3.2.4. Principle of Indigenization in Evangelism

According to a prolific writer, Allen (1962). He wrote two books early in this century that elucidated principles of indigenization which are still of class discuss today. His two main books, "Missionary Methods: St. Paul's or Ours?" and *The Spontaneous Expansion of the Church and the Causes Which Hinder It*", focused on the theme that Paul founded churches rather than missions. In little

more than ten years St. Paul established Churches in four Roman provinces: Galatia, Macedonia, Achaia and Asia.

Before A.D. there were no churches in the aforementioned provinces. According to Allen's primary thesis, in 57 A.D. Paul founded churches, this claim was supported by Luke's record of the Apostle's Missionary Journeys in Acts. He did not, however, leave them without resources upon which they could build their churches. When Barnabas and Paul returned to Lystra, Iconium, and Antioch, and the believers were encouraged by Paul's tenure. Vaughan (1986) stated the average tenure among pastors of the world's fastest-growing churches is 20 years, and none of the pastorates have been less than ten years.

church growth and evangelism in the book of Acts remain true to the faith" (Acts 14:22). "The faith" must have been some basic apostolic doctrine that formed much of our New Testament Bible (NTB). However, Paul and Barnabas also left the indigenous churches with leadership that would provide the direction after the Apostles departed.

Despit the different type of church government in the New Testament (NT), the churches established by Paul and Barnabas appointed elders to continue to play their leadership roles. The elders were within the church ("in each church," Act 14:23), so the indigenization policy was complete.

Furthermore, while the evangelistic "policy" of Paul included doctrinal teaching and leadership appointment, the Apostle ultimately left the churches under the

divine care of the Holy Spirit. Seeking God's direction, "with prayer and fasting, Paul committed them to the Lord in whom they had put their trust" (Acts 14:23).

Such was the indigenization process of the early church. Doctrinal guidelines and local leadership were provided, but the true step of faith came when the church founders could walk away and leave the church in the care of God. From a human perspective such a venture is risky. It would seem that a new church left to fend for itself would be an easy prey for doctrinal aberration, church schisms, outside heresies, and moral failures. But God, throughout the history of the church age, has proved his faithfulness. (R. Allen's thesis), then, is largely true. Christ was able, indeed desiring, to keep that which had been committed to him. The indigenous churches became the growing, evangelistic churches.

3.3. THE NEW TESTAMENT “THE OPEN GOSPEL”

The Apostles most likely were unaware of the radical implications of Jesus' command to be witnesses "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The gospel would spread unhindered by the wiles of Satan, the obstacles of geography, or the prejudices against race. But the church would not always accept the unstoppable momentum of the gospel with ease.

Philip took the bold step of preaching to the Samaritans. The hostility between the Jews and Samaritans had existed for hundreds of years when the gospel came to Samaria. Luke seems to relish his recall of this major turning point: Philip's first going to Samaria, then evangelizing the Ethiopian eunuch (Acts 8:1-40). The

gospel was breaking down the barriers of both geography and race. The kingdom was larger than Israel. Gentiles began to be accepted and welcomed into the church following the conversion of Cornelius (Acts 10:1-46). After initial objections, the Jewish church "praised God, saying, 'So then, God has even granted the Gentiles repentance unto life'" (11:18). Then the Gentile mission gathered momentum when the scattered church began spreading the gospel to Greeks (Acts 11:20).

The tranquillity, if not euphoria, of the church was greatly disturbed by a new policy that seemed to be developing among the Gentile converts. They were becoming believers without becoming Jews. They became a part of the Messianic community while retaining their own cultural and national identity. Objections were raised, particularly by the Judaizers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved" (Acts 15:1).

The Jerusalem Council became a pivotal point in the history of the early church. The assembly concluded that the Gentiles would be accepted as bona fide members of the Christian community. Neither circumcision nor adaptation to the Jewish community would be a requisite. Green pleads that Christians today discover that same attitude toward the unbelieving world. "Not to remove the scandal of the gospel, but go to present their message in terms acceptable to their hearers, that the real scandal of the gospel could be perceived and its challenge faced." How many potential converts do we lose today because we make the

gospel something in addition to the grace of Jesus Christ? Is our gospel open today, or does it carry the baggage of cultural expectations, idolatry of tradition, or denominational conversion? Or bad behavioural traits. Green catches the spirit of the post-Jerusalem Council early church, a church that overcame the barriers of cultural conversion: "It would be good to be able to feel confident that the churches of our own day were displaying anything like the same courage, singleness of aim, Christocentredness and adaptability as those men and women of the first Christian century."

3.3.1. Evangelism The Basic Principles For Church Growth.

a. Efficacy of Prayer

Prayer is the fundamental spiritual business tool that determines the success of any outreach or event. To this end, our survey has been able to affirm the absence of prayer or intercessor groups in most churches today. Churches today must prioritise prayer in every thing they do including: programs, budget, and planning. The early church viewed prayer as the very life source of everything they did. Prayer was the foundation upon which Old and New Testament believers built ministries. Even, Jesus in His earthly ministry, commenced His Ministry with prayer and ended it with prayer. Hence, you can only moderate your character when you are a prayer addict. In the same vein, a praying church is a growing church.

Time after time the early disciples are caught in "hopeless" situations. Luke would have us see these dire situations so that the early church victories would be clearly deemed miraculous, beyond the boundaries of the natural realm. We learn too from Acts that we can pursue the evangelistic mandate while resting in the assurance that a sovereign God that, He is in total control. Hopelessness and helplessness are not options for Christians who serve a God who will work his purpose for his glory. Yet the secure reign of God should not be set in opposition to our purposefully and strategically working as his collaborators. Luke writes Acts in rapid-fire sequences, demonstrating that believers were persistently active in prayer, evangelism, and service. The growth of the early church was a direct consequence of the obedient collaborating of the Christians.

b. Proper Planning

Plan the outreach and evangelism of the church thoughtfully. The churches and evangelists in Acts had a well-planned evangelistic and missionary strategy. We have no excuse today to be ill-equipped, ill-informed, and unprepared in our evangelistic endeavors. In start new churches, the foundational evangelistic strategy of the early church remains our best approach. And the mother church should, as soon as possible, leave the new church to the sole care and guidance of God. The churches in Acts of the Apostles, we see several evangelistic zeal and endeavor exhibited by the Apostles to bring the community outside the church to Jesus Christ through salvation. We cannot but help to discern evangelism as

most top church priority, and should be taken seriously. Evangelism was and is, the final command issued by our risen Lord Jesus Christ as a supreme task that must be carried out by true followers of Christ. It remains the source of life for kingdom enhancement and church development. "The Lord added to their number daily those who were being saved." It could happen again today. Such is the desire of our Lord. He waits for our response. (thildebrandt@gordon.edu).

3.4. METHODS OF EVANGELISM

There are uncountable methods for evangelism. Just apply the method that best suit your location and the culture of the environment the church is located. So to find the methods of evangelism that work best for your church, try different ones and look for the areas where God has gifted you vision on and concentrate on it. Don't assume that God hasn't gifted you just because it feels awkward the first time you try:

a. Lifestyle evangelism

Every Christ followers should conduct themselves according to the will of God, otherwise you'd be a hypocrite and make Jesus look bad. Lifestyle evangelism is simply puts it, living a Christ centered lifestyle. That is how people will get attracted to Christ. However, many people use this evangelism method as an excuse for not having the courage to open their mouths and share the good news.

If you are merely a kind, gentle and all-around nice person but choose never to tell anyone that you're also a Christian, they will never know.

For lifestyle evangelism to work, there must be some oral communication that lets people know you put your faith in Jesus. For example, some believers always respond to good news by saying, "Praise the Lord." When they are at work, if a co-worker says they had a good weekend, they will respond, "Praise the Lord, that's wonderful, they respond, glad to hear that." By letting people know verbally about their faith and then demonstrating their lifestyles of following Christ. People continuously go to such person at all times when life deals them some misfortune. They then have the opportunity to pray with them and encourage them to put their faith in Jesus. Many people have been saved through lifestyle evangelism and "praise the Lord" proclamations.

b. Friendship evangelism

This is a method where you become friends with a non-believer and spend time developing that friendship and trust before sharing the gospel with them. This is another effective way to evangelize if done correctly. But can also be one of the most difficult ways to evangelize if done incorrectly.

Much like lifestyle evangelism, friendship evangelism only works when you reveal from the beginning that you're a Christian. This can be as simple as bowing

your head to pray over meals or telling the person you're going to church on Sunday or allowing the person to see you regularly reading the Bible. By becoming the person's friend you dispel the notion that Christians will judge them or look down on them for their "sinful" ways. When the individual knows you're a friend and you accept them, they will be more willing to hear what you have to say.

Where this method becomes difficult is when the Christian chooses to hide their Christianity from the friend. After the person has known you for so long, to suddenly spring it upon them that you are a believer of Jesus. This can be very disturbing and uncomfortable and in most cases will eventually end the friendship.

c. Street Evangelism

This is when you go out into your community with the specific intent of talking to strangers about Jesus. There are many ways this can be done effectively. A great example of effective street evangelism is the Jehovah Witness. They are one of the most passionate people I know of that's going out constantly to share the gospel. They have shared the gospel with probably hundreds of thousands of people. One thing we can't do in heaven is sharing your faith with a non-believer. Hence, evangelism according to Archbishop Benson Idahosa is "believers' supreme task".

In street evangelism you can simply hand out tracks or you can choose to engage people in conversation. You can go to public events where large crowds are gathered, such as street festivals, parades, outdoor concerts, air shows, etc. or you can simply go about your day and try to talk to the people you naturally cross paths with like; waiters, cashiers, grocery baggers or the person on the other side of the gas pump, etc.

Unlike friendship evangelism, with street evangelism you have, in most cases, only a few seconds with the person so you have to get straight to the point. If you are evangelizing in your own home town or village you might consider simply inviting the person to church. Ask them if they have a church they attend and if not, invite them to yours. (Don't forget to tithe so that your church will have the resources to minister to new believers), (and keep in mind that you're not trying to get people to switch churches, your trying to save the lost. But, where they are already attending another church, you don't to struggle to convert them to your own church. Only invite to your church, those people who currently have no place of worship).

d. Prayer Evangelism

Ed-Silvoso (www.amazon.com) wrote a book titled *Prayer Evangelism: How to Change the Spiritual Climate Over Your Home, Neighborhood and City*. In it he states that we start with prayer, "talking to God about our neighbors before we talk to our neighbors about God." He then describes four steps in prayer evangelism: Bless – speak peace to people in your sphere of influence;

Fellowship – build relationships with those outside the kingdom of God;

Minister—respond to their felt needs in the name of Jesus;

Proclaim – announce that the kingdom of God has come near and is available to them through Jesus Christ. (www.blessmn.org/what-is-prayer-evangelism).

e. Internet Evangelism

Modernity has paved way for the gospel of Christ to be preached to larger audience through effective internet medial outreach. Most formidable among several is Global Media Outreach. GMO covers wider spectrum of audience, thus, most ministries channel the evangelism through such media. Once signed up for GMO, you'll be able to connect, using the GMO resources, to people from all around the world who are asking questions about God through email. This evangelism method can be especially attractive to individuals who are fluent in more than one language, but being multilingual is not a requirement.

f. Home Cells or Group Evangelism

Assuming you are part of a home cell, fellowship, group, small group, or bible study group, you can use it as a place to invite people who otherwise are not willing to go to a church. Furthermore you and your home fellowship members can come together to organize some form of outreach within a community you reside, with a view to bring salvation to them. The church could adopt the formula of expressing her social responsiveness through catering for the homeless and less privilege by feeding them, that is, setting up a booth or table at a public event, organizing of an event for kids and parents such as a fishing tournament, football tournament, visiting the less privilege homes, etc. Clarity of the gospel is

paramount in all this. Advertisements, in the printing of materials such as T-shirts, flyers, etc. to be given away at the event make attendance very encouraging.

There are many ways that evangelism can be done effectively. The most important method of evangelism is to rely upon the Holy Spirit. Evangelism is spiritual and we need to conduct ourselves spiritually in order to be successful. In order to keep church members motivated and willing to participate in evangelism, it is important to make the exercise interesting by adopting effective strategic methods that will aid evangelism:

- The church will have a yearly outreach plan;
- Church members will be more involved in their community development programme;
- church leaders must also plan and promote community engagement in their churches activities:
- Having a deep desire to reach more people and plant a seed in their lives through the Gospel. And,
- To get everyone around them to feel as passionate about evangelization as they are. After all, they have realized that they can do greater things if all were to get involved.

We do realize that many churches have been trying to do just that for years, even decades now, but cannot seem to get that message across at all. In some cases,

they do get it across, meaning that generally speaking the members seem not to understand and agree with the fact that they should evangelize but very few actually take action.

We must begin to understand that people win people, not programs. The concept that the more programs you have or the more outreach methods you use, the more people will be reached, is a myth. The truth is, the more thinly we are spread and the more divided our focus, the more ineffective we become. A church does not need fifty outreach ministries to reach their city. It is not important that a church does “everything,” but that it does what is most productive and effective. It is better to focus on a few areas and do them well than to attempt to do everything and do it poorly.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF DATA ON EFFECT OF CHARACTER ON EVANGELISM

4.1. DATA ANALYSIS

Having sequentially analyzed the effectiveness of character in evangelism surveyed in one of the MFM church in the previous chapter, this chapter will be limited to the analyses of the class responses of respondents in the raised questionnaire and oral interview conducted. Our findings would be used to compliment those in the questionnaire. The reason for this is to enable the

researcher to form a definite opinion that would assist in arriving at a logical conclusion. However, the purpose for this analysis is to scientifically determine the validity of salient issues raised in the previous chapters regarding the theme of this study.

Total sums of Fifty (50) questionnaires were administered respondents. Whereas twenty (20) to Women Group, ten (10) to Men’s Group, ten (10) to the Youth Ministry, and ten (10) to pastors/ministers respectively.

Thirty six questionnaires were duly completed and received on which we are basing our analysis on. Details of the distribution of questionnaires in the four categories are contained in **table 1** below.

Table1: Distribution of Questionnaires

S/NO	SAMPLE CASES	NUMBER OF RESPONDENTS	RETURNED QUESTIONNAIRES	QUESTIONNAIRES UNRETURNED
1	Women Group	20	17	3
2	Men's Group	10	8	2
3	Youth Ministry	10	9	1
4	Ministers	10	8	2
TOTAL		50	42	8

Source: Questionnaires distributed and returned, May, 2019.

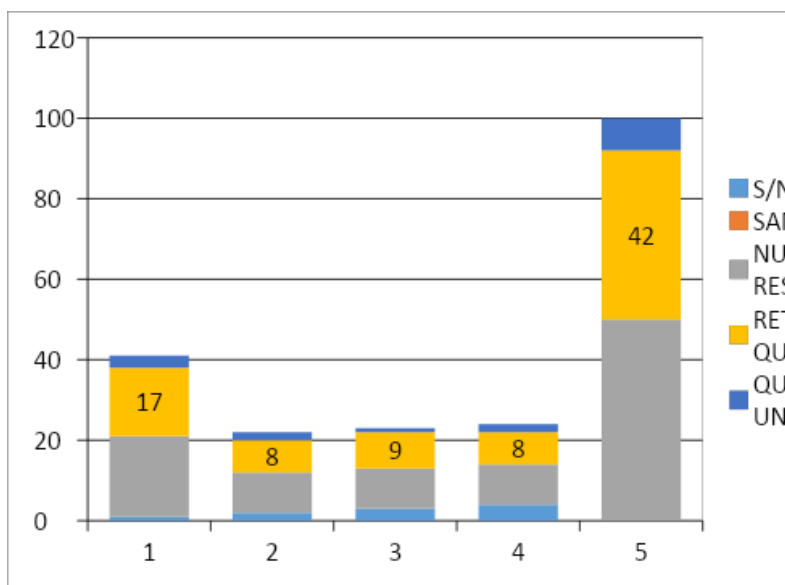
The respondents to the questionnaires cut across the following as shown in 4.1.1. to 4.1.2.

Figures 4.1.1 indicate contributions of respondents in Abuja, and figure 4.1.2 indicate percentage contributions apportioned to respondents in Luge.

Figure 4.1.1.to 4.1.2. Distribution of Questionnaires to Respondents

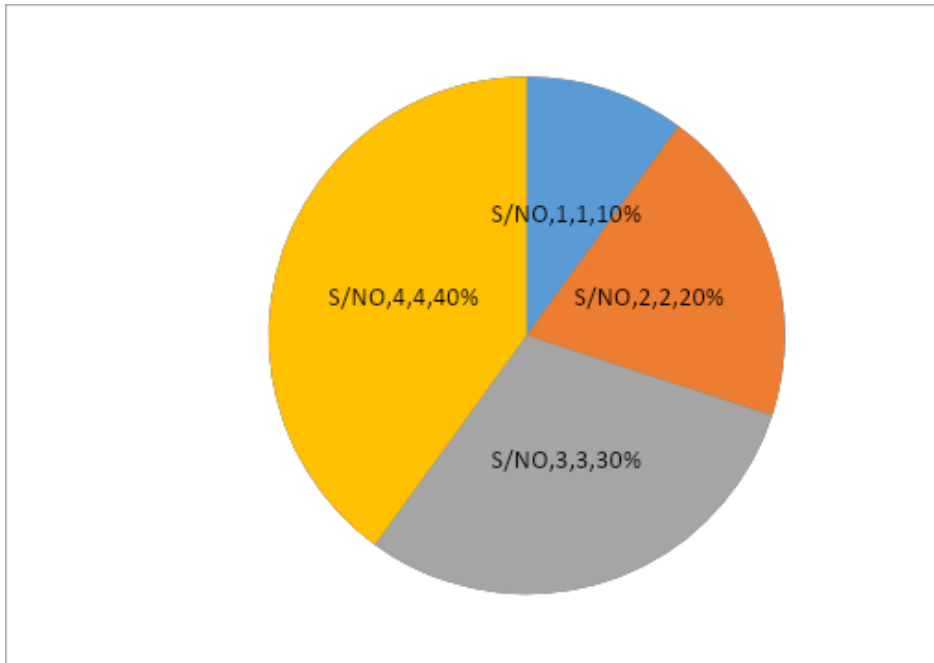
- i. Women Group..... 20 (40%)
- ii. Men’s Group10 (20%)
- iii. Youth Ministry.....10 (20%)
- iv. Ministers (Pastors).....10(20%)

Figure: 4.1.1. Distribution of Questionnaires to Respondents



Source: Sample survey, May, 2019.

Figure: 4.1.2. Distribution of Questionnaires to Respondents on %



Source: Sample survey, May, 2019.

Figure 4.1.1 shows that those within 20 responded to the questionnaires positively. This implies that 20 respondents from the Women Group within the church sees character as a strong determinant to successful soul winning, and key factor to church growth. Character speaks volume about a person and his beliefs.

As evangelism is a day to day phenomenon It goes a long way to lay claim to the authenticity and reliability of data collated from this section of Christendom. While those within 20, represented 40 percent. We may be confidence to say that the available data is authentic and from a reliable source.

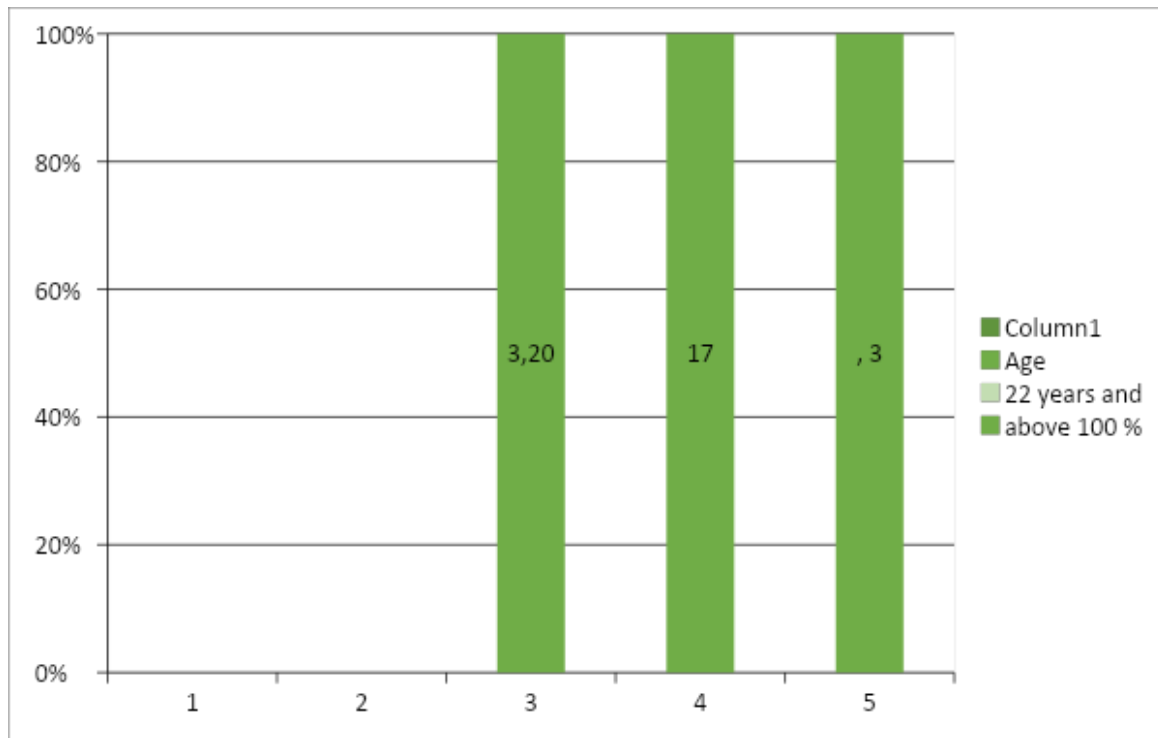
4.1.3. RESPONDENTS' WOMEN GROUP VIEWN ON EFFECT OF CHARACTER ON EVANGELISM:

Table 2:

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to Effect of Character on Evangelism	No Effect of Character on Evangelism
22 years and above	HND	HND 8			
100 %	BSc	BSc 12	20	17	3

Source: Sample survey, May, 2019.

Fig. 4.1.4: RESPONDENTS' WOMEN GROUP:



Source: Sample survey, May, 2019.

From the above figure 4.1.4, table 2, and the Bar Chart shows that majority of respondents were holders of Higher National Diploma (HND) and Bachelor of Science (BSc) in various fields of endeavors. Hence, their minority opinion is of great concern in Christendom. 50 questionnaires were distributed, 20 respondents, 17 of 40 percent of respondents of Women Group supported that, character or behaviors of a believer plays major role in the success of evangelism outreach in Christendom. Holders of Higher National Diploma (HND) Certificate are 8, representing 6 percent, followed by those with Bachelor of Science (BSc) 12, which constitute 16 percent of the total respondents of 50. Giving the involvement of these calibers of respondents in the faith, their inputs would be valid and reliable since they have background knowledge of the theme of this study.

These classes of respondents are well informed, mature in age, and are responsible Christians. Whose opinion can be trusted and relied upon

4.1.5. RESPONDENTS’ MEN’S GROUP ON EFFECT OF CHARACTER ON EVANGELISM:

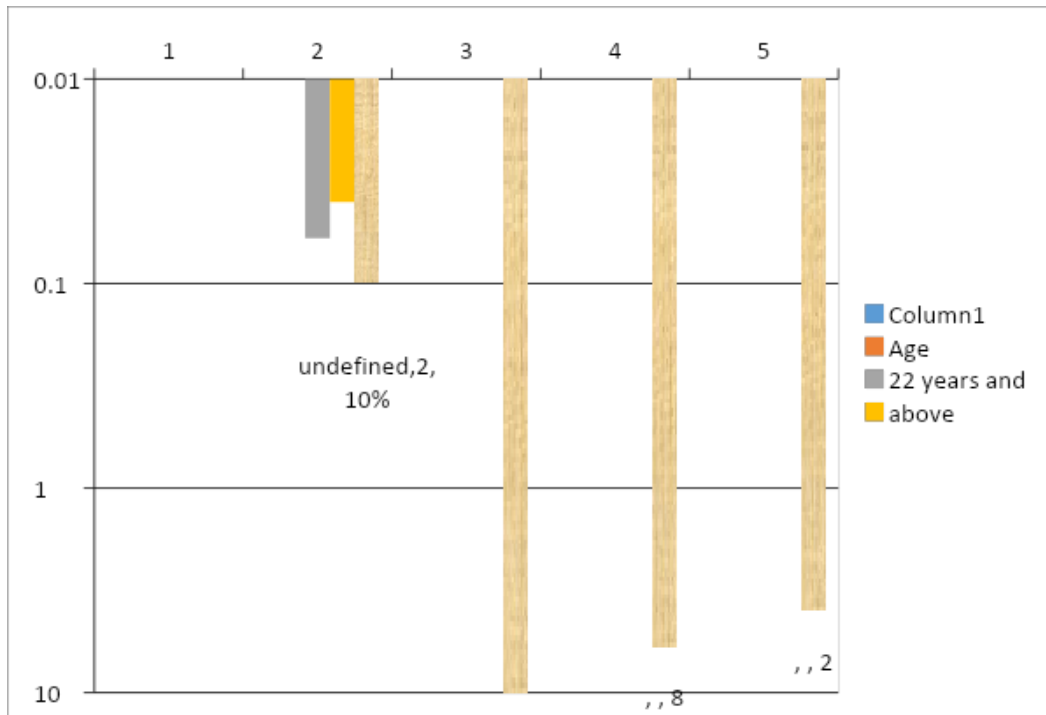
Table 3.

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	Support to Effect of Character on Evangelism	No Effect of Character on Evangelism
22 years and above	FSLC	6%			
	SSCE	4%			

	OND/NCE	10%	10	8	2
--	---------	-----	----	---	---

SOURCE: Sample Survey, May, 2019.

Fig 4.1.6: Men's Group Analysis in Percentage



SOURCE: Sample Survey, May, 2019.

Figure 4.1.6, table 3, and on the above Bar Chart, shows respondents educational qualifications, that the bulk of respondents, 6 representing percent holds First School Leaving Certificate (FSLC), 10 respondents, representing 4 percent holds West Africa Examination School Certificate/Senior School Certificate Examination (WAESC/SSCE), while 10 respondents, representing holders of Ordinary National Diploma (OND) complements the nucleus of respondents. These are the large army of foot-soldiers, they constitute majority respondents in the churches, 8 respondents, representing 12 percent of the entire respondents. Respondents whose age is above 22 years are 8 respondents representing 8 percent. Below 22 years, 2 respondents, representing 0 percent respectively. Most astonishing is that, 10 respondents, representing 10 percent advocated for one-on-one evangelism, while 2 respondents, representing 0 percent were indifferent to the method. Acknowledging the impact of the policy on the work force of the sector, when fully implemented, the information they provided would be valid and reliable.

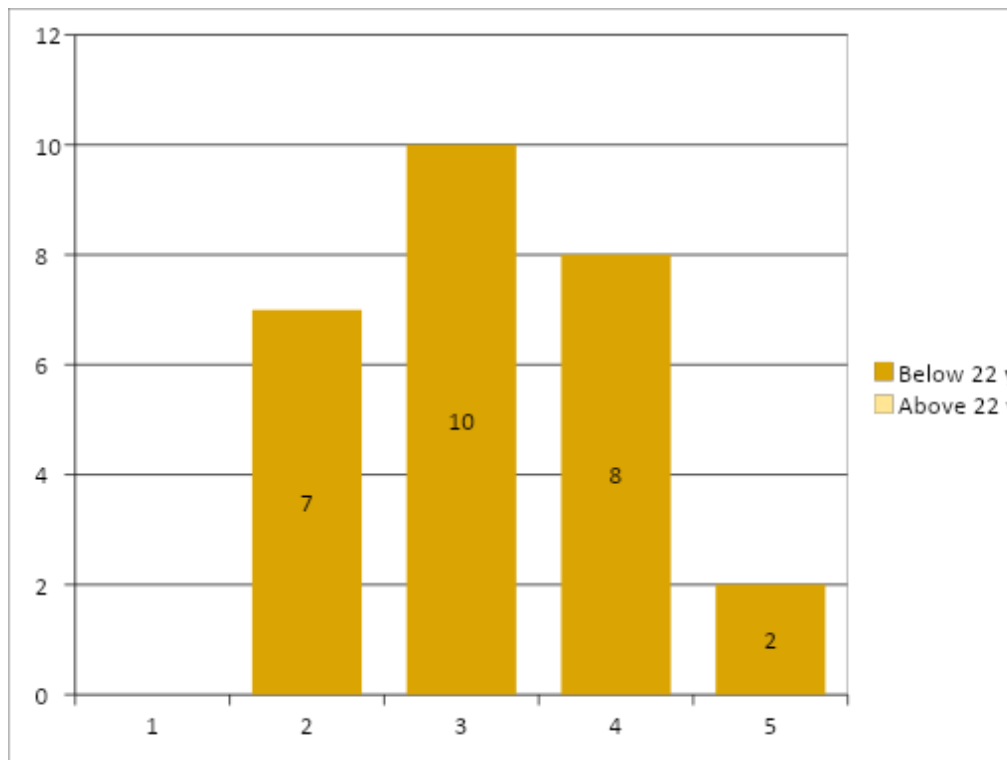
4.1.7. RESPONDENTS' YOUTH OPINION ON EFFECT OF CHARACTER ON EVANGELISM:

Table 4:

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to Effect of Character on Evangelism	No Effect of Character on evangelism
Below 22 years = 0% and	MSc/PhD/Higher	7	10	8	2
Above 22 year= 100 %					

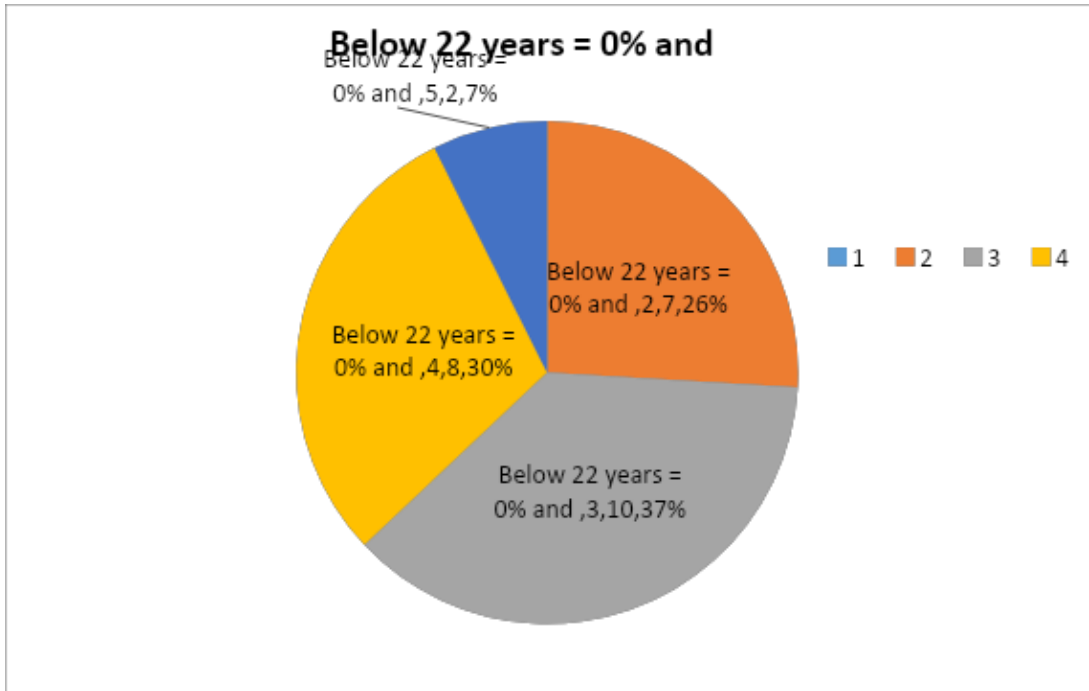
Source: Sample Survey, May, 2019.

Figure 4.1.8. Percentage of Youths' Opinion on Effect of Character on Evangelism



Source: Sample Survey, May, 2019

Figure 4.1.9. Percentage of Youths' Opinion on Effect of Character on Evangelism (%)



Source: Sample Survey, May, 2019.

Figure 4.191, table 4 and on the above Pie Chart, run the analysis of Men’s Ministry who engages in evangelism outreach programs.

From the above table, figure 4.1.9 and chart shows that out of the returned questionnaires of 10, 8 respondents positively responded that, evangelism is most effective when believers are products of good fruit and good light within the environment they reside. And that it's a very strong panacea for church growth, 2 respondents remained indifferent or passive. Respondents from the youth ministry who have a very sound educational background, 7 respondents has BSc, MSc and PhD degree, 3 respondents possess OND/HND certificates, while the ages of these respondents are 22 years and above, also attest that good morals reflect first impression about a person. Thus, is price that should be paid if evangelism of Christ on earth will be fruitful.

4.1.10: RESPONDENTS' MINISTERS OPINIONS' PERCEPTION ON EFFECT OF CHARACTER ON EVANGELISM:

Table 5:

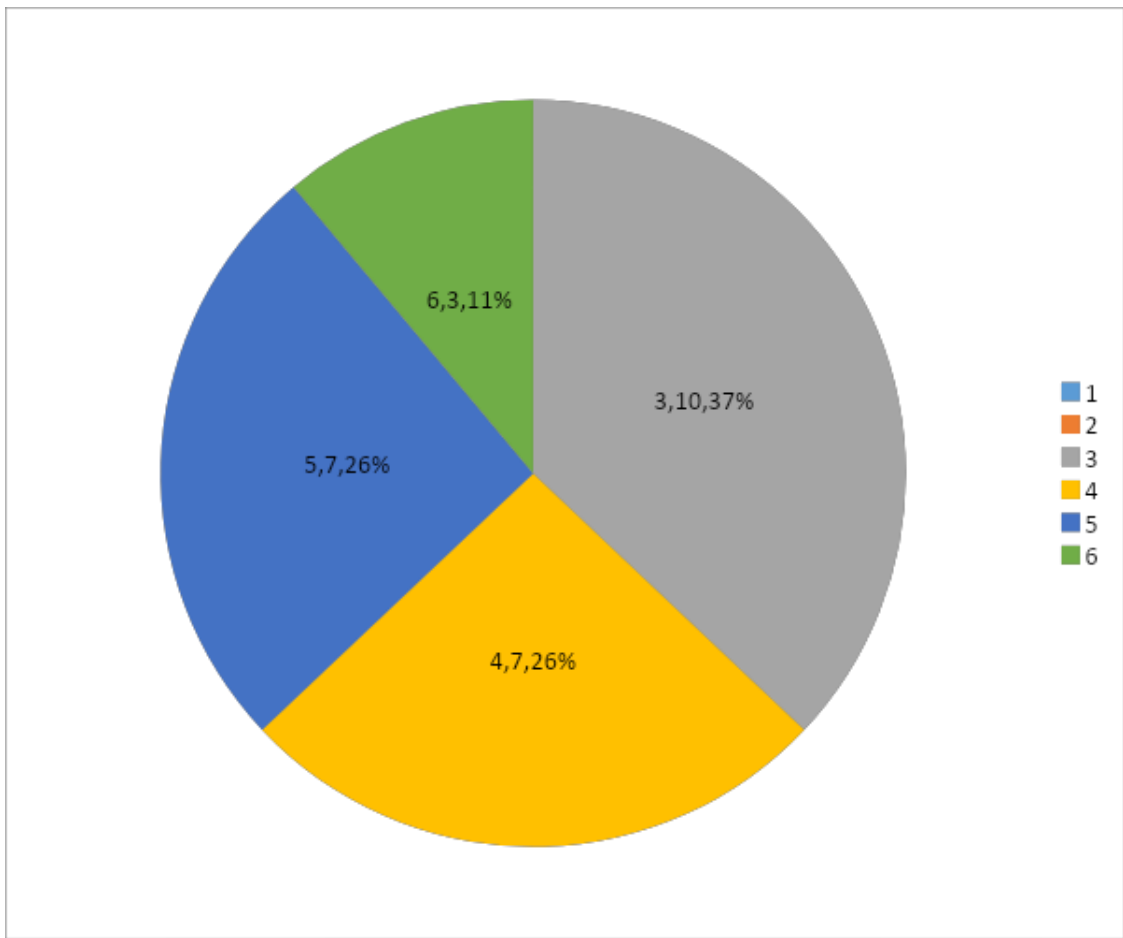
Column 1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to Effect of Character on Evangelism	No Effect of Character on Evangelism
Below 22 years = 2% and	MSc/PhD/Higher Degree	10	7	7	3
Above 22 year = 98 %					
	OND/HND	5	5	5	3

Respondents passive

	SSCE	2	2	2	3

SOURCE: Sample Survey, May, 2019.

Fig. 4.1.11. RESPONDENTS' MINISTERS PERCENTAGE OPINION ON EFFECT OF CHARACTER ON EVANGELISM (%)



SOURCE: Sample Survey, May, 2019.

Figure 4.1.11, table 5, and the above chart, the research sought to find out if actually, the minister's agreed that the impact of evangelism is determined by godly character of a believer. Which is meant to be possessed by all believers in order to enhance outreach ministry and to attain prevailing scenario. Thus, we could observed from the above pie chart, that it is obvious that the majority of the total number of respondents being 10, representing 10 percent, 7 respondents, being 26 percent appreciated the importance of godly character in personal evangelism to church growth. But, posited that believers are yet to progress into into a bright light for the church and the world. While 3 respondents, representing 11 percent were undecided. The finding was that, the objective of character in evangelism is not only to propagate the gospel of Christ, rather to bring men and women out of satanic enclaves; hence, there is room for improvement of the implementation process in order to attain the desired objective.

Giving the above sample survey, of a total 50 questionnaires distributed, a total sum of 42 were returned while 8 respondents were undeceive. Respondents being 21 percent of the total respondents agreed that godly character plays a major benefit to the success of evangelism in Christendom.

2. CHALLENGES IN EVANGELISM

Kingdom Growth is our true goal. When new souls are added to the Kingdom of God through evangelical efforts, the Bible says there is great rejoicing when a soul is won to God. (Luke 15:10). Thus, our goal as Christians is to ensure we present ourselves a living sacrifice, holy and acceptable by God. Both in character and in words in order for use to be proven evangelist before God and man.

Despite trying to possess this spiritual trait, there are salient challenges that bedevils the successful outreach project embark upon by churches. These are:

- Our studies shows that many growing churches have fallen into the trap of being comfortable and satisfied with numerical growth. This is a dangerous trend that can easily lull the Christian church into a false sense of security, leading to a community that develops a social services mindset instead of an evangelistic outlook.
- Most modern churches have a marketing plan, but no evangelism plan.

Over the past few years, I have read countless articles in ministry leadership magazines that discuss marketing as evangelism. Marketing is letting people

know that you exist. Evangelism is letting people know that Jesus exists and that they need a relationship with Him. The two plans are different. (Mark 16:15).

Lack of formal and informal training of evangelist by the church authority in the areas of Workshops, Seminars and spiritual school.

- Evangelism is a very serious business. Hence, those engaging in it must be well trained effective in the WORD OF GOD to be able to adequately pass it to the hearers or listeners. Most time, communication flow becomes a challenge from the speaker to the hearer.
- Lack of evangelical tools to operate. Such tracts, megaphone, etc.
- Behavioral approach while evangelizing to the unbeliever post as a very strong challenges in the field of outreach.
- In adequate spiritual preparation before embarking on the exercise.

4.3. CHURCH ADMINISTRATION AND LEADERSHIP

According to Dee Hock (2010), no matter how well designed an organization is, it is only as good as the people who live and work in it. What determines the organization's performance is a factor its leadership style. In determining what makes a good leader, first look for integrity; second, motivation; third, capacity; fourth, understanding; fifth, knowledge; and experience.

Without integrity, motivation is dangerous; without motivation, capacity is impotent; without capacity, understanding is limited; without understanding, knowledge is meaningless; without knowledge, experience is blind. Experience is easy to provide and quickly put to good use by people with the above qualities.

Most leaders don't have a problem getting new innovative thoughts into their mind, the problem is getting old ones out. Every mind is like a room packed with archaic furniture. All of the old stuff of what we know, think, and believe must

be taken out before we can replace it with something new. When empty spaces are made in the mind something creative will fill it.

If one has a desire to lead, they need to invest at least 50 percentage of their time managing themselves, their ethics, character, principles, purpose, motivation, and conduct. At least 25 percentage of the time must be invested in managing those who have authority over us. Managing peers requires approximately 20 percentage of our time. The remainder of the time, 5 percentage, should be used to manage those we work for, those whom we lead.

Leadership is a dynamic process over an extended period of time in which a leader influences the thoughts and activities of followers, toward accomplishment of aims, usually mutually beneficial for leaders, followers, and the macro-context of which they are a part.

According to Bobby Clinton (2009), a leader is a person with a God-given responsibility to influence a specific group of God's people toward his purposes for the group. George Barma defines leadership as the process of motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue a vision from God that the group jointly embraces.

According to Blackby and Blackby, spiritual leadership is moving people on to God's agenda. For James MacGregor Burns, leadership is one of the most observed and least understood phenomena on earth. Leadership is not merely influence, getting things done effectively, or controlling the decision-making process, it's been described as something beautiful; hard to define, but you will know it when you see it.

A leader must possess integrity. Integrity is that quality of character that elicits trust from others. It is being whole, complete, and uncompromising adherence to truth. Integrity asks the question, "Am I able to do that which you trust me to do?" It is developed when I have permission to be honest about who I am and who I am not. Integrity needs a safe place to develop. True integrity is realized by understanding the reality of who God says you are.

Leaders are men/women of character. Character empowers our capacities while keeping them in check. Character is what you are, whereas reputation is what others think you are. Though character is made by many acts; it may be lost by a single one.

Humility is a characteristic of leadership. Humility is trusting God and others with myself. People with humility don't think less of themselves, they just think of themselves less (Blanchard, *Beyond Your Best*, 61).

As previously stated, self-leadership is our greatest investment when leading. Bill Hybels asks a number of questions that are relevant to self-leadership. Leaders would do well to ask the following questions: Is my calling sure? God what do you want me to do? What is God's mission for my life? Is my vision clear? Where are you going? A leader's job is to see around corners. Is my pace sustainable? Are you preparing for a lifetime of ministry? We need to practice that part of the long view. Is my love for God and people increasing? This can be a key indicator of ministry burnout. Beware of the danger of plateauing. Is your heart for God? What do you want to learn this week? Who is responsible for your leadership development? How do you envision God changing you?

Is my passion hot? What is it that motivates you? Who is responsible for keeping your passion hot? Am I developing my gifts? What steps are you taking to develop your spiritual gifts? Is my character submitted to Christ? What changes need to be made in my character? Is my pride subdued? Who do you have who can speak truth into your life? Am I overcoming fear? My fears can seem overwhelming when my focus is not on God. Are interior issues undermining my leadership? We often want to avoid the dark side of leadership. We must beware of isolation; character is formed in community but tested in isolation.

It is a good thing to sit at the feet of sound and astute biblical leaders and analyze their leadership. Samuel was left in the care of Eli at the temple after being weaned by his mother. As a lad he had not come to recognize the voice of God. Chosen by God to judge Israel, he came to the knowledge of God's voice; he was obedient to the voice and the call to the prophetic ministry and the call to be a judge over Israel.

Samuel was capable of leading himself, his peers within and without Israel; he led downward and had a right relationship with God which means he knew how to lead upward because God honored his life. There was a problem with Samuel's sons, who lived immoral lives. The question could be asked, If Samuel was lacking in his ability to lead his family or was this just a case where children have been brought up in the fear and admonition of the Lord, but choose to rebel?

Administration, according to Drucker Peter (19193), may be defined as a socially organized and rationally planned process that seeks to implement and achieve

agreed-upon objectives. Administration, then, is concerned with setting objectives and organizing the means to achieve such objectives. Administration is further concerned with the nature of choices that are open to individuals, the choices that are likely to contribute to effective performance.

In most churches, particularly small black churches, we are constantly confronted with problems greater than the resources to meet them and comprised of people, who must be motivated spiritually to succeed in any venture. There are times when it seems we are called upon to do the impossible when the economy is in a so-called down turn. But there is no lack in God's economy (Haggai 2:8 "The silver is Mine and the gold is Mine," declares the Lord of hosts). (Proverbs 13:22 "A good man leaves an inheritance to his children's children, and the wealth of the sinner is stored up for the righteous.")

Most administration in our church seems to be run by the grace of God and the mercy of the people, without adequate records and permanent paid employees. We have lost many members on the basis that we never use them in the church structures unless they can be used for the personal benefit of the minister and of his administration.

The basic goal of church administration must be the enhancement of people:

- To "equip the saints for the work of the ministry" (Ephesians 4:12, RSV)

Leadership by education and training; "integration without preparation equals frustration"

- To "set at liberty them that are bound" (Isaiah 61:1, Luke 4:18)

Liberation that secures jobs, housing, education, human rights, i.e. the breaking of all "fetters"

- "To serve the present age, my calling to fulfill."

Flexibility to adapt to location, life-style, working and living conditions; the existential (involved in or vital to the shaping of a person's self-chosen mode of existence and moral stance with respect to the rest of the world) nature of decisions people must make.

- "And O, Thy servant, Lord, prepare a strict account to give."

Accountability for all that is administratively entrusted to one's keeping: assuming responsibility for one's commitments.

- To reveal the glory of the Lord that “all flesh shall see it together” (Isaiah 40:5).
Sound church administration, demanding excellence at every level of participation and sensitive to human needs resulting in a meaningful future for black children of God.

Some years ago the late, Ira De Augustine Reid, eminent sociologist, conducted a very extensive study on the educational background of “Black” Baptist Ministers. One of the questions posed related to laity (congregation) expectations of the Minister. The question was asked of ministers and laymen from all sections of the country to give their opinions on the type of preacher desired by Baptist people. They all seem to agree on THE following several requisites:

- He must have a divine call to the Ministry
- He must be able to mix and mingle with people
- He believes what he preaches
- He must be a good organizer
- He must be able to make himself heard and
- He must present his material in an understandable manner

According to scripture, God had complete trust in Prophet Samuel and he found favor with God. When Israel insisted on having a king to lead them as the other nations, Samuel became distraught feeling rejected by a people he had led and was now being cast aside because he had aged. He was consoled by God's assurance that it was not he who was being rejected but Israel was rejection their true King. Given the arduous task of choosing a king for Israel, Samuel was led to the appropriate location to find the man that God had chosen. Again, God sets circumstances in motion to have his chosen man, Saul, at the right place at the right time. It was God who was involved in choosing the leaders He wanted over His people.

When Saul was anointed by Samuel to be king over Israel, scripture states that the spirit of prophecy came upon him as he met a group of prophets and his spirit was charged within him and he became another man. As long as Saul was obedient to the voice of God. He was a capable and successful leader. He lacked the ability to lead himself successfully; flesh was a major problem for Saul. He disobeyed the voice of God when asked to kill all the Amalekites, including the animals, but Saul chose to save the best of the spoils for himself. Even King

Agag was spared. Another incident that infuriated God with Saul was his offering sacrifices to God in the absence of Samuel. The results of these two incidents led to the rejection of Saul by God. Saul had the ability to lead downward, laterally, upward, when obedient, but was lacking in the area of self-leadership. This led to his downfall.

God's rejection of Saul led to the choice of David as the next king of Israel. Again, it was given to Samuel to make the trip to the house of Jesse, the Benjamite, to look among his sons for the next king. After David was finally chosen, Saul asked Jesse to allow David to come to his palace to reside because of David's musical ability. After Saul's rejection by God, an evil spirit entered him and he had a tendency to go into fits of rage. David's music had a soothing effect on Saul, but he would also become jealous of David and attempt to kill him.

David was a great warrior and on his return from battle on one occasion, the women stood on their balconies and shouted, "Saul has killed his thousands but David his tens of thousands." Saul's animosity grew continually against David and he sought ways to annihilate him.

Eventually, David was anointed king over all of Israel and he was a great warrior king as well as leader. He was God's chosen, but there were flaws in his character. Several times he missed the mark in self-leadership. The one time that stands out the most in scripture was the affair that he had with Bathsheba, the wife of Uriah, whom he ultimately had killed. David was an excellent lateral leader, an excellent downward leader, he led upward, with skill, but he had to work hard on self-leadership as most of us do. In his final epitaph he was declared to be a man after God's own heart, this was due to his desire to do the will of God.

Solomon, the son of David and Bathsheba, was Israel's third king. His reign was one of relative peace between the nations and one of prosperity. Solomon was considered the wisest man to have ever lived. In his youth, after being anointed king, it was his prayer to God that he be granted wisdom to be able to in and out among such a great people. God granted Solomon his request and threw in extraordinary wealth along with wisdom. It was given him by God to build the Temple of the Lord. This project took him seven years to complete.

When the temple was completed Solomon dedicated the magnificent structure in a public ceremony of prayers and sacrifices. Solomon was also known for other building projects in which he used slave labor from foreign lands. He spent 13 years building his palace. He built the city wall, a citadel & a palace for one of his foreign wives, and facilities for foreign traders.

Solomon led downward with great ability, laterally equally as well, upward when in the will of God, but had great difficulty in his middle years with self-leadership. His many foreign wives drew his heart away from God and he afforded them the luxury of bringing and worshiping their idol gods in Israel. In Solomon's senior years, he saw the error of his ways and concluded that all of his past vices were nothing more than vanity.

Marcus Buckingham emphasized the importance of building around strengths and managing around weaknesses. He used the analogy of a family whose child comes home with a report card and did well in all classes with the exception of one. He surmises that the family would insist that the child focus on the class that he did not do well in rather than accentuate the positive by focusing on the classes that the child did do well in. Leaders must define strengths and build on those strengths. Strengths are not what you are good at, but, what makes you feel good. One must be an authority of one's own strengths. There are risks to blossoming as opposed to staying in the bud.

Michael Porter stated that new converts must be taught early how to self-feed. If you are not getting the expected results, and people are allowed to share with you their feelings concerning the matter, don't ignore the facts. Productive leaders will plan strategically. This does not involve what we want to do, but, how do we do what we want to do? Spiritual leaders must see themselves as delivering a service to a customer. Four questions need to be asked while delivery services:

- How do I define what my goals are?
- What set of community needs am I going to meet?
- How can I deliver value?
- How do I create alignment from the group?
- Be clear about your goals and measure them.

Another Biblical character that represents upward leadership is Nehemiah. A loyal cup-bearer of King Artaxerxes, he heard that the walls in his beloved city, Jerusalem, was in shambles, and the gates were burned. Deeply disturbed by this news his continence changed. The observant person that he was, Artaxerxes questioned the disposition of Nehemiah. Being a man of prayer and guided by the Spirit, Nehemiah tactfully informed the king of the condition of his homeland. He was deeply troubled that the place of his father's sepulchers lie in waste and the gates of the city had been destroyed by fire.

When one leads upward, the proper approach is necessary. This was seen with Esther and it is also seen in the life of Nehemiah. He stated, "If it pleases the king, or if I have pleased you with my service, and if your servant has found favor

in your sight, that you send me to Judah, to the city of my father's sepulchers, that I may rebuild it." All that Nehemiah asked of the king was granted him and with much prayer, hard work, and opposition, the work was completed. The key to Nehemiah's success was first, his ability to lead upward, getting the king to accept his proposal; and then getting those who may have been his peers, within the group, to work diligently with him. Because this was the homeland of them all, there was a sense of ownership involved. He led laterally to those who were outside the group by refusing the help of those who pretended to be supporters, and by refusing to cease working to entertain the antics of Sanballat and Tobias. To lead upward, self-leadership must come first.

Good leaders allow others to share in, or own the vision of the leader. Leaders must produce visions of passion that will cause others not only to buy into the vision, but to grasp it with passion and go forward with it. Owning the vision gives value to others. It allows them to dream and to reflect about where the vision is going.

Leaders need to emphasize the importance of the group because nothing happens when one works alone. All though, we all have fears and fear is a common factor in each of us, overcoming each fear makes us stronger. Prejudice comes from a base of fear, xenophobia, which is fear of the unknown. One must be something that is more important and stronger than their fears. To be truthful about it, pain is necessary; dealing with the pain gets one where one needs to be. Good leaders will attempt to see the potential in others and try to unlock those qualities.

Floyd Flake talked about defining the problem and building on it. People need to be moved beyond their self-serving motives. They have to be taught when to transit and move forward. Empowering others is a key factor in good leadership. Delegating authority builds support and confidence in the subordinate. If people are given an agenda they can understand, then the leader will see fruit. Leaders are to focus on their goals and not be intimidated by negative reactions. Leave something good for the incoming generation.

It is a leader's responsibility to stay inspired and motivated. If the leader is not inspired neither will his followers be. When spiritual leaders are inspired, more is given; therefore, it is imperative that leaders stay crystal clear about their calling from God. There were times when Jesus was fully engaged in helping the needy but He knew when it was necessary to pull away from the crowds as well as His disciples and refocus. When our calling is sure, we must stay away from those who will de-motivate us. Develop relationships with other leaders who inspire and motivate you. There are many books that are written to inspire and motivational.

There are essential biblical principles in scripture for the five directions of leadership that will work for all leaders. The first and foremost investment is to be in self-leadership. Those persons that led themselves well were successful leaders. The proper amount of time invested in leading will ultimately lead to leading well laterally, upward, and downward.

The Biblical characters of those who's calling were sure and those who had burning passion to lead were motivated to lead well. Those persons who neglected self-leadership found themselves displaced in their roles as leaders. They could not lead laterally, upward, nor downward. Looking at the plight of those who neglected self-leadership should encourage us to invest most of our time leading ourselves. Having an understanding that our calling is sure, we must maintain my level of passion for the leadership role we've been called to. It is our responsibility, and ours alone, to remain inspired. It is important that we associate with those persons who are positive, and continue to read material that is inspiring and positive.

1. A Church Needs Good Administration

A church is like an organism. An organism is a complex structure of interdependent and subordinate elements whose relations and properties are largely determined by their function in the whole. The church, an organism, is a basic unit constituted to carry on the activities of its life by means of parts separate in function but mutually dependent. Such organism requires good administrative structure and unit of command, if it is to be very efficient and effective.

A church is of God which defends God's people. There is an essential partnership between God and humans, their lives and their responsibilities at the church. Hence, the responsibility of the Church administration is to concerns itself on how present human element in partnership equation as a disciplined, orderly, purposeful and ready instrument to be used of God as He deems fit.

The Church administration concerns itself with the overall guidance provided by church leaders as they utilize the spiritual, human, physical, and financial resources of the church to enable the church to move toward fulfilling its purpose and objectives on earth. The limitation of resources makes coordination of overbearing. Churches are experiencing sagging influence and lagging pace in evangelism, leading to a continuing decline of souls into the kingdom of God. Presently, most churches are decreasing in both numbers and percentages in relation to general population growth.

If allowed to go unchecked, this trend portends the reduction of churches to mere remnants in the lifetime of some persons now living. Thus, Church administration must offer strategic plans for radical evangelism. Improved leadership in non-church sectors affects the church. The quality of leadership in universal things and churches must improve on it. There are higher educational levels among church members which reflect that of the general population. That is, more church members are holding different leadership responsibilities both at public and private sectors. There, they are expected to exhibit such experiences in developing the church administration to an increasingly high leadership standards by employing more sophisticated techniques.

2. Church leaders need an administrative style of leadership:

Church leaders need to discover, accept, and develop an administrative style of leadership for evangelism to be fruitful. The need for team work and division of labour is paramount if the church is to meet her heavenly target in evangelism. Both are apparent in history at least as far back as the Exodus. (Exodus 18:17 – 18) is the beginning of Jethro's counsel to his son-in-law, Moses:

What you are doing is not good. You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone (RSV).

Jethro followed his consultation on administration with the promise of these benefits:

So it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace (vv. 22 – 23, RSV).

Jethro advised Moses to listen to his counsel. He invoked God's presence with Moses (v. 19) and the authoritative command of God (v. 23) that Moses follow the counsel. Here are the major points of the prescription.

- Pray for them: Moses was to represent the people before God. He was to bring their causes to God. This seems to be a way of saying he was to pray for them and their problems.
- Teach them the guidelines: Moses was to teach the people the statutes and the laws. These were to be their guidelines as policies, procedures, and rules.

- Show them the way: Moses was to show the people the way wherein they must walk. Since they had the pillar of cloud and fire for their physical direction, this admonition must refer to Moses showing them their life direction, as spiritual counselor.
- Show them the work: Moses was to show the people the work they must do. Their work was to become a nation to be used by God's redemptive purposes. The work was their challenge from God. It was to provide much of the motivation for their struggle to become the kind of instrument as a people through whom God could work. Their work was for them the "program".
- Organize the people into manageable groups: Moses was to organize the people into manageable groups. The pattern was to have groups of thousands, which, in turn, would have groups of hundreds. The hundreds groups were sub-grouped into fifties, and the fifties into groups of tens. This was their organization design.
- Choose qualified men to lead each group: Moses was to see that qualified men provided "out of all the people" to be placed over each unit of the organization. The "job qualifications" are impressive. These leaders were to be able, God fearing, truthful, and haters of unjust gain. Their span of leadership was reasonable. Each man could be expected to cover his assignment effectively.
- Give the chosen leaders continuing authority: Moses was to let the chosen leaders of the group judge the people at all seasons. Their authority was not limited to any season. No one would benefit by waiting for a different season for his arbitration to be handled. This arrangement would expedite the solving of disputes and avoid a loaded docket. It would be an exception to the statutes and laws which would not be decided by these judges. This pinpointed responsibility both for the people and for their leaders.
- Have leaders decide routine matters: Moses was to have the chosen decide "every small matter". There were the routine kinds of problems which were covered by statutes and laws or which were of limited magnitude. This kind of problem was to be solved on the lowest possible level of the organization structure, at the point nearest the problem itself, where the facts of the issue were most readily apparent.

- Bring “great matters” to the chief leader: The people and/or judges were to bring to Moses “every great matter”. These would be matters of large importance which were not satisfactorily dealt with under the statutes and laws. These were the exceptions. Moses was to judge these. He was to manage by exception, a management concept which has been articulated in this century by some, as though they invented it.

The above scenario does not imply that a Mosaic structure suits all needs for all time. But, the lesson should be clear that for leaders to endure and to get the work done, they must lead others to bear the burden also while giving them opportunity to lead and administer. This is a reflection of mentoring theory, and a true administrative style of leadership in the formation of evangelism group and others in the church.

3. Primacy of the Holy Spirit:

As previously stated, God and humanity are in a partnership in the church enterprise. God is operating in and through the church through the Holy Spirit. The Holy Spirit is not subject to human leadership or guidance. There is neither an attempt to preempt Him nor to direct, limit, or regiment His movement within the church. Christ is the Head of the church through the guidance of the Holy Spirit. The best human effort which be evoked requires the help or sanction of the Holy Spirit.

Christ guides the church through those persons who are called by Him and led by the Holy Spirit. Their function is to lead and equip God’s people for the work of service (Eph. 4:11 – 12a). The Ministers’ responsibilities is to members spiritually and physically for service for God. They preach, teach, and perform other leadership services. They watch over the Members like shepherds (Acts 20:28). They are God’s servants as they function.

4.4.4. Pastor

Principle Function: The Pastor is responsible to the church to proclaim the gospel of Jesus Christ, to teach the Biblical revelation, to engage in pastoral care, to provide administrative leadership in all areas of church life, and to act as the chief administrator of the Assembly. There are spiritual and physical responsibilities of a Minister to its congregational Members. These are:

- Plan and conduct the worship services; prepare and deliver sermons; lead in the observance of ordinances.

- Lead the church in an effective program of witnessing and in a caring manner for persons, church, and community.
- Social responsiveness to Members and it's environ (putting in place visitation team, cooperate with district and denominational leaders in matters of denominational interests and concerns, keep the church informed of denominational development, represent the church in district and general church meetings).
- Conduct counseling sessions; perform wedding ceremonies; conduct funerals etc.
- Lead in planning, organizing, directing, coordinating, and evaluating the total program of the church.
- Work with deacons, leaders, auxiliary heads, and committees as they perform their assigned responsibilities; train and lead deacons in the work of their ministries.
- Act as moderator/facilitator of church business meetings.
- Having an oversight functions over all facets of the church

Furthermore, the General Church has the responsibility of providing leadership at all levels of clergy participation including pastoral. Nowhere in Scripture is the local church told to choose its own pastor. Paul gave Titus the qualifications and the authority to appoint men of God to lead the flock. Missionaries are sent out under the auspices of the General Church. It is our way of “going into all the world”. Very few of our local churches could support missionaries, but pooling our resources through the General Church makes it possible. Sometimes local churches are helped financially by the General Church.

CHAPTER FIVE

1. SUMMARY

In today's fast-moving and busy world, it is easy for Christians to go about life and forget the mandate that Jesus gave to we His disciples, which is: **“Go therefore and make disciples of all the nations”**. Pastors and ministry leaders are finding it hard to engage believers in evangelism. While some seem to understand and agree with the fact that they should evangelize, very few actually take action. Hence, “Effective Outreach Evangelism Strategies” plans will help Ministers devise an outreach plan that will create momentum in their church and get church members fired up and willing to share the Good news of Christ with all the ones that God put on their path.

Summarily, the method ethic adopted by church leaders to evangelize is a function of the value system of the environment where the church operates.

What make this study unique is that, it has a lot to do with behavioral theory of believers in evangelism. And teaching leaders on how to come up with an effective outreach plan that is appropriate for their church growth.

2. CONCLUSION

Finally, the history of the early church demonstrates that the gospel is a message for all the people, and that the church is an institution best left in the hands of its people who have maintained the ordinances of Jesus as Light and Salt of the World. Colonialistic and paternalistic attitudes are contrary to the spirit of evangelism as spelled out in the Book of Acts by Apostle Luke.

How then can the principles of evangelism and church growth in the Book of Acts of the Apostle be applied to our churches today? Perhaps the points below could be a starting point for discussion. Begin a prayer ministry which demonstrates commitments of time, money, and people resources to the priority of prayer. Lead the church to a commitment to give evangelism priority.

Evangelism was a way of life for the early Christian through better character. Hence, they were first called Christians in Antioch, Acts 11:26-28. Unfortunately, most Christians today have refused to live like Christ and too lazy to evangelise. Approximately forty-two (42) believers were included in the survey, large percentage of respondents believe that for a church to grow, the methods employed for bring unbelievers to the knowledge of Christ is determined by our attitude before our neighbours and our immediate families.

3. RECOMMENDATION

In a world that is becoming increasingly more complex, secularminded, and technologically advanced, Christians of our era should be encouraged that many of the evangelistic principles of the early church in Acts of the Apostle are normative for our churches today. The failure of many churches to grow today is often a failure to realize and to practice these.

In Apostolic Pentecost there are four methods of reaching people with the Gospel that have been more effective than any other. Research has proven this. All work from the concept that is commonly called “Oikos Evangelism.” Oikos Evangelism refers to the two Greek works oikia and oikos, which are interpreted as “house, household, or home.” In the greater sense, oikos means an individuals family, friends, and associates. This study show that the majority of people in church today were brought to the Lord by the testimony other or by one-on-one invitation of family, friend, or associate. After interviewing twenty four (42) believers who were faithful church Members and asking them questions, “How did you came into the church?”, The following results were obtained:

- 6-8% – said the Minister was the reason. His personality or reputation brought them to that church.
- 4-6% – were walk-ins. One day they decided they needed to go to church, so they did.
- 2-4% – said they were attracted by the church’s outstanding program and facilities.

- 1-2% – said it was because someone visited them or knocked on their door.
- .1% – said that it was through a radio or T.V. program that they had been reached.

However, 70-90% replied that their conversion was the result of the witness from a family member, friend, or work associate who possess Christ like character.

What this means is that: the best methods, and the most productive methods to be adopted in evangelism is personal evangelism and good morals. The four methods currently being used within Apostolic or Pentecostal Churches are as follows:

- **Bring a guest to church.** More people have been saved by being brought to an evangelistic programme, Holy Ghost filled service than by any other method. It is no coincidence that this was also the most common and effective means of evangelism in the New Testament. “Preach the Word,” Paul told his son in the Lord, “For God hath chosen the foolishness of preaching to save them that believe.” Few things are more powerful and leave a more lasting impression than a Pentecostal service. If you can get your people to bring more visitors to church, you will see more conversions.
- **Teach a Home Bible Study.** “And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42). If the lost won’t come to us, we must go to them. Home Bible Study, without a doubt,

has been the most effective outreach method developed in the last twenty years. If we will sow the seed, we will reap the harvest. Home Bible Studies are by far the finest way of doing this.

- **Personal Witnessing.** The most powerful tool a person possesses is their testimony of how God saved them. Paul proved this by repeatedly giving his personal testimony throughout Asia Minor. People may argue with your interpretation of scripture, or your theology, but they cannot argue with what the Lord has done for you. Your testimony can be a healing, your conversion experience, your deliverance, or simply your joy of living for God. If we can encourage people to witness to their oikos more, as well as to others they meet, than it will result in more visitors in church and more Bible studies in homes.
- **Sunday School:** This last method might surprise some, but for the church that is growing, it is no surprise at all. It is not by accident that the ten largest Protestant churches in America all have large, thriving Sunday Schools. This also holds true for most large Apostolic churches. Why? Because the Sunday School is the most effective method of turning a stranger into a friend. It establishes a long term contact with an individual. It effectively plants the seed in the heart, and it produces a common bond with the church itself. A healthy percentage of children raised up in Sunday School become church members, whether their parents come in or not. It

also is an extremely effective means of reaching into the home and establishing a relationship with the parents.

These four methods have brought more lasting results for the amount of effort extended than any other ministry or program. Of course, there are other methods that have worked. But these are the most successful, the most common, and the most easily adapted to all churches, large or small. Taking an honest look at what we know works well and improving it often brings more lasting success than the latest new outreach program or method. HENCE, RECOMMENDED.

REFERENCES/BIBLIOGRAPHY

Allen .R. (1962), *Missionary Methods: St. Paul's or Ours?* (6th ed; Grand Rapids:

Eerdmans), Eerdmans Publishers, UK.

Blauw .J. (1974), *The Missionary Nature of the Church*, rev. ed. (Grand Rapids: Eerdmans,).

Covey Stephen. R. (1992), *Principles Centered Leadership*, New York Frieside Publishers.

Drucker Peter .F. (1993), *The Effective Leadership Style*, New York Harper Business – Re-issued ed.

Dee Hok (2010), *Church Administration & Leadership*, Gospel House Publisher, New York.

Green .M. (1970), *Evangelism in the Early Church* (Grand Rapids:

. Eerdmans), This book covers the period from the ascension of Christ to the middle of the 3rd century. Oxford Publishers.

Lyrene E.C. Jr.,(1989) "Prayer and Evangelism," Evangelism in the Twenty-First Century (ed. by T. S. Rainer; Wheaton: Harold Shaw.

Marshall. H. (1980), The Acts of the Apostles: An Introduction and Commentary (Tyndale New Testament Commentaries; Downers Grove Publishers, IL: InterVarsity.

Moses .I. Obi (2001), Positioning Yourself Where God Can Reach You, Amazing Grace Pentecostal Mission Int'l Inc. Hour of Hope Publishers, Nigeria.

Modupe Abatan, Tutu George & Ruth Bashiru (2011), The Fountain 2, MFM Department of Biblical Studies MFM Publisher, Nigeria.

Osborn T.L. (1981), Benson Idahosa Fire in His Bones, A Division of Harrison House, Inc. Tulsa, Oklahoma, USA.

Olukoya Daniel (2011), Taking The Battle To The Enemy's Gate, Published by MFM, Nigeria.

Peters .G. W. (1981), A Theology of Church Growth, Grand Rapids: Zondervan Publishers.

Stott John (1990), The Spirit, The Church and the World, Downers Grove, IL: InterVarsity,).

Teddy Levron (2007), Effective Evangelism Training Center, B&H Publishing Group, TX, USA.

Thom Rainer .S. (1990), Church Growth and Evangelism In The Book Of Acts Green Valley Baptist Church Birmingham, AL 35226Green Valley Baptist Church The Criswell College Theology, Birmingham, AL 35226. Dallas, TX 75246

Vaughan .J. N. (1986), "Trends among the World's Twenty Largest Churches," Church Growth: State of the Art (ed. by C. P. Wagner; Wheaton, IL: Tyndale).

Wagner .C.P. (1978), Strategies for Church Growth , Ventura Publishers, CA: Regal, 47-49.

Wagner .C. P. (1989), "Evangelism and the Church Growth Movement,"
Evangelism in the Twenty-First Century (ed. by T. S. Rainer; Wheaton
Publishers, IL: Shaw).

INTERNET

- www.en.wikipedia.org/evangelism
- www.biblegateway.com
- thildebrandt@gordon.edu.
- Bless evangelism (www.blessmn.org/what-is-prayer-evangelism).
- Ed-Silvoso: Prayer Evangelism, (www.amazon.com)
- Tim Massengale is an instructor at Indiana Bible College and the author of "Total Church Growth" and "Let My People Grow.": (tmassengale@apostolic.edu)
- Bible Study, Evangelism, slider, Sunday School, witnessing ← The Leaf (www.intrument.com);
- "The Lady Evangelist": Maria Woodworth-Etter and the Pentecostals (www.intrument.com/pentecostalhistory)
- Jephthee Elysee Effective out reach & Evangelism (www.churchoutreachideas.net)
- Francis of Assisi (www.jeremyberg.wordpress)
- Samuel Clough ([www.jeremyberg.com/series/new testament law](http://www.jeremyberg.com/series/new%20testament%20law))