

BEULAH HEIGHTS UNIVERSITY

AN INDEPT ANALYSIS
OF THE CURRENT GLOBAL MISSIONS
OF PROGRAMS OF MY CHURCH
CHRIST APOSTOLIC CHURCH WORLDWIDE

A RESEARCH PAPER
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INTRODUCTION

Most challenging but rewarding is the work of Missions. Interestingly Missions in the modern world has changed dramatically in the past few decades despite various frightening and fascinating events occurring here and there in the world today. Civil wars, ethnic wars, religious wars (Iran and Iraq), and most recently, terrorist wars, have done severe blow on Missions and God's missionary work. Nevertheless, the work and the mandate of God must not suffer, it is a task that must be done. Ours is to go, God is to do the work.

Brief history of Christ Apostolic Church Worldwide:

Christ Apostolic Church as the name implies, refers to the apostles, the earliest followers of Jesus who were sent out to spread the Christian faith. The national headquarters of this Church is at Ibadan Nigeria. Before the advent of Christianity, paganism in various forms pervaded the entire length and breadth of what came to be known as Nigeria, whereby the kingdom of darkness reigned supreme. But thank God that through the early explorers and early Christian missionaries from Western Europe, Christianity was introduced to Southern Nigeria in the 19th century. ¹

Thomas Birch Freeman of the Wesleyan Methodist church led missionary outreaches to Nigeria through Abeokuta in 1842. Henry Townsend of the Church Missionary Society (CMS, now Anglican church), also led some missionaries to Abeokuta in 1845. Reverend Hope Waddell of Presbyterian Mission led other missionaries to Calabar for evangelism in 1846. Catholic missionaries came in through Lagos in 1860. Samuel Ajayi Crowder, a Nigerian who was sold as a slave to the whites, but subsequently freed because of the abolition of slave trade, was trained

¹ Oluseye, E.H.L (2010), The Legacies of Our Church Patriarchs. Gideon Global Press, Ibadan. Pg.14

as a priest of the CMS in London and posted back to Nigeria. He translated the English Bible (Kjv), into the Yoruba language in the year 1843-1844). He was ordained the first African Bishop in 1843. Also, among the people that brought Christianity to Nigeria was Mary Slessor who settled in Calabar in 1876 as a missionary from United Kingdom. She was the one that stopped the killing and eradication of twins and human sacrifices.

It is worthy to know that all these missionaries brought tremendous benefits to the people of Nigeria. They brought light to shine on the darkness through the spread of Christianity; they were instrumental to the emancipation of Nigerians from the horrors of slave trade and satanic bondage of paganism. In addition, they were the people that brought Western education, civilization, evangelism, and salvation to the great benefit of Nigeria and Nigerians, despite the challenges that confronted them. While the orthodox churches were playing their religious roles, God was busy working to expand the work of the kingdom and the fulfillment of his command, *“Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In my name they will cast out demons; they will speak in new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover” (Mark 16: 15-18).*²

The beginning of the Worldwide Revival: Like what happened in Azusa Street Revival in 1906, was the great revival of 1930, anchored by Joseph Ayo Babalola. Just as William Seymour is to Azusa Street Revival in Los Angeles, so is Joseph Ayo Babalola to the 1930 Great Revival at Oke Ooye, Ilesa. He was called into the ministry by the Lord on 11th October 1928 alongside other church fathers. Fervent prayer was raised for a dead man in the name of Jesus and the dead

² Ibid pg. 15 -16

young man rose up. The atmosphere was immediately charged with the great news that spread like wildfire all over the Nation. Thereafter hundreds of people received baptism in the Holy Spirit. Hundreds of thousands of people repented of their sins and accepted Jesus Christ as their Lord and Savior, many lives were transformed. This event became the birthplace of Pentecostal movement in Nigeria. Also, in that year, many people from all works of life came to witness the Holy Revival which attracted people from many different African countries as well as some parts of Europe. This evangelistic crusade was what brought Christ Apostolic Church to be known all over the world and the Church became Nigeria's First Pentecostal church in which many branches and denominations erupted. Key Missionaries stemmed from the 1930 Revival and there was a wide spread of the New movement proclaiming the power of God and the use of water for healing diseases and many lives were changed. Before this time, precisely in 1918 according to reliable sources, there was a contact between the 'Praying Band' and Pastor A. Clerk, the leader of Faith Tabernacle in Philadelphia, USA through correspondence and receipt of tracts and magazines such as 'The Sword of the Spirits'. The Church uniqueness is contained in its ability to pray, singing Hymns, anthems, and choruses.³ The revival was a demonstration of the Real People, Real Event, and the Real God.

Demographic profile of Christ Apostolic Church:

At present the Church is spread across the continent of the world including United States of America, United Kingdom, Canada, Germany, Italy, Netherlands, the Republic of Ireland, Australia, South Africa, Ivory coast, Togo, and Lake Chad. The Church continues to spread in lips and bounds. The Missions department of the Church continues to train and ordained pastors and minister on yearly basis from their Bible Training College, established in 1952 for its

³ Ibid pg. 47

mission work across cultures and these ministers are sent forth to embark on mentoring and discipleship. The Impact of the Sunday School department as well as the Theological Seminary cannot be overemphasized as part of the agenda put together to fulfill and reach out to their target population, and outpouring revival.

The fruits of Revivals

Revivals of the first decade of the twentieth century had long-term effects. When revival fires burned in Oke Ooye Ilesa in 1930 many interpreted this as the commencement of the promised worldwide outpouring of the Spirit. It immediately gained notoriety for public confessions of sin, prayer in concert, vibrant singing, seeking for Holy Spirit baptism, and significant changes in the moral behavior of thousands of converts were the fruits produced by the 1930 Revival. The end Revival has been foretold will start from this great ministry. When? Only God knows. But events happening around the globe, is pointing to the closeness of the end time Revival. The revivals from 1857 to 1860 in North America and British Isles emphasized the ministry of the Holy Spirit and triggered similar movements elsewhere including⁴ Nigeria's 1930 Revival inclusive.

CONCLUSION

In a little over six decades of its existence, the Church has grown from groups of persecuted and inconsequential Christians to a church denomination that today claims some many million adherents residing in different parts of the World. The most distinctive feature of the Church is that it attracts people of different faiths, because of its tenacious belief in the power of God to move powerfully for divine healing with manifestation in signs and wonders by the

⁴ Moreau, S. A., Corwin, G. R., McGee, G. B. (2004), *Introducing World Missions, A Biblical, Historical, and Practical Survey*, Baker Academic, pg. 134

power of the Holy Spirit. Though the Church continue to experience challenges as many cultures will not believe and accept the fact that divine healing is possible without the use of medication. Nevertheless, according to Moreau and others, “Radical movements, dating back to the earlier part of the nineteenth century, continued to multiply, complete with prophets, apostles, and faith healers. Their adaptation of the faith, practices, and spiritual gifts of the early church (1 Cor. 12:7-11; Ephesians. 4:11) to their own cultural contexts usually triggered condemnation by missionaries and sometimes engendered the hostility of colonial authorities. Blending Christian doctrines with traditional religious beliefs often prompted charges of syncretism and spiritual compromise. Nevertheless, indigenous leaders such as William Wade Harris and Simon Kimbangu in Africa cut a part that many others follow”.⁵

⁵ Moreau, A. S, Corwin, G. R., McGee, G. B. (2004) *Introducing World Missions, A Biblical, Historical, and Practical Survey*, Baker Academic, pg. 139

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