

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Mission

Adventist University of Africa

Theological Seminary

Title: WITNESSING THROUGH RELATIONAL EVANGELISM TO THE  
INDIGENOUS COASTAL PEOPLE OF ANLO IN THE VOLTA REGION  
OF GHANA

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Faculty advisor: Sampson M. Nwaomah, PhD

Date completed: June 2016

### **Problem**

This dissertation examined the level of evangelistic processes and involvement of the Adventist Church in soul winning in Anloland, Ghana. Experience and observation revealed that public and small group evangelism are not helping witnessing in Anloland.

### **Purpose**

The purpose of this dissertation was to develop, implement, and evaluate a viable model of Relational Evangelism. The appropriate method to be used to reach the people should be relational in nature since God used it to win back His first erring ones—Adam and Eve, and Jesus and His followers used it to draw people to God. It is therefore appropriate to use this biblical method to reach the people of Anloga.

## **Method**

To meaningfully evangelize the Anlos in Anloga, the researcher used qualitative method for the research process. Subsequent to an examination of the problem, through data derived from focus groups and observations, the researcher designed a relational evangelism program to create a wedge to send the gospel message. The program started on November 1, 2015 with 6 team members and ended on May 7, 2016 at the Anloga Church. A series of relational activities such as home Bible studies and prayer, distribution of relief items, community service, Health seminar, and free health screening were undertaken to establish friendship for a conducive environment to witness.

## **Results**

In order to measure the outcome of the program, the data of the focus groups' discussions were examined. The outcome revealed that the people of Anloga strongly believe in the African Traditional religion. The post program focus groups' discussion in contrast with the pre-program focus groups' discussion revealed that a wedge has been created and the people are receptive to the SDA Church. Health issues are rarely attributed to the gods. Adding health messages to the evangelistic activities of the church has become paramount for the little church at Anloga. Also, 18 souls were baptized.

## **Conclusion**

In conclusion, some of the religious, social, economic, and health needs of the people of Anloga have been addressed. The program evaluation reveals that people who are difficult to reach could be reached through friendship and deep relationship.

A wedge has been formed. Christ has been introduced to the community through relationship.

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A dissertation

presented in partial fulfillment  
of the requirements for the degree  
Doctor of Ministry

by

Emmanuel Gaizer

June 2016



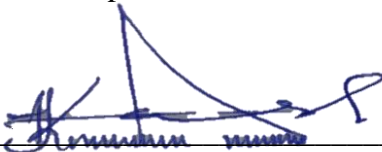
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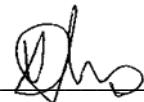
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This dissertation is dedicated to my dear wife, Mrs. Esther E. S. Gaizer,  
and my son, Ebenezer Gaizer, whose support were so immense in my current  
attainment. Also, to all elders and the Seventh-day Adventist Church in Accra and in  
the Volta Region.

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## LIST OF ABBREVIATIONS

ATR	African Traditional Religion
PTA	Parents-Teachers Association
RC	Roman Catholic
SDA	Seventh-day Adventists
SDABC	Seventh-day Adventists Bible Commentary
SGC	South Ghana Conference

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## CHAPTER 1

### INTRODUCTION

The desire of the Seventh-day Adventists (SDA) in Ghana is to successfully fulfill the Great Commission given by Christ Jesus in Matthew 28:18-20. The fulfillment of this Great Commission of Christ can only be achieved if an appropriate method of evangelism is put in place and followed judiciously. If there could be a way to witness to people who hardly believe in the Gospel Message and succeed; it should be Jesus Christ and the apostles' method alone. This is because the burden of Jesus is the salvation of the human race. The Apostle Paul wrote to his young friend Timothy that it is the Savior's desire that 'all . . . be saved and . . . come to the knowledge of the truth. (1 Tim 2:4). Their witnessing strategy was fully Relational in nature – a method that is hardly used in our postmodern days in Ghana today.

Interestingly, after the time of Christ Jesus and the apostles, many and different methods of evangelism have been deduced and developed to reach people who do not accept the gospel message of Christ, but their success in certain places is nothing to ride home about. The problem of not finding appropriate method to reach those who disdain the message of Jesus Christ in certain places has forced the SDA Church to formulate diverse plans to avert the failure of soul winning. However, there has not been a success at all in the Volta Region of Ghana.

This situation keeps the Church in awe. Many wonder if there could be any possibility in witnessing to the people in the area. For years, this problem lingers on in the world and is very evident in the land of Anlo in the Volta Region of Ghana. Our

world is deteriorating at the fastest rate. Modernization, worldliness, materialism, ignorance, and blatant lack of the fear and knowledge and wisdom of God are eating every fabric of our society. God requires that every soul, no matter who and where, should know and accept Him as a Creator, a Friend, and a Redeemer, but that seem to be eluding the SDA Church in the Volta Region and precisely among the indigenous coastal people of Anlo. This area of Ghana and the people of the land seem to be evasive of the gospel message.

For decades in Ghana, the SDA Church has gone through several evangelistic programs such as: Each one win one, Go one Million, Elijah project, etc. forwarded from the General Conference (GC) through the Division to the Union and then to the conferences who passed them on to the local churches for public evangelism. The local conferences also adopted their own strategies such as: Win Ghana for Christ, The Latter Rain, and Women's Ministries public evangelism, just to mention a few.

These evangelistic activities produced some significant results in other parts of Ghana but not among the indigenous coastal people of Anlo. The desire to win these precious souls to Christ still has not found its footing. It looks as if there will not be a way of witnessing to these people. There have been several of such public evangelism but the results were fatally discouraging. Everyone—lay, clergy, and even the Anlo people themselves—blatantly says it is difficult to win people for Christ in Anlo land. In a statement during Officers and Directors meeting at the South Ghana Conference (SGC) Headquarters, the president of the conference remarked, “We have to declare the Volta Region “an un-entered area.”<sup>1</sup>

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<sup>1</sup>Almost everyone including the South Ghana Conference President, Pastor Dr. Chris Annan-Nunoo was frustrated during a meeting held on April 23, 2013 to evaluate the work in the Volta Region. This led to the declaration of the area as “un-entered.”

The call to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen,” (Matt 28:19, 20) has been limited to the church houses with modern facilities, a trend that does not fulfill the requirement of Christ Jesus in this particular area in the Volta Region.

It is obvious that today’s ways of witnessing requires different way of doing evangelism. It is observed that witnessing in a new century requires passion, courage, and ingenuity. “Often we find that what we did to start churches in the twentieth century is not working in the twenty-first century. By assessing your community and allowing God's creativity to flow, you can discover just the right model.”<sup>2</sup> White warns: “Those who love Jesus with heart and mind and soul, and their neighbor as themselves, have a wide field in which to use their ability and influence.”<sup>3</sup> Influencing people through the word of God in these wide fields and especially in the Anlo land requires a different approach of witnessing. This could only be done through intense and intentional friendly way of evangelism rather than the public evangelistic campaigns which aim at those who attend them and nothing else. The quotations above draw the attention of anyone willing to witness to people who even do not want to hear the gospel in modern days. These and many other factors precipitate the writing of this dissertation.

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<sup>2</sup>Ed Stetzer, “Church Planting,” accessed 4 July 2013, <http://www.churchplantingvillage.net/churchplantingvillagepbresource.aspx?pageid=8589992170>.

<sup>3</sup>Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 143.

## **Description of the Ministry Context**

The Volta region has the least number of the Seventh-day Adventist (SDA) Church membership within the South Ghana Conference of the SDA Church territory even though the area is well populated to be evangelized. In my ministry as a pastor, I have served in the South Ghana Conference for 21 years and witnessed the word of God to the Ashanti, the Fanti, and the Akuapem people. However, there had never been an inroad in witnessing to the indigenous coastal people of Anlo in the Volta region.

Currently, most of the churches that are in existence in the coastal areas where these indigenous people live have either thatched church houses or churches under trees with a membership ranging from four to 23. With this range, the indigenous coastal people are about one to three percent of the total membership. This percentage is really insignificant since the indigenous coastal folks of the Anlo have the largest population in that region.

In my observations, it is clear that there is no strategy in place to evangelize this peculiar people of Anlo land. I strongly trust that the best way to reach them is to draw closer to them, carefully study their culture and worldview, and develop a planned evangelistic program to win them to Christ. The implementation of this strategy would be followed religiously in order to achieve the goal of winning the indigenous coastal people of Anlo and more especially those in Anloga in Ghana for Christ.

## **Statement of the Problem**

The acceptance of the SDA message by the indigenous coastal people of Anlo has always been a challenge to the South Ghana Conference. Despite the fact that the SDA Church assumes it is making efforts through public and small group evangelism

to witness to the Anlos, the message is rarely accepted by the people of that region. These indigenous coastal people have peculiar sociocultural and religious mindset such as polygamy, alcoholism, setting aside Saturday (Sabbath) as the main day for funerals, and an intense idol worship. The few people who have decided to attend the church do so when they wish. It is likely that both the clergy and laity have reached their limit in reaching the people with God's message of salvation. In my observation, it is clear that there is no clear-cut method put in place to evangelize this peculiar indigenous coastal people of Anlo in the Volta region. The church is dying because church membership is about 23 in Anloga.

### **Statement of the Purpose**

The purpose of this dissertation is to develop, implement, and evaluate a viable model of Relational Evangelism. The appropriate contagious method to be used to reach the people undoubtedly should be relational since that is what our Lord Jesus used to draw people to Him. With this, the people will come to know Jesus not because they were mandated to do so, but that they have experienced Christ's method of witnessing to people who seem not to get the theme of the salvation message. No doubt, our churches should be attractive and friendly. We should also have captivating preaching and music. Also we should run interesting programs and activities. But the major role of the church should be to inspire, train, and launch members out of the pews into the communities. A new way of doing things can bring new people into God's kingdom which is there for all who want to be part. It is only when we go, interact, and meet the need of the people, that we can call them to follow Christ and make them His disciples throughout the world.

## Justification

Undoubtedly, the Ghana Union Conference, the South Ghana Conference, pastors, and the laity have been looking forward to a day when this hard ground could be thoroughly evangelized. This project is paramount because almost all the plans to reach them have not been successful. Biblically, Paul used relational evangelism to witness to the gentiles (Acts 13:43). Ellen G. White emphasized, “Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, Follow Me.”<sup>4</sup> Christ’s most effective method of evangelism is Relational Evangelism which has been neglected.

Jesus, who was not content to stay in heaven and minister from a distance, came down and trod the ground with us. “He became one of us, pitched His tent among us, drank the same water, ate the same food, [and] shed human tears. He broke down any social, cultural, or religious walls between Him and us.”<sup>5</sup> As followers of Christ Jesus in a different geographical and social setting, we cannot be content with just remote control evangelism from a different perspective, driven by a short term mission which may not meet the context of our peculiar background and understanding. We must pray, be humble, and analyze the needs. And we must tread the ground. This research is really necessary to bring back a forgotten method of evangelism—Relational Evangelism. This is because “our God is a God of relationships. He is a God of community. The God of relationships has created humankind not only to live in community with each other, but to live in community

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<sup>4</sup>White, *Ministry of Healing*, 143.

<sup>5</sup>Garry Krause, “Treading Urban Ground like Jesus,” *Ministry*, 7 May 2013.

with God.”<sup>6</sup> This program would benefit the SDA Church in Ghana because finally, the South Ghana Conference shall have a way to win the people in Anlo land. The indigenous coastal people of Anlo will also benefit because their lifestyle shall change for good. Further, the SDA Church worldwide shall have another way to enter and witness to areas that are so difficult to penetrate with the message of Christ Jesus.

The SDA Church in South Ghana Conference shall have her feet firmly established in Anlo land. The message which has long been misunderstood by the indigenous people of Anlo will have positive effect on them. In addition to this, there would be the existence of harmony between the indigenous coastal people’s worldview and cultural practices that do not have conflict with biblical teachings and the SDA message. They would also discard the traditional worldviews that are against the salvation of mankind.

### **Delimitations**

Despite the fact that the SDA Church is not making an inroad in winning the indigenous people of the entire coastal area of the Volta Region through the traditional public evangelism and the traditional small group evangelistic activities, this dissertation will only be concerned with the indigenous coastal people of Anloga, the capital town of the people of Anlo for this is the center of their ancestral religious and sociocultural practices and activities.

The program implementation and evaluation would be done within six months. Qualitative research method would be used before and after the implementation of the program. It would focus on the health, religion, and sociocultural issues only. Also, the data collected would be used only once for the

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<sup>6</sup>Russell Burrell, *The Revolutionized Church of the 21<sup>st</sup> Century* (Fallbrook, CA: Hart Research Center, 1997), 25, 26.

proposed venue and purpose. Any other found issues during the period of this program would be suggested for future research not within the context of this dissertation.

### **Description of the Dissertation Process**

In order to attain very effective and concrete goal of this dissertation, various processes shall be followed. These basic processes shall determine all the steps which shall form the dissertation. In this regard, chapter 1 of the paper gives the introduction and overview of the dissertation. Chapter 2 gives biblical and theological foundation for relational evangelism. Chapter 3 provides literature review about relational evangelism. Thus it seeks to find out what people have said about the topic under consideration. Further, chapter 4 gives step by step the research design. Chapter 5 is concerned with the program implementation that brings to bear what was done to achieve the aim of the project. The concluding chapter is chapter 6. This chapter gives a brief summary, evaluation of the program, conclusions, and recommendation of the dissertation. These processes are summarized briefly as follows:

- A. There would be a proposition of theological basis for Relational Evangelism based on the Old and the New Testament themes and concepts relating to God, Isaiah, the Israelite Slave girl, Paul, and Jesus Christ's methods. This would unveil the theological origin of Relational Evangelism. This portion will trace vividly the approach of both Jesus Christ and the Apostle Paul. Tracing their strong and best way they used to win souls during their ministry on this earth.
- B. Resources that would serve as a pivot for deep insights to ascertain the validity and importance of the research are: Ellen G. White's books which is one of the main source of all the sources, other SDA writings, including those of our pioneers, and other Christian and non-Christian literature. These would be

used to investigate and ascertain the importance of Relational Evangelism and its effects on people with different worldviews. These resources would be judiciously used to find out what is on record regarding reaching people with complexity in understanding the gospel message. These would be used based on their viability and importance to the dissertation process.

C. Based on the theological and theoretical analysis, the ensuing steps would be followed for the implementation, evaluation, and writing of the dissertation:

(a) Devise a program on Relational Evangelism:

1. Focus groups discussions would be conducted to get people's views,
2. Recruit, train, and empower research team for the program,
3. Contact South Ghana Conference Community Service Center to obtain items such as used clothes and other relief items to be distributed to the members of the community,
4. Translate the English Seventh-Day Adventist Hymnal (SDAH) into the Ewe language,
5. Plan Community Service program for cleaning of their environs, and
6. Devise a Health Evangelism seminar program, and present it to the Aflao District and the South Ghana Conference of the Seventh-day Adventist.

(b) This program will then be conducted at Anloga with the model put in place.

(c) Carry out the program implementation concept for six months.

(d) Monitor the results through observations and post-program focus groups

discussions before, during, and after the program.

(e) The data will be gathered and analyzed.

(f) All steps of this Relational Evangelism program shall be put down on paper analytically, thereby, forming the dissertation.

### **Expectations**

The dissertation project, properly developed, implemented, evaluated, and written, would rekindle the spirit of the clergy and laity to implement the given approach provided in other places which have similar peculiar problem as among the indigenous coastal people of Anlo. It is my desire that this project shall arouse interest in church leaders, pastors, and the entire church to be involved in relational evangelism than the proclamation evangelism which is yielding no fruitful results in similar settings as is happening among the indigenous coastal inhabitants of Anlo land. Since God's aim is for everyone to be saved, it is appropriate to rejoice together with them for the incoming glory of God's kingdom. Further, the people of Anlo land shall be receptive to the SDA message and why God alone should be worshipped and not the worship of other gods. Their lifestyle would change since they shall have grasped the concept of healthful living and the harmful effects of other social vices. Also, it shall augment the readers' knowledge of relational evangelism and becomes a model for evangelism, and a practical tool and guide for all SDA Churches in the world regardless of culture, race, geographical location, and educational levels. My aspiration is that this dissertation shall equip me with a lot of techniques and wisdom to win more souls even in hard grounds in my ministerial work as a pastor. A vivid biblical and theological exposition will unveil the real truth about how effective relational evangelism may be in soul winning.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATION FOR RELATIONAL EVANGELISM

Several methods have been suggested by both clergy and laity to successfully evangelize communities that are resistant to the gospel. Some of these methods include public evangelism where people are invited to a place to listen to a preacher who runs them through several topics within a specified time (one or two weeks), media evangelism, and signs and wonders (power encounter) evangelism. Though all these are means through which people may be converted, they may hardly be successful in areas that are antagonistic to the biblical message of salvation. Interestingly, relational evangelism, one of the most functional and biblical—based methods, utilized by kings and prophets of Israel, Jesus Christ, Apostle Paul, and the rest of the disciples, has for a long time been underutilized. Both Testaments of the bible direct us to relational evangelism in witnessing to the hard to reach societies with the gospel. Also, Ellen G. White has several admonitions on how people’s hearts could be turned to Christ Jesus through relationship and care. Brantley, Jackson, and Cauley state, “Christ used one-to- one relationships to convey the desire He had for their spiritual development.”<sup>1</sup> The purpose of evangelism is to make disciples. This chapter therefore investigates the concept of relational evangelism in the Bible and the writings of Ellen. G. White as a significant method in reaching those who find it difficult to accept the gospel.

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<sup>1</sup>Paul Brantley, Dan Jackson, and Mike Cauley, *Becoming a Mission-Driven Church* (Nampa, ID: Pacific Press, 2015), 36.

## Relational Evangelism in the Old Testament

In the Bible, the Old Testament introduces God as a relational being who saw the need to create humankind in His image (Gen 1:26). The scripture records several instances when God demonstrated his relational nature in His quest to save humankind. This section examines some of these as they relate to the research.

### Adam and Eve

Genesis 3, perhaps, best captures God's relational nature in His search for Adam and Eve to restore them to Himself. Genesis 3:8, 9 states: "And they heard the voice of the LORD God *walking* in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God *called* unto Adam, and said unto him, where art thou? (KJV) The word, to "walk" or "walking", in the Hebrew language is the hitpael participle of הָלַךְ (halakh), "to walk" or "to go." Here, it has an iterative sense—moving or going about. While a translation of walking about is possible, it assumes a theophany, the presence of the Lord God in a human form.<sup>2</sup> "Theophanies are instances where God became man to relate to human weaknesses so that He might communicate with man in more personal way."<sup>3</sup> Thus, to win humanity back to Himself, God had to providentially transform Himself into human form (which is His image) and to walk repetitively like humans in order to win their confidence and bring them back to His fold again.

The text therefore could be understood that God Himself related to the first sinful pair even after their fall, searching, finding, and building a loving relationship

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<sup>2</sup>Spiros Zodhiates, ed, *Hebrew-Greek Key Word Study Bible* (Chattanooga, TN: AMG Publishers, 1991), 7.

<sup>3</sup>Ibid.

with them. The searching God went with love in a relational form in order to bring back sinners who were running away from Him. Further, God decides to win the first and the only lost human souls through relationship by *calling* through a searching question, “Where are you?” (Gen 3: 9). He has been walking towards their hideouts with His searching love. The word (קָרָא qara') in Hebrew means “to call,” “to cry out,” “call aloud,” “to proclaim,” or “utter a loud sound.” In this context, it is a sustained calling.<sup>4</sup> God kept on calling until He met and assisted them relationally. It is obvious that Adam and Eve were lost. If God had not sought after them, they would have been lost forever. God does not call a lost soul from a far distance but from the closest possible distance. He extends relational arms to bring the lost soul back to His fold always accompanied by a provision of care, relief, and assurance of salvation. In walking, calling, and finding, God went the extra mile to provide basic needs for Adam and Eve. Though guilty of their offense, God first provides a covering, a basic necessity, for the first pair, and then announces to them the redemptive provision He had made for their restoration (Gen 3:15). According to the Hebrew language the word “(תְּתַכֶּתֶת, Kethoneth) comes from an unused root, “to cover,” “coat,” “garment,” or “robe.”<sup>5</sup> This provision of garment for Adam and Eve demonstrates how God in His wisdom stooped to the lowest level, took an implement, slaughtered an animal(s) and used the skin to cover them up in order to preserve and rebuild the broken relationship between the sinner and their creator.

Before expelling Adam and Eve from the garden, God provided them with more durable clothing, suitable for the hard labor that lay ahead and as protection against the extremes of heat and cold that followed the fall. Also the skins were a constant reminder of their lost innocence, of death as the wages of sin, and of the promised Lamb of

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<sup>4</sup>Spiros Zodhiates, *Hebrew-Greek Key Word Study Bible* 7.

<sup>5</sup>Francis Brown, *Brown-Driver-Briggs Hebrew and English Lexicon*, (Boston, MA: Hendrickson, 2007), 509.

God, who would by His own vicarious death take away the sins of the world.<sup>6</sup>

If God walked, searched for, and communicated with Adam and Eve face to face, and clothed the first sinners in order to win them, there is the need for an evangelistic method that gets the closest to people and call them to accept the gospel.

This relational method of God seems the basic theological approach of witnessing to people who may be hardened in their perception of the salvation message of hope to the world. Thus, following them in their environment, befriending them, providing some basic necessities and then presenting the message of truth to them are the basis for relational evangelism. This was also manifested in the life of an Israelite slave Girl under strange circumstances. What was her benchmark? How did she witness in this circumstance? The Bible provides the detail for our understanding.

### **Israelite Slave Girl**

The story of an Israelite slave girl in Naaman's home is another illustration of relational evangelism. "The later days of the reign of Israel's king Jehoram were marked by hostilities with the Aramean King Ben-Hadad II. . . . During the course of one of such raids, an Israelite maiden had fallen into the hands of Ben-Hadad's field marshal, Naaman."<sup>7</sup> As recorded in the Bible: "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she *said* unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would *recover* him of his leprosy" (2 Kgs 5:2, 3)

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<sup>6</sup>"Coats of skins" [Gen 3: 21], *The Seventh-day Adventist Bible Commentary (SDABC)*, Francis D. Nichol (Washington, DC: Review and Herald, 1976), 1:235.

<sup>7</sup>Frank E. Gaebelin, ed. *The Expositor's Bible Commentary* (Grand Rapids, MI: 1988), 4:189.

Evangelism is usually conducted within the context of freedom of speech, but that was not the case of this Israelite slave girl. She was a slave in the master's house as a maid attending to the wife of Naaman. Her witnessing strategy was unique because she was only identified by her nationality and social status and not even a name. Though insignificant as a slave, maid, and little, she boldly faced her challenges with God's guidance, she politely אָמַר (Amar) speaks.<sup>8</sup> She could no longer allow slavery to dwarf her relational message to her master. She therefore took the opportunity to witness. She had love in her heart that sparkled the relationship she extended to her master.

Filled with love toward her God, her heart went out in sympathy to her ailing master and his wife. Instead of wishing Naaman ill because of the misfortunes that had been brought upon her, she wished him well and hoped for his recovery from his terrible disease. Remembering the marvelous works of Elisha in her homeland, she had faith that the prophet could heal Naaman of his leprosy. What God had wrought through His servant in Israel, she believed He could also perform toward those of an alien race.<sup>9</sup>

She had been raised to use friendly and loving manner of speech to witness and she did exactly that and it was a success. In a moment, the master accepted the unimportant maid's relational message and proposal. This is seen as biblical approach to witnessing to people who prove so difficult to reach with God's message of salvation. After the encounter with the Prophet whom God used to reach and save Naaman from sickness and shame as well as his salvation, Naaman was overjoyed "And he returned to the man of God, he and all his company, and came, and stood

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<sup>8</sup>Ibid., 189.

<sup>9</sup>"With the prophet" [2 Kgs 5:15], *The Seventh-day Adventist Bible Commentary (SDABC)* (Washington, DC: Review and Herald, 1976), 2:875.

before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.” (2 Kgs 5:15).

At first, Naaman was angry with the prophet, wanting the prophet to stand before him (2 Kgs 5:11) but now which means he kept standing *אַמַּד* (*amad*) before the prophet Elisha. It is very unusual for a general to keep on standing before a prophet. This was as a result of the relational message by the little girl from Israel. This way of witnessing made him *יָדָע* (*yada*), to know, learn to know by experience, to recognize, admit, acknowledge, or confess.<sup>10</sup> His knowing stemmed from what he heard from the message the little Israelite girl sent to him through the wife. Relationship brings friendship and actual bond between the messenger and the one who receives the message. He immediately confessed that “there is no God in all the earth, but in Israel” and followed it up to offer a sacrifice to the God who performed the miracle he had never seen in his life through the prophet. This record in the Bible leaves an example of a successful relational evangelistic approach. The closer the messenger to the receiver of the message, the more meaningful and relevant the message and perhaps easier to be accepted by the recipient.

### **Principles in Isaiah**

Another biblical principle of relational evangelism is found in the book of Isaiah. Good deeds, care, and friendship characterize Isaiah’s principles of witnessing in the Bible. The book of Isaiah does not only deal with predictions, cautions, guidelines for future occurrences, instructions, and many other revelations, but it does leave a huge mark of how witnessing should be done in order to achieve success. Isaiah posed several thought provoking questions when God asked His people to

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<sup>10</sup>Zodhiates, *Hebrew-Greek Key Word Study Bible*, 15, 86.

amend their ways if they really wanted to be His children. It was a time of apostasy, general wickedness, and false fasting while others are seriously languishing. God questioned and advised His people:

Is not this the fast that I have chosen? To lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday: (Isa 58:6-10 KJV).

In this context, Isaiah is not only talking about what is good. It has two core dimensions, providing the needs and saving others and your own soul. Calvin posits:

We should observe the two parts of this duty which the prophet has expressly described; for in the first place, he recommend to us the feeling of mercy and kindness; and in the second place, he exhort us to the work itself and the effect. It would not be enough to perform acts of kindness towards men, if our disposition towards them were not warm and affectionate. (1 Cor 13: 3)<sup>11</sup>

Evangelism in relational manner is God's way of reaching out to others including foreigners and those who needed to be converted into God's fold. Freeing the oppressed, feeding the hungry, and clothing the naked are God's requirement for His people and may be the way through which God blesses all those who reach out to others through His process. "True religion is practical. To be sure, it includes the rites and ceremonies of the church, but it is in the life lived before one's fellows that the

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<sup>11</sup>John Calvin, *Calvin's Commentaries*, Isaiah 33-66 (Grand Rapids, MI: Baker Books, 2009), 8: 237.

presence or absence of true religion is manifest (Matt 25:34–46).”<sup>12</sup> Through charity and passion for companionship, the lost soul may be saved.

The feeding of the hungry and the relieving of the afflicted is a matter of biblical concern and central to every evangelism to lead souls to God. The SDA Bible Commentary on Isaiah 58 puts it this way:

All around us are afflicted souls. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Here and there—everywhere—we shall find them. Let us ever be channels through which may flow to them the refreshing waters of compassion. To those who minister to the necessities of the hungry and afflicted, the promise is, “Then shall thy light rise in obscurity.”<sup>13</sup>

In the mission to win souls, there should be searching for souls wherever they are. In this searching period, relationship is established, and care is extended thereby opening the door for witnessing. This trend of Relational Evangelism which runs through the Old Testament also runs through the New Testaments. Most New Testament views of evangelism are relational. It is the concepts of Christ and Apostle Paul.

### **Relational Evangelism in New Testament**

The New Testament (NT) reveals much on the understanding and practice of relational evangelism. Christ Jesus, the most notable evangelist in Scriptures used mostly relational evangelism to reach people. Even His typical enemies could not resist but confirmed that Christ’s ministry was indeed a loving one. It is written, “And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It

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<sup>12</sup>“Deal thy bread” [Isaiah 58:7], *SDABC* (Washington, DC: Review and Herald, 1955), 4:306.

<sup>13</sup>“Compassion Causes Light to Rise” [Isaiah 58:9, 10] *SDABC* (Washington, DC: Review & Herald, 1955), 4. 1151.

was never so seen in Israel” (Matt 9:33). The Pharisees, Sadducees, Publican, the poor, the rich, the outcast, the Romans, and sinners accepted Him as a friend who was actually concerned about their physical and spiritual welfare. One of the followers of Jesus Christ, Paul, was also a great proponent of relational evangelism. His mode of witnessing challenges Christians today and is worthy of emulation.

### **Relational Evangelism in the Gospels**

Early in His ministry, Jesus in Matthew 5:43, 44, in the Sermon on the Mount made it emphatic that the best way to witness to people and win them was developing a close relationship. He states: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” In verse 45a, Jesus says by so doing “that ye may be the children of your Father which is in heaven.” Thus God recognizes someone as His child if deep relationship is formed to reach people for His kingdom.

The Gospels’ key figure, Jesus Christ’s mode of witnessing was loving and moving closest to the people, staying with them, sharing in their problems, becoming their friend, and asking them to follow Him. His association with the people had no regard for social, economic, and cultural status. He did not most of the time wait until people were gathered at a particular place before He spoke the gospel message. “He mingled freely with the Samaritans (John 4), rewarded the faith of the centurion at Capernaum (Matt 8), healed the daughter of the Canaanite woman in Phoenicia (Matt 15), and welcomed the visit of the Greeks (John 12).”<sup>14</sup> He moved to the habitations of the people and shared His eternal message from God. His witnessing methods were

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<sup>14</sup>Angel Manuel Rodriguez, ed. *Message Mission and Unity of the Church* (Silver Spring, MD: Review and Herald, 2013), 407, 408.

mostly intentional, incarnational, and relational in nature. There are some significant witnessing contacts regarding Christ's mode of witnessing that this section focuses on. A case in point is Zacchaeus, a publican.

**Zacchaeus.** Christ does His relational witnessing to all classes of people.

Zacchaeus was a man who was a publican and a rich man through tax collecting. His encounter with Jesus in scripture demonstrates a relational approach to evangelism.

The bible records:

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. (Luke 19:1-6)

Desperate to see Christ, he climbed a sycamore tree in order to see the Savior who he might have heard was teaching and healing all kinds of sicknesses in the vicinity.

Christ offered to go to his house, which he accepted, and came down to escort Jesus to his home. Zacchaeus could not but have joyfully wondered at being called by name.

This kind of relational witnessing really touched Zacchaeus in all his life because there is no record from scripture that someone had ever given him such an honor.

Christ went to him and dined with the rich fraudulent tax collector who was detested by his own people because he collected taxes for the Romans, who suppressed them and forced them, with compulsory tax payment.

This single encounter opened a great way for a change in his life. His response to Christ's acceptance led him to explain: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). Seeing Jesus had rekindled trust and restitution for the

new convert. “And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is a son of Abraham” (Luke 19:9). If evangelism does not in any way segregate, but relies on relationship building, more souls may be won than by any other form of evangelism. This is a firm theological basis for witnessing to all classes of people to hasten the soon coming of our Lord and Savior Jesus Christ. Christ said, “For the Son of man is come to seek and to save that which was lost” (Luke 19: 10). Another person who Christ encountered was Nicodemus.

**Nicodemus.** Relational evangelism is effective to all class of people—the low and the high. The Bible records: “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:1, 2). One of the key encounters of Christ through relational evangelism was that of Nicodemus (Νικόδημος), which means conqueror, a member of the Sanhedrin and a religious teacher. He was of the learned class of Israel. He avoided the busy day time activities of himself and Christ and came at night to seek knowledge. Christ immediately welcomed him and entered into conversation with him that very night. Christ was friendly, loving, and spoke the greatest plain truth which no one could speak to the learned Pharisee who was searching for biblical truth. The encounter that occurred between Jesus and Nicodemus resulted into a cordial and a relational discourse. He accepted him wholly. Christ’s approach gave Nicodemus the opportunity to ask several questions about his salvation and life issues in general.

The relationship that existed between Jesus and Nicodemus was visible when the Jews were planning to kill Jesus. “Nicodemus saith unto them, ‘Doth our law judge any man, before it hear him, and know what he doeth? They answered and said

unto him, Art thou also of Galilee?” (John 7:50-52). Jesus’ relationship with Nicodemus led to Nicodemus defending Jesus even when others were accusing Him and planning to kill Him. It may be seen that relational evangelism goes beyond bringing people into the church to be baptized and received into church membership. The bond that existed between Christ and Nicodemus was even seen after Christ Jesus died. Scripture records: “And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury” (John 19:39-40). The biblical account above made it plain that the closest to Jesus were those who came into contact with Him either one-on-one or in a place where they could ask Christ questions which could not have been asked at public places. Jesus met people during His mission in different circumstances and one of them is the Samaritan woman.

**The Samaritan woman.** Jesus had his plans set for witnessing even though he was tired. Strangely, He had to speak to a woman of Samaria who was a prostitute. Christ reached her through friendly request of water. “There cometh a woman of Samaria to draw water: Jesus saith unto her: Give me to drink. Then saith the woman of Samaria unto him: How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans” (John 4:7, 9, 11). With all differences and prejudices brushed aside, Jesus started a friendly request from a strange woman at an awkward time and place. Christ therefore went to even those who hated Him and His earthly clan to establish relationship with them. With the message ringing in the ears, “The woman then left her water pot, and went her way into the city, and *saith* to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him”

(John 4:28-30). The word λέγω (lego) means to say, to speak, affirm over, maintain, to teach, to exhort, to command, to point out with words, to call, to speak out, or speak of. It occurred as, say 1184, speak 61, call 48, and tell 33. Thus the woman really was emphatic of what she has seen and did not minx words but went straight to witness to the people she was hiding from always, put all behind, and said all she had seen.

This circumstance is related by the evangelist to express the ardour of her zeal; for it is an indication of haste, that she leaves her pitcher and returned to the city. And this is the nature of faith, that when we have become partakers of eternal life, we wish to bring others to share with us; nor is it possible that the knowledge of God shall lie buried and inactive in our hearts without being manifested before men, for that saying must be true: I believe, therefore I must, I will speak, (Ps 116:10) The earnestness and promptitude are so much more the more worthy of attention, that it was only a small spark of faith that kindle them; for scarcely had she tasted Christ when she spreads his fame throughout the whole city.<sup>15</sup>

They were able to forgo their rivalry with the worship of God in Jerusalem. The enmity that existed was defused because Christ went to them with love and friendship. They also came to Christ with love. Thus relational evangelism can be done at anywhere and in all circumstances of life.

Christian witnessing as portrayed by Christ Jesus in the bible is relational in nature. Based on the promise to provide the woman with her basic needs, Christ drew her attention to listen. She therefore became a disciple who quickly witnessed to all the town folks who thronged where the well was and went and heard Jesus “and said unto the woman, now we believe . . . and know that this is indeed the Christ, the Savior of the world” (John 4:42). As evident in this meeting of Jesus with the Samaritan woman, relational witnessing could break ethnic barriers and prejudices

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<sup>15</sup>“Therefore the Woman Left Her Pitcher,” John Calvin, *Calvin’s Commentaries (Matt-John)* (Grand Rapids, MI: Baker Books, 2009) 17:167.

thereby bringing amazing relationship among the messengers and the audience. The leading key issue here is that, evangelism must break every barrier which hinders soul winning down so that there could be a way to win those who are in danger of destruction into the kingdom of God. This is what the bible portrays here through Jesus Christ our example. The manner of Christ's contact with souls was a typical relational move that is rarely utilized and applied today. The biblical idea that everyone who believes will inherit eternity can be achieved when everyone has the opportunity to be reached with the gospel message in a relational manner no matter the caliber or environment of the person. Another case in point is Christ's encounter with the woman caught in adultery.

**The woman caught in adultery.** It is no wonder that Christ Jesus' relational evangelism moves were not limited to those who were accepted in society. A typical example was the woman caught in adultery. The Bible states, "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? (John. 8:3-5). Ellen G. White gave the following counsel: "The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life"<sup>16</sup> Jesus went closely to this woman despite the fact that all were ready to kill her because she had committed adultery. She was legally guilty and condemned by her people because the law said that "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the

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<sup>16</sup>Ellen G. White, *Signs of the Time*, October 25, 1905 par. 10.

adulterer and the adulteress shall surely be put to death” (Lev 20: 10). It is amazing to see that the Jews were following the law to a half way. The man involved in the act is not reprimanded but the woman was their target. This disabuse relationship development.

Christ however went ahead to dismiss them by saying: “He that is without sin among you, let him first cast a stone at her” (Jn 8:7). With this, they all left. Then He said to the woman, where are your κατηγορος (*kategoros*), meaning accuser. Christ used the same word that is used to describe the great dragon, the devil, the old serpent, called Satan in Revelation 12:10. The leaders were in reality playing the role of the devil with their selective accusation. Christ then turned His attention to the woman and with His relational way, told her to go and sin no more for He did not condemn, (katakrino) or judge her.<sup>17</sup> Though worthy of punishment, Christ taught her how to admit sin and be forgiven.

This single encounter made this woman one of the valuable followers of Christ. In Luke 7:37-38, she anointed Jesus’ feet: “And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” Further, Mark 14:3-8 states it in another way:

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have

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<sup>17</sup>Zodhiates, *Hebrew-Greek Key Word Study Bible*, 127, 128.

the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying.

When Christ forgave and taught Mary what true friendship was, she did not remain the same. She anointed Him for His burier (John 11:1, 2). She had strong faith in Jesus and believed that He could save her brother if Jesus were to around. “Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died” (John 11:32). Her faith grew stronger in Jesus. Mark reminds us that those who cared for Jesus at the cross included Magdalene. “There were also women looking on afar off: among whom was Mary Magdalene” (Mark 15:40). While others were afraid to get closer to Jesus while on the cross, Mary Magdalene and her company moved closer to the cross. It is a reminder of the result of how Christ witness to her. “Now there stood by the cross of Jesus his mother ..., and Mary Magdalene” (John 19:25). While others have deserted Christ on the cross for fear including most of the disciples, this faithful friend remained close to give any needed assistance even at the point of death.

It could be observed that when Jesus was buried, the friendship established between Him and this woman was alive. The Bible records in Mark 15:47: “And Mary Magdalene and Mary the mother of Joses beheld where he was laid.” Also in Mark 16:1, it is stated: “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.” No wonder, “Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection.”<sup>18</sup> John's record of the relationship of Jesus and Mary could be understood from the point of how Christ witnessed to her.

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<sup>18</sup>Ellen G. White, *Review and Herald*, February 3, 1891 par. 1.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.” (John 20:17, 18)

After His resurrection, the first person to have the promise of eternal life was Mary Magdalene. The bond between her and Jesus grew stronger because of the relational gesture extended to her by the Savior. Making disciples for Heaven requires having a frank relationship, placing God at the center, and allowing the Holy Spirit to take control. White counsels: “Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, “Follow Me.”<sup>19</sup> The above statement presents six—steps approach by Christ as presented below.

**Christ mingled with people.** Ellen white made it clear that Evangelists and Gospel Workers must mingle with the people in order to win them to Christ.

During His earthly ministry Christ began to break down the partition wall between Jew and Gentile, and to preach salvation to all mankind. Though He was a Jew, He mingled freely with the Samaritans, setting at naught the Pharisaic customs of the Jews with regard to this despised people. He slept under their roofs, ate at their tables, and taught in their streets.<sup>20</sup>

Mingling in this context shows how Christ decided to use His power of relationship to reach lost souls. He broke the barriers by taking the people as His friends. He spent some of His nights with them like that of Nicodemus (John 3:1, 2). He also took

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<sup>19</sup>Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 143.

<sup>20</sup>Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 19.

Lazarus, Mary, and Martha at Bethany as His close friends and ate supper with them (Jn 12: 1, 2). The bible states: “And he left them, and went out of the city into Bethany; and he lodged there” (Matt 21:17). He ate at the table of a Pharisees. Luke 7:36 pointed out: “And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.” It is really powerful that Christ, according to Mrs. White, was found among the people He desired to save. “Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering and healed the sick. This is our work. God would have us relieve the necessities of the destitute.”<sup>21</sup> His mingling changed perceptions against tribal and prejudice sentiments.

**The Savior desired their good.** In His earthly sojourn in order to save mankind, Christ made it clear that “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (John 10:10). In other words, the Saviour came that we may have good things so He desires everyone’s good. In her writings, White points out that in Christ’s ministry, He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs.<sup>22</sup>

No word could explain the desire of Jesus than that which is expressed above by Ellen G. White. Seeking for the good of His creation was the desire of Christ’s

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<sup>21</sup>Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1963), 319.

<sup>22</sup>Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1948), 151.

heart. He was fully part of the people. He attended most of the invitations sent to Him. He never turned a disheartened soul down in times of need. He was every time there for those who may need his assistance. The disciples decided to analyze their relationship with Christ when He was with them on earth. They felt their weaknesses and how they did not fully take his teachings to heart and “sadness filled their hearts as they thought of how many times they had grieved Him by their slowness of comprehension, their failure to understand the lessons that, for their good, He was trying to teach them.”<sup>23</sup> Generally, Christ came for the good of everyone on earth. He put smiles on the face of those who thought all is finished and there was no hope. He was always there to desire their welfare.

**Jesus showed His sympathy.** Christ’s expression of sympathy was really what drew people to him in most instances in His relationship with humanity. His first miracle was as a result of sympathy. White iterates that “the sympathy that Christ ever expressed for the physical needs of His hearers won many a response to the truths He sought to teach. . . . Christ's desire to teach them spiritual truths did not make Him indifferent to their physical needs.”<sup>24</sup> He wept publicly with those who mourned, rejoiced with those who rejoiced, and prayed for those who needed prayer. White remarks: “His strong personal sympathy helped to win hearts.”<sup>25</sup> Christ’s sympathy for humanity was enormous. He shared some sorrowful times together with the troubled ones.

Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters . . . “Jesus wept.” Though He was the Son of God, yet He had taken human nature upon Him, and He

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<sup>23</sup>White, *The Acts of the Apostles*, 37.

<sup>24</sup>White, *Medical Ministry*, 299.

<sup>25</sup>White. *The Desire of Ages*, 151.

was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep.<sup>26</sup>

Instances like the raising up of the son of the woman of Nain, providing wine at wedding at Cana, the woman with the issue of blood, healing of the blind, the demon possessed, and providing food for the hungry, show that Christ fully have sympathy for all who He could reach for relief. His amazing relational approach made people to confide in Him.

**Christ ministered to their needs.** Christ did not only sympathize with people but provided their needs. He continue to attend to their soul stricken spiritual needs as well as their physical needs “Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men.”<sup>27</sup> These ministering to the people were His goal in order to bring them from their sinful state to where God wants them to be. When everyone was hopeless, Christ walked with hope to encourage them and gave them His loving care which remained with them for the rest of their lives. There was fulfillment and a desire to be His followers due to his relational way of approaching them. White remarks: “Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom.”<sup>28</sup>

**Jesus won their confidence.** These acts of kindness sparked an intense intimacy and bond between Christ and the people. He was their friend in times of joy

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<sup>26</sup>Ibid., 533.

<sup>27</sup>White. *The Acts of the Apostles*, 57.

<sup>28</sup>Ellen G. White, *Christ's Object Lessons* (Washington DC: Review and Herald, 1941), 233, 234.

and in pain. It was Christ's devotion to mingle with the people, desiring for their good, sympathizing with them, and attending to their needs that endeared Him to win their confidence. Winning their confidence opened the door way to present the gospel truth to them without any hindrances. White advises:

We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.<sup>29</sup>

With relationship, Christ's hearers were drawn to Him. He did not create a caste or had special people He attended to. He was relating to everyone in order to save them.

**Jesus bade them: "Follow me."** These soothing words regarding relational evangelism pointed out to how Christ's relational method of witnessing impacted on His hearers. Their attention was drawn through the rays of light that emanate from Christ who was ready to hear them. Prejudice, segregation, fear, and negative feelings were put aside. By this, Christ opened His mouth with authority and bade them "Follow Me" and there was no resistance. Hard ears gave up their deadness, friendship replaced hatred, tensed atmosphere was soothed with serenity, and souls were called to the creator of the universe. It is through relational evangelism that "Christ method alone" will be fulfilled in our days full of biblical misinterpretation, materialism, evil intentions, vain biblical arguments, and the desire to believe self rather than God.

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<sup>29</sup> Ellen G. White, *Christian Service* (Washington DC: Review and Herald, 1947), 119.

By knowing and following Christ's method alone, people would be prepared for heaven as we wait for eternity to come our way. The way to the hearts of people and to win them to Christ is to be their trusted friend who will be there at any time and in any circumstances. Personal ministries activities should be encouraged to make disciples. This would bring good results in soul winning than beautiful sermons. Christ said that our witnessing should be basically on kindness and relationship. He remarks, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt 25:35-36). Christ will meet the righteous with surprises when He comes for them. He said: "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee or thirsty, and gave thee drink? (Matt 25:37). This is the reward of evangelism.

While witnessing, the focus must be based on how to infest the life of others positively. Matthew 25:34 states, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is by the good works that they are pronounced blessed. This form of evangelism is divinely planned because whoever engages in witnessing by acts of benevolence is serving Christ directly. Ephesians 6:8, states that "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Ephesians 6 expresses that there is no distinction among classes, positions, and status when it comes to caring for the needs of others for salvation. Paul also practiced this form of relational evangelism.

### **Paul and Relational Evangelism**

Paul was one of the apostles who applied the relational evangelism method in his ministry. He reached out to the despised, the poor, the enslaved, the abused, and

reputable in a remarkable way. Paul's evangelistic success could be attributed to his exemplary life. He adopted the principles of relational evangelism by becoming like his audience even as servant to them in order to win them for Christ. Unarguably, 1 Corinthians 9:19-23 captures Paul's most profound relational evangelistic principle in his bid to reach the unreached. It reads:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you (1 Cor 9:19-23).

The quotation above outlines key principles that Paul used in his Relational evangelistic activities. It reveals his concept of evangelism. His concepts raised here illustrate how God through Christ decided that every child of His reaches others with the gospel message of truth.

**Made myself servant.** In his quest to teach others how to reach others for Christ, especially those hard to reach, Paul laid down certain principles that need to be followed. His freedom does not allow him to be proud, but to become a servant. The word servant – “δουλοω (douloo) means to make a slave of, reduce to bondage; metaphorically-give myself wholly to one's needs and service, make myself a bondman to him. It occurred as become servant 2 times, bring into bondage 2 times, be under bondage, given, make servant, and in bondage once each.<sup>30</sup> In this context, Paul gives himself wholly to their needs and service to the targeted souls. In other words, Paul had to serve and be like those he would want to win for Christ. Thus Paul

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<sup>30</sup>Zodhiates, *Hebrew-Greek Key Word Study Bible*. 1767.

is literally saying I enslaved myself. Paul was willing to labor for others, as a slave does without reward or pay, to advance their welfare. “Like a slave, wishing to please his master, or because he is forced to do so, he was willing to comply with the habits, customs, and opinions of others as far as possible, without compromising principle.”<sup>31</sup> Paul did this when he referred to himself as ‘a nurse and a father’ in the book of Thessalonians. He remarks: “But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. As ye know how we exhorted and comforted and charged every one of you as a father doth his children. (1 Thess 2:7, 8, 10, 11).

As his custom was, Paul loved to be close to those he wanted to witness to through relationship. He made it known in this context that he was not distant from them. He was like a nurse to serve them and a father who love them so dearly. Paul’s concern for souls are just enormous in every dimension of relational evangelism. He reminded his friends in Christ how he was to them—a nurse and a father. This reference, *nurse* and *father*, needs to be looked at closely. First, they were as a nurse, second, the people were dear to them, and third, they are exhorted and comforted as a father does to his children. These words are actually relational. The word αγαπητος (agapetos) which means dear or beloved is associated with the work of a nurse (τροφος, trophos) and a father (πατηρ pater).<sup>32</sup> Traditionally, a father means love, protection, security, sustenance, and identity for a family. A father gives a name to the family and keeps its members together. Paul here shows that evangelism must be relational. These three words used show how Paul related to the targeted converts. He

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<sup>31</sup>“Made myself Servant,” *SDABC*, 6:733.

<sup>32</sup>Zodhiates, *Hebrew-Greek Key Word Study Bible*. 1680.

saw the need to even be closer than a friend in order to witness to them. Real nurses care for their patience, so are real fathers for their children, and so is Paul in witnessing relationally to people.

All things in Paul's life were made subject to his great objective of preaching the gospel and winning souls for Christ. Thus he would always want to gain the more. He was prepared to be of no account if by so doing some might be drawn to the Lord (see Rom. 9:3). The apostle's laudable ambition was that he should be used by the Holy Spirit to lead the greatest number possible to accept salvation from sin through Christ.

**Paul as a Jew.** Paul here in verses. 21, 22 states in more detail that he had conducted himself in a cordial way among all classes of people. He had done considerable preaching to the Jews, and his approach to them was from the point of view of one of themselves (Acts 13:14, 17–35; 17:1–3; 28:17–20). Not only did Paul adapt his preaching to the Jews, he also appeared to conform to their customs when no matter of principle was involved (Acts 16:3; 18:18; 21:21–26; 23:1–6). He was well vexed in the ways of the Jews, being himself a former Pharisee and a member of the Sanhedrin (Acts 23:6; 26:5; Phil 3:5). This knowledge of Judaism was put to good use by Paul, both in his evangelizing efforts among his countrymen and in his own defense (Acts 23:6–9).<sup>33</sup> He complied with their practices and prejudices as far as he could with a good conscience. He did not needlessly offend them, but endeavored to use his familiarity with their beliefs and customs in a way that made it easier for him

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<sup>33</sup>Zodhiates, *Hebrew-Greek Key Word Study Bible*. 1680.

to present the gospel to them. His whole purpose in conforming to their philosophy of life as much as possible was to lead them to the Saviour.<sup>34</sup>

**Paul as under the law.** Paul has many parts in witnessing. He saw to it that every move of his strategy to win souls was plainly relational. His statement “under the Law” has been interpreted in diverse ways by commentators. The SDA Bible Commentary states:

Some say that the first group named by Paul in this verse are the Jews as a nation; and those “under the law” are the Jews considered in relation to their religion. Others contend that “Jews” means those who are such by origin, that is, according to the flesh, and those “under the law” are Gentile proselytes to Judaism. Still others think that those “under the law” refers to the strict Jews, or Pharisees. Another explanation is that the two groups are identical, that Paul is using the literary device of parallelism for emphasis, and in preparation for the corresponding expression “them that are without law” (v. 21). Still another commentator suggests that it might refer to those who believed that salvation is earned by law keeping, such as those converts to Christianity from Judaism who felt that they were still obliged to comply with all the ritualistic observances of the Mosaic law in order to receive the approval of God (see Acts 15:1; 21:20–26).<sup>35</sup>

In the discus above, those under the Law may seem to be different categories of people but Romans 6:14 pointed out that “For sin shall not have dominion over you: for ye are not under the law, but under grace.” In view of this, those under the Law are those who yield to sinning and for that matter under the dominion of it. “Paul did not unnecessarily violate the laws of the Jews. He did not chide them for respecting the Law of Moses, nor did he refuse to conform to that law when he could do so without compromising principle. He was so careful about this that he could state (when charged by the Jewish leaders) that he had kept the laws and customs of the Jews.”<sup>36</sup> In his defense in Acts 28:17, he states: “And it came to pass, that after three

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<sup>34</sup>“As a Jew,” *SDABC*, 6:733.

<sup>36</sup>“Under the Law,” 1978. *SDABC*, 6:733.

days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.” Paul could boldly defend himself saying that he had kept even the customs of his fathers-the Jews. “Paul did not believe that conformity with ceremonial laws and ritual observances was necessary for Christians, but he was anxious to do everything possible to create a favorable impression and so be in a better position to convince those “under the law” of the truth of the gospel and thus gain them.”<sup>37</sup>

**Paul without law.** Paul’s aim and plans of witnessing is not a matter of going to people who will readily accept the gospel. He aimed at those who had never heard the good news. “That is, those who have no knowledge of the precepts of the law as had the Jews; in other words, Gentiles or heathen.”<sup>38</sup> Thus In Romans 2:14, Paul states: “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.” Paul’s mission for soul winning targeted people who may be hard to reach, but he decided to create an atmosphere of relationship in order to gain those without Law “lest he should be misjudged and accused of rejecting all law. The apostle stated parenthetically that in all his contacts with men, whether Jews or Gentiles, he was always conscious of his duty to God.”<sup>39</sup> He did all these in order to win them to Christ since he has accepted to obey Christ and go on His errands. Associating himself with those without the Law he had the opportunity to win them.

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<sup>37</sup>Ibid.

<sup>38</sup>“Without the Law,” 6:733.

<sup>39</sup>Ibid.

**Paul as weak.** It is significant to see how Paul juxtaposed his ways of witnessing. His reference to being weak so that he could win the weak indicates that Paul was alluding to how to witness to those who have a weak understanding of the good news. It is explained that this weakness is not bodily weakness but rather adjusting himself to these people so that he could win them to Christ Jesus. The SDABC says the statement refers to

Those whose understanding of the gospel was limited and who might be offended by things that were perfectly lawful in themselves (see on Rom. 14:1). In dealing with such, Paul did not deliberately behave in a manner that would arouse their prejudices and confuse their limited comprehension of truth. . . . Secure in his experimental knowledge of the love of Jesus, and sure of the supremacy of the one great truth of salvation by faith in Christ, he could well afford to please the weak ones by complying with their peculiarities in things that were not of major importance, such as refraining from the use of food offered to idols.<sup>40</sup>

There could not have been any way of expressing oneself on how to develop a way or strategy to reach the unreached and those who's cause Christ came to die. He had to become all things to everyone so that he could exhibit the character of Christ in witnessing to others in order to win them for God's Kingdom.

**All things to all men.** Theologically, Paul asserted that except evangelism takes the form of relationship, it will not realize its aim of discipling people to Christ. He would no longer be in his comfort zone. He leaves the comfort zone and be *συγκοινωνός*, *sugkoinōnos*, thus he would be a *co-participant* or companion in whatever they may be going through so that he could win them to Christ. In other words, prior to making disciples for Christ, it is imperative that cordiality is established between the church and the targeted group(s). "Paul's versatility enabled him to practice an all-sided adaptation of himself to all kinds and conditions of men in

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<sup>40</sup>"Weak," *SDABC*, 6:734.

those things that were of themselves not matters involving questions of right principles. However, Paul never compromised on matters of principle.”<sup>41</sup> Paul’s intent and adaptation to a particular society, culture, or group of people has a singular goal of at least save some.

Paul followed closely the pattern set by the Saviour, of whom the prophet wrote: “A bruised reed shall he not break” (Isa 42:1–3). Adaptability is one of the most useful qualities that a minister can cultivate. It helps him to work as Jesus worked: in the homes of the poor and ignorant, in the market place among merchants and financiers, at the feasts and entertainments of the wealthy, and in conversation with the wise. He will be willing to go anywhere and use whatever method is most suitable in order to win men for God’s eternal kingdom of glory and peace.<sup>42</sup>

Paul here affirms that evangelism must prepare those who send the message to be *πᾶς*, (*pas*)—all, the whole, everyone, all things, and everything to all for the advancement of the kingdom of God. The goal here is to win souls with contagious relationship.

One such instance is found in Acts 16:15 when Paul, looking for prospects, went down by the riverside where some women were worshipping. One of them was Lydia whose heart was opened and she along with her house hold were baptized. Sometimes he had to write personal letters to individuals or a group of people asking how they were faring, even from his prison room. This reflects in his acts and teaching. Another of Paul’s vivid relational evangelism approach is recorded in Acts 16:25-34 which made it plain that though Paul was imprisoned, he still cared for the welfare of the people who mistreated him mercilessly. Acts 16:23-24 states that “And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the

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<sup>41</sup>“All things,” 6:734.

<sup>42</sup>“All things,” *SDABC*, 6:734.

inner prison, and made their feet fast in the stocks.” Paul could have been wailing in his distress and pains but he did not accuse anyone rather He threw away all bitterness “And at midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken and immediately all the doors were opened, and every one's bands were loosed” (Acts 16:25-26).

Here, Paul could have escaped because God had loosened his chains, but he did not, because he saw an opportunity to witness, so he stayed in the prison together with all the prisoners. When the Jailor was about to take his own life, Paul stopped him. Acts 16:28 states that “But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.” In view of what he did, the jailor “Then . . . called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?” (Acts 16:29, 30). Upon this request, Paul together with Silas reached him with gospel. The bible records: “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord and to all that were in his house” (Acts 16:31). It is amazing that all who heard him in the house believed “And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway” (Acts 16: 33). Here we see biblical relational evangelism in action. Paul was an example of relational evangelist, and real source of theology for doing evangelism that leaves indelible mark of salvation forever. Seventh-day Adventist biblical scholars and one of them that excelled in this matter of principles of relational evangelism is Ellen G. White.

## **Relational Evangelism in Ellen G. White Writings**

In the SDA setting, Ellen G. White could be said to be an expounder of relational evangelism. She enumerated some advantages of relational evangelism which include breaking barriers, deepening relationship, hope and faith. Looking around the world, evangelism, as pointed out by the prolific writer, E. G. White, could have deep success if it is done in a relational way.<sup>43</sup> This assertion is because since Christ is our example, He should be the source of any method adopted to reach His people for eternity.

### **Breaks Barriers**

Ministry always comes into contact with strong human or spiritual barriers. These may either be physical or spiritual. “When the message of God meets with opposition, He [God] gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle.”<sup>44</sup> It is not new to many since the disciples, church leaders, and those who preach the gospel, including Christ Himself met these barriers. White encourages today’s messenger that in order to achieve a breakthrough into unreceptive areas, friendship is required. God’s servants, through relationship in sending the message must bear in mind that these obstacles are there and the only way to break them is having the idea of creating a conducive atmosphere for the barrier to be broken through relationship. God will give additional strength to win people to Him. The only secret is to be friendly to the people and the barriers will be broken down for the Gospel Message’s reception.

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<sup>43</sup>White, E. G. *Evangelism*. (Washington, DC: Review and Herald, 1946), 20.

<sup>44</sup>*Ibid.*

## **Deepens Relationship, Faith, and Hope**

The creation of enabling relationship deepens faith and builds up eternal hope in people. This could be done when we meet them where they are and try to present the truth with clarity. White recommends: “Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind.”<sup>45</sup> The mind is the center of all that control the human body. The truth when presented in friendly manner, removes antagonism and establishes peace. This is seen by White as great and solemn work which involves everyone. She remarks:

A great and solemn work is before us—to reach the people where they are. . . . Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence. . . . Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.<sup>46</sup>

This work, when done as stated above brings dividend that remains in the receiver of the message and the giver as well.

## **Health Evangelism as Source of Building Relationship**

While making ways to reaching the people with the gospel, health messages must be an integral part of Christ’s method. Everywhere people are searching for the healing of their spiritual and physical sicknesses. In their desperation, to be healed, most people do not care about of their healing. Christ did not neglect healing people and then warning them to live a healthy life. During His stay here on earth, Christ never walked away from those who called Him to heal them. Health Evangelism is

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<sup>45</sup>White, *Evangelism*, 142.

<sup>46</sup>Ellen G. White, *Testimonies to Southern Africa* (Washington, DC: Review and Herald, 1977), 17.

relational and addresses the health needs of the people thereby drawing them to Christ. Ellen G. White, a health reformer advised using health message this way: “In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and then pray with them. Thus they will open the door for the entrance of the truth.”<sup>47</sup>

Relieving people from certain simple ailments opens the door to reach them with the present truth. It is because this relational move guarantees a close proximity and a root to the hearts that may be hardened to hearing the word of God. In every perspective, this method takes away a lot of obstacles from the way of all those who are supposed to send the message of God. Traditional barriers are removed and prejudice will give way to love and friendship giving access to the minds of people to listen to God’s word. White counsels that: “As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done in many places where the truth has not yet been proclaimed. This work will break down prejudice as nothing else can.”<sup>48</sup>

None should take this matter light since health evangelism is seen “As the right hand of the third angel’s message, God’s methods of treating disease will open doors for the entrance of present truth.”<sup>49</sup>

Further, Ellen White reminds us: “There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among

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<sup>47</sup>White, *Medical Ministry*, 320.

<sup>48</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:211.

<sup>49</sup>White, *Testimonies*, 7:59.

those who know not the truth.”<sup>50</sup> It is therefore evident that using health messages as a means of evangelism will draw people closer to hear the word of God in earnest. A successful evangelism therefore should focus on making friend with people in communities, addressing their needs, and extending to them healthy lifestyle messages.

### **Summary**

The advice by Ellen White that Christ’s Method alone will bring successes is appropriate. This is because God is not a distant God. He drew closer to communicate with His first children who sinned against Him. Throughout the OT and the NT, relational evangelism entails moving closer to the people to be reached. This method draws people to Christ in a way no other does. God used relational method of evangelism, Christ used it, Apostle Paul used it, and Ellen G. White used it and encouraged us on the importance of relational evangelism. His followers must use it till He comes the second time. It would be impossible to achieve success if relational evangelism is neglected. He slept with us, dined with us, wept with us, and communicated with us. Paul and other followers of God utilized relational method for soul winning. Relational evangelism is Christ’s Method that needs to be used in witnessing to the world that has turned to be very ignorant of the impending judgment.

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<sup>50</sup>Ellen G. White, *Counsels on Health* (Washington, DC: Review and Herald, 1941), 506.

## CHAPTER 3

### LITERATURE REVIEW

This chapter delves into searching for facts in literature that reveal the concept of relational evangelism. It examines the reasons why relational evangelism could be the appropriate method of witnessing in areas that are antagonistic to the reception of the gospel. There have been several views about evangelism. Some think it should follow a planned program to make sure that people understand God's salvation message while others thought it should be a sharing process where the messenger and the recipient involve in a friendly conversation to creating a conducive atmosphere for both. Making evangelism the Christ's way has become a major concern for all. Several writers have made numerous attempts to fine a proper way to reach others for Christ. They propose that the best way to make disciples for Christ should be relational evangelism. It was observed in several literature that if Christians do not build relationship, it will be a difficult task to win people to the glory of God. A Presbyterian pastor said:

Since I'm a Presbyterian pastor, I choose to use an excellent definition of personal evangelism, as adopted by the General Assembly (1990). I look at relational evangelism this way: Living in such a way that your faith is obvious and being intentional in talking about the gospel in the context of intentional relationships. It is living in such a way (actions) and speaking regularly (Words) that your friends know you are an approachable Christian they can talk over their own spiritual issues."<sup>1</sup>

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<sup>1</sup>Chris Walker, "Relational Evangelism," accessed 10 January 2014, //http://www.evangelismCoach.org.

It is true that many converts are leaving the church just after baptism because they have no deep relationship with even those who invited them to the church. In this sense, Bryant advises: “We must witness because witnessing is a central feature of our faith commitment, it is not an option. Yet how we witness raises a difficulty and a challenge.”<sup>2</sup> His point was clear in the sense that the way of witnessing nowadays is not focusing on Christ’s method. He affirms again that “when we witness, we do so in a way that sooner or later share the whole biblical story that carries the account of who we are and what we are for, that declares the Lordship of Christ over all of creation and our relationship.”<sup>3</sup>

Without that focus on relationship, witnessing may be paralyzed at the end. The mindset of Christ’s method of relational witnessing should be carried always. He says “it goes on to remind us of the importance of carrying our Christian witness with a crucified mind, not a crusading mind. The central focus for Christian witness must be on the twin goals of transformation: changed people and changed relationship.”<sup>4</sup> Thinking in this direction, it is obvious that relational evangelism prepares people for eternal friendship rather than only thinking of witnessing to them to be solely and immediately inserted into the church no matter whatever is at stake. The perceptions of writers show that relational evangelism is gradually derailing since this effective method of evangelism is being abandoned and is leading to the destruction of the fabrics of evangelism. Why not practice Christ’s legacy left for us to witness?

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<sup>2</sup>Bryant L. Myers, *Walking with the Poor* (New York: Orbis Books, 2006), 17.

<sup>3</sup>Ibid., 18.

<sup>4</sup>Ibid., 18, 19.

## **Definition of Relational Evangelism**

Evangelism is the communication of the Good News, the divine message of salvation in Jesus Christ. Relationship is the ability to make friends and maintain that friendship. Relational evangelism therefore, could be regarded as the communication of the divine good news through the making of a sustainable friendship where the gospel message is shared. Peterson says: “Relational evangelism is evangelism you do amongst family members or close friends, people who know you and see in your life on a regular basis. A believer involving him/herself in the life of an unbeliever in the context of a friendship makes the greatest difference and has the greatest impact when it comes to sharing personal faith in Christ.”<sup>5</sup> The notion that it is not easy for the church to witness in a relational form to those difficult to reach, most of the time, scares God’s messengers away from doing so. Most of our churches have become domesticated.

Going out to the people with the gospel message of salvation has become a daunting task that no one dares to do. Since this problem exists, some writers have delved into this concept and have several ideas to share aid the church conduct relational evangelism. Adventists and non-Adventists have written on this subject in a number of literature. This chapter purposed to delve into the views of those concerned about relational evangelism in our era of secularism, materialism, and worldly desires.

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<sup>5</sup>Eugene Peterson, “Relational Evangelism,” accessed 17 July 2015, [http://cmfhq.org/Portals/0/acrobat/training/Rel\\_Evangelism\\_%28printable%29.pdf](http://cmfhq.org/Portals/0/acrobat/training/Rel_Evangelism_%28printable%29.pdf).

## **Forms of Relational Evangelism**

There are different forms of relational evangelism. Though they sound almost the same in perception, they have diverse way of approach. These forms, though interrelated, require technicalities that demand serious scrutiny to achieve success.

### **Friendship**

This type of relational evangelism intentionally focuses on building friendship with people. This is because the triune God never worked in isolation. God the Father, the Son, and the Holy Spirit work in relationship. If we do not involve one another in that relational mood, we are valueless in this world. The first goal is to create an atmosphere for friendship. Here, the person has the right to hear the gospel in a way that is understandable after a serious friendship has been established. There is the opportunity to have the right to be heard and this produces respect, a sense of safety, and the conviction that someone cares. It involves a critical look at an issue and asking questions regarding that which is heard with someone who is so close a friend.

During our Lord's three years of ministry here on earth, He gave us a great example in this. It is true He spent much of his time teaching the multitudes, but I think it is fair to say that the majority of His time was spent in close friendship with twelve men with whom He shared His meals, His walks, His life—in fact, everything!<sup>6</sup>

Even the Savior Himself adopted this form first with His chosen disciple before proceeding to win those He won to continue the mission of soul saving till He comes to harvest His produce. This proceeds to transform the people to live like He lived.

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<sup>6</sup>Andrew Nunn, "Thee Most Effective Method of Evangelism," accessed 27 June 2014, <http://tafj.org/2009/12/29/the-most-effective-method-of-evangelism/>.

## **Lifestyle**

Christ like lifestyle is like a magnet that pulls souls to Him. This form of relational evangelism mostly depends on values and characters that exhibit the life of the Savior Himself. Statements have been made about this form of relational evangelism.

Our lives must show Jesus Christ. . . . We need to consistently show the Christian alternative lifestyle. This demands honesty on our behalf. . . . Lifestyle evangelism is an enriching way of life. It is not only a God-sanctioned and very effective way of leading many to Christ; it is also the most fulfilling way of living our lives. . . . When we cut ourselves off from those with whom God has placed us in contact, we also become the losers.<sup>7</sup>

In our day to day living, there should be a way to let people ask you: Who are you? Why are you different from others? What is your belief? Then the way is open to present your faith in Christ to the people. This could help in bringing souls to the Kingdom of God. “As an unbeliever watches the work of Christ in the life of another, they often come to the realization that there is an emptiness in their own life.”<sup>8</sup>

## **Personal**

As the name denotes, this relational form of evangelism demands a personal contact with someone you desperately want to win for Christ. It is of the greatest joy of allowing yourself to following Christ. Spending time with Christ in your personal life prompts you to share your faith with others. This kind of relational evangelism involves:

The active sharing of the activity of God in your life, listening to the spiritual needs of the friend you are talking with, regularly praying for your friends, and sharing the gospel content with them, in such a way

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<sup>7</sup>Nunn, “Thee Most Effective Method of Evangelism,” accessed 27 June 2014, <http://tafj.org/2009/12/29/the-most-effective-method-of-evangelism/>.

<sup>8</sup>General Conference of Seventh-day Adventists Youth Department, *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 123.

that God brings conviction of sin and a desire to surrender one's life to Him. . . . In other words, the key to personal evangelism is to do it.<sup>9</sup>

Doing evangelism Christ's way is all about involving yourself personally in the way of transforming souls to be with Christ for eternity. Personal conversation like Jesus had with the Samaritan woman is a model to emulate in our daily contact with people. It involves how to listen, allow one to speak, and then follow up to give your side of the gospel story of Jesus Christ the Master personal relational evangelist.

### **Challenges of Relational Evangelism**

There are many challenges when doing relational evangelism. These challenges are mostly prompted by the fact that sometimes we are over motivated, losing sight of the goal, and think that being there with the people is enough to win them.

#### **Wrong Motivation**

Mostly, perceiving that people are coming closer to the point of friendship gives the tendency to pull the trigger. This is a kind of motivation that can scatter and derail the vision to win people. In so doing, many may be drawn visibly or silently away. This may lead to feelings that one will develop personal egocentricism for the relational kind of evangelism that all other forms of evangelism are not to be practiced. This type of motivation in evangelism destroys the actual fabrics of evangelism. Christ practiced all forms of evangelism but with highest priority for the relational type. If care is not taken, this ego could be developed to the extreme. Let no one think of himself that it is his power that won souls, but let him or her glorify God when success is attained in evangelism which lifts up Christ Jesus.

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<sup>9</sup>Chris Walker, "Relational Evangelism," accessed 22 June 2015, <http://www.evangelismcoach.org/personal-evangelism-101/>.

## **Losing Sight of the Goal—Souls**

There is a tendency to forget the goal of soul winning and the reliance on the relationship that exists between the messenger and the prospects. Thomas L. Lemon, one of the General Conference current Vice Presidents lamented:

I believe we have become rather inward focused to the point that it wouldn't matter in a number of places around the world if our churches burned to the ground," he told the *Adventist Review*. . . . He said Adventists have to be more than the hands and feet of Jesus. "We have to be the boots that get things done in our communities," he said. . . . "Then that person would reach another person and fulfill the mission of the church."<sup>10</sup>

In losing sight, Christ is no longer the focus, winning souls is no longer the target, baptism is thrown overboard, and the focus is making only friends. This may derail the purpose of witnessing to people to know Christ and follow Him. Thus the main purpose of evangelism for soul winning is relegated to the side and is replaced by relationship.

## **Presence as Enough for Salvation**

In some situations, there is a tendency to attach our own thought and plans rather than what God wants us to do to the people in their situation. This is against the plan of loving people unconditionally and incarnationally. It does not take the acts of God and the Holy Spirit to the source of winning the souls. It is tempting though to ascribe supreme spirituality to oneself when relational evangelism attracts several friends who call you "man of God, Holy man, Papa, etc. This creates room for a person to think that had it not been his or her wisdom, success could not be achieved. It is often forgotten that "mission does not originate with human sources, for

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<sup>10</sup>Thomas Lemon, "Incumbent GC Vice President elected," Adventist News Network, accessed 7 July 2015, <http://news.adventist.org/en/all-news/news/go/June-7,2015/3-new-and-3-incumbent-gc-vice-presidents-elected/>.

ultimately it is not human enterprise. Mission is rooted in the nature of God who sends and saves.”<sup>11</sup> The main problem comes out when prayer is lost. When prayer is lost, focus on self becomes the yardstick of measurement of success. If this occurs trust-in-self replaces trust in God.

### **Benefits of Relational Evangelism**

The zeal by the church to return to the method that is Christ’s alone has been a subject that most writers in the church have spoken about. The church, tracing her root, came as a result of relationship. It started when individuals wanted to talk about Christ Jesus. This brought about a huge following that we can call today the church. Many writers point to the core method of Christ’s relational evangelism and its benefits.

### **Breaks Cultural and Social Barriers**

Relationship breaks barriers that are hard to break than any method ever adopted by Christendom. Perceived as one of the greatest method ever used in a successful evangelism, writers agreed that relational evangelism, when used as directed by Christ Jesus breaks even the strongest barrier that hinders evangelism. Charles Stone, pondering over how crucial relationship is, even towards pastors says “we’ve probably all preached that God created us for deep relationship with others. But just as anorexia (...no appetite) can cause a person literally to feel no hunger even though he is starving, relational anorexia can keep us from feeling our inner hunger for deep relationship.”<sup>12</sup> One thing we can be sure of is that class distinctions,

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<sup>11</sup>Gailyn Van Rheenen, *Biblical Foundations and Contemporary Strategies: Missions* (Grand Rapids, MI: Zondervan, 1996), 14.

<sup>12</sup>Charles Stone, *Ministry Killers and how to Defeat them* (Grand Rapids, MI: Bethany House Publishers, 2010), 115.

prejudices, and cultural boundaries that impact every society could only be broken if relational form of evangelism is practiced. Many a times, while witnessing, social and cultural barriers hinder evangelism. However, it is tested that relational form of evangelism removes such barriers. It is seen in the life of Jesus Himself when those who opposed Him later became His close associates. Samaritans, tax collectors, Rabbis, and Romans became His friend. It is stated that

Jesus welcomes sinners and eats with them. . . . This was Jesus' attitude toward those who were lost in sin. . . . He was compassionate and accepting of them despite their sins and faults. He was a friend, not a foe. Jesus had an attitude that attracted lost people. . . . If we as individuals and as a church are going to reach people, we will have to show that same love and acceptance.<sup>13</sup>

This method was passed on to the early follower of Christ who would not search for souls by their own method. They weighed every social and cultural background before going to evangelize. Larry Lichtenwalter opines: "early Christians were contextually sensitive to the varying cultures of their days as we need to be in our time."<sup>14</sup> In considering these barriers, they planned and mingled with them in order that they could be accepted by the people before they could witness to them. In his attempt to find a way to evangelize today's generation, Miroslav Pujic observes: "To effectively reach the postmodern generation, we must return to the basics: living out biblical principles, developing authentic friendships, caring for practical needs, and giving new disciples an opportunity to believe through belonging."<sup>15</sup> Would-be

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<sup>13</sup>General Conference Ministerial Association, "Reaching the Lost," *Elder's Digest, January/March* 2013, 18.

<sup>14</sup>Larry Lichtenwalter, "The Gospel's Worldwide Ethos: Culture, identity, and Heart Implication of Pentecost and the Holy Spirit's Outpouring-Part 2," *Ministry*, January 2014, 20.

<sup>15</sup>Miroslav Pujic, "Re-imagining Evangelism in a Postmodern Culture," *Ministry*, May 2013, 14.

followers of Christ must be sought with all intensity rather than calling them out to come and hear a preacher who says whatever he wishes without questioning and scrutiny by the people. Building and developing authentic friendships is the only way to make good and faithful disciples. These will bear much fruit for the kingdom. According to Melak Alemayehu, “Fruit bearing has to do primarily with fulfilling the mission of Christ through carrying out His work of redemption in our words and deeds.”<sup>16</sup> If the mission of Jesus Christ must be fulfilled, it must be through the method approved by Christ who broke cultural and social barriers that could not allow effective discipleship.

It is mostly agreed that relationship breaks barriers. This points to the fact that we live in communities where everybody belong to the other. Society loves those who care and would expect the Christian community to demonstrate this in their daily interaction with them. In situations where barriers exist, it is impossible to witness. In this vain, relationship is the only means to break them away for effective witnessing. Cultural and social barriers could only be broken when their fabrics are eaten with relational witnessing. Miller however advised that “This ministry of mercy requires thought and preparation, as well as willingness to serve those who may not be especially thankful and, on occasion, to be taken advantage of by deceivers.”<sup>17</sup> Thus care must be taken when witnessing relationally or the goal may be misplaced.

Relational evangelism is focused on spreading the gospel through relational networks. That might be through your current friendships, or intentionally making new friendships if you have been a Christian so long that you have no non-Christian friends. Relational evangelism as I understand it assumes that the believer is looking for God-given

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<sup>16</sup>Melak Alemayehu, “Abundant and Abiding Fruit Bearing,” *Ministry*, (December 2013), 13.

<sup>17</sup>C. John Miller, *Powerful Evangelism for the Powerless* (Phillipsburg, NJ: P&R Publishing, 1997), 76.

opportunities to talk about faith in the midst of existing relationships. It is intentionally positioning oneself in a network of people for opportunity to share the good news.<sup>18</sup>

Networking, reaching out, and loving communities creates disciples. Economic and Political barriers have also been broken by relational evangelism among many people.

### **Breaks Economic and Political Barriers**

Some writers advocate that, relationship removed economic and political barriers.

The Romans and the Greeks were firmly in the affairs of economics and politics, but they accepted Christ and even inviting Him to their homes. Rulers and tax collectors (Nicodemus, the Young Rich Ruler, etc.) were rich and yet received Jesus with gladness. If all politically and economically powerful people submitted to the gospel of Christ, then it is because Christ broke those unbreakable old barriers through friendship.

Here, we find an amazing shift from segregation to unity with one purpose. Not were these only attracted to Him, but they were also transformed by His love. Skip Bell opines: “After quoting Deuteronomy, Jesus links Leviticus 19:18 with the words “ ‘You shall love’ ” which He patterns after a common rabbinic practice known as equal category. As a result, His teaching reflects the importance of loving God and loving humanity.”<sup>19</sup> Loving God and humanity breaks all barriers that inhibit evangelism. Before calling people to come to the house of God to become members of the church, a true unbiased friendship is needed to take away both economic and

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<sup>18</sup>Chris Walker, “Relational Evangelism,” accessed 23 February 2014, <http://www.evangelismcoach.org/>.

<sup>19</sup>Skip Bell, “Missional Church: What it can do for Church Growth,” *Ministry*, April 2011, 19.

political barriers for the acceptance of the gospel message of Christ Jesus. Gary Gibbs and Bernadine Delafield commented on a success story of The New Market Seventh-day Adventist Church's evangelistic move which was through relationship that "For more than two years, they had built relationship in the community. They included quilting, women's exercise, basketball, card making, and radio controlled airplanes."<sup>20</sup> With these plans of relational evangelism, many barriers were broken to reach people for Christ.

Relational evangelism is focused on walking in the footsteps of the people, measuring the sizes of their concerns, looking through their mirror, and addressing the image seen in the mirror. When the people are unconditionally served, it latter creates an environment of friendship. This kind of service automatically builds up relationship that keeps growing till one decides and opens up for the gospel message to be heard. This is Christ's method which when followed closely, creates a conducive environment for witnessing. When we move out of our deemed protected church environment, the aim should be serving the people without a tag. Meeting the people where they are provided with a cordial environment to enable friendly and conducive atmosphere for witnessing is a mandate to all who wish to go on God's errands. This is a command not a choice. Timothy Gillespie in his contribution to the 2014 youth week of prayer states: "This is God calling good church people out! He wanted more than their pageants, their offerings, their songs, and their worship. He wanted their lives to reflect His love tangibly, with skin, with compassion, in real powerful ways. LOVE MORE is always the cry of the LORD to His people."<sup>21</sup>

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<sup>20</sup>Bernadine Delafield and Gary Gibbs, "Rediscovering Public Evangelism," *Ministry*, June 2009, 12.

<sup>21</sup>Timothy Gillespie, "Transforming Our World," *Youth Ministry Accent*, 2014, 36.

Jesus did not ignore the powerful politicians and the rich. Nicodemus, the Rich Young Ruler, Levi Matthew, the Roman centurion, and others were His friends. They could not, but be His friend because He related with them not as the leaders of the Jews in His day. Nothing could be so amazing and loving when friendship is built without conditions attached. In serving, the people must be served not based on who they are, where they come from, what they do, or how they lived. It is working for the people to know that Christ has no tag to serving the people. It is believed by writers here that witnessing can never be successful unless it is accompanied by taking care of the people as Christ handled His ministry. Robin Daniel says” He spoke to men and women in the streets and markets, in the temple and the synagogue, at the lakeside, and on the hill. He did not wait for them to come to Him; nor did He erect a building and invite them to attend. He did not arrange religious ceremonies or rituals, or even regular meetings.”<sup>22</sup>

Robin in this wise identifies that Jesus mingled the preaching of the word with hope and welfare of humanity. He unconditionally served with love which radiates beams of hope to the audience who listened to Him with rapt attention. Focusing on ministry of hospitality, John Miller says: “Closely allied to our care of the poor is the use of hospitality to express our community witness to men. We are right to seek to care for the needy and bring them to Christ.”<sup>23</sup> A little attention here and there for the souls will unveil a great feat in achieving the Great Commission. Miller further states: “But the needy don’t want our material gifts drop in their laps, so to speak, from our speeding cars. Our material gifts and our gifts of the gospel are accepted as we also

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<sup>22</sup>Robin Daniel, *Mission Strategies: Then and Now* (Chester, UK: Tamarisk Publication, 2012), 14 342.

<sup>23</sup>Miller, *Powerful Evangelism for the Powerless*, 77.

offer ourselves to them in hospitality.”<sup>24</sup> No matter the perception, we need to witness with love, care and sympathy. That is the core of making disciples for heaven. We may not find it easy but “rather, it provides the occasion in which the hosts may share themselves as they are, in the simplicity of their dependence on Christ and in the profusion of love and gifts they have received from Him.”<sup>25</sup> Witnessing is sharing what we have from Christ.

### **Breaks Religious Barriers**

Christ’s and the disciples’ time witnessed a stern religious opposition. Scribes, Pharisees, Sadducees, and other religions were seriously at war against one another but they were able to win most souls due to relationship and care. Our time is no different from Christ’s time. Richard Daly, remarks with emphasis that

Christ mingled with people as one who desired their good. He showed no partiality within the people groups He came in contact with, for example, Pharisees, publicans, women, children, and foreigners. . . . By ministering to their emotional needs, be it acceptance, or encouragement, Christ gained their trust; thus, they could respond positively to a spiritual solution for their present needs.<sup>26</sup>

The establishment of friendship is the core for soul winning, even powerful religious barriers were crumbled by relationship. Establishing friendship in a community of people who do not want to hear any preaching of the gospel paves a very broad way to be listened to. Note that the above quote says that Pharisees—strong Jews believed in Christ.

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<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

<sup>26</sup>Richard Daly, “From Just a “Church Service” to a “Serving Church: Witnessing to the Community,” *Ministry*, September 2013, 10, 11.

The Christian faith will be accepted if pure relationship becomes part of witnessing as did Christ. Relational evangelism mostly breaks down prejudice and destroys any religious border and establish eternal friendship.

### **Building Friendship**

Our sin-darkened minds can barely grasp what humanity and human relations would have been like had our world not fallen. Though the church needs to portray Christ's character, it cannot alienate itself from people it yearns to win. Looking intently at friendship establishment in relational evangelism and its benefits, Coffen opines: "Friendship is self-effacing. Friendship means laying aside one's own plans to support someone else. . . . Friendship rejoices in another's success. Friendship endures—regardless of what others say or do. Genuine friendship costs, but it never counts the cost."<sup>27</sup> It pays to be fully involved in soul-saving that one may not count the cost of his comfort but the comfort of those to be reached for Christ for eternity. It is clearly said: "It is only by active, loving engagement with the local people, thinking in their thought patterns, understanding their worldview, listening to their questions, and feeling their burdens, that the whole believing community (of which missionary is a part) will be able to respond to their needs."<sup>28</sup> With the statement above, the best thing to do is to make friends contagiously, and souls will come to Christ through our relationship with them. Relational evangelism, when fully practiced, attracts others to Christ. When one is a friend and cares for others, his soul winning capacity will be

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<sup>27</sup>Richard W. Coffen, *God's Snapshots* (Washington, DC: Review and Herald, 2009), 74.

<sup>28</sup>Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement*, 4<sup>th</sup> ed. (Pasadena, CA: William Carey Library, 2009), 513.

stronger and it does not require spiritual giants to do that type of evangelism. It is evangelism for all to do to save souls for Christ Jesus.

Witnessing through relational evangelism, gives one the advantage of establishing casual friendship by greeting or saying hello to those you want to talk to. Christ started every approach of evangelism with a casual relational friendship conversation. He asked Peter to give Him his boat to use and provided fish to satisfy his need at that time, told Nathaniel He saw him under a fig tree, requested water from the Samaritan woman, and spoke as a friend to Zacchaeus in a casual manner. Nwaomah, looking at witnessing in relational form says: “Further, the alms of the gospel also touch on the physical needs of the hearers. It is to attend to their physical handicaps and provide sunshine in their earthly living.”<sup>29</sup> When this is done, it paves ways for further intense friendship which is hard to dismantle. It is clearly stated in the Seventh-day Adventist Minister’s Handbook that “while correct doctrine and scriptural understanding are of critical importance, yet warm fellowship is more important. In such a setting, people move from new conversation to full discipleship.”<sup>30</sup> Jesus, the originator of evangelism, created a comfortable environment for everybody to feel at home at any time no matter who the person is.

Rudi Maier, on one hand counsels: “God’s people must reveal the attributes of Christ,—the meekness, the generosity, the tenderness that, He always exercised in behalf of the poor, the distressed, and the needy.”<sup>31</sup> On the other hand, Maier explains

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<sup>29</sup>Sampson M. Nwaomah, “Modeling the Ministry of Christ in Luke 4:16-19 in Contemporary Adventist Mission in Nigeria,” *Insight*, 2 June/December, (2005), 56.

<sup>30</sup>General Conference of the Seventh-day Adventists Ministerial Association, “*Seventh-day Adventist Minister’s Handbook*” (Silver Spring, MD: General Conference of the Seventh-day Adventists, 2009), 117, 118.

<sup>31</sup>Rudi Maier, *Working with the Poor* (Berrien Spring, MI: Litho Tech, 2007), 182.

“if we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God.”<sup>32</sup> In this regard, every effort must be made to foster true and pure friendly connection with all who should be won to the kingdom of Christ. Making friends brings disciples that will go out there to call others like Andrew did to Peter. Scott advises: “Some contended that evangelism involves only the gospel declaration, while others identify it’s essentially with establishing a caring presence in society. . . . It should be clear that both are necessary. One without the other leaves a distorted impression of the good news.”<sup>33</sup>

Knowing the truth about relational evangelism makes it flawless for one to witness with clear mind. Thus if you want to witness and be successful, both proclamation and good deeds must walk together. One cannot be relegated while using only one religiously. So there should be casual friendship through good deeds. “However much we want to draw others into the community of faith, we are there with them, seeking the common good and the welfare of the community.”<sup>34</sup> Relational type of evangelism leads to an elastic and eternal friendship. As revealed by the above quote—make friends and disciples.

In His quest to reach a sinful world and save it from destruction, Christ made it His manner, life, and character to make elastic eternal friendship. This led to many people attracted to Him. This attraction was not a temporal one. It goes as far as

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<sup>32</sup>Ibid., 55.

<sup>33</sup>Moreau, *Evangelical Dictionary of World Missions*, 342.

<sup>34</sup>Paul Ballard and John Pritchard, *Practical Theology in Action* (London: Ashford Colour Press, 2006), 150.

creating a bond that makes disciples for eternity even though people may discriminate. Eddie Hypolite in his discourse informs:

Jesus never apologized for the people who sat at His table. He always defended both their presence and reason for sitting with Him. He came to show, by actions first and words second, that God was truly with us. He did not distance Himself from those who the rulers of the temple believed were beyond help and not worthy of salvation.<sup>35</sup>

Our societies nowadays will want to see friends before thinking of their salvation. It is important to note that before Christendom could say God is with us, Christ had already demonstrated it to the world by His loving care of the lost world. His goal was to defend and protect humankind by all means. He gave everything at His disposal to become a friend of the people He loves so much. Without that facet of making permanent friends for Jesus, there is danger of apathy and chaos. Eddie further says “we live within a society that no longer listens to our words, they listen to our actions. The old saying is so true, “Actions speak louder than words!” Jesus made a point of doing this so that we would know how to live with others and each other.”<sup>36</sup> It can be pinpointed out that fruitful evangelism cannot be achieved without knowing the people through friendship and relational love and care flowing to all without discrimination. Community is created by God and we are called to participate in it to be contagious agents of Christ.<sup>37</sup>

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<sup>35</sup> Eddie Hypolite, “A Table on earth A Table in Heaven,” *Youth Ministry Accent*, 2014, 56.

<sup>36</sup>Hypolite, “A Table on earth A Table in Heaven,” 56.

<sup>37</sup>Bill Donahue and Greg Bowman, *A Practical Guide for those who Lead and shepherd Small Group Leaders: Coaching Life-Changing Small Group Leaders* (Grand Rapids, MI: Zondervan, 2006), 23.

Thus relational evangelism is directed from the Holy Spirit. According to a statement made by the Adventist News Network regarding elasticity of making disciples;

Every day the Spirit of God motivates people to act in selflessness and self [-] sacrifice to change the world that others face from a place of hopelessness to one of hope. Seventh-day Adventists believe that the admonition to love God with all of your mind, heart, and soul naturally leads to the commitment to loving your neighbor through acts of kindness and service.<sup>38</sup>

Kindness builds friendship, friendship opens closed doors, and opportunity is created for an access to witness the word of God. By using this method, more rooms are created for further deepening of friendship that lasts more than any other friendship. When a move to present the gospel message is made, it is accepted with little resistance thereby leading to making eternal disciples for the kingdom of God. Ed Stetzer could not agree better than to say “evangelism must adopt “Jesus type” methods. We must go to the people in culture in order, to reach them—live in their neighborhoods, eat at their restaurants, drink at their shops, [and] shop at their stores.”<sup>39</sup> Viewing the statement above, humanity became stranded in sin and the only way to bring him back is relationship. Anderson again observes: “Jesus is the incarnation of the divine Logos and, as such, stands with humans offering up to God the true ministry of service on their behalf. At the same time, Jesus stands among humans as the very presence of God bringing to bear the reality of divine mercy, grace, and love for persons in their need.”<sup>40</sup> Christ’s evangelism is focused on elastic

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<sup>38</sup>General Conference of Seventh-day Adventists, “My World is a Place where People find Hope,” accessed 24 March 2014, <https://www.adventist.org/en/service/>.

<sup>39</sup>Ed Stetzer, *Planting Missional Churches* (Nashville, TN: Broadman & Holman, 2006), 137.

<sup>40</sup>*Ibid.*, 43.

and eternal relationship so He went serving others through good work and was accepted as a friend to many who understand what witnessing stands for. This gives the chance to freely believe.

### **Gives Freedom to Believe**

Freedom is a word that is common in every life situation. In witnessing, souls must feel free to believe what they want to believe in their spiritual journey. In most situations, people who want to acquire knowledge about salvation are restricted in one way or the other. It is clearly stated in the SDA Minister's Handbook:

The New Testament church went everywhere telling the story of Jesus. Most new converts were won by members relating to people at work and in their neighborhood. This can be accomplished through a multitude of outreach programs, including cooking and health classes . . . community services, and recreational activities.<sup>41</sup>

Relating to the people in friendly manner assists them to make positive choices in accepting the good news freely. Free choices make lasting disciples for the kingdom of God. Elvin Adams, in his book, *Handbook of Health Evangelism*, enumerating factors influencing people to join the SDA Church through baptism and stayed in the church, gives the following statistics.

Friends or (Relatives)	- 79%
Crusades (Evangelism)	- 1%
Sabbath School Bible studies	- 5%
Pastors	- 6%
Programs	- 3%
Visitation	- 1%
Special needs	- 7% <sup>42</sup>

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<sup>41</sup>*Seventh-day Adventist Minister's Handbook*, 2009, 117, 118.

<sup>42</sup>Elvin Adams, *Handbook of Health Evangelism* (Bloomington, ID: iUniverse, 2004), 7.

Though there are other means of witnessing, the vast percentage (79%) of the statistics reflect that the best way to achieve success in evangelism is relational. Thus the church mostly exists because of establishing relational friendship.

Relational evangelism gives people eternal hope. When life is troubled in human understanding, the only way to find the troubled heart to revive is a closeness of a friend who cares and assures hope for the future. This in turn creates a kind of followers who cross-pollinate. This is what relational evangelism does to the one in need. Sharing is a pivot of evangelism. “In the natural world as well as in the spiritual world, there are laws of harvest. The most basic requirement to harvest a crop is to plant seeds. No farmer expects God to work a miracle and germinate a seed that has not been sown.”<sup>43</sup> The agriculture formula has been employed here to explain the importance of getting close to the ground of witnessing, prepare the ground, caring for the people, send the message, and after that, bumper harvest is obtained. When that atmosphere is not available when witnessing, it becomes and looks like imposition of facts rather than presenting Christ’s message of freedom in freedom. In their book *Practical Theology in Action*, Paul Ballard and John Pritchard reminds: “Jesus never forces people but addresses them where they are and values them for their own sake.”<sup>44</sup>

Force is not part of Christ’s witnessing mode. There is no mark or instance when Christ forced people to follow or obey His divine message of salvation. However, with His inoffensive relational approach, even the thief on the cross drew closest to Him.

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<sup>43</sup>General Conference of the Seventh-day Adventists Ministerial Association, *Seventh-day Adventist Elder’s Handbook*, 109.

<sup>44</sup>Paul Ballard and John Pritchard, *Practical Theology in Action*, 150.

Relational evangelism recognizes that a person needs time to count the cost, to evaluate, to think, and to get answers to their burning questions. Relational evangelism values the context of the conversation as well as the content of the gospel. Relational evangelism values the incarnational presence of the credible witness, as well as the unchanging revelation of the word of God. It is both expressing our faith . . . and explaining our faith. . . . The incarnational presence adds credibility to the message being communicated.<sup>45</sup>

This freedom gives hope to believe. One thing that makes people live over obstacles of this world is hope. It is the life fuel of humanity. The sick keep it for future healing. The poor wait patiently hoping to have enough to keep body and soul together. So is the soul that yearns for redemption. When relational evangelism is carried out as Christ did it, eternal hope is assured. When the witness moves out in search of souls who needs Christ and wins them, the commands of Christ is fulfilled. Michael Lawrence remarks, “Jesus Himself reveals the pattern of speech as God intended it. It is not to get what we want, but to build others up according to their needs and for their good.”<sup>46</sup> The quote above points to our ability to search, relate well, provide needs of others as Christ would have provided. Through our friendly speeches, people are saved.

The goal of evangelism is not just to increase membership. While church membership is a by-product of evangelism, the great commission envisions each believer becoming a mature, discipling minister. The task of evangelism will not be over until believers are nurtured, trained, deployed, and winning souls.<sup>47</sup>

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<sup>45</sup>“Relational Evangelism,” accessed 23 February 2014, <http://www.evangelismcoach.org/>.

<sup>46</sup>Michael Lawrence, *Biblical Theology in the Life of the Church: A Guide for Ministry* (Wheaton, IL: Crossway, 2010), 97.

<sup>47</sup>General Conference of the Seventh-day Adventists Ministerial Association, “*Seventh-day Adventist Elder’s Handbook*” (Silver Spring, MD: General Conference of the Seventh-day Adventists, 2013), 105.

Intuitively, relational form of evangelism fulfills the duty of Christ Jesus. In the arena of witnessing, disciple making must be in the form of cross pollination to enable people who are called to call others. Paul and John write: “The Christian community is pulled in two ways: to witness to the gospel and to call people to faith, and to be there to serve and to be with people in and for the sake of the community around.”<sup>48</sup> This community is so infectious that all in it become seekers of others to join the community. “At the same time, developing close relationships with others can bring a foretaste of heaven.”<sup>49</sup> It is undoubtedly clear that doing relational form of evangelism transforms self and infests others with the love of God.

As I read Acts, I’m struck at how the gospel spreads from friend to friend, through social networks. People hear the message and then share it with their friends. . . . If Christians withdraw themselves from the world, they will lose their relational connections with people apart from Christ. They will lose an available means to credibly share their faith.<sup>50</sup>

It requires a progression from an inward to outward mindset which emanates from Christ. “Certainly, progression toward deep friendship is one of a missionary’s goals, especially since relationships are central in discipling people.”<sup>51</sup> Rooms are available for all to be part of Christ’s Kingdom. Jeff remarks: “God has called all of us to share His love with others. We become His hands to help, His feet to go, His mouth to

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<sup>48</sup>Ballard and John Pritchard, *Practical Theology in Action*, 151.

<sup>49</sup>A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Mission* (Grand Rapids, MI: Baker Academic, 2008), 233.

<sup>50</sup>Chris Walker, “Relational Evangelism,” accessed 23 February 2014, <http://www.evangelismcoach.org/>.

<sup>51</sup>A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Mission*, 233.

share, is heart to love and care. We become His representatives, His ambassadors.”<sup>52</sup> We become co-workers with Christ forever. Our focus as ambassadors will be to do the will of our eternal King and we are expected to be with Him when our jobs as ambassadors are done in conformity with His plan. It is obvious that “Jesus Christ becomes the pattern that shapes the identity and the mission of His followers. At both the individual and the corporate level, the lives of Jesus Christ’s followers are modeled after Jesus Christ Himself.”<sup>53</sup> If carefully considered, we become part of Him and live as He lives. Ozodo makes it clear by saying: “No one who consistently and conscientiously calls others away from sin, will himself or herself, sit in it. It is very important means of self-purification.”<sup>54</sup> The fullness of our salvation through Christ is revealed. His life, His sacrifice, His dealing with sin and sinners, and His coming to take His people home are revealed in this context. This plan of relational evangelism will be a conduit to those who detest or do not want to hear our salvation message. Apparently, when deep rooted relationship is established between the unbeliever and the one witnessing, there is hope to win the soul for the kingdom of God.

Christ did not come for the righteous but for the sinners. Kim Papaioannou, New Testament scholar states, “Christ pursues us with His grace, rebukes us to restoration, visits us even when we turn our backs on Him, and empowers us to walk the walk of faith. And He has done and does everything necessary for our

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<sup>52</sup>Jeff Zaremsky, *Jewish Heritage Scripture Studies* (New Port Richey, FL: Jewish Heritage, 2007), 202.

<sup>53</sup>George W. Reid ed., *Understanding Scripture: An Adventist Approach* (Hagerstown, MI: Review and Herald, 2006), 145.

<sup>54</sup>Peter Ozodo, *Fishing for Men*, (Jos, Nigeria: Hope Inspirational Services, 2001), 9.

salvation.”<sup>55</sup> This indicates that witnessing in relational form entails pursuing, visits, and trying through faith so that the sinner can know Christ vividly and attain salvation after empowerment and walk through faith. The searching God expects us to search for souls.

Befriending somebody who does not know Christ is an opportunity for Christianity in action. As an unbeliever watches the work of Christ in the life of another, they often come to the realization that there is an emptiness in their own life. . . . Conversion is the work of the Holy Spirit; the Christian is only the sower of the seed.”<sup>56</sup>

Seeds must be sown and the sower must be the Christian servants. When Jesus says He will make us fishers of men, He really wants us to be a hedge around others who have not received the good news from heaven through Jesus Christ. People who have not yet received the word of God need our presence, care, and purpose for their eternal life. It is to show the unbeliever that there is hope for all to be saved. “By working with people, the emphasis is on collaboration, involvement and self-help. It is about enabling people increasingly to take charge over their own lives and to develop their own strength and skills.”<sup>57</sup>

When people realize that they are in full control over their own life positively, they desire to leave behind their former ways. Self-actualization begins to accelerate everyday into their personal lives. “Loving community is a process of interaction that moves toward creativity, justice, and faith. As persons interact with one another over time to accomplish the basic tasks of providing for physical and emotional needs, they

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<sup>55</sup>Kim Papaioannou, “Predestination? A Theology of Divine Intention,” *Ministry*, March, 2014, 7.

<sup>56</sup>General Conference of Seventh-day Adventists Youth Department, *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 123.

<sup>57</sup>Ballard and John Pritchard, *Practical Theology in Action*, 151.

develop habitual patterns of interaction.”<sup>58</sup> Evangelism that is intentional brings good news to someone in the context of a relationship which propels majority of believers to come to faith in the context of a network of friends and family. Just as salvation is paramount for the sinner, so is it the ultimate for the one who directs all souls to Christ Jesus. This is because those who witness are preparing themselves for their own salvation also. The messenger, through witnessing also works on his or her salvation. In practical terms, Christ called His disciples individually. However, those individuals went and called their friends to come and see the Messiah. This relational witnessing saw the first set of Christ’s disciples. They stayed in touch with the society through witnessing. Their expectation of salvation was high. Kerry Schafer, in the book *Getting it Right* emphasizes: “When those who are seeking God are able to witness how He lives and works in the lives of His people, the desire to have Him in their own lives is deepened.”<sup>59</sup> By seeking for souls through relationship with human, we work out our own salvation and establish our relationship with God as well.

Deepening of relationship with Christ and thinking of one’s own salvation comes when there is a conviction to go and present God’s message in the way it should be presented. Thus building relationship will be the core of the messenger. It is like a two edge sword cutting both sides of the material. Thus witnessing relationally gives the opportunity for one to examine life and move forward to make the necessary corrections to be ready to meet Christ when He shall come the second time. He who directs people to a successful place of peace must also enjoy the peace. When messengers of God send His message, they become the mouth piece of the God they

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<sup>58</sup>James N. Poling and Donald E. Miller, *Foundations for a Practical Theology of Ministry* (Nashville, TN: Abingdon Press, 1985), 129, 132.

<sup>59</sup>General Conference of Seventh-day Adventists Youth Department, *Getting it Right*, 122.

serve and for that matter they must also be saved as well. Ozodo says: “No one who consistently and conscientiously calls others away from sin, will himself or herself, sit in it. It is very important means of self-purification.”<sup>60</sup> By purifying oneself through the sharing of God’s relational message, one is able to be part of that message. The one who sends good message must bear the fruits of the good tidings that is being sent himself.

Christ does not heal us by standing over against us, diagnosing our sickness, prescribing medicine for us to take, and then going away, to leave us to get better by obeying His instructions-as an ordinary doctor might. No, He becomes the patient! He assumes that very humanity which is in need of redemption and by being anointed by the Spirit in our humanity, by a life of perfect obedience, by dying and arising again, for us, our humanity is healed in Him. We are not just healed “through Christ” because of the work of Christ but in and through Christ.<sup>61</sup>

In this case, our existence is embedded in the salvific life of Christ. It is no longer the willingness to witness only the way Christ wants it, but being part of Him since we are ambassadors of Christ Himself. “Christians are to represent Christ before others. We are to be Christ’s ambassadors in this planet where we are presently aliens (1 Pet 2:11). His aim is to call all people back to Himself (2 Cor 5:20-21). His appeal is based on the completed work of Christ.”<sup>62</sup> Relational evangelism is for Christ and from Christ.

### **Health Evangelism as a Source of Building Relationship**

In an anticipation to be well in all situations, many ways have been deduced by people to acquire health by all means. In this wise several professional as well as

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<sup>60</sup>Ozodo, *Fishing for Men*, 9.

<sup>61</sup>Anderson, *The Shape of Practical Theology*, 183.

<sup>62</sup>Ozodo, *Fishing for Men*, 7.

non-professionals have capitalized on this dilemma to fraudulently dupe people. Health issues are becoming insurmountable that there is the possibility that if care is not taken, many will be deceived and drifted away. In the time of Christ, several people were found in similar situation which we find in our society today. Our people need messages that can savor the problem and the devastation effects of maladies. In trying to reach people with the relational message of God, care must be taken to teach the people about healthful living. This leads to helping the people to be aware of environmental hazards that can be a cause for a particular disease (s). This means that community service is a very important method when telling people how to be healthy in order to have a vibrant life. This entails everybody in that particular society. Dan Solis states: “When Satan issued billing statements for transgressions, he includes the transgressors’ families, communities, and countries. Disease, whether social, mental, physical, emotional, or otherwise, indicates sin’s presence.”<sup>63</sup> Using health messages to serve and care for people is a divine order. People must be healthy before they can serve God. “It could be that a healing triggers a spiritual curiosity to hear more.”<sup>64</sup>

Most evangelists fear mingling. That makes it difficult to reach the people where they are. Health messages and community service, if used in witnessing, provide the avenue to reach the unreached. Politicians effectively use relational skills to gain the interest of people even when their intentions may be suspected. Therefore, Christians, need to explore the value of relational skills and even relationships in reaching out to people who may be difficult in understanding the gospel message of salvation.

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<sup>63</sup>Dan Solis, *Discipleship* (Nampa, ID: Pacific Press, 2013), 49.

<sup>64</sup>Relational Evangelism,” accessed 23 February 2014, <http://www.evangelismcoach.org/>.

## **SDA Health Evangelism and its Impact**

The SDA Church is unique regarding health evangelism. Health messages are paramount in witnessing. In his deliberations on health education to address the needs of the people we want to win into the church as Christ did, Nwaomah reminds us:

His healings illustrate that He has authority over the activities of the devil and the effect of this on humankind. Disease healed, demonic possessions annulled were pointers to this. . . . The Seventh-day Adventist Church seems to have demonstrated an understanding of this mandate. Health reform was one of the factors that motivated theology of mission.”<sup>65</sup>

With these expositions by Nwaomah, it is evident that the church has put things in place for health evangelism. Going back to take that which has been put in place for relational evangelism will be appropriate in today’s world which is full of sicknesses, carelessness, worldliness, and distrust in God. Nwaomah further emphasizes: “Equally important and perhaps, more fundamental than healing either by prayer or use of remedies, is healthy living itself.”<sup>66</sup> It is evident that by using relational form of evangelism through healthful living messages and community service, the world of Christianity would be attractive. Health evangelism by the SDA Church serves as a conduit to bring callous unrepentant hearts to Christ Jesus. However, Johnny advises: “Any health seminars, such as cooking demonstrations or nutrition talks, must be linked to the third angel’s message—calling for a people to be prepared physically, mentally, socially, and spiritually for the soon return of Jesus.”<sup>67</sup> Adventist health messages are vital source of evangelism because it prepares the

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<sup>65</sup>Nwaomah, “Modeling the Ministry of Christ in Luke 4:16-19 in Contemporary Adventist Mission in Nigeria,” 55.

<sup>66</sup>Sampson M. Nwaomah, *The Church in Lucan Narratives: Model for Christian Mission in Africa* (Ibadan, Nigeria: Positive Press, 2012), 101, 102.

<sup>67</sup>Johnny Wong, “The Gateway Experience,” *Ministry*, May 2013, 23.

people holistically. Theodore remarks: “Notably, their holistic approach to health has made Adventist contributions to health science and health education unique in the twenty-first century. . . . Today, Adventism continues to proclaim the same simple message, helping people live better and healthier lives around the world.”<sup>68</sup>

The savior never abandoned those who were inflicted with sicknesses of the body and the spirit. The Messiah stopped, stooped, and touched every soul that came to Him with infirmities. His desire is that all will be healthy to proclaim His story to the world. He cared for them as Himself. It is therefore paramount that witnesses of today warn the people through health messages. In his view, Jan Paulsen comments and warns: “An individualistic, inward-looking conception of Christianity is utterly at odds with the Savior who reached out to restore the blind men’s eyes, cured lepers, and healed an emotionally broken woman.”<sup>69</sup> Living and presenting the Gospel message separately from health messages is a deviation from Christ’s method because we have to use Christ’s method of developing relationships and meeting the health needs of people before we try to reach them with the gospel.<sup>70</sup> Interestingly, Jan Paulsen, trying further to clarify issues about health evangelism pointed out that “Awaiting [Christ’s return] is not a passive exercise, but something that demands action [in] the present. Our approach to health is a concept that encompasses all that contributes to the fullness and completeness of human existence.”<sup>71</sup> In this sense,

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<sup>68</sup>Theodore N. Levterov, “Seventh-day Adventists and health: Celebrating 150 Years of the Adventist Health Message,” *Ministry*, December 2013, 10.

<sup>69</sup>Ansel Oliver, “Adventist Church moves to strengthen Partnerships with Health Organizations,” *Ministry*, September 2009, 29.

<sup>70</sup>Ansel Oliver, “A focus on Comprehensive Health Ministry,” *Ministry*, June 2013, 28.

<sup>71</sup>Ansel Oliver, *Ministry*, September 2009, 29.

health evangelism is not merely addressing human misery, but also focus on Christ who Himself healed and wish we have life (health) and have it more abundantly.

While caring for the health needs of the people and presenting the gospel, people are being prepared totally for the soon return Christ. There is nothing so intriguing than seeing souls coming to God freely and joyfully. Salvation is free and people must accept it freely with joy.

Christ's statement in Matthew 25:40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" includes the healing and health needs of the people we present the gospel message to for their salvation. It is paramount that whatever we want to be in heaven must be practiced here on this earth as directed by Jesus Christ. Adventist believe that Health messages during evangelism is God's appointed agency to unlock hardened locked hearts to await the second coming of our Lord Jesus Christ.

### **Other Denominations and Health Evangelism Strategy**

Other Christians apart from the SDA also accepts the fact that health messages should be part of our witnessing. Solis remarks: "Genuine healing is incomplete without an invitation to repentance. Christians involved in healing ministries are time sensitive. They understand that illness opens windows of opportunity that will not always remain open."<sup>72</sup> Solidly, the writer is saying that when health issues are added to our relational evangelism, it should be focused on healing the physical body as well as the spiritual aspect of life. That is why he continues to say that Christ never healed people without calling their attention to their salvation. "Thus, in Christ's thinking,

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<sup>72</sup>Solis, *Discipleship*, 53.

physical healing was never essentially divided from spiritual restoration.”<sup>73</sup> There has never been a territory that rejects the arrival of health personnel. Even the weird and callous people warmly receive people when they realize that they have come for their welfare and health. This is because they know there is going to be a way to receive their wellbeing.

One cannot compare the impact of community service and health approaches to any of the approaches to reach the people safely. All creation is to be witness to God’s kingdom which will not entertain sicknesses in it at all. In this sense, everyone desires to be in the kingdom that is free from trial, troubles, and sickness. The church must therefore be a link and source of health. Paul and John stated that “We desire the world to be as it is set to be in God’s will. So, in the mystery of God’s activity, creation, and history are not beyond God’s healing and care.”<sup>74</sup> They posit that God wishes we adhere to this concept of using health messages in reaching the people who are called by His name to do likewise. God Himself through Jesus Christ healed all who came to Him needing assistance for healing. All must make sure that in evangelistic activities health messages are added so that people could avoid sickness. It was observed that with health evangelism more souls will be saved for the kingdom of Christ.

Hope can be a channel of looking forward to achieve a specific goal. When people are given the opportunity to have a second chance, they desire to live a new kind of life. This is exactly what health evangelism does. It is God’s purpose for man. When this type of relational evangelism is added to witness to people in a particular setting, the doors are quickly opened for the reception of the message of God. One of

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<sup>73</sup>Ibid., 50.

<sup>74</sup>Ballard and John Pritchard, *Practical Theology in Action*, 152.

the greatest writers on how health message could affect our attempt to reach people commented about how effective our reaching the people would be if we use it.

Negligence of health message is seen as negligence of the word of God since both are like Siamese twins. Perhaps it is time for us to consider this question: What am I doing with the message of health that has been given to me as a gift of grace? Hope must be given to the people through health messages. It is a source of strength of the gospel ministry.

### **A Service for Friendship and Breaking of Barriers**

In ministering in relational form, it is prudent to think of establishing friendship and how barriers could be eliminated to give way to serve without hindrance. The mentioning of health care or health message alone gives and creates opportunity to enter into areas which could be shut to any straight evangelist. There would be a little resistance if health education is used to break the ground thereby allowing God to take charge of the intended effort of soul winning. Health messages breaks barriers and gives hope to people to becoming healthy. "It is the Lord's design that the restoring influence of health reform shall be a part of the last great efforts to proclaim the gospel message. As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done."<sup>75</sup> It is prudent to add health messages to relational evangelism because it is of divine origin. When healthy bodies are engaged in the study of the word of God, physical and spiritual eyes are opened to behold Jesus. All who are gospel workers should know that giving instructions about healthful living is principal part of their appointed duty. This work is greatly needed because the world is ready for it.

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<sup>75</sup>White, *Testimonies to the Church*, 9:211.

## **Summary**

In conclusion, relational evangelism is the heart of all evangelistic work aiming at reaching the hard to reach and those who should be saved for eternal life. All that evangelists, laity, and the entire church need is to create an atmosphere of relationship, providing the needs of people, and making sure the gospel message is presented in a manner that will attract the people so that they can become true followers of Christ. Disciple making is the focus of relational evangelism. It helps people to truly believe and worship in freedom without confusing the gospel message and seeing it as antagonistic to people. Barriers are broken and love is established for all to speak with joy to understand the true source of our salvation—Jesus Christ. Health messages must not be put away when planning relational evangelism because it aids and opens doors for the gospel message to be presented to people for their salvation. Further, eternal hope is assured since true worship is revealed for everyone that hears the word of God.

## CHAPTER 4

### PROGRAM DEVELOPMENT

The purpose for which this program was designed is to develop concepts and strategies that can assist in penetrating the strong barriers that inhibit the reception of the gospel message in Anloland, especially those occupying the coastal areas of Anloga. This chapter looks into a brief background of the people of Anlo in context. Thus it covers Anlo-Ewe Socio-Political System, taking into consideration, historical, geographical, demographical, economical, religious, and cultural backgrounds. The project setting in context is Anloga. The socio-cultural and socio-economic aspects of Anloga will be analyzed. The history of the SDA Church will be narrated, taken into consideration the membership of the church. After the ministry context of Anloga, the program design process follows. Based on the findings from the focus groups and observations, the researcher designs an intervention which would be implemented, taking into thought the objectives, content, and the data gathered.

#### **Ministry Context**

Ministry to the indigenous coastal people of Anlo has been challenging. Though the SDA Church has used different methods to witness to the Anlos, the people of that region rarely accept the message. It was deemed that an adequate pilot program lasting six months to avoid total failure to win the people of Anlogaland was necessary. With this in mind, Christ's method of mingling, showing sympathy, ministering to the need of the people, winning their confident, and bidding them to

‘follow me’ was the basis for the project so that the church could be meaningfully established at Anloga. Getting a vivid view and proper understanding of the process through which this relational evangelism program focuses on, the biblical narrations which forms the pivot of the dissertation was considered. The design also took into consideration the facts that emanated from the literatures reviewed and what came out of the comment of some writers. Focus groups discussions served as hinges for the designing of the program. Thus building relationship to serve as a wedge is the focal point of the project design.

### **Description of Anlo - Ewe People**

The country Ghana has ten regions which includes the Volta Region where the Anlo-Ewe people are located. “The Anlo-Ewes occupy southeastern Ghana and the southern parts of neighboring Togo, Benin, and some part of Nigeria.

On the west are the Ga-Adangbe and Ga.”<sup>1</sup> The Anlo-Ewe (*Eveawó*), meaning Ewe people; or *Evedukó*) Ewe language (*Evegbe*) and are related to those who speak other Gbe languages, such as, the *Fon*, *Gen*, *Phla* and the *Aja* people of Togo and Benin. The Anlo-Ewes are patrilineal, and the one who founded a community becomes its chief, and is succeeded by his paternal male relatives. After the defeat of Germany in World War I, the Ewe homeland was divided and renamed British and French Togoland, and later, Volta Region and Togo.<sup>2</sup>

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<sup>1</sup>Morgan Nyendu and Emmanuel Agbolosoo, Ghana Ethnic Groups: Ewe, accessed 11 November 2015, <http://www.ghanaweb.com/GhanaHomePage/tribes/ewe.php>,

<sup>2</sup>J. B. Webster and A. A. Boahen, *The Growth of African Civilization, the Revolutionary Years: West Africa since 1800* (London: Longman Group Ltd, 1967), 326.

**Anlo-Ewe socio-political system.** Anlo-Ewe traces male ancestry to their original villages and make their territorial divisions within the Republic of Togo and Volta Region. The most important component of Anlo Ewe social life is the extended families. They have never supported a hierarchy of power within a large state. Presently, chiefs are generally elected by the elders. Procedures are followed regarding how the chiefs should behave. Their heads are covered in public and they are not allowed to drink publicly. The people see the chief as the communicator between the everyday world and the world of the ancestors. The chief must always keep a clear mind. Thus the chief must not be seen drunk because he may not rule the people aright.<sup>3</sup> Traditionally, the chiefs are not to see corpses but may take part in the funeral when the corpse is buried or is inside the coffin. They sit on a black stool and a white stool is reserved for honorary chiefs. These are individuals who have been made a chief for the recognition of their contribution to a community. Certain rituals cannot be performed by an honorary chief, and must be done by the true chief. This political system stems from the necessity of militant group to fight the slave traders in the 17th and 18th centuries. The Anlo-Ewe people split into smaller sub – tribes or chiefdoms. Each was independent but acknowledged that they are one people.

For military purposes, the tribe was divided into units by geographical location. The Lashibi defended the west, the Adotri the center, and the Woe occupied the east. All were under the rule of one governing king called Awoamefia.

Historically, the central authority's power is not invoked in vain. It happens only in times of war or in need of serious judicial counseling. The king is chosen from one of

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<sup>3</sup>Morgan Nyendu and Emmanuel Agbolosoo, "Ghana Ethnic Groups: Ewe," accessed 11 November 2015, <http://www.ghanaweb.com/GhanaHomePage/tribes/ewe.php>.

two royal clans either the Adzovia or Bate. The clans rotate the choice of kings, keeping one single clan from retaining power. Several candidates are presented from the clans and the king is chosen among them. The elected king holds a position of divinity and lives in seclusion. He only dealt with the three senior chiefs in charge of the geographical locations.

These three chiefs together with the sub-chiefs and elders in their respective areas have the power to investigate crimes and settle local disputes. The parties involved have the right to appeal to the king after a ruling has been made in a lower court. The Awoamefia is assisted by two councils in the appeals and general matters. One is composed of the elders of each clan; the other consists of the three military chiefs. Historically, the council of elders is more influential based on the Anlo belief that the power of the king is vested in the people. The people had the right to replace the King if his rule does not satisfy the citizens.

In most of the larger communities, all the clans are represented, sometimes by more than one lineage. Lineages are defined as a branch of the clan in which the male and female members can trace relationships back to a common male ancestor. Each lineage has its own symbols, ancestral shrine, common property and a lineage head. The oldest surviving male member of the lineage is the head and has the final say in most decisions and disputes. Moreover, he regulates all dealings with lineage interests including land issues. In addition to the secular functions, he serves as the chief priest. He leads many of the ceremonies and serves as the link between the living and dead as all religious offerings are presented to him. He is the head of the household (*afe*) and can act without interference except from his father.<sup>4</sup> Respect for elders is

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<sup>4</sup>James-Ocloo Hope and Eklou Semenya, "History Highlights of Early Ewe," accessed 6 June 2016, [http://www.ceanaonline.org/Ewe\\_History.htm](http://www.ceanaonline.org/Ewe_History.htm).

paramount. Sons are expected to comply with their father's demands. Their tenet is built on a framework of love, unity, and respect for the elderly.

**Historical background.** The Anlo-Ewe ethnic group stretches through Nigeria to Ghana in West Africa. They are mainly found along the Mono and the Volta rivers within the borders of Nigeria, Benin, Togo, and Ghana. The name *Anlo* is said to have been derived from the Ewe term '*nlo*' which means rolling up or folding into oneself. The Anlo-Ewes migrated from Tando, in modern day Western Nigeria to Notsie (ηotsie) in Togo. Notsie was their last settlement before migrating and settling in their current location called *Ewenyigba* in the seventeenth century. The migration was said to be more of an escape than finding a place to settle. At their arrival at Notsie, the then current king, Adela Atogble, treated them well, but his successor, Agorkoli, ruled them in cruelty.<sup>5</sup> He ordered all elders killed so that he could rule with impunity.

The town of Notsie was said to have been surrounded by a large wall which prevented the Anlo-Ewes from escaping. A secret consultation with a hidden elder by name Tegli, helped them to come up with a plan to escape. The women were to soak the mud wall at a spot with water when washing clothes for the wall to collapse. When the wall was weak enough, the plan then culminated in the gathering of all the Ewe, Tegli drawing the "Sword of Liberation" summoning the gods, and piercing the wall proclaiming, "*O Mawuga Kitikata, wuwó na mi ne miadogo, azóadzo*" (Oh great God Kitikata, open the door for us so that we can walk through and go).<sup>6</sup> They left and settled mostly on the coastal areas and continued to build their settlements along the coast. Most of their settlements was associated with the slave trade that depleted

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<sup>5</sup>W. E. F. Ward, *A History of Ghana* (London: George Allen & Unwin Ltd, 1959), 134.

<sup>6</sup>James-Ocloo Hope and Eklou Semenya, "History Highlights of Early Ewe."

the Anlo-Ewe population. However, the shallow waters and many islands provided a safe refuge for them. Moreover, most of the settlers decided to move to the northern part of the land instead of staying south along the coast to be preyed upon by slave masters.

**Landscape and climate.** As stated earlier, the Anlo-Ewe people in Ghana are located primarily in the Volta Region and are predominantly located at the coastal area.

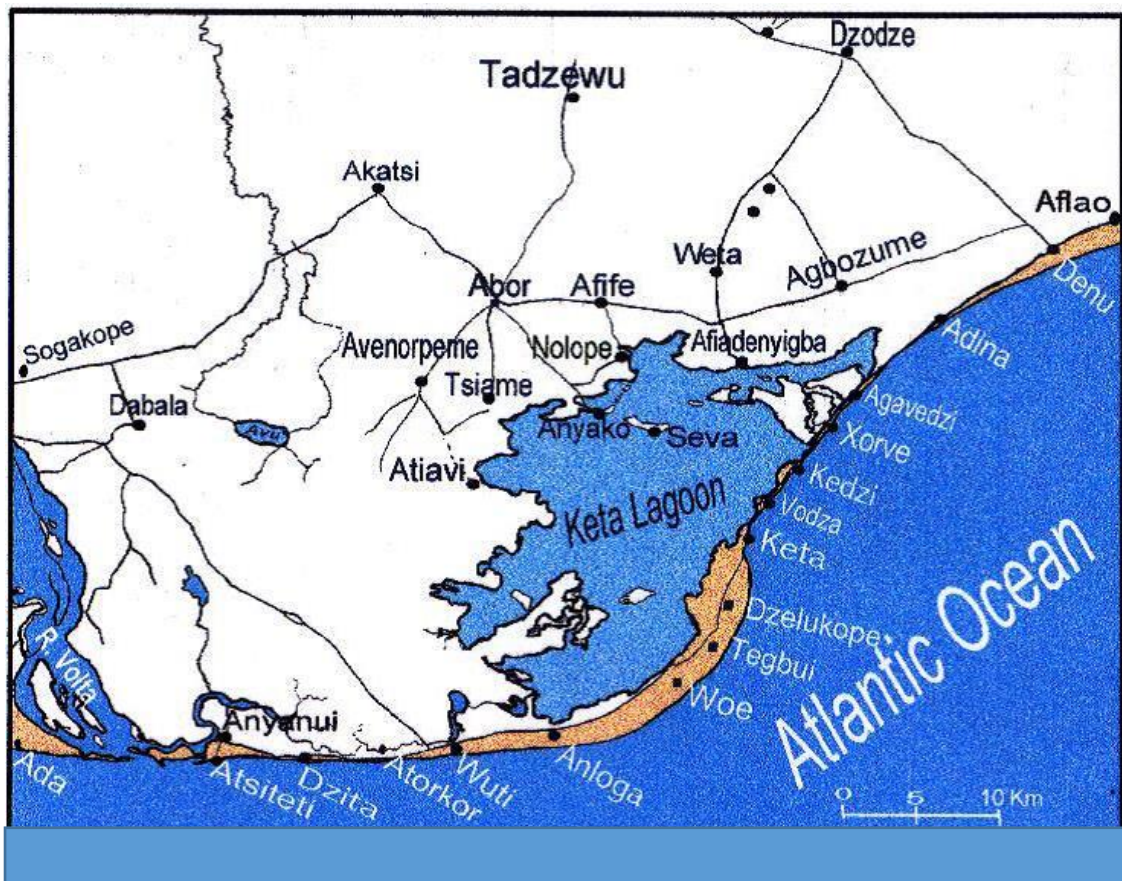
The coastal strip is marked by sand bars with a few sea cliffs bordering the coast. The general elevation of the lagoon basin is also below sea level. It is made up of lagoons and islands such as Atiavi, Alakple, Seva, Anyako and Dudu. The basin is generally marshy. The main drainage basins are the lagoons. It lies within Longitudes 0.30° E and 1.05° E and Latitudes 5.45° N and 6.005° N. It is located to the east of the Volta estuary, about 160km from Accra. It shares common borders with Akatsi South District to the north, Ketu North and South District to the east, South Tongu District to the west and the Gulf of Guinea to the south. The total surface area is 753.1 km<sup>2</sup>. The largest of the water bodies is the Keta Lagoon which is the largest lagoon in Ghana.

The population of the Anlos is 147, 618 based on the 2010 population and housing census.<sup>7</sup> The Sea is gradually eroding the coastal land of the Anlos. It is asserted they were living ten (10) miles away from their previous habitats which is now submerged under the sea. The Keta lagoon has also taken a vast part of the land. The unreliable rainfall pattern of the area has however made fishing highly seasonal

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<sup>7</sup>Ghana Statistical Service, “2010 Population and Housing Census, Keta Municipality” (Accra, Ghana: International Development Corporation, 2014), 17, accessed 24 May 2015, [http://www.statsghana.gov.gh/docfiles/2010\\_District\\_Report/Volta/KETA%20MUNICIPAL.pdf](http://www.statsghana.gov.gh/docfiles/2010_District_Report/Volta/KETA%20MUNICIPAL.pdf).

and a hazardous occupation. The situation has forced many, especially the youth to venture into other viable economic and commercial activities like trading, weaving, among others to survive. There are two main rainy seasons in the area which allows farming from March to August and the harmattan season which is usually dry and cold normally in December and January.



**Demography.** The Anlo Municipality has a population of 147,618 comprising 68,556 males and 59,062 females. More than half of the population in the Municipality live in urban areas (53.3%). Sex of the Municipality is 86.7 males per 100 females. The age dependency ratio in the Municipality is 78 persons in the dependent ages for every 100 persons in the working age population (15-64 years). In relation to the sex structure, there are more males (51.1%) than females (48.9%) who

are under 15 years in the Municipality. There are large proportions of children (12.4%) below five years in the Municipality. The population below 15 years (0-14) is 34.6 percent. Population between the ages of 15-19 comprises 11.0 percent of the total population in the Municipality.<sup>8</sup>

**Economical background.** The Anlo-Ewes are mostly farmers and fishermen who dwell regularly on the rain patterns in Ghana to cultivate their farm produce, care for their livestock, and their fishing activities to earn a living. Lately, trading has been added to their economic life. Substantial differences in local economies were characteristic of the Ewe. Most Ewes were farmers who kept some livestock, and there was some craft specialization. On the coast and immediately inland, fishing was important, and local variations in economic activities permitted a great deal of trade between one community and another. “Agriculture, forestry, and Fishing is the largest industrial sector employing more than 36 percent of the economically active population. About 56 percent of males and 19.1 percent of females are engaged in agriculture, forestry, and fishing.”<sup>9</sup>

**Religious and cultural background.** Traditionally, the Anlo-Ewes have one supreme God, Mawuga Kitikata or simply, Mawu. The main and adored festival of the Anlos is the Hogbetsotso, which symbolizes the exodus of Ewes from their ancestral home, Notsie, in the republic of Togo to their present abode around the 15th Century. The Hogbetsotso Festival, which is celebrated at Anloga, the traditional home of the Anlos, is crowned with a grand durbar of chiefs and people showing their power and dancing ability on the first Saturday in November. During this festival, religious cults are displayed through some magical performances. Such cults include

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<sup>8</sup>Ghana Statistical Service, 60.

<sup>9</sup>Ibid., 61.

the Korku and Yewe cults.<sup>10</sup> This god is believed to be all powerful and everywhere at once. There are no shrines or devotional ceremonies because of this omnipresent belief. Therefore, they worship through lower level divinities called *trɔwo*. These include: *Yewe, Afa, Eda, Mamiwota*, etc. The first two being the most popular, each having a membership initiation process to worship. *Yewe* is the god of thunder and lightning. It is a very exclusive cult and its music is one of the most developed forms of sacred music in Anlo-Eweland. *Yewe* name is given at a graduation ceremony when one is initiated into the cult. *Afa* is the astral god of divination. Members do not get new names and keep their birth names. They also believe in ancestral spirits, and divination is practiced. *Se* is a word for law, order and harmony; *Se* is the maker and keeper of human souls. In an abstract sense, *Se* is destiny. The pouring of libations to the gods and the ancestors is an important ritual within Anlo-Ewe society. Generally, only chiefs can pour libations, but sometimes, at a durbar, a linguist performs the role. Libations are poured three times, in honor of ancestors, life, and the libation's offerer himself. These are held in high regard in the Anlo-Ewe community.

Socially, Anlo-Ewes have high regard and respect for the elderly. Anyone found disrespecting the elder is reported to the family head (*fomemega*) for discipline. Funerals in Anlo-Ewe society are traditionally elaborate. The processes of the funeral activities are as follows: 1. *Amedigbe*: The day of burial usually two to three days after death; 2. *Ndinamegbe*: Welcoming principal mourners a day after burial; 3. *Nudogbe*: Wake-keeping day; 4. *Yofogbe*: It is a day after wake-keeping when rituals are performed and family of the deceased receive donations for funeral expenses; 5. *Akontawogbe*: A day to give accounts; and 6. *Xomefewogbe*: Final cost of the funeral is calculated and donations may be repaid or more money raised.

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<sup>10</sup>Ghana Statistical Service, 61.

Funeral donations are the main focus in the proceedings of the ceremonies due to the high cost of an Anlo funeral. Costs include the coffin, burial clothes, public dances, food, alcohol, and also guest accommodations. In a more modernized and mobile society, these funeral ceremonies usually take place over a single weekend several weeks after death to allow for distant relatives to prepare financially. In Anlo-Ewe society, funerals are the events where colorful performances of dance-drumming groups can be seen. A lively and spectacular performance usually follows the life of an honorable and involved member of the community.

The Anlo-Ewes have developed a complex culture around music and drumming. They believe that if someone is a good drummer, it is hereditary from a spirit of an ancestor who was a good drummer. Music and dance are a force in expressing social feeling among members of an *Agbekor* society. In general, Anlo-Ewe drums are constructed like barrels with wooden staves and metal rings, or carved from a single log. They are played with sticks and hands, and often fulfill roles that are traditional to the family. Lyrical songs are more common.<sup>11</sup>

The Ewes have a comprehensive collection of dances, which vary between geographical areas. One of the dances is the *Adevu* which is a professional dance to celebrate the hunter. They are meant both to make animals easier to hunt and to give animals a ritual funeral in order to prevent the animal's spirit from returning and harming the hunter. *Agbadza*, is a war dance but used in social and recreational situations.<sup>12</sup> It is used as military training exercises led by the lead drum signaling the

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<sup>11</sup>C. K. Ladzekpo, "Introduction to Anlo-Ewe Culture and History," accessed 9 June 2016, [http:// richardhodes.com/ladzekpo/Intro.html](http://richardhodes.com/ladzekpo/Intro.html).

<sup>12</sup>C. K. Ladzekpo, "Introduction to Anlo-Ewe Culture and History."

warriors to move to a given direction. The dances also helped in preparing the warriors for battle.

*Atsiagbekor* is another Anlo-Ewe war dance. It is used to display battle tactics and to energize the soldiers. Each dance movement has its own rhythm which is synchronized with the lead drum. *Atsia* in Ewe means style or display.<sup>13</sup> *Bɔbɔbɔ*, originally *Akpese*, is generally performed at funerals and other social occasions. Usually, the men sing and dance in the middle while the women dance around them. A movement in a slow pace is called *Akpese* and the fast one is *Bɔbɔbɔ*. *Gota* uses the mystical calabash drum of Benin originally called the *drum of the dead* and was played only at funerals. A remarkable parts of *Gota* are the synchronized stops of the drummers and dancers.

*Trowu* is ancestral three drum music that is played to invite ancestors to a special sacred occasions at a shrine. For religious purposes, a priest or priestess would be present. There are fast and slow rhythms that can be ordered by the religious leader in order to facilitate communication with the spirit world.<sup>14</sup>

### **Description of Anloga**

The venue for the project is Anloga, the religious and political capital town of the Anlo people. Though there were likely areas for the project to take off, Anloga was chosen because it is situated at a vantage point which allows others to be contacted since it is the busiest area and center of both commercial and traditional activities of the Anlos. It became the traditional and commercial capital of the Anlo-

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<sup>13</sup>Morgan Nyendu and Emmanuel Agbolosoo, "Ghana Ethnic Groups: Ewe," accessed 11 November 2015, <http://www.ghanaweb.com/GhanaHomePage/tribes/ewe.php>.

<sup>14</sup>Ibid.

Ewe in the seventeenth century after they migrated to the Keta Lagoon area from Notsie in Togo.

**Historical background.** Following the Anlo-Danish War, the Dane built Fort Prinzenstein at Keta in 1784. However their efforts to exert any power beyond the range of the guns located in the fort proved ineffective. In June 1790, a Danish official was killed in Keta and lacking effective military forces, the Danes hired the Anloga people to punish the people of Keta. Initially the Anloga and Keta agreed to stage a battle after which the Anloga people would burn a few Keta houses and then share the money provided by the Danes. But the mock fight somehow turned into a real battle, leaving a legacy of enmity between Anloga and Keta. This substantially weakened the Anlo people. In 1850, Fort Prinzenstein was sold to the British, however it took them another twenty-five years to integrate towns like Anloga into their colony which they called the Gold Coast colony.

**Geographical background.** The population of Anloga, Ghana, is 29, 748 according to the GeoNames geographical database. It is located at 5.79473 latitude in 0.89728 longitude at an elevation/altitude of meters. Naturally, the Anloga people are friendly but will not hesitate to ignore anyone if their social and cultural rights are infringed upon. They are close to the sea and depend mostly on fishing for livelihood.

**Socio-cultural background.** The Anloga-Ewes, *Eveawo* have names *Dkɔwo* with significant meanings which either portrays the spirituality of the parents or the circumstances in which the child was born. Generally, most of the names are unisex. Some of them are Agbenyega, meaning life is great. Akɔfa, meaning Comfort, Akpenɛ, meaning thanks to Him, Etɔnam which means He has answered my call or prayers, and a host of them. Additionally, the Anloga people use a system of giving the first name to a child based on the child's birth day. A final name is given at a

naming ceremony on the eighth day of birth. Children with the same birth name are given suffixes: *-gã* meaning big, *-vi* meaning little, showing who is older. For example, the birth of another Kofi, automatically makes the senior Kofi, *Kofigã*, and the new child Kofi. Another Kofi would be *Kofivi*. Newborn Anloga boys are circumcised on the eighth day of birth. Newborn Anlo-Ewe girls have their ears pierced on the eighth day after their births.

Introducing every Anloga child into the society starts from infancy and comes to climax with ceremonies and rites ushering the youth into adulthood. The enculturation process begins at the dawn of the eighth day of birth with rites and ceremonies known as "*ame-hehe-de-go*" literary means outdoorizing a person. The activities of "*ame-hehe-de-go*" include, the formal naming of a baby, introducing the baby to community and community accepting a collective guardianship. The rite of *amedzordzor* or reincarnation is a major communal activity of the enculturation process. The people believe that every newborn child is rebirth of an old ancestral soul in a new body. Through divinations after birth, the ancestral soul making a new beginning is identified along with other vital information that would guide the child in achieving a long and happy life.

Entering puberty is another critical period of the ongoing communal assimilation into the cultural tradition of society. The young child has developed the capability of reproduction sexually and must know the social responsibilities of that biological maturity. Puberty rites known as *nugbeto* is the communal forum in which the Anloga female acquires the knowledge of the social responsibilities of this critical biological transition. Very respected female members of the community are the officiating elders. Their wisdom, life experience, self-esteem and self-confidence provide good role models for the young adults. The traditions of occupational groups

are other vital elements of the socio-cultural life of the Anloga people. These groups are devoted to the development of the skill and resources to sustain the occupational activities of the people. Major occupational activities include hunting, farming, fishing, and manufacturing of a traditional cloth called *kente*.

Generational group activities, such as clubs organized by the youth as social platforms for expressing their perspectives on virtually every aspect of the collective agenda, are the final socio-cultural dimensions. These clubs are the fermenting ground of new ideas and musical innovations as the youth prepare to take over from their parents one day when they die and join the ancestors.

**Economic background.** The different physical features of Anloga and its surrounding communities provide a multiplicity of economic activities. The coastal strip which is sandwiched between the sea and the Keta Lagoon, makes it an important fishing industry. Subsistence agriculture is common and crops grown include cassava, maize, pepper, and vegetables. The application of cattle dung to improve the fertility of the soil in the neighborhood of Anloga has given rise to an effective onion [shallot] growing industry. The mixed economy of Anloga also includes a well-developed kente [kete] weaving industry, poultry production, and the rearing of sheep, pigs, goats, and ducks.

### **History of the SDA Church**

Situated close to the south eastern shore of the Atlantic Ocean in Ghana is the Anloga SDA Church. The church at Anloga started on January 30, 1982 by a woman trader from Bodada with her family. As she traded, she held her Bible with one hand to quote verses and sold her goods with the other hand. The church could not thrive with this lady, her husband, and one member. However, in October 1985, the then President of the SGC, Pastor P. O. Mensah, conducted an evangelism resulting in 50

persons converted and joining the church. But over the years, most of them have backslidden leaving only 17 people.<sup>15</sup> After forty three years, the church is housed in a thatched house.

### Two Years Evangelistic Activities Data

The attempt to have other branches of the church has proved futile. Public evangelistic activities and their soul winning outcomes are not encouraging. The table 1 below shows evangelistic and soul winning activities from January 2014 to December 2015. From the table, one indoor and one outdoor evangelism conducted in 2014 yielded one (1) baptism, while in 2015, six people were baptized for the whole year. Adding the two years evangelistic activities within the period, only seven (7) people were baptized.<sup>16</sup> This is a serious challenge to the church in SGC and its growth at Anloga.

*Table 1. Public Evangelism Activities at Anloga from January 2014 to December 2015*

Date	Type	Duration	Baptism
Feb. 3-16, 2014	Indoor	2 weeks	0
Oct. 2-15, 2014	Outdoor	2 weeks	1
March 7-14, 2015	Indoor	1 week	4
Oct. 10-17, 2015	Outdoor	1 week	2
Total			7

<sup>15</sup>Shine Fiagbedzie, *Church Historical narration*, a member of the Anloga SDA Church 13 November 2015, Anloga.

<sup>16</sup>Anloga Seventh-day Adventist Church statistical report for 2014 and 2015.

## Membership

The membership of the church at Anloga as at the time of which this research was conducted is only twenty three (23).<sup>17</sup> Increment and sustenance of the membership is a herculean task. The acceptance of the SDA message by the indigenous coastal people of Anlo from the statistic below has always been a problem to the South Ghana Conference.

From the table 2 below, membership increment within ten years is 7 and the percentage increase within the period is 30%. This means every year, less than one soul is won. It is clear that the quality of the presence of the Seventh-day Adventist Church in Anloland and particularly Anloga is disturbing. This situation keeps the Church wandering what to do to get to the heart of the people with the advent message. They do not welcome people they do not know closely. They scrutinize people before they open up. It is obvious that their name ‘Anlo’ which denotes ‘coiling in’ has some effects on the area. The church building is a thatched house. The church has not been able to uncoil the people of Anloga to accept its message. But it is needful to develop relevant strategies to reach the people. John Mark Terry and J. D. Payne define strategy as “the means agreed upon to reach a certain goal.”<sup>18</sup> Strategy therefore “involves making a plan”<sup>19</sup> to achieve a meaningful future goal. Since this is a mission strategy, it demands a deep and dedicated prayer. In this wise, “Mission Strategy is the overall process describing what we believe the Lord would

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<sup>17</sup>Anloga Church Record Book, 2015.

<sup>18</sup>John Mark Terry and J. D. Payne, *Developing A Strategy for Mission: A Biblical, Historical, and Cultural Introduction* (Grand Rapids, MI: Baker Academic, 2013), 3.

<sup>19</sup>Ibid., 4

have us accomplish to make disciples of all nations.”<sup>20</sup> It requires prayer, commitment, love, compassion, holiness, and obedience.<sup>21</sup> There is therefore the task of developing an appropriate ministry program to reach the people and nurture their faith to remain committed Adventists. The table below shows the membership trend of the church for ten years.

*Table 2. Membership of Anloga SDA Church from 2006 to 2015*

Year	Membership	Increment	Percentage
2006	14	0	0%
2007	14	0	0%
2008	18	1	6.67%
2009	12	-3	-25%
2010	16	2	12.5%
2011	14	-1	-7.14%
2012	13	-1	-7.70%
2013	16	3	18.75%
2014	17	1	5.9%
2015	23	6	26.09%
Total		7	30%

### **Problem Statement of the Dissertation**

As stated in chapter 1, the indigenous coastal people of Anlo hardly accept the gospel message of the SDA Church. It is clear that despite the efforts of the SDA Church through public and small group evangelism to witness to the Anlos, the message is rarely accepted by the people of that region. It may be that both the clergy and laity have reached their limit in reaching the people with God’s message of salvation. The SDA Church is challenged in this regard and it is apparent that there is

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<sup>20</sup>Terry and J. D. Payne, *Developing a Strategy for Mission*, 5.

<sup>21</sup>*Ibid.*, 10.

no clear-cut method put in place to evangelize this peculiar indigenous coastal people of Anlo in the Volta region. The biblical and theological discovery in Chapter 2 informs that God's way of reaching people in this state is relationship (Gen 3; 2Kgs 5; Isa 58; John 3, 4, 8; Lk 19, 1 Cor 9). This discovery is confirmed in Chapter 3 by authors that in such cases relational evangelism is paramount. With the above problem and findings by the researcher, a strategy of an appropriate research design to build a wedge to reach the people is needed.

### **Research Design**

This part of the research takes into consideration a vivid methodology that is appropriate for the purpose to achieve a maximum goal of creating a wedge to witness to the people of Anlo and to increase the acceptance of the Adventist message among them within Anloland. The researcher selects a narrative methodology for the intended purpose of achieving positive goals of relational evangelism.

### **Type of Research**

Though there are several ways of getting information, the author of this dissertation utilizes a qualitative research method, specifically the focus group method and observation. Because “qualitative interviews involve direct interaction with respondents,”<sup>22</sup> he would be able to conduct face-to-face discussions with the participants to realize the goal of his research. Qualitative research—qualitative discussion—focus group, also helps the researcher to really get to know the issues on the ground. Thus the qualitative research fits into this research process.

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<sup>22</sup>John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* 4<sup>th</sup> ed. (Thousand Oaks, CA: Sage Publications, 2013), 246.

### **Rationale for Selection**

The choice is very appropriate because the low membership of the Anloga SDA Church does not suggest a quantitative approach but rather a qualitative research method. Qualitative method does not deal with numbers but perceptions and attitudes to elicit the needed rationale and motives for indebt study. Also, observations give a deep understanding of situations that could not be derived from only the focus group discussions, thereby warranting the selection of the qualitative research.

### **Appropriateness of Study**

This qualitative method is very relevant for this research because it affords the researcher the opportunity to obtain firsthand information which are important for the study. Further, it will also help him to derive the facts about the town and the people of Anloland revealing why the gospel is hardly accepted. Again, it assists the researcher to examine comments, behavior, facial expressions, and the establishment of interpersonal relationship with the respondents. Furthermore, it puts the respondent at ease in terms of understanding and comfort, respondents are free and unafraid to give the needed information. Since the method requires confidentiality, the respondents feel secure to give certain information that are relevant to the study in their homes comfortably.

### **Population and Sample or Participants**

This section is concerned with the focus groups selection. They form the population and served as a sample. A sample in this sense is those selected to take part in the focus group discussions. The researcher under the direction of the informant appropriate special group to form focus groups. Therefore opinion leaders, church members, and the community youths provided the best choice for

participation. Three focus groups were chosen by the researcher. The three focus group members consisted of: 1. Three opinion leaders who are: one paramount chief, one assembly man, and a Parent—Teacher Association (PTA) chairman; 2. Three church members are: One church elder, one women's ministries leader, and one church member in good standing; and 3. Three community youth are: one group leader of the community youth organization, one popular youth in the town, and a youth from the town. This constituted focus groups therefore represents the people in responding to the open-ended questions in a discussion form and form the data source of the research. Specifically, ten same open-ended questions were administered to each focus group for their responses by the researcher. It served as a guide though.

### **Criteria of Sampling Procedures and Selection**

To get a sample data, the researcher used only one criteria to do the selection. In regard to forming the focus groups, the researcher used the snow ball method. An informant who is conversant with the town was chosen. This informant therefore identified those who could be helpful in providing vital information that could help the study. These were grouped based on their ability to provide good information. First, he worked with a six-member team that were recruited and trained on how to assist the researcher to administer the questions, gathering of the data, and data analysis, over a period of one week. These include a pastor who is in charge of the Aflao district and is an insider or an informant who provides the people's preference on their conveniences, when to meet, and who to meet. These assisted the researcher to administer the ten simple open-ended questions to the focus groups. They also served as a dispatch team to arrange a particular venue, precisely a home for the focus group discussions. There were two sections of meetings. The opinion leaders who formed the first focus group were assigned one day. This is due to their peculiarity of

respect, honor, and confidentiality. The church member focus group and youth focus group were met on one day, morning for the church group and evening for the youth group due to time arranged and easy access.

### **Instrumentation**

This section describes mechanisms that were used to gather data. The researcher uses ten open-ended focus group discussions questions where answers are freely given and observations are made. These questions were not stereotype. There could be any other question if need be. They served as a guide. The questions were written in English, but were translated when the respondents could not or preferred not to use the English language. This is appropriate because it paves ways for any respondent to express him or herself well thereby bringing out the required data for interpretation. It is also suitable because the administration of the instrument took place in their homes. The respondents chose convenient time through the informant so that there could be no inconveniences. This is beneficial because it created rooms for free expression. Also, no one could be inquisitive to listen from afar because when leaders are meeting in the Anlo community, everyone must leave the premises where the discussion is taking place.

### **Data Analysis**

Data is a collection of facts from which conclusions may be drawn. Analysis however, is an investigation of the component parts of a whole and their relation in making up the whole. Thus the data must be collected, investigated, and presented to form the requisite whole which gives meaning. Thus data analysis is the investigation of each components part, recording the findings, and interpreting it to bring reasonable meaning that present a vivid understanding.

## **Data Collection Procedures**

In this section, the researcher describes the process of collecting data. On November 8, 2015, the opinion leaders' focus group was met at 11.00 am to 12.00 noon for discussions. On November 9, 2015, the church focus group was met at 9.00 am to 10.30 am for their focus group discussion. Also, on the same day at 6.00 pm to 7.00 pm, the community youth focus group was met for the group discussions. At this instant, the focus groups discussions and observations on the ground are put together. The procedure of the focus group discussions were recorded, pictures were taken using a Huawei iPad, and statement from the respondents were written down for the preservation and keeping of data. Thus the data was gathered from what came out from the groups' discussions.

Regarding the observation, the researcher and his team spent much time within the community to see what was going on in order to identify relevant issues beneficial to the study. He used this period to identify areas or issues that could be hidden but were relevant to the study. It is a period of listening to people as they go by their daily chores and a time to make new friends in the community thereby giving chances to get more information that led to amassing fact beneficial to the study.

## **Presentation and Description of Findings**

Insights from the focus groups about the conditions on the ground formed the designing of the intervention. It identified issues that were very important in this regard. Thus it delved into the responses given by the focus groups. The findings from the focus groups discussion was summarized in a table form and would inform the description of the findings. These comprise of three focus groups.

**Focus groups findings.** The responses from the opinion leaders' focus group discussions as presented in the table 3 below gives a bird view of the description of

the findings. With what has been derived from the discussion so far, it is clear that the opinion leaders have identified certain important issues that are relevant for the research. Unanimously, they all are interested in farming, fishing, family, and education. They also agreed that African Traditional Religion (ATR) is very popular despite the fact that people claim to be Christians. They further affirmed that the Roman Catholic Church (RC) was the first church in the town. They see the youth as lazy, disrespectful to elders, and social deviants. For social issues, they identified Alcoholism, *wee* smoking, sexual perverseness, secret abortion, and disrespect for elders as serious. Their views about health problems identified include alcoholism, choked gutters, *wee* smoking, body pains, eye problems, hypertension, and malaria.

They pointed out that the SDA Church, due to their inability to involve themselves in the activities of the town, is rarely know. Also, the SDA members are not seen as different in lifestyle from those who are not SDA Church members. They also do not assist in community activities. They suggested that the church comes to help the town for development and progress. In this vain, it is clear that the opinion leaders have accepted to work with the SDA Church, a sign of bridging the gap that existed between the church and the community. Below is the table that illustrates the findings from opinion leaders.

*Table 3. Opinion Leaders' Response to Focus Group Discussion*

Discussion Questions	Answers
<ul style="list-style-type: none"> <li>▪ What thing interest the people of Anloga most?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, Farming, Education</li> </ul>
<ul style="list-style-type: none"> <li>▪ Which religion is popular here and why?</li> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> </ul>	<ul style="list-style-type: none"> <li>▪ ATR because there power in it. It gives protection</li> <li>▪ Roman Catholic (RC). They prove education to the town</li> <li>▪ They smoke, drink alcohol, lazy, and disrespect elders</li> <li>▪ Gambling, Stealing, Disrespect for elders, lack of education</li> <li>▪ Smoking, alcoholism, malaria, hypertension, open defecation, Chocked gutters, Dirty environs cleaned, Teenage pregnancy, Cleft Palate</li> </ul>
<ul style="list-style-type: none"> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs different from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education, Joining hands with other organization to assist</li> <li>▪ They are not well known, they go to church on Saturday, and they are inward looking.</li> <li>▪ Join hand with the community and develop the town.</li> <li>▪ There are no significant differences. They do not eat certain food that are unclean</li> </ul>

The presentation of the findings now turns to the church members. In this vein, a look at the analysis of the data gathered from the church members' focus group responses is the next step. The results from the church members' focus group discussions as presented in table 4 below gives an analytical summary of the findings. Looking at what has been derived from the discussions illustrated by the table, it clear that the church members have identified important and urgent attention issues for the project to achieve its objectives. In their opinion, all the group members saw farming, fishing, family, and education as very important in the Anloga community just as the opinion leaders. However, one member added trading and family as some of the

things they like most. They also identified ATR as the most popular religion at Anloga. In this wise, the town is engulfed in ancestral worship and its related gods for their protection. In their views, RC was the first church to be established in the town. Further, they agreed that the youth are lazy and disrespectful to the elders. They agreed again that the young people do not want to attend church, and are social deviants, a situation that is really dangerous because when the youth are useless in the society there is chaos and anarchy. For social issues, they identified Alcoholism, *wee* smoking, sexual perverseness, secret abortion, stealing, and disrespect for elders as serious.

All the focus group members as seen in the table 4 below identified smoking, alcoholism, malaria, hypertension, open defecation, choked gutters, dirty environment, and teenage pregnancy as health problems that disturb the people of Anloga. According to the SDA Church members' focus group, they are not properly known. The SDA Church focus group saw themselves as different in lifestyle from those who are not SDA Church members. The reason is that they do not eat unclean food, they go to church on Sabbath, and are careful not to offend anyone. However, in table 3, the opinion leaders' focus group disagreed with them. They saw them as the same as others in the society. The only difference they could see was their secluded life and going to church on Sabbath. The church focus group pointed out that lack of local language hymnal is inhibiting the growth of the church at Anloga (Appendix B). Table 4 below tabulates the responses.

*Table 4. Church Members' Response to Focus Group Discussions*

Discussion Question	Answer
<ul style="list-style-type: none"> <li>▪ What thing interest the people of Anloga most?</li> <li>▪ Which religion is popular here and why?</li> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs different from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, farming, trading, family, education</li> <li>▪ ATR because there is power in it. Christianity is marginally seen.</li> <li>▪ Roman Catholic (RC). They provide education to the town</li> <li>▪ They smoke, drink alcohol, lazy, and disrespect elders. Do not attend church. Social deviants.</li> <li>▪ Gambling, Stealing, Disrespect for elders, lack of education. Laziness</li> <li>▪ Smoking, alcoholism, malaria, hypertension, open defecation, Chocked gutters, Dirty environment</li> <li>▪ Teenage pregnancy, Cleft Palate</li> <li>▪ Education, Joining hands with other organization to assist</li> <li>▪ They are somehow known, they go to church on Saturday, and they are good people. They do not have Ewe hymnal for years.</li> <li>▪ Join hand with the community and develop the town.</li> <li>▪ There are significantly different. They do not eat unclean food, and they worship on Sabbath.</li> </ul>

Further, the community youth focus group discussions as presented in the table 5 below, represents their general view. The discussions so far as illustrated by the table, saw this focus group members identified considerable issues which very important for analysis and success of the research program in the Anloga community. Convincingly, all of them are interested in farming, fishing, and family. However, the youth considered education as one of their priority. They also identified ATR as the dominant religion at Anloga and agreed that RC was the first church to be established in the town. That the church has helped the town greatly. They see the youth as not

lazy and disrespectful to elders as said by the opinion leaders. They however agreed with the opinion leaders and the church members that they want to get rich quickly like politicians to have a good living, and that they are very good (Appendix B). For social issues, they identified alcoholism, *wee* smoking, sexual perverseness, secret abortion, and stealing just as the other two focus groups have pointed out in their group discussions.

Their views about health problems identified include smoking, alcoholism, malaria, hypertension, open defecation, choked gutters, dirty environment, and teenage pregnancy. According to the youth, as illustrated in Table 5 below, the SDA Church is not well known because they do not offer any help to the youth or the community. The SDA members are not seen as different in lifestyle from those who are not SDA Church members. The reason is that though they go to church on Sabbath and are careful not to offend anyone, some of them are not friendly. They sometimes behave just like those in town.

*Table 5. Community Youth's Response to Focus Group Discussion*

Discussion Question	Answer
<ul style="list-style-type: none"> <li>▪ What things interest the people of Anloga most?</li> <li>▪ Which religion is popular here and why?</li> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, farming, education</li> <li>▪ ATR because there is power in it. It gives protection</li> <li>▪ Roman Catholic (RC). They provide education to the town</li> <li>▪ Hardworking, only some who drink alcohol, and some disrespect elders, and they are good</li> </ul>
<ul style="list-style-type: none"> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Gambling, some stealing, lack of education, teenage pregnancy.</li> <li>▪ Smoking, alcoholism, malaria, hypertension, open defecation, chocked gutters, dirty environs cleaned, teenage pregnancy, cleft palate</li> </ul>
<ul style="list-style-type: none"> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs different from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Education, joining hands with other organizations to assist</li> <li>▪ They are not well known, they go to church on Saturday, and they are inward looking.</li> <li>▪ Join hand with the community and develop the town.</li> <li>▪ There are no significant differences. They do not eat certain food that is unclean</li> </ul>

**Analysis and evaluation of the first data.** The data from the focus groups and observation after a careful analysis indicates that there are socio-economic issues that needed to be addressed. Some of these are smoking, alcoholism, and laziness. There are also health needs that has been revealed by the data. They are: smoking, alcoholism, malaria, hypertension, open defecation, chocked gutters, dirty environs cleaned, Teenage pregnancy, and Cleft Palate disease. Also, the religious issues identified from the data are: 1. the people strongly believe in the ATR concepts and practices; 2. RC provides education for the people and for that matter they are well accepted by them; and 3. The SDA Church is not known and does not have hymnals

in their local language (*Ewe Gbe*). This in turn hinders people from attending the church because they think the church is a cult or foreign in nature.

The researcher and his team after reviewing the data, identified themes that formed the designing of the intervention. With the findings and the analysis of the data above, the researcher therefore finds the data valid and puts in place an appropriate intervention to address the needs of the community and the church to create a wedge to reach the people and to help the church grow. The researcher therefore designed the following intervention to address the problems identified by using the data gathered.

### **Designing of the Intervention**

The main objectives of this intervention are, (1) to establish candid relationship with the people, (2) to create a wedge through relational evangelism to reach the people, and (3) help the church realize the urgency of using the health messages in finishing the gospel task by breaking down opposing barriers that are against evangelism, using the data as the content of the intervention.

By sorting of the most important data, a conclusion has been drawn to use the data as the content of the program design. Here, the data analysis above informs the intervention. Gleaning from the results of the data gathered, important and urgent issues were considered for the designing of the intervention as follows:

**Recruitment, training, and planning session.** This session deals with how team members were recruited, trained, and empowered to assist in the designing and the implementation of the program. This took place at the first week of the program (November 1-7, 2015). A six-member team was recruited including a pastor who is in charge of the Aflao district, four lay members who were willing to help, and a volunteer youth who opted to help with the project. The church members at Anloga

were encouraged to participate fully. Since the members were few, the six member team were basically relied upon by the researcher for the achievement of the objectives of the project. The Doctor of the Anloga hospital and four nurses were coopted into the program to give some of the health seminar lectures and to assist in the screening process (Appendix E).

The training was done over a period of one week. The researcher led the team through the training and planning session using the following content of the training and planning procedures as follows:

- a. Prayer session: The researcher prepared a prayer roster which was followed throughout the period. The areas prayed for were: 1. God's guidance and protection throughout the program, 2. Success of the program, 3. Leading people to accept Christ, 4. Helping the little church to grow, and 5. Other prayer points necessary.
- b. How to cautiously approach Anloga homes. It should be done cautiously to avoid having conflict with the people, knowing their worldview and their understanding of people they think are strangers in the community. Culturally, women cannot be spoken to when the husband is in the house. It is only when they are out of the house that one can speak to the women even with caution. Since there are gods in every home, there should be caution not to openly talk negatively about them. The sacred day (Tuesday) should not be abused, but rather be used to teach them the sacred day (the Sabbath) of God and its benefits.
- c. Bible studies process at homes. The researcher took the team through some bible study processes which included, bible texts that deal with food and health (Lev 11, Dan 1, Prov 16:24; Jer 8:22; 30:17; 3 John 1:2; Acts 10) and Christ's method of reaching difficult people (teaching: Matt 5:1-33, Matt 6:1-34, Matt 7:1-27, Matt

4:23-25; preaching: Matt 4:17, Mark 1:36, 39; healing: Luke 4:40, Mark 6:5, Luke 5:23, John 5:14; Jesus met felt needs: Mark 6:42, 43; Mark 8:1-9; James 5:13). As Jesus preached, He drew people to Himself.

- d. The needs for more careful field preparation and planning. The field must be observed carefully to avoid conflict with the people and their culture and customs. This is because the people are embedded in their traditional religion (ATR).
- e. Preparation to friendly meet the community by forming focus groups. The team were trained to find out the needs of the community; social, health, and religious interest through the outcome of the focus group discussions and observation. They were also taught to find activities that church members are interested in offering to the community according to their ability (Appendix E). Further, they were to find areas to build long-lasting relationships through observation. They were also to learn what day of the week, which nights, and at what time people are likely to attend the program. It is the duty of the team to reach the community with the health message and the gospel. They were directed to befriend them and invite them to the health program as other needs were being conducted. Participants should be led naturally to include the spiritual dimension to the holistic approach to health (appendix E). These were dispatched to visit homes, market places, farms, and the shore to invite the people to the program. No one should enter into argument when it arises.

**Bible studies and prayer in homes.** Since ATR is dominant at Anloga as pointed out by the data from the focus groups discussion, Bible studies and prayer sessions with those who would be willing to do so was planned to make sure there was a way to disabuse their mind of ATR concepts. Using health messages as a base to study the bible, a plan to reach the people was put in place to be followed to present

the message without hindrance. The team would visit every home, pray for those who desire to be prayed with and study with those who open their doors for Bible studies.

Biblical method (as mentioned earlier) which includes Christ's method of ministry was planned as follows:

- a. Teaching (Matt 5:1-33, Matt 6:1-34, Matt 7:1-27, Matt 4:23-25)
- b. Preaching (Matt 4:17, Mark 1:36, 39)
- c. Healing (Luke 4:40, Mark 6:5, Luke 5:23, John 5:14)
- d. Jesus met felt needs (Mark 6:42, 43; Mark 8:1-9; James 5:13). As Jesus preached, taught, healed, and met the felt need of people and won them to His side.

These planned step was derived to address the spiritual aspect of the people so that there could be intentional introduction of biblical truth and the advent message to them.

**Translation of English hymnal into Ewe language.** Contextualization paves way for friendship. Translation of English Hymnal into Ewe Language: This is because the church at Anloga complained that since there was no local language (Ewe hymnal), the people have been seeing the church as foreign. Since language plays a greater role in every indigenous people group and the target is to make disciples, the SDA English hymnal, which is used by the few people in the church, will be translated into the Anlo-Ewe language within the period. This will be a collaborative effort with the SGC and the team of three member translation committee sponsored by SGC. This is beneficial for the people to worship through music in their language.

**Distribution of relief items.** Partnering with SGC Community Service Center in the first month (November 2015), item for the relief of the people such as used clothes, shoes, and other necessary relief items needed by the people would be distributed to them. Other needs that surface during the distribution of the relief items

will be considered. By addressing their needs, they will be drawn nearer to build close relationship and reach them with the gospel. This has two reasons: 1. there was actually poverty in the area and the people need assistance to address their immediate felt needs. 2. Providing these gifts will open doors for us to establish friendship. It will also give room to start building friendship with the people.

**Community service program.** With the identification of a very dirty environment, it is expedient to help clean their surroundings. This also serves as a means of helping the town for development as well as establishing relationship with the people to create a wedge to reach them with God's message. This program was planned to enter into the community with community service. Bushes would be cleared, gutters cleaned, fishing nets mended, and the littered shore swept to promote healthy lifestyle. This will help the people to accept the fact that clean environment promotes health. This will draw their attention to accept the introduction of the health message and the gospel message. This will be done consistently in every month within the stipulated period.

**Health seminar program.** This is based on the outcome of the focus groups discussions. Many health issues were discovered and for that matter the need to educate and provide assistance. The health seminar begins when the team members as well as the church members are detailed to visit homes, market places, farms, and the shore to invite the people to the program. The Doctor of the Anloga hospital was coopted into the program to give some of the health seminar lectures. Four nurses were recruited to assist in the screening process. The health seminar would be conducted for the period to teach and educate the people on the prevailing health issues in the community. This will be done to make a way to introduce biblical message to the people. This seminar will not be done in isolation. There will be a

collaboration between the municipal hospital for some of the health lectures and screening. People will be screened free for health issues such as hypertension, diabetes, and other common sicknesses identified. Other major health challenges will be referred to the municipal hospital at Anloga, Keta, or Ho. In every evening of the seminar, music will be provided since the people love music and dance in their culture. This will built a strong relationship. Thus, it will encourage them to get acquainted with the people and work with them to accept the gospel message.

### **Limitations of the Research**

Though the researcher wished the entire findings could be addressed, it was impossible because some of the findings were beyond the researcher's scope since they involved a huge financial obligation. Some of the situations such us education, counseling center, and provision of jobs ware beyond the financial reach of the researcher. Further, the sample size may not have provided all the data needed for the study. Restrictions and prevention of the researcher and his team from entering certain areas of importance could not allow the researcher to give all the information one may need for the study. The low membership of the local SDA Church was a limitation since a high membership could have provided significant data for analysis and evaluation. However, the research has significant discovery that will assist future researchers to derive wonderful information that could add to their finding and quality outcome.

### **Summary**

The findings about the people of Anloga show that much effort must be made before the people can be reached with the gospel. Family, power, money, and fame were observed as a goal in the life of the people of Anloga. They are also very

conscious about religious, social, and health issues. Therefore, it is expedient to send the gospel message of hope to them through relational type of evangelism. The designed program is based on the findings of these problems during the focus groups discussions conducted as well as other observations. This project addresses some of these needs of the people.

These responses are considered for the implementation of the program at Anloga. It is hoped that by the end of the program, the membership of the SDA Church at Anloga shall change from the 23 members to an appreciable number to form a pivot of soul winning at Anloga. Other contributions to make this program is welcomed. Any organization or persons who find it valuable can enter into other aspects of the research not addressed in this dissertation so that the desire to invite the people into God's kingdom is achieved.

## CHAPTER 5

### PROGRAM IMPLEMENTATION AND EVALUATION

This chapter narrates step by step the implementation process. The researcher, together with the team, delved into the implementation of the program. To find concrete evidence of the need for the relational evangelism in this difficult area, biblical and theological accounts were examined. It was discovered that God Himself established relational evangelism. Also, all His followers practiced it. Jesus confirmed it throughout His ministry. Furthermore, E. G. White's views direct everyone to witness relationally. The program implementation considered the results of the literatures reviewed. The focus groups discussions were very helpful in this regard. These findings were utilized as tools for the implementation of the program.

The program took place at Anloga in the Volta Region of Ghana after permission was granted from the South Ghana Conference and the Aflao District (Appendix A). Needs of the people were identified from the focus groups. These in summary are (A) Health challenges of the community: (1) Ill-health associated with public defecation in the community, (2) malaria, (3) hypertension and stroke, (4) alcoholism among the people, (5) smoking of cigarette and marijuana. Others are (6) cleft pallet health challenges, (7) clogged drainages, and (8) dirty shores. Further, the community sanitation is poor and there are many teenage pregnancies which are commonly aborted by the parents. (B) Community social issues include: stealing, indolence, gambling, and disrespect for elders. (C) It was discovered also that though some of the people professed to be Christians, they are predominantly believers in

African Traditional Religion (ATR). Also, the SDA Church lack of indigenous hymnal was identified. These issues identified in the community were seriously considered for the implementation process. The program took into consideration steps enumerated in Chapter 4 and followed them judiciously and was implemented for six (6) months after the data was analyzed. The narration follows.

### **Program Implementation Narratives**

Ministry to the indigenous coastal people of Anlo program started from November 1, 2015 to April 30, 2016. Careful steps were taken to avoid failure. Though there were challenges, adequate care was taken to address peculiar problems. Christ's method of mingling, showing sympathy, ministering to the need of the people, winning their confidence, and bidding them to "follow me" was the basis for the project. All the plan of activities found in the data during the program design period were considered for this narration of the implementation process. Below are the steps.

#### **Bible Study and Prayer in Homes**

Since ATR is dominant at Anloga, Bible studies and prayer sessions were conducted with those who were willing to do so. This is because you cannot just go into an Anlo home and start with straight prayer or Bible studies. Using heath messages as a base to study the bible, a plan to reach the people was followed to present the message without hindrance. The team visited homes of the people, prayed for those who desired to be prayed with and study with those who open their doors for Bible studies. It was a good experience, though some blatantly refused entry into their homes. Biblical method which includes Christ's method of ministry was put into practice. Jesus in His Ministry did four major things that attracted people to accept the gospel:

- a. Teaching (Matt 5:1-33, Matt 6:1-34, Matt 7:1-27, Matt 4:23-25)
- b. Preaching (Matt 4:17, Mark 1:36, 39)
- c. Healing (Luke 4:40, Mark 6:5, Luke 5:23, John 5:14)
- d. Jesus met felt needs (Mark 6:42, 43; Mark 8:8, 9).

As Jesus preached, taught, and healed. He saw to the felt needs of people and won them to His side. The researcher together with the team taught, prayed together with those who desired for it, and preached where there was the need to do so. Passages like Leviticus 11, Daniel 1, and Acts 10 were some of the few texts used in explaining some misunderstood concepts of clean and unclean food in this Bible studies. In places where there was the need to teach other Bible topics, it was done with caution. Topics like who created the world (Gen 1-3), where do we go when we die (Eccl 9), what and who cause diseases (Lev 11) were discussed. This process was followed throughout the six months.

### **Translation of English Hymnal into Ewe Language**

Critical contextualization paves way for friendship. Since language and music play a greater role in every indigenous people group and the target is to make disciples, the translation of SDA English Hymnal which is used by the few people in the church to Anlo-Ewe Hymnal, was undertaken in collaboration with SGC and was completed in March 2016. It was an occasion of joy and celebration for the first time to hear that the English hymnal has been translated into Ewe language of the Anlo people. The hymnal will equip the people to sing and worship through music in their own language. The Ewe hymnal has been printed by the Advent Press, Accra, Ghana after the final approval was given from the SGC and the Southern Ghana Union Conference (SGUC). This indeed will boost the way of worship in Anloga and the whole Volta Region.

### **Relief Items Distribution**

Since the people are mostly peasant farmers and fishermen, the program took into consideration distributing relief items to the people at Anloga. Partnering with the Community Service Center of the SGC from November 15, 2015, the team distributed items for the relief of the people such as used clothes, shoes, and other necessary relief items needed. Another distribution was made on February 20, 2016 which attracted so many people. In the process, a provision was made from the SGC Community Center so that some who claimed not to have any of the gifts could also be served. On March 25, 2016, more relief items were provided to the people. The items consisted of used clothes, tooth brush and tooth paste by a philanthropist from Accra (Kooku Atta Yawson, *pseudo name*), and used foot wares. Three people were empowered with the sum of Ghc 1,000.00 to start some personal business. The said amount was given by the researcher. By addressing their needs, they were drawn nearer to build close relationship. This paved a way for the establishment of relationship and there was free and close friendship between the SDA and the people of Anloga.

### **Community Service Program**

Careful plan was made through community service together with the community to carry out the activities planned for the program. The opinion leaders were briefed about our intention to help the town. They were notified that the program is opened to all and that the leaders themselves are invited to contribute to the welfare of the Anloga township and the people. The Municipal Assembly was consulted. Items such as machetes, shovels, bins, and trucks to convey the rubbish were requested and was supplied by the Municipal Assembly. It was agreed that every last Sunday of the month, as is the custom of the SDA Church in Ghana would be

dedicated to the SDA members to clean dirty places in the town to promote healthy environment.

Throughout the period, seven community services were organized. The cleanups took place on November 13, 17, and 18, 2015, February 3, 15, March 8, and March 27, 2016. Grasses and weeds were cleared, gutters were cleaned, fishing nets were mended, and the littered seashore was cleaned to promote healthy lifestyle. In most of the exercises, especially at the seashore, the team helped some of the fishermen to pull their nets ashore. This cleaning exercises made a gradual wedge to the people. They were surprised to see a group of people cleaning gutters they have left uncleansed for years expecting a company called Zoom Lion to come and clean them. The town folks first of all gave us some names such as “*takasi torwo and gorta me klorlawo*”, meaning town council people and gutter cleaners. But later others started to join the cleaning exercise. This helped the people to accept the fact that clean environment promotes health. This drew their attention to accept the introduction of the health message. This was done consistently within every month in the stipulated period though in some instances, the dates were rearranged to avoid clashes with some of their traditional activities in the town.

### **Health Seminar and Health Screening Program**

With reference to the data analysis of this dissertation, health seminars and health screenings were conducted for the period to teach and educate the people on the prevailing health issues in the community. This seminar was not done in isolation. There was a great collaboration between the municipal hospital officers and the four nurses who led some of the health lectures and screening. From November 20-27, 2015, a Health Seminar on alcoholism was conducted (Appendix E) and the first attendance was great. It talked about the dangerous effects of alcoholism. This health

seminar was accompanied with health screening. It usually was at night from 8:30 pm to 9:30 pm. Hypertension was the second part of the seminar and was accompanied by screening for other health challenges. It made known to the people about the symptoms, causes, and treatment of the disease. This was done to address the malaria health issue in the town.

On December 19-22, 2015 the first part on smoking was presented and health screening continued while the seminar was going on. The presentation talked about some initial facts and figures of smoking (appendix E). Also, it dealt with the content of smoking such as nicotine, tar which contains many chemicals, and carbon monoxide and their effects. The people were screened free for health issues especially on hypertensive conditions. From January 20 – 27, 2016 the third part of Health seminar and health screening continued in intensity. These included smoking part two which discussed the effects and sicknesses, especially the various cancers caused by smoking and diabetes, and other common sicknesses. Interestingly, during the health screening exercises, it was discovered that some who came for the screening had diabetes unknowingly.

These were referred to the Anloga hospital for treatment. From February 4 – 10, 2016, the seminar focused on environmental hazards (Appendix E). The seminar dealt with poor environmental maintenance and its effects. This was one of the programs that drew most local people to the place. This is due to the clean-up exercises and the name they gave us. The Health screening which was also included to see if there were sicknesses in line with the hazards of the environment. The people were freely screened for certain common diseases. Some were found with common cold and other common diseases such as headaches, irritating of the eyes, and

coughing. Those who could be given assistance were given and those who needed referral to the government hospital were referred.

On February 16 – 24, 2016, part 5 of the Health Seminar was conducted. It dealt with malaria; causes, symptoms, effects, and prevention (Appendix E). People were screened for malaria by the health team. In this regard also, some of the people were having the malaria parasite. Those with the problem were given treatments and were advised that when the symptoms persists, they should come for referral note to the municipal hospital for treatment. The sixth part of the health seminar was based on healthy food. Here, healthy foods and healthy cooking was conducted from March 3 – 10, 2016. It included, eating of lots of fruits and vegetables, cutting down on saturated fat and sugar, get active in physical exercise, having a healthy weight, eating less salt, avoidance of sugar in the diet, and eating more fish more than flesh—including a portion of oily fish. Further, meals must also include carbohydrates for energy.

Also, avoidance of getting thirsty before drinking and not skipping breakfast were emphasized. Many were astonished to note that most sicknesses come from the food we eat. Most thought that when you cook the *Akpleh*, (mostly corn dough mixed with water and cooked till it becomes thick to be scooped out of the cooking port to be served) the staple food for the people of Anloga and added fish, there is no need for fruits in particular. It gave rooms for myriads of questions when it was question time. The final part which is the seventh, was focused on clean and unclean food. This purely focused on biblical view (Lev 11) is the main text) which gave indebt views about clean and unclean food. Some supporting Bible passages like Daniel 1, Acts 10, and others were used for explanations. Many were astonished because it was the first time they heard this from the Bible. This drew a lot of questions when it was time for

questioning. Some were offended by the answers given them especially on the issue of eating pork.

This is because there were a lot of pig farms in the town. There was relief when one of them said what we were saying was the truth because the nature of pigs shows what they are. At the end of the health program, many people came to ask their own private questions regarding their health and more especially food. Some confessed that whenever they ate pork, they got sick after three days or more. It was an unexpected turn of events when some of the people agreed to take the lecture series on health as a core point in their personal lives and concerns about health.

One major health challenge—cleft palates—a mouth deformity from birth, the parts of the lip or even the gum was discovered. Those with such deformities were stigmatized in the society at Anloga. They are seen as witches and wizards and misfortune to the family. In seeing that (through observation), the team quickly contacted ADRA who had already teamed up with Operation Smile, an NGO specialized with cleft palates operation, and on November 19 – 30, 2015, a quick arrangement was done and the cases were referred to the municipal hospital in Ho for surgical operation free of charge. Free means of transportation were put in place for them to be transported to Ho for the surgery. They were also given free meals and the cost was taken by Operation Smile. In the process, two hundred and twenty one (221) people were diagnosed positive and 116 of them were operated upon. Out of these, 15 came from Anloga alone. At the end of this particular section, it was observed that those who stigmatized the unfortunate challenged people were amazed and were somehow sorry for their thought and action against them.

At every evening of the seminar, music was provided and this drew the people to the seminar. This built a strong relationship between the town people and the

church members. It built a strong relationship and opened doors for home bible studies and sending the gospel message with love and joy. On February 27, eight (8) people were baptized and on April 23, 2016, ten (10) people were baptized, totaling eighteen (18). From the day of baptism, April 23-30, bible studies and the Health program had a review period at the Church. Other people (12) who are interested in baptism came regularly to the program at the church. On April 27, focus group one (1) for the follow up and evaluation group discussions was met and on April 28, focus groups two (2) and three (3) were met for their group discussions. Finally, on May 3, 2016, closing formalities were done. This period saw another episode of joy when those who benefited from health directives and surgery gave appreciation to the team, especially those who had cleft palate. It was all joy even with others who did not know them but have seen how they looked. All these formed the data for the evaluation. At this juncture, the data collected was assessed for the evaluation of the program and the writing of the dissertation on May 7, 2016. Below are the findings from the focus groups after the program.

### **Focus Groups' Discussions after the Program**

All the three focus groups were involved in the discussions to assess whether the program was as they expected. The same ten (10) open ended questions were discussed again to find out what might have changed after the implantation. The views that forms the analysis of the data of the outcome of the group discussions are enumerated.

The data below from table 6 represents the views of the opinion leaders' focus group discussions after the relational evangelism program implementation. They still maintain that ATR is dominant and RC provides education to the community. They all also agreed just as the first group discussion that fishing, farming, education, religion

are still what interest Anloga people most. They have however reversed their decision that the youth have bad behaviors and turn to saying that though some still smoke and drink alcohol, they could see some changes in their behavior. According to them, most of the social issues that affects the community has been addressed by the program.

Further, they all said the program has addressed the issue of smoking, alcoholism, malaria, hypertension, open defecation, and choked gutters issues. From the data they have suggested that the program should not be stopped, but should be sustained. Even though there still lingers lack of education, the program, according to the opinion leaders, has really introduced the SDA Church and its determination to assist the community. They requested that the church should continue the program so that the town could be in good shape and develop. They also confirmed that they now know the church and that they go to church on Saturday. The data shows that the opinion leaders see the church members eating good food which they thought was rather bad in their conduct. The church is now known by the leaders through its social and civic duties performed through the period. They therefor concluded that it was a successful program.

*Table 6. Opinion Leaders' Response to Focus Group Discussion After the Program*

Discussion Question	Answer
<ul style="list-style-type: none"> <li>▪ What thing interest the people of Anloga most?</li> <li>▪ Which religion is popular here and why?</li> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs different from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, Farming, Education, Religion</li> <li>▪ ATR because there is power in it. It gives protection</li> <li>▪ Roman Catholic (RC). They provided education to the town</li> <li>▪ Though some still smoke and drink alcohol, we can see a change in their behavior.</li> <li>▪ Gambling and education</li> <li>▪ Social issues have been addressed</li> <li>▪ The seminar has addressed the smoking, alcoholism, malaria, hypertension, open defecation, choked gutters issues. We have to continue to eradicate them.</li> <li>▪ Education, Hands are joined with the community. We have to continue to help the town.</li> <li>▪ We know them now, they go to church on Saturday, and they have helped this town for six months. It is good. They eat good food.</li> <li>▪ To continue joining hands with the community and develop the town.</li> <li>▪ They like to be healthy. They do not eat certain food that is unclean. We have learned from them.</li> </ul>

The church members' focus group discussions data is shown in table 7 below. Their group discussions after the program have significantly changed from negative perceptions to positive. They all agreed that ATR still is existing and RC is still a force that to recon with. Even though these exist, the bible studies and the prayer time were good. It can change some because as far as some of the people agreed to study the Bible, it is a significant sign of accepting the SDA message. The data derived

from their discussions shows that all of them have reversed their decision that the youth have bad behaviors and turn to saying that though some still smoke and drink alcohol, they could see a change in their behavior.

Just as said by the opinion leaders, the church members group has also concluded that they are still interested in fishing, farming, education, and family. Furthermore, they all said the program has addressed the issue of smoking, alcoholism, malaria, hypertension, open defecation, and choked gutters issues. From the data, they have suggested that the program should not be stopped but should be sustained. They also agreed to join hands with the community to assist the development of the community. Though lack of education is a problem, according to the church focus group data, the program implementation has really introduced the SDA Church and her determination to assist the community (Table 7, Appendix B). The data shows that the church members are different from others in the community due to their unique lifestyle. They all expressed joy of the new Ewe SDA hymnal they would soon have for worship. The church is now known by the community through its social and civic duties performed to the community.

*Table 7. Church Members' Response to Focus Group Discussions After the Program*

Discussion Question	Answer
<ul style="list-style-type: none"> <li>▪ What things interest the people of Anloga most?</li> <li>▪ Which religion is popular here and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, Farming, Education, family</li> <li>▪ ATR, because there is power in it.</li> <li>▪ Some Christians go to them for power</li> <li>▪ The bible study and prayer time was good. It has changed some.</li> <li>▪ Roman Catholic (RC). They provide education to the town</li> </ul>
<ul style="list-style-type: none"> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs differ from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ They can be helpful if they are guided like we did.</li> <li>▪ Stealing but has reduced, lack of education</li> <li>▪ Teenage pregnancy and Alcoholism</li> <li>▪ Education, Joining hands with other organization to assist</li> <li>▪ They are known and becoming popular, and go to church on Saturday. We have hymnal now</li> <li>▪ Join hand with the community and develop the town.</li> <li>▪ They are different from others. They do not eat certain food that is unclean and worship on Saturday.</li> </ul>

The data derived from table 8 below represents the views of the community youth focus group from Anloga. According to the data derived from the group at the end of the program, fishing, farming, and education are their primary desires. Though ATR strongly exists, the group generally agreed that the Bible studies and prayer time was good and that it is changing some in the town. Also, the community youth focus group discussions data revealed that they have rescinded their views that the youth were not leading good life in the town. They see the youth leading good lives apart from some few who are difficult in their understanding of the truth taught. They all

said that though they cannot say smoking and drinking of alcohol is eradicated, they could see some changes in the behavior of the youth because they participated in most of the activities of the program.

Also, they all said the program has addressed the issue of smoking, alcoholism, malaria, hypertension, open defecation, and choked gutters issues. From the data below, they have suggested that the program should not be stopped, but plans must be put in place to sustain it. Their data shows that though there is still education problem, the program, according to the community youth focus group, has really portrayed the SDA Church and their determination to assist the community to develop is a blessing to them. The church is now known by the youth focus group as presented by the data. Through its social and civic duties performed through the period, more people are ready to befriend the Church and the church members. All the youth focus group members agreed that the lifestyle of the SDA people are different because they refrain themselves from certain things like unclean foods, smoking, drinking, and other bad behavior which are common in the town. There has been a significant positive revelation by the group.

*Table 8. Community Youth's Response to Focus Group Discussion After the Program*

Discussion Question	Answer
<ul style="list-style-type: none"> <li>▪ What thing interest the people of Anloga most?</li> <li>▪ Which religion is popular here and why?</li> <li>▪ Which Christian denomination came here first and what impact do they have on the town?</li> <li>▪ What can you say about the young people of this town?</li> <li>▪ What current social issues trouble Anloga most?</li> <li>▪ What health challenges do the people in this community face the most?</li> <li>▪ How best do you think these challenges can be handled?</li> <li>▪ Who are the Seventh-day Adventists and what can you say about them?</li> <li>▪ How can they assist in the development of Anloga?</li> <li>▪ In what ways do the lifestyle of SDAs different from non-SDAs and why?</li> </ul>	<ul style="list-style-type: none"> <li>▪ Fishing, Farming, Education</li> <li>▪ ATR because there power in it.</li> <li>▪ The bible study and prayer time was good. It is changing some.</li> <li>▪ Roman Catholic (RC). They provide education to the town</li> <li>▪ Hard working and useful</li> <li>▪ Lack of education and Unemployment</li> <li>▪ Teenage pregnancy and alcoholism have reduced</li> <li>▪ Education, Joining hands with other organization to assist</li> <li>▪ They are known, they go to church on Saturday, and they live healthy lives.</li> <li>▪ Join hand with the community and develop the town.</li> <li>▪ There are some differences. They do not eat certain food that is unclean. They love healthy lives.</li> </ul>

### **Data Evaluation after the Implementation**

The post project data gathered from the focus groups were comprehensively analyzed. Analyzing the data in chapter 5, the following are the outcome of the research process. After the program, all the three focus groups gave theses three open ended questions (What things interest the people of Anloga most? Which religion is popular here and why? Which Christian denomination came here first and what impact do they have on the town?), almost the same answers. Concerning how young people are perceived, the idea of negative view which was mentioned throughout the discussion period during the pre-program period suddenly started changing. For example, one church focus group member said their involvement in social vices

actually have reduced significantly. Though some are still thieves and perverse in character, most are changing their lifestyles in the town gradually (appendix B). This positive sign granted the opportunity to approach them without difficulties. It is changing the perception of the young people regarding their lifestyle and activities for their future development.

The post-program focus group discussions revealed that the opinion leaders and the town folks have begun to make positive comment about these issues. For example, one opinion leader said that he could say some of the smokers are afraid to smoke and drink *akpeteshie—local liquor* (Appendix B). Though it was not just an issue of correcting personal characters, there was a great degree of change in the life of some of them and some got baptized at the end of the program. It was evident also from the post program data that the health challenges of the people has reduced because most people saw the health lectures as a clue to regaining their health back. For example, a youth in the focus group discussions after the program said that since the team had advised them on health issues, he hoped the education will go deep down their brains. In addition, they agreed that they have to continue the good work done throughout the period you spent with them. Interactions with them confirmed that they want the education of the people and encouraging them to lead a healthy lifestyle. They also have decided to continue to practice what was taught them. Most of the people could say the SDA Church is friendly.

The above comments show how positive the people perceived the program. All those who had one thing or the other against the team when we started the program were ever ready to do whatever we tell them to do. Though some were continually seen doing the old thing, reception of the church by the people of Anloga has greatly improved. The complaint as to how best we should handle the challenges

during the pre-program interview has turn into encouragement to do the best to educate the people. Also, after the program, most showed their interest in hearing or talking about the Seventh-day Adventist. This was shown when it was observed that friendship with the people was gaining strength. The people came openly to ask about the SDA Church and how we operate. Some openly came to confess that they thought we were occult society that is why we do not come out to participate in activities of the town. This created a sigh of relieve for the research team and have encouraged them to continue the program even when the researcher leaves the township.

In their view about how the SDA Church could assist in the development of Anloga, all the group members had positive things to say about the church. Some said they have started doing their civic and religious duties and others said they should not hide again from doing the good work started. These responses were in the opposite direction to the pre-program group discussions which saw a sharp critical statements from the respondents. Interestingly, some of the church members even did not know the health messages of the church, so their involvement has strengthened their stance as SDA members. Further, after the program, the focus groups confessed that they understand why the SDA Church members live the way they live. In most cases, people of the town came face to face with the activities of the program and question whether that is actually the way the SDA people behave since that is hidden from them for a long time.

Analyzing the data gathered at the end, it was obvious that the program has had an influence on some of the people. First of all, they opened up to the researcher more than when this program was not organized. Also, they have come to accept their own young ones as people they could help to attain heights in life. Further, the people have accepted the health message in a way that some fear they will lose their job in

rearing unclean animals. The SDA health message seemed to be appreciated by the people.

Many people now speak in favor of the SDA Church at Anloga. Again, some have come to realize that it is mostly not the gods that inflict upon them most of the sicknesses they suffer in the town. Also, it was evident that the Adventist Church has a chance to witness than before. This is because the people have had the opportunity to asked questions that revealed who the SDA Church really is. Some have requested for prayers which paved ways for home Bible studies. This Bible studies together with the lecture series have paved the way to win eighteen (18) souls. The joy is that a wedge has been created at Anloga to go ahead to witness freely without any hindrance.

### **Report of the Outcome**

At the end of the program the outcome of the project was reported to the SGC and the Aflao district on May 10, 2016, who received it with joy and gladness.

### **Summary**

Ministry could only succeed if we closely follow landmark left by Christ and those who vividly allow themselves to be used by the Holy Spirit. Staying with the people and knowing their concerns played a great role in witnessing to a people group. The translation of the English Hymnal into the Ewe language is remarkable and will leave an indelible mark in the worship service of the church in the Volta Region. The gifts given to the people, the little provision of felt needs to the people, communal work in the community, at the shore through mingling with them, the health seminar, health screening, and other social and spiritual assistance has made this program to be a beacon of hope among the people of Anloga and for that matter

the entire Anloland. Also the process of this project has instilled in the people who may label every sicknesses and environmental hazards as coming from the ancestors or the gods or both the hope of getting solutions from health practitioners. No man is an island in this world. The heathen, the atheist, the Muslim, the pagan, the poor, and the rich, and other type of people could see Jesus if we mingle with them, meet their needs, and ask them to follow the footsteps of Jesus. Christ has been introduced through meeting felt needs, mingling with the people, and extending healthful lifestyle message to the people of Anloga in the Volta Region.

## CHAPTER 6

### SUMMARY, FINAL EVALUATION, CONCLUSION, AND RECOMMENDATION

This dissertation went through a whole lot of processes to have reached this far. A program was designed, implemented, and evaluated. The program proved beneficial to the Anloga community and the church as a whole. The process and results of the work could guide others who may engage in similar work.

#### **Summary of the Dissertation**

The problem of reaching the unreached had become a major challenge in ministering, especially among the indigenous coastal people of Anloga. A dire need to reach the unreached motivated the researcher to contemplate using relational evangelism method. Some biblical models about witnessing to the people who are to be reached were closely studied. God's personal interaction with Adam in the Garden of Eden in the form of theophany in order to save them (Gen 3: 8, 9) is an example of all who want to witness to people. The little Israelite slave girl's witnessing strategy (2 Kgs 5) in Naaman's home is a unique example of relationship and witnessing. This little slave girl who introduced Naaman to the prophet of God for healing teaches a core method of witnessing to the difficult to win for the kingdom. Some insights from Isaiah 58 on attending to the needs of people who need our assistance as witnessing tool were also studied. Except building friendship without class distinction, true Christianity may be hindered and fall short of the aim of building God's Kingdom and prepare people for heaven. This made it clearer that Caring for the poor, attending to

the needs of the needy, and letting the oppressed people go will gladden the heart of God. One writer points out that “Loving and accepting sinners attract them. Christ loved and accepted Zacchaeus regardless of his bad reputation in the city of Jericho. This suggests that gospel workers must have genuine love and acceptance of non-believers from whatever class, regardless of their lifestyles and beliefs.”<sup>1</sup>

Christ’s encounter with Zacchaeus, Nicodemus, the woman caught in adultery, and the Samaritan woman were all examples set by Christ to reach the unreached. His approach was mingling with the people and sharing their burdens and winning their hearts. This is what made Christ to win the poor, the rich, the outcast, the sick, the needy, the politician, and many more who would not have been won to God. Apostle Paul became all things to all men so that he could win all. He was a father to all, a nurse to those in need of healing. In fact, the biblical expositions left a mark that taught the character of the searching God and his people moving on to make sure people are saved no matter the causes. “For God so loved the world that He gave His only begotten son that whosoever believes in Him will not perish but have everlasting life” (John 3:16).

The writings of Ellen G. White also gave further insights to how relational evangelism should actually be practiced. She brought to bear “Christ’s method alone” could win the heart of the people. White further adds a core reminder to the searchers of souls what it means to add medical missionary or as called, health Evangelism to the proclamation method to break unbreakable barriers which when used is the arm of the gospel of Christ. It serves as a wedge to enter into people group who would have

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<sup>1</sup>Daudi Ndekeja Magumba, *Biblical Principles for Missiological Issues in Africa: Biblical Principles to Guide Urban Mission* (Berrien Springs, MI: Andrews University Press, 2015), 139.

been difficult to reach. Her point on relational evangelism is that all gospel workers must be medical missionaries who will use such skills in treating common sicknesses so that people can be alleviated from both physical and spiritual maladies before the introduction of the Bible messages. If done this way, God and heaven rejoice. The work of some other writers also contributed insights in bringing the relational evangelism to the forefront of other methods of witnessing. This aided the ability of getting more information based on the subject of relational evangelism. The designing of the program brought to bear the intricacies of putting objectives of the program together to come out with a strategy to reach the people of Anloga. This led to coming face to face with opinion leaders, church members, youth, Health professionals, fishermen, and the public at large at Anloga.

As the program was nearing to a close, the reality of being successful brought forth its blessings as people discussed the process openly and were happy with the work done so far. Most of the focus group discussions brought to bear the good product of relationship. Many were of the view that the SDA Church has been on the hiding side and needs to come out of the shell. The health aspect of the program and the cleaning of the environment made things easier for the program to proceed. There was great cooperation between the people and the hiding church. Relationship as a pivot has proven during the program that there is more to reaching the unreached people group than to just win souls and dump them in the church for survival. The dissertation process has been a way to unveil the unseen reality of evangelism in all ramifications. It is true that the more we get closer to people, the more we identify their needs. By providing our part for the needy and those who refused to accept the gospel message, the clearer it becomes to see evangelism in a different direction. It was all “Christ’s method alone.”

## **Final Evaluation of the Intervention**

Though there were challenges, (some local people driving the team members from some traditional sacred grounds, throwing insults at some of the members, and branding the program as a way of stealing souls from other Christian denominations), the intervention was a success. On May 7, 2016, the researcher and his team compared data from observations and focus groups discussions in chapter 4 and 5 for the final evaluation of the program. The data showed that there was a shift from negative perceptions to positive perceptions from the discussions. People were candid in their answers to questions and were frank to give information needed for the success of the program.

### **Observations**

It was observed that friendship with the people was gaining strength. Through observations, it was revealed that those people who from infancy having cleft palates malady and were relieved of their stigmatization felt very happy. They had hope to smile again. This was eluding them for years or from their early years. It was also observed that prayers and Bible studies in individual homes gave some people the opportunity to believe and accepted Jesus as their Savior. Through observation, it was concluded that the people have appreciated the community service which helped to clean their environment. Observations made by the researcher and his team indicated that people were not willing to accept the team in the beginning of the program, but during and after the program, they broadly gave invitation to the team to come and teach them what the Bible says about health during and after the program. This open invitation was an opening that gave hope to pursue the success of the program.

## Focus Group Discussions

Whereas the people were critical during the first focus group discussions in Chapter 4, during the post program session in chapter 5, they opened up to candidly and freely answer questions as well as asking questions. Comparing the data derived from chapter 4 with that in chapter 5, the opinion leaders, the church members, and the youth maintained their stand that the people of Anloga mostly like fishing, farming, family, and education. Analyzing the data in chapter 5 concerning how young people are perceived, the idea of negative views which were mentioned throughout the discussion period during the pre-program period in chapter 4 suddenly started changing to positive in chapter 5.

While the data in chapter 4 shows all the three focus groups labeled the youth as smokers, thieves, gamblers, and disrespectful to elders, in chapter 5, they said though some are still thieves and perverse in characters, most are changing their lifestyles in the town gradually due to the program conducted (Appendix B). For example, one opinion leader said that some of the smokers were afraid to smoke and drink *akpeteshie*—local liquor (Appendix B). It was evident also comparing the first focus group discussions in chapter 4 with the post program data in chapter 5 that the health challenges of the people has reduced instead of the issues being challenges to the people because most of them were at the health seminar. In addition, they agreed that they have to continue the good work done (Appendix B). Interactions with them confirmed that they want the education of the people regarding healthy lifestyle to continue. They also have decided to continue to practice what was taught them. Though in chapter 4 two focus groups—the opinion leaders and the youth focus groups—saw the SDA people as anti-social, in chapter 5, all the focus groups say the SDA Church is friendly.

Also, the pre-project focus group discussions in chapter 4 conducted revealed that the SDA Church was not known by many people at Anloga, but after the program, the data from the focus groups discussions in chapter 5 revealed that most of the members showed their interest in hearing or talking about the Seventh-day Adventists. The people came openly to ask about the SDA Church and how we operate. Some openly came to confess that they thought we were an occult society and that is why they had not come out to participate in activities of the town.

In their views about how the SDA Church could assist in the development of Anloga, all respondents in chapter 4 complained bitterly, but during and after the program implementation in chapter 5, the data showed that the members had positive things to say about the church. Some said the church has started doing our civic and religious duties and others said we should not hide again from doing the work we have started (Appendix B). Further, during the pre-program focus groups discussions in chapter 4, most group members did not see anything different between the lifestyle of SDAs from non-SDAs. However, after the program implementation in chapter 5, they confessed that they understood why the SDA Church members live the way they do.

Analyzing the compared data from chapter 4 and 5 above, it is obvious that the program has had some positive influences on the people. First of all, they opened up to the team more than when this program was not organized. Also, they have come to accept their own young ones as people they could help to attain heights in life. Further, the people have accepted the health message in a way that some fear they will lose their job in rearing unclean animals. The SDA health message seemed to be appreciated by the people. Many people now speak in favor of the SDA Church at Anloga. Again, some have come to realize that it is mostly not the gods that inflict

upon them most of the sicknesses they suffer in the town. Also, it was evident that the Adventist Church has a chance to witness than before. This is because the people have had the opportunity to asked questions that revealed who the SDA Church really is. The bible studies together with the lecture series have paved the way to win eighteen (18) souls.

The above explanation shows how positive the people perceived the program. All those who had one thing or the other against the team when we started the program were ever ready to do whatever we tell them to do. Reception of the church by the people of Anloga has greatly improved. The joy is that a wedge has been created at Anloga. Though simple, it ploughed the secrets of reaching the people who could not have been reached with any other evangelistic approach easily. The program has uncoiled the coiled in people because we used the intervention to address their needs.

It was evident that when those sick were told that they could be cured at the hospital and that it was not someone who was trying to kill them (*eliminate the stars*) and truly some of them got healed by malaria single dose medicine, a simple counseling, prayer, and operation on cleft-palates patients who we touched by our hands as a sign of extending our friendship and care, they began to see us with different eyes. All were with the same feelings that the people were happy about the activities and the program. The effects has been great in their eyes as well as the eyes of the team that carried out the program. This confirms the saying of Bill Hull: “So, let your life preserve what will decay. Allow the light from your life to penetrate the darkness, to be the shining city on hill.”<sup>2</sup> Also, the cleaning of the environment made

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<sup>2</sup>Bill Hull, *The Complete Book of Discipleship on Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 132.

them to get closer than we thought. The perception of the young people regarding their lifestyle and their future development has changed drastically. Some of them joined us in the clean-up exercises, giving us the opportunity to freely converse with them which could have been very hard if we went there to mount a stage to preach the gospel message to them. This reiterates John D. Rob's voice that

The people group approach enables holistic ministry to take place without forcing evangelism, power encounter, and social service into either / or dichotomy or trichotomy. As we come to understand our target community in the totality of their life-way and felt needs, we will be better able to respond in a way that enables all three to be naturally integrated.<sup>3</sup>

Yes, John got it right at Anloga. Their felt needs were met and no one forced the 18 members who got baptized as SDA Church members. They came out of their own free will for baptisms when they saw that the health messages are embedded in the scripture and not a thought of a person who uses personal philosophy to convince them. In this concept, Ed Stetzer's view on the outcome of church planting is appropriate. He says "the concept of being incarnational as it relates to church planting depends on relationship."<sup>4</sup> When members of the program related to the people at the shore mending their nets and sweeping the shore, at their homes, at the working places, and at the cottage farms, the results were clear. They accepted most of the teachings gladly. Knitting them together by mingling with them paved the way to become part of the people of Anloga.

Though not all of them agreed with the teachings in certain aspects of the program, a lot of them appreciated the concern expressed for their welfare. If people

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<sup>3</sup>John D. Rob, *The Power of People Group Thinking* (Monrovia, CA: MARC, 1994), 21, 22.

<sup>4</sup>Ed Stetzer, *Planting Missional Churches* (Nashville, TN: Broadman & Holman, 2006), 2.

who would not want to see you at the first instance turns up to invite you into their homes to teach them and sometimes offering you their little food to eat, then you can only say, it is done by the use of relationship and care which was introduced by Jesus Christ.

Finally, the researcher together with the team and focus group members as well as the people have concluded that the program has been a success because

1. Friendship has been established.
2. A wedge has been created to reach the people.
3. The people are drawing closer to the church than before.
4. Some felt needs have been provided.
5. Some immediate health challenges had been addressed.
6. The church will sing hymns in the local language because one was produced.
7. Christ has been introduced to the people of Anloga.
8. 18 people were baptized and the program is still yielding fruits.

### **Conclusion**

The dissertation project, which was developed, implemented, evaluated, and written, has rekindled the spirit of the clergy and laity to continue to utilize relational evangelism approach. This could be provided in other places which have similar peculiar problem as among the indigenous coastal people of Anlo. This project aroused interest in church leaders, some pastors, and the church at Anloga to be involved in Relational Evangelism than the proclamation evangelism. Places with similar situations and settings can implement this method like what happened among the indigenous coastal people of Anlo in the Volta region of Ghana.

Further, the people of Anloga are gradually becoming receptive to the SDA message and are understanding why God alone should be worshipped and not the

worship of other gods. Their lifestyle is changing since they have grasped the concept of healthful living and the harmful effects of other social vices. Also, it has augmented the readers' knowledge of Relational Evangelism and has become a model for evangelism, and a practical tool and guide for all SDA Churches in the world regardless of culture, race, geographical location, and educational levels. My aspiration is that this dissertation shall equip me with a lot of techniques and wisdom to win more souls even in hard grounds in my ministerial work as a pastor. The vivid biblical and theological exposition has unveiled the real truth about how powerful and effective Relational Evangelism is in soul winning.

The advice by Ellen White that "Christ Method alone" is what will bring success is appropriate. This is because God is not a distant God. He drew closer to communicate with His first children who sinned against Him. Throughout the Old and the New Testaments, closest relational evangelistic moves were done. These moves brought success to bring souls to God. It would be impossible to be successful if relational evangelism is neglected. Christ left a whole blue print for us to use as our yardstick for doing evangelism. He left His throne above to redeem mankind from bondage. He could have stayed there and give command to end it all but God gave Christ so that He could come to us directly. He experienced all our challenges and went through all our woes. He slept with us, dined with us, wept with us, and communicated with us. Paul and other followers of God utilized relational method for soul winning. Relational evangelism is Christ's Method that needs to be used in witnessing to the world that has turned to be very ignorant of the impending judgment and the salvation that awaits the world.

Relational evangelism is the heart of all evangelistic work aiming at reaching the hard to reach and those who should be saved for eternal life. All that evangelists,

laity, and the entire church need is to create an atmosphere of relationship, providing the needs of people, and making sure the gospel message is presented in a manner that will attract the people so that they can become true followers of Christ. Disciple making is the focus of relational evangelism. It helps people to truly believe and worship in freedom without confusing the gospel message and seeing it as antagonistic to people. Barriers are broken and love is established for all to speak with joy to understand the true source of our salvation – Jesus Christ. Health messages must not be put away when planning evangelism because it aids and opens doors for the gospel message to be presented to people for their salvation. Further, eternal hope is assured since true worship is revealed for everyone that hears the word of God.

The findings about the people of Anloga showed that much effort must be made before the people can be reached with the gospel. Family, religion, power, money, health, and fame were observed as goals in the life of the people of Anloga. They are very conscious about religious, social, and health issues. Therefore it is expedient to send the gospel message of hope to them through relational type of evangelism. The designed program was based on the findings of these problems during the pre-program focus group discussions conducted, as well as other observations. This project addressed some of these needs of the people. Their responses were considered for the implementation of the program at Anloga. The membership of the SDA Church at Anloga has increased from the initial 23 before this work to 41 at the conclusion of the program. This serves as a pivot of other things to come in soul winning at Anloga.

Ministry could only succeed if we closely follow the landmark left by Christ and those who vividly allow themselves to be used by the Holy Spirit. Staying with the people and knowing their concerns played a great role in witnessing to a people

group. The Bible studies and prayers conducted revealed God's hand in every community. The translation of the English Hymnal into the Ewe language is a remarkable tool of worship and will leave an indelible mark in the worship service of the church in the Volta Region. The gifts given to the people, the little provision of felt needs to them, communal work at the shore through mingling with them, the health seminar, health screening, and other social and spiritual assistance has made this program to be a beacon of hope among the people of Anloga and for that matter the entire Anloland. Also, the process of this project has instilled in the people who may label every sicknesses and environmental hazards as coming from the ancestors or the gods or both, the hope of getting solutions from health practitioners. No man is an island in this world. The heathen, the atheist, the Muslim, the pagan, the poor, the rich, and other types of people could see Jesus if we mingle with them, meet their needs, and ask them to follow the footsteps of Jesus. Christ has been introduced through mingling with the people, meeting felt needs, and the teaching of healthful lifestyle to the people of Anloga in the Volta Region. Relationship and caring for the needs of people is a great evangelistic tool to win souls that will be getting ready for the coming of our Lord for eternal glory.

### **Recommendations**

Per the evaluation, it could be seen that the program was successful. However, the data collected did not assume that it was a hundred percent (100%) successful. This is because despite the closeness of the people and their appreciation, a lot of them are still not convinced about life after death, who caused sickness and death, and where is God when we are suffering. Others thought we could provide street lights and public toilet for the community. Also there are those who saw the program as a contest and came with serious argument which were answered but there might be

other questions which were not answered to their satisfaction. Since these challenges persist, the following recommendations are made:

1. The provision of social amenities for communities by the Adventist Church could significantly open opportunities for witnessing. The material and physical welfare of unreached communities should be part of major concern for the Church and necessary provisions made to address what is possible.
2. Church Leaders and Pastors should have a common programs that will draw the indigenous people closer to the church community.
3. The Church should train its members on ways to make our mission of soul winning through relationship a core component of evangelism.
4. Contextualizing aspects of worship such as music and methods of evangelism should be given serious attention by the church.
5. Adequate plans should be made by the Adventist Church to culturally-challenging areas so that they could be penetrated with the gospel without difficulties.

Conclusively, let the church get to the loving part of the hearts and extend love to the unreached and the hearts will be knit together with heaven with joy and gladness forever. When our church members are trained to become witnesses of Christ, the future of the church will be steadfast, sure, firm, and secured. But when we fail to do so, we fail Christ Jesus. We should never relax, never retire, and never stop finding effective ways for witnessing to the nations waiting patiently for his coming.

## APPENDIXES

## APPENDIX A

### LETTERS

Volta Ghana Admi. Unit  
P. O. Box 203  
Ho

Email: egaizer@yahoo.com  
Phone: 0244299558

September 22, 2015

The Executive Secretary  
SGC  
Accra

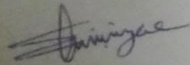
Dear Sir,

**PERMISSION TO CONDUCT A RESEARCH PROGRAM AT  
ANLOGA IN THE AFLAO DISTRICT OF SDA FOR MY  
DOCTOR OF MINISTRY DISSERTATION PROJECT**

I would like to ask for permission to conduct a research Project Program on the topic:  
"Witnessing through Relational Evangelism to the Indigenous Coastal People of Anlo in the  
Volta Region of Ghana" from October 1, 2015 – March 31, 2016 for my Doctor of Ministry  
program.

I would be grateful if my request is granted. I am looking forward to your usual assistance.

Yours Faithfully,



Pastor Emmanuel Gaizer  
Doctor of Ministry Student, AUA

Volta Ghana Administrative Unit of SDA  
P. O. Box 203  
Ho

Email: egaizer@yahoo.com  
Phone: 0244299558

September 24, 2015

The District Pastor  
Aflao District  
Aflao

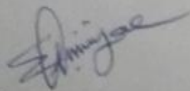
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I would be grateful if my request is granted. I am looking forward to your usual assistance.

Yours Faithfully,



Pastor Emmanuel Gaizer  
Doctor of Ministry Student, AUA



SEVENTH DAY  
ADVENTIST  
CHURCH

South Ghana Conference

Office Of The Secretary

P. O. Box GP 803  
Accra  
Tel: +233-302-31532 / 325069  
Email: info@sgcsda.org  
web: www.sgcsda.org

September 30, 2015

PASTOR EMMANUEL GAIZER  
VOLTA GHANA ADMINISTRATIVE UNIT  
HO

Dear Sir,

**RE: PERMISSION TO CONDUCT A RESEARCH PROJECT AT ANLOGA IN THE AFLAO  
DISTRICT OF S.D.A. FOR MY DOCTOR OF MINISTRY DISSERTATION PROJECT**

We write with reference to your letter dated September 22, 2015 on the above subject matter.

Administration is pleased to inform you that your request for permission to conduct your research project is hereby approved.

Thank you.

Yours faithfully,

PASTOR DR. S.O.T. HAMMOND  
EXECUTIVE SECRETARY

Cc: The President -SGC  
The Treasurer - SGC



SEVENTH - DAY  
ADVENTIST  
CHURCH

VOLTA GHANA ADMINISTRATIVE UNIT

AFLAO DISTRICT  
P. O. BOX AF 272  
AFLAO - V/R

October 3<sup>rd</sup> 2015

Pastor Emmanuel Gaizer,  
Volta Ghana Administrative  
Unit of S.D.A

Dear Sir,

Letter of approval

In responds to your letter headed permission to conduct a research program at Angola in the Aflao district of S.D.A for your Doctor of ministry dissertation project.

I write to inform you that, our doors are opened to receive you into the area, from the stated period specified in your letter from October 1 2015 to March 31 2016.

I wish to assure you that, my outfit will not hesitate to provide any assistance needed.

May the Lord grant you success.

Yours truly,

Pastor Stephen Y. Agboado  
(District Pastor)

## APPENDIX B

### FOCUS GROUP QUESTIONS AND RESPONSES

1. What things interest the people of Anloga most?
2. Which religion is popular here and why?
3. Which Christian denomination came here first and what impact do they have on the town?
4. What can you say about the young people of this town?
5. What current social issues trouble Anloga most?
6. What health challenges do the people in this community face the most?
7. How best do you think these challenges can be handled?
8. Who are the Seventh-day Adventists and what can you say about them?
9. How can they assist in the development of Anloga?
10. In what ways do the lifestyle of SDAs differ from non-SDAs and why?

#### **A Pre-program focus group discussion with Opinion Leaders**

1. **Researcher:** What things interest the people of Anloga most?  
**Respondents:** An opinion leader, the Assemblyman, answered: "First of all, the people of Anlo and precisely Anloga want their children to be educated. Apart from that religion, fishing, farming, and petty trading seemed to be the desires of the people." In his answer to the same question, another respondent, added: "Family, fishing, and farming. These three are very important to every member of Anloga." A PTA chairman, made his input as follows: "I have been in this town for a long time and I have observed that we are interested in schooling, fishing, farming, and religion. I mean our forefathers religion. It is powerful and good"
2. **Researcher:** Which religion is popular here and why?  
**Respondents:** "In fact, our fathers have their own religion which can never be thrown away. This religion is the African Traditional Religion, this respondent affirmed." Another respondent said that "the most popular religion in Anloga is ATR though there is still a great influence of Christianity." In confirming the facts, a PTA chairman remarks: "There is no challenger to contest with ATR in Anlo land, not even the Catholics. They are everywhere in the cities, the towns, and the villages."
3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?  
**Respondents:** An opinion leader answered that: "RC came first. Their contribution to education is accepted by all in this town. I am their Parents-

Teacher Association (PTA) Chairman at their basic school. It is through this means that they are pulling people to their church.” The other two respondents confirmed that RC came to the place first before other Christian denominations.

4. **Researcher:** What can you say about the young people of this town?  
**Respondents:** “Most of them are lazy. They hate working. They are mostly alcoholics and wee (Indian hemp) smokers. They are most of the time seen at club houses trying to be celebrities who they are not. Because of that they are poor and have marital problems.” In his view, an opinion leader said that “the young people like drumming and dancing, composing songs, fishing, and sometimes going to school.” Another respondent on the other hand said that “they want to be scholars and politicians, former president is their mentor. They think he just became a president like that.”
5. **Researcher:** What current social issues trouble Anloga most?  
**Respondents:** “Alcoholism, wee smoking, sexual perverseness, secret abortion, and disrespect for elders. Sometimes I personally feel bad when I see some of them in that situation, but ah, hmm, what shall we do if they do not want to be helped.” One further answered that “land litigation, disrespect for elders, and gambling seem to be the highest social issues in the town.” Another also said “media influence, laziness, fighting, sicknesses, and drinking of alcohol are our social problem.”
6. **Researcher:** What health challenges do the people in this community face the most?  
**Respondents:** “Ei, hmm, alcoholism, wee smoking, secret abortion, body pains, eye problems, and malaria. You say you are a pastor student, ei, it is really a difficult situation here, man of God. When you advise them, they will not listen to you. Do something.” Also a respondent however answered and said “that drinking, smoking, and malaria, are the most troublesome health challenges.” Further one respondent added that “headache and eye problems are rampant. Their eyes are mostly red as if they have been crying for life.”
7. **Researcher:** How best do you think these challenges can be handled?  
**Respondents:** “The people must cooperate with the community to help solve the problem. The abuse of human right is destroying our tradition. The old time discipline must be introduced in our community.” One of the respondents made it clear that “we should create jobs for the young ones, punish them when they disobey, and encourage volunteerism.” These were also emphasized as solutions by a third respondent who added that “there should be welfare center for the youth so that they could address their pertinent issues when they come and churches must also come and help.”
8. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?  
**Respondents:** “I see them as a group of people who worship on Saturday. But I do not take them serious. I am confused about their teachings on the day of worship-Saturday instead of Sunday. We can all worship God on one day that is all.” One of the respondent however declared that: “Yes I know them. They studied with me one day and stopped. They are friendly. The only problem I

have is their not wearing earrings. Well, that is their choice though. One of the opinion leaders, a respondent, in his response to the question said that: “I cannot say I know them because I have not seen them participating in any of our town activities as a group. I hear them sing nicely when they are worshipping but they are not seen as people who are part of us in Anloga.”

9. **Researcher:** How can they assist in the development of Anloga?  
**Respondents:** “They can collaborate with the community and help provide water, toilet facilities, street lights, and education on health issues to curb death rate.” Another respondent was quick to say that “They should love our people by giving them their part of town development so that they can be our friends and through that they can teach our people.” In his response, a respondent, contributing to the question said: “They should be one with us and know our plans so that we can all work as a family to make this place better for all of us. Without that we will not be aware of their presence. They must come out of their shell.”
10. **Researcher:** In what ways do the lifestyle of SDAs differ from non-SDAs and why?  
**Respondents:** “I do not know them deeply. They are not social miscreants too; however, they are too quiet about their teachings in this town. We do not see them for any developmental issues so I do not see any differences between them and others in Anloga.” One further made his point by saying “some are like chameleon. They are just like any other person when they are out there in town but pretend to be good when they are among their fellow church members. They do not have anything different.” Another respondent answered: “The only thing I see as a difference in lifestyle is going to church on Saturday, not eating certain fish and animals they call unclean, and marginally not drinking (akpeteshie) liquor in public places.”

### **Interview with SDA Church Members at Anloga**

1. **Researcher:** What things interest the people of Anloga most?  
**Respondents:** One of the church leaders, in responding to the question, answered and said: “Anloga people want their children to be educated. Apart from that fishing, farming, and trading is their wish. Traditionally, they like drumming and dancing.” In his opinion, Another said that “farming, fishing, funerals, and traditional drumming and dancing takes a central stage in the life of Anloga people” A third respondent affirmed that, “fishing, farming, and trading across border is their desire.”
2. **Researcher:** Which religion is popular here and why?  
**Respondents:** “Though we have Christianity at Anloga, the African Traditional Religion (ATR) is influential because most of the Catholics (RC) and the Evangelical Presbyterians (EP) go to them for guidance.” The other two of the focus group respondents confirmed the popularity of ATR in Anloga though they have a lot of Christian denominations in town.

3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?  
**Respondents:** A church leader, in his response to the discussion question stated that “RC came first and their contribution to education is accepted by all in Anloga. Even my children are attending Catholic school.” This was confirmed by the other two group members that RC came to the place first before other Christian denominations, especially Ep. According to them, other Christian denominations like the Pentecostals and the charismatic churches are gaining marginal grounds at Anloga.
4. **Researcher:** What can you say about the young people of this town?  
**Respondents:** “They are not focused as we were when we were their age. They like easy money. They are poor and some cannot even marry at age 30. One church leader answered with grief.” Another however said that “the young like drumming and dancing, composing songs, fishing, and sometimes going to school.” A third church leader however said “they mostly have undreamed dreams such as being a Member of Parliament, a regional minister, or the president of Ghana when they cannot even feed themselves, twiaah.”
5. **Researcher:** What current social issues trouble Anloga most?  
**Respondents:** To this discussion question, a church leader lamented that “the young ones are digging their own graves through bad influence of peers, social media, and they are arrogant.” Another said that though some have been attending church, “they go for church going sake. Most of them are lazy” A third group discussion member said “they are involved in gambling which is the highest social vice in the town. Some also are thieves and perverse in character.”
6. **Researcher:** What health challenges do the people in this community face the most?  
**Respondents:** “Hmm, drinking of alcohol, smoking wee (Indian hemp), abortion, bodily pains, and malaria. It is not an easy situation here at all,” church leader answered. Also another added that: “drinking, smoking, and malaria, are the most troublesome health challenges.” A third remarked that “headache and eye problems also prevail.”
7. **Researcher:** How best do you think these challenges can be handled?  
**Respondents:** One respondent said “we need establish schools like other denominations. We also have to educate the people on radio and workshops on health issues” Another made it clear that “we should create jobs for the young and educate them on health matters” One further answered and said “they should establish jobs and counsel the people as well as doing voluntary work to help the town to develop and accept the gospel message.”
8. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?  
**Respondents:** One of the church leaders said “the SDA members are Christians who believe in the incarnation of Christ and are looking forward for His second coming” Another also said “we are people waiting Christ second coming but we are not known well here at Anloga because we are few.” A

third church leader also said “they are looking forward for the second coming of Christ. We are good people”

9. **Researcher:** How can they assist in the development of Anloga?

**Respondents:** “We Adventist have to send the message of health, assist in town development, and stay peaceably with the town folks,” a church leader answered. One of the church leader’s answer is that “our people should take part in town development so that we can make friends and through that we can teach our people God’s word.” The third leader responded by saying “we need to get closer and find out why we cannot reach them with our message. We have to teach them about health but we don’t. We can do something.”

10. **Researcher:** In what ways do the lifestyle of SDAs different from non-SDAs and why?

**Respondents:** One of the respondent answered that “we have a different way of dressing. We also go to church on the Sabbath day. We do not eat anything anyhow. However, we are most of the time quiet about our teachings.” A second respondent answered: “Our lifestyle is unique. We do not attend funeral on Sabbath, no eating of unclean food, and our appearances are simple.” Another member of the respondents gave his answer in the following way: “We are different because we do not eat anything just like that and this makes us different. We also do not die frequently as do others.”

### **Focus group discussions with Youths at Anloga**

1. **Researcher:** What things interest the people of Anloga most?

**Respondents:** A discussion member, a youth in the community, answered: “We love games, fishing, drumming and dancing. Aside that, we also love farming” In his answer to the same question, one further said: “Fishing, farming, and football are our major interest.” A third respondent answered: “For us, we are interested in power to become big people in the future. You see that big building, it is for a politician. We like power than anything. I will one day become a member of parliament for this area.”

2. **Researcher:** Which religion is popular here and why?

**Respondents:** A group discussion member said that “ATR is the most attractive and popular religion because when you go there, you can get free food to eat especially when it is their festival. They have their shrines all over. They are powerful.” Another member answered: “The most popular religion in Anloga is Christianity though there is still a great influence of ATR.” A third member however answered that: “ATR is leading because it is the one that introduced dancing and drumming and people like it. It is in every home. It is also powerful. The diviners can catch many thieves immediately”

3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?

**Respondents:** A youth answered that “RC came first. Everyone attended school. They have contributed in educating the people and are is accepted by all in this town, even the ATR members.” One of the respondent said “the champion denomination is RC. I completed school from RC Basic School in this town. They educate our people. The big men in Accra from this town

attended their school.” This was confirmed by a discussion member that “RC came to the place first before any other denomination, even the noisy Pentecostals. They have their schools everywhere in our neighboring villages. I am a Catholic. They are good.”

4. **Researcher:** What can you say about the young people of this town?  
**Respondents:** “A lot of us do not want anything to do with worshipping God. Majority of us likes easy good life; I have to be frank with you. Some of the young ones are alcoholics and wee (Indian hemp) smokers. The club houses are good places to find most of them. We want to be celebrities.” In his view, one of the respondents said that “the young are easily convinced by others to do bad things such as womanizing, prostitution, and other vices. Some do not like going to school so they turn to stealing. They do not want the word of God” Another on the other hand said that “we are hard workers. The youth want to be scholars and politicians and get big money to build big houses. We go to church when it is Christmas and Easter. The youth fear God.”
5. **Researcher:** What current social issues trouble Anloga most?  
**Respondents:** Responding to the question above, one of the respondents said “there is no employment so some of the people are thieves. Alcoholism is common, stealing, and wee smoking is on the increase.” Further, one answered that “land litigation, gambling, and elimination of ‘stars’ (killing promising people in the town) with juju seem to be the highest social issues in the town.” A third member says “dispute between rivals are frequent since some of the people marry more than one wife. There is also teenage pregnancy though a lot of them abort their pregnancy.”
6. **Researcher:** What health challenges do the people in this community face the most?  
**Respondents:** For his answer, one discussion member answered and said “The drinking of alcohol and malaria is the main health challenges. They also smoke wee smoking Have you looked at their eyes? They are as red as pepper.” Further another contributed: “Drinking, smoking, and malaria is the health challenges.” One of them also added: “Headache, alcoholism, and eye problems are the main health problem I can identify. Their eyes are mostly red as if they are mourning and have been crying for a long time of every day.”
7. **Researcher:** How best do you think these challenges can be handled?  
**Respondents:** One of the discussion members contributed by saying: “We can solve this problem by counseling and educating the people and encourage healthy lifestyle. They must change their way of life and clean their environments. As we speak, you can see dirt everywhere” Another reacted: “We should be taught how to live healthy lives. Counseling is also important” A third member, on her part said “We need people who can join hand with the leaders and the people of the town to put things in order. If we say we will do it alone, we cannot succeed. You know our people. If they see new faces then they change their attitudes.”
8. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?

**Respondents:** One of the group members said: “They worship on Saturday instead of Sunday. I don’t mind because I am not God. They say we should not eat this and that. I can say they are good people though sometimes they are difficult to live with” Another however declared that: “Well I know them partially. They are friendly. We do not see their schools and hospitals like we do regarding RC and EP. Another in his contribution to the question said that: “I can say I do not know them because they are inward-looking. They rarely participate in most of our town activities.”

9. **Researcher:** How can they assist in the development of Anloga?

**Respondents:** “They have to unite with the community and help provide healthy environment, street lights, and schools to be enrolled freely. They have to conduct programs with the opinion leaders” One of them says that “they should befriend the people as RC and EP are doing by being part of town development so that they can make friends and through that they can teach our people.” In her response to the question a group member said: “They should form alliance with us and know what we want so that we can all work as a family to make this place better for all of us. With that we will know their motives and aware of their intentions.”

10. **Researcher:** In what ways do the lifestyle of SDAs differ from non-SDAs and why?

**Respondents:** “Food, not drinking alcohol, and their Sabbath make them different. They do not just insult like other people do. I think, it is because of their church. You know they have to protect their small church before it can grow.” One answered. Another member made his point by saying “They are like any other person apart from they say they go to church on Saturday. I don’t see any difference.” A third member said “the things I see as a difference in lifestyle is going to church on Saturday, not eating certain fish and animals call by them unclean, and marginally not drinking (akpeteshie) liquor in public places,”

#### **A Post-program focus group discussions with Opinion Leaders**

1. **Researcher:** What things interest the people of Anloga most?

**Respondents:** An opinion leader, answered: “As I have told you when you first came to me, the people of Anloga people want their children to be educated. Have you not seen the joy when you were working with them? Concerning religion, fishing, farming, and petty trading as discussed previously, I hope you saw everything?” Again, in his answer to the same question after the program, a discussion member, added: Our “family, fishing, and farming as I told you before are paramount to us.” PTA chairman, made his input again as follows: “We are interested in schooling, fishing, farming, and religion. I mean our forefathers religion. It is powerful and good. Did you notice the reaction of the people when you mentioned ‘Mawu Kitikata’ in your presentation? Did you not see that it looked as if you have revived them from slumber after a long sleep? ”

2. **Researcher:** Which religion is popular here and why?

**Respondents:** A group member emphasized: “Our fathers’ religion, as you were told before, is actually popular. You saw that every household ha a god

either in bedroom, the compound, or before you enter the house. Have you not been seeing the one over there? It is our family god.” Another member emphasized that “the most popular religion in Anloga is ATR.” In confirming the facts, a group discussion member remarks: “I know you are religious, you believe in Mawuga Kitikata. It means we believe in one common denominator. There is no challenger to contest with ATR in Anloga. The gods are everywhere in the cities, the towns, and the villages. Without them, this town is without power and protection.”

3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?

**Respondents:** All the three focus group discussion members again answered with emphasis and confirmed that: “RC was the first religion to come. Their contribution to education is accepted by all.

**Researcher:** What can you say about the young people of this town?

**Respondents:** “Well, I am happy about the way you befriended them and they have been going up and down with you. I pray they will continue as I am seeing now. Though the majority is still lazy, I can say we have to use them as you are doing rather than criticizing and insulting them. Through your education, I can see some of them are changing; though some are still alcoholics and smoking wee (Indian hemp). However, we see some of them at club houses.” In his view, one of them said that “they still like drumming and dancing, composing songs, fishing, and sometimes going to school. As for these things, you cannot take away from them.” Another also said that “I can see some changes in them. For the first time, I can see some of them refusing drinks. What did you do to them? But for their dream to be scholars and politicians like former president Rawlings cannot be changed. I pray it will not be a one day wonder.”

4. **Researcher:** What current social issues trouble Anloga most?

**Respondents:** A first respondent’s contribution to the question at this time was not different from the pre-program answer. He said again that “Alcoholism, wee smoking, sexual perverseness, secret abortion, and disrespect for elders. I can say now that some are afraid to smoke and drink akpeteshie.” Another one affirmed that “the social issue of land litigation is there, but I can see that you are trying their best to respect elders, but there is a long way to go. There is still gambling.” A third one also said “media influence, laziness, sicknesses, and drinking of alcohol are still there but we can see that their conversation has changed a little. You have to work a little longer here. They praise you a lot in the community.”

5. **Researcher:** What health challenges do the people in this community face the most?

**Respondents:** “Ei, so you were trying to help our people and we were critical. Well, you addressed most of them in your health program. Alcoholism, wee smoking, secrete abortion, body pains, eye problems, and malaria. What did you do to them before they came to the program? It was surprising. The town is happy about your health education” Another group discussion member also affirmed by saying that drinking, smoking, and malaria, are the most troublesome health challenges but you have done well to educate us on these

issues.” Further, a member also added that “headache and eye problems are rampant. Their eyes are mostly red as if they have been crying for life as I said before. This is personal, what did you do to our people before they listened to you like that? We have seen that you a good intention for our town.”

6. **Researcher:** How best do you think these challenges can be handled?

**Respondents:** “The best way to address these challenges is what you have started doing-cooperation with our community.” With joy another said that “though you did not create jobs, you were able to use our youth to help clean our gutters and encouraged them to be volunteers they clean together with you though they gave you names at the beginning.” Another member added that “Well, you have shown us that welfare services can be created even without plenty money. Your people did well for giving our people basic need distributed by your group. In fact, you are concerned about our people’s welfare.”

7. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?

**Respondents:** “Hmmm, I see them as a group of people who worship on Saturday and have influenced our town to be responsible in keeping our town clean. I thought people say you do not eat fish and meat but that is basically not true. Why did you keep long in telling us what to do to be healthy? Why are you people good and yet have been hiding in your church? Now I know you people” One of the respondent Emphasized: “I told you I know them. They studied with me one day and stopped. They are friendly. They should have continued the studies with me. Your explanation to me regarding earrings have convinced me that you are right. But that will not send us to heaven. Do this continuously and it will help you and your church. You have done well.” A third in his response to the question said that: “Now I have not seen them participating in town activities as a group. In fact, the organization was good. So your songs were nicer I have been thinking.” You have good things but you do not sell them, why?”

8. **Researcher:** How can they assist in the development of Anloga?

**Respondents:** “Though you did not do all that I expect from you, I am happy about your gift, clean up, and the health education. If we have been doing this, our children could be responsible people and death rate could have been curbed.” One of them was happy and said that “They should have showed this love to our people long time. What were you waiting for? All that you did and said were good and best. I hope other religions will do same” Another member, in his response to the question said: “Now that you worked with us, didn’t you see how popular you have become, even more than me. If we work like this as a family, this place will be better for all of us. Show your good intentions always.”

9. **Researcher:** In what ways do the lifestyle of SDAs different from non-SDAs and why?

**Respondents:** “If what they did during these months is what they do, then I can say they are different from all other churches. I already told you that they are not social miscreants. You have also showed us that not drinking and

smoking is good, even our doctors told us point blank. You are good people. Do not be quiet, let us see you like this in our town development issues. I have seen within this time certain differences between them and others in Anloga. They have shown us that we can be well when we keep on helping others”, a respondent contributed. One of them made his point by saying “some still are like chameleon. As you teach us, let your people practice same” Another answered: “I see some differences in lifestyle as not eating certain fish and animals they call unclean, and marginally not drinking (akpeteshie) liquor in public places. Your health teaching are superb.”

### **Focus group discussion with SDA Church Members at Anloga**

1. **Researcher:** What things interest the people of Anloga most?  
**Respondents:** One of the church leaders, again said: “I still stand for what I said the first time that Anloga people want their children to be educated. Apart from that fishing, farming, and trading is their wish. Traditionally, they like drumming and dancing. I cannot believe that the people of Anloga also love to be healthy. It is a surprise that they participated in the exercises throughout” Again, in his opinion, a member still think that “farming, fishing, funerals, and traditional drumming and dancing takes a central stage in the life of Anloga people. But I have also come to not that our people wants to be healthy due to how they participated in the health program you conducted.” For a third respondent, “fishing, farming, and trading across border is their desire. However I never knew they are so much interested in health matters”
  
2. **Researcher:** Which religion is popular here and why?  
**Respondents:** “Well, as I said sometimes ago, African Traditional Religion (ATR) is influential because most of the Catholics (RC) and the Evangelical Presbyterians (EP) go to them for guidance and that is true,” said one member. This was confirmed by the other two group discussion members.
  
3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?  
**Respondents:** One respondent reemphasized that “RC came first and their contribution to education is accepted by all in Anloga.” The other two discussion members again confirmed that RC came to the place first before other Christian denominations. According to them, other Christian denominations like the Pentecostals and the charismatic churches are gaining marginal grounds at Anloga.
  
4. **Researcher:** What can you say about the young people of this town?  
**Respondents:** “I can say that they can do something if they are groomed. Despite their easy going lives and searching for easy money, they can make it in life. This is what I observed during the six months program you conducted.” In his view, one of the group members still maintained that “the young still like drumming and dancing, composing songs, fishing, and sometimes going to school. I can say that If they are befriended, they will be wonderful tools for development” Another also said “I have seen that the young people, if trained well can be good workers just as you have seen during your program. I can say they are not useless as I thought in the beginning.”

5. **Researcher:** What current social issues trouble Anloga most?  
**Respondents:** A discussion member, with a changed tone said that “bad influence of peers and social media. However, with what I have seen during you stay here, they can change.” One of them said “it is shocking to me. Look, they attended even church program and stay till we close! I am happy.” Another said “their involvement in social vices actually reduced. Though some are still thieves with perverse in characters, I can see some changing their lifestyles gradually.”
  
6. **Researcher:** What health challenges do the people in this community face the most?  
**Respondents:** As you have already seen, alcoholism, smoking wee (Indian hemp), bodily pains, and malaria. But we thank you and your team for the great work you have done hear. One of them contributed with emphasis: “As we discussed earlier, drinking, smoking, and malaria, are the most troublesome health challenges. We strongly believe that your teachings will change this situation. Didn’t you see the enthusiasm of the people during your lectures? It was good you came to teach us.” Another said “headache and eye problems also prevail. But I will like to say that we really appreciate your education on health and the cleanup exercises. They more than healing u.”
  
7. **Researcher:** How best do you think these challenges can be handled?  
**Respondents:** A member said that, “we have to establish schools like other denominations. Which you could not do. I am happy you have educated us on health issues and cleaned our environment which I proposed to you when we met first met. That is good” Another one also made it clear that “still we should create jobs for the young. For the health education, you have done well and have won the heart of our people. Everyone is talking about your church now. It should be continued. A third member also answered “we have to continue the good work you came here to do though you are not from this town.”
  
8. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?  
**Respondents:** A church leader said “the SDA members are Christians who believe in the incarnation of Christ and are looking forward for His second coming. Though I am an Adventist, I have now seen that we also teach and deeply talk about health. We are great.” Another also said “we are waiting for Christ’s second coming and have now been proclaiming His health messages. Though we are few, people now see me with good expression of face.” A third member also remarked: “We are looking forward for the second coming of Christ. We also are good in sending the health messages.”
  
9. **Researcher:** How can they assist in the development of Anloga?  
**Respondents:** “We Adventist have to continue the health program and mingle it with the gospel, continue to assist in town development, and stay peaceably with the town people and I know we will win many to Christ. I am happy” answered one of the members. One of them also responded by saying: “we should continue to teach the people of this town as a church and take part in town development so that we can make friends. Pastor, don’t you see the

positive reaction of the people? This is what we should have been doing for a long time.” A member contributed by saying “just as we have started through you, we have to continue even as your program comes to an end. We have to continue teaching them about health and God will make the way for us to win many than this twelve.”

10. **Researcher:** In what ways do the lifestyle of SDAs different from non-SDAs and why?

**Respondents:** One of the respondent again answered that “we have a different way of dressing. We also go to church on the Sabbath day. We do not eat anything anyhow. However, we are most of the time quiet about our teachings.” Another emphasized his previous answer by saying: “Our lifestyle is unique. We do not attend funeral on Sabbath, no eating of unclean food, and our appearances are simple.” One further gave his contribution in the following way: “We are different because we do not eat anything just like that and this makes us different. We have also started our health reform teaching and environmental cleanup through you and no other church has done that.”

#### **Focus group Discussions with Youths at Anloga**

1. **Researcher:** What things interest the people of Anloga most?

**Respondents:** Group discussion member, a youth in the community contributed: “though it is a fact that we love games, fishing, drumming and dancing, and farming, we I have also come to the conclusion to be conscious of our health and I can say others also do because of your health education” In his answer to the same question, One of them also said: “Fishing, farming, and football are our major interest, but we have added health” Another answered: “As for the Anloga people, we are interested in becoming prominent people. However I have to love health issues also. We should all be.”

2. **Researcher:** Which religion is popular here and why?

**Respondents:** In his response, a discussion member said that “ATR is a popular religion. They have their shrines everywhere. They are still powerful despite your wonderful work within the time you came to this town. It will take some time before you get close to them.” A second member answered: “I still say that Christianity is the popular religion in Anloga though ATR still has some influence.” Another member said that: “ATR is still leading because it is still the one that introduced dancing and drumming and people like it. It is in every home.”

3. **Researcher:** Which Christian denomination came here first and what impact do they have on the town?

**Respondents:** One member reemphasized that “RC came first. They have contributed in educating the people.” Another one said “still the champion denomination is RC. I completed school from RC Basic School in this town. They educate our people. The big men in Accra from this town attended their school.” A third member reechoed that “RC came to the place first. They have their schools everywhere in our neighboring villages.”

4. **Researcher:** What can you say about the young people of this town?

**Respondents:** “At first, a lot of us do not want anything to do with worshipping God. I can say their attitudes have marginally changed especially on health issues. The young people want the truth about life.” In his view, a member further said that “the young are easily convinced by others to do bad things. Some do not like going to school so they turn to stealing. I believe they are changing.” Also another member said that “we are good young people who need guidance. The youth want to be scholars and build big houses. The youth fear God and will do well if the elders also lead good life.”

5. **Researcher:** What current social issues trouble Anloga most?

**Respondents:** One of the members reiterated that “unemployment, alcoholism, stealing, and wee smoking are our troublesome social issues. But you have come to address that. I wish all churches will do that. I don’t know why they do not teach us these things?” Another one again answered and said that “land litigation, gambling, and elimination of ‘stars’ (killing promising people in the town) with juju seem to be the highest social issues in the town.” A third discussion member says “dirty environment and open defecation which you talked about are still there. We need regular education.”

6. **Researcher:** What health challenges do the people in this community face the most?

**Respondents:** A member answered again and said: “You have treated those things in your program – alcoholism and smoking. We are grateful.” One of the group members said: “Drinking, smoking, and malaria is the health challenges but since you have talked about them in your health lectures, I hope the education will go deep down our brains.” A third member also added: “Headache, alcoholism, and eye problems are the main health problem. We need to continue the good work you have done throughout these period you spent with us.”

7. **Researcher:** How best do you think these challenges can be handled?

**Respondents:** In his response a member said: “In fact, that is exactly what you have done for the past days. We still have to continue to do counseling and educating the people and encouraging them to lead healthy lifestyle. We pray we will continue to practice what you taught us.” One of them reacted: “We need more teachings on healthy lives. Counseling is also important” Another on her part said “We need people who can join hand with people like you to educate us. If we say we will do it alone, we cannot succeed. Didn’t you see them participating in the cleanup exercises and the health screening?”

8. **Researcher:** Who are the Seventh-day Adventists and what can you say about them?

**Respondents:** Reacting to the question one group member said: “They worship on Saturday, reserved, and say we should not eat this and that. But now I can say they are good people though sometimes they are difficult to live with” One of them however declared that: “Well I know them now. Why did they wait for so long? They are friendly. They have to establish schools and hospitals like RC and EP.” Another member in his response to the question said that: “I can say I do know them now. They organized a very wonderful

community cleanup, health talks, health screening, and participated in most of our town activities apart from the ATR one.”

9. **Researcher:** How can they assist in the development of Anloga?

**Respondents:** A group member said: “I think they have done what the town needs. By showing concern about our health throughout their program, I can say they should continue” One of them further says that “they have become a talk of the town and a part of town development. They can now teach our people.” In her response, a member in the discussion group with joy said: “Now that they have formed an alliance with us and know what we want, we will all continue to work as a family to make this place better for us all.”

10. **Researcher:** In what ways do the lifestyle of SDAs differ from non-SDAs and why?

**Respondents:** “It is now obvious to me about why they carefully eat their food, not drinking alcohol, and keeping their Sabbath. These make them different. They do not just insult like other people do, said one of the respondent” Further, one of them made his point by saying “They are not like any other person. I see a great difference now. They have shown us that they care about their health and the welfare of the people of Anloga” A third group member said “the things I see as a difference in lifestyle is going to church on Saturday, not eating unclean fish and animals, and not drinking (akpeteshie) liquor. They are also particular about health.”

## APPENDIX C

### A BRIEF DESCRIPTION OF PROGRAM ACTIVITIES

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<b>Activities</b>	<b>Description of activities</b>	<b>Objectives</b>
1. Pre and post program interview.	Meet focus group 1, 2, and 3 for discussion	To get facts for the program.
2. Training of team members and the church.	Selected team members and church members are trained during the first week of this program as coordinators	To involve the team and the church to be acquainted with the program content.
2. Distribution of Relief items.	Team members together with church members go to a location to distribute the items	Provide needs of the people. Make friends with them.
3. Community service	The team and the church members go out to clean the community	Encourage the members to assist in cleaning the community to make friends and to invite them to the health seminar program.
4. Health Seminar/Screening	Throughout the program, health seminars/screening will be conducted to teach regarding health issues.	To assist the community to understand ways to avoid certain Diseases/seek medical attention
6. Home Bible Studies	This is a time to go out to discuss the bible with those willing in the community	To assist the team to study the bible with people who are willing to do so.

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## APPENDIX D

### HEALTH SEMINAR PROGRAM DAILY SCHEDULE

<b>TIME</b>	<b>ACTIVITY</b>	<b>COORDINATOR</b>
6:00 – 6:20pm	Prayer/Welcome	Team member
6:25 – 7:05pm	Questions and answer time	Church Member/Team
8:30 – 9:30pm	Seminar	Facilitator
9:30 – 9:45pm	Closing	Team Member

Note: All visitation, community service, and some Bible studies may take the Whole day. This is due to the structure of these activities.

## APPENDIX E

### LECTURE/SEMINAR MATERIALS

#### SMOKING - THE FACTS

##### Some initial facts and figures

About half of all smokers die from smoking-related diseases. If you are a long-term smoker, on average, your life expectancy is about 10 years less than a non-smoker. *The younger you are when you start smoking, the more likely you are to smoke for longer and to die early from smoking.* Many smoking-related deaths are not quick deaths. For example, if you develop COPD you can expect several years of illness and distressing symptoms before you die. Smoking increases the risk of developing a number of other diseases (listed below). Many of these may not be fatal but they can cause years of unpleasant symptoms. Cigarette smoke contains the following:

**Nicotine:** Nicotine is a substance that stimulates the brain. If you are a regular smoker, when the blood level of nicotine falls, you usually develop withdrawal symptoms, such as: Craving, Anxiety, Restlessness, Headaches, Irritability, Hunger, difficulty with concentration, and just feeling awful. These symptoms are relieved by the next cigarette.

**Tar which contains many chemicals:** These deposit in the lungs and can get into the blood vessels and be carried to other parts of the body. Cigarette smoke contains over 4,000 chemicals, including over 50 known causes of cancer (carcinogens) and other poisons.

**Carbon monoxide:** This chemical affects the oxygen-carrying capacity of the blood. In particular, in pregnant women who smoke, this causes a reduced amount of oxygen to get to the growing baby. This is thought to be the most important cause for the bad effects of smoking on the growing baby.

##### **Which diseases are caused or made worse by smoking?**

**Lung cancer.** Many people die from lung cancer each year. More than 8 in 10 cases are directly related to smoking. People who die of smoking are usually quite unwell for several years before they die.

**Heart disease.** This is the biggest killer illness in the in many parts of the world. About 1 in 6 of them is due to smoking.

**Other cancers** - of the mouth, nose, throat, larynx, gullet (oesophagus), pancreas, bladder, neck of the womb (cervix), blood (leukemia) and kidney are all more common in smokers.

**Circulation.** The chemicals in tobacco can damage the lining of the blood vessels and affect the level of fats (lipids) in the bloodstream. This increases the risk of atheroma forming (sometimes called hardening of the arteries). Atheroma is the main cause of heart disease, strokes, poor circulation in the legs (peripheral vascular disease) and swollen arteries which can burst causing internal bleeding (aneurysms). All these atheroma-related diseases are more common in smokers.

**Sexual problems.** Smokers are more likely than non-smokers to have erection problems (impotence) or have difficulty in maintaining an erection in middle life. This is thought to be due to smoking-related damage of the blood vessels to the penis.

**Rheumatoid arthritis.** Smoking is known to be a risk factor for developing rheumatoid arthritis. One research study estimated that smoking is responsible for about 1 in 5 cases of rheumatoid arthritis.

**Ageing.** Smokers tend to develop more lines on their face at an earlier age than non-smokers. This often makes smokers look older than they really are.

**Fertility** is reduced in smokers (both male and female).

**Menopause.** On average, women who smoke have a menopause nearly two years earlier than non-smokers.

**Other conditions where smoking often causes worse symptoms.** These include:

- Asthma. Colds. Flu (influenza). Chest infections. Tuberculosis infection of the lungs. Long-term inflammation of the nose (chronic rhinitis). Eye damage due to diabetes (diabetic retinopathy). An overactive thyroid (hyperthyroidism).
- A disorder of the brain and spinal cord (multiple sclerosis).
- Inflammation of the optic nerve (optic neuritis).

**Smoking increases the risk of developing various other conditions** such as dementia, cataracts, pulmonary fibrosis, a skin condition called psoriasis, gum disease, tooth loss, thinning of the bones (osteoporosis).

### **Smoking in pregnancy**

Smoking in pregnancy increases the risk of: miscarriage, complications of pregnancy, including bleeding during pregnancy, detachment of the placenta, premature birth, and ectopic pregnancy, low birth weight. Babies born to women who smoke are on average 200 grams (8 oz) lighter than babies born to comparable non-smoking mothers. Premature and low-birth-weight babies are more prone to illness and infections.

Congenital defects in the baby - such as cleft palate, stillbirth or death within the first week of life - the risk is increased by about one-third, poorer growth, development and health of the child. On average, compared with children born to non-smokers,

children born to smokers are smaller, have lower achievements in reading and mathematics and an increased risk of developing asthma

### **How does smoking affect other people, such as children?**

Children and babies who live in a home where there is a smoker:

- Are more prone to asthma and ear, nose and chest infections.
- Have an increased risk of dying from cot death (sudden infant death syndrome).
- Are more likely than average to become smokers themselves when older.
- On average, do less well at reading and reasoning skills compared with children in smoke-free homes, even at low levels of smoke exposure.
- Are at increased risk of developing COPD and cancer as adults.
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### **Passive smoking of adults**

You have an increased risk of lung cancer and heart disease if you are exposed to other people smoking for long periods of time. Tobacco smoke is also an irritant and can make asthma and other conditions worse.

### **Other problems with smoking**

- Your breath, clothes, hair, skin, and home smell of stale tobacco. You do not notice the smell if you smoke, but to non-smokers the smell is obvious and unpleasant.
- Your sense of taste and smell are dulled. Enjoyment of food may be reduced.
- Smoking is expensive.
- Finding a job may be more difficult as employers know that smokers are more likely than non-smokers to have sick leave. More than 34 million working days (1% of total) are lost each year because of smoking-related sick leave.
- Potential friendships and romances may be at risk.

### **What are the benefits of stopping smoking?**

The benefits begin straightaway. You reduce your risk of getting serious disease no matter what age you give up. However, the sooner you stop, the greater the reduction in your risk. If you have smoked since being a teenager or young adult:

- If you stop smoking before the age of about 35, your life expectancy is only slightly less than that of people who have never smoked.
- If you stop smoking before the age of 50, you decrease the risk of dying from smoking-related diseases by 50%.

But, it is never too late to stop smoking to gain health benefits. Even if you already have heart disease, your outlook (prognosis) is much improved if you stop smoking.

### **Other benefits of stopping smoking include the following:**

- Chest infections and colds become less frequent.
- The smell of stale tobacco goes from your breath, clothes, hair and face.
- Foods and drinks taste and smell much better.
- You are likely to feel good about yourself.

### **How can I stop smoking?**

About 2 in 3 smokers want to stop smoking. Some people can give up easily. Willpower and determination are the most important aspects when giving up smoking.

## **EIGHT TIPS FOR FOODS AND HEALTHY EATING**

### **Base your meals on starchy carbohydrates**

Food that is starchy carbohydrates should make up just over one third of the food you eat. Starchy carbohydrates include potatoes, bread, rice, pasta and cereals. Choose wholegrain varieties (or eat potatoes with their skins on) when you can: they contain more fiber, and can help you feel full for longer.

### **Eat lots of fruit and vegetable**

It's recommended that we eat at least five portions of a variety of fruit and veg every day. It's easier than it sounds. Why not chop a banana over your breakfast cereal, or swap your usual mid-morning snack for a piece of fresh fruit?

### **Eat more fish – including a portion of oily fish**

Fish is a good source of protein and contains many vitamins and minerals. Aim to eat at least two portions of fish a week, including at least one portion of oily fish. Oily fish contains omega-3 fats, which may help to prevent heart disease.

### **Saturated fat in our diet**

We all need some fat in our diet, but it's important to pay attention to the amount and type of fat we're eating. There are two main types of fat: saturated and unsaturated. Too much saturated fat can increase the amount of cholesterol in the blood, which increases your risk of developing heart disease.

### **Sugar in our diet**

Regularly consuming foods and drinks high in sugar increases your risk of obesity and tooth decay. Sugary foods and drinks, including alcoholic drinks, are often high in and if eaten too often, can contribute to weight gain. They can also cause tooth decay, especially if eaten between meals.

### **Eat less salt – no more than 6g a day for adults**

Eating too much salt can raise your blood pressure. People with high blood pressure are more likely to develop heart disease or have a stroke. Even if you don't add salt to your food, you may still be eating too much. About three-quarters of the salt we eat is already in the food we buy, such as breakfast cereals, soups, breads and sauces.

### **Get active and be a healthy weight**

Eating a healthy, balanced diet plays an essential role in maintaining a healthy weight, which is an important part of overall good health. Being overweight or obese can lead to health conditions such as type 2 diabetes, certain cancers, heart disease and stroke. Being underweight could also affect your health. Check whether you're a healthy weight by using our Healthy weight calculator.

### **Don't get thirsty**

We need to drink plenty of fluids to stop us getting dehydrated – the government recommends 6-8 glasses every day. This is in addition to the fluid we get from the food we eat. All non-alcoholic drinks count, but water and lower-fat milk are healthier choices. Try to avoid sugary soft and fizzy drinks that are high in added sugars and calories, and are also bad for teeth.

### **Don't skip breakfast**

Some people skip breakfast because they think it will help them lose weight. In fact, research shows that eating breakfast can help people control their weight. A healthy breakfast is an important part of a balanced diet, and provides some of the vitamins and minerals we need for good health. A wholegrain, lower-sugar cereal with fruit sliced over the top is a tasty and nutritious breakfast.

## **ALCOHOLISM AND PROBLEM OF DRINKING**

Alcoholism is a word which many people use to mean alcohol dependence (alcohol addiction). Some people are problem drinkers without being dependent on alcohol. If you are alcohol-dependent then detoxification ('detox') can help you to stop drinking.

### **Problems with drinking alcohol**

There are roughly four levels of alcohol drinking - social, heavy, problem and dependent. As a rule, each level increases the risk to your health and safety.

#### **Social drinking**

Most people drink some alcohol. However, even a small amount of alcohol can be dangerous if you drive, operate machinery, or take some types of medication.

#### **Problem (harmful) drinking**

In this type of drinking, you continue to drink heavily even though you have caused harm, or are causing harm or problems to yourself, family, or society. Example, you may:

- Have cirrhosis or another alcohol-related condition.
- Binge drink and get drunk quite often. This may cause you to lose time off work, or behave in an antisocial way when you drink. But note: not everybody with problem drinking binges or gets drunk. Many people with an alcohol-related condition such as cirrhosis drink small amounts frequently but do not get drunk.
- Spend more money on alcohol than you can afford.
- Have problems with your relationships or at work because of your drinking.

Many problem drinkers are not dependent on alcohol. They could stop drinking without withdrawal symptoms if they wanted to. But, for one reason or another, they continue to drink heavily.

**Alcohol dependence (addiction).** This is a serious situation where drinking alcohol takes a high priority in your life. You drink every day and often need to drink to prevent unpleasant withdrawal symptoms (see below). In the UK, about 2 in 100 women and about 6 in 100 men are alcohol-dependent.

#### **What are the symptoms of alcohol dependence?**

If you are alcohol-dependent you have a strong desire for alcohol. Sometimes the desire is overwhelming. You have great difficulty in controlling your drinking. In addition, your body becomes used to lots of alcohol. Therefore, you may start to develop withdrawal symptoms 3-8 hours after your last drink as the effect of the alcohol wears off. So, even if you want to stop drinking, it is often difficult because of the withdrawal symptoms. Withdrawal symptoms include feeling sick (nausea),

trembling, sweating, craving for alcohol and just feeling awful. Convulsions occur in a small number of cases.

As a result, you drink alcohol regularly and depend on it to prevent withdrawal symptoms. If you do not have any more alcohol, withdrawal symptoms usually last 5-7 days but a craving for alcohol may continue for longer. The severity of dependence can vary. It can develop gradually and become more severe. You may be developing alcohol dependence if you:

- Often have a strong desire to drink alcohol and need a drink every day.
- Drink alone often.
- Need a drink to stop trembling (the shakes).
- Drink early, or first thing in the morning (to avoid withdrawal symptoms).
- Spend a lot of your time in activities where alcohol is available. For example, if you spend a lot of time at the social club or pub.
- Neglect other interests or pleasures because of alcohol drinking.

### **Delirium tremens (DTs)**

This is a more severe withdrawal reaction after stopping alcohol. It occurs in about 1 in 20 people who have alcohol withdrawal symptoms about 2-3 days after their last drink. Symptoms include the 'shakes' (marked tremor) and agitation, confusion and seeing and hearing things that are not there (delirium). Some people have convulsions. Complications can develop such as lack of fluid in the body (dehydration) and other serious physical problems. It is fatal in some cases.

### **Should I cut back, or should I stop alcohol completely?**

If you are alcohol-dependent then it is best to cut back gradually and then stop alcohol completely. Do not stop alcohol suddenly if you are alcohol-dependent. Some withdrawal effects can be severe. This is why it is best to cut down gradually and then stop, or see your doctor about a 'detox' - see later in this leaflet. Also, it is best to cut out alcohol completely if you have a condition due to alcohol, such as liver damage (cirrhosis).

### **Some tips which may help include the following:**

- Consider cutting back on types of social activity which involve drinking. Perhaps try different social activities where drinking is not involved. Perhaps reduce the number of days in the week where you go out to drink.
- Resist pressure from people who encourage you to drink more than you want to.

### **What can help me to reduce or stop drinking alcohol?**

No one can make you stop. You have to be committed and determined to do this yourself. However, it can be difficult and one or more of the following may help.

### **Accepting the problem**

Some people deny to themselves that they have a problem. The sort of thoughts that some people deceive themselves with include: "I can cope", "I'm only drinking what my mates drink", "I can stop at any time".

Accepting that you may have a problem and seeking help where necessary, are often the biggest steps to cutting back on alcohol, or cutting it out completely.

### **Self-help**

Some people are helped by books, websites, leaflets and their own determination. It is thought that about 1 in 3 people who have a problem with alcohol return to sensible drinking, or stop drinking, without any professional help.

### **Talking treatments**

Some people are helped by counselling and advice from a practice nurse or doctor. Sometimes a referral to a specially trained counsellor may be advised. They can help you to talk through the issues in more detail and help you to plan how to manage your drinking. In some cases, more intensive talking treatments such as cognitive behavioral therapy (CBT), motivational interviewing, or motivational enhanced therapy may be appropriate. For example, CBT helps you to change certain ways that you think, feel and behave; it may help some people with alcohol problems. Talking treatments are particularly useful for children with alcohol-related problems who are aged between 10 and 17. Children may also be offered family therapy in which other members of their family may be involved in a course of treatment.

### **Treating other illnesses**

Alcohol may seem to be a quick answer to the relief of stress, anxiety, depression, or other mental health problems. However, the effect is short-lived and drinking a lot of alcohol often makes these conditions worse. If you feel that these conditions are the problem then see your doctor. Medication and talking treatments such as CBT often work well for these conditions and are a much better long-term option than heavy drinking.

### **Other medication sometimes used for alcohol problems**

- **Vitamins**, particularly vitamin B1 (thiamine), are often prescribed if you are alcohol-dependent - especially during 'detox'. This is because many people who are dependent on alcohol do not eat properly and can lack certain vitamins. A lack of vitamin B1 is the most common. A lack of this vitamin can cause serious brain conditions called Wernicke's encephalopathy and Korsakoff's syndrome.
- **Acamprosate** and **naltrexone** are medicines which can help to ease alcohol craving. Either of these may be prescribed to some people after a successful 'detox' to help them stay off alcohol.
- **Nalmefene** is a newer treatment available as an option for reducing alcohol consumption in people with alcohol dependence.
- **Disulfiram** is another medicine which is sometimes used following a successful 'detox'. When you take disulfiram you get very unpleasant symptoms if you drink any alcohol (such as flushing, being sick (vomiting), a 'thumping' heart (palpitations) and headache). So, in effect, the medicine acts as a deterrent when you are tempted to drink. It can help some people to stay off alcohol.

### **WHY IS IT IMPORTANT TO CLEAN THE ENVIRONMENT?**

**A: Quick Answer**

**A clean environment ensures the continual existence and survival of all life on Earth.** Cleaning the environment reduces pollution, protects unique ecosystems, prevents the extinction of endangered species and conserves resources, such as water,

land and air. A clean environment ensures the protection of biodiversity and ecosystems upon which human life and all other life on Earth depends.

**Full Answer**

Some of the greatest threats facing the planet as of 2104 are climate change and global warming. In recent years, the Earth's average temperature has increased. Climate and weather changes, such as heavy rainfalls, resulting in heavy floods, severe heat waves, drought, melting ice caps and rising sea levels, have accompanied these rising temperatures. Other factors that negatively impact the environment include toxic emissions and the pollution of water, land and air. Pollutants also adversely affect human health, causing health conditions and diseases such as cholera, heart disease, cancer, cystic fibrosis, and respiratory tract and eye irritation. Pollutants have led to increased mortality rates. To maintain a clean environment, people need to reduce the use of toxic materials, conserve water and energy, dispose of garbage properly, recycle waste products, purchase recycled products, invest in green energy and drive fuel-efficient cars with reduced carbon dioxide emissions.

**Q: Why is carbon dioxide important?**

A: Carbon dioxide is important because it is used in photosynthesis, a process that is necessary for the survival of life on Earth. Carbon dioxide is also vital

**Q: How does noise pollution affect the environment?**

A: An increasing number of studies indicate that wildlife is stressed by noise pollution causing a variety of impacts on the environment by disturbing...

**Q: How does coal mining affect the environment?**

A: Coal mining affects the environment in several ways: underground coal mining introduces toxins such as methane gas into waterways and the... Full Answer >

**Q: How can you maintain a clean environment?**

A: **Quick Answer:** Although there are many different ways to keep the environment clean, some useful tips include avoiding the use of harmful pesticides and cleaning chemicals in the home, reducing carbon footprints and recycling different trash items. Another way to maintain a clean environment is to avoid buying plastic water bottles.

**Full Answer:** Cleaning products, such as oven cleaners, bleach, drain cleaners and detergents, contain chemicals that can adversely affect the air and water sources in the environment. An alternative to using these products is to make "green" cleaners with ingredients that include vinegar, plain water and baking soda. Recycling paper and plastic items can greatly reduce the trash amounts in a home. Similarly, electronic devices should be taken to a recycling center because they can contain toxic ingredients, including mercury. Reducing carbon footprints can lead to less air pollution. Carbon footprints are the amount of carbon compounds and byproducts that are emitted into the air. Instead of buying plastic water bottles, people can use water filters to avoid amassing large amounts of plastic waste material.

**Q: How do you reduce water pollution?**

A: Proper disposal of trash in the home and the community is one way to reduce water pollution. Trash, pet waste and other debris littering streets may...

**Q: What are pollutants?**

A: Pollutants are high concentrations of toxic chemicals found in the environment. They are generally introduced into the ecosystem through the air, water or soil.

**Q: How does waste water affect the environment?**

A: It is used by some of our farmers to water the vegetables we eat. Then we have diseases by eating them. They also contaminate some water bodies which supply us with drinkable water. Since they carry deadly items, they give us diseases.

## **HYPERTENSION**

**It is a Silent Killer**

Incidence: 25% of the world population, 50% over age 50, 2 out of 3 don't know it, 1 out of 8 adequately treated.

**Definition:** High pressure in the blood vessels. Ideal 120/80 or less. Pre-hypertension 121-139/80-90. Hypertension 140/90

### **Blood Pressure and Cardiovascular Events**

Risks of Hypertension. Heart attacks 2-3x, Heart failure 5x, Stroke 8x

**Stroke and Hypertension**

Systolic pressure: Every 10 points increase, 40% increased risk

Diastolic pressure: Every 7.5 point increase, 100% increased risk

Treatment reverses risk in 3-5 years

**Cause of Hypertension**

Despite advances in treatment, little is known about the cause of hypertension. In 90 to 95 percent of patients, no cause is found. This is termed primary or essential hypertension. Familial patterns are common, suggesting a genetic cause/influence. Environmental factors play a role: Cigarette smoking. Obesity. Alcohol consumption. Sedentary lifestyle. Salt intake. Metabolic syndrome. Stress – induced. Toxic. Alcohol. Certain medications (anti-inflammatory drugs). Pregnancy

**The Symptoms**

Most hypertensive people have no symptoms at all. Sometimes hypertension causes symptoms such as headache, shortness of breath, dizziness, chest pain, palpitations of the heart and nose bleeds. Hypertension is a serious warning sign that significant lifestyle changes are required. The condition can be a silent killer and it is important for everybody to know their blood pressure reading. Hypertension is a serious warning sign that significant lifestyle changes are required. The condition can be a silent killer and it is important for everybody to know their blood pressure reading.

**Diagnosis of Blood Pressure**

Not based on a single measurement. Elevated values should be noted on at least three separate occasions before the diagnosis is made. The incidence of hypertension increases with age. Hypertension is most common in younger men than in women (although no difference after 55; and their reversal after 75 years with hypertension commoner in women over 75). If hypertension is detected early it is possible to minimize the risk of heart attack, heart failure, stroke, and kidney failure. All adults

should check their blood pressure and know their blood pressure levels. Digital blood pressure measurement machines enable this to be done outside clinic settings.

### **Complications of Hypertension**

Arterial damage. Progression of atherosclerosis. Aneurysms and bleeds.  
Clot/thrombosis. Brain damage. Stroke. Heart damage. Coronary heart disease.  
Thickened heart muscle. Heart failure. Kidney damage. Kidney failure may follow.

### **Complications of Hypertension**

Eyes. Damage to the small arteries. Visual disturbances may be temporary or permanent

### **Treatment of Hypertension**

**Medication:** Most not treated effectively. Treats stroke risk, but not cardiac risk.  
Lifestyle modification. Effective for 80% of hypertension. Treats causes, not just effects

### **Non-medical treatment**

**Lifestyle Changes:** Smoking cessation. Decrease alcohol. Exercise. Salt restriction.  
Diet rich in fruits and vegetables. Stress management.

**Recommendation #1.** Lose weight. For each kilogram weight loss, a 2 point drop in blood pressure.

**Recommendation #2.** Eat less salt. Salt vs Sodium. Sodium is the culprit. Salt = sodium + chloride. Sodium also present in some seasonings. Ideal sodium intake. **Recommendation #2.** Eat less salt. Lowering salt intake to ideal levels will decrease blood pressure by 5 points

**Recommendation #3.** Regular Exercise. Lowers blood pressure by 7 points. Exercise. Pivotal in treatment. Crucial in prevention. It is the single most effective lifestyle intervention for prevention and treatment of hypertension

**Recommendation #4:** Abstain from alcoholic beverages. Total abstinence lowers blood pressure by 3 points

**Recommendation #5.** Increase fruit (4/day) and vegetable intake, Reduce fat intake, Reduces blood pressure up to 12 points, increasing potassium as important as lowering sodium. There is now meaningful literature comparing blood pressure in vegetarians and non-vegetarians. There is excellent evidence that diet can positively influence hypertension. The exact mechanism is unclear: possible explanations include:

Lower BMI, more polyunsaturated fat intake, increased dietary fiber intake  
Increased potassium intake in vegetarian group. Fiber: characteristically increased in vegetarian diets, has been demonstrated to affect blood pressure

### **Health Evangelism Lecture for the Team**

Needs a more careful field preparation and planning:

1. The preparation of the Church. It is the duty of the church to reach the community with this message.
2. The preparation of the Community. Let us befriend them and invite them to the health program.

### **Step1: Begin with the SDA Members**

- Many SDA members are gospel hardened when it comes to the health message;
- SDA members who know what they should do in order to enjoy better health are not willing to give up their petty habits and are resistant to health series because they are afraid to be put under pressure to adopt new health habits

### **Objectives of the Training Program**

- Help church members understand how the practice of health principles contribute to the sanctification process.
- Get them acquainted with a wide range of medical missionary work.
- Help them realize the urgency of using the seminar in finishing the gospel task.

Use simple methods in meeting people at the level of their physical, mental, and social needs in order to lead them to Christ, who alone can supply ALL their needs; At the end of the training, the church was organized into working Bands to visit and invite the people.

### **Step 2: Community Outreach**

To find out the needs of the community: community health interest observation.  
To find activities that church members are interested in offering to the community according to their expertise; to find what other agencies are doing in order to build long-lasting relationships.

### **Step 3. Community focus group discussion**

To find areas of interest and preference by community  
To provide a list that can be used in inviting people to the program they are interested in  
To learn what day of the week, and which nights and at what time people are likely to attend;

### **Step 4: Bridge Building**

There is an obvious gap between health programs and evangelistic and doctrinal presentations: Health programs attract a large audience.  
The bridge will lead those attending the health programs to also attend the evangelistic programs. The Bridge is the means of establishing confidence in the SDA and their teaching. The bridge should present the concept of a way of life that includes the physical, mental, social, and spiritual dimensions. Participants should be led in a natural and unforced manner to include the spiritual dimension to the holistic approach to health.

A team comprising a Pastor, nurses, and a Doctor is a wonderful team.

## **WHAT IS STROKE?**

Stroke is a medical emergency. It occurs when a blood vessel in the brain bursts or is blocked. Nearly 9 out of 10 strokes are Ischemic. A blood clot obstructs a blood vessel inside the brain. Hemorrhagic Strokes are less common but far more likely to be fatal. Brain flow is temporarily impaired to part of the brain, causing signs similar to stroke. When the blood flows again the symptoms disappear.

### **Symptoms Of Stroke**

- Sudden numbness or weakness of one side of the body

- Sudden vision changes on one or both eyes
- Difficulty swallowing
- Sudden severe headache of unknown origin
- Dizziness, problems of balance and walking
- Confusion, difficulty speaking

### **Stroke: Time: Brain Damage**

Every second counts. Brain cells start dying within minutes when deprived of oxygen.

### **Causes of Stroke**

Atherosclerosis: hardening of the arteries

### **Risk Factors**

Chronic Conditions 1: High Blood Pressure. 2: High Cholesterol. 3: Diabetes. 4: Obesity

**Behaviors 1:** Smoking. 2: Sedentary lifestyle with too little exercise. 3: Alcohol use

### **Poor diet**

Too much fats and Cholesterol (Atherosclerosis). Too much salt (High Blood Pressure)

Too much calories (Obesity)

## **MALARIA**

### **What Is It?**

Malaria is an infection caused by single-celled parasites that enter the blood through the bite of an *Anopheles* mosquito. These parasites, called plasmodia, belong to at least five species. Most human infections are caused by either *Plasmodium falciparum* or *Plasmodium vivax*. *Plasmodium* parasites spend several parts of their life cycle inside humans and another part inside mosquitoes. During the human part of their life cycle, *Plasmodium* parasites infect and multiply inside liver cells and red blood cells. Some infected blood cells burst because of the multiplying parasites inside. Many more infected red blood cells are broken down by your spleen or liver, which filter out and remove damaged or aging red blood cells from circulation. Both *Plasmodium* parasites in the bloodstream and irritants that are released from broken red blood cells cause malaria symptoms. Most deaths from malaria are caused by *P. falciparum*, which causes severe disease. Before *P. falciparum* malaria causes a red blood cell to burst, it can make the surface of the cell stick to other cells like it.

This causes the blood to clot within small blood vessels, which can severely damage organs. People who have lived all their life in a country with a high rate of malaria have typically been exposed to malaria parasites many times. After the first exposure, your immune system begins to protect you, so re-infection may cause few or no symptoms. Your immune system does not remain active against malaria for more than a few years if you are not exposed again. This explains why people can live for years in the tropics without being bothered by malaria. However, people from the tropics who spend several years in another country may lose their immune protection. People who have never had a malaria infection (such as young children and travelers) and pregnant women are more likely to have severe symptoms from malaria.

Usually, symptoms appear within the first several weeks after the infected mosquito bites you. In people with *P. vivax* or *P. ovale* infections, it is possible for some *Plasmodium* parasites to remain inside the liver. If this happens, dormant parasite forms can become active and trigger malaria symptoms months or years after the first exposure.

In regions where there is a high rate of malaria infection, malaria can be spread in other ways than through a mosquito bite, such as through contaminated blood transfusions, transplantation of contaminated organs and shared drug needles. In pregnant women, malaria infection can pass through the bloodstream to the developing fetus, causing low birth weight or fetal death. This is most common with *P. falciparum* infection.

Malaria is one of the major causes of preventable death in the world today. It affects more than 500 million people worldwide and causes 1 to 2 million deaths every year. It is a tropical disease. In the tropics, the particular species of *Plasmodium* varies from country to country. In some areas, new strains of malaria have emerged that are resistant to some antimalarial drugs. This emergence of drug-resistant strains has complicated the treatment and prevention of malaria in tropical countries and in travelers.

### **Symptoms**

Symptoms of malaria can begin as early as six to eight days after a bite by an infected mosquito. They include: 1. High fever (up to 105 degrees Fahrenheit) with shaking chills 2. Profuse sweating when the fever suddenly drops. 3. Fatigue. 4. Headache. 4. Muscle aches. 5. Abdominal discomfort. 6. Nausea, vomiting. 6. Feeling faint when you stand up or sit up quickly. If treatment is delayed, more severe complications of malaria can occur. Most people who develop these complications are infected with the *P. falciparum* species. They include:

- Brain tissue injury, which can cause extreme sleepiness, delirium, unconsciousness, convulsions and coma
- Pulmonary edema, which is a dangerous accumulation of fluid inside the lungs that interferes with breathing
- Kidney failure
- Severe anemia, resulting from the destruction of infected red blood cells and decrease in the production of new red blood cells
- Yellow discoloration of the skin
- Low blood sugar
- 

**Diagnosis:** Your doctor may suspect that you have malaria based on your symptoms and your history of foreign travel. When your doctor examines you, he or she may find an enlarged spleen because the spleen commonly swells during a malaria infection.

To confirm the diagnosis of malaria, your doctor will take samples of blood to be smeared on glass slides. These blood smears will be stained with special chemicals in a laboratory and examined for *Plasmodium* parasites. Blood tests will be done to determine whether malaria has affected your levels of red blood cells and platelets, the ability of your blood to clot, your blood chemistry, and your liver and kidney function.

**Expected Duration:** With proper treatment, symptoms of malaria usually go away quickly, with a cure within two weeks. Without proper treatment, malaria episodes (fever, chills, sweating) can return periodically over a period of years. After repeated exposure, patients will become partially immune and develop milder disease.

**Prevention:** Researchers are working to create a vaccine against malaria. Vaccination is expected to become an important tool to prevent malaria in the future. One way to prevent malaria is to avoid mosquito bites with the following strategies: As much as possible, stay indoors in well-screened areas, especially at night when mosquitoes are most active. Use mosquito nets and bed nets. It's best to treat the nets with the insect repellent permethrin. Wear clothing that covers most of your body.

Use an insect repellent that contains DEET or picaridin. These repellents are applied directly to your skin, except around your mouth and eyes. If you choose a picaridin-based repellent, you will need to reapply it every several hours. It is strongly recommended that you take preventive medication when you travel to a region of the world that has malaria. Keep in mind that these medications can prevent most malaria infections, but travelers occasionally get malaria even when they are taking one of these drugs. If you develop an illness with fever within a year of your return, seek immediate medical attention and tell a health care professional about your travel.

In addition to medications, you also may need to take a medication called primaquine (sold as a generic) when you return home if you stayed for more than several months in an area of the world where you had heavy exposure to mosquitoes. This extra precaution eliminates dormant forms of malaria that may have entered your liver and survived even though you were taking preventive medication during your trip.

Primaquine is taken daily for two weeks after you have left the area where malaria is common. People with a genetic shortage of a normal enzyme (G6PD deficiency) cannot take primaquine because they can develop severe anemia. There are potential drug interactions between some of the medications used to treat human immunodeficiency virus (HIV) and those used to treat malaria. If you are HIV-positive, you should check with your doctor before taking malarial medications.

**Treatment:** Malaria is treated with antimalarial drugs and measures to control symptoms, including medications to control fever, antiseizure medications when needed, fluids and electrolytes. The type of medications that are used to treat malaria depends on the severity of the disease and the likelihood of chloroquine resistance.

The drugs available to treat malaria include:

- Chloroquine
- Quinine
- Hydroxychloroquine (Plaquenil)

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## VITA

### **Personal identification**

Name: Emmanuel Gaizer

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### **Education**

2013 – Date Adventist University of Africa (AUA), Doctor of Ministry

2006 – 2009 Adventist University of Africa (AUA), MA, Pastoral Theology

1991 – 1995 Adventist Seminary of West Africa (ASWA), BA, Theology

1990 – 1991 A Private Candidate, ‘O’ Level

1984 – 1988 Mount Mary Training College (‘A’ 4 year)

1973 – 1984 Adeiso Methodist Middle School, MSLC

### **Research Work – Academic**

1995 – Suffering: The Adventist Christian’s Response

2009 – Integrating the Youth into the SDA Church Ministries in Accra, Ghana

### **Ordination**

2000 – Ordained by South Ghana Conference and a Ministerial Credential Holder.

### **Work Experience**

2015 – Date Volta Gh. Admi. Unit. – Director

2013 – 2014 S. G. C. Headquarters – Youth and Music Director

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1998 – 2003 Awutu Bawjiase – District Pastor

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