

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**THE CHALLENGES OF URBAN EVANGELISM WITH THE PERSPECTIVE
OF NII AMOO DARKU**

**PROJECT WORK
(LONG ESSAY)**

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**THE CHALLENGES OF URBAN EVANGELISM WITH THE PERSPECTIVE
OF NII AMOO DARKU**

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
COLLEGE, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF BACHELOR OF ARTS IN THEOLOGY
WITH ADMINISTRATION.**

JUNE, 2018

DECLARATION

I, Mary Addai Duah, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

This research work humbly dedicated to God the Father, Son and Holy Spirit. Also to my lovely family Madam Florence Antwiwaah. Mrs. Henrietta Boamah, Charles Addai Duah, Clement Nkansah, Thomas Addai Duah, Mr. Frank Addai Duah and William Osei Boakye and to my spiritual father Rev. Elvis Adjei Antwi, lovely church members in Triumphant Christian Ambush Forces (TCAF). Moreover, to all student ministers of Christian University College, to my extended family and friends.

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LIST OF ⁱⁱⁱ **ABBREVIATIONS**

SU	-	Scripture Union
GEC	-	Ghana Evangelism Committee
PNDC	-	Provisional National Defence Council
SAP	-	Structural Adjustment Programme
HIPC	-	Highly Indebted Poor Country
AE	-	African Enterprise
OPP's	-	Out Patient Departments
NLFA	-	New Life For All

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GENERAL INTRODUCTION

1.1 Background to the Study

More often than not missionaries in Africa concentrate their evangelistic activities in the urban areas in Africa to the neglect of the rural areas. This is because they perceive that they could capture more people with different ethnic and cultural backgrounds.

According to Rev. Nii Amoo Darku, urbanization is the concept used to describe the situation including involving the mass migration of people from areas considered as rural into cities. The rural urban classification of locations is, therefore, population based. In Ghana, the 2000 Population and Housing Census considered town with a population size of 5000 or more as urban and less than 5000 as rural, thus following the trend used in earlier census in the country.¹

Notwithstanding, urban evangelism is the process whereby Christians concentrate their evangelistic work solely in the urban centers where they can capture as many people from different ethnic group, cultural and educational background. It happens in the Bible times in Jerusalem that prophets were killed and stoned to death in (Matt 23:37), and also during the time of Nineveh God sent Jonah to announce judgment to the people of Nineveh of their wickedness which was known to God (Jonah 1:1 – 2). According to Nii Amoo Darku, the city to many Christians in the Western world connotes evil and backwardness where all manners of abuses take place – Drugs, prostitution, murder, armed robbery, gambling and all manner of recklessness.² To the

¹ Nii Amoo Darku, *Holistic Evangelism* (Accra: Eshdit Ghana Ltd, 2005), 35.

researcher, there is no difference from the problems associated in urbanization as it is happening nowadays in our cities.

1.2 Statement of the Problem

The urban environment in which we find ourselves is a fast changing one. It is a world, not only of change but of crisis, a world where events shape men's lives, a world of constant movement of changing ideas and sophistication climaxed in technological advancement. But despite all of these the in which we live has an open future, one in which Christians participate, not to stop the increasing rush in the world but to participate in God's purpose of making the world truly human and truly responsible. Christians are to work to bring about God's plan and purpose for the world, through the events that take place in urban societies such as Kumasi, Accra, Takoradi and Sunyani.

Lands in Ghana are expensive nowadays that is why many churches can be found in classrooms and on top of storey buildings. Places like the classrooms and the top of the storey buildings which churches use for their meetings are costly sometimes and as a result of this, churches in the urban centers do not use their money for evangelistic campaign such as crusades, outreach and evangelism because they only use the money they have gained to pay for rent to let their churches operate. This has been causing some problems to urban evangelism.

Another problem in the urban evangelism is the use of different languages. And in Ghana here, because there are many languages such as Twi, Ga, Fante, and many other people use. Sometimes it becomes very difficult to go out and evangelize in a language that people can understand. One can go out and preach in Twi or Ga and this

² Amoo Darku, *Holistic Evangelism*, 35.

can benefit others who understand search language cannot benefit. This is another problem of urban evangelism.

Lastly, proliferation of religious groups has also been one of the problems in urban evangelism. Because there are many religious groups such as Christianity, Islamic, Traditional, people found it difficult to do evangelism nowadays all because Christians do not want to evangelize to Islamic or traditional people.

1.3 Research Questions

The following questions were to assist the researcher draw a meaningful conclusion as follows:

- i. What are the features of urbanization?
- ii. What are the challenges of urban evangelism?
- iii. What are the perspectives of Rev. Nii Amoo Darku?

1.4 Aim and Objectives of the Study

The aim of the study is to find out the challenges of evangelism in the urban setting from the perspective of Nii Amoo Darku.

The research objectives are:

- To examine the nature of urban environment
- To examine the challenges of urban evangelism
- To investigate the perspective of Nii Amoo Darku on urban evangelism
- To discuss the strategies prescribed by Nii Amoo Darku for urban evangelism

1.5 Scope and Focus of the Study

The study does not seek to address all the challenges associated with urban evangelism as a subject, however, the scope of this study is concentrated on the views of Rev. Nii Amoo Darku. The focus of the attention is the Accra Metropolis where people from different ethnic, cultural and socio-political backgrounds can be found.

1.6 Research Methodology

The research is qualitative one, which employs a phenomenological approach in arriving at conclusions. The approach examines human experience through the description provided by the actors. The researcher uses both primary and secondary source as the means of the study. For the primary source, the researcher relies on interview using an interview guided to obtain data. In respect of the secondary method, data is gathered from publications such as books, written by Nii Amoo Darku and other authors, magazines, journals, brochures, newspapers, and newsletter, as well as internet sources on the subject matter. The data obtained is evaluated and analyzed to give a fair picture of the issue at stake.

1.7 Literature Review

A review of relevant works with respect to the church and evangelism, Bible and mission, and urban ministry and evangelism. What scholars say about evangelism is reviewed below.

1.7.1 The Church and Evangelism

The church and evangelism are really a subject of great importance. Prill says, the theology of evangelism of a church or a national church body, deeply impact the evangelistic strategies that a church chooses.³ Evangelism can yield better results for a particular church based on how they understand evangelism as God intends them to know. In effect every church can make impact through evangelism when they have well defined way by witnessing to the lost as commanded by scripture in their own understanding of that particular scripture.

Prill further emphasizes that any church that is committed to evangelism, need to have a clear understanding of its theology of evangelism.⁴ This can be true but the lack of evangelism would be that the church's theology or their understanding of evangelism may be wrong, thereby affecting the message as well.

1.7.2 The Bible and Mission

According to Gnanakan, God has an ultimate plan for this world and that this plan relates to his kingdom. Although we have a limited insight into this plan at present, the Bible heavily underlies the fact that God is working out his ultimate purpose despite the contrary forces that are at work at the same time. The author presents us with the significance of the Bible to understand God's purposes. This means that it is a Bible which gives us an insight into God's plan for the world. This is vital for the study, which addresses the biblical basis of missions especially in the urban environment.

³ Prill "*Evangelism, Theology and the Church*" in *Evangelical Review of Theology*, 309.

⁴ Prill, "*Evangelism, Theology and the Church*", 309.

For Martin Goldsmith, the Old Testament reveals that God is the author of history. He does not merely create the world and then leave it to its own devices in a deistic way. Instead he sovereignly directs the course of the world history. He adds that the Bible shows God continuously at the helm, and he directs the course of political, social or economic situations which may then result in becoming more open to religious change and thus to the Christian faith.⁵ According to the writer it is the Bible which enables us to see God's purpose for the world and our place as a church working with him to bring about his plans. This is significant for the study as we examine the value of the Bible for Christian missions in our overall study of urban evangelism.

Roy Pointer argues that the Bible is the soil from which all Christian faith grows. It is the source of Christian faith grows. It is the source of Christian doctrine and manual of Christian practice.

He adds that through two thousands years of church history the Bible has constantly reminded the church of her distinctive message and mission. He concludes that when the Bible is allowed to speak to the church she is renewed and reformed. When the Bible addresses the world, mankind is called by God to faith and obedience, and where people respond, churches are planted.⁶ This is very vital for the study especially as it examines urban evangelism. To the writer it is the Bible which gives us the authority to confront the world in order to bring it to faith in Christ.

Peter Wagner affirms the power of God's Word to accomplish his purpose of salvation. To him the message of the Bible is addressed to all mankind for God's

⁵ Gnanakan, *Kingdom Concerns: A Theological of Mission Today* (Leicester UK: Inter Varsity Press, 1993), 57.

⁶ M. Goldsmith, *Can my Church Grow?* (London: Hodder and Stronghton, 1980), 123 – 124.

revelation in Christ and scripture is unchangeable. Through it the Holy Spirit still speaks today, illuminates the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God.⁷ According to the writer, it is the Bible which reveals to us God's purposes for mankind. It opens the minds of people to understand their place in God's plan. This is significant for the study which examined urban evangelism, which aims at bringing people to the point revealing their need of reconciliation with God.

1.7.3 Urban Ministry

Some people believe there is a gospel for the working classes or the urban dwellers. Roy Joslin asks, is the message we preach in our churches different from that proclaimed elsewhere? Surely, there is only one message, one gospel – Christ Jesus came into the world to save sinners.⁸ Joslin argues that the message of the gospel presented to the people in the city should not be different from that of rural folks. Urban ministry has been abused in such a way that preachers make it look that there is a special message fit for the city inhabitants. The bottom line of the gospel is to save the sinners, no matter the location. Although his argument is correct the methods and modes of presentation cannot be the same because urban challenges are far different from the rural situation.⁹

⁷R. Pointer, *How do Churches Grow* (London: British Church Growth Association, 1984), 72.

⁸C. P. Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (London: The British Church Growth Association, 1987), 198.

⁹Roy Joslin, *Urban Harvest* (England: Evangelical Press, 1983), 83.

1.7.4 Urban Evangelical through Preaching

Urban Evangelism is bringing the good news of Jesus Christ to unbelievers in the setting of the inner city.¹⁰ To the researcher, urban evangelism is whereby Christians take upon themselves commissioned by Jesus (Matt 28:19 – 20) by going out to evangelize to the unbelievers and win them for Christ.

Preaching was part and parcel of Jesus' ministry. In Luke 4:18, Jesus declared that he was anointed to preach the gospel to the poor. He demonstrated this by preaching the gospel in His entire ministry. The preaching and teachings of Jesus brought hope to many people especially the poor and the outcasts that they too have a place in the Kingdom of God. The early church in their obedience to the Great Commission denoted themselves to reach out to the lost in the society through the preaching of the gospel. In Act 2, Peter preached the gospel on the day of Pentecost and 3000 souls were won for the Lord. Furthermore, Philip won many in the city of Samaria to God through the preaching of the gospel (Act 8:5-10). Paul's ministry was characterized by preaching of the gospel especially to the Gentile world. It was through that churches were established in cities such as Corinth, Ephesus, Thessalonica, Rome, Galatia and others.

1.8 Significance of the Study

The study is very significant for the following reasons:

- It will be a valuable tool for church planters and missionaries wishing to carry out evangelistic activities or missions in the urban environment.

¹⁰ "Google Policies and Principles," last modified 2008, accessed, 12th April, 2018.

- Missionary organizations would also find this work useful in their missionary focus on the urban centers.
- Churches wishing to commence outreach in the urban environment and those who are already in the urban areas would find this study beneficial for church planting.

1.9 Organization of the Chapters

The work is divided into main chapters. It begins with an introductory chapter which addressed the background of the study, statement of the problem, the research question, aim and objectives, significance of the study, literature review and organization of the chapter.

Chapter two also discusses the urban environmental and zongo's in Ghana.

Chapter three also deals with background of Nii Amoo Darku, his views on evangelism, the problems of urban evangelism, the evangelistic research and exploration, Africa Enterprise in Social Action.

Chapter four focuses on the analysis and theology of the environment for evangelism, the church urban ministry and the inter-cultural challenge, the evangelistic strategy and church growth.

CHAPTER TWO

THE URBAN ENVIRONMENT AND EVANGELISM

2.1 Introduction

The chapter examines the background issues. These include the definition of the city which what the city is, the nature of the city as against a town. The chapter also addresses social problems which tend to be found in the urban areas.

2.2 Nature of the City

According to Darku, Urbanization is used to describe situation which involves the mass migration of people who move from their rural centers and stay in the urban cities. The 2000 Population and Housing Census has it that the population size of 5000 is considered to be the urban centre and the less of 5000 is considered to be the rural centre.¹¹

According to Darku, the city in the Western Christian perspective connotes evil and backwardness, where all manner of abuses take place. Which include drugs, prostitution, murder, armed robbery, gambling and all manner of recklessness. Thus, the city for such people is an evil place which harbors criminals and strangers. On the other hand, he notes that the African and Third World perspective of the city is a place of privilege, which presents hope, prosperity and good life. For them, going to live in the city is an opportunity that should not be missed.¹²

In the Ghanaian context, the city is a place of enlightenment, where one goes to “broaden his or her horizon.” It offers opportunities for social advancement and this

¹¹ Darku, *Holistic City Evangelism*, 35.

¹² Darku, *Holistic City Evangelism*, 35.

account for the influx of people into the city centers. The rural urban migration is a common feature in Ghana and has given rise to population explosion in the urban centers.

According to John Goldingay, the city is a place where economic disparity becomes much more marked than it is in the village, so it becomes the context for thinking about questions concerning wealth and poverty.¹³ The city according to Walter Houston, offers new opportunity for gaining wealth, both relatively legitimate and relatively illegitimate. People, who do well can more easily hold onto their wealth, use it for their own benefit and increase it. People who wish to take advantage of the weak can more easily do that. Thus, the process of urbanization (growth in cities) is not inherently wrong, but it issues in an arrangement that facilitates wrong.¹⁴

2.2.1 The City and the Church

The city served as the birth place of the church. It is also determined its missions and vision. Jesus told the disciples “stay in the city, until you have been clothed with power from on high.” (Luke 24:49). This was fulfilled later in Jerusalem, at the heart of the city on the day of Pentecost (Acts 2:1-4). Christians everywhere need the spirit’s empowerment, but the city is where human independence is most clearly impressed and it is here that the spirit’s invasion begins.¹⁵ Thus, cities are strategic locations for the proclamation of the gospel. People live there and we must seize every opportunity to reach them with the good news of salvation.

2.2.2 Social Problems

¹³John Goldingay, *Old Testament Theology: Israel Life* (Illinois: Inter Varsity Press; 2009), 447.

¹⁴ Walter J. Houston, *Contending for Justice* (New York: T&T Clark, 2006), 18 – 5.

¹⁵ Stuart Murray, *The Challenge of the City: A Biblical View* (England: Sovereign World Ltd, 1993), 26.

With the increasing urbanization comes a high degree of social deterioration, with a decreasing quality of life. This is demonstrated in the high level of unemployment, poverty, poor housing; health, and increasing social evil and high crime rate.

In the first place, unemployment breeds some psychological problems, especially as the urban situation measures quality of life by the size of the pocket. It is often said in the local realm that “if town will be enjoyable, it depends on your pocket.” But what happens when there is nothing in the pocket? Unemployment brings boredom; a lack of means to improve one’s living condition, and an inability to afford basic essentials like food which results in poverty. With poverty come frequent frustration, depression, and aimlessness, on the part of those without material means to lift themselves out of the situation. This is one way or another also affects church members who are unemployed. They are not able to fulfill their tithe obligations, thereby reducing the church’s financial base.

Secondly, the fact of evil in the urban centre should not be a surprise. Once people live there, and there is a high rate of poverty, the alternative of evil practices becomes manifest. For instance, there is sexual evil in the prevalence of prostitution (as a result of the increase in hotel business) and pornographic theatres and movie shops. No one needs to be told the negative consequence of these evils on the youth. Again there is the destructive abuse of drugs and alcohol which often breeds violence, manifesting in burglary, armed robbery, and rape.

Not only are many people living in the urban area faced with the misery of these social conditions, they also face the very real possibility of spiritual death. It is this that calls for the church’s attention and action. It demands that the Christians in the community walk with Christ in a deep, sustained and personal manner, and also a willingness to take risks and live with uncertainty, and a readiness to confront evil and

its destructive influences in the lives of people, and to incarnate the good news. It is only by doing this that the church can bring hope to many people in the community and release them from the seeming insecurity associated with urban centers.

2.3 Religions in Ghana

Religions forms part of the environment, here in Ghana, there are three main religions which can be found and they include Christianity religion, Islamic religion and Traditional religion. Among the three main religions in Ghana, Christianity is amongst all and it also has a large population. According to Region in Ghana, “Christianity is the largest religion in Ghana, with approximately 71.2% of the country’s population of various Christian denominations as of 2010 census.”¹⁶ There are a quiet number of churches nowadays in our country, most especially in urban centers do not have access to proper built churches but uses places like the classrooms, top of storey buildings, uncompleted and many others for their religious meetings.

According to Ghana’s churches, “part of the problem is that the new faith based groups do not have access to purpose – built churches but use educational facilities such as school classrooms for their religious meetings. Some of these facilities are wrecked during acts of religious observance.”¹⁷

Places in the urban centers such as Kumasi and Accra, one can walk less than one kilometer without seeing more than three of four churches in one area. For instance, in places like Santasi, Asafo, Amakom, one can see more than three churches in such areas.

¹⁶ Religion in Ghana Wikipedia: <https://en.m.wikipedia.org>.accessed, 21st May, 2018.

¹⁷ Ghana’s Church: mdw.com, accessed 22nd May, 2018.

The question here is do churches still need to go to evangelism? The answer is yes churches still need to go to evangelism to win souls for Christ because most of the churches today are just recycling and they do not know what to do. And this has been causing a lot of problems in Ghana today most especially in our urban centers such as Accra, Kumasi and many others.

2.3.1 Competition

The old church also faces a high degree of competition from other new churches and religious groups. According to Mr. Okrah, the presence of other churches especially of the orthodox or main line tradition, Pentecostal, and charismatic, poses a major challenge to the new church. Their methods of evangelism which often target the youth have some influence on them. Apart from the prosperity gospel, many a youth see these independent churches as avenues to get their quests answered, and to express themselves. This challenge however calls for innovations in church activities and programmes without compromising the truth of the gospel. Apart from the churches, there is also the presence of the Jehovah Witnesses. They have a Kingdom Hall which equips them for witnessing. They move from house to house with their literature, and sometimes are able to win people who are not regular at church. If the church is to rise above this challenge, it must begin to adopt some positive measures to protect its members.¹⁸

¹⁸ Interview Mr. Matthew Okrah, Methodist Steward Asafo,

2.3.2 The Nature of the Urban Situation in Ghana

Urbanization is a phenomenon which is fast catching up with every nation and Ghana is no exception. With urbanization come changes in every sphere of life including infrastructure and the way things are done. It is a fast changing phenomenon and many features tend to be associated with it. One expects to see good road network, modern housing system, access to technology, industrial establishments, business ventures and many others. As traditional areas open up as a result of modernity, such areas begin to attract people of all backgrounds into them as a result of perceived “greener pastures” there. Again, there is also changing neighbourhoods with new settlements popularly referred to as “new sites” springing up.

It is interesting to note that population increase is a determining factor in the creation of municipalities which includes areas such as Kwadaso, Suame, Old Tafo, Asokwa and Oforikrom which have assumed urban and sub-status. With this, one expects to see improvement in all social and economic life in such areas.

According to Craig Ellison, it is important to understand the urban community, its characteristics and dynamics which define the urban life. He notes that the urban community is constantly changing. People move and as a result there is always constant movement.¹⁹

More people from the rural areas usually with little or no educational qualification and with or without employable skills. Thus, the rural – urban migration has been a major factor in population increase of urban areas. Again, with time such urban areas begin to lose their indigenous features as more people of diverse ethnic and cultural backgrounds are attracted to such areas. It is usually the industrial establishment,

¹⁹ Craig W. Ellison, *The Urban Mission* (Washington D.C: The University Press of America, 1974). 131.

becoming economic activities, improved educational and health facilities which account for the influx of people into the cities. In Ghana, Accra, Kumasi, Sekondi – Takoradi, Tema and Tamale are recognized as Metropolitan areas. There are also municipalities which encompass areas which have assumed urban and sub – urban status. These include big towns and communities with relatively large population.

2.4 Slums and Zongos in Ghana

Slums is densely population usually urban are marked by crowding, dirty run down housing, and social disorganization.²⁰ Slums can be found in Ghana here most especially in our urban areas or centers as Accra, Kumasi and many others. In Accra, slums can be found in places like Madina, Agbogloshie, Chorkor, New Fadama, Nima and many others and in Kumasi too slums can be found in Aboabo, Moshie Zongo, Asawase, Tafo, Santasi and many others. There are all different kinds of names given to slums in many different countries such as Ghana, South Africa and India.

According to Dak Palla Tisong Gloria, “Slums of squatters are known by different names in different countries. Slums in India are referred to as Tugurios, Bustees, Chawls, Fauels in Brazil Suanty towns in South Africa, Ghettos in the United States of America, Gers in Mongolia, Kampungns in Indonesia, Gegekandu in Turkey and Bidonviles in France, Burkina Faso, Gabon, Benin and others in West Africa refer to them as zongos.”²¹ Slums in Ghana have been causing problems such as poor housing, streetism and many others. In developing countries “urbanization and slum formation go hand in hand in a context of mat functioning housing sector resulting in slums formation. Ghana has over the years experienced rapid slum formation as a result

²⁰ Slum/Definition of Slum://www. merriam webster.com, accessed, 22nd May, 2018.

²¹ Ir.knust.edu.gh>bitstream>slum improvement in Ghana. The Study of Aboabo and Asawase in Kumasi by Dakpallah Tisong Gloria pdf. Accessed, 22nd May, 2018.

rapid urbanization and reclassification of villages or towns and cities. These have contributed to the over increasing homelessness and streetism as Ghana has an estimated housing deficit of 100,000 units annually (Ghana Statistical Service, 2002).” Slums and zongos formation go hand in hand in terms of poor housing, poverty and disorganization.

According to Samuel Adubofour, “the northern migrant settlement in Southern Ghana are ethnic based and are usually separated outlying wards nicknamed “zongos,” a Hausa word for ‘strangers’ quarters.²² Zongos used to be the strongholds of the Muslims. In Ghana, zongos can be found at Santasi, Tafo, Moshie Zongo, Aboabo, Sofoline, Fadama, Maamobi, Asawase and many others. In zongo can be found Frafras, Gonja, Mamprusi people and others. In Ghana because such people have little or no education to get a good job to do, they are mostly found in doing the menial works such as houseboys, gardeners, cleaners and many others.

According to Samuel Adubofour, “with little or no education to gain jobs, some of these migrants lodge with kinsmen till they find work, which are menial in nature such as being a houseboy, grounds – man/gardener, cleaner, cook, hotel steward, or roasting meat at drinking spots or pounding fufu at local dinners called “chop bar, car washing etc.”²³ The women end up of being head porters, washing dishes of chop bars and others.²⁴

This is because the Christians do not see the northerners as important people to evangelize or witness to.

²² Samuel B. Adubofour, Migration and Mission: “The Planting of Frafra Churches in Ashanti,” Ghana Journal of Religion and Theology, 7 No. 1 (2017), 105.

²³ Adubofour, Migration and Mission, 104.

²⁴ Adubofour, Migration and Mission, 104.

2.5 Conclusion

This chapter deals with what the city is. This chapter addresses competition that the old churches such as Pentecostal, Methodist and many more are facing from the new church today. Again, the chapter also examines some of the slums and zongos that can be found in Ghana most especially in the urban centers and also examines some religious groups which form part of the environment.

CHAPTER THREE

URBAN EVANGELISM: PERSPECTIVE OF NII AMOO DARKU

3.1 Introduction

This chapter examines the biography of Darku which helps to know who he really is and his commission as an evangelist. The chapter also addresses Darku's views concerning the challenges and problems of urban evangelism.

3.2 Background of Nii Amoo Darku

Nii Amoo Darku was born in Otublohum in Jamestown in Accra.²⁵ His mother is called Polley Ishatu Musa and his father is also called Nii Amoo Darku Musa.²⁶ He is popularly known as Nii by his colleagues. Darku had his primary and Junior Secondary School at Tafo Methodist.²⁷ He went to Kaneshie Secondary Technical College the year 1968 and completed in 1973. From the High School, he re wrote his English paper that he failed again and passed this time and entered Kumasi Workers College in Kumasi.²⁸ After Kumasi College, he went to Kumasi Polytechnic to do professional accounting course in 1990 but he did not complete because of financial problems.²⁹

He converted into Christian in 1969 when he introduced to the Scripture Union (SU).³⁰ He is married to Margaret Amoo Darku and they have five children in all.³¹ He used to be the director of New Life for All (NFLA) evangelistic programme in Kumasi which he had found in 1979 to 1980.³² In the year 1980, he joined the staff of Ghana

²⁵ Interview with Nii Amoo Darku, Senior Pastor, Grace Baptist Church, 1st March, 2018.

²⁶ Interview with Darku.

²⁷ Interview with Darku.

²⁸ Nii Amoo Darku, *Born for a Purpose* (Kumasi: AD and Associates Ministries, 2017), 27 – 29.

²⁹ Interview with Darku.

³⁰ Darku, *Born for a Purpose*, 20.

³¹ Darku, *Born for a Purpose*, 20.

Evangelical Committee (GEC) of which he later became the Director of Accra and Kumasi. He worked with GEC for two years and later moved down to be Associate and Senior Pastor at both Grace Baptist Church and Bethel Baptist Church in Kumasi.³³

As further education, Darku did a degree course with the Columbia Bible College in the year 1991.³⁴ He joined the ministry of Africa Enterprise in August 1994.³⁵ He was appointed as a member of the Council of State in 2012. He was mandated by the nation's constitution structure to counsel the president and his officers at the time of Ex. President Atta Mills.³⁶ He is currently the Board Chairman of the National Platform for Disaster Risk Reduction.³⁷

He has written several books such as *Holistic Evangelism* published in 2005, *Total Evangelism* published in 2006, *Born for a purpose* published in 2017 and many more.

3.3 His views on Evangelism

The word “evangelism” cannot be found in the Bible. “Evangelism” in today’s English Bible is translated as a “gospel.” It was in the early nineteenth century that the word “evangelize” was first used. The words “evangelism” and “evangelization” were adopted by churches and missionaries. According to Darku, to evangelize in Today’s English Bible means to “preach the gospel.” Evangelism is preaching the good news to all people in the world to accept Jesus as the personal savior and also serving Jesus in the church. According to Darku, evangelism on the other hand, is the communication of the good news to all nations in the world in such a way that people

³² Interview with Darku.

³³ Interview with Darku.

³⁴ Interview with Darku.

³⁵ Interview with Margaret Nii Amoo Darku’s Wife, 20th March, 2018

³⁶ Interview with Margaret Amoo Darku.

³⁷ Darku, *Born for a Purpose*, 174.

who do not know Jesus will accept Him and serve Him in the fellowship of the church or after the person hearing the good news to decide otherwise.³⁸

3.3.1 Socio-Economic Challenges

Writing on the roots of Ghana's harsh economic conditions, Darku posits that many Ghanaians suffered a dip in their living standards as a result of economic partnership agreements that Ghana entered into with the World Bank and its allied partners.³⁹ Among those agreements was the Structural Adjustment Programme (SAP) which was signed by the erstwhile PNDC government between 1983 and 1985. This programme turned out to be a disaster, even though it was meant to uplift Ghana's economy. As a result, Ghana was worse hit, as the implementation of the programmes under the agreement ignored the human element.⁴⁰

According to Darku, families and marriages tend to suffer greatly when political and economic systems fail to achieve their intended objectives. In his view there have been serious negative effects on family cohesion as people become self-centered and selfish. As a result no one thought of the other and life becomes "each one for himself and God for us all."⁴¹

Additionally, Darku maintains that Ghana registered under the Highly Indebted Poor Country (HIPC) initiative in order to access debt relief and economic assistance, it rather became a humiliating and damaging factor for Ghana's image. It also left the populace in impoverished conditions.⁴² Darku explains that the seriousness of the problem was that most of the HIPC funds meant for economic recovery of the country

³⁸ Darku, *Born for a Purpose*, 174.

³⁹ Darku, *Holistic City Evangelism: Accra Perspective* (Accra: Eshcolt Ghana Ltd, 2005), 40 – 42.

⁴⁰ Darku, *Holistic City Evangelism*, 40.

⁴¹ Darku, *Holistic City Evangelism*, 42.

⁴²

rather ended up in the private pockets of government functionaries. Few individuals who become well off to the detriment of the entire nation. This also aggravated the corruption level of the country as each person sought ways to “survive” in the country.⁴³

Due to the harsh economic conditions in the country, some families suffered separation and divorce, which also encouraged the upsurge of immoral relationships. As a result many traders began to flirt with company managers and top executives in exchange for business favours. Consequently, some women who became successful in business and had assumed the role of merchant princesses in the midst of general poverty, walked over their otherwise unemployed husbands. This resulted in marriage breakdowns in the cities.⁴⁴

3.3.2 Increased Urbanization and Changes in Family Life

Darku maintains that conditions associated with industrialization and urbanization have brought about many changes in family life, for both urban and rural families.⁴⁵ The rural – urban migration tends to populate the cities as more people move into the cities, at reducing their kinship and tribal ties. City life tends to breed social vices such as prostitution as sexual satisfaction become the order of the day, hindering both men and women from fulfilling responsibilities of family life. Consequently, illicit sexual behaviour becomes a common feature in the city centre, with increased number of children born outside marriage bounds. Furthermore, Darku argues that, the influence of Western culture on African tends to have serious adverse effect on urban dwellers. The Western culture hangs on individual life patterns whereas the African

⁴³ Darku, *Holistic City Evangelism*, 41.

⁴⁴ Darku, *Holistic City Evangelism*, 42.

⁴⁵ Darku, *Holistic City Evangelism*, 43 – 45.

life is communal. The African communal lifestyle is gradually being eroded as more city dwellers become selfish and self-centered. Consequently, modern forms of buildings with emphasis on the immediate family of husband wife, children and popularly called self-contained apartment are no springing up in the city centres. This exerts pressure on housing in the urban centre, resulting in the setting up slums and ghettos in obscure places in the city. Additionally, these slums become avenues for criminals who engage in the sale and patronage of narcotic drugs as cocaine, heroin, tramadol and others.

3.4 The Problems of Urban Evangelism

It has been noted that increase in urbanization creates enormous problems. This is as a result of many people moving into the cities from rural settings to break away from poverty and issues that militate against progress. The perception has always been that the city presents a better life, i.e. “greener pastures” for us dwellers, but this has been proven to be untrue as many city dwellers rather become worse off.

However, many opportunities exist for the proclamation of the Christian message.

3.4.1 Changes in Lifestyle of City Dwellers

According to Darku, changes in the lifestyle of city dwellers often present opportunity for Christian witness. He explains that such people tend to be open to new ideas and willing to make new relationship.⁴⁶ They often feel lonely and needy and are always in need of friends and assistance. It is important to note that life in the city makes such people more open and accessible than they are in rural settings. The people often become receptive to new ideas and appreciative of the visits to their homes.

⁴⁶ Darku, *Holistic City Evangelism*, 47.

Consequently they become willing to join the fellowship of any church that demonstrates loving care for all people without any discrimination or bias.⁴⁷

It is important to note that the city centre is a place where diverse kinds of people can be found. This includes people from the northern parts of Ghana, and West African aliens. Urban Evangelism will have to consider such people in its scope and focus. Establishing mono – ethnic churches can be very beneficial since, the diverse nature of the city centre with its diverse cultural and linguistic character does not support the use of one language for Christian fellowship.⁴⁸

3.4.2 Social Responsibility

According to Darku, places with concentration of humanity always become centers of depravity which leads to destruction. However, he sees the city as important in the purposes of God who desires to save its dwellers. (Gen. 18, Jonah 1 – 4).⁴⁹ In his view, the city centers have become avenues of suffering, where greed and lust exist, and where people are proud, ambitious, destitute and extremely poor. In such areas, the church becomes as God’s missionary to reach out to the unfortunate ones and seek their welfare. Thus, urban evangelism will have to take into consideration the social action dimension, in order to address the needs of the total man.

⁴⁷ Darku, *Holistic City Evangelism*, 47.

⁴⁸ Interview with Nii Amoo Darku.

⁴⁹ Darku, *Holistic City Evangelism*, 47.

3.4.3 Africa Enterprise (Ghana) on Urban Missions (Outreach)

The Africa Enterprise (AE) is a Christian Missionary organization which is concerned with urban missions. It is important to understand the nature of its ministry. Darku headed the AE mission in Ghana, with focus on urban missions. The following discussion outlines the missionary strategies and activities of the African Enterprise, Ghana.

The organization exists to proclaim God's message to all people especially city dwellers. It has teams in ten countries including Ghana. The teams coordinate evangelistic activities in the cities of those countries. According to Darku, targeted evangelistic activities have been carried out over the years by some groups and organizations including the Scripture Union which conducts ministry to schools, the Full Business Men's Fellowship International ministers to prisoners.⁵⁰ However, he maintains the ministry of the African Enterprise which sought to mobilize entire churches in the city for total evangelism was a new idea. The African Enterprise targets collaboration with the city churches. Mobilizing the city churches to reach the city has been hallmark of the AE.⁵¹

3.4.4 Saturation Evangelism

This approach to evangelism – as practiced by AE enables the Christian message to be proclaimed to different groups with the aim of leading them to the Christian faith within their own socio – cultural context, taking into consideration their language. Thus form of evangelism, also known as evangelistic targeting seeks everyone to have an encounter with the Christian faith, since Christianity is a universal faith that embraces everyone no matter the background. In the view of Darku, this approach has

⁵⁰ Darku, *Holistic City Evangelism*, 112.

⁵¹ Darku, *Holistic City Evangelism*, 112.

been found to be so effective wherever it has been used. Consequently, the organization has come to the conclusion that for this approach to work effectively and impact the city there is the need to spend at least four years in any one city.⁵²

3.5 Evangelistic Research and Exploration

Darku believes that no effective evangelistic work can take place without resource to having an in depth information about the spiritual process that hold cities and rule particular contexts. There is the need to know the territorial powers or spirits that operate in particular areas, including the cities, and which hold people in all forms of evil. Research, according to Darku, is carried out in conjunction with the leadership of the city, to establish points for prayer to deal with what is seen as the “elders at the gates” of the city.⁵³

3.5.1 Mission with the Leadership

Through leadership mission, all leaders of identifiable groups in a particular city are brought together in order to “buy them into the mission.”⁵⁴ Thus, these leaders are given information about the purpose of the mission, and to solicit their support through prayer, information gathering, access to the city and moral and spiritual collaboration to make the mission successful. By ministering to the leadership strata of the city, Darku explains, is to prepare the church in the city to partner the AE evangelists in the third year for the city wide mission.⁵⁵

3.5.2 City Wide Mission

⁵² Darku, *Holistic City Evangelism*, 112.

⁵³ Darku, *Holistic City Evangelism*, 113.

⁵⁴ Darku, *Holistic City Evangelism*, 113.

⁵⁵ Darku, *Holistic City Evangelism*, 113.

The AE believes that the city is an area of diverse kinds of people and offers the opportunity for mission to large numbers of people. According to Darku city wide mission takes place in schools, prisons, offices, market places, police stations, military barracks and hospital OPD's city wide mission also targets identifiable people and groups such as doctors, teachers, traditional chiefs (mission to the palace) lawyers, nurses and others.⁵⁶

3.5.3 Follow Up and Establishment Period

The fourth year of AE evangelistic programme in a city is earmarked for what is referred to as follow up. AE has ground teams who carry out this task in collaboration with the local church in the city. Through this activity, believers are established in their new – found faith and roped the membership of the local church.

3.6 African Enterprise in Social Action

The African Enterprise (AE) also believes that evangelistic activity cannot be effective without resource to social action programme. Thus, it is important to consider the needs to city dwellers which are usually huge and diverse. In meeting such needs, Darku explains that the AE organization collaborates with the local churches and other partners.

3.6.1 Street Children Project

⁵⁶ Darku, *Holistic City Evangelism*113.

The AE has been successful in the rehabilitation of 200 children in Accra, and also Tema to acquire various skills such as sewing, bakery, hairdressing and others.⁵⁷ This is against the background that the city is plagued with high rate of unemployment, which calls for efforts to create jobs avenues for people through entrepreneurial training by helping children who have completed secondary schools but come from poor homes to pursue three years program of their choice. And also pay for the entire cost of their tuition after such children have passed out from their ceremonies.⁵⁸ In the view of Darku, before helping such children to acquire various skills and training such as sewing, bakery, hairdressing and many others, programs such as crusade and revival would be held and the word of God would be preached to them. And after the end of the program, a good number of children would have accepted Jesus Christ as their saviour.⁵⁹

3.6.2 Commercial Sex Workers Project

Furthermore AE operates among commercial sex workers in the city centers. The commercial sex workers project, according to Darku, is to rehabilitate ladies caught up in prostitution.⁶⁰ Collaboration with the AE has been successful in enabling many ladies and women to escape the HIV/AIDs menace. AE has consequently saved them from the embarrassment associated with the sex trade.

3.7 Conclusion

⁵⁷ Darku, *Holistic City Evangelism*, 119.

⁵⁸ Darku, *Holistic City Evangelism*, 119.

⁵⁹ Interview with Nii Amoo Darku.

⁶⁰Darku, *Holistic City Evangelism*, 119 – 120.

This chapter examines the background of Nii Amoo Darku, as who he is and his commission to evangelism. This chapter also helps us to know the key challenge in the urban and the appropriate responsibilities which are needed to the urban centers. The chapter also deals with the basis or nature of urban evangelism as well as the examples of the African Enterprise, Ghana in urban ministry.

CHAPTER FOUR

THEOLOGICAL REFLECTION ON URBAN EVANGELISM AND ITS CHALLENGES

4.1 Introduction

The chapter deals with the theological ideas concerning urban evangelism in the urban environment. This chapter also helps us to understand some ideas concerning intercultural challenges that confront the church in urban area.

4.2 The Theology of the Urban Environment for Evangelism

Urbanization is first making big cities area of continuous changing. People keep on moving into the big cities based on what they perceive as opportunities to break into prosperity. This makes the population of urban centers grow at increasing rates. Ellison has noted that the city is a place of paradox.⁶¹ It is a centre of economic and trade functions and it also a place where increasing poverty co-exists with great wealth. He continues that such areas seem to be the focal point of social deterioration, where over forms of evil flourish.⁶² The crucial question is that, is God concerned about the city? What is His will or purpose towards the urban centre? According to Darku, each city contains the vast heap of suffering for humanity. He adds that, cities have always become the centers of greedy and lust. Cities have attracted the proud, the ambitious, the lonely and the destitute. There is also the wealth and waste and also poverty and need.⁶³

To the researcher, it is true that both the good and the bad can be found in the urban centers. The city is also a place where most of evil things can be seen. Urbanization has been causing problems such as army robbery, prostitution, murdering and many

⁶¹ Ellison, *The Urban Mission*, 11.

⁶² Ellison, *The Urban Mission*, 11.

⁶³ Darku, *Holistic City Evangelism*, 47.

others. Although, all of these problems can also be seen in the rural centres but most of them are seen in the urban centres. For instance, in Ghana most of the people from the rural areas come to settle in the urban centres such as Accra, Kumasi and many others but in the end up in causing problems as mentioned all because, they did not get what they planned to have or get.

4.3 God's Care for the City

According to Roger S. Greenway and Timothy M. Monsma, it is important that, the Nineveh story in the Book of Jonah finds its place in the religious history as the record as the record of an aborted opportunity rather than the birth of a great movement for the kingdom of God. It presents an opportunity to God's everywhere to evangelize modern Nineveh's (cities). God has revealed Himself as the great demographer who counts the city's population and who cares about its people, and even its animals. Idolatrous, cruel, and greedy Nineveh was not beyond the heart of God. This is what is implied in urban mission. The God of the Bible is the initiator and the director of missions. He is very concerned about the human race including those of the city.⁶⁴

According to Greenway and Monsma, the mission movement of the New Testament Church was primarily an urban movement. After the Day of Pentecost, the gospel began to spread from city to city and from cities to the surrounding countryside. It can be noted that it was in the cities. It can be noted that the Holy Spirit inspired the New Testament writers to provide the church of all times with historical examples of believes fulfilling God's will for the world in obedience to Christ's commission. The people, who labours and achievements are recorded in scripture, serve as models for

⁶⁴ Roger Greenway and Timothy M. Monsma, *Cities Missions New Frontier* (USA: Baker Books; 1989), 12.

Christians everywhere. Through them, we gain invaluable insights into the kind of mission work that pleases God.⁶⁵

It is worthy to note also that the Apostle Paul was among the first century Christians to focus on the cities. According to Meeks A. Wayne, before Paul's conversion, the early Christian believers had already carried the Christian message to Jewish communities in various Graeco-Roman cities. It is significant to note that it was the success of this early evangelism in Damascus that aroused Paul, then Saul, to travel to that city to arrest and imprison the converts. Also of equal importance was the planting of the church in the city of Antioch. This happened while Paul was still a persecutor of the early Christian movement. The church in Antioch was founded by laypersons whose labours began an important new chapter in the story of early Christianity.⁶⁶ These founders according to Greenway were Hellenists, who had been forced to leave Jerusalem due to the persecution. As they arrived in Antioch, they took the giant step of propagating the gospel among the Gentiles there, thereby beginning the mother church of the Gentiles Christian Movement (Acts 11:19-26).

Meeks points out that Paul was a city person through and through, where the city breathed through his language. Paul's words and metaphors in the writings are drawn primarily from the urban world. When Paul was arrested, he boasted to the Roman Official arresting him that, he was "a citizen of no ordinary city" (Acts 21:39 NIV). It can be noted that from the time of his conversion when God told him to arise and go to the city (Damascus), where he would receive further instructions (Acts 9:6) until the last day we hear about Paul (during his imprisonment in Rome-Acts 28:31), a consistent picture is given of a missionary focusing his main

⁶⁵ Greenway and Monsma, *Cities Missions New Frontier*, 13-14

⁶⁶ Meeks A. Wayne, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven: Yale University Press, 1983), 8.

efforts on cities. He went to the flourishing Hellenistic cities, and in that environment he planted the vibrant and growing churches of the New Testament period.⁶⁷

It is significant to understand that the urban situation calls for missionary engagement. The city of Paul's day is no different from ours today, but Paul was successful because he was committed to fulfilling God's purpose for the city. According to Greenway and Monsma, membership of the churches founded in Paul's day consisted of slave owners and slaves (Ephes. 6:5-9, Col. 3:22), household of Caesar to manual labourers, skilled and unskilled (Phil. 3:22, 2 Thess. 3:6-13). We also read of wealthy artisans and traders like Lydia with high incomes, as well as poor Christians in Jerusalem who were recipients of financial support from other Christians in Corinth and Macedonia (1 Cor. 16:1-4). This picture seems to explain why the poor were given prominence in the New Testament record, not because they have special privileges in heaven, but because God really does love every economic and social class. For both marginalized minority people and powerful majority people who both reside in the city centres God has room for all of them in His church.⁶⁸

Stott has noted that we who claim to be God's people should share the breath of God's concerns. In particular, we should share his concerns for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression.⁶⁹ In his view, justice, reconciliation and freedom is more and more the object of human quest in today's world. But these were God's will for society long before they became man's quest. God loves the good and hates the evil. Stott's assertions presuppose that the church owes it a duty to carry out God's purpose and will for society, and that is seeking to reconcile lost man to God to create a society for

⁶⁷ Wayne, *The First Urban Christians*, 8.

⁶⁸ Greenway and Monsma, *Cities Missions New Frontier*, 17-20

⁶⁹ John Stott, *Making Christ Known* (Carlisle: Paternoster Press, 1996), 25.

good of humankind. But how does the church do this? Firstly, the church must incarnate the good news it proclaims. It must not only proclaim the gospel but also live it. People must see the life of Christ in the lives of those who profess to be Christians. Living Christ like lives demonstrate what Jesus referred to as the salt and light of the world (Matt. 5:13). Christians must strive to bring people into church fellowship where they can be disciplined in their faith. It is essential that the Christian message is proclaimed and that individuals commit themselves to the Christian faith. That should be the priority of the city church much as it is the heart beat of God.⁷⁰

4.4 The Church Urban Ministry and the Inter Cultural Challenge

The church exists to fulfill its mandate of making disciples of all nations (Matt 28:19-20). This mandate encompasses people of all ethnic or cultural background, status, colour or any other differences. Thus, all people everywhere, urban or rural, are to be reached with the Christian message. Christian ministry according to Darku is that, any responsible church, seriously involved in evangelism will, therefore, have to set up its goal in the line with this deal which has to be achieved. It is the making of disciples that matter. Witnessing and converting people into the faith without “discipline”, will always result, eventually, in the creation of nominal Christians.⁷¹

Edmund Clowney is of the view that the Lord who calls his church to worship and to nurture also sends it through the centuries and across the continents to witness for him.⁷² According to the writer, the church exists not only to worship or fellowship but to witness to the saving power of Jesus Christ. This falls in line with the objective of the study to examine the task of the church as the proclamation of the gospel. In the

⁷⁰ Stott, *Making Christ Known*, 25.

⁷¹ Darku, *Total Evangelism*, 42.

⁷² Edmund Clowney, *The Church* (Leicester: Inter Varsity Press, 1995), 155.

view of Ellison, the city is made up of people of diverse classes and status. In most cities can be found the well-to-do, business tycoons as well as the poor and those labelled as the undesirable, the educated and the uneducated. Countless number of peoples live in the big cities or urban centers without any hope and where all forms of depression seems to be seen in the lives of the people. It is important to understand the church's mission as bringing people to the point of realizing their God-given potentials and pace in the world. It involves given hope to the hopeless and caring for the vulnerable in the society. Ministry flows from the heart of the believer towards God in worship, towards other believers in fellowship and nurture, and towards the world in evangelism and social action. Mission thus includes everything God's church continues to be and do in the world, and must be rooted in the character and purpose of God. The church's mission includes fulfilling God's purpose of bringing about right relationship between God and humans, including city dwellers.⁷³

It is important to understand that not only are countless number of city dwellers forced to live in the misery of poor conditions, they also face the real possibility of spiritual death. Christians in the city are called to these people in more responsible ways. What should be the attitude of the church? Do modern Christians see the city dwellers as neighbours to be related to? Do they believe that the urban dwellers are also persons created in the image of God and who need to experience God's blessing for their lives. Greenway is of the view that, to be incarnational Christians in the city, is most of all, to be Christ's ambassadors. (2 Corinth 5:20), willing to live the gospel as Christ did, willing to speak as Christ did, willing to serve as he did. To be authentic Christians in the city means to empty ourselves and become servants of all. People in the city seem to have temporal glimpses of hope. True home comes through the

⁷³ Ellison, *The Urban Mission*, 12-20.

transformed lives of Christians who care and willing to share the grace of God, which brings positive change in the lives of people and communities.⁷⁴

Jesus as an individual was affected by his surrounding culture, so the urban church is influenced by the community in which it resides. Decisions about methods of outreach and forms of worship are inevitably affected by the urban context, where people have a diversity of backgrounds, and where human composition keeps on changing. Urban ministry should focus on people, the whole person. It involves Christians who are and are willing and determined to demonstrate the Christian character of compassion and love, and knowing how to articulate the Christian message more relevantly.

4.5 Holistic Gospel

As the church seeks to proclaim the gospel to all people everywhere, it is significant that we understand the nature of the task that we carry out. According to John Fuder, it must be understand the gospel is wholistic.⁷⁵ It responds to people as whole people, it does not single out spiritual or physical needs and just speak to those people transformed by the love of God, are to respond to God's call to share the gospel not only through evangelism, but also through social concern, economic development and justice. The crucial question is, can a gospel that reconciles people to God without reconciling people to people true gospel of Jesus Christ. Our love for Christ should breakdown every barrier be it ethnic or economic. This is what Fuder means when he says "Our acts of love for the disadvantaged authenticate the genuineness of our faith. When we touch the disadvantaged authenticate touch of Jesus Christ."⁷⁶ Darku says,

⁷⁴ Roger Greenway, *Disciplining the City* (Grand Rapids, Michigan: Baker Book House, 1992), 96.

⁷⁵ John Fuder, *Heart for the City* (Chicago: Moody Press, 1999), 54.

⁷⁶ Fuder, *Hear for the City*, 54.

all churches seeking to do the Lord's bidding and to glorifying Him should seriously add social services to their evangelism.⁷⁷ Ellison adds that, the urban evangelism is commissioned by this call to witness for Christ.⁷⁸

It is true that most Christian's church today pay more attention to their spiritual needs more than their physical needs. Sometimes it is not bad to do that but the church must concentrate on both the social concern and service. This is because the need of social service and concern complement evangelism helps people to understand the true love of God. Social services and concerns can breakdown all barriers such as hunger and emotional problems. As every Christian church, there must be the need to preach the word of God and also concentrate on the social service. The church must open it doors for the poor and the needy by doing this will make the church grow.

David Claerbaut has pointed out the Christianity is relevant when its love ethic is refused into all spheres of human existence. When a person enters into a relationship with Christ, he is to be Godlike in all his relationships. This makes a Christian an evangelist, reconciler of peacemaker, prophet, reformer and agent of relief and ministry. The Christian in the city is called to a vertical relationship with God and horizontal relationship with his fellow creatures. The calling to horizontal and vertical relationships is inseparable.⁷⁹ Darku adds that, all churches seeking to do the Lord's bidding and to glorify Him should seriously add social services to their evangelism and by so doing they will be on the side of God.⁸⁰ To the researcher, it is true that God cares for the world and by proclaiming His word to all kinds of people thus, the black and the white we are to reconcile with God. But is the duty of Christian churches to reconcile with God first and our fellow human being. Urban churches must be able to

⁷⁷ Darku, *Total Evangelism*, 157.

⁷⁸ Ellison, *The Urban Mission*, 156.

⁷⁹ David Claerbaut, *Urban Ministry* (Grand Rapids, MI: Ministry Resources Library, 1983), 16.

⁸⁰ Darku, *Total Evangelism*, 157.

have a good relationship with God by been like God by doing what God wants us to do.

4.6 Conclusion

This chapter helps us to understand the idea of evangelism in the theology form concerning the urban environment. This chapter also deals with some of the evangelistic strategies which can help the growth of the church.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Reflecting on the earthly of the Lord Jesus Christ, it is best to describe evangelism as the backbone of Christianity. Jesus was recorded for preaching in towns and villages throughout his stay on earth. He pursued preaching of the gospel as a major occupation which was so important to him than food. It was made clear that urban environment such as Kumasi, Accra and many others are indeed facing in a great challenge concerning evangelism.

It was made clear that there are a great number of problems which need on the field of evangelism. It also examined the early life of Nii Amoo Darku and his views on urban evangelism and some strategies such as saturation, leadership taken by African Enterprise (AE) for a proper evangelism. It also examined what the city and the nature of the city as against evangelism. Social responsibility was also discussed as on how the old and the new churches must take good measures doing evangelism in the urban centers.

5.2 Conclusion

It is quite interesting that many see the city or urban context as troublesome and life-threatening area to be avoided. It is indeed true that the city is a place of paradox, a centre of economic functions, where wealth co-exists with high levels of poverty. It is also a place of social deterioration, where the most overt forms of evil flourish. However, cities are also places of human achievement and civilization. Being places of change, cities are also areas of diverse value systems, various needs and expectations, which offer opportunities for churches to respond in time with the Great Commission (Matt 28:19-20).

In such a place Christ needs to be demonstrated and proclaimed. The challenge then is for Christian believers to listen to the voice of God and to the voices of the many people who need to see Christ incarnated in the lives of caring and loving Christians.

The position of Nii Amoo Darku is that urban ministry is usually not comfortable or convenient considering the various challenges. It requires the best of God's people through their involvement sustained, and personal walk with Christ, and a willingness to take risks and to live with uncertainty, to confront evil and its destructive influences in the lives of people and to proclaim the good news of salvation. It also involves the church's readiness to identify with the disadvantaged in the society through acts of love and compassion.

5.3 Recommendations

In order to meet the challenges of urban evangelism outlined in the study, some measure are being advocated. These include the following:

5.3.1 Leadership Development

For the church to experience growth, the fact of a stable leadership is a prerequisite. This means that the church must ensure the training of more competent and efficient people to take charge of its activities and programmes. In event of transfer or retirement of public officials who happen to church leaders, the church will not suffer much. Above all the church must create the enabling environment for all its members to unearth and maximize their God-given potentials and capabilities in ministries and activities of the church. Thus will enable them feel being part of the church and will always make them desire to belong to it.

5.3.2 Evangelistic Strategy for Inter Cultural Group

The Christian Churches must establish Non-Christian and Christian programmes such as Northern Outreach Program (NOP) for the growth of the church. These kinds of programs hosted by Non-Christians who travel down south and find it or uncomfortable to worship with the southern churches where Twi or Ga are their languages used.

This is because there has been a misinterpreted “tribalistic” or “separatist” venture by some individuals. In the actual sense, it is an attempt to remind Christian Churches that people can meet God in the Lord Jesus Christ in their particular circumstances, background, language and culture and above all remain true Christians. That is to say, an African should not necessarily learn Latin and English before communicating with his or her God, neither does the Frara, Kasena, Mamprusi or Builsa need to understand Twi before being to worship God. Both of us are the image of God so the Christian Churches should not criticize the other ethnic groups.

5.3.3 The Christian Churches must concentrate on Social and Concern

It is recommended that the church, thus the old and the new must concentrate most on social service and concern. Thus, both the new and old churches must see and know that the church is not only a place that seeks to proclaim the word of God only but the church is also a place of helping each other needs. Thus, the poor, the needy, the sick, the old must be also be cared for. By so doing the church would be able to attract more people into the kingdom of God by not even doing more evangelism work.

5.3.4 Wealth Creation Initiative

It has been established that poverty stemming from unemployment affects many people in the urban community. Again, it has also come out of the study that many youth do not possess employable skills to compete in the job market.

Again this background, wealth creation ventures, with avenues for entrepreneurial training can be beneficial. Thus, the old and the rich new churches must adopt some strategies by saving at least 10% of the church tithes for supporting the poor and the needy artisans and members in entrepreneurial training who needs help. The old and new rich churches must build working places for people such as hairdressers, carpentry, soap makers and many others.

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PERSONALITIES INTERVIEWED

Mr. Mathew Okrah, Methodist Steward, Asafo, 10th March, 2018.

Nii Amoo Darku, Senior Pastor, Grace Baptist Church, 21st March, 2018.

Margaret Nii Amoo Darku, Nii Amoo Darku's Wife, 20th March, 2018.

APPENDIX 1

INTERVIEW QUESTIONS

1. Where were you born?
2. Where do you come from?
3. What is your education background?
4. Which years were you converted?
5. How long have you been married?
6. How did you become the director of New Life of All (NFLA)?
7. How many books have you written so far?
8. In your opinions what is evangelism?
9. What is your key position in your church?

APPENDIX II

RELEVANT PICTURES



Nii Amoo Darku (Head Pastor, Grace Baptist Church, Amakom)



One of the Problems of Urbanization: Zongos in Nima – Accra



oMN

One of the Problems in Ghana: Slums in Fadama – Accra



Slums in Ghana