

PROJECT ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

Title: STRATEGIES TO ENHANCE CHURCH PLANTING IN ACCRA
NEWTOWN DISTRICT, ACCRA CITY CONFERENCE OF SEVENTH-
DAY ADVENTIST, GHANA

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The church's main focus is on planting new churches. When the Lord Jesus Christ was about to ascend to heaven, He gave his disciples the mission to go to make disciples among all peoples (Matt 28:19). Previously he had instructed them that "on this Rock, [that is Jesus Christ], you will build my church" (Matt 16:13ff). On several occasions, Ellen G. White (EGW) emphasized this mandate. White admonished that everywhere we go, we should try to establish a group of Christians who will stand with us in advancing the moral bar and advancing both the rich and the poor. When churches are created, more people will volunteer to work with the poor and outcasts.

Do such churches exist today according to the expectations of our Lord in carrying out mission assigned by her Master? To ascertain this reality, the researcher analyzed the mission in Accra North District, of Accra City Conference of Seventh-

day Adventist Church. The researcher focused on establishing the level of involvement of members in mission and church planting activities. To establish the situation, the researcher employed mixed methods. Sampled church leaders and members were interviewed in the churches' involvement in mission. The research established that in the recent past, the district was very committed in church planting, but this passion died off. This has been caused by both internal and external factors. Externally, the growing presence of Muslim and Traditional communities has made the believers not to advance due to lack of proper training in dealing with this people group. Internally there has been some status-quo situation due to lack of funds, bureaucracy, one-man syndrome, misplaced priorities, and language barrier.

In addressing these challenges, the researcher developed a mitigation plan that included awareness seminars, trainings, planning for mission with the church leaders and members, and execution of the plan. This process has ascertained those missions possible so long as the church is well prepared and directed in carrying out the Great Commission. Further, the use of proper mission approaches is key in the success of any church planting strategies.

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A project

presented in partial fulfillment

of the requirements for the degree

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by

Eric Agyenim-Boateng

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To God be the Glory

TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGEMENTS	viii
CHAPTER	
1. INTRODUCTION	1
Background of the Study	1
Statement of the Problem	4
Purpose of the Study	4
Research Questions	4
Significance of the Study	5
Delimitation of the Study	5
Methodology and Procedure of the Study	6
2. THEOLOGICAL FOUNDATIONS FOR CHURCH PLANTING	9
Church Planting in the Context of Old Testament	9
Church Planting in the New Testament	14
Ellen White Writings on Church Planting	19
The Concepts of Church Planting	24
Church Planting and Evangelism	26
The Church Planting and Church Growth	28
Church Planting and Spirituality	32
Church Planting and Societal Norms	34
3. DESCRIPTION OF THE LOCAL SETTING	40
Ghana	40
Accra Metropolitan District	41
Demography of Accra Metropolitan District	43
Population Size and Distribution	43
Accra Newtown	47
Demography of Accra New Town	48
Population	49
History and Culture of Accra New Town	50
Religious Setting of Accra New Town	50

Seventh-day Adventist Church in Accra New Town.....	51
Church Planting in Accra New Town District.....	52
4. PROGRAM DEVELOPMENT, IMPLEMENTATION, AND EVALUATION	64
Preparation for the Program.....	64
Population, Program Design Outline	66
Congregational Spiritual Revival.....	66
Topic for Revival (Part Two).....	67
Program Implementation	68
Findings from Focus Group	69
Evaluation of the Program	73
Project Report	74
Summary	75
5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS	77
Summary	77
Conclusion	78
Recommendations.....	79
APPENDIXES.....	83
A. LETTERS	84
B. RESEARCH QUESTIONNAIRE	97
C. RESEARCH QUESTIONS	100
D. FOCUS GROUP QUESTIONS/DISCUSSIONS.....	101
BIBLIOGRAPHY	104
CURRICULUM VITA.....	109

LIST OF TABLES

1. Accra Metropolis Population	45
2. Places Found within 5 km around Accra New Town	49
3. Membership/Baptism of Accra Newtown District Before and Now	55
4. Respondent Distribution by Church.....	57
5. Respondent Distribution by Gender.....	58
6. Respondent Distribution by Age.....	59
7. Respondent Distribution by Marriage Status	59
8. Respondent Distribution by Education	60
9. Respondent Distribution by Employment.....	60
10. Respondent Distribution by Religious Background	61
11. Respondent Distribution by Year of Worship in Accra New Town District.....	62
12. Respondent Distribution by Office Holding in the Church	62
13. Topics to Revive the Members	67

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Most of my information was gotten through interviews, with the assistance from retired ministers, local church officers, office workers, district officers, church members, and lecturers. I am particularly grateful to all. I am especially appreciative to my supervisor Dr. Samuel Adama Larmie, who spent his precious time reading through the scripts and made necessary amendments.

Notwithstanding the assistance of the above-mentioned people, I assume full responsibility for all statements made and conclusions drawn in regard to this project.

CHAPTER 1

INTRODUCTION

Background of the Study

According to Ellis, “The operational purpose of the church is precisely stated in Jesus commission to His people.”¹ Establishing a formally organized congregation of Christians in a new area is known as church planting. Evangelism, discipleship of new Christians, leadership development, and church organization are all part of the church planting process based on the New Testament example. In most cases, the procedure also entails creating a church charter and/or doctrinal writing statement, as well as locating a meeting site, purchasing projects, and constructing a new structure.²

Though the church is a voluntary entity in the discharge of its duties, the Bible supports the growth of churches. Theologians agree that Jesus’ primary motivation for coming to the world was to pay the price for human redemption by dying on the cross.³ Church planting can take place by means of public Bible lecture series, indoor Bible lecture series, literature evangelism, music evangelism, the voice of prophecy lessons, in-depth one-on-one Bible studies, compassionate evangelism, global mission evangelism and much more that are done purposely to win souls to fill

¹Joe S. Ellis, *The Church Purpose: Keys to Effective Church Leadership* (Cincinnati, OH: Standard Publishers, 1982), 49.

²*Bloomsbury World English Dictionary*, 1999, s.v. “Church Planting.”

³Peter C. Wagner, *Leading Your Church Growth* (Ventura, CA: GL Publications, 1984), 19.

the church house.⁴ According to Arthur Keough, Jesus gave His disciples the mandate to spread the gospel across the entire world. The Christian's concern for bearing witness to and for his Lord comes from a personal experience rather than from a directive.⁵

The first elder, Alex Opoku said, “when the Accra Newtown district was organized in the late 1970s, the members were more vibrant, ambitious, and united for any evangelistic activity as compared to the situation now. Six churches were planted and organized within six years. And there was so much unity in the church at that time as compared to now.”⁶ To solidify the successes of the evangelistic programs, the church members pooled their resources together. Today, things have changed.

Interviewing the Personal Ministries Leader of the district, Elder Kyei Baffour, he said,

The zeal and enthusiasm that led to the planting of six churches has dwindled drastically. It is because rapid population growth brought in an influx of many other Christian denominations, large Muslim communities, vast areas covered with African traditional religious beliefs, different languages spoken with diverse cultures. There were also internal issues with finances, misplaced priorities, and bureaucracy.⁷

According to elder Kojo Atta Essien of Accra Newtown Church, “Witnessing leading to the planting of churches is in a poor state.”⁸ Elder Justice Kofi Armah, the

⁴Ellen G. White, *The Great Controversy*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2007), 559.

⁵Arthur G. Keough, *Our Church Today: What It Is and Can Be* (Washington, DC: Review and Herald, 2002), 89.

⁶Alex Opoku, Elder, Accra North District of Seventh-day Adventist Church, interview by the author, Accra, 15 July 2020.

⁷K. Baffour, District Personal Ministries Leader, Accra North District of Seventh-day Adventist Church, interview by the author, Accra, 23 July 2020.

⁸Kojo Atta Essien, District First Elder, Accra North District of Seventh-day Adventist Church, interview by the author, Accra, 14 July 2020.

former first district elder from Abeka Church intimated that, “currently, the church members attitude towards campaigns leading to the planting of churches within Accra Newtown District is not encouraging. There is a significant drop in church planting activities.”⁹ In the interview, he indicated that “the poor attitude toward evangelism today in Accra Newtown District is as a result of lack of commitment and dedication to duty.”

The Women’s Ministries and Personal Ministries department leaders expressed their misgivings about the inability of the church to organize evangelistic campaigns which has accounted for the slow pace in church planting. They indicated that “members come to the church once a week with their offerings but will not partake in any evangelistic activity in the district.”¹⁰ Olivia Boateng, leader of the district’s Women’s Ministries mentioned that, the inability of the district to have regular campaigns leading to the planting of churches is not limited to lack of commitment. There are other factors, namely, 1) distance from the church to their various places of abode; 2) poor organization on the part of the leaders; 3) finance; 4) lack of motivation.¹¹ What has necessitated the writing of this topic is the perceived anomalies and problems of church planting. This reason calls for the development of strategies to enhance church planting in Accra New Town District of Seventh-day Adventist Church and make useful recommendations to other Seventh-day Adventist churches and the entire Christian world.

⁹Joseph Samuel Kofi Armah, Former First District Elder, Accra North District of Seventh-day Adventist Church, interview by the author, Accra, 12 October 2020.

¹⁰Wonder Fiadzo, Florence Commodore, and Joyce Attakora, interview by the author, Accra, 15 July 2020.

¹¹Olivia Boateng, District Women’s Ministries leader, Accra North District of Seventh-day Adventist Church, interview by the author, Accra, 15 July 2020.

Statement of the Problem

Accra North district used to experience increase in church planting because of unity and love for evangelism among the members of the district. Attendance at Bible studies, revivals, and weekly programs made the district to grow spiritually, and increase in membership. Because of these developments the district was able to progressively plant new churches in the past.

But in recent times things are no longer the same, the involvement of members in evangelism has significantly reduced. The result of surveys, observation, and interaction with members helped to elucidate the current problem of the district regarding evangelism and church planting.

Purpose of the Study

Church planting is the core business of the church. The purpose of this project is to develop strategies to enhance church planting among church members in the Accra New Town District of Seventh-day Adventist Church in the Accra City Conference. The purpose of the study is threefold:

1. To understand the biblical view of Church planting and principles that must be adopted and developed in Accra New Town District.
2. To identify the factors that are responsible for the church planting problems.
3. To design a practical strategy that will enhance Church planting in Accra New Town District.

Research Questions

The following research inquiries were examined in the paper: (1) what is the biblical view of Church planting and the principles that must be adopted and

developed in Accra North District? (2) What are the factors that resulted in the decreasing of the church planting activities among the members of Accra North District? (3) What is the effective strategy that will enhance Church planting in Accra North District?

Significance of the Study

This study will add to existing knowledge in the church growth and church planting systems.

Findings of this study will provide vital information which can be used for training programs on church growth and church planting.

In drawing policies for church evangelism and the growth of the church, it is important to look for best practices that would help in crafting strategies to move God's agenda forward. The findings, strategies, and recommendations in this study will be a great contribution to the formulations of these strategies.

This research study benefits the researcher by increasing his knowledge, experience, and helps to enhance his working experience.

Delimitation of the Study

In recent times, there has been much concern about a downward trend in the zeal for evangelism among the membership of the Seventh-day Adventist Church in Ghana as compared to the past. Therefore, the need to rekindle the zeal for evangelism is countrywide.

This project will however focus on the Accra New Town District to identify the reasons for the downward trend and come up with a strategy or strategies as the research will call for, to reverse the trend. The strategies will also be applicable in other parts of the country and beyond.

The research concentrated on two major groups of respondents. The first group is composed of church board members and departmental leaders. The second group is composed of other church members, who were purposively chosen to respond to the survey. These ones were selected because they have been in the system for long. Their knowledge of the past history and thoughtful contribution to the project could have positive influence on the crafting of strategies to increase membership involvement and participation in evangelism.

Methodology and Procedure of the Study

This research is a descriptive study that employed a mixed-method including qualitative and quantitative approaches. The analysis of the biblical foundation of the research was done with the use of the historical-grammatical method. An unstructured interview was employed to understand the factors, which lead to the problem of Church planting evangelism in Accra north district. In order to implement this project, it was necessary to develop a protocol and conduct a baseline survey to assess the membership participation and involvement in evangelism and church planting as a point of reference for evaluation. Eleven leaders were selected for the interview. Majority of the interviews were conducted on one-on-one basis. Three days were selected for the interviews, September 30, 2020, October 1, 2020; October 2, 2020. The information gathered from the interviews provided reasons why evangelistic activities were lacking in the Accra New Town District of Seventh-day Adventist Church. The interviews were carried out in seven churches, namely, Accra New Town, Abeka, Alajo, Maamobi, Kotobabi, Abelemkpe, and Police Depot, all in the district.

Three days were also selected for seminar. All the selected members gathered at the Accra New town church premises for the workshops and seminar. The days selected were September 30, 2020, October 1, 2020, and October 2, 2020.

The project was implemented in two phases. Phase one was a pilot project in seven churches in Accra New Town District with two speakers for each church. One of the programs facilitated by a retired minister was done through teleconferencing. The seminar was facilitated by a retired minister and the 13 out of the 14 were facilitated by serving ministers. The selected executives, coordinators and leaders of departments participated. The retired minister was a former President of the Accra City Conference and the 13 other facilitators were departmental directors from Accra City Conference.

Phase two was a replication of the pilot project in all the seven churches. Current literature on theological foundation to church planting was reviewed including books and published articles on missions, church growth, and church planting. The cultural and religious context of Ghana, strategies and methods used by others in running effective evangelism and church planting were reviewed. Quantitative and qualitative methods was used in this project.

According to Creswell, qualitative research is an investigation procedure for comprehending a social or human problem that is focused on creating a complex, comprehensive picture with words, reporting in-depth opinions of informants, and carried out in a natural context. By analyzing the relationship between variables, quantitative research on the other hand is a method for testing objective theories.¹²

¹²John W. Creswell, *Qualitative Inquiry and Research Design*, 3rd ed. (Thousand Oaks, CA: Sage, 1994), 1-2.

The project was evaluated, and conclusions and recommendations were made. The surveys and interviews were done in connection with regular pastoral and official itinerary. The questionnaires were administered in all the seven churches.

It is expected that the evaluation of the result will lead to creating some steps which will resolve the problems of church planting among the members of Accra New Town District in Accra City Conference.

CHAPTER 2

THEOLOGICAL FOUNDATIONS FOR CHURCH PLANTING

Church Planting in the Context of Old Testament

The calling and commissioning of Abraham serves as a pattern and example of church planting in the Old Testament. The Lord commanded Abraham to leave his homeland, his family, and his father's home because he would make him a powerful nation (Gen 12:1).¹ The Lord promised to make Abraham a powerful nation, to bless him, to exalt his name, and to make him a source of blessings. Every family of the earth will be blessed through him because the Lord will bless the people who blesses him and curse those who curse him (Gen 12:2, 3). The establishment of a covenant community with Abraham signifies the patterns and examples of church planting in the Old Testament. Then Abram constructed an altar to the Lord who had appeared to him after the Lord told him: "To your descendants I will give this land" (Gen 12:7). Genesis 26:4 places a strong emphasis on the covenant community when the Lord promised to multiply Abraham's descendants like the stars of heaven, give them all the territories, and bless all the peoples of the earth via Abraham's seed.

In the exodus and formation of Israel, God's deliverance of the Israelites from Egypt expands the biblical foundations of church planting. Moses was told by the

¹Unless otherwise stated, all English Bible references and quotations are from the NKJV and Kurt Aland et al., *The Greek New Testament* (Stuttgart, Germany: United Bible Society, 2010) respectively.

Lord, “Now you shall see what I will do to Pharaoh. For with strong hand, he will drive them out of his land” (Exod 6:1). The country of Canaan, where they were aliens, will be given to them as part of God’s promise (Exod 6:4). Then the Lord said to Moses “Therefore say to the children of Israel: I am the Lord; I will bring you out from under the burdens of the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments (Exod 6:6).

The establishment of a new community under God’s leadership in the context of church planting was the ten commandments given and other ceremonial laws to guide the community under God’s care. (Exod 20:1-17). Afterward, the Lord instructed them to make a dwelling place for him to dwell in among them (Exod 25:8).

God wished to grow the community, as evidenced by the conquest of Canaan during Israel’s entry into the Promised Land (see Num 33:50-52). The intentional purpose of God to be among His people was necessitated by the establishment of cities and territories for worship and community life (Num 35:9, 13, 14). The community of services was enhanced by appointing leaders for specific territories for worship and community life (Num 35:1, 2).

The role of prophets and judges as spiritual leaders and guides for the people emphasizes the importance of church planting in the Old Testament. In 1 Samuel 7:3, for instance, Samuel addressed the entire congregation of Israel, advising them to purge themselves of all Ashtoreth and foreign idols in order to make room in their hearts for the Lord. The appointment of Othniel and Ehud to the service of God and to deliver His people in times of trouble testifies how God always and intentionally bring people at a specific period to deliver His people (Judg 3, 14, 15). The Lord

appointed Gideon at the time they were being oppressed by the Midianites and destroyed all the altar of Baal as a measure to serve Him alone (Judg 6:11,12). The Lord appointed prophets as spiritual leaders to guide His people as a sign of himself living among His people (1 Kgs 17:1). In the period of great apostasy, the Lord appointed Elisha to succeed Elijah who has been taken up into heaven by a whirlwind (2 Kgs 2:12,13). The emphasis of church planting for the Lord to live with His people is laid in the appointment of major prophets like Isaiah, Jeremiah, Ezekiel, Daniel, Hosea and the minor prophets Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi in the specific period of time as spiritual leaders and guides for His people.

The principles and concepts supporting church planting in the Old Testament is the fact that God's presence with His people. These concepts of God presence were manifested in the Tabernacle and later Temple as central places of worship (Exod 26:1). The specifications concerning the court of Tabernacle was also given for the purpose of worship services (Exod 27:9). The prescribed priestly apparel, and other priestly garments shows how the church planted in a community as a reminiscence of God presence in the tabernacle of worship. The establishment of a sacred space for the community to gather emphasizes the importance of gathering for worship. Israel's camp was set up precisely in the right order. It was divided into three major divisions, each of which had a designated spot in the encampment.

The importance of covenant and law is one basic thing in the concept of church planting in the Old Testament. The covenant relationship between God and His people were manifested in the people's affirmation to the covenant. When Moses arrived and informed the populace of all the Lord's commands and judgments, the entire populace responded in unison, saying, "All that the Lord has commanded we

will do” (Exod 24:3,4). The role of the law in guiding and shaping the community’s behavior was one of the concepts of church planting in the Old Testament. The ten Commandments was given together with other laws to shape their community’s behavior.

The role of Priests and Levites, the priesthood responsibilities in leading worship and offering sacrifices were one of the concepts of church planting in the Old Testament. The Priests and Levites were supposed to plan, organize, coordinate the worship activities and daily offering sacrifices (Lev 8:1, 6, 12, 13). The Levites as caretakers of the sanctuary and teachers of the law is also another concepts of church planting in the Old Testament (Num 3:5-7).

The lessons and applications for church planting today emphasizes the centrality of God’s presence in the church community. The church must develop effective church planting and church growth strategies as it grows more urbanized. The most successful evangelistic strategy known to man, according to church missiologist C. Peter Wagner, is starting new churches.²

Recognizing the importance of establishing places of worship and community gathering goes in tandem with the command God gave to make a sanctuary that He might dwell among His people. Though the places of worship and designs have been changed in the modern times, the principle of human encampment has been the desire of God to make us familiar with His divine character and life.

Understanding the role of spiritual leaders in guiding and shepherding the community in modern times is not different from what the Lord instructed Moses to do. Pastors and leaders of the church are appointed on regular basis to steer the affairs

²Wagner, *Leading Your Church Growth*, 19.

of the church and the community services. It means that spiritual leaders' roles and responsibilities cannot be discounted in the church services even in the modern times.

Embracing the covenantal relationship with God and living according to His laws were the principles that brought divine and human together in the sanctuary and day to day life of God's people. The same applies to the worship services and church activities in the modern times. God expects His people to live according the laws given that they could experience covenantal relationship that existed in the Old Testament.

In conclusion to the theological foundations and recapping of the features of church planting in the Old Testament, the promise of God's presence was manifested in the building of the sanctuary as a miniature of heavenly sanctuary. It is our privilege to aspire to greater heights in order to see God's nature more clearly revealed. When Moses prayed the Lord to show him His glory, the Lord did not chastise him but heard his prayer. God promised to bring all good things to him and make the name of the Lord known before him.³

The implications for church planting in contemporary contexts, that the presence of God must be felt in all our worship services and reverence must characterize all gatherings as in the Old Testament. God is always with us. Ellen White asserts that we are confident that God understands our struggles and feels our sorrows because Jesus came to live among us. In the life of the Savior on earth, God's presence was witnessed in every concept of grace, every assurance of joy, every act of love, and every heavenly attraction.⁴

³Ellen G. White, *Ministry of Healing*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 464.

⁴Ellen G. White, *The Desire of Ages*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 24.

The encouragement to learn from the examples and principles in the Old Testament for effective church planting today will be of immense help to God's people in the various places of worship. The covenant relationship must be respected, the holiness of the tabernacle or church house must be respected, the worship services must be respected, the sabbath laws must be respected, freewill offerings in the house of God must be respected, and all other regulations governing the operations of the sanctuary must also be given the honor it deserves in the various places of worship.

Church Planting in the New Testament

In the great commission as recorded in Mark 16:15 (Matt 28:19-20), Jesus emphasized the importance of church planting by sending the apostles into all the earth to proclaim the gospel to all living thing. The preaching of the gospel to every creature resulted in the planting of churches within the catchment area to accommodate the numbers that were baptized and saved.

Putting theological doctrine into practice involves starting a church. In the biblical foundation for church planting, the great commission is emphasized as the basis for more churches to be planted to accommodate the expected numbers. In the great commission, Jesus' command to make disciples of all nations implies the need for establishing new churches to accommodate the great numbers that will be baptized.

Jesus instructed the disciples to concentrate on people who were open to hearing the message (cf. Matt 10:11–16; Luke 10:5–16). In addition, Jesus understood that new converts may share the good message he delivers (see Mark 5:19–20). Church planters should urge new believers to begin sharing their testimony of God's love as soon as they embrace Christ as their personal Lord and Savior.

In the Acts of the Apostles, the Apostles fulfilled the great commission when the Holy Spirit came upon them and their preaching led to the baptism of many people into the early church (Acts 2:41-42). Their steadfastness in teaching the doctrines and fellowshiping with the new members brought a lot of people which resulted in planting more churches to host the large numbers (Acts 2:46-48). The daily addition to the church brought an additional responsibility to the people to make room for the excesses. The result was the provision for enough church houses to accommodate them.

One of the earliest church instances was the apostles' journeys on missions and the planting of new churches. The meeting at Solomon's Porch in Acts 5:12-13 emphasizes the need for a meeting place of worship. That, the Solomon's Porch could accommodate a small number of people calls for the need of planting a church. This is one of the examples of the missionary activities by Peter where multitudes gathered to listen to him. While the believers were increasing in number (Acts 5:14; 6:7), churches were planted during the apostolic era.

In Acts 8:4-6, those that were scattered spread the word everywhere they went. Philip's preaching of Christ in Samaria brought a huge number of people who believed together for a church to be planted. The church prospered and multiplied (Acts 9:31). Churches were planted after the increase. In the ministering at Berea, a church was planted to accommodate the numbers baptized to join the church (Acts 17:10). Paul on his return journey to Antioch from Syria entered the synagogue as a testimony for a church that had been planted during his first visit (Acts 18:19).

Paul's emphasis as a church planter was on preaching to receptive audiences. Paul embraced the mindset that Christ had imparted to the disciples in Matthew 10:11-16 and Luke 10:5-16. Jesus urged the disciples to focus on those who were

ready to hear their message and to go to those who were responsive to it, but he also cautioned them not to ignore those who were not. In doing so, Lydia and her family turned to the Lord (Acts 16:12–15). Paul had found that the religious gentiles were receptive to the message. When the gospel was taught, the Bereans were similarly more receptive than the Thessalonians (Acts 17:1–14).

In key Roman Empire cities and towns, Paul and his companions started churches. According to the story in the Acts of the Apostles, the gospel was preached and churches were established in the towns as the first steps in his approach to make disciples.

Paul emphasized the importance of home churches as a tactic for interacting with families. Homes served as the main places where Christians lived and were formed. The converts in Paul's method could be either individuals or their entire households, which could include slaves, friends, or even neighbors. Lydia and her family (Acts 16:14–15), the jailer and his family (Acts 16:32–34), and Crispus as well as Stephanas (Acts 18:8) are a few examples. This tactic may be successful in regions, cities, and countries where the gospel has not been well received. The same approach was taken by Jesus when he gave sermons to people who came to listen to him and in the homes he entered (see Luke 5:29–32; 19:1–10).

In the theological foundation of church planting, missional theology plays a key role in the New Testament and the Old Testament. In the missional theology, church planting serves as an essential aspect of participating in God's mission. The *Missio Dei* agenda, that is the mission of God in the Old Testament was to be among His people by asking Moses to build a sanctuary to be with them. In the New Testament, *Missio Dei* agenda, that the mission of God is always to be with His

people was manifested in the planting of churches in different regions and also appointing leaders to be in charge of the churches.

The missional theology is also seen as understanding God's mission to redeem and reconcile the world. In the Old Testament after the fall of mankind, God made plans to redeem and reconcile the world to world to himself (Gen 3:15). This is to a very large extent the hope and promise of redemption and reconciling of the world to Himself (cf. Eph 4:24).

In ecclesiology as in the theological foundations of church planting, the nature and purpose of the church meets the agenda of God to be with His people. Church planting is a means to fulfill the purposes of the church.

In the kingdom of God as a theological foundation of church planting, the expansion of God's kingdom is through the establishment of new churches and church planting as a way to bring God's transformative work to communities.

The practical implications of the biblical and theological foundation as an encouragement and support for church planters is that, they fulfill the gospel commission of Jesus (Matt 28:19). It also supports the provision of resources and training for church planting endeavors to expand the kingdom of God as found in the Old Testament. In the Old Testament, the provision was made in the building of tabernacle, provision of garments for the priesthood, and the appointment of Levites and leaders for the sanctuary services. It also supports the provision of resources and training for church planting endeavors to expand the kingdom as in the New Testament. In the New Testament, the provision was made for the training of people to take care of the establishment of churches in the various places that supports the church planting agenda.

The practical implications of the biblical and theological foundations are the collaboration and networking among churches for effective planting in the communities and various places within their jurisdiction (Acts 14:1). The collaboration and networking among the brethren motivated them to expand the gospel where multitudes believed and were baptized into the faith (Acts 14:21).

The final practical implications of the biblical and theological foundation were the prayer and intercession for the success of church planting efforts. The practical example was witnessed when Paul was stoned and escaped to Derbe. The intercession and prayer by the believers for the success of church planting effort gained prominence (Acts 14:19-20).

In conclusion, the biblical and theological foundation for church planting emphasizes the *Missio Dei* agenda, that is God of mission from biblical and theological point of view always wanted to stay among His people in both the Old and the New Testament. The possibility of that agenda was manifested by appointing people for these expanded agenda. These men appointed practiced the exact messages that were given and eventually yielded the results that was expected. The importance of embracing and implementing church planting strategies from both Old Testament and the New Testament is that, it yields very good results.

It is an encouragement to actively engage in the mission of establishing new churches with strategies identified from the Old and New Testament perspectives. There is no doubt that additional churches can be started if all the techniques, guidelines, and rules are followed to the letter.

Ellen White Writings on Church Planting

Although Ellen White passed on more than a century ago, her writings, which are continually being translated into numerous new languages, continue to bless millions of people. After reading her works, people have continued to read the Bible more and get to know Jesus better.⁵ From the time she was seventeen years old until she passed away in 1915, she had what she and many others thought to be supernatural prophetic dreams and visions.⁶ Ellen White also recognized the inherent Christ-Centered nature of these prophetic visions being a testimony from Jesus. Although not scripture, her writings were purposefully created to draw readers toward the Word of God and its message.⁷

She wrote a lot on church planting. The parable of the sower serves as a foundation for understanding Ellen White's writings regarding church planting. Christ explains the kingdom of heaven and the job of the great husbandman for his followers through the parable of the sower. He came to disperse the celestial grain of truth, just as the Sower did in the field.⁸ Understanding the true meaning of the parable, Ellen White was spent most of her time planting churches.⁹ Ellen White understood church planting as one of the crucial activities needed in evangelism.

The principle of church planting in Ellen White writings was deepened by divine guidance. Ellen White realized that God is the sustainer and only helper in all

⁵Anna Galeniece, ed., *The Bible, the Spirit of Prophecy and the Church* (Nairobi: Lila Creative Design Agency, 2017), 32.

⁶Ibid., 32.

⁷Ibid., 33.

⁸Ellen G. White, *Christ's Object Lessons*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 34.

⁹Herbert E. Douglass, *Messenger of the Lord*, 3rd ed. (Oakland CA: Pacific Press, 1998), 211.

human endeavors. She realized that seeking God’s direction through prayer is the key to success in the work of every aspect of life.¹⁰ She asserts that, we need others to join forces together to seek the face of the Lord all the time to deliver effective ministry in terms of church planting efforts. Trusting in the leading of the Holy Spirit in every aspect of church planting, Ellen could achieve a lot and with the family members.

Commenting on church planting as we share the message of God’s love and salvation, she wrote, “by personal effort, reach those around you.” Meet them and get to know them. Preaching won’t complete the necessary work. God’s angels look after you in the homes of the people you visit. No proxy can complete this work. Lending or donating money won’t help. It cannot be done through sermons. You can win hearts by going to the people, conversing with them, praying for them, and showing sympathy. This is the pinnacle of missionary service.¹¹

Ellen White emphasized that the work cannot be done by delegation and representation. Preaching the gospel alone cannot win the souls for expansion and church planting, money lent cannot do the work, weekly sermon cannot accomplish the task but by getting closer to the people with visitation plan, talking to the people, praying with the people, empathizing, mingling with the people will touch the hearts of the community. This is the best sustainable method that can win more souls.

She continues that, every individual should hear the Lord’s Word of grace. This must be done in large part by personal labor. Christ followed this strategy. Personal interviews made up the majority of his work. He held one-soul audience in

¹⁰Anna Galeniece, ed., *The Bible, the Spirit of Prophecy and the Church* (Nairobi: Lila Creative Design Agency, 2017), 237.

¹¹Ellen G. White, *Testimonies for the Church*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 9:41.

the highest regard. The reach of such message frequently reached thousands.¹² Ellen indicated that Christ preferred method of evangelism was through personal touch and interaction. She laid emphasis on the method Christ used to reach a larger number of people and admonished that each member should serve as a conduit for God to reveal to the world the richness of His grace and the unfathomable riches of Christ.¹³ Ellen White indicated that God expects an unwavering personal service from the people the present truth has been given to propagate the gospel message.¹⁴

God could have accomplished His goal of rescuing sinners without our help, but we must participate in His work if we want to grow in Christlikeness. We must take part in His efforts for the redemption of souls in order to share in His delight, the joy of watching souls saved by His sacrifice.¹⁵ Here, Ellen White is laying emphasis on the saving grace, as we partner with the Lord in winning souls. She added that, the clergy instruct believers that if they are to advance spiritually, they must shoulder the responsibility of guiding souls to the truth, which the Lord has placed on them.¹⁶

Ellen White also emphasized the importance of engaging in personal evangelism and public campaigns to share the gospel. She stated that, using Christ's approach only will result in genuine people-reaching success. The Savior interacted with people as one who wished for their welfare. By empathizing with them and attending to their needs, He gained their trust. Then He commanded them to follow

¹²Ellen G. White, *Christ's Object Lesson*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 229.

¹³Ellen G. White, *Acts of the Apostles*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 600.

¹⁴White, *Testimonies for the Church*, 9:30.

¹⁵White, *Desire of Ages*, 142.

¹⁶Ellen G. White, *Christian Service*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 600.

Him.¹⁷ Ellen White claimed that, the commandment to go and preach the gospel should be measured up with what Christ did with respect to compassionate evangelism of seeking their welfare first before the message follows.

White emphasized that our ability to influence others depends less on what we say and more on who we are. Men may argue against and reject our arguments, and they may reject our pleadings, but a life of unselfish love is a proposition they cannot refute.¹⁸ She added that, it is not the presence of great talents that makes it possible for us to provide acceptable service; rather, it is the diligent completion of everyday tasks, the contented spirit, and the unaffected, real interest in the wellbeing of others.¹⁹

The importance of Bible study and doctrinal foundation is also emphasized in her writings. She explained that, bible study should be embedded in evangelistic agenda because the teaching of bible truth is one of the most effective tools in church planting.²⁰

In ensuring a solid theological foundation for new believers and church members, Ellen White explained that we are to serve as God's final voice of warning to mankind, thus we ought to study the Bible with zeal and sincerity. Let each soul that has experienced heavenly illumination strive to share it. Allow the workers to visit each home and present the Bible to the inhabitants.²¹ That conscious effort

¹⁷White, *Ministry of Healing*, 143.

¹⁸White, *Desire of Ages*, 141.

¹⁹Ellen G. White, *Patriarch and Prophets*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 219.

²⁰Ellen G. White, *Gospel Workers*, Complete Published Ellen G. White Writings, Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012), 192.

²¹*Ibid.*, 353.

should be placed on evangelism and house to house bible study among the members. The individual church member active participation in soul winning is important.²²

She stated that it is mandatory for the followers of Christ to hunt for sinners to be saved but not to wait for them to search for the truth. She emphasized that, that will even motivate them to give themselves to Christ than they searching for the truth.²³

In community building and discipleship in fostering a sense of community and belonging among church members, Ellen White stated that the educational process should start immediately as a new field becomes accessible, and training should be offered line by line, precept by precept, here and there. Preaching is not the most crucial aspect of ministry; rather, house-to-house outreach, Bible interpretation, and argumentation from the text are. The workers who employ Christ's techniques will be successful in gaining souls for the master.²⁴

Ellen White explained that, for those who have received the Spirit of Christ, persecution and reproach are in store. The nature of the persecution varies throughout time, but the underlying idea, the spirit that drives it, has killed the Lord's chosen since Abel's time.²⁵ This she said to help church planters to be aware of the fact that they may face difficulties along the way.

In providing opportunities for spiritual and wholistic lifestyle in church planting efforts, Ellen emphasized the training of younger workers using the apostle Paul as an example of one who trained young men for the work of ministry.²⁶

²²White, *Gospel Workers*, 184.

²³White, *Testimonies for the Church*, 8:14.

²⁴White, *Gospel Workers*, 468.

²⁵White, *Acts of the Apostles*, 576.

²⁶ *Ibid.*, 368.

In addition to the above, she made mention of the rewards awaiting those doing good works in her expositions.²⁷

In the application and adaptation of Ellen White's principles, her writings must be studied in context. Ellen White's life and ministry were heavily influenced by the Bible. She not only cited Scripture, but her writings are replete with Scripture and make nearly constant references to Scripture.²⁸ Incorporating relevant methods and strategies while staying true to core principles is key to successful church planting.

The Concepts of Church Planting

The apostle Paul contextualized his message when he visited Athens. He mentioned the shrine with an inscription to an Unknown God when he met the Athenians. This means that Paul saw church planting as a herculean task, and the possible strategy to enhance church planting was to contextualize his message to suit the people. He also sought to appreciate what they had, that made it easier for him to present the one they did not know.

According to Bruce, the church is God's unique signpost on earth, constantly directing earnest travelers toward the fullness of Christ's kingdom.²⁹ Bruce was expressing his disappointment to the entire Christendom for showing people the way to Christ's kingdom but not making efforts to enter in. He laid emphasis that, the call to bring sinners to the feet of the cross was the work of every Christian and that everyone must be involved.

²⁷White, *Acts of the Apostles*, 109,110.

²⁸Anna Galeniece, ed., *The Bible, the Spirit of Prophecy and the Church* (Nairobi: Lila Creative Design Agency, 2017), 45.

²⁹Bruce J. Nicholas, *The Church: God's Agent for Change* (Exeter, UK: Paternoster Press, 1986), 19.

There is the need for more churches to evangelize and to plant churches for others to see Christ. Both indigenusness and initiatives for church planting are essential for proliferation. The two ideas are related because we think that the only churches that will actually propagate and multiply are indigenous ones.³⁰ Church planting in the indigenous area is sited not for playful exercises but for the sole aim of multiplying the existing numbers in the community with movements and action. The indigenous churches have the tendency to increase membership than anything else because of the indigeneity which could eventually lead to massive reproduction and multiplication. The fact is that new churches are founded by existing ones.³¹ A healthy church will give rise to a healthy church. The effect is that weak churches cannot even bring up churches, even if they do so the net effect will be a slow or weak church.

Kuruville emphasized that the preaching must be sought to appeal to the conscience of the listener. The message must be well-understood, clear, unambiguous, and appeal to the conscience of the people in order for the message to benefit the hearers. It means that communicational preaching has a positive correlation with soul winning.³²

McGavran and Winfred Arn indicated that, the church in modern times can grow larger and larger if only intentional planning for church planting are made. They advocate using the best information and minds available and the best institution we

³⁰Bruce J. Nicholas, *The Church: God's Agent for Change* (Exeter, UK: Paternoster Press, 1986), 65.

³¹Ibid., 65.

³²Abraham Kuruville, *A Vision for Preaching: Understanding the Heart of Pastoral Ministry* (Grand Rapids, MI: Baker Academic, 2015), 73.

have.³³ Our community is our mission field, and we should establish churches in it with the same creative intelligence and dedication we expect of missionaries.³⁴

Magavran is making a point that evangelism is the mainstay of church business irrespective of where it is sited.

“Church Planting begins with the conviction that it is God’s will that his church grows. This conviction into an acute consciousness of the lostness of people without Christ. When these convictions permeate the people of God planting new congregations becomes more possible.”³⁵ “A congregation and denomination ought to establish the machinery for creating new churches.”³⁶

Church Planting and Evangelism

Seventh-day Adventist is a global church in scope. We are called to evangelize the whole world in fulfilment of the gospel commission by making disciples of all nations, baptizing, and teaching them, and inviting them into the worship of God the Creator and Redeemer. Planning, equipping, executing, and evaluating are the four fundamental processes in the advancement of the gospel. The mission’s planning must come first. Making progress without thoughtful preparations will be ineffective.³⁷

According to Roger Dudley and Cummings, prior to creating its mission statement and establishing its goals, the church must do a thorough investigation of its

³³Donald. A. McGavran and Winfred C. Arn, *Restoring Christian Living and Worship: Taking the New Testament Church into 21st Century* (New York: Harper & Row, 1977), 169.

³⁴Ibid., 93.

³⁵Donald. A. McGavran and Winfred C. Arn, *Restoring Christian Living and Worship: Taking the New Testament Church into 21st Century* (New York: Harper & Row, 1977), 97.

³⁶Ibid., 98.

³⁷Roger L. Dudley and Des Cummings, Jr., *Adventures in Church Growth* (Washington, DC: Review and Herald, 1983), 68.

members and the surrounding area.³⁸ The best way for a church to expand is for the entire body of believers to be motivated and trained in ongoing ministries of prayer, sharing, witnessing, and evangelism.³⁹

George Peters asserts that there is a divine order to the division of labor. There are none that God is not in need of or does not want to use in one way or another. He utilizes both men and women in different ways.⁴⁰ According to George Peters, it is neither scriptural nor practical to expect that the complex ministry of the church and the ever-expanding task of the evangelization can be realized by a small group and special class of formally trained ministers. Neither can it be expected that all local congregations will be supplied with full time theologically trained leadership.⁴¹ The church is described as God's temple, where the Holy Spirit resides. As a result, the Holy Spirit has given every church member the ability to perform a valuable service.⁴² A church grows best when every church member is involved in all church activities.

Church planters are required to provide additional training to people who demonstrate the spiritual gifts necessary to serve as leaders, according to Roger Greenway. They must assign those they have trained with increasing responsibility as soon as possible.⁴³ Understanding that their roles must alter as local leaders grow and develop is important for missionaries as they plant and develop churches.⁴⁴ Any local

³⁸Dudley and Cummings, Jr., *Adventures in Church Growth*, 73.

³⁹George W. Peters, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan, 1981), 217.

⁴⁰Peters, *A Theology of Church Growth*, 217.

⁴¹Ibid., 218.

⁴²Ibid., 219.

⁴³Roger S. Greenway, *Go and Make Disciples: An Introduction to Christian Missions* (Grand Rapids MI: Calvin Theological Seminary, 1999), 110.

⁴⁴Ibid., 110.

church that fails to expand its ministry outside its own walls will naturally die because it does not carry out the unchangeable Great Commission of our Lord.⁴⁵ According to Nicholls, wherever people who believe are scattered, evangelism ought to be an unorganized, spontaneous, and natural spreading of the gospel. The early church members were essentially people-oriented and soaked with the person of Christ. As opposed to just seeking converts for statistical purposes, they sought out devoted disciples.⁴⁶

The Church Planting and Church Growth

Church planting is becoming the proper measure and determinant of church growth. In some conferences, it is required that local churches report headcount in their worship services with another progress report at the end of the quarter.⁴⁷ If the church obeys Christ's commandment, "Go make disciples of every nation" (Matt. 28:19) she must go out of her comfort zone, no matter the size, status, or nature. Giving attention to this command will help in church growth. When we discuss church growth, it is crucial to remember that entering God's Kingdom comes before increased church attendance, an enormous number of people listed in church record books, or even solely outward confessions of faith.⁴⁸

⁴⁵Bruce J. Nicholls, *The Church: God's Agent for Change*, (UK: Paternoster Press, 1986), 140.

⁴⁶*Ibid.*, 140.

⁴⁷Monte Sahlin, "What Makes Churches Grow? What Recent Adventist Research Reveals," *Ministry*, November 2004, 1-8.

⁴⁸Paul Young, *Principles of Church Growth*, 2nd ed. (Paul Young Cape Town, South Africa, 2013), 32.

Rick Warren said, the needed factors for church growth are worship, ministry, evangelism, fellowship, and discipleship.⁴⁹ The mission task of the church is more than what a handful of members can undertake. It requires a team effort to ask the Lord of the Harvest to send out workers for His harvest.⁵⁰ Students of the Bible are aware that excellent numerical growth results from quality spiritual growth.⁵¹ Why do certain congregations expand while others fail? What results in denominations losing 10% of their members annually while other religious organizations are rapidly expanding?⁵²

Gifford discusses a tendency in Ghana that holds true over all of Africa. Recent years have seen the relative loss of mainline churches, the development of the charismatic movement, and the demise of the Older Africa Initiated Churches known as Spirit Churches in Ghana, Aladura in Nigeria, and Zionist in South Africa.⁵³ In the non-Western world, Christianity primarily has a conservative and native theological bent. Church expansion emphasizes evangelism and personal conversion experiences in line with evangelicalism's theological stance.⁵⁴ Quantitative growth however, might be misleading. It could simply be the mushrooming of mechanically caused

⁴⁹Rick Warren, *The Purpose Driven Church: Every Church Is Big in God's Eyes* (Grand Rapids, MI: Zondervan, 1995), 77.

⁵⁰A. S. Wood, "The Church and Evangelism," *Christianity Today* 1, no. 9 (1957): 16.

⁵¹Gebre Worancha, "Factors Affecting Church Growth in East Central Africa Region: The Adventist Concern," *Asia-African Journal of Mission and Ministry* (2012): 19-40.

⁵²Hadaway C. Kirk, "Church Growth: Review of Religious Research," accessed 14 July 2021, <https://doi.org/2307/3700598>.

⁵³Paul Gifford, "Ghana Charismatic Churches," *Journal of Religion in Africa* 24, no. 3 (1994): 241-265.

⁵⁴Robert J. Barro and Rachael M. McCleary, "Religion and Economic Growth Across Countries," *American Sociological Review* 68, no. 5 (2003): 760-781.

psychological or social processes, a numerical count, or an accumulation of people or groups.⁵⁵

When God picks something, He first cleanses it before molding it, filling it, and using it. Not an activist technique or pragmatist technology, but the moral and spiritual health of the Church is what determines its viability. While humanization is a theme in New Testament, it is not the major thrust of the Gospel. The major thrust is a new revolutionary social unit in the midst of fallen society.⁵⁶

Leadership appears to be a crucial component in encouraging involvement and membership in religious organizations.⁵⁷ The Bible contains numerous passages that discuss God's essence as a community of oneness. In fact, the initial three verses of the Book of Genesis show that God is a triune being made up of three persons.⁵⁸ It was enough to create for the purpose of community. The community deserves to grow, nevertheless, if that is God's ultimate goal.⁵⁹ In the New Testament, community refers to the full participation of all via the stewardship of each person's spiritual gifts. This is a key characteristic of a community of oneness.⁶⁰ God set out from the beginning that all community members would partake in the creation and

⁵⁵Peters, *A Theology of Church Growth*, 23.

⁵⁶David Filbeck, *Social Context and Proclamation: A Socio-cognitive Study in Proclamation the Gospel Cross-culturally* (Pasadena, CA: William Carey Library, 1985), 129.

⁵⁷Dean R. Hoge and David Roozen, *Understanding Church Growth and Decline* (New York: The Pilgrim Press, 1979), 82.

⁵⁸Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness* (Grand Rapids, MI: Zondervan, 2009), 16.

⁵⁹*Ibid.*, 25.

⁶⁰*Ibid.*, 27.

development of the group.⁶¹ God's nature is the foundation of community.⁶² As a result, Christians may not view the decision to form the community as elective. It is a forceful requirement that cannot be waived, a constant heavenly command for all believers.⁶³

The rising churches' view of the gospel that Jesus preached and lived, as well as the task He gave His followers, informs their ecclesiology.⁶⁴ The ideology of nationalism, individualism, and consumerism are just a few of the ideas that must be altogether abandoned in light of the impending reign of God. Believers must give up old loyalties in order to make room for the kingdom to come.⁶⁵ The timing of the birth of new faith community is much more unpredictable than biological birth.⁶⁶ The difficulty of sharing the gospel in many cultural contexts is just as great in this century as they were in the first.⁶⁷ The process of winning people entails both patience and sensitivity. It requires the building of trust by developing a genuine understanding and empathy toward those we are seeking to introduce to Christ.⁶⁸

⁶¹Bilezikian, *Community* 101, 27.

⁶²*Ibid.*, 27.

⁶³*Ibid.*, 27.

⁶⁴Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Post-modern Cultures* (Grand Rapids, MI: Baker Academic, 1989), 89.

⁶⁵Eddie Gibbs, *The Rebirth of the Church: Applying Paul's Vision for Ministry in our Post-Christian World* (Grand Rapids, MI: Baker Academics, 2013), 91.

⁶⁶*Ibid.*, 89.

⁶⁷*Ibid.*, 96.

⁶⁸*Ibid.*, 103.

Church Planting and Spirituality

Church planters frequently have pioneering as well as entrepreneurial dispositions, therefore they occasionally lack tolerance for setting objectives or providing basic explanations of the goals of their initiative.⁶⁹ According to Warren and Craig, spirituality is the first obvious step in understanding church planting.⁷⁰

Church planting is involved in the two components of the Great Commission as stated in Matthew 28:18–20: the directive to baptize and the directive to teach all that Christ commanded. With the exception of starting new churches, these are practically hard to achieve. The support and instruction new believers require to advance in faith as well as service can only be found in churches.⁷¹ The church and biblical evangelism are inseparable, and churches need to be started in places where they are not yet present.⁷² Paul did not travel as a mission preacher with the sole purpose of converting people; rather, he went to plant churches so that the light might spread across the entire nation.⁷³ The intersection between missiology and ecclesiology is church planting. Unfortunately, inadequate ecclesiology is a common problem among missionaries and missiologists.⁷⁴

It is important for church leaders to note that, growing churches are headed by spiritually mature leaders, personally mature leaders, and leaders who welcome

⁶⁹Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 1994), 3.

⁷⁰Ott and Wilson, *Global Church Planting*, 4.

⁷¹Ott and Wilson, *Global Church Planting*, 24

⁷² *Ibid.*, 24.

⁷³Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, MI: Eerdmans, 1962), 81.

⁷⁴*Ibid.*, 26.

friends who are not members of the church.⁷⁵ The actual acceptance demands that we not only allow it to exist on the outermost layer of our thinking, but also that we not be content with allowing it to permeate a little deeper to establish a root in our feelings, or with allowing conflicting desires to develop uncontrolled. Instead, we must treasure the truth in our hearts, protect it from enemies, allow it to govern, and conform our behavior to its precepts.⁷⁶ Witnessing is the vocation of every Christian. This vocation is connected with, defined through, and empowered by the facts of the incarnation and the Christian experience that we have been exploring.⁷⁷

As noted by Dan and Shelly, the convergence of every individual around the redeeming work of Jesus Christ has been a tough task since the early days of the Christian church.⁷⁸ Only a passionate church can effectively engage passionate young people, and we cannot strive to be a passionate church if giving up passion is an implicit criterion for membership.⁷⁹ Young people can excel at what they do best in a church that allows for the pathos of God and teenagers.⁸⁰ A church without passion will never address youngsters with passion.⁸¹

⁷⁵Dodd Brian, “Church Growth Has Become Too Complicated: 3 Simple Steps Any Pastor Can Take to Increase Attendance,” accessed October 26, 2020, <https://churchleaders.com/pastors/pastor-articles/326317-increase-church-attendance.html>.

⁷⁶Maxie D. Dunnam and Steve G. W. More, *Cultivating a Thoughtful Faith* (Nashville, TN: Abingdon Press, 2005), 51.

⁷⁷Dunnam and More, *Cultivating a Thoughtful Faith*, 60.

⁷⁸Dan Collison and Shelly Barsuhn, *Church in Translation: Vibrant Christianity in Your Time and Place* (Nashville, TN: Abingdon Press, 2010), 137.

⁷⁹Kenda C. Dean, *Practicing Passion: Youth and the Quest for a Passionate Church* (Grand Rapids MI: Eerdmans, 2004), 67.

⁸⁰Dean, *Practicing Passion*, 67.

⁸¹*Ibid.*, 69.

Church Planting and Societal Norms

The church planting in a community must be met with social issues confronting the community. The church must have a meaningful impact in the community where they have been set up and their relationship with the community must be cordial. Worship is not in isolation; it is a commitment to public worship and fellowship with God's people. Both work together because when we socialize with fellow children of God and seek communion with them in the church activities during the week, we also partake in the same Holy communion.⁸² We obviously need to comprehend the gospel within its historical and cultural context. We would not have any messages without it. Without it, we run the risk of spreading a pointless and irrelevant message.⁸³

Hiebert contends that God, not humans, should be the starting point of any theology of missions. It must start with God's creation, the fall, and God's redemption of his creation in the cosmic history. God is ultimately in charge of the mission, and we are only a small part of it. If we do not initially seek the direction and strength of God himself, all of our strategy and planning is pointless, even destructive.⁸⁴ Missions is not first and foremost an individual's job; it is the responsibility of the church in its entirety, according to Paul Hiebert.⁸⁵ According to Kwesi Dickson, the central focus of church activity is evangelism. Mission will be the church's primary focus for as long as it exists in the world since the church was founded on God's mission through

⁸²Ryan Barnhill, "Spiritual Disciplines of the Christian Life: Public Worship," accessed August 22, 2020. <http://www.prca.org/resources/publications/articles/item/5217-spiritual-disciplines-of-the-christian-life-public-worship>

⁸³Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1985), 14.

⁸⁴*Ibid.*, 17.

⁸⁵*Ibid.*, 17, 19.

Christ.⁸⁶ F. M. Amevenku said, “The supreme task of the church is to win souls for Christ.”⁸⁷ According to Amevenku, in order for people to put their faith in God through Christ, acknowledge Him as their Savior, and serve Christ as their monarch in the fraternity of his church, evangelism involves presenting Christ to people through the empowering influence of the Holy Spirit.⁸⁸

Although the New Testament is not a handbook for starting churches, Charles Chaney explained that it does provide church planters with guidelines and ideas to help them in their work. Jesus is the model for the church that He planted. Since He founded the first Christian community based on his teachings and inspired by his Spirit to carry out his mission in the world, we can affirm this historically. There were at least four themes in Jesus’ teaching—expanding the kingdom, sowing and reaping, assembling sincere worshipers, and making disciples— that attracted followers.⁸⁹

According to Hesselgrave, how the gospel that lead to the conversion of men was preached and the establishment of churches by Paul serves as evidence that Paul’s primary mission had been successful. The social networks of regular churchgoers are more extensive and dense, and they interact with one another more frequently than less regular attendees do.⁹⁰

According to Mcgavran and Winfield, God desires for people to come to know him via his Son, become his followers, experience his power, and start living as new

⁸⁶Kwesi A. Dickson, *Uncompleted Mission Christianity and Exclusivism* (Maryknoll, NY: Orbis Books, 2000), 1.

⁸⁷Frederick M. Amevenku, *Topics in Discipleship Series* (Accra, Ghana: Gavoss Education PLC, 2018), 1.

⁸⁸Amevenku, *Topics in Discipleship Series*, 2.

⁸⁹Charles Chaney, *Birth of Missions in America* (Eugene, OR: Wipf & Stock, 1982), 20-41.

⁹⁰David J. Hesselgrave, *Gospel and Culture* (Thousand Oaks, CA: Sage, 1976), 73.

creations.⁹¹ The writers have also contributed to the importance of planting churches as a core mandate for Christians. They emphasized that, to know more about Jesus, his power and to begin to live as Christ lived required places where the people of God can converge to be able to articulate the word of GOD which church planting features prominently in assuring that one becomes a disciple of Jesus.

“Let the Church become all that God had intended, growing to its full stature and fulfilling its part in the larger Body of Christ.”⁹² God had intended that the Church will grow to its stature, which significantly requires more churches springing up to be able to accommodate the supposedly huge numbers that will be mobilized to fill the church house. It is also in his desire that all disciples will grow in the larger body of Christ in the fulfillment of 1 Corinthians 12 and 14.

McGavran also said, any church that fails to be focused on evangelism and discipleship is truly not doing God’s bidding and going against his will. His stated intention is for the gospel to be spread to all people, regardless of social class, racial background, language, location, or culture. ⁹³

The church as a whole will enjoy the abundant blessing God desires to bestow when Christians improve their practices, acquire church growth eyes, sense church growth responsibility, share the gospel with others, and educate people who are converted until they grow into responsible Christians.⁹⁴ McGavran is putting emphasis on the fact that the blessing of God awaits those who place premium and have a

⁹¹Donald A. McGavran and Winfred C. Arn, *Ten Steps for Church Growth* (New York: Harper & Row, 1977), 1.

⁹²McGavran, and Arn, *Ten Steps for Church Growth*, 21.

⁹³Ibid., 21.

⁹⁴Ibid., 140.

penchant for disciple-making, that the church planting should be refined, and communicated until the societal responsibility of the great commission is reached. He also emphasized that every existing church should have evangelistic eyes with the purpose of winning more which in effect leads to planting more churches for the fulfilment of the gospel commission.

According to Bradshaw, any strategy to address the powers, principalities, and rulers must begin with the premise that God established and endowed those entities with the authority to maintain order in society.⁹⁵ Bradshaw was laying emphasis on the fact that Christians have been given authority to trample over all evil forces. He went on to say that, by understanding that the powers exist for humanity instead of humanity existing for the powers, Jesus could live a free and authentic life, He often challenged the powers through such acts as healing people on the Sabbath, primarily because he knows the purpose of the powers was to serve and empower people.⁹⁶ Christian development cannot be holistic without a concern for the environment.⁹⁷ The entire universe will be set free from its captivity to deterioration to be transformed into the wonderful freedom of God's children.⁹⁸

Never underestimate the difficulty of erasing deeply ingrained errors from men's minds that have been instilled since childhood. We must keep in mind that this world is not heaven and that we will encounter and overcome discouragements; yet, we must also exercise patience, tenderness, and sorrow for everyone who is in the shadows. If we are to convince them to change their minds, it will take more than just

⁹⁵Bruce Bradshaw, *Bridging the Gap* (Monrovia, CA: MARC, 1993), 143.

⁹⁶Bradshaw, *Bridging the Gap*, 145.

⁹⁷Ibid., 101.

⁹⁸Ibid., 99.

logic; it will require the work of Christ's grace on your own hearts, which will be seen in your own characteristics as firmness with the meekness and simplicity of Christ. You must work hard in prayer for souls since there is no other way to touch hearts. The service of Christ who stays by the side of you, not your job, is what leaves an impression on people's hearts.⁹⁹ Ellen White was expressing that, the task ahead to bring people who have tasted and enjoyed earthly happiness was a herculean task the people must bear in mind with the church planting strategy and mechanism that must be put in place. She envisaged discouragements that were really to set in the effort of reaching the heart but also encouraged them with persistent prayer which could lead to the breaking of barriers to impress the hearts of men.

Anyone who feels called to work should do so in the Lord's name, whether they are doing it locally or elsewhere. They will succeed if they rely on God for strength and grace. Their effort may start out little, but if they stick to the Lord's intentions, it will grow. God is real. Whoever and wherever the selfless employee may be, he will work for him.¹⁰⁰ Ellen White acknowledged that, if the church workers would totally depend on God's guidance, strength, grace, with vigor and perseverance, the assurance of success would be written even before they set their foot on the ground.

When His people have low expectations of themselves, the Lord gets angry. He wants the members of His heritage to esteem themselves at the level He has set for them because He sent His only child on such a costly mission to save people. When they demand the greatest standards of Him in order to exalt His name, He has a purpose for them and is happy with them. Those who have confidence in His

⁹⁹Bradshaw, *Bridging the Gap*, 145.

¹⁰⁰Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1996), 258.

promises can anticipate great things.¹⁰¹ Ellen White encouraged the people of God not to denigrate themselves but should count every hurdle as surmountable because the call and the chosen heritage title accorded them should not be trampled upon in vain. That those who place a premium on the work ahead of any other glorify God and that person would be rewarded.

The good seed may first go unnoticed in an icy, selfish, worldly heart and show no signs of having taken root, but over time as the Holy Spirit of God infuses the soul, the concealed seed sprouts and eventually produces fruit to honor God.¹⁰² Ellen White acknowledged that every effort of sending the great commission must be made. That the unexpected would happen in future as referred to seeds planted where even though most seeds did not spring up but the one that sprang in the soil experienced the grace of God and bore fruit unimaginably.

¹⁰¹Ellen G. White, *Desire of Ages* (Washington, DC: Ellen G. White Estate, 1979), 668.

¹⁰²Ellen G. White, *Christ's Object Lesson* (Washington, DC: Review and Herald, 1941), 65.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter's main objective is to examine the situation of church planting and evangelism in Accra Newtown at the moment. This chapter provides details on the research methodology, the purposive sample, the population and sample size, the oral unstructured interview, and the research tools used to accomplish the study's main objective. A discussion of the data collection process and its findings is included.

Ghana

Ghana is a nation in West Africa that is located on the Gulf of Guinea coast.

Figure 1 below is the map of Ghana with regions and capital towns of the regions.



Figure 1. Map of Ghana

Burkina Faso borders Ghana to the north, Ivory Coast to the west, Burkina Faso to the north, Togo to the east and the Atlantic Ocean to the south. Tribes, cultural groups, and ethnic groups abound in Ghana. Each group division are united by common origin, history, language and cultural legacy. The common among the entire ethnic groups are the Akans, Ewes, Mole-Dagbanis, Guans, and Ga-Adangbes. Accra is the administrative capital of Ghana with diverse cultural backgrounds. The official language for Ghana is the English language with a lot of local dialects from all the ethnic groups. The entire map depicts the 16 regions with administrative capitals.

Accra Metropolitan District

The map in figure 2 below shows the makeup of Accra Metropolitan District in the Greater Accra Region of Ghana.

The capital city of Ghana, Accra, serves as the geographic center of the Greater Accra Metropolitan Area (GAMA). The metropolitan region is one of the top 90 largest agglomerations in the world, with a population of about five million. The Greater Accra Region and the GAMA are similar but not identical.

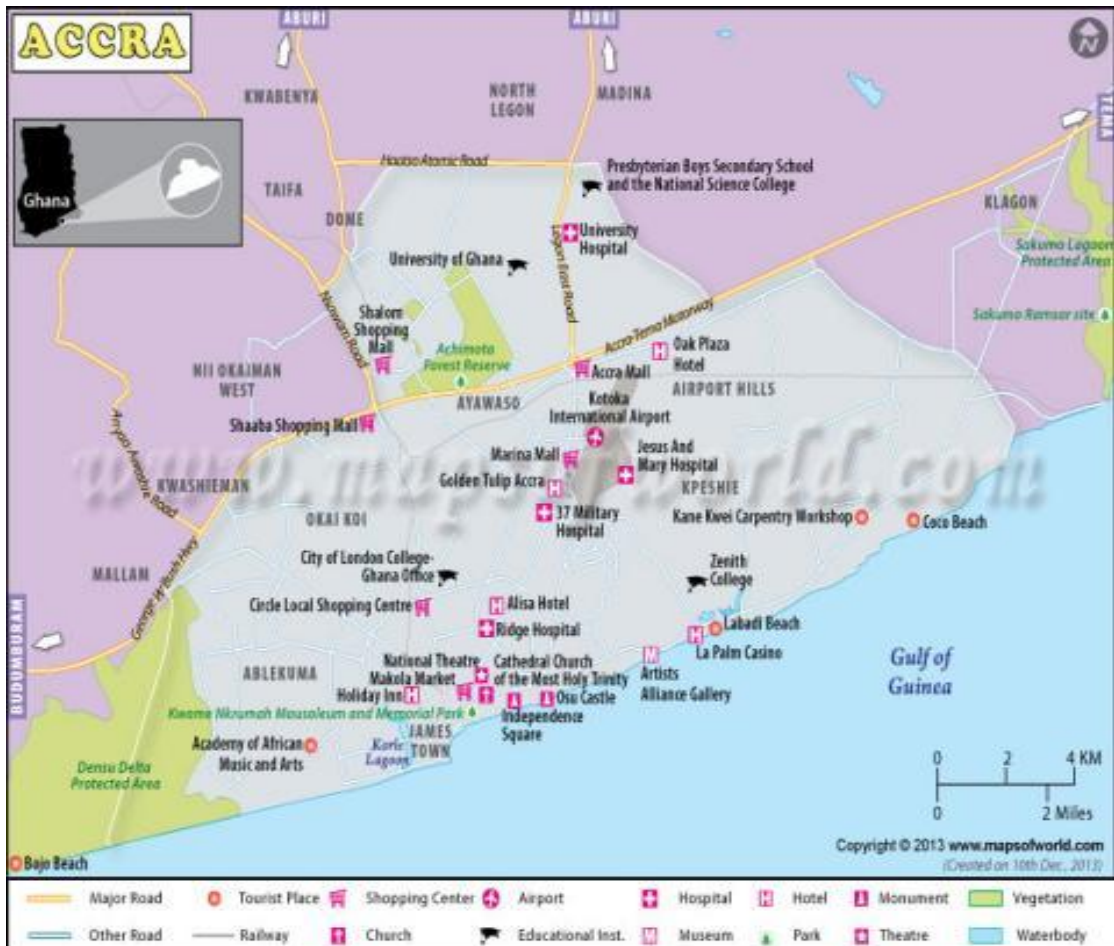


Figure 2. Accra Metropolitan District

The capital city of Ghana is Accra, which stretches northward into the country's interior and along its Atlantic coast. Its projected population of over 4 billion people as of 2012 places it as the seventh largest metropolitan area in Africa. The structures in the city range in style from the Victorian architecture of the 19th century to contemporary skyscrapers and apartment complexes. Even though English is the official language, many locals also speak Ga, Twi, Hausa, and Ewe.

From 1877 to 1957, Accra, which was first constructed around a port, served as the seat of government for the British Gold Coast. It boasts both commercial pursuits like the production of textiles and lumber as well as leisure pursuits like nightclubs.

Central Accra, North Accra, East Accra, and West Accra are the four main neighborhoods in Accra. In the north, the Great Hall of the University of Ghana borders the city, and in the south, the Gulf of Guinea. The Nautical College serves as the city's eastern border, while its western border is formed by the intersection of the Lafa Stream and Mallam Junction. This city is more over 200 square kilometers in size.

The Ring Road, which forms a ring around Central Accra and divides it from the rest of the city, is centered around British, Danish, and Dutch forts. Although the entire city is well-established, Central Accra continues to serve as both the cultural and administrative hub of the city and is home to many of its top landmarks, including the National Museum and the Ohene Djan Sports Stadium.

While residential and commercial importance coexist in Northern Accra and Western Accra, residential importance only exists in Eastern Accra. The University of Ghana is located in Northern Accra, along with several other foreign embassies, and the Korle Bu Teaching Hospital is located in Western Accra.

Demography of Accra Metropolitan District

The population size and distribution, age-sex structure, migration, fertility, and mortality of the Accra Metropolitan Area (AMA) are all discussed in this section.

Population Size and Distribution

The Accra Metropolis population is broken down by age, sex, and locale type in Table 1. In 2010, there were 1,665,086 people living in the Metropolis, with women making up 51.9 percent of the population and men 48.1 percent. The population's age distribution reveals that the peak age was between 20 and 24 years old (12.4%), followed by 25 to 29 years old (11.5%). In practically all of the

population's age groupings, females make up a higher percentage. There were roughly 93 men in the Metropolis for every 100 females, according to the sex ratio. The Metropolis's sex ratio is less than the 95.2 national ratio (GSS, 2012). This might be explained by the Metropolis's greater male mortality rate than its female mortality rate or by male emigration from the city. Table 1 also includes the working age population (15–64) and the age dependent populations, which are the age groups 0–14 (children) and 65 and older (elderly), as well as the total dependency ratio. According to Table 1, the metropolis' total dependence ratio is 48.5, which is lower than the regional ratio (53.4), meaning that there are less nonworking persons in the metropolis than there are in the region. The dependency ratio for children (0–14) was 42.6, whereas the dependency ratio for seniors (65+) was 5.9. In the Metropolis, the male total ratio (49.2) was higher than the female total ratio (47.8).¹

¹National Geographic Kids, "Ghana," accessed 1 May 2021, <https://kids.nationalgeographic.com/geography/countries/article/ghana>

Table 1. Accra Metropolis Population

Age Group	Both Sexes		Male		Female		Sex Ratio	Type of locality	
	Number	%	Number	%	Number	%		Urban	Rural
All Ages	1665086	100.0	800935	48.1	864151	51.9	92.7	1665086	
0-4	177160	10.6	89420	11.2	87740	10.2	101.9	177160	
5-9	150372	9.0	74890	9.4	75482	8.7	99.2	150372	
10-14	150045	9.0	70666	8.8	79379	9.2	89.0	150045	
15-19	163587	9.8	75309	9.4	88278	10.2	85.3	163587	
20-24	207015	12.4	98253	12.3	108762	12.6	90.3	207015	
25-29	190923	11.5	92053	11.5	98870	11.4	93.1	190923	
30-34	148424	8.9	73313	9.2	75111	8.7	97.6	148424	
35-49	116140	7.0	56917	7.1	59223	6.9	96.1	116140	
40-44	92520	5.6	45144	5.6	47376	5.5	95.3	92520	
45-49	70350	4.2	33447	4.2	36903	4.3	90.6	70350	
50-54	59567	3.6	27607	3.4	31960	3.7	86.4	59567	
55-59	41319	2.5	19578	2.4	21741	2.5	90.1	41319	

(table continues)

Table 1 (continued). Accra Metropolis Population

Age Group	Both Sexes		Male		Female		Sex Ratio	Type of locality	
	Number	%	Number	%	Number	%		Urban	Rural
60-64	31744	1.9	15104	1.9	16640	1.9	90.8	31744	
65-69	20829	1.3	9688	1.2	11141	1.3	87.0	20829	
70-74	18048	1.1	8234	1.0	9814	1.1	83.9	18048	
75-79	11312	0.7	5036	0.6	6276	0.7	80.2	11312	
80-84	7908	0.5	3305	0.4	4603	0.5	71.8	7908	
85-89	4631	0.3	1808	0.2	2823	0.3	64.0	4631	
90-94	2152	0.1	787	0.1	1365	0.2	57.7	2152	
95-99	1040	0.1	376	0.0	664	0.1	56.6	1040	
All Ages	1665086	100.0	800.935	48.1	864151	51.9	92.7	1665086	
0-14	477577	28.7	234976	29.3	242601	28.1	96.9	477577	
15-64	1121589	67.4	536725	67.0	584864	67.7	91.8	1121589	
65+	65920	4.0	29234	3.6	36686	4.2	79.7	65920	
Age-dependency ratio	48.5		49.2		47.8			48.5	

Source: Ghana Statistical Service, 2010 Population and Housing Census

The Accra Metropolitan District, one of Ghana's 254 Metropolitan, Municipal, and Districts, is one of the 26 such districts in the Greater Accra Region and had a population of 284,124 as of 2021. Area: 60 km²; Elevation: 61m; Region: Greater Accra; Founded: 1898; (Local Government Act, 1993 (Act 462)); (Legislative Instrument 1615) University: Ghana School of Law, Accra Metropolitan (incl. Ablekuma Municipal, Ashiedu Municipal, Okaikoi Municipal), 284,124 Population [2021] – Census, 23.29 km² Area, 12,197/km² Population Density [2021], -4.0% Annual Population Change [2010 → 2021].¹

Accra's metro region has a population of 2,660,000 in 2023, up 2.11% from 2022. Accra's metro region had a population of 2,605,000 in 2022, up 1.88% from 2021. The metro area population of Accra in 2021 was 2,557,000, a 1.71% increase from 2020. Twenty elected members, ten government appointees, three members of parliament, and the Metro Chief Executive, who also serves as the chair of the Executive Committee, make up the Assembly's 34 members. The Accra Metropolitan Assembly utilizes 14 Sub-Committees to carry out its duties.²

Accra Newtown

In Ghana's Greater Accra region, Accra New Town is a portion of another location. Greater Accra includes Accra New Town as part of its territory. The distance between Accra New Town and Accra, the capital of Greater Accra, is roughly 3.3 kilometers (2.0 miles).³

¹“Accra Metropolitan District,” *Wikipedia*, accessed 12 March 2023, https://en.wikipedia.org/wiki/Accra_Metropolitan_District

²“The Assembly,” *Accra Metropolitan Assembly*, accessed 12 March 2023, <https://ama.gov.gh/theassembly.php>.

³Places in the World, “Accra New Town, Ghana,” accessed 12 March 2023, <https://ghana.places-in-the-world.com/8541921-place-accra-new-town.html>.

Accra New Town is one of the city's more ethnically diverse neighborhoods. Accra expanded to become a thriving trading hub. In 1850 and 1872, respectively, the Danes and the Dutch departed the area, and in 1877 Accra was designated as the colony's capital by the British.⁴ The religious affiliations of the people of the Accra New town region are below: Christianity is the highest in terms of percentages with 76.8%, Muslim with 17.2%, other religions including Buddhism, Confucianism, Shintoism, with 4.6% and traditional religions 1.4%.⁵ Accra is most populous area in terms of population in the Greater Accra Region. The social expressions are found in the rich culture that has been with them from time immemorial. The main festival called Homowo is celebrated in the fifth month of the year which flows on noise-making within the period. The proponents of the Ga's North African or Semitic ancestry ignore the fact that the Gas are typically Negroid in appearance. Additionally, there is no connection between the Semitic language family and the Ga language.

Demography of Accra New Town

The geographic coordinates of Accra New Town. There are 51 places found within 5 km around Accra New Town. Some of these are represented in Table 2 below.

⁴Places in the World, "Accra New Town, Ghana."

⁵"Greater Accra Region," accessed 01 May 2021, <https://ghananation.com/content/article/38-greater-accra-region.html>.

Table 2. Places Found within 5 km around Accra New Town

Place	Distance
Kpehe	0.6 km
Kokomlemle	0.9 km
Kotobabi	1.0 km
Nima	1.4 km
North Industrial Area	1.5 km
Alajo	1.7 km
Asylum down	1.8 km
Pig farm	2.2 km
Mamobi	2.2 km
Awudome Estate	2.4 km
Adabraka	2.5 km
Kanda Estate	2.5 km
West Ridge	2.6 km
North Ridge	2.8 km
Abelemkpe	2.8 km
Roman Ridge	2.9 km
Tesano	3.0 km
Kaneshie	3.2 km
Cantonments	3.8 km

Population

Accra New Town is located in the Greater Accra Region's Metropolitan area. Accra's metro region has 2,660,000 residents in 2023, up by 2.11% from 2022. Accra's metro area had a population of 2,605,000 in 2022, a rise of 1.88% from 2021. 2,557,000 people called the metro region home in 2021, a 1.71% rise from 2020. The current population of Accra in 2023 is 3,632,284. There were 177,147 people living in

Accra in 1950. 90640 more people have moved to Accra in the last year, or a 2.56% yearly growth. Accra New Town, which is close to the communities of Nima and Kotobabi, has a long history of being with crime, thuggery, and the printing industry. One of the ethnically varied areas in the city is Accra Newtown. The languages spoken here include: Hausa, Twi, Fante, Ewe, Ga, and even Fula.⁶

History and Culture of Accra New Town

Accra New Town is one of the more ethnically diverse parts of the city. Accra developed to become a thriving commerce hub. In 1850 and 1872, respectively, the Danes and the Dutch left the area, and Accra became the capital of the British Gold Coast colony in 1877.⁷

Religious Setting of Accra New Town

The Accra New Town is noted with the cluster of different religious groups. The places of worship include: Alhaja Khadijah Mosque (Muslim - sunni), Chesterfield Close Accra. A local mosque just behind the St. Paul's Catholic Church and adjacent to the Seventh-day Adventist Church. Opening hours: Sunday - Saturday 04:00-20:00, ICGC Manna Temple (Christian), Odoitso Street Accra, Masjid Tulab Mosque (Muslim), Naa Dode Akaibi Close, Rev. J.E. Allotey Pappoe Memorial Methodist church (Christian - Methodist), Naa Okunko Adaku Close St. Paul's Catholic Church (Christian), S. G. Acheampong Street. The Apostolic Church Ghana New Town Assembly (Christian), Naa Ayele Slater Street, True Christian Bible Church (Christian), Akoa Ndor Street Accra Ummul Qura Mosque

⁶Thomas Brinkhoff, "GHANA: Administrative Division," accessed 12 March 2023, https://www.citypopulation.de/en/ghana/admin/greater_accra/0304_accra_metropolitan/.

⁷Places in the World, "Accra New Town, Ghana."

(Muslim - Sunni), Obutu Street, 10 Accra. It is a mosque located near the Abeka-Lapaz station in Newtown-Accra. They offer Jumma prayers every Fridays. they hold sermons on Saturdays and Sundays every week. Opening hours: Sunday-Saturday 04:00-20:00.

The religious affiliations of the people of the Greater Accra region are below: Christianity is the highest in terms of percentages with 76.8%, Muslim with 17.2%, other religions including Buddhism, Confucianism, Shintoism, with 4.6% and traditional religions 1.4%.⁸

Seventh-day Adventist Church in Accra New Town

Seventh-day Adventist Church in Accra New Town is located at Kpehe adjacent the St. Paul's Catholic Church at Kpehe situated near Alhaja Khadijah Mosque and St. Paul's Catholic Church. The National Museum of Ghana is situated 3 km south of Seventh-day Adventist Church Accra New Town. A church profile is the document that provides an accurate overview of the church in terms of membership, culture, vision and activities.⁹ The church has a population of 805 members consisting of old age group, middle age group, young adults, and children. The church attracts a lot of people because of location, community outreach, demographic makeup, vibrancy, quality of programming and mission minded focus approach. The church has people from diverse background in terms of cultural dispositions that makes it a unique church.

⁸“Greater Accra Region,” accessed 01 May 2021, <https://ghananation.com/content/article/38-greater-accra-region.html>.

⁹“Accra New Town SDA Church,” accessed 01May 2021, <https://ghana.worldplaces.me/view-place/84580623-accra-new-sda-church.html>

The vision of the church is prayer, discipleship, teaching, leadership, worship and mission minded agenda as the focal point in the community. Based on the mission minded focus of the church, different people who come to do trading and marketing at the centers are attracted to the church every Sabbath. The community is a mixture of Muslims and Christians. The place is a market center which attracts all forms of people to the area. The area is highly concentrated with big businessmen, influx of banking services, influx of printing industries, big market, “home-used” goods sellers, mechanical workshops and the influx of the forex bureau for the exchange foreign currencies within the market area. The marketing center because of its nature, attracts foreigners who come to buy items in larger quantities for exports. All the different ethnic groups troop to the center at all times but the dominant force has to do with Muslims who have built heavy buildings around the marketing centers as well the mosques where they worship. We can say that the Muslims and Christians dominate in the community.

Church Planting in Accra New Town District

The problem addressed here is on the low involvement and performance of church planting evangelism in Accra Newtown, Accra Newtown District of SDA church in Accra City Conference Ghana. To address the problem, the following methodology and procedure were used. Research interviews, with the sample population to the statistical treatment of the data. I was transferred to Accra Newtown district in May 2019 to be the District Pastor. When I started working with them, I observed and discovered the problem of church planting among the church members. These are some of the things observed through the participant observation in the church activities.

According to Elder Seth Ofori, Accra North District is the third largest district in terms of membership in the Accra City Conference of Seventh-day Adventist and the third in terms of finance.¹⁰ According to Elder Asare Bediako Charles Ohene, the district has seven churches with seven organized churches and one company. The interviews from the leaders of the district have confirmed this fact. All these churches were planted based on the joint efforts and support from other churches that were initially part of bigger district before it was carved out.¹¹ The interviews revealed that, planting a church in the district is difficult that is why only these seven churches have been in existence for over twenty (20) years but no new churches have been added because of hindrances attributed to mainly both the other religious denominations and the high Muslims presence in the District.¹² The picture below is Accra Newtown current place of worship.

¹⁰Seth Ofori, Member, Accra Newtown SDA Church, interview by the author, Accra, 30 September 2020.

¹¹Asare Bediako Charles Ohene, Member, Accra Newtown SDA Church, interview by the author, Accra, 1 October 2020.

¹²Broni Mensah, Member, Accra Newtown SDA Church, interview by the author, Accra, 2 October 2020.



Figure 3. Accra Newtown Current place of Worship

Eleven leaders were selected for the interview with judgmental sampling technique in the selection of participants. Majority of the overall interview were conducted on one-on-one basis, with the writings as records for the research. Three days were selected for the interviews, September 30, 2020, October 1, 2020; October 2, 2020. The information ascertained from the interviews were very good materials which sought to provide good basis for the inability to get to the grounds for evangelistic activities and the strategies to enhance framework for church planting for implementation and policy formulation in the Accra New Town District of Seventh-day Adventist Church. Most of the information got through were problem-solving issues which provided answers for the existing issues being discussed. The total membership as of October 2020 as found in Table 3 below is two thousand two hundred and sixty-two (2262) members.

Table 3. Membership/Baptism of Accra Newtown District Before and Now

S//N	Churches	Membership	Percent
1.	Newtown	816	36.07
2.	Alajo	432	19.10
3.	Abeka	402	17.77
4.	Mamobi	217	9.59
5.	Kotobabi	150	6.63
6.	Abelemkpe	195	8.62
7.	Police Depot	50	2.21
Total		2262	100

The quantitative and qualitative methods was used in this project. The combination would help in this work and the different patterns of presenting the facts which will guide and help to bring out meaningful information for the research. Creswell and Plano Clark define mixed methods research as those studies that uses at least one quantitative strand and one qualitative strand.¹³ The integration concept of mixed methods for meaningful interpretation will be enhanced.¹⁴

The population randomly selected would represent the whole unit. The population is the pool of individuals from which a statistical sample is drawn for a study. The population sample was taken from seven churches. This includes Seventh-day Adventist Church Accra Newtown, Seventh-day Adventist Church Alajo, Seventh-day Adventist Church Abeka, Seventh-day Adventist Church Mamobi, Seventh-day Adventist Church Kotobabi, Seventh-day Adventist Church Abelemkpe,

¹³John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* 3rd ed. (Thousand Oaks, CA: Sage, 2017), 99.

¹⁴Craig A. Mertler, *Mixed Method Design: Introduction to Educational Research* 2nd ed. (Thousand Oaks, CA: Sage Publications, 2016), 34.

and Seventh-day Adventist Church Police Depot, with a membership of 816, 432, 402, 217, 195, 150 and 50 respectively as shown in Table 3 above.

Convenience random sampling was used. The study was done for the entire district population, but the available members and those willing to take part in the exercise are about two-thirds of the whole population. Those who preferred electronic questionnaires were successfully given and retrieved accordingly. The electronic response was higher than the manual one.

Male and female church members were interviewed in the ratio of 1:1. That is, equal chances were given to them in order to get a fair or a balanced response from the male and female members.

The responses the respondent provided were examined in this chapter. Tables, graphs, and percentage analyses of the act were performed. The analysis's findings were categorized while keeping in mind the study's goals. The questionnaire has been categorized into four sections. Section A contains the demography of Accra New Town District members, section B deals with the church members' considerations on the church planting. Section C focuses on the hindrances to church planting in the Accra New Town District of Seventh-day Adventist Church. Section D deals with the members' views and perceptions about the concept of church planting in the Accra New Town District of Seventh-day Adventist Church.

This research presents the findings of the study, the interpretation from the questionnaire, the evaluation of the responses of Seventh-day Adventist members in Accra New Town district on the strategies to enhance church planting on the framework on implementation for policy formulation in the Accra New Town District, Accra City Conference. The final of this section presents the comprehensive analysis of the data gathered from the field of study. The findings of the analyzed data

cover the data collection procedures, data presentation, description of the findings, design and intervention, and its associated challenges for the treatment of the data. The detailed field survey is presented as follows in the month of November 2020.

Table 4 shows the respondents' distribution of churches in the Accra New Town District. The highest number respondents are Accra Newtown with 336(37.33%), follows in terms of ranking is Abeka with 190(21.11%), Alajo with 140(15.56%), Mamobi with 110(12.22), Kotobabi with 50(5.56%), Abelemkpe with 49(5.44%) while the lowest is the Police Depot Church is 25(2.78%).

Table 4. Respondent Distribution by Church

Churches	Frequency	Percentage
Newtown	336	37.33
Alajo	140	15.56
Abeka	190	21.11
Mamobi	110	12.22
Kotobabi	50	5.56
Abelemkpe	49	5.44
Police Depot	25	2.78
Total	900	100

Source: Field Survey, 2020

Table 5 Shows the respondents by gender, 464(51.56%) are male. While 436(48.44%) are female. The highest respondents are male.

Table 5. Respondent Distribution by Gender

Gender	Frequency	Percentage
Male	464	51.56
Female	436	48.44
Total	900	100.0

Source: Field Survey, 2020

Table 6 shows the respondents' distribution by age. 7(0.78%) are 15years below, 21(2.33%) of respondents are between ages 16-20, 22(2.44%) of respondents are between ages 21-25, 115(12.78%) of respondents are between ages 26-30, 60(6.67%) of respondents are between 31-35, 140(15.56%) of respondents are between 36-40, 102(11.33%) of respondents are between 41-45, 112(12.44%) of the respondents are between 46-50, 157(17.44%) of the respondents are between 51-55, and 164(18.22%) of respondents are 56 and above. From the table above, it shows that, the majority of these members middle age and old age group.

Table 6. Respondent Distribution by Age

Options	Frequency	Percentage
Below 15	7	0.78
16-20	21	2.33
21-25	22	2.44
26-30	115	12.78
31-35	60	6.67
36-40	140	15.56
41-45	102	11.33
46-50	112	12.44
51-55	157	17.44
56+	164	18.22
Total	900	100

Source: Field Survey, 2020

Table 7 below shows that 287(31.89%) of the respondents are single while 502(55.78%) are married, 21(2.33%) are divorced, and 90(10%) are widows or widowers.

Table 7. Respondent Distribution by Marriage Status

Status	Frequency	Percentage
Single	287	31.89
Married	502	55.78
Divorced	21	2.33
Widow(er)	90	10.0
Total	900	100

Source: Field Survey, 2020

Table 8 shows that 560(62.22%) of the respondents have acquired knowledge of second-cycle institutions or high school 202(22.44%) have acquired more than second cycle education or high school education, and 138(15.33%) had basic or primary education. This shows that most of the people in the district one way or other have tasted secondary education which is very good.

Table 8. Respondent Distribution by Education

Level	Frequency	Percent
Primary	138	15.33
Secondary	560	62.22
Tertiary	202	22.44
Total	900	100

Source: Field Survey, 2020

Table 9 shows that 191(21.22%) of respondents are employed, 276(30.67%) are unemployed, and 433(48.11%) are self-employed. It shows clearly that majority of the members are self-employed.

Table 9. Respondent Distribution by Employment

Employment	Frequency	Percent
Employed	191	21.22
Unemployed	276	30.67
Self-Employed	433	48.11
Total	900	100

Source: Field Survey, 2020

Table 10 shows that 600(66.67%) are Seventh-day Adventist members, 5(0.56%) are from Catholic Church, 122(13.56%) had a Pentecostal background, 57(6.33%) are from the Muslim religion and 115(12.78%) are from people from diverse religious backgrounds. The majority of the members are Seventh-day Adventists because the problem being investigated has a direct effect on the church members.

Table 10. Respondent Distribution by Religious Background

Backgrounds	Frequency	Percent
SDA	600	66.67
Catholic	5	0.56
Pentecostal	122	13.56
Islamic	57	6.33
Others	115	12.78
Total	900	100

Source: Field Survey, 2020

Table 11 shows the respondent distribution by years of worship in the Accra New Town District. 90(10%) had been worshipping in the district for the last five years, 72(8%) for 6-10 years, 178(19.78%) for 11-15, 233(25.89%) for 16-20 years, 122(13.56%) for 21-25 while 205(22.77) for the 26 years. Almost all the respondents have worshipped in the Accra New Town District. The information will be valid for the project.

Table 11. Respondent Distribution by Year of Worship in Accra New Town District

Years	Frequency	Percent
1-5	90	10
6-10	72	8
11-15	178	19.78
16-20	233	25.89
21-25	122	13.56
26+	205	22.77
Total	900	100

Source: Field Survey, 2020

Table 12 shows that 165(18.33%) of the respondents are in executive positions of either local church or in the district, 525(58.33%) are non-executive members of the local church or in the district, 210(23.33%) did not specify whether they holding certain positions in the local church or district. This shows that the majority of the respondents do not hold positions in the local churches and the district as well.

Table 12. Respondent Distribution by Office Holding in the Church

	Frequency	Percent
Executives	165	18.33
Non-Executive	525	58.33
Not Specified	210	23.33
Total	900	100

Source: Field Survey, 2020

The key performance indicators for the soul holding in the Accra New Town District was the findings from questionnaires, findings from the focus group and the responses below: While joining the church is essential, maintaining membership is just as crucial. Sadly, a lot of people who joined the Adventist Church later quit the group. For instance, there have been 34,385,004 additions to the Adventist Church globally during the previous 50 years (1965-2015). 13,737,205 persons left the church in the time frame.¹⁵ A 39.95 percent net loss is what this amounts to. In reality, four have left the church for every ten persons who entered it. Jesus socialized, formed connections, drew people to join Him, and then devoted all of His energy to producing disciples. When someone decided to follow Jesus, they did not immediately develop into mature disciples. Baptism has always been used by Adventists to define mission accomplishment. When the potential member of the church emerges from the baptismal waters, we consider our efforts to have been successful.¹⁶ However, this statistics implies that there is more to do to keep the members.

¹⁵G. T. Ng, *Discipling, Nurturing and Reclaiming: Nurture and Retention Summit* (Hagerstown, MD: Review and Herald, 2015), 199.

¹⁶*Ibid.*, 199.

CHAPTER 4
PROGRAM DEVELOPMENT, IMPLEMENTATION,
AND EVALUATION

Preparation for the Program

Having identified the hindrances to church planting in the Accra New Town District and thoroughly examined the data gathered on the sample respondents, a research design can be used. Chapter 4 describes the methodology for the research work and provides a vivid description of its local context as well as the comprehensive analysis and the results of the data collected. The program development involves the design, strategy and preparation of the program, program implementation discusses what really happened, how did it go and evaluation by the use of qualitative and quantitative data to illustrate the findings concerning the current status of the subject. Also, it is a study of variables in their natural setting or under usual circumstances.

This includes observing facts, formulating hypotheses, gathering and organizing data, classifying data, interpreting data, formulating theories, using facts, and making predictions. The target population is church members within the catchment area, specifically, the older folks who have stayed in the church for a very long time. From the data retrieved through survey questionnaires and focus group interviews, it became evidently clear that, strategy to enhance church planting in strategic areas for worship is part of God's plan which has become the center stage in evangelistic activity and forms part of the plan of salvation. However, the slow pace

and lack of interest in church planting and evangelistic activities of Accra New Town District members poses a great danger to the ministry of the church. This section discussed the activities, from the beginning of the project to the date set for the presentation of the seminar. The aim is to:

1. Investigate the problems of the slow pace and lack of commitment in the Church programs of the Accra New Town District.
2. Present the Theological and Biblical foundations in church growth and church planting.
3. Review the missiologists, church planting experts and Ellen G. White writings concerning the church growth and church planting.
4. Design and implement pragmatic ways of dealing with hindrances to the church growth and church planting and the emphasis on the need to build church houses.

The chapter five will deal with summary, conclusion and recommendation to enhance church planting which could finally solve the problem of slow pace in witnessing, lack of interest, and commitments in church planting in Accra New Town District, Accra City Conference of Seventh-day Adventist Church. The program will focus on five thematic areas of activities: The background, theological foundations, description of the local setting, program development, implementation and evaluation and finally summary, conclusion and recommendation. The entire program will show the vivid description of the project implemented, observations made and conclusions are drawn for implementation, and recommendations to enhance church planting for current and future leaders of the local churches and the district in the Accra New Town District.

Population, Program Design Outline

- ✓ Step One: Establish demographic data; Population, economic, religious, and cultural background.
- ✓ Step Two: Pray for the territory and God's intervention.
- ✓ Step Three: Identify Challenges: socio-economic, religious, political challenges and the stepping stones.
- ✓ Step Four: Identify God's footprints; what God has already done and doing in the cultural patterns of the people groups and the presence of Christian message.
- ✓ Step Five: Identify heartfelt needs and gatekeeper(s). These should be an entry wedge into the community. Work with the gatekeeper(s) in addressing the needs.
- ✓ Step Six: Then develop a mission strategy based on the established data by employing cross-cultural principles of mission and addressing their worldviews.
- ✓ Step Seven: What are the possible approaches that should be employed in reaching out?

Congregational Spiritual Revival

- 10-day revival to revive the members
- 10-day prayer conference to strengthen, energize, vitalize them for the task.
- Congregational groups prayer emphasis
- Fasting and prayer approach systems for members.
- One-hour prayer approach.
- Grounded on a solid biblical foundation and teaching.
- Bible marking exercise.

- Hitting hard chapters.
- Pray persistently (Luke 18:1-8).
- One hour a day in prayer.
- Equipping, empowering, and releasing model.

Table 13. Topics to Revive the Members

Date	Topic for Revival (Part One)
12/10/2020	The Second Coming of Christ (Matt.24:1-14)
13/10/2020	The Messiah will Defeat Satan (Gen.3:15b; 1Jn 3:8)
14/10/2020	A Vision of the Messiah in a glorified State (Rev. 1:13-16)
15/10/2020	Binding of Satan (Isaiah 14:12-20)
16/10/2020	Bottomless Pit (Rev. 20:1-3)
17/10/2020	The Messiah would be despised (Zech. 11:8b)
18/10/2020	The Dragon (Rev. 12:7,9)
19/10/2020	Messiah would be rejected (Matt. 26:14-15)
Topic for Revival (Part Two)	
11/11/2020	The Beast (Dan. 7:23)
12/11/2020	The Ark of Testimony (Exo. 25:10-22)
13/11/2020	Mystery of God (Eph. 1:9-10)
14/11/2020	Hidden Manna (Matt. 13:44)
15/11/2020	Faithful Witness (John 18:37)
16/11/2020	Four Corners of Earth (Jer. 49:16)
17/11/2020	False Prophet (Rev 16:13,14)
18/11/2020	Second Death (Rev.21:8; 20:2)
Workshop, Conferences and Seminars Topic	
05/12/2020	The importance of Evangelism
12/12/2020	Seminar on church growth and church planting
19/12/2020	Prayer Conference for spiritual Renewal
26/12/2020	Seminar on strategies to enhance Church Planting

Program Implementation

This chapter investigates and analyzes the information received from the sampled respondents regarding the challenges faced when starting a church in Accra Newtown District. The major aspects of church planting as well as its difficulties within Accra Newtown District are reflected in the outcomes of this research project and the evaluation that followed on the responses. The first implementation program was designed for ten days' revival to revive the members that were organized by the researcher in four organized churches. The objective was to build their spirituality and to be grounded on the solid biblical foundation and teaching in the district. The implementation began in the following churches in the district: SDA Church Accra Newtown 13th-16th October 2020, Alajo 17th-20th October 2020, Abeka 21st October-26th October 2020, and Kotobabi 27th-31th October 2020. The program was very well attended by the church members as well as the people who were invited from the community to grace the occasion. The members who attended using the actual church attendance record were pegged at (67-75%). All the programs were scheduled to take place at 7:00-8.00 pm daily and ended on the respective Sabbaths morning during the divine service time from 10:00 am-12.00 pm. The topic selected throughout the revival was "Barriers to Spirituality". The second implementation was done on October 15, 2020.

Prayer Conference and Prayer Seminar were conducted for fasting and prayer approach systems for members, congregational groups prayer emphasis. The focus was to educate the members on the need for persistent prayer on the life of a Christian and its effect on evangelism. This time, it was done on the other three churches that could not partake in the first program from 7:00-8:00. The third program was from November 14, 2020. The members were taken through the strategies to enhance

church planting in Accra New Town District with an invitation to the center by the evangelism director of Accra City Conference in the person of Pastor Charles Kodua.

The fourth implementation was on November 28, 2020, on Bible marking and hitting hard chapters in the Bible an approach to solid biblical foundation and teaching. This was a two-hour program for all the churches at Accra Newtown from 2:00-4:00 pm.

The fifth implementation was on one hour a day in prayer. The purpose was to let the members, leaders of the various church appreciate the importance of prayer in Christian life, especially for evangelism. This was on December 5, 2020, from 2:00-4:00pm at the district headquarters church, Accra Newtown.

The sixth implementation was on hindrances to church planting and growth in Accra New Town District. The aim was to sensitize the members on the hindrances to church planting that was affecting membership in the district. It was done by the researcher on December 12, 2020, at the district headquarters church, Accra Newtown from 2:00-4:00 pm on the Sabbath afternoon. The seventh implementation strategy was on the focus group questionnaires.

Findings from Focus Group

QUESTION 1: What can you say about the current condition of the church planting in our local church?

RESPONSE: The current condition of church planting is poor as people do not fully partake in evangelism.

QUESTION 2: What is the attitude toward church planting?

RESPONSE: The attitude is not encouraging, there is a slow pace and lack of commitment in evangelism.

QUESTION 3: Why do people not partake in evangelism?

RESPONSE: Among the reasons for not partaking in witnessing are: nature of the job, lack of a job, challenges in the home or within an individual, lack of care from church leaders (in terms of visitation), poor relationship with other members, distance from the church to their homes, and at times the nature of weather, and backsliding, etc.

QUESTION 4: What helps people to be regular and actively involved in witnessing?

RESPONSE: Personal conviction, visitation, involvement in church activities, passion for fellowship, and love for God and the church, etc.

QUESTION 5: What are the effects of witnessing?

RESPONSE: It helps members to grow spiritually, it strengthens the faith of the church members, it promotes unity and fellowship among members, it enhances church growth, it facilitates proper management of the church, and it also, increases the financial income of the church.

QUESTION 6: Why do we need to do witnessing in the communities?

RESPONSE: For church growth, for the worship of God (the creator), encouragement, relief from stress, recreation, planning for effective witnessing, and social relationships among members.

QUESTION 7: Do you see the connection between church planting and evangelism?

Explain, please.

RESPONSE: Yes; evangelism is the great commission given to the church. It requires membership strength as well as the financial aspect of the church to meet the task.

The more members participate in evangelism, the higher the impact on the population in an environment, the easier the work, and the greater the achievements. Even Jesus said; “The harvest truly *is* great, but the laborers *are* few; therefore, pray the Lord of the harvest to send out laborers into His harvest”.

QUESTION 8: Which forms of evangelism are more effective in the local church?

Why?

RESPONSE: community services and compassionate evangelism, personal or friendship evangelism; they reciprocate with the same gesture after gaining grounds, because most of the people that came to the church through this form of evangelism are more to be found in the church after many years than people who joined through other forms of evangelism.

QUESTION 9: Which forms of evangelism are weak in the local church? Why?

RESPONSE: Public evangelism; most of the people are baptized hurriedly with this type of evangelism, although thousands of people get baptized through this form, in a short time majority of them would return to their former religions and leave the church with their names in church records but physically absent. This is perhaps so because of the way they were related to after evangelism.

QUESTION 10: How can this current condition of witnessing leading to church growth and planting be improved?

RESPONSES:

1. By motivating members to be part of evangelism and making Christ the center of the church mission/ministry.
2. By getting all church members involved in the soul-winning programs of the church.
3. By making prayer life be like Jesus before every step to evangelism.
4. By visiting the members of the church for encouragement.
5. By putting in place spirit-filled exercise at all times.
6. By getting the right people to occupy the church offices.

7. By accommodating others people views in the soul-winning/church mission.
8. By making a conscious effort of integrating new converts and motivating the old members
9. By reaching out to every member of the church.
10. By communicating, coordinating, organizing, planning leading, and controlling the activities of the church very well.
11. By preaching or teaching sound doctrines to church members.
12. By making Sabbath School studies interesting and evangelistic.
13. By inculcating into the members' spirit of giving towards evangelism.
14. By keeping proper records and making them available when the need arises.
15. By showing concern for the backsliders.
16. By adding wealth creation programs to evangelism
17. By training people to muster specific areas of the church for growth.

The concept of witnessing is very crucial for the survival of every church but the picture looks a little bit gloomy, with regards to Accra New Town District of SDA church. The slow pace and lack of commitment of the members have affected the growth of this district in terms of church growth and church planting.

The total membership of the entire district is estimated to be 2,262 but the soul-winning in all the churches leading to the growth of the church and church planting is below average. According to my observation, the forty-five (45) years existence does not reflect the total membership of the entire district with six big organized churches and one company.

The last and the final seminar centered on witnessing, a key to increasing the church membership. It coincided with the district leadership workshop where the Retired Minister and former President of Accra City Conference Pastor Anthony Kessie delivered a well-prepared PowerPoint for the leaders. All the revivals, seminars, conferences were to encourage members on the need of witnessing and the church planting.

Evaluation of the Program

Having implemented the program and based on the established data and information presented, the following strategies can be applied. Evaluation of the project commenced after the implementation of the programs. This was done by using the people before implementation to be able to assess the effectiveness of the programs to give proper information. The first of the elders who commented on the effectiveness was Elder Seth Ofori who was present in all the programs conducted expressed his sentiments on the challenges met and the positive aspects of the programs. He opined that the program was successful irrespective of all the challenges that were met.”¹ Elder Asare Bediako Charles Ohene who is also a district elder and was at all the centers that the program took place was very optimistic and hopeful that the programs achieved its target set. He was of the view that the seminars and workshops have come at the right time which had boosted the morale of the church members which will prepare them for the task ahead of them.”² Elder Martin Luther King who is also a district elder was very hopeful that the revival, prayer

¹Ofori, interview.

²Asare Bediako Charles Ohene, interview by the author, Accra, 1 October 2020.

conferences, will energize the members especially the music department where in his estimation had gone to sleep will now wake up from their slumber and that the seminars and workshops in all the centers were very fruitful.”³

Project Report

The results of this study have important implications for evangelists whether they are using effective systems of evangelism. In the Table 3 of the questionnaire and interviews conducted in the membership and baptism from the statistical report gave 2262 membership as at October 2020. In the table 4 by the respondent distribution by churches, 900 members responded to the survey. Table 5 on the respondent distribution by gender, 900 responded with 464 male and 436 female. On the table 6 by the respondent distribution by age 900 people responded to the questionnaire. Table 7 on the respondent distribution by marriage status, 900 people respondent on different categories of their marriage lives. The table 8 also shows the respondent by education. 900 people responded. Table 9 shows the respondent distribution by employment, 900 people with diversity responded physically with their monies and spiritual support for putting together this document. The respondent distribution by religious background on table 10, 900 responded to the questionnaire distributed. Table 11 with the respondent distribution by year of worship gave 900 people responding to the survey. Table 12 with respondent distribution by office holding in the church, 900 people responded to the questionnaire. All the ten field survey indicated that topics selected to revive the members were according to the design on Table 13. Last but not the least was on the focus who responded to the

³Martin Luther King Mawutor, District Elder, Accra Newtown SDA Church, interview by the author, Accra, 20 November 2020.

focus group questionnaire were successful. The huge numbers that responded to the call and the focus group responses will help the district to effectively deal with the hindrance head on and at the same time implement all the suggested solutions for the growth of the district.

Summary

This chapter brings to the fore, the historical, political, socio-cultural, economic, religious backgrounds of the ministry context in the Greater Accra Region, Ghana. Also, it provides the inroad of an Adventist message to Ga-Adangbe and how the mission began in Accra New Town district. More so, it covers the procedures for data collection and analysis for the enhancement of church planting in Accra New Town district, Accra City Conference of SDA Church. The next chapter will focus on the summary, conclusion and recommendation of this model in Accra New Town District, Accra City Conference of Seventh-day Adventist Church.

Joining the church should be foundational in the planning, while equal attention should be given to retention as an important component in soul winning and church planting. Sadly, a lot of people who joined the Adventist Church later quit the group. For instance, there were a total of 34,385,004 additions to the Adventist Church globally during the previous 50 years (1965-2015). 13,737,205 persons left the church in the same time frame. A 39.95 percent net loss is what this amounts to. In reality, four have left the church for every ten persons who entered it. Jesus socialized, formed connections, drew people to join Him, and then devoted all of His energy to producing disciples. When someone elected to follow Jesus, they did not immediately develop into mature disciples. Baptism has always been used by Adventists to define mission accomplishment. When the potential member of the church comes out of the water of baptism, we consider our efforts to have been

successful. The leadership must draw a program that will focus on baptism and retention. The narrative must be changed with the introduction of pragmatic steps to deal with the early exiting and sustaining of the gains.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The main source of data collected was primarily through the use of interviews. The church officers, church board, church members were interviewed. The research is completed as scheduled. The main reason for the project is to investigate, design, develop and implement effective strategies to enhance church planting and to evaluate the framework for policy formulation in the Accra North District of Seventh-day Adventist, Accra City Conference of Seventh-day Adventist Church, Ghana. The analysis of findings was properly established through questionnaire, convenience sampling sticking to the use of focus group deliberations, and related literature review, programs were designed, developed, implemented, and evaluated according to the laid down structures to be followed on this project. The implementation lasted for five months according to plan and was properly evaluated according to plan which also lasted for one month where feedback and outcome of the project have shown that all the strategies embarked on have proved to have a positive impact on the Accra North District members and the core mandate of the church which is evangelism. Chapter two deals with the theological and biblical foundations of the project work and literature to support theological foundations, followed by the methodology and description of the local setting in chapter three. Chapter four dealt with the program design, implementation, and evaluation. The project concludes with chapter five that

hovers on the suggestions for future research, summary conclusion, and recommendations.

Conclusion

Having identified the hindrances to church planting in Accra New Town District, and the implications for Adventist mission, and having analyzed their worldviews, cultural practices, we can conclude by saying that, the hindrances to church planting in Accra New Town District have been in existence for a very long time, and the best way to change the narrative, is to develop appropriate mission strategy and mission capacity that will be intentional to change the narrative. The issue of slow pace in evangelism and lack of commitment in witnessing leading to the building church houses to contain the people cannot be out of place as church planting is a very crucial component in the salvation strategy and Seventh-day Adventists mission policy. All the chapters from the analysis given brought to the fore, the importance of church planting in evangelism and emphasized evangelism will never be actualized if proper structures and strategies are not put in place to put church houses to accommodate the people. All the strategies put in place sought to focus on the need for active participation in evangelism as well as proposing well-structured approaches to the places of worship which should be the focal point in the final stage of evangelistic activity in Accra New Town District. The results indicated some of the hindrances to church growth and church planting such as misplaced priority, lack of funds, distance from the members' houses to the church house, lack of commitment, bureaucracy, etc.

There should be a conscious effort of weekly or and regular visitation in the district. Many of their church members that are not attending church regularly will now be motivated by the regular visits by the church, this will to the growth of church

attendance and eventually motivated to be part of the church planting strategy approaches.

High attendance will now be recorded at Bible studies, seminar and many other church programs. High commitment and motivation for church evangelism program and prayer.

The motivated members will now focus building of good relationships among the church members which will lead to good relations and rapport with people of the community.

Recommendations

The recommendations from this study are as below;

1. Community services and compassionate evangelism should be carried out periodically within the churches and the catchment areas.
2. Regular workshops and seminars should be organized in the churches on church planting and soul-winning.
3. Every member should be encouraged to partake in the soul- winning programs in the district.
4. Prayer conferences and Prayer seminars should be organized periodically to energize the members spiritually for soul- winning and church planting activities.
5. Bible Marking and hitting hard chapters should be organized on regular basis for the members to be grounded in a solid biblical foundations and teachings.
6. More attention should be given to the needs of the members to be able to give their best in soul-winning programs.

7. Regular spiritual revivals should be organized before, during, and after soul-winning activities.
8. Women's wing of the church should be consciously motivated to turn every program they embark on to be evangelistic.
9. Church Planting agenda should be regularly promoted in all the churches in the district.
10. Church Planting agenda should be captured in the local and district budgets and the calendar for the promotion of church growth and building of church houses.
11. Every department of the church should be motivated to partake in the soul winning and church planting agenda.
12. Every local church fund should be set aside for soul winning and church planting.
13. All worship centres should be trained to accommodate visitors and worshipers.
14. Anyone who enters the church should be treated as interest and potential member of the church.
15. Music evangelism should be deliberately promoted within the catchment area.
16. Young people should be trained and motivated to partake in all evangelistic programs of the church.
17. Children Ministries should be trained on the modules and processes of soul winning and church planting.
18. Every member should be conscientized and sensitized as an asset for soul winning especially people around them.

19. All church services should be quality to attract people.
20. Directional boards should be placed at vantage points of the church for easy access to the church.
21. Regular calls and visitation of the church members should be promoted.
22. Wealth Creation programs should be added to the evangelism agenda.
23. Communication department should be encouraged to give information at all times.
24. By motivating members to be part of evangelism and making Christ the center of the church mission/ministry.
25. By getting all church members involved in the soul-winning programs of the church.
26. By making prayer life be like Jesus before every step to evangelism.
27. By visiting the members of the church for encouragement.
28. By putting in place spirit-filled exercise at all times.
29. By getting the right people to occupy the church offices.
30. By accommodating others people views in the soul-winning/church mission.
31. By making a conscious effort of integrating new converts and motivating the old members.
32. By reaching out to every member of the church.
33. By communicating, coordinating, organizing, planning leading, and controlling the activities of the church very well.
34. By preaching or teaching sound doctrines to church members.
35. By making Sabbath School studies interesting and evangelistic.
36. By inculcating into the members' spirit of giving towards evangelism.

37. By keeping proper records and making them available when the need arises.
38. By showing concern for the backsliders.
39. By adding wealth creation programs to evangelism.
40. By training people to muster specific areas of the church for growth.

The concept of witnessing is very crucial for the survival of every church but the picture looks a little bit gloomy, with regards to Accra New Town District of SDA church. The slow pace and lack of commitment of the members have affected the growth of this district in terms of church growth and church planting.

The total membership of the entire district is estimated to be 2,262 but the soul-winning in all the churches leading to the growth of the church and church planting is below average. According to my observation, the forty-five (45) years existence does not reflect the total membership of the entire district with six big organized churches and one company

APPENDIXES

APPENDIX A

LETTERS

The Church Pastor
Abelemkpe SDA Church
Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

In appreciation of the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing a workshop on church planting and the usage of the church premises on October 4, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 1, 2020

The Church Pastor

Abelemkpe SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

In appreciation of the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing a workshop on church planting and the usage of the church premises on October 4, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 01, 2020

The District Elders

Accra Newtown

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

In appreciation of the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing a workshop on church planting and the usage of the church premises on the October 4, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 29, 2020

The Member of Parliament

Ayawaso Central

New Town Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the Member of Parliament could assist in getting data on population to aid the church planting information needed at Ayawaso Central Constituency. This information needed forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 29, 2020

The Constituency Chairman

]Ayawaso Central

New Town Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the Constituency Chairman could assist in getting data on population to aid the church planting information needed at Ayawaso Central Constituency. This information needed forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 01, 2020

The District Executive

Accra Newtown

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the District Chief Executive could assist in getting data on population to aid the church planting information needed at Ayawaso Central Constituency. This information needed forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

November 01, 2020

The District Officers

Accra New Town District of SDA

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the district officers OF SDA could assist in organizing workshop on church planting and the usage of the church premises on the November 11-18, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 10, 2020

The Church Pastor

Mamobi SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the October 13-16, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng



SEVENTH-DAY
ADVENTIST
CHURCH

South Ghana Conference

Office of The Treasurer

P. O. Box GP803
Accra
Tel.: +233-302-315232/325069
E-mail: info@sgcsda.org
Website: www.sgcsda.org

July 18, 2020

**THE CHURCH PASTOR
ALAJO SDA CHURCH
ACCRA**

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the July 4, 2020 at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

November 11, 2020

The Church Pastor

Police Depot (Tesano) SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the December 5-26, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 04, 2020

The Church Pastor

Accra New Town SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the October 13-16, 2020, at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 7, 2020

The Church Pastor

Kotobabi SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the October 27-31, 2020 at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

October 20, 2020

The Church Pastor

Abeka SDA Church

Accra

Dear Sir,

WORKSHOP ON CHURCH PLANTING

Owing to the research being carried out by the undersigned, I would be most grateful if the church Pastor could assist in organizing workshop on church planting and the usage of the church premises on the October 27-31, 2020 at 9:00 am prompt. This workshop forms part of the project work being undertaken at the Adventist University of Africa.

Your cooperation in this regard is highly appreciated.

Yours faithfully,

Pr. Eric Agyenim-Boateng

APPENDIX B

RESEARCH QUESTIONNAIRE

**STRATEGIES TO ENHANCE CHURCH PLANTING
IN ACCRA NORTH DISTRICT, ACCRA NEWTOWN SEVENTH-DAY
ADVENTIST CHURCH, ACCRA CITY CONFERENCE, ACCRA**

RESPONDENTS: PASTORS /ELDER / CHURCH MEMBER / DEPARTMENTAL
LEADERS

SECTION A: GENERAL INFORMATION

1. Position
2. Phone Number
3. Email

Please tick or provide short response where necessary

4. Are there hindrances to church planting properly documented?
Yes [] No []
5. Are there hindrances to church planting awareness in the district? Strongly
Agree [] Neutral [] Disagree [] Strongly Disagree []

6. Are hindrances to church planting appreciated by all the members in the
district?
Strongly Agree [] Agree [] Neutral [] Disagree [] Strongly Disagree []

7. Are there mechanisms to minimize or control this? Very good [] Good []
Barely accepted [] Poor [] Very poor []

8. Are you aware of the existence of properly mechanism to check the hindrances to church planting? Yes [] No []

9. If yes, which sections are dealing with the check? Management []
Pastors [] Departments' [] Church board []

10. Who does the personal ministries report to?
.....
.....
.....

11. The personal ministries is independent in discharging their duties?
Strongly Agree [] Agree [] Neutral [] Disagree []
Strongly Disagree []

12. The scope of personal ministries can be described as; Restricted []
Unrestricted []

13. Personal ministries seek ideas from the other department?
Strongly agree [] Agree [] Neutral [] Disagree Strongly disagree []

14. Has the church automated its operations? Yes No

If yes, which software does the church uses?
.....
.....
.....

15. The roles and responsibilities of the personal ministries are well segregated?
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly Disagree []

16. How often does the personal ministries give account of their stewardship?

Weekly [] Monthly [] Quarterly [] Daily []

17. How often does the personal ministries council meet to discuss issues about personal ministries.

Weekly [] Monthly [] Quarterly [] Daily []

18. How often does the church executive meet to discuss issues in relation to personal ministries? Weekly Monthly Quarterly Daily

19. How does the church members perceive the personal ministries?

.....
.....
.....
.....

APPENDIX C
RESEARCH QUESTIONS

The paper investigated the following research questions: (1) what is the biblical view of Church planting and the principles that must be adopted and developed in Accra Newtown District? (2) What are the factors that resulted in the decreasing of the church planting activities among the members of Accra Newtown District? (3) What is the effective strategy that will enhance Church planting in Accra Newtown District?

APPENDIX D

FOCUS GROUP QUESTIONS/DISCUSSIONS

Adventist University of Africa

Focus Group Questions/Discussions

Topic: Strategies to enhance Church Planting in Accra North District, Accra City
Conference of Seventh-day Adventist Church, Ghana.

Agyenim-Boateng Eric (Researcher)

Twelve executive officers of the church were interviewed (Focus group) with observation, and note-making on November 26, 2020.

1. Elder Asare Bediako Charles Ohene
2. Elder Ebenezer Olokwei Commodore,
3. Elder Martin Luther King Mawutor,
4. Elder Seth Ofori,
5. Mr. Samuel Ofori,
6. Elder Broni Mensah
7. Elder Joseph Samuel Kofi Armah
8. Mrs. Olivia Boateng
9. Elder Kyei Baffour
10. Elder Thomas Antwi
11. Elder Samuel Buabeng
12. Mr. David Effah Adu

QUESTIONS:

1. What can you say about the current condition of witnessing leading to church planting in our local church?

Response: _____

2. What is the entire church attitude towards evangelism and church planting?

Response: _____

3. Why are church members not interest in evangelism and church planting?

Response: _____

4. What in your own estimation consider to be triggers and motivating factors for the members to be actively involved in soul-winning?

Response: _____

5. What in your own estimation has been the effect of failure to evangelize in your community by the church and its effects on church planting?

Response: _____

6. Why do we have build more church houses for worship services?

Response: _____

7. Do you see any link or correlation between church planting and evangelism? Explain.

Response: _____

8. In your own estimation, which type or forms of evangelism are more effective in the local church over the years and currently leading to building more churches in your community? Why?

Response: _____

9. Which forms of evangelism are weak in the local church over the years and currently leading to building more church houses for worship? Why?

Response: _____

10. Can you offer any, suggestion which you think, can change the narrative and improve the current systems and approaches to evangelism and church planting?

Response: _____

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CURRICULUM VITAE

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Commonwealth Executive Masters of Business Administration, 2008-2013, Kwame Nkrumah University of Science and Technology, Kumasi.

Master of Divinity, Adventist University of Africa, Kenya, 2016-2022, (Project work ongoing)

Postgraduate Diploma in Pastoral Ministry, Valley View University, 2010-2011

BBA (Accounting Option) Methodist University College 2004-2007 (*second Class Honours*)

Diploma in Accounting, Kumasi Technical University, 1988-1990

‘A’ Level, Kumasi Workers’ College, 1990-1991

GCE ‘O’ LEVEL, New Juaben Sec/Comm School, Koforidua, 1987-1988

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Master of Divinity Thesis: Strategy to enhance church planting in Accra North District of Seventh-day Adventist Church, Accra Newtown, Accra City Conference, Ghana.

MBA Thesis: The importance of auditing and its effect on Ghanaian economy (A case study of Ghana Audit Service)

Work Experience

Accra City Conference of Seventh-Day Adventist, 2012-till date. Associate Treasurer in charge of Audit

Premier Meat Product/Southern Fried Chicken, Tema, 2005-2009, Finance & Administration Manager/Audit

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