

GOD-WILL-DO-IT MINISTRY INTERNATIONAL: A STUDY OF A NIGERIAN PENTECOSTAL HEALING AND DELIVERANCE MINISTRY

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Abstract

This research article explores the history, founder, beliefs, and practices of God-Will-Do-It Ministry International, a Pentecostal church based in Ibadan, Nigeria, founded by the late Reverend Gomba Fortune Oyor. Adopting a qualitative historical approach, the study delves into the life of Reverend Oyor, his ministerial journey, and the development of God-Will-Do-It Ministry as a significant entity within the Nigerian Pentecostal landscape. Unlike many charismatic movements that rely solely on the founder's charisma, this study identifies the ministry's unique contribution through its institutionalization of spiritual warfare via the "School of Deliverance and Healing". The ministry reflects key characteristics of Pentecostalism in Nigeria, including charismatic leadership, a focus on spiritual experiences, and the provision of solutions to existential challenges faced by its congregants. Furthermore, the study analyzes the successful intergenerational transfer of the ministerial mantle to the founder's sons, providing a case study on succession in independent African churches. This paper synthesizes available information from online sources, digital archives of member testimonials, and related materials to provide a comprehensive overview of the ministry's contribution to the religious sphere in Nigeria.

Keywords: God-Will-Do-It Ministry, Gomba Fortune Oyor, Nigerian Pentecostalism, Deliverance Ministry, Institutionalized Healing, Charismatic Christianity.

INTRODUCTION

Pentecostalism in Nigeria represents a dynamic and influential religious movement that has profoundly shaped the nation's spiritual and social fabric. Characterized by its fervent worship, emphasis on spiritual experiences, and a practical approach to faith that addresses the everyday needs of its followers, Pentecostalism has become a dominant form of Christianity in Nigeria. Within this vibrant religious landscape, numerous ministries have emerged, each contributing uniquely to the Pentecostal tapestry. Among these is God-Will-Do-It

Ministry International, founded by Reverend Gomba Fortune Oyor.

God-Will-Do-It Ministry International, though perhaps not as globally recognized as some of the mega-churches in Nigeria, holds significance within its sphere of influence, particularly in Ibadan and among those who sought its ministry for spiritual and physical healing. The ministry's name itself, "God-Will-Do-It," encapsulates a core Pentecostal belief in divine intervention and the power of faith to effect change in individuals' lives.

Statement of the Problem

While mega-churches in Nigeria have received extensive academic attention, medium-sized, specialized ministries that operate at the grassroots level often remain under-researched. This gap is significant because such ministries often exert profound influence within their immediate localities. God-Will-Do-It Ministry International presents a unique case study for three reasons. First, unlike generalist Pentecostal assemblies, it carved a specific niche in "specialized deliverance," addressing the existential anxieties of the Ibadan populace. Second, the ministry distinguishes itself through an educational approach to spiritual warfare, manifested in the "School of Deliverance", rather than relying solely on performative miracles. Third, the ministry offers a critical example of successful leadership succession, a common point of failure for many African Independent Pentecostal churches. By examining this ministry, this article contributes to the broader understanding of how specialized charismatic movements institutionalize their practices and manage leadership transitions.

Significance of the Study

While mega-churches in Nigeria have received extensive academic attention, medium-sized, specialized ministries that operate at the grassroots level often remain under-researched. This gap is significant because such ministries often exert profound influence within their immediate localities. God-Will-Do-It Ministry International presents a unique case study for three reasons. First, unlike generalist Pentecostal assemblies, it carved a specific niche in "specialized deliverance," addressing the existential anxieties of the Ibadan populace. Second, the ministry distinguishes itself through an educational approach to spiritual warfare manifested in the "School of Deliverance" rather than relying solely on performative miracles. Third, the ministry offers a critical example of successful

leadership succession, a common point of failure for many African Independent Pentecostal churches. This article, however, contributes to the broader understanding of how specialized charismatic movements institutionalize their practices and manage leadership transitions.

Objectives of the Study

This study is guided by the following objectives:

1. To examine the historical development and evolution of God-Will-Do-It Ministry International within the broader context of Nigerian Pentecostalism;
2. To analyze the core theological beliefs and distinctive practices of the ministry, with particular emphasis on its specialization in deliverance and spiritual warfare;
3. To investigate the institutionalization of spiritual warfare through the establishment of the School of Deliverance and Healing, and its significance as an educational model within charismatic Christianity; and
4. To assess the ministry's approach to intergenerational leadership succession and its broader implications for independent Pentecostal churches in Africa.

REVIEW OF RELATED LITERATURE

The Pentecostal Revolution in Nigeria

The rise of independent Pentecostal ministries in Nigeria must be understood within the broader context of the "Pentecostal Revolution" described by scholars such as Marshall (2009) and Gifford (1998). Ruth Marshall, in *Political Spiritualities*, argues that Pentecostalism in Nigeria is not merely a theological movement but a "sovereign" force that reshapes how individuals perceive themselves and their agency in a volatile post-colonial state. This

form of Christianity moves away from the "pie-in-the-sky" theology of mission churches to a "this-worldly" faith that promises immediate solutions to existential crises. Within this framework, ministries like God-Will-Do-It are not anomalies but direct responses to a socio-economic environment where citizens rely on spiritual intervention for health, security, and progress.

The Theology of Deliverance and Power

Healing, central to the ministry of Reverend Gomba Fortune Oyor, was the practice of deliverance. As noted by Gifford (1994), the "evangelical subculture" in Africa often syncretizes biblical narratives with traditional African cosmologies, where misfortune is frequently attributed to spiritual forces or generational curses. Consequently, the "Man of God" is seen not just as a preacher, but as a spiritual warrior. Wimber and Springer (1986), whose works on "Power Healing" are influential in charismatic circles, posit that the demonstration of God's power (healing, miracles) is the primary vehicle for evangelism. This literature helps contextualize Oyor's specific focus: by establishing a "School of Deliverance," he institutionalized the idea that spiritual warfare is a learnable, systematic Christian discipline rather than a random, charismatic occurrence.

The Ibadan Religious Marketplace

The location of this study is historically and sociologically significant. Falola (2001) describes Ibadan as a city with a deeply pluralistic religious heritage, characterized by intense competition between Islam, traditional religion, and Christianity. In such a "saturated market," religious organizations must differentiate themselves to survive. While mega-churches often focus on prosperity or motivational leadership, smaller "niche" ministries often thrive by becoming "specialists." God-Will-Do-It Ministry's survival and relevance can be theoretically

framed through this lens of religious specialization, offering specific solutions (deliverance) that generalist churches might overlook.

Leadership Succession in African Pentecostalism

A recurring critique in the literature regarding African Pentecostalism is the "Big Man" syndrome, where ministries revolve entirely around the charisma of the founder (Freston, 2008). Typically, when the founder dies, the ministry fragments or collapses. However, the case of God-Will-Do-It Ministry contributes to the emerging literature on successful succession. The transition of the spiritual mantle to Reverend Oyor's sons, Pastors Lawrence and Godswill Oyor, challenges the narrative of inevitable decline. It suggests that when a ministry institutionalizes its doctrine (via books and schools) and fosters biological-spiritual succession, it can transcend the lifespan of its founder.

METHODOLOGY

This study utilizes a qualitative historical research design to reconstruct the narrative and impact of God-Will-Do-It Ministry International. Due to the limited availability of formal academic literature on this specific ministry, the research relies on a "digital ethnography" and an archival review method. Data sources include:

1. Primary Digital Archives: Analysis of recorded sermons and the curriculum structure of the "School of Deliverance & Healing" (Dr. G.F. Oyor School of Deliverance & Healing, n.d.).
2. Oral History via Testimonials: A thematic analysis of tributes and memorial writings from members and associates to reconstruct the "lived religion" and impact of the founder (ForeverMissed, n.d.).

3. **Secondary Literature:** Integration of broader sociological texts on Nigerian Pentecostalism to contextualize the specific practices of the ministry. This methodological triangulation enables the reconstruction of the ministry's history and theology despite the absence of official church archives.

RESULTS AND FINDINGS

The Life and Legacy of the Founder

Reverend Gomba Fortune Oyor was born on July 6, 1959, in Eleme, Rivers State, Nigeria (ForeverMissed, n.d.). His biographical trajectory is essential for understanding the ministry's theological DNA. Accounts from those who knew him indicate that Reverend Oyor's ministry began to take shape during his student years, involving grassroots evangelism before he gained widespread recognition.

A critical finding regarding the ministry's sustainability is the founder's family life. He married Reverend Patience Fortune Oyor, and together they served in ministry. Their family was blessed with children, including twin sons, Lawrence and Godswill Oyor, who have also become pastors and founders of the Davidic Generation Church (Biography of Pastor Lawrence Oyor Gomba, 2023). This biological and spiritual lineage provided a stable framework for the continuity of his theological emphases, a rarity in many founder-led ministries where death often leads to fragmentation.

Historical Evolution and Niche Formation

Established in Ibadan, Oyo State, the ministry gained prominence during the 1990s and 2000s. The study finds that God-Will-Do-It Ministry distinguished itself not just as another church, but as a "solution center" for spiritual warfare. While other ministries focused on the prosperity gospel, God-Will-Do-It Ministry

focused intensely on the "battleground" of spiritual warfare and deliverance.

A key finding is the establishment of the "School of Deliverance and Healing". This initiative indicates a structured approach to the ministry's core tenets. The school likely served as a platform for training ministers and lay members, institutionalizing the practice of deliverance rather than leaving it as a sporadic occurrence.

Beliefs and Practices: The Theology of Intervention

The ministry operated within a standard Pentecostal framework but with specific emphases:

1. **Divine Healing and Deliverance:** The ministry placed primary emphasis on prayer for the sick and the belief in God's power to heal physical and spiritual ailments. This aligns with Wimber & Springer's (1986) concepts of power healing.
2. **Specialized Deliverance Services:** Unlike general worship services, the ministry held specialized sessions aimed at freeing individuals from demonic oppression.
3. **Teaching and Training:** The existence of the "School of Deliverance" suggests a belief that spiritual warfare is a skill that can be taught and learned, not just a gift reserved for the leader.

CONCLUSION RECOMMENDATIONS

Conclusion

God-Will-Do-It Ministry International, under the leadership of the late Reverend Gomba Fortune Oyor, exemplifies a significant strand of Nigerian Pentecostalism. This study has argued that the ministry was not merely another church in Ibadan, but a specialized institution that professionalized the practice of deliverance through its School of Healing. The ministry's

significance lies in its dual legacy: the institutionalization of deliverance theology through education (books and schools) and the successful biological and spiritual succession to the next generation.

Recommendations

Based on these findings, it is recommended that future scholars of Nigerian Pentecostalism look beyond mega-churches to study specialized "resource ministries" like God-Will-Do-It. Furthermore, a comparative study between the "Deliverance" theology of Reverend Gomba Oyor and the "Revival/Chant" theology of his sons would provide valuable insight into the evolution of Nigerian Pentecostal theology across generations.

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