

## Targeted Propositions in Mission: Reaching the Unreached Within the Worlds of World Mission Motif

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### Abstract

This paper engages with the mission of the church in the context of Christ's declaration of the Kingdom of God, emphasising the need for both growth and expansion beyond geographical confines, to the ends of the earth and across generations. It reflects on two pivotal events marking the church's inception, which appear to indicate distinct targets for the proclamation of the Kingdom. One account emphasises a geographical focus, extending to the "uttermost parts of the earth" – while the other addresses spiritual domains, referencing "the gates of hell" and various earthly authorities. This raises critical questions regarding whether the church's proclamation should prioritise geographical outreach or encompass diverse domains of influence. To explore these dimensions, the paper considers the application of business management concepts, such as market segmentation and value proposition, to facilitate a more nuanced understanding of mission that transcends mere geographic boundaries. It further examines the factors that affect the effectiveness and efficiency of such an expanded mission orientation. Exploring the concept of the worlds of the world mission through a multidisciplinary approach, this study aims to illuminate strategies for reaching unreached populations in regions otherwise considered evangelised. The findings advocate for integrating these insights into existing geographic mission frameworks to address the persistent existence of unreached groups, even in areas deemed reached. This perspective seeks to augment our understanding of mission in the contemporary context of the Great Commission.

**Keywords:** Unreached, Mission Mindset, Market Segmentation, Worlds of World, Value Proposition

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### Introduction

From the moment Christ proclaimed that the Kingdom of God is at hand, the central concern of its believers has been the Kingdom's growth and expansion. This expansion is not defined by geopolitical boundaries or territorial claims, but by its reach to the very

ends of the earth. Accordingly, the biblical events often identified by ecclesialogists as the genesis of the Church highlight its universal mission and convey a sense of ecclesial supremacy as the Church advances its calling in the world. In Matthew 16:16-19, Jesus speaks about establishing His Church, declaring that “the gates of hell shall not prevail against it” and emphasising that “whatsoever thou shalt bind on earth shall be bound in heaven.”<sup>1</sup> Just prior to the events of Acts 2, Christ underscores that the essence of Pentecost is to “receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”<sup>2</sup> As noted in both instances, this divine authority is to be exercised through actions that are inherently bold, with witnessing and proclamation at the very heart of these efforts. It is no surprise that the fastest-growing churches are those that emphasise powerful proclamation.<sup>3</sup> However, the two events, which arguably signify the inception of the Church, suggest different targets for its proclamation efforts.

While the accounts in Acts 1:8 emphasise the idea of reaching the ends of the earth, suggesting a geographical connotation, Matthew 16:16-19 focuses on the “gates of hell” and “whatever on earth,” highlighting different authorities and spheres within the world. In a theological discussion on territoriality in the Bible, Hortensius Florimond argues that spatial themes hold significant importance throughout Scripture, a concept often overlooked in academic and theological circles when the significance of place seems evident.<sup>4</sup> He goes on to reference various aspects of territoriality found in the Gospels and the New Testament, including Acts 1:8. In contrast, Rostislav Tkachenko, in his examination of Matthew 16:18-19, highlights the keys of the Kingdom as tools through which believers confront various powers and authorities in the world, reinforcing standards that support the growth of the Kingdom.<sup>5</sup>

The question at hand is whether the church’s proclamation drive should focus geographically, as in “unto the uttermost part of the earth,” to establish the supremacy of the Church and the Kingdom, or whether it should encompass various domains, authorities, and spheres of influence within the world, as suggested by “the gates of hell shall not prevail...” and “whatever...on earth.” How can we explore different “worlds of

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<sup>1</sup> Matthew 16:16-19 (KJV)

<sup>2</sup> Cf. Acts 1:8 (KJV)

<sup>3</sup> Hong Gi Young, *The Theory and Practice of Church Growth*, A Paper Presented at the Asian Mission Conference on the Theology and Practice of Holistic Mission organized and co-sponsored by Partnership in Mission – Asia (PIM-Asia) and the Centre for the Study of Christianity in Asia (CSCA) of Trinity Theological College in Singapore at the Trinity Theological College in Singapore, 6th –10th December 2003.

<sup>4</sup> Hortensius Florimond, “Exegeting ‘Places’: Territoriality and Hospitality in Luke 16:19–31,” *Journal of Biblical Text Research* 21 (2007): 149–65, <https://doi.org/10.28977/jbtr.2007.10.21.149>.

<sup>5</sup> Rostislav Tkachenko, “The Apostle Peter’s Place in the Ecclesiology of the Gospel of Matthew: An Inquiry into the Theological Meaning of ‘The Rock’ and ‘The Keys of the Kingdom’ in Matthew 16:18–19,” *Euro-Asian Journal of Theology*, 2014, <https://doi.org/10.29357/issn.2521-179x.2014.15.44>.

the world” in pursuit of the Great Commission and the mission's work, in addition to a geographical orientation? Additionally, can concepts from business management and marketing, such as market segmentation and value proposition, guide us toward a mission-oriented approach that transcends geographical boundaries? What factors impact the effectiveness and efficiency of this mission beyond a geographical jurisdictional focus?

This paper examines the concept of “the worlds of the world” through a multi-disciplinary lens as a means of reaching those who remain unreached, even in areas that can be classified as geographically accessible. It asserts that without incorporating this approach alongside the traditional geographically focused mission strategies, we will continue to encounter unreached segments of society, even in regions that have already been deemed reached. In this context, “the worlds of the world” is operationally defined as the perspective of viewing the universe as comprising subsets of spheres and sectors, each characterised by common attributes and criteria that influence their functionality (such as the worlds of sports and entertainment, commerce and economics, education and science, family and relationships, government and politics, and media). This perspective promotes a state of homeostasis within society, extending beyond mere geographical delineations of countries and continents.

Having briefly contextualised the paper with an emphasis on the study questions and objectives, the following section outlines the methods used in the study. The paper then provides a brief review of the geographical mindset of mission work before introducing the theories and concepts of market segmentation and value proposition. It then proceeds to draw implications from these concepts for new mission orientation and the worlds of world mission work. To highlight the practicality of the value proposition and market segmentation ideas in mission work, the paper then discusses the prospects of global orientation, using the Home and Urban Missions (HUM) of the Church of Pentecost as a case study, before concluding with further recommendations.

## **Methodology**

In response to the highlighted questions, this paper employs a multidisciplinary approach to advocate for a mission beyond geographical jurisdictions to the mission of worlds of the world. The term “interdisciplinary study” appears to be the prevailing term in the contemporary landscape of education. It requires expertise from multiple academic, scientific, or artistic fields to create thoughts, ideas, and concepts. Weller and Appleby, however, view interdisciplinary learning (and teaching) as operating across different fields of knowledge and generating new knowledge from diverse sources. This paper, therefore, seeks to create new knowledge in the world of mission from academic

disciplines beyond religious studies, theology, or even missiology. Karri A. Holley pinpoints “three variations of knowledge production that extend across disciplinary boundaries as cross-disciplinarity, multidisciplinary and transdisciplinarity.”<sup>6</sup> According to her,

Cross-disciplinarity is where related disciplines come together to address issues which evade study from a single epistemological standpoint. Multidisciplinary, on the other hand is considered as a situation where two or more academic disciplines work together for a specific purpose, for instance when computer scientists, psychologists and sociologists pull academic resources together in the design of human/computer interfaces.<sup>7</sup>

In the case of transdisciplinarity, Holley explains it as an approach that “encourages cooperative interaction between scholars and practitioners.”<sup>8</sup> This paper adopts a multidisciplinary approach to discussing the worlds of the world mission orientation. It integrates concepts from business strategy management, marketing, and business economics to cultivate a mission-focused mindset. By borrowing and applying these concepts to missiology, the approach shifts the focus from geographical boundaries to targeting specific spheres for mission work.

### **The Traditional Geographical Mindset of Mission**

Matthew Ellison and Denny Spitters believe there is significant confusion within the church today regarding mission and the Great Commission. Reflecting the views of many prominent missiologists, Ellison and Spitters, referencing Matthew 28:18-20, point out this confusion by suggesting that the ‘nations’ aspect of mission work is often misunderstood as referring to ‘states like Germany or Brazil’. They argue that the correct context for the nations should be people groups with distinct languages and cultures.

However, this idea is not new in missiology, as Ghanaian theologian and missiologist Kwame Bediako discussed it in the late 90s. Bediako emphasises that the Gospel is intended for nations and cultures. Therefore, when the Gospel enters a geographic area, it can only be considered truly received if it fully engages the local culture.<sup>9</sup> This is mainly because the Gospel is actually intended for the nations, which reflects the way of life of the people rather than just the area where the message was preached or even the conversion of individuals. After all, what makes the nations are not the land sizes or the

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<sup>6</sup> Karri A. Holley, “Understanding Interdisciplinary Challenges and Opportunities in Higher Education,” *ASHE Higher Education Report* 35, no. 2 (July 2009): 1.

<sup>7</sup> Holley, “Understanding Interdisciplinary Challenges and Opportunities in Higher Education,” 1.

<sup>8</sup> Holley, “Understanding Interdisciplinary Challenges and Opportunities in Higher Education,” 1-20.

<sup>9</sup> Kwame Bediako, “Gospel and Culture: Some Insights for our Time from the Experience of the Earliest Church”, *Journal of African Christian Thought*, Vol. 2, No. 2, Dec. 1999

individuals within that jurisdiction, but the culture and way of life of the people in that jurisdiction.

Paul Hiebert holistically defines culture as the more or less integrated systems of ideas, feelings, and values, along with their associated patterns of behaviour and products, shared by a group of people who organise and regulate what they think, feel, and do.<sup>10</sup> Thus, the true task of the Gospel and mission is the discipling and conversion of people's way of life, which is fully manifested in the redemption of their cultures.

Although this mindset aims to move mission work beyond nations and geographical boundaries to transform cultures and lives, many of its advocates, including Ellison, Spitters, and Bediako, still seem to restrict the nations in the Great Commission to 'people groups with distinct languages.' While language can be regarded as the 'language of culture,' it does not encompass the full breadth of cultures, as culture fundamentally represents the way of life of a community.

Thus, culture extends beyond language to include social values, cultural norms, religion, political organisation, ethnic identity, technology, arts and crafts, and even the economic activities of the people. When such aspects are well explored, then nations and cultures must mean more than just distinct groups of people mainly defined by geographical locations and languages. They can refer to people who may not share the same land or speak the same tongue but are of the same or similar way of life. These may not speak the same language as in English, Twi, or Hausa, but share a common understanding and appreciation of each other's way of life.

### **The Market Segmentation Concept**

In order to appreciate market segmentation as a concept, there is always the need to look at the market as a foundation concept. As a basic concept, the market brings to mind a place where goods and/or services are bought and sold, and is defined as a geographical dimension, as can be seen in the definition by the Economic Times – "the sum total of all the buyers and sellers in the area or region under consideration."<sup>11</sup> In this way, the area may be cities, countries, regions, states, or even "the outermost parts of the earth" as described in Acts 1:8. However, in economics, the word 'market' has at least three different uses, ranging from very concrete to very abstract forms.<sup>12</sup> At its most basic level, a market is described as a place where individuals interact physically or online to buy

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<sup>10</sup> Paul Hiebert, *Anthropological Reflections on Missiological Issues*, (Grand Rapids: Baker House, 1994): 10

<sup>11</sup> Economic Times, "What is Markets? Definition of Markets, Markets Meaning", accessed June 6, 2024, <https://economictimes.indiatimes.com/definition/markets>

<sup>12</sup> Boston University, "Principles of Economics in Context," 2nd ed. (2019), accessed June 6, 2024, [https://www.bu.edu/eci/files/2019/10/Principles\\_2e\\_Ch3.pdf.extension://efaidnbmnnnibpcajpcgiclfindmkaj/https://www.bu.edu/eci/files/2019/10/Principles\\_2e\\_Ch3.pdf](https://www.bu.edu/eci/files/2019/10/Principles_2e_Ch3.pdf.extension://efaidnbmnnnibpcajpcgiclfindmkaj/https://www.bu.edu/eci/files/2019/10/Principles_2e_Ch3.pdf)

and sell goods, as outlined in the fundamental definition. Similar to real estate, stock exchanges, and even used-car and clothing markets, a market can also be categorised by product types. In such instances, one can define a market as “the interaction of buyers and sellers defined within the bounds of broad product categories.”<sup>13</sup>

In addition to these two meanings of markets, there is the most abstract form, in which a market is described as “an economic system that relies on markets to conduct many economic activities,”<sup>14</sup> with examples such as market economies or even free markets. Whatever one’s marketing approach, it is never advisable to adopt a broad perspective; hence, the concept of market segmentation, which allows enterprise management to focus on specific customer segments rather than targeting entire market demographics. This is based on the fundamental principle that not all customers share the same interests, purchasing power, or consumer needs.

Defined as “a way of aggregating prospective buyers into groups or segments, based on demographics, geography, behavior, or psychographic factors in order to better understand and market to them,”<sup>15</sup> market segmentation is considered essential for the following reasons: (1) increasing resource efficiency; (2) establishing strong brand image; (3) providing space for greater potential for brand loyalty, (4) establishing the foundation for strong product differentiation; and (5) raising the platform for better targeted advertising strategies.

The concept seeks to pinpoint specific consumer groups to customise products and branding that appeal to them. Regardless of the segmentation method used- be it geographic, demographic, behavioural, or psychographic- market segmentation relies on the principles of homogeneity (shared needs within a segment), distinction (being different from other groups), and reaction (responding similarly to market stimuli).

It is in this context that this paper posits the need to segment people who are homogeneous in terms of their needs of the Gospel; who are distinct in their way of life; and who react in a similar way to the Gospel message, so the Gospel is made to situate well into their peculiarity. Thus, such worlds within the world must be served the same Gospel but packaged in ways that serve them as distinct people. This introduces the value proposition concept in strategic management and marketing.

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<sup>13</sup> Boston University, “Principles of Economics in Context.”

<sup>14</sup> Boston University, “Principles of Economics in Context.”

<sup>15</sup> Evan Tarver, “Market Segmentation: Definition, Example, Types, Benefits”, last modified January 25, 2024, <https://www.investopedia.com/terms/m/marketsegmentation.asp>

## The Value Proposition Concept

The value proposition concept has become an almost ubiquitous language in business discussions, to the extent that one might readily assume it is ‘as old as the hills.’<sup>16</sup> Answering the question of why someone should choose a company’s product or service over another’s, the concept of value proposition (VP) was first introduced in a 1988 McKinsey staff paper. In this paper, a business was described as a “value delivery system,” where the value could be articulated by a VP.<sup>17</sup> As the authors of this paper, Michael Lanning and Edward Michaels are credited with this phrase. They initially defined VP as a straightforward and concise description of the advantages, both concrete and abstract, that the company will offer, along with the estimated cost per customer group for those advantages.

Michael Lanning is, however, later credited with a more comprehensive definition of “The combination of resulting experiences, including price, which an organisation delivers to a group of intended customers in some time frame, in return for those customers buying/using and otherwise doing what the organisation wants rather than taking some competing alternative.”<sup>18</sup> Meanwhile, Kotler and Armstrong present a contemporary, focused definition of value proposition as “the set of benefits or values (that a brand) promises to deliver to consumers to satisfy their needs.”<sup>19</sup> Thus, VP is derived from the benefits of a product or service that arise from attributes built into it by the inventor or provider. A customer value proposition, therefore, describes the experiences a target user will encounter upon purchasing and using that product or service. It encompasses the advantages, disadvantages, and parity of experiences that the target customer encounters.

Within the missionary mindset, transmitting the gospel message across cultures – akin to different worlds within the world – requires an understanding of the behaviours, beliefs, norms, and systems within each space. The Gospel, as a product, must be able to penetrate these cultures while still maintaining its core values. This enables proper segmentation to effectively convey the Gospel’s value proposition and evoke the needed response. This was well demonstrated by Jesus Christ throughout the Gospels, with a profound example in what many theologians describe as Jesus’ manifesto or mission statement, highlighted in Luke 4:18. In that verse, Jesus declared, “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me

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<sup>16</sup> Bill Westwood, “The Marketing Value Proposition: The ‘Golden Rule’ in Action,” *The BAM Review Features*, Summer Series 2016, accessed June 6, 2024, <https://businessasmission.com/marketing-value-proposition/>.

<sup>17</sup> Westwood, “The Marketing Value Proposition.”

<sup>18</sup> Westwood, “The Marketing Value Proposition.”

<sup>19</sup> Philip Kotler and Gary Armstrong, *Principles of Marketing*, (Upper Saddle River, NJ: Pearson, 2012): 6.

to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free.”<sup>20</sup>

Core values represent the behaviour and belief system of an organisation. It also embodies the principles and standards for selecting the appropriate course of action during the organisation's daily interactions by its representatives. It explains what people stand for and defend, aligning with their vision and mission statements, that is, why they exist and what sustains their existence. Therefore, it is expected that every competent representative of organisations must reflect the core values of their organisation.

In reference to the scripture in Luke 4:18, Jesus reveals Himself as the embodiment of the Spirit of God and begins to delineate the benefits of this blessing to various groups – the poor, the prisoners, the blind, and the oppressed. Although the same Spirit is provided, Jesus articulates different advantages suited to the needs of each group. The Spirit of God, when bestowed upon an individual, grants sight to the blind, liberates prisoners, emancipates the oppressed, and delivers good news to the impoverished. To Jesus, the commission is not geographically limited but targeted towards people and segments of people. To him, the products address the needs of the blind, the poor, the oppressed, and the prisoners, and anyone in these categories becomes his focus in the market.

The message in the Great Commission is for all people, but it is presented differently: it originates from the same source but offers different value propositions to various segments of people. Paul, the apostle, in 1 Corinthians 9:19-21, elaborates further on certain groups, including servants, those under the law, those outside the law, the weak, and the strong. He will therefore conclude in the verses 22 and 23 that, “...I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.”<sup>21</sup>

This paper's reflection on Luke 4:18 is examined solely from the perspective of the value proposition for various market segments. As noted earlier, most scholars interpret the verse as Jesus Christ's mission statement, whereas some regard it as the transformative power of the Gospel. Using the historical-critical method to analyse Luke 4:18-19, Patrick Yankyera, Jonathan E.T. Kuwornu-Adjaottor, Emmanuel Kojo Ennin Antwi, and Frimpong Wiafe found that Jesus clearly indicates he is the fulfilment of Isaiah's prophecy. This confirms he is the bearer of the Spirit, the Gospel's announcer, the eschatological prophet, and the one sent to free the oppressed. They emphasise that, from this verse, Jesus Christ received all the Spirit's gifts and graces, not by measure like Old Testament kings, priests, and prophets, but through divine unction. Consequently, they

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<sup>20</sup> Luke 4:18 (NIV)

<sup>21</sup> 1 Corinthians 9:22-23 (NIV)

conclude that Jesus' claim to be mandated by God to preach salvation indicates that he was commissioned and empowered for a comprehensive ministry that includes both preaching salvation and addressing the social needs of the people he encountered.<sup>22</sup> They were, however, instructive to indicate that their objective was to investigate the origins of the pericope to understand "the world behind the text" as well as its applicability in contemporary Pentecostal/Charismatic churches in Ghana.

### **Marketing Concepts in Mission Studies?**

By nature, many academic disciplines are 'constructions' themselves. What this means is that "they have been developed by people working in a particular field and that they offer a particular focus of knowledge."<sup>23</sup> In contrast, interdisciplinary learning (and teaching) transcends disciplinary boundaries and generates new insights from diverse sources. This approach enables students, researchers, and academics to learn by linking ideas and concepts across different fields, allowing them "to apply the knowledge gained in one discipline to another different discipline as a way to deepen the learning experience."<sup>24</sup>

At its core, it is important to recognise that missiology, along with religion and its branch, theology, are interdisciplinary fields within academia. This is particularly true for missiology, which is considered a relatively young discipline<sup>25</sup> and, as Peter F. Penner describes, often intersects with other fields.<sup>26</sup> Penner elaborates that although Christian mission is the foundation of Christian history and theology, many do not view it as an academic discipline. For others, mission appears so intertwined with various fields of theological study that they see no need for it to have a distinct academic status discipline.<sup>27</sup>

It must, therefore, collaborate with and even borrow from well-established fields of discipline to gain substance and become more recognised. This is not a new approach at all, as Penner, representing the views of Alan Richard Tippett and Andrew James

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<sup>22</sup> Patrick Yankyera, Jonathan E.T. Kuwornu-Adjaottor, Emmanuel Kojo Ennin Antwi and Frimpong Wiafe. "A Historical-Critical and Morpho-Synthetic Interpretation of Luke 4:18-19". E-Journal of Religious and Theological Studies - September 2020 5th Anniversary Special Issue, Vol.6 No.6

<sup>23</sup> Martin Weller, "What are the benefits of interdisciplinary study?", Open Learn, The Open University, last updated Thursday, October 14, 2021, <https://www.open.edu/openlearn/education-development/what-are-the-benefits-interdisciplinary-study>

<sup>24</sup> Weller, "What are the benefits of interdisciplinary study?"

<sup>25</sup> Mission Musings, "Missiology as an Academic Field of Study?", *Missions Research*, last edited June 14, 2021, <https://munsonmissions.org/2021/06/14/missiology-as-an-academic-field-of-study/>

<sup>26</sup> Peter F. Penner, Missiology as a theological and academic discipline, *Theological Reflections Eastern European Journal of Theology*, August 2018

<sup>27</sup> Charles Edward van Engen, *Mission on the Way: Issues in Mission Theology*, (Grand Rapids, Mich.: Baker Books, 1996)

Prince,<sup>28</sup> argues that since its inception, missiology has continued to engage with other disciplines to establish its place and position within the theological faculties.<sup>29</sup> However, this does not diminish the fact that Christian mission is the foundation of everything Christianity stands for; nor does it dilute the 'missio Dei' essence of missiology in any way.

### **Implications of the Market Segmentation and Value Proposition Concepts for Mission: From Geographical Domain Mindset to the 'Worlds of the World' Mindset**

Employing the concepts of market segmentation and value proposition in mission works brings up the following seven (7) pertinent implications:

1. The gospel naturally tends to be broad at its core. However, effective outreach often requires segmentation to address the unique needs of different groups in society. As missionaries, we must remember that not everyone has the same needs—some need good news like the poor, freedom like prisoners, sight like the blind, or liberation like the oppressed.
2. Geographic segmentation appears natural due to its clear focus on needs, making it the most concrete and easily understood approach. However, no market is fully explored or captured through geographic segmentation alone, which results in missed opportunities even within reached jurisdictions. Therefore, if the church's mission is to be fully fulfilled, it must go beyond geographic boundaries and consider demographic, behavioural, and even psychological factors.
3. Even though it may be the same gospel message, there is always a need to present it not only in different forms but also in varying doses, depending on the particular segment of people being targeted. This is crucial if the specific needs of the target audience are to be met, the unique challenges and characteristics are to be properly addressed, and the appropriate reactions and responses are to be elicited. Just as market segmentation is vital for improving resource efficiency, strengthening brand image, increasing potential for brand loyalty, enhancing market differentiation, and enabling better-targeted, focused communication strategies, so too is a mission beyond geographic scope.

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<sup>28</sup> Alan Richard Tippett, *Introduction to Missiology*, (Pasadena, CA: William Carey Library, 1987), and Andrew James Prince, *Contextualization of the Gospel: Towards an Evangelical Approach in the Light of Scripture and the Church Fathers*, (Eugene, OR: Wipf and Stock Publishers, 2017)

<sup>29</sup> Peter Penner, "Missiology as a Theological and Academic Discipline," *Theological Reflections: Eastern European Journal of Theology*, no. 21 (August 2018): 186–98, <https://doi.org/10.29357/2521-179X.2018.21.14>.

4. In our efforts to extend mission beyond geographical boundaries, mission organisations should be aware of potential challenges and manage them effectively. These include increased costs and expenditure, greater complexity in product or service lines, a higher risk of misjudgments, and a greater dependence on accurate data.
5. Like market segmentation, the worlds of the world motif enables organisations to allocate appropriate resources to each individual segment, thereby allowing for more precise targeting across various outreach campaigns. Similarly, when reaching out to people in the most remote parts of the earth, a deliberate effort should be made to assign appropriate resources that facilitate better outreach within different worlds within the world. If the approach of 'becoming all to all people' is not adopted, there is a risk of engaging only the general masses and overlooking specific individuals with unique needs, as we currently observe.
6. Incorporating the concept of the worlds of the world mission orientation yields four key benefits, as outlined by Shawchuck et al.<sup>30</sup> emphasised by Ogunode and Akpan<sup>31</sup> and Edith Odia and Felix Isibor Osaiga<sup>32</sup>: (1) Mission organizations will better identify new opportunities and needs that can be addressed; (2) Frontline leaders can more effectively tailor their approach to suit the unique characteristics of each market; (3) mission leadership can modify their offerings to align with the desires and needs of specific target segments; (4) mission organisations can adjust their witnessing and communication strategies by utilising various ministries to reach different societal segments.

### **The Home and Urban Ministry (HUM) of the Church of Pentecost as an Example of the Worlds of World Orientation to Mission**

The origins of the Church of Pentecost can be traced back to the earliest Pentecostal Movement in Ghana, which began in 1917 and gained prominence in 1919.<sup>33</sup> This movement was initiated in Asamankese, led by Apostle Peter Newman Anim, and had a

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<sup>30</sup> Norman Shawchuck, Philip Kotler, Bruce Wrenn and Gustave Rath, *Marketing for Congregations: Choosing to Serve People More Effectively*. Abingdon, 2002.

<sup>31</sup> Philips Olatunde Ogunode and Sunday John Akpan, Role of Market Segmentation in Enhancing Church Growth in a Market-Driven Environment, *Approaches in International Journal of Research Development*, Volume 10 No. 1, December, 2016: ISSN 2141-1409

<sup>32</sup> Edith Odia and Felix Isibor Osaiga, Operationalizing Marketing in the Church, *Nigeria Journal of Business Administration*, 2014, Vol. 12 No. 1&2, 48-71, ISSN 0794-0672

<sup>33</sup> Emmanuel Kingsley Larbi, Pentecostalism: The Eddies of Ghanaian Christianity, *Centre for Pentecostal and Charismatic Studies*, SAPC Series 1, 2001

neighbouring group in Akroso under the leadership of Kwaku Gyimah.<sup>34</sup> In 1937, at their request, Pastor James McKeown, a missionary from The Apostolic Church in Bradford, UK, joined them as the founder of the Church of Pentecost. Following various splits and crises in 1939 and 1953, the church adopted its current name on August 1, 1962, on the advice of Osagyefo Dr. Kwame Nkrumah, the then President of Ghana. Opoku Onyinah identifies the events of 1953, when James McKeown was dismissed from the Apostolic Church in the UK, as the foundational moment for the Church of Pentecost.<sup>35</sup>

Being a mission-focused church, the leadership of the Church of Pentecost launched the Home and Urban Missions (HUM) as a new ministry at its 2019 Extraordinary Council Meetings.<sup>36</sup> HUM has the vision “to become an effective arm of the Church of Pentecost, completely dedicated to reaching out to marginalised, unreached and unengaged people groups.” As its mission, it exists “to win and disciple the marginalised, unreached and unengaged people groups in Ghana with the unadulterated Word of God, giving them hope and transforming them into agents of hope and positive change for their communities.”<sup>37</sup>

The ministry’s focus is to reach expatriates living abroad temporarily or long-term, nomadic groups such as the Fulanis in Ghana, the urban poor, marginalised populations including head porters in Ghana, street children, homeless individuals, refugees, drug addicts, prostitutes, and migrants who have relocated within their countries or across continents seeking better opportunities.

### **How HUM Specifically Demonstrates the “Worlds of the World” Concept**

The Home and Urban Ministry (HUM) of the Church of Pentecost, therefore, targets specific people groups and different worlds within a reached geographical world through a strategic mission approach designed to reach the marginalised, unreached, and unengaged populations. HUM accomplishes this through its strategic intent, focus, approaches, and methods used. As indicated, HUM has its vision to become an effective arm of the Church dedicated to reaching marginalised and unreached people groups. Its mission or essence of existence is mainly to win and disciple these groups with the

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<sup>34</sup> Joshua Yirenkyi-Smart, *Pentecost: From Jerusalem to Asamankese, The Journey of Pentecost and the Untold Story of Pastor James McKeown and The Church of Pentecost, 1932-1982*, (Pentecost Press Limited, Accra, 2017)

<sup>35</sup> Opoku Onyinah, Pentecostal Transformation in Africa: The Rise and Growth of The Church of Pentecost, Pentecost, *Journal of Theology and Mission*, Vol. 1, No. 1. July, 2016

<sup>36</sup> The Church of Pentecost, *White Paper for the 2019 Extraordinary Council Meetings*, (Pentecost Press: May 2019)

<sup>37</sup> Kwafo, Emmanuel A. *Home and Urban Missions Training Manual*. Accra: The Church of Pentecost, 2021.

Gospel, transforming them into agents of hope and positive change.<sup>38</sup> In line with this, since its inception, HUM has been focusing on:

1. Foreigners and Expatriates: Chinese, Koreans, Lebanese, Syrians, Arabs, Germans, and other non-indigenous residents in Ghana.
2. Nomadic Groups: Fulani herdsmen, who have very low Christian representation (less than 0.1%) in Ghana.
3. Urban Poor and Marginalised: Head porters (*Kayayee*), street children, homeless people, refugees, drug addicts, and sex workers.
4. Internal Migrants: Northerners and ethnic groups such as Kotokoli, Wangara, Hausa, and Challa living in southern Ghana.
5. African Migrants: Ivorians, Burkinabés, Togolese, Cameroonians, Nigerians, and others.

To realise its strategic objectives and focus, HUM has adopted specific strategic approaches and methods that target the focus areas within Ghana's geographical landscape. These strategies include the following:

1. Contextual Evangelism: Establishing culturally relevant churches for expatriates and ethnic minorities, including mobile churches for drug addicts, among others.
2. Specialised Ministries: Sub-committees such as the Fulani Ministry, Vulnerable Children, Rehabilitation, and Diaspora Outreach.
3. Geographical Blocs: Northern Bloc (Upper West, Upper East, Savannah, etc.) and Southern Bloc (Greater Accra, Ashanti, Western, etc.) for targeted outreach.<sup>39</sup> HUM even have sectors within these blocs to which dedicated ministers and mission workers are assigned.
4. Building on the Vision 2028 initiatives of The Church of Pentecost, which encompass units such as Orality, Media, Arts and Sports, and Professionals in Critical Missions, HUM leverages these to effectively engage various unreached groups. In this context, HUM Media announced the launch of Sub-Committees, Units, and Departments within HUM, including the Fulani Ministry, Unreached People Groups, Pentecost

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<sup>38</sup> CoP HUM News. About Us: Home and Urban Missions (HUM). July 2021. Accessed on June 14, 2025 at <https://thecophq.org/hum/>

<sup>39</sup> CoP. HUM at a Glance. The Church of Pentecost Youth Ministry Training Manual. Accessed on June 18, 2025 at <https://penteagle.org/wp-content/uploads/2020/01/PS.-KWAFO-HUM-at-a-Glance-Current.pdf>

Hope Centre, Pentecost Teens and Adults Challenge, Internal Migrants, Research and Innovation, Professionals in Critical Missions, Discipleship, Diaspora, Media, Arts and Sports, among others like the Secretariat, Equipping Centre, Outreach, Literature, and the Nation Possessors.<sup>40</sup>

HUM also uses strategic methods in reaching these unreached worlds, such as data and evidence-based ministry to the unreached; community engagements through chaplaincy visits, Hope Centres, and rehabilitation programmes; discipleship and training by equipping centres and leadership development for local contexts; and innovative outreaches like ghetto rallies, cine evangelism, sports evangelism, and language-specific ministries.

### **Results of HUM Worlds of World Thinking and Activities**

At the Pentecost Conference in Oberhausen, Germany in 2024, the Coordinator for HUM, Apostle Emmanuel Agyei Kwafo, stressed that, “through the effort and resilience of the leadership of the church, the establishment of HUM in the Church of Pentecost has led to unprecedented harvest of souls, conversion and transformation of lives such that some of the national statistics on Christian impact on especially the unreached is changing.”<sup>41</sup> He supported this claim with statistics showing that globally, 106,760 people were reached through 102,439 outreaches. Out of these, 51,140 were baptised in water, and 24,729 received the Holy Spirit, with 215 souls remaining in the church.

Despite reaching only a small number of individuals (1.04), HUM contributed significantly to the church's efforts in 2023. It accounted for 11.62% (44,360) of the total souls gained worldwide, out of 381,867. In Ghana, HUM contributed 8.69% (19,255) of the 221,663 souls baptised that year. Regarding church planting, HUM was responsible for 10.12% (95) of the 546 new churches established. The year also saw diverse impacts, such as supporting 30 vulnerable children, providing 3,312 interventions, and rehabilitating 1,620 drug addicts, 111 commercial sex workers, 392 street dwellers, and 390 other vulnerable individuals in Ghana. HUM has proven effective in engaging society, filling missional gaps across regions, reaching the unreached for Christ, and alleviating burdens often left to state agencies.

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<sup>40</sup> HUM Media. HUM Inaugurates New Sub-Committees, Units & Departments. February 2024. Accessed on July 28, 2025 at <https://thecophq.org/hum-inaugurates-new-sub-committees-units-departments/>

<sup>41</sup> Emmanuel Agyei Kwafo, *Home and Urban Missions: A Global Catalyst in the Possessing the Nations Agenda*, Presented at the 2024 Pentecost Conference, May 15-18, 2024, Oberhausen, Germany

## Conclusion and Recommendations

As the Church of God endeavours to fulfil its mandate of the Great Commission, it must extend its vision beyond geographical mission efforts to focus on specific segments of society, or the “worlds of the world.” This shift is crucial for ensuring that the Church's witness is as comprehensive as required, addressing both the “ends of the earth” and targeted spheres of influence. Such an approach to the *missio Dei* helps identify and address missional gaps across various sectors of society, including sports and entertainment, commerce and economics, education and science (on both campuses and in non-mission schools), families and relationships, government and politics, and media.

These segments of society remain unreached by the Gospel, even in many areas that are otherwise considered well-reached. These gaps and unreached groups cannot easily be identified through traditional geographical mission perspectives. Therefore, mission efforts should be designed to extend beyond a geographical focus to a “worlds of the world” mindset. This approach enables the church to identify not only missional gaps across various spheres but also within currently reached geographical areas for strategic intervention. Empirical evidence suggests that such an orientation to mission can yield significant results in reaching the unreached in these geographical contexts, as seen in the Home and Urban Mission (HUM) initiative of the Church of Pentecost, the largest Pentecostal denomination in Ghana.

Nevertheless, to pursue this new mission direction and reach these domains with the vision of engaging the unreached requires different and/or adapted approaches from traditional strategies used to reach geographical areas. A mission approach and strategy that utilise an interdisciplinary method, such as marketing and value-creation concepts like market segmentation and value propositions, cannot be disregarded in this effort. When addressing the needs of a market, it is natural to focus on the whole at the initial stages. Therefore, it was not wrong for missions to begin with spreading the gospel across broad geographical regions and people groups defined by language, etc.

However, as efforts become more advanced and dynamic, efficiency in meeting needs demands some form of segmentation to address specific, shared needs unique to particular segments of society. Consequently, to take the gospel to all people and reach existing people groups in areas already geographically covered, different segments of society and sectors of states, these are worlds within worlds, must be targeted with services and products of the same Gospel that meet specific needs and challenges. Therefore, while the core message remains the same—gospel, or good news—there is always a need to package it in various forms, shades, traces, and dosages for the particular segment of people being targeted. This is crucial for adequately addressing

specific needs, attending to unique challenges and characteristics, and activating appropriate reactions and responses.

As churches and other mission agents are adopting various forms of mission orientations, approaches, and strategies that seek to close missional gaps geographically and demographically, such organisations should also seek to build strong structures and institutions in reaching the unreached in geographical areas that have already been reached with the gospel. In this vein, there is a need for a comprehensive quantitative study that models the various aspects of targeting a segment of society with different value propositions of the gospel, so as to validate this concept across various mission spaces. Such academic and research activities will yield empirical evidence of how this orientation to mission can yield significant dividends in reaching the unreached, as seen in the case of the HUM of the Church of Pentecost.

Finally, to transition from transmitting the Gospel to nations to transforming nations with the Gospel, it is recommended that churches consider treating the various spheres of life as worlds within the world. This will ensure that churches and mission agencies develop strategic intents, approaches, and methods for reaching unreached spaces within reached lands. This may include sending missionaries to identified unreached worlds in geographical regions, just as they intentionally send missionaries to geographical nations and countries.

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