

Urban Missions As A Strategy for Implementing the Great Commission

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ABSTRACT

Urbanization is an emerging global phenomenon, particularly in Africa, driven by population growth, globalization, and political and socioeconomic factors. Rural areas reached by Western missionaries in the 19th century have become large city centers. Several other far-flung, remote places are becoming deserted due to rural-urban migration. Consequently, traditional mission strategies built for rural contexts are inadequate for reaching multitudes flocking to urban centers. This shift makes it imperative to develop urban-specific mission strategies and elevate urban missions as a prominent missions framework for fulfilling the Great Commission effectively responding to the paradigm shift of urbanization sweeping across the globe. This article seeks to elucidate the need to designate cities as mission fields and raise city missionaries who will be equipped to minister the gospel in an urban context (multicultural, pluralistic, and sophisticated) that is radically different from the rural context traditionally associated with missions been in Africa. The article utilises contemporary literature to examine the Great Commission task, highlight urban missions as a contemporary strategy for implementing the Great Commission. It examines the Great Commission task, elucidates urban missions and their features, and discusses the instrumentality of urban missions in fulfilling the Great Commission.

INTRODUCTION

Urbanization is a global phenomenon observed since the mid-twentieth century. This phenomenon, however, is most noticeable in the Third World, particularly in Africa. Many rural or underdeveloped areas originally reached by missionaries with the gospel are now becoming city centers, and most mission strategies adapted to rural contexts are insufficient to meet the rapid urbanization sweeping the world. It is interesting to note that mission strategies developed for rural contexts have long been construed as the definitive engagement of missions, having been taught in theological institutions for several years as the primary missiological framework. However, rural areas and villages are steadily transforming into urban centers, and far-flung locales are becoming deserted due to urban migration. This poses a dilemma for Christian missions if their strategies fail to align with the current global reality of urbanization.

Thus, missiologists must acknowledge and face the reality that a paradigm shift is occurring in missions

from rural to urban contexts, particularly in Africa. Missions should not be conceived solely as a cross-cultural affair in remote places where government presence is inadequate, or as an exchange between missionaries and a particular people group designated as the sole mission field. Rather, cities should be designated as new mission fields that the church must engage, preparing missionaries with urban skills and using urban centers as launch pads for fulfilling the Great Commission. This paper utilizes contemporary literature to highlight urban missions as a contemporary strategy for implementing the Great Commission. It examines the Great Commission task, elucidates urban missions and their features, and discusses the instrumentality of urban missions in fulfilling the Great Commission.

THE GREAT COMMISSION TASK

The church fulfills its Great Commission task through missions, which lie at the foundation of the church. Whenever the church shifts its focus away from the missionary mandate, it begins to lose ground in the world. However, when it returns to it, its efforts are divinely acknowledged and blessed.¹ R. Milligan notes that Jesus commanded his disciples in Matthew 28:18-20, and they needed nor desired nothing more; they waited for the Holy Spirit, and as soon as they were empowered, they launched out, proclaiming salvation in the midst of the greatest enemies of the cross. They preached the gospel to the high and the low, the elites and the peasants.² Jon C. Tomlinson notes that, in the Commission, the main verb “to make disciples” is essential to comprehending its language, which extends beyond gospel proclamation to leading individuals into a close, personal relationship modeled after the relationship Jesus had with his disciples during his earthly ministry. He labels it a “catechetical mission,” or evangelism through Christian education, where each generation of Christians learns the way of Christ at every stage of life and through their experiences.³ The Great Commission is the final thrust of Jesus’ ministry, making the salvation of God known to people throughout the world.

Likewise, it is observed that, with the Great Commission in Matthew 28, Jesus shifts the focus

1. John Harris *The Great Commission; Or the Christian Church Constituted and Charged to Convey the Gospel to the World* (Boston: Gould, Kendall and Lincoln, 1843)154-155.

2.. Robert Milligan, *The Great Commission of Jesus Christ to His Twelve Apostles: Briefly Defined and Illustrated* (Lexington Ky: J.B. Morton and Company, 1873), 6.

3. Jon C Tomlinson “The Great Commission: Discipleship and Followership” *Inner Resources for Leaders, School of Global Leadership & Entrepreneurship*, Virginia Beach: Regent University, n.d. 2

of his ministry from a Jewish-centric to a wider-world focus due to the rejection He faced from his own people. His intention was not for the disciples to teach precisely what he taught them, but to use their discretion and discernment in interpreting what and how to teach. This intention raises the need for the disciple to recall the historical and theological contexts of His teachings, seeking appropriate ways to apply them to new cultural and situational contexts as they go into all nations, rather than just to the lost sheep of Israel.⁴ The Commission charges the apostles to preach repentance and remission of sins—a two-pronged message in which no single point should be omitted. As Jesus preached repentance, He charged His apostles to do the same. The preaching must call people to salvation and invite them to accept the good news of what Christ accomplished through His sacrificial death on the cross.⁵ Thus, the Commission involves an intentional task of saving humans through the proclamation of the gospel and making them disciples who follow Christ’s teachings.

Furthermore, the Great Commission is given with the greatest authority (Matthew 28:18). It embodies the greatest responsibility of engaging disciples to go and make disciples, has the greatest scope, covering the global scale, and bears the greatest news: the gospel.⁶ The Great Commission is directly connected to the claim of Jesus’ superlative authority, and in the strength of that authority, He gave His disciples an imperative instruction to go and fulfil His command to make disciples of all nations. The Commission is also the missionary agenda of Christ, sending His disciples to all languages and cultures to make them disciples: followers and learners of Christ’s words, ways, and will. The Commission aims to save the whole world by proclaiming Christ’s salvific work so that they may come under His rule.⁷ The Lord intended the Commission to confer responsibility on those who have known Him to make Him known to others who have not.

Therefore, the task of the Great Commission, as captured in the synoptic Gospels and Acts, conveys the following: in Mark 16:15, it is rendered as preaching the gospel to all creation. Matthew 28:19-20 renders it as a call to make disciples of all nations. In Luke 24:46-49, it is rendered as a witness to Christ’s suffering, death, resurrection, and the blessing of His forgiveness in all the nations of the world. In John 20:21, it is to become an incarnational gospel witness across the globe. In the book of Acts 1:8, it is to bear witness in the power of the Holy Spirit in all the

world.⁸ These renditions clearly show the tasks and means of accomplishing the Great Commission. The Great Commission is also understood as a platform for spiritual growth, where a believer is expected to move forward, step out, and open the doors God places before them to reach out to their city’s neighbourhoods.⁹ Individual Christians should then understand that obedience to the Great Commission warrants their commitment to the local church, engagement in worship, training in the truth, training in loyalty and accountability to the church, promotion of Christ’s cause, and service in the world.¹⁰ Fulfilling this Commission is thus the responsibility of the saved believers, congregated in the missional church that sees itself as the primary agent of God’s mission in the world.

URBAN MISSIONS AND ITS FEATURES

Demographically, Sub-Saharan Africa is reported to be the fastest-urbanizing region in the world. While urbanization itself is not inherently a negative concern, the rapid pace of urbanization in Africa should pose a concern for missions. A projection places Africa at the forefront of urbanization, stating that by 2030, Africa will transition from a predominantly rural to an urban society. This urbanization poses three significant challenges, including “social invisibility,” where urban dwellers may not know or relate well to one another due to the insecurity associated with urban populations. “Psychological overload,” stemming from the hustle and bustle of the city that competes for one’s attention, leaves little time to attend to interpersonal relationships, making door-to-door evangelism somewhat impossible. The third challenge is “social isolation,” as relationships are compartmentalized into vocational, recreational, and virtual social platforms or networks. These situations demand that missiologists seek ways to mitigate these challenges, as traditional mission methods do not fit the urban context. It is essential to recognize that urban centers have unique contexts that traditional mission models may not be well-suited to.

Furthermore, it is estimated that the proportion of people living in urban centres will increase to about 68% by 2050.¹¹ David Claerbaut also notes that urbanization is an irreversible trend that has witnessed unprecedented rapid growth in the 20th and 21st centuries. He further states that the city is a microcosm of the world, though not just a place with

4. Robert L. Thomas, “The Great Commission: What to Teach” *The Master’s Seminary Journal* Vol 21, No. 1. (2010:5-20),8-9

5. Charles Henry Mackintosh, *The Great Commission. Miscellaneous Writings of C. H. Mackintosh*, vol. IV ebook 2024, 216-218.

6. Dub McClish “The Great Commission”, <https://thescripture-cache.com/wp-content/uploads/2024/09/The-Great-Commission.pdf> Accessed on November 09, 2025.

7. Seblewongel M. Wolde, “The True Meaning of the Great Commission in Matthew 28:16-20” An Exegetical Paper in Nairobi International School of Theology, Kenya. 2011, 6-8

8. Olusegun A. Makinde, Donal A. Odeleye, Adebayo Ola Afolranmi “The Great Commission Mandate and Its Relevance to Missiological Training: A Critical Review” *International Institute of Academic Research and Development* Vol. 10, No.3, (2024:48-60) 51

9. Jim Ellison, *Broken to Broken: Urban missions as a Path to Spiritual Growth* (USA: Restoration, 2014), 103.

10. Kenneth L Gentry, Jr. *The Greatness of the Great Commission: The Christian Enterprise in a Fallen World*, (Texas: Institute for Christian Economics 1990),113-118

11. Ronald A Nathan “Urban Ministry Reconsidered: Contexts and approaches”, *Black Theology* Vol.18, No. 1 (2020:106-107), 106.

characteristic features, but specific processes also flow out through suburban areas into rural areas. Over the years, Christian missionaries have debated the best way to approach it: some have emphasized evangelism, others social concern, and at times they have criticized each other instead of engaging in city mission.¹² While these debates are ongoing, it is said that in the city, people may see the church but lack the willingness to be part of it, warranting the church's creative conveyance of the gospel message to them, by merging evangelism and social action in a balanced way. Therefore, missiologists must understand that engaging in urban missions requires innovative approaches and the mobilization of a large workforce, as it provides a platform for Christians to demonstrate the genuineness of their salvation. Thus, urban missions require a larger workforce, as they are more extensive and challenging than rural missions, which require a smaller workforce.¹³ The peculiarity of urban missions underscores the need for a contextual approach to missions amid the rapidly changing global landscape.

Furthermore, Eleanor Scott Meyers advocates crafting a new vision for urban missions that will respond to the changing cultural contexts and social needs of cities by understanding what life is like in urban centers. She notes that churches in the city will have a greater impact if their worship and congregational life involve community building and participation in developing public policy, as well as a spirituality that builds on the existing spirituality in the community. New contexts are emerging in urban environments which the church cannot ignore: the issue of poverty being associated with women, children, and the elderly; cultural and religious pluralism; interracial/intertribal strife; and social vices, particularly among the poor. These contexts place the church in a position to respond to them in its mission and also provide opportunities for interdependent and cross-denominational work that will enable gospel propagation to be relevant to city dwellers. These trends tacitly demonstrate the need for innovation and resourcefulness to facilitate urban missions that will be effective in fulfilling the Great Commission.

Moreover, Jeff K. Walters also observes some missional trends that are foundational to urban missions, which include rapid global urbanization and the increasing awareness of the need to reach cities with the gospel. These trends have their roots in the New Testament, particularly in Paul's approach to missions. Paul focused on cities during his missionary journeys, using them as a launch pad for reaching the countryside. Also, the early church saw cities as gifts of God, as they served as royal routes toward world evangelization. However, in modern missions, there

12. David Claerbaut, *Urban Ministry in a New Millennium* (Waynesboro: Authentic Media, 2005), 1-4.

13. Akinyemi O Alawode, "Leadership Development: Effective Tool for Urban Christian Missions in 21st century in Nigeria," *HTS Teologise/Theological Studies* Vol. 78., No.4 (2022:1-5) 2

has been a shift in the focus of reaching unreached people groups, whereby missionaries began their work in rural areas and struggled with urban contexts. With globalization and urbanization in recent times, there has been a renewed interest in taking the gospel back to the cities. Urban mission is not a new phenomenon in the growth of Christianity; missions originated in cities, so there is nothing wrong with a renaissance of city missions and restoring them to their rightful place.

Walters also notes that what is responsible for this attention on cities is migration, which is classified in two forms: the migration of people from rural centers to urban ones, which is called urbanization, and the second is global migration, which involves the movement of people from their places of origin to a new place in search of better living conditions. These two migrations have cities as their destinations and overlap each other, indicating that people are moving and are mostly settling in cities, raising concerns for Christian missions to seek ways to reach these massive urban immigrants with the gospel. Some of the immigrants come from gospel-restricted communities and cultures. Their migration presents an ample opportunity to share the gospel with them without restriction and to bring them to salvation. They, in turn, can now serve as a Christian witness to their cultures when the opportunity arises.

Therefore, urban missions have become indispensable in the context of globalization, international migration, and transnationalism, as cities have become a hub of global action and influence in a highly connected world.¹⁴ It is noted that urban missions must align with the scriptures in prioritizing engagement with cities, making a right presence in cities, becoming a prophetic voice toward culture, and focusing on Gospel proclamation.¹⁵ Doing these will align urban missions with the Great Commission imperative given to the church.

URBAN MISSIONS AND GREAT COMMISSION FULFILMENT

The Great Commission is regarded as the church's evangelistic or missionary mandate, with its roots in the Old Testament, particularly in Abraham's covenantal promise to be a blessing to the whole world. It is also the content of missiological training that gives the church a vision and purpose to fulfil. Its obedience enables Christianity to have a global presence, making it visible and practical, and presents God as the God of all creation and cultures.¹⁶ Jesus aimed the Great Commission at reaching everywhere people could be found, whether in small numbers or

14. Jared Looney, "Transnationalism: New Pathways for Mission" *Occasional Bulletin of EMS* Vol. 30, No. 2 (Spring 2017:22-25), 24.

15. Keelan Cook "The Church and Her Mission to the Cities: A Theological Rubric to Evaluate Urban Mission Methods" *Occasional Bulletin of EMS* Vol. 30, No. 2 (Spring 2017:1-11),7-10

16. Makinde et al. 55-57.

in droves, allowing them to encounter the gospel of salvation through Christ. God is everywhere to draw men into His Divine purpose. It is also important to note that the Commission has a global scope; however, its beginning point was to be the city, according to Acts 1:8, the mission was to start from Jerusalem (city) to Judea (the countryside) to Samaria (foreign city) and to the whole world (the entire habitable universe). There is no way the mission can be completed, without keeping the city directly within its scope.

Moreover, Barbara Taylor observes that the Bible presents three places where God reveals Himself: the mountaintops, the wilderness and the city. The first has thin air, the second has wild beasts, while the third has the hardest place to recognize the presence and the activity of God, because it consists of a lot of sin, sadness, 'lostness', distractions, and disorder. These conditions and their perceptions led some Christians in the fourth century to leave cities and turn to the wilderness to seek the Lord in seclusion, embracing detachment, happiness, and humility. However, in today's times, if detachment is not handled correctly, it can develop into apathy towards the city and exacerbate the ministry's struggles in places such as the church, which is Christ's body on earth, the bearers of the Holy Spirit, and is commissioned to make disciples of all nations.¹⁷ An aversion to urban centres that leads to monasticism could be said to be ill-conceived, while withdrawing from city distractions for devotional purposes may not be wrong; isolating oneself from its life and culture, however, is antithetical to the Great Commission. Paul also went to the wilderness to seek the Lord about his assigned mission, but he returned to the city to engage with it through the gospel.

Furthermore, Paul came to be regarded as an urban missionary who developed several strategies for urban missions that help fulfill the Great Commission, namely: evangelism that confronts people with the saviorhood and lordship of Christ, the establishment of churches to incorporate believers into permanent Christian missional communities serving as an evangelistic witness in urban centers, raising missional leaders, and follow-up visits. These strategies and approaches became the foundation of many contemporary approaches developed for urban missions to fulfill the Great Commission mandate. Gerson P. Santos, drawing from Paul's urban missiology, discusses urban mission models, highlighting small groups, missional communities, church planting, leadership development, the center of influence, and growing a church for the city. These models were proposed to grow and sustain urban missions by ensuring their gospel and social engagement, relevance, and continuity.

Furthermore, Walters, in another work, listed McGavran's eight keys to engaging urban missions in

17. Barbara Brown Taylor, "Looking for God in the City: Meditation." In Eleanor Scott Meyers (Ed.) *Envisioning the New City: A Reader on Urban Ministry* (Kentucky: Westminster/John Knox Press, 1992), 183-185.

fulfilling the Great Commission, which are: planting house churches, overcoming the property barrier, lay leadership, recognizing resistant homogeneous groups, focusing on the responsive, church planting in receptive ethnic populations, evangelism, and social ministry.¹⁸ The strategies developed by McGavran were carefully crafted to position urban missions to effectively reach people and make the gospel accessible and relevant to them. Some of the urban mission strategies aforementioned will then be discussed.

Urban Evangelism

Since urban contexts differ from rural ones, evangelism in urban contexts takes a different approach. Francis Dubose notes that the urban context is heterogeneous and characterised by associative relationships, and that vital communication must relate to both the public sphere of homogeneous primary groups and the private sphere of homogeneous primary groups. This vital communication, which includes evangelism in this context, must have a sound theological basis in terms of urban reality. In the Bible, cities are portrayed as havens of evil practices and as centres of economic and developmental activity. Nevertheless, there are biblical accounts in both the Old and the New Testaments that show that God's word is proclaimed in cities and that there are positive responses. He then listed three main strategies that urban evangelism can undertake, namely: personal evangelism, group evangelism, and mass evangelism targeting needy persons, residential communities, responsive groups, masses, homogeneous groups, and other target groups.¹⁹ Urban evangelism helps to reach people from multiple cultures.

Urban Church Planting

Another urban mission strategy is church planting, which takes on a dimension that differs significantly from the rural context. Alawode and Sodeinde opine that God is interested in urban church planting and intentionally brings more people into the city so that those entering the city will encounter Christ through city churches serving as His witnesses.²⁰ Churches primarily exist to be witnesses to the power of salvation in Christ Jesus. They have the power to attract more souls to Jesus through the demonstration of Christ's love among members and to outsiders and the proclamation of the gospel of Christ. When the church engages its functions in worship, teaching, nurturing, ministering, and witnessing, the community cannot ignore Christ's presence and

18. Jeffrey K Walters, "Effective Evangelism in the City: Donald McGavran's Missiology and urban Contexts" A PhD Dissertation, The Southern Baptist Theological Seminary, Kentucky, 2011, 79-87.

19. Francis M Dubose, "The Practice of Urban Ministry: Urban Evangelism" *Review and Expositor* Vol. 80, No. 4 (1983:515-521), 516-517.

20. Akinyemi Oluwafemi Alawode and Moses Abayomi Sodeinde "Prospects and Challenges of Church Planting in Urban Areas." *American Journal of Biblical Theology* Vol.6 (2024:46-57), 50-51

witness in their midst.

Small Groups/Cell Fellowship

Another urban mission strategy is small-group meetings and cell fellowships that will help bridge the gaps created by the size of cities. Abrahams-Appiah advances cell fellowship as an effective urban missions strategy for fulfilling the Great Commission. It is rooted in Matthew 28:19 and serves as a platform for biblical knowledge, personal devotion, worship, witnessing, lay ministry, missions, giving, fellowship, practical Christian living, a positive attitude towards religion, social service, and social justice.²¹ Cell fellowship, as a missional strategy in urban missions, confronts the challenges of social invisibility, psychological overload, and social isolation. It is an innovation that is resident in the strategy of bringing the Christian witness into people's homes and neighbourhoods.

Furthermore, Jim Healey breaks down the models for cell fellowships in urban missions in Africa into: Bible study groups, home groups, small cell groups, devotional groups, district groups, and basic Christian communities. He notes further that the cornerstone of all small groups is the Bible, structured around Bible studies, sharing, and reflections, seeking to integrate Bible teachings into the lifestyle of group members.²² The cell fellowship is not just for nurturing converts but can also serve as a witness to communities as they obey the Great Commission, as expressly stated in the Bible they are learning from. Practising what they are being taught will enable them to reach out to those in their community who are not yet saved, who will also be added to the small groups. Each small group leader encourages members to invite others to the group as part of their missional effort and obedience to the Great Commission. The group's growth indicates that its members are engaging in gospel propagation in their local area.

Social Ministry in Urban Context

Another way of fulfilling the Great Commission through urban missions is through relational and social engagement with the gospel. Ugbedeinya notes that Christian social missions have their origins in the early church, where Christians were admonished to care for the poor and marginalised. This practice has continued since then to tackle social issues such as poverty, illiteracy, homelessness, disease, and hunger, which social ministries are usually deployed to address by providing food, shelter, medical care, economic empowerment, education, and other social services. He then asserts that Christian social missions are meant to bring the full package of the gospel to the world holistically.²³ Social ministries of Social

21. Abrahams-Appiah, 306-307

22. Joseph G Healey, "Cell Churches in Africa" www.small-christiancommunities.org/wp-content/uploads/2017/02/cell_churches.pdf, Accessed on 19 December, 2025.

23. Chinedu Evidence Ugbedinma "Chapter 14 - Christian Social Missions as a Catalyst to Alleviate Hunger among Urban Slum Dwellers in Nigeria" In *Akpan-Udobot et al (eds) African Christianity and the Expansion of the Global Missions Enterprise Nigeria: DG*

missions are a viable urban mission strategy for balancing gospel propagation with love in action and the practical demonstration of God's love to the needy world, as pictured by Ugbedeinya.

Likewise, Lap Yan Kung notes that social missions are not just about welfare for the needy but should also involve social action that bring the churches into finding political solutions to societal challenges, by redeeming politics through critical and communicative participation.²⁴ Kung's position expands the scope of social missions, as it demands the missional engagement of public and political institutions to encourage them to take action that alleviates the suffering of many in urban centres. However, James and Biedebach warn evangelicals against allowing social actions to overshadow the primary task of evangelism.²⁵ This position conveys that while it is important to balance gospel proclamation with social missions, social missions should not substitute for evangelism nor submerge it. Social missions should also be handled in a way that conversion is not reduced to meeting people's felt needs without securing genuine commitment to Christ from those being helped socially. Social missions should also be handled with care to avoid paternalistic faith, in which converts develop a sense of entitlement to always receive largesse before they can commit to serve Christ and be involved in the Great Commission. Christian missions should not be reduced to faith propagation by inducement or activism.

Missional Leadership Development

Likewise, another strategy is Missional leadership development, which involves selecting the right personnel, making them disciples, training them to live and lead by example, raising them as contextual leaders, and building them as relational leaders. This strategy will enable missions to advance with the support of willing and visionary leaders who will perpetuate them in their urban localities.²⁶ Likewise, David Mann opines that a leadership that will drive urban ministry should promote four key skills: accountability, evaluation, relationship-building, and mentoring. These skills will help galvanise the congregation to be prepared for engaging in missions in the city.²⁷ Leadership is critical to the growth and sustenance of urban missions, as it is the leaders who

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24. Lap Yan Kung, "Chapter 16 - Christian Mission and Social Action" In Kirsteen Kim, and Alison Fitchett-Climenhaga (eds). *The Oxford Handbook of Mission Studies*, Oxford Handbooks (Oxford Academic, online edn, 2022:274-292), 288 <https://doi.org/10.1093/oxfordhb/9780198831723.013.15> Accessed 19 December, 2025

25. Joel James and Brian Biedebach, "Regaining Our Focus: A Response to the Social Action Trend in Evangelical Missions" 1-3 <https://sequelsermon.com/f002/file/grace-fellowship-files/Documents/Counselling+%26+Other+Resources/Theology/Regain-our-focus-in-missions.pdf> Accessed 19 December, 2025

26. Alawode, 3-4.

27. David Mann, "Pastor, Priest, Organiser: Leadership in Community Ministries." In Eleanor Scott Meyers (Ed.) *Envisioning the New City: A Reader on Urban Ministry* (Kentucky: Westminster/John Knox Press, 1992),68-7

will receive, cast, and drive visions that will make the mission endeavour a success.

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Therefore, Claerbaut notes that humans were created as whole persons with various dimensions, including physical, spiritual, mental, and relational. Deprivation of any of these dimensions negatively affects others, as they are all related and interactive. Thus, urban missions must be geared to serve the whole person through balancing evangelism with social action. Morris also highlights some strategies for positioning urban missions as a means of fulfilling the Great Commission, which include the following: incarnational living among the missionaries, House Church, prioritization of unreached peoples, and balancing justice and evangelism. Additionally, urban missionaries must be prepared to have an abiding faith, the ability to risk and sacrifice, and the capability for marketplace ministry.²⁸ Urban missions must be tailored in such a way that the church walls will not serve as a dividing factor between the saving agent and salvation prospects. Strategies that make the gospel accessible and visible to the lost world are key to fulfilling the Great Commission.

Thus, Al Tizon proposes three theological commitments that qualify any urban missional effort to contribute to the fulfilment of the Great Commission which are; embracing the Kingdom dream, which involves being mindful that the good news of the Kingdom is God's tool in moving the world into its divine purpose and should be the compelling vision of the church which is to bring the world into God's universal reign of peace, justice and freedom. The second one is to develop competencies in reconciliation in the following areas: intercultural, interreligious, and intergenerational and internet. These competencies are indispensable to the success of urban missions. The third commitment is to globalize the gospel, as economics, cultures, and technologies are being globalized, the gospel must also be globalized.²⁹ Thus, urban missionaries must be aware

28. B. Mark Morris, "Memphis' Christ Community House Church Network: Robust Mission to Urban Underserved and Global Unreached" *Occasional Bulletin of EMS* Vol. 30, No. 2 (Spring 2017:16- 21),18-20

29. Al Tizon, *Whole & Reconciled: Gospel, Church and Mis-*

that, as urban centres are strategic in developing phenomena that easily spread globally, they must also serve as a gospel tool to reach the nations of the world, as commanded in the Great Commission.

CONCLUSION

Christian Missions have undergone a paradigm shift to urban missions in this age of globalization and urbanization. It is the missional approach of the early church in their quest to fulfill the Great Commission. It was also used as a springboard for reaching the ends of the world, as pictured in Paul's mission strategy. Missiologists across the globe have realised that urban missions are the best response to the forces of urbanization and globalization that is sweeping nations, which Jesus commissioned the church to reach. The church must be prepared to develop and engage in more strategies that will make the gospel part of the urban processes that flow to the countryside. Additionally, many rural areas in Africa are becoming urbanized, making it necessary for mission work to continue. To ensure the church's involvement in these areas, mission strategies should also be adapted to urban settings, allowing the church to remain an integral part of the community in the long run. The Great Commission is to be fulfilled where people are. Cities are where several unsaved people reside; therefore, the church must go to where many people can be reached and thus fulfil the Great Commission.

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