

PROJECT ABSTRACT

Master of Divinity

Adventist University of Africa

Theological Seminary

Title: EVANGELIST STRATEGY TO THE MINING COMMUNITIES IN THE BIRIM NORTH DISTRICT OF THE SEVENTH-DAY ADVENTIST CHURCH, GHANA

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This paper examines an evangelist strategy to the mining communities in the Birim North district of the Seventh-day Adventist church, Ghana. Mining activities have influenced negatively the promulgation of the gospel in the New Abirem community. The church is struggling to identify strategies that will help address challenges in the affected communities and by so doing present the gospel to them. Hence, this paper seeks to evaluate various evangelist strategies and propose based on available data, strategies that could be implemented in the community to win souls for Christ. The stratified random sampling approach was used in the data collection using a structured questionnaire for 100 people and the descriptive analysis tools were used to analyse the data collected. The analysis shows that mining has influenced negatively the community in such a way that the Seventh-day Adventist church

should identify and implement evangelist strategies that would alleviate poverty, ensure growth and development and restore hope in the people.

I conclude that though the proposed sample size was 100, a total of 80 participants were used in arriving at the conclusion, since a lot were not familiar with the use of the internet. It can also be concluded that the traditional method used by the Seventh-day Adventist church in the community was not effective in meeting the practical needs of the community. A number of the strategies have to be combined to meet the different needs of the community and thereby reach them with the gospel.

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BIRIM NORTH DISTRICT OF THE SEVENTH-DAY
ADVENTIST CHURCH, GHANA

A project

presented in partial fulfillment
of the requirement for the degree

Master of Divinity

by

Albert Osei-Boateng

March 2025

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BIRIM NORTH DISTRICT OF THE SEVENTH-DAY
ADVENTIST CHURCH, GHANA

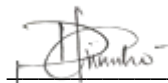
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Dedicated to my late father, Nana Kofi Nsiah
and mother, Madam Regina Nyantakyiwaa

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CHAPTER 1

INTRODUCTION

Background of the Study

Following the mandate bestowed by Jesus Christ on it, the Christian church aspires to propagate the gospel despite challenges. Strategies like open-air, public, and internet evangelism are pivotal in overcoming obstacles. The mandate urges everyone, especially church leadership, to actively contribute to spreading the gospel, drawing inspiration from Christ's life. Thus, evangelism is pivotal, revolving about making disciples and proclaiming the gospel. Recognizing persistent obstacles like financial constraints, time limitations, hypocrisy, biblical ignorance, lack of confidence, and poverty, the church seeks practical approaches. It is worth noting that evangelism is neither a process that terminates at a point nor an event but a cycle.¹

Reflecting on historical challenges faced by the early church, it is acknowledged that Christ and heavenly forces ultimately triumph. Overcoming obstacles requires diverse and meaningful strategies, adapting to varied contexts in which the gospel is communicated. It thus takes committed efforts and plans for the church to actually excel in the soul-winning business.

Though lucrative and the backbone of many countries, mining presents numerous challenges ranging from health, environment, and social to economic

¹ Sabbath School and Personal Ministries, *Keys to Public Evangelism*, (General Conference of Seventh-day Adventist Church, 2012), 8.

issues.² If these issues are not adequately addressed, they will cascade into human life, significantly and negatively affecting the Christian mission. Churches in the Birim North district are currently challenged by the increase in membership, partly due to a decline in membership due to the economic activity of a mining company.

Unfortunately, the mining company has taken over the people's farmlands; many residents have consequently lost their livelihood, occasioning feelings of hopelessness, stress, and an inability to support their families. Moreover, the cost of living has risen, making the standard of living exceptionally high. These circumstances directly impact the receptivity to the gospel within the community. Traditionally, the church has used public evangelism to spread the gospel. While this approach has yielded encouraging results in the past, the current socio-economic conditions have rendered it less effective. The traditional public evangelism approach is commonly used. Though the results yielded had been encouraging, community members are now focused on various income-generating activities to survive, leading to a decline in participation in church missions. Despite significant financial investments in public evangelistic campaigns, the results are minimal, as evidenced by the low number of baptisms at the end of these campaigns.

New Abirem community has become a business hub for all kinds of trade. Consequently, people prioritize their trades over church activities. Members employed in the mining company are rarely seen at church, and the unemployed majority have lost hope and faith in God, seeking personal means to improve their circumstances. The people desire tangible relief before committing themselves to

² Njoroge J. Munyao, E., & Kariuki, S. "Evangelism Challenges in Mining Communities in Africa: A case of Tharaka Nithi County in Kenya," *International Journal of Social Science and Humanities Research* 7, no. 2 (2019): 1-12.

Christ. With this condition of the community, the church needs to be intentional and more practical in its mission to the people.

To alleviate the situation, the church annually donates food and non-food items to New Abirem Government Hospital patients at the climax of its ‘Ten Days of Prayer’ program, organized by the worldwide church. While the initiative offers some relief, it impacts a limited number of community members and does not provide an opportunity for evangelism due to restricted access to hospital wards. This situation highlights the need to evaluate and recommend effective evangelistic strategies tailored to the needs of the mining community. The pressing question is, how can the SDA church effectively reach these people with the gospel? There is a need to consider this question to design the best strategy for people living in mining areas.

Statement of the Problem

The SDA Church in the Birim North district, is struggling to evangelize the mining communities, such as New Abirem, effectively. Despite significant financial investments in traditional public evangelism, church membership, and engagement are notably declining. This decline is further aggravated by the negative effects of local mining undertakings, including loss of livelihoods, increased cost of living, and a pervasive sense of hopelessness among community members. Traditional evangelistic methods must be revised to address this community's unique challenges and needs. Consequently, there is an urgent need to identify and implement more effective evangelistic strategies that can resonate with and support the mining community, fostering a more receptive and engaged congregation.

Research Questions

1. What critical evangelistic approaches does Seventh-day Adventist Church employ in engaging mining communities in the Birim North District of Ghana, and how do these contribute to disseminating the church's message?
2. How do the cultural, social, and economic attributes of mining areas in the Birim North District shape the design and execution of evangelistic strategies?
3. What challenges combined with barriers do evangelists face in mining communities, and how do they modify their strategies to overcome these obstacles?
4. How does the implementation of evangelistic strategies impact the spiritual and social well-being of individuals and communities in the mining areas of the Birim North District, and what recommendations can be proposed to enhance their effectiveness?

Statement of the Purpose

The object of this paper is to identify and recommend an appropriate evangelistic strategy that would be employed to evangelize people affected by mining activities in mining communities in Birim North District, Ghana. This study aims to understand the challenges the local mining activities pose on community livelihood, cost of living, and overall well-being and how these factors influence gospel receptivity and church engagement. The study seeks to provide actionable insights and practical solutions to enhance the church's mission, increase membership, and foster a more engaged and spiritually uplifted community by evaluating current evangelistic approaches and exploring alternative methods.

Significance of the Study

There has been a consistent interest among Christians in proclaiming the gospel to diverse people worldwide. In achieving this, missionaries and evangelists have employed diverse strategies to overcome the numerous obstacles surrounding soul-winning. However, the obstacles keep compounding in different forms and gravity and, therefore, require continuous effort in identifying them and developing new strategies to combat them. These efforts will pave the way for spreading the gospel to all humankind.

Therefore, this project will identify and evaluate strategies that will be needed to communicate the gospel to people affected by mining in mining communities. The research will further emphasize evangelization tactics that can technically be effective in mining areas, particularly in New Abirem and its environs. Such a strategy will be useful for Christian missionaries and evangelists in their attempt to reach people of similar demographics with the gospel.

Methodology

Research Design

This study adopts a quantitative research design to investigate the impact of mining activities on gospel receptivity in New Abirem and its environs. The goal is to suggest an effective evangelistic strategy for the affected communities.

Stratified random sampling will ensure fair representation and comprehensive data collection. Subsequently, it will provide a roadmap to an appropriate evangelistic approach in the community. The population will be divided into groups based on their roles in church missions and evangelism, including Pastors, Sabbath School and

Personal Ministries leaders, Elders, Evangelists, Church Board members, and individuals interested in evangelism.

A total of one hundred (100) participants will be selected from churches within the catchment area. A twenty-five (25) question will be administered to gather information on demographic data, the consequences of mining on people, evangelistic methods used by the churches, and suggested strategies. It is assumed that it will illustrate the reality, of how to disseminate the salvation message. Data collected will be analysed using descriptive data analysis tools.

Ethical Considerations

Participants will provide informed consent before completing the questionnaire, ensuring voluntary and confidential participation. Personal information such as names, emails, and telephone numbers will not be disclosed nor used beyond this work, ensuring data privacy.

Study Area

New Abirem, which is part of the Birim North District, has an estimated population of 43,000, primarily belonging to the Akyem tribe of the Akans. The community faces challenges, including population resettlement due to mining concessions, resulting in unemployment and membership decline in the New Abirem Church. The churches in the area have historically used public and open-air evangelistic approaches, but recent challenges necessitate a more tailored strategy.

Church Background

The New Abirem Church, established in 1986, is now part of the Eastern View Ghana Conference within the Southern Ghana Union Conference. The church, affected by mining activities, has experienced a reduction in membership, retarded

growth and missions. The Church had a population of 135 with 92 being adults and 43 as children, comprising people of diverse ethnic affiliation. A number of people were resettled due to the mining concession. The 8 families in the church were relocated to the new settlement site at a distant location. This, coupled with other factors has reduced drastically the membership to about 63. With this number about 87% are unemployed and this has caused challenges in church growth and missions in general. Other churches within the mining concession facing similar challenges include Old Abirem SDA, Afosu SDA, Larbikrom SDA, Amenam SDA, Ephesus (Mamanso) SDA, and New Yaayaso.

Rationale for the Study

The traditional public and open-air evangelistic approach has shown a decline in effectiveness, which is evident in reduced baptisms and challenges in member retention. A comprehensive study is, therefore, necessary to design a more impactful evangelistic approach that addresses the evolving needs of residents.

Delimitation

The project was delimited to find an appropriate strategy to evangelize people affected by mining in the New Abirem community. Since the community is large or enormous, some highly affected towns, such as New Abirem, Afosu, Old Abirem, and Maamanso, shall be considered for this study since they are near the mining site or concession. Nonetheless, given the similarities in the conditions in other mining villages, the study's recommendations may complement the wealth of resources that churches and missionaries might utilize.

Definition of Terms

Missions describe all interventions, efforts, and processes in drawing souls to Christ. This is supported by Rheenen who asserts that; it is important to distinguish "missions" from "mission." The plans of devoted Christians to fulfil the tasks assigned to them by God are called missions. Conceptual foundation of missions is the mission itself. Missions are the way that God's mission is put into action.³

Evangelism shall mean disseminating the gospel, as in the great commission. According to Anthony, calling people to conversion from guilt and reception of the truth is what evangelism is. God delivered the Messiah, Jesus Christ, to world to rescue humanity and establish a personal connection with them. This is the gospel, or good news.⁴ In addition, Petit-Homme says, evangelism is leading and empowering people to experience God's transformation into accountable disciples who are prepared to encounter Jesus.⁵

Mining, according to Hustrulid et al., is the technique of removing minerals from planet Earth for human purpose, such as gold.

³ Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: Zondervan, 1996), 20.

⁴ Michael J. Anthony, *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker, 2001), 267.

⁵ B. Petit-Homme, *Seeking the Lost, Keeping Them, Making Them Disciples* (Pittsburgh, PA: Dorrance Publishing, 2018).

CHAPTER 2

LITERATURE REVIEW

The local church is supposed to evangelize people using the Bible. In that case, the church must examine the tenets, strategies, and methods employed in undertaking evangelistic activities. This chapter seeks to identify existing literature or studies on various approaches to evangelism. It will further identify existing studies on the consequences of mining and how to engage in humanitarian activities to alleviate poverty. This will create a conducive environment to spread the gospel. The first section will look at critical theoretical framework principles, including the definition and scope of evangelism, as well as the theological and doctrinal basis for evangelism. This will help in better understanding of the various evangelism and appropriate ones for mining communities. Further, the section examines theories on how socio-economic factors influence religious engagement and receptivity. The second section of the chapter will identify some evangelism strategies as used in the bible and in modern times, such as; creative evangelism, literature evangelism, technology-based evangelism, prophetic evangelism, need-based evangelism, etc.

The third, fourth, fifth, and sixth sections of the chapter include socio-economic challenges and evangelism, community engagement, and gospel receptivity, evaluation of current strategies, and recommendations for effective evangelistic strategy, respectively. These sections comprehensively analyse the various factors influencing evangelism efforts and offer practical suggestions for improving outreach initiatives. Organizations can enhance their effectiveness in spreading the gospel

message by addressing socio-economic barriers, fostering community relationships, and refining existing strategies.

Theoretical Frameworks

Amanze asserts that, evangelism typically refers to spreading the gospel, intending to convert others to Christianity or deepen the faith of existing believers.¹ The scope of evangelism can vary widely, but it generally involves preaching, teaching, personal witnessing, distributing literature, and using various media to communicate the message of salvation. Evangelism can be conducted on an individual level (one-on-one interactions), within communities (local church efforts), or on a larger scale (through missions and outreach programs).² Its objective is to help believers grow spiritually and to help people develop a personal relationship with him.

Every Christian's essence is evangelism, just as it originated through the Lord. What was the goal of Christ that he loved and cared so much about sinful humanity to even die on the cross? What should be the goal of every Christian in its evangelistic efforts? Since the Christian is a representative of Christ on earth, it becomes imperative for each of us to understand our role as Christs' followers. Daniel I. Block's assertion that; God gives His people a task when He creates them, validates this idea. Thus, elections never happen without assignments. Biblical theology is

¹ Philemon O. Amanze and Chigemezi N. Wogu, "Internet Evangelism: An Effective Method for Soul-winning in the Seventh-day Adventist Church in Nigeria," *Asia-Africa Journal of Mission and Ministry* 11 (2015): 149–170, <http://dx.doi.org/10.21806/aamm.2015.11.08>.

² Ibid.

centred around missions, because God's call entails an obligation.³ For instance, Walter C. Kaiser Jr. concurs that the call to Abraham was for a mission when he states that; God's plan to exalt Himself was divine, via Abraham, so delivering salvation to all of creation. When the sending order and the blessing in God's Great Commission in the Bible are considered together, this marks the beginning of a mission.⁴ Engaging in the soul-winning exercise should be a shared activity. The key point Braun has made was that "being a Christian means being involved—involved in ministry."⁵ For the Church to save God's people, each and every person must take part in its purpose. Warren claims that things are worse: "today, thousands of small churches are closing due to Christians who are hesitant to serve. Their bodies suffer while they watch from the side-lines."⁶ Edwards notes that an observer can join worship yet does not qualify as a Christian.⁷ Making disciples of the world is the crust of the gospel. If disciples are motivated by the love for God and His mission, more disciples shall be made to His glory.

³ For mission theology based on biblical material, consult Daniel I. Block, *The Gods of the Nations: Studies in Ancient Near Eastern National Theology*, ed. David W. Baker, 2nd ed., Evangelical Theological Society Studies (Grand Rapids: Baker Academic, 2000); Walter C. Kaiser, Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000); Jon L. Dybdahl, "Doing Theology in Mission: Part I," *Ministry* (November 2005): 19–22; idem, "Doing Theology in Mission: Part II," *Ministry* (January 2006): 19–23; Howard Peskett and Vinoth Ramachandra, *The Message of Mission: The Glory of Christ in All Time and Space*, The Bible Speaks Today (Downers Grove: InterVarsity, 2003); and Russell L. Staples, *Community of Faith: The Seventh-day Adventist Church in the Contemporary World* (Hagerstown: Review and Herald, 1999); Gerald Anderson, *Theology of the Christian Mission* (New York: McGraw-Hill, 1961); David Filbeck, *Yes, God of the Gentiles Too: The Missionary Message of the Old Testament* (Wheaton: Billy Graham Center, Wheaton College, 1994); Roger E. Hedlund, *The Mission of the Church in the World: A Biblical Theology* (Grand Rapids: Baker, 1991); Richard D. Ridder, *Disciplining the Nations* (Grand Rapids: Baker, 1975).

⁴ Kaiser, C.W. Jr. *Mission in the Old Testament: Israel as a light to the nations* (Grand Rapids, MI: Baker, 2001), 13.

⁵ Neil Braun, *Laity Mobilized: Reflections on Church Growth* (Grand Rapids, MI: Eerdmans, 1971), 130

⁶ Warren, *The Purpose Driven Church*, 230.

⁷ Rex D. Edwards, *Every Believer A Minister* (Mountain View, CA: Pacific Press, 1979), 111.

On the other hand, evangelicals are motivated to evangelize by Christ's love because, Parker asserts that there are two main factors that need to motivate us consistently. Regard for the Creator and dedication to His glory come first, followed by love for people and care for their welfare.⁸ Evangelicals may experience God's love moving them after their attitude toward evangelism is altered, compelling them to share the gospel with others in all circumstances. As a result, they did it because of the profound sense of God's love enjoyed in Christ. Michael notes that; supreme love descended to the lowest form for the benefit of humanity had an impact on those who believed it that nothing could ever undo.⁹ A contrary information is provided by Joe Ellis, who says that many people completely abandon the cause, others depart for good, and yet others stay as recruits and train to utilize the spiritual armour but never actually fight in the field of combat.¹⁰

One of the most thrilling questions that could be asked is, what were the main tenets that Christ used to direct His evangelistic strategies? Christ used the following concepts, which may be inferred from the New Testament, including bravery and respect, technological advancement, and commitment which has influenced so much writing by academics from various fields. This is to help the church develop appropriate strategies to reach souls for the kingdom in this contemporary world.

⁸ J.I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: IVP, 1961), 73.

⁹ Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: Eerdmans, 2003), 236.

¹⁰ Joe S. Ellis, *The Church on Purpose* (Cincinnati, OH: Standard Publishing, 1982), 48.

Traditional Evangelistic Methods

Personal Evangelism

Personal evangelism is described by P. E. Burroughs as introducing someone to Christ in a straightforward process. Thus, it talks of the wonderful effort of introducing someone to discipleship and of their initial introduction to the Kingdom of Grace.¹¹ As this sets the tone for further elaboration, many scholars have had an opportunity to pen down supporting statements in consonance with that of Burroughs.

Rodger C. Bassham stated that, Jesus is the only one who can rescue us, and that biblical evangelism seeks to encourage sinners to accept Jesus as their personal Saviour.¹² Gilbert on his part said: “Any Christian who is ready to work at it can become a dynamic soul winner. But every Christian has the ability to use the abilities that God has given them to evangelize and lead people step by step to Christ.”¹³ Park supports these with illustrations by saying, the gospel was preached in a number places and the Spirit's activity spread over the world like blazing fires, as a result of the ability God had given them.¹⁴

According to Herbert, the creator who serves as the template for us had one son, and He appointed him to be a messenger.¹⁵ Hence, he valued and accurately understood personal evangelism, which according to C. E. Autrey, is at the heart of

¹¹ P. E. Burroughs, *How to Win to Christ* (Nashville: Convention Press, 1934), 7.

¹² Rodger C. Bassham, *Mission Theology*. (Pasadena: William Carey Library, 1980), 222.

¹³ Larry Gilbert, *Team Evangelism: How to Influence Your Loved Ones for Christ when you don't have the Gift of Evangelism* (Forest, VA: Church Growth Institute 1996), 13.

¹⁴ Jongmoo Park, *Theory and Practice of Personal Evangelism* (Seoul: Korea Literature Mission Society of Christianity, 1990), 63.

¹⁵ J. Herbert Kane, *Understanding Christian Mission* (Grand Rapids: Baker Book House, 1993), 15..

Christ's gospel preaching.¹⁶ Therefore, Warren says, as soon as you are saved, God wants to utilize you to further his purposes. Every person God calls, has a ministry in the Church. Because everyone is commissioned for His purpose in the Church and, everyone He calls must contribute.¹⁷

Open-Air Preaching/Public Evangelism

Preaching the gospel in an outdoor venue to a large crowd while having live listeners is known as “open-air preaching.” Open-air preachers were so present during nineteenth century, mostly in the cities, that one critic at the time likened them to a large of caterpillars flying over a leaf in a confused way.¹⁸ Interestingly, preaching was a kind of right only offered to bishops in the Catholic Church during that period. As a result, others such as priests, members of monastic orders, and etc. were required to obtain a valid permission in order to do so.¹⁹ Some people who have preached outdoors have been recognized, trained, and authorized in this way. In Europe, and during the thirteenth century, mendicant orders of “Preaching Brothers” were established.²⁰ However according to Edwards, other open-air preachers who were available were ‘heretical’ and consisted mainly of the Waldenses and Cathars. They consist of women and laypeople in their group, defying accepted norms.²¹ In part to respond to their “illegal” preaching, the “preaching friars” were established. Beverly

¹⁶ C. E. Autrey, *New Testament Evangelism* (Philadelphia: Hudson Press, 1946), 30

¹⁷ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Oasis International, 2002), 229.

¹⁸ Lewis D.M. *Lighten Their Darkness: The Evangelical Mission to Working-Class London, 1828-1860* (London: Greenwood Press, 1986), 226.

¹⁹ O. C. Edwards *A History of Preaching* (Nashville, TN: Abingdon Press, 2004), 215-217.

²⁰ Edwards, *A History of Preaching*, 217.

²¹ *Ibid.*, 212-217.

Mayne Kienzle shows how a non-authorized layman was referred to as a heretic in several early anti-Waldensian polemics. In effect, male preachers who were thought to be heretical were compared to “deceitful women,” and female preachers experienced the same punishment in addition to that unique to their gender.²²

Preaching in the open thus has a long history. In a late nineteenth-century essay, open-air preaching proponent and practitioner According to Charles H. Spurgeon, there are certain practices that have no rationale other than the fact that they are very ancient. Thus, history is as meaningless in these circumstances as the tarnish on a counterfeit coin. It is privileged, nevertheless, that using the wisdom of decades may be justified as a very sound scriptural norm because it lends it a sense of dignity.²³ Towards the same tangent, Hughes Oliphant Old, acknowledges precedent when he says:

The fact that society had assigned John the Baptist the duty of preaching and had supplied him with a parish, a pulpit, and a home did not make him an institutional preacher. God’s Spirit, like He had done with the prophets, sent forth the charismatic preacher John the Baptist to deliver a special message at a crucial juncture. John the Baptist delivered his sermons outside ...²⁴

It is noteworthy that, not all accounts of Christian preaching start with biblical stories and tradition.²⁵ However, those who do so must deal with the fact that Jesus and other historical figures like John the Baptist, Peter, and Paul delivered their

²² B. M. Kienzle, “The Prostitute-preacher: Patterns of Polemic against Medieval Waldensian Women Preachers,” in *Women Preachers and Prophets through Two Millennia of Christianity*, eds B. M. Kienzle and P. J. Walker (London: University of California Press, 1998), 99-113.

²³ Charles H. Spurgeon, ‘Open Air Preaching - A Sketch of its History’, 54, in Charles H. Spurgeon, *Second Series of Lectures to My Students: Being Addresses Delivered to the Students of The Pastors College, Metropolitan Tabernacle* (London: Passmore and Alabaster, 1881), 54-75.

²⁴ Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Biblical Period*, vol. 1 (Grand Rapids: Wm. B. Eerdmans, 1998), 115.

²⁵ Edwards argues that there is little in the New Testament including in the practice of Jesus that fits his definition of preaching, *History*, 5-8 and begins his study with reference to a second century description of a worship service by Justin Martyr and a second century sermon from the Second Epistle of Clement to the Corinthians, *History*, 14-15.

sermons outside.²⁶ Many renowned preachers aligned themselves with open preaching in their efforts of winning souls for the kingdom. For instance, Donald Soper always considered himself traveling as a Methodist minister.²⁷ Soper advocated that open preaching was regained hence, he argued in support of open-air preaching.²⁸ Further, he discussed pacifism among a vast array of other social and political topics, before the gospel.²⁹ He further claimed that to ask about an abundance of conversions would be to miss the point of preaching outdoors.³⁰ In his book titled “Advocacy of the Gospel”, Donald Soper demonstrates the numerous ways in which God has utilized street preaching in contemporary culture to bring about human redemption. It is not one of the “new methods” to preach in the open air. The revealed will of God was first extended among humanity in this manner. In addition to being “as old as preaching itself,” it was also the only form of preaching for many years.³¹

John the Baptist, as he stood on the banks of the Jordan, embarked on open preaching. Never were his cautionary words boxed in by wall and roof, except when he spoke to King Herod while a prisoner. The chief priests and elders did not forbid him from entering the synagogues, but it appears that he opted to start and remain as an open-air preacher. As a result, the Bible’s accounts show that those prophets, apostles, and—most importantly—the great Head of the Church—were street

²⁶ Ronald E. Osborn, *Folly of God: The Rise of Christian Preaching: A History of Christian Preaching*, vol. 1 (St Louis: Chalice Press, 1999), 26 and 189.

²⁷ Frost, Brian, *Goodwill on Fire: Donald Soper’s Life and Mission* (London: Hodder and Stoughton, 1996), 221.

²⁸ Donald Soper, *Advocacy of the Gospel* (London: Hodder and Stoughton, 1961), 64.

²⁹ Frost, Brian, *Goodwill on Fire: Donald Soper’s Life and Mission* (London: Hodder and Stoughton, 1996), 107.

³⁰ Donald Soper, *Advocacy of the Gospel* (London: Hodder and Stoughton, 1961), 81.

³¹ *Ibid.*

preachers. It is a means of grace that God has chosen. It was diligently used. Insofar as preaching played a role.³²

Contemporary Evangelistic Approaches

Reaching out to People of all Ages

The directive given to the disciples, was to go everywhere and in every age. Thus, Jesus gave his followers the task of preaching the good news of salvation to the world.³³ According to Kim and Chung, the disciples looked out for one another, and those disciples looked out for still more fresh converts.³⁴ After Western missionaries brought the gospel to Korea at the close of the 1800s, the country saw a historic church revival that resulted in the conversion of 20% of the current South Korean population to Protestantism.³⁵

It is widely acknowledged that discipleship ministry requires face-to-face, in-person ministry.³⁶ Still, a lot of folks were caught off guard when the churches closed. We must create preparations for individuals not willing to sit with us in the temples and still must hear the gospel, if COVID-19 has taught us anything. Jesus wants us to cease every opportunity possible, and through all means, with the aim of drawing them, in the twenty-first century. This and many more strategies will help reach

³² Edwin Hallock “Byington: Open Air Preaching: A Practical Manual For Pastors, Evangelists, And Other Christian Workers. Hartford Theological Seminary, 1892. Hartford, Conn.

³³ D. Choi, “Effective Practices Of Digital Ministry For Discipleship With A Brief Case Study Of University Bible Fellowship Digital Discipleship Ministry,” (2023).

³⁴ H. Kim and J. Chung, “A Study of the Emergence of the Reformed Presbyterian Church in Korea,” *Journal of Positive Psychology & Wellbeing*, 5, no. 3 (2021): 770-779.

³⁵ J. Chung, “Social Criticism in Non-Church Christianity in Japan and Korea,” (Doctoral Dissertation, University of Chicago, 1987), 45.

³⁶ J. Chung, “Christian Heritage Research in Yanglim Area and Its Usefulness,” *The Second Study Symposium of Korean Christian Culture Studies* 1 (2016): 45-47.

countless people. Hence, make them disciples for the kingdom. As a result of its legacy and history of making disciples, Christianity is currently recognized as the religion with the largest number of believers worldwide. It thus reaches out to all in every age.

The world has seen tremendous shift into the technological arena, where every sphere of life is now in control of technology. The use of the internet and other social network platforms have provided an easy and conducive means of sharing the gospel. Interestingly, the youth and old alike employ one or more of these social networks or others in daily activities. This makes it a better conduit for proclaiming and sharing the gospel. Communication and companionship are not restricted by time or location thanks to the digital world, particularly social media. Utilizing social media platforms in preaching the gospel through virtual means has given rise to a whole new way of life. Today's society cannot function without the internet.³⁷

In his research, Y. F. Camerling discovered that a sizable portion of Indonesia's digital media users are capable of performing outreach mission services via digital media. According to the report, the majority of internet users (social media users) are young individuals. They can now be considered as members of the digital generation or as someone who is literate in technology.³⁸ Digital platforms are now widely used by people from all walks of life. Nevertheless, they undergo a change in the spiritual realm, and it is not the same as their spiritual development.³⁹ The younger

³⁷ Fransiskus Irwan Widjaja et al., "Menuju evolusi ibadah kristen di masa pandemi Covid-19 [Towards the Evolution of Christian Worship in the Time of the Covid-19 Pandemic]," *Jurnal Teologi Berita Hidup* 3, no. 2 (2021): 150–159, 10.38189/jtbh.v3i2.87.

³⁸ Yosua Feliciano Camerling, Mershy Ch. Lauled, Sarah Citra Eunike, "Gereja bermisi melalui media digital di era revolusi industri 4.0 [The Church of Mission through Digital Media in the Era of the Industrial Revolution 4.0]," *Visio Dei Jurnal Teologi Kristen* 2, no. 1 (2020): 1–22, 10.35909/Visiodei. V2i1.68.

³⁹ R. Willya Achmad W., Marcelino Vincentius Poluakan, Didin Dikayuana, Herry Wibowo, and Santoso Tri Raharjo, "Potret generasi milenial pada era revolusi industri 4.0 [Portrait of the

generation, according to A. T. Subowo, lost their fundamental faith while also having an impact on the formation of an exclusive culture.⁴⁰ Therefore, for the generation of digital natives, using social media as an outreach tool for evangelism is incredibly successful. In a way that is both hybrid and easily embraced by digital natives, the church must use the current advancements in social media and IT to model and bridge the pastoral ministry of the word without sacrificing the core Christian principles.

Commitment to Personal Holiness

How a Christian live influence how neighbours and colleagues will accept the gospel message. Our lifestyle speaks a lot about the life of Christ through us. How can we live contrary to what we preach? It is incumbent on us to “walk the talk” which will help magnetise people to Christ. We therefore have to look different from the world and illuminate the life of Christ. This will help others see Christ through us and accept our testimony. John Stott describes our "difference" in the following ways after analysing Matthew's gospel's sermon on the mount: (1) the qualities of a Christian, such as our desire for righteousness, ability to make peace, and purity of heart; (2) the influence of a Christian (we are a source of light and salt in our communities); (3) the righteousness of a Christian (we uphold God's moral precepts); (4) the piety of a Christian (which is demonstrated by our genuine devotion); (5) the ambition of a Christian (we prioritize God's glory over selfish material wealth and possessions).⁴¹

In support of this, Wilhoit James stated: “sacred formation is undoubtedly a complex

Millennial Generation in the Industrial Revolution 4.0],” *Focus: Jurnal Pekerjaan Sosial* 2, no. 2 (2020): 187, 10.24198/Focus.V 2i2.26241.

⁴⁰ Adhika Tri Subowo, “Membangun Spiritualitas Digital Bagi Generasi Z [Building Digital Spirituality For Z Generations],” *Dunamis Jurnal Teologi dan Pendidikan Kristiani* 5, no. 2 (2021): 379–395, 10.30648/Dun.V5i2.464.

⁴¹ Rebecca Pippert, *Out of the Salt Shaker & into the World*, (Downers Grove, Ill.: IVP, 2nd Edition 1999), 24-25.

process that calls for us to always seek God's will for our actions rather than relying on our own strength and ability."⁴²

Trickle Down Evangelism

This method places a focus on winning over influential people in a society so that their influence might assist spread Christianity there. It was particularly prevalent during the Middle Ages⁴³ or the Marco Polo trip, which led China's Mongol ruler Kublai Khan to request for teachers from the papacy to China.⁴⁴ In the past, trickle-down evangelism was frequently used in parts of Europe, such as northern Sweden, when the Catholic Church attempted to send missionaries.⁴⁵

Door-to-Door Evangelism

According to the Bible, says, Thom Rainer in Luke 10:1-12, the disciples were sent and given opportunity to visit the homes of people in groups of two, by their master Jesus Christ.⁴⁶ In as much as a lot of people were ready and willing to accept the gospel, very few people were ready and prepared to be evangelist as the text suggest.⁴⁷ As a result, door-to-door preaching as one of the means of evangelism, is a strategy in which a disciple of Christ visits each home in a community, to share the

⁴² James C. Wilhoit, *Spiritual Formation as if the Church Mattered* (Grand Rapids, MI: Baker Academic Publ., 2008), 17.

⁴³ Gibson, James. "*Wesleyan Heritage Series: Entire Sanctification*". South Georgia Confessing Association. Archived from the original on 29 May 2018. Retrieved 30 May 2018.

⁴⁴ "Trickle-Down Evangelism", Ralph R. Covell Archived February 18, 2007, at the Wayback Machine

⁴⁵ "Sweden: Faith Without the Fireworks", Mark Galli". Archived from the original on 2007-02-05. Retrieved 2007-02-05.

⁴⁶ Thom S. Rainer, *Evangelism In The Twenty-First Century: The Critical Issues* (H. Shaw Publishers, 1989), 148.

⁴⁷ Abel Tendekayi Muzorewa, *Evangelism That Decolonizes the Soul: Partnership with Christ* (Eugene, OR: Wipf and Stock Publishers, 2005), 9.

gospel with the locals, frequently while also handing out gospel leaflets. During his own ministry, Jesus frequently visited individuals in their homes; according to The Encyclopaedia of Protestantism, this is a crucial method of evangelization.⁴⁸ In favour of the idea of going door to door to spread the gospel, Ellen White stated:

Jesus knows us individually, and is moved by the feeling of our infirmities. He has a name for every one of us. He is aware of our exact residence and each resident's name. In order to locate one of His sheep, He has occasionally instructed His workers to travel to a particular city or home.⁴⁹

The Encyclopaedia of Protestantism further says the Oriental Mission Society aimed to reach every home with the gospel in a country, and between 1912 and 1917 reached a little over 10 million homes in Japan alone. This however forms one of the massive and impressive use of door-to-door preaching strategy.⁵⁰ Countless groups embarked door-to-door preaching worldwide with a typical example being 'Every Home for Christ' somewhere in 1953. By 2010, their members had made 1.3 billion cumulative home visits.⁵¹ This kind of evangelism is employed by numerous local parishes and churches around the world. Thompson asserts that door-to-door evangelism is practiced by Methodist congregations associated with the holiness movement, and in this practice, it is termed "calling."⁵² Organizations like Jehovah Witnesses,⁵³ and Mormons are renowned in especially evangelizing at people's homes

⁴⁸ "The Encyclopaedia of Protestantism", Editor Hans J. Hillerbrand, Assistant Editor James H. Thrall, Volume 3 L-R, Routledge publishing, Published in 2004, ISBN 0-415-92472-3

⁴⁹ Ellen White, *Desire of Ages* (Washington DC: Review and Herald, 2005), 479.

⁵⁰ "The Encyclopaedia of Protestantism", Editor Hans J. Hillerbrand, Assistant Editor James H. Thrall, Volume 3 L-R, Routledge publishing, Published in 2004, ISBN 0-415-92472-3

⁵¹ Ibid.

⁵² "Door to Door Witness", Pete Thompson". Archived from the original on 2007-01-28. Retrieved 2007-02-04.

⁵³ Davies, P1316

by knocking on doors and sharing their ideas, frequently in couples or small groups. Preaching at people's doors is heavily used by the primary organizations of both groups. These and other methods are employed in this era to propagate the gospel as part of mission objectives by a number of churches.⁵⁴

A great number of people have perished who may have been spared if their neighbours—common men and women—had made the effort to look out for them. Many are waiting to be spoken to directly. We have work to accomplish as Christ's missionaries in our own families, neighbourhoods, and towns. It is also noteworthy that many people in powerful social positions are heartbroken and tired of being vain. They yearn for a tranquillity they do not now possess. Those who are desperate for salvation are found in the upper echelons of society. If the workers of the Lord approached them individually, with kindness and a heart softened by Christ's love, many would be helped.⁵⁵

Lifestyle Evangelism

Lifestyle evangelism is a method of evangelism in which a person shares their faith through the way they live in the hopes that others would be moved by how God works in their lives and receive him as their personal saviour. This method of evangelism is used by about 100 million individuals, according to The Encyclopaedia of Protestantism, published in 2004.⁵⁶ As a proof verse, proponents of this kind of evangelism frequently point to Matthew 5:16. Additionally, proponents frequently

⁵⁴ "Catholics and Anglicans to distribute ashes to shoppers in Sunderland city centre". The Catholic Herald. 4 February 2016. Archived from the original on 5 February 2016. On Wednesday St Mary's Catholic church and Sunderland Minster, an Anglican church, will be working together to offer "Ashes to Go" – a new approach to a centuries-old Christian tradition.

⁵⁵ Christ's Object Lessons, p. 231.

⁵⁶ "The Encyclopaedia of Protestantism", Editor Hans J. Hillerbrand, Assistant Editor James H. Thrall, Volume 3 L-R, Routledge publishing, Published in 2004, ISBN 0-415-92472-3

emphasize how Jesus attracted people to the kingdom of God by being empathetic, while opponents occasionally raise the possibility that some individuals may not be aware that their good behaviour is a result of their faith in Christianity. Supporters contend that because it is thought to be more difficult to live on this earth as a righteous person than to deliver a sermon, it thus seems more potent as compared to other strategies.⁵⁷ In as much as other scholars may disagree on the impact of lifestyle as powerful winning souls for Christ, I strongly support the idea, since role modelling so much impacts the lives of people positively.

Friendship Evangelism

This type of reaching people with the gospel, though similar to lifestyle evangelism, is where believers are able to put together good relationships with other people so as to be empathetic to them and eventually have an opportunity to deliver the message of the gospel. Supporters occasionally claim that Jesus was so empathetic such that, many people loved to befriend him. Thus, this strategy is seen as more successful in winning souls than other techniques that are perceived as being less personal. The phrase “loving someone into the kingdom” is another name for this strategy. With reference to Scott, it can be alluded that “evangelism engages the mind

⁵⁷ "1,001 Practical Ways to Share God's Love", Richard Lee Archived October 11, 2006, at the Wayback Machine

and the heart, reasoning and relationships.”⁵⁸ And therefore majority of people who become Christian’s recount specific people (i.e., Christians) who, through varied acts of love, care, and concern for their well-being, led them to accept the gospel. Thus, a comprehensive strategy that allows Christians to fully communicate their testimony is friendship evangelism. Furthermore, this allows for the ability to communicate with them, and consequently share their wants, worries, hopes, pleasures, and sorrows as well as contribute to their welfare when they have a continuous relationship with others who become their friends (Acts 8.12). Even though we willingly admit that the Gospel’s proclamation is the primary means of Christian witness and service, Christianity is more than that. Christianity is also an expression of love, compassion, and concern for a world in need. The healing and teaching ministry of Jesus cannot be overemphasized since he dedicated much time to it.

Ellen White reaffirms this when she said: a sample of the pleasures of paradise is found in the hospitality of a friend and empathy towards one another.⁵⁹ A close friend can have a big impact. Peer pressure is a potent motivator for change. A person is frequently won to Christ through friendship. Parshall on his part acknowledges that, “a person is drawn to Christianity by the life and example of someone who is ready to put up the time and effort necessary to establish connections.”⁶⁰ For instance, there are a lot of people that are poor... It is nearly impossible to bear the weight when illness and agony are included. They are burdened and weary, and they are unsure of

⁵⁸ Scott W. Sunquist, *Understanding Christian Mission* (Grand Rapids, MI., Baker Academic, 2013), 313.

⁵⁹ Ellen G. White, *Adventist Home*, (Washington, DC: Pacific Press Publishing Association, 1943), 106.

⁶⁰ Phil Parshall, *The Fortress and the Fire*, (Grand Rapids, MI: Baker Book House, 1980), 104.

where to get help. Feel compassion for them through their struggles, heartbreaks, and setbacks. It will then be possible for you to assist them. Encourage them with hope by sharing God's promises with them and by praying for and with them.⁶¹ If you have love for one another, then you are my followers says Jesus (cf. John 13.35). though, this is very potent in drawing souls to Christ, it can also provide an avenue for people to manipulate and become examples for personal gains.

Creative Evangelism

In this kind of evangelism, the gospel is communicated in such a way to appeal to the senses of man, mostly through music, visual art, drama, poetry and film.⁶² Examples include the book "The Fall of Lucifer" by Wendy Alec, the rock group Delirious, and the song "Matthäus passion" (Saint Matthew Passion) by Johann Sebastian Bach.⁶³ However, some ministries simply refer to this type of approach in spreading the gospel as the act of coming up with new ways to share the same gospel message.⁶⁴ George Handel's 1741 "Messiah" Oratorio is among the most well-known instances of inventive evangelism. It is one of the major vocal pieces performed in history, and linked to the Church of England revival. This however is thought to have influenced the theology of renowned evangelist John Wesley regarding salvation. Recently, it receives millions of spectators annually.⁶⁵

⁶¹ Ellen G. White, *The Ministry of Healing* (Nampa, ID: Pacific Press, 1990), 158.

⁶² Saltmine Creative Arts Archived 2006-08-16 at the Wayback Machine, retrieved October 1, 2006

⁶³ Barret, Pg. 720

⁶⁴ "Creative evangelism," Mar 2007 Web Evangelism Guide, accessed 23 June 2020, <https://web.archive.org/web/20081006121106/http://www.web-evangelism.com/resources/creative.php>.

⁶⁵ Barret, 720-721.

According to Blumhofer, the rights to the dissemination of “Jesus Film,” a portrayal of Jesus Christ’s life, are owned by evangelical Christian group known as Campus Crusade for Christ. There have been about 850 million viewings because it is translated in a number of dialects.⁶⁶ Due to its impact on the lives of people, the Church of Pakistan employs it to evangelize ethnic factions in regions having a lot of Sandhi’s.⁶⁷

Literature Evangelism/Gospel Tracts

In the Christian context, a gospel tract is a pamphlet that contains the gospel message. Barret describes it usually simply as small, printed pieces of paper, with a brief presentation of the Gospel.⁶⁸ Ray Comfort assert that: around 5 billion tracts are thought to have been delivered in the year 2000. It frequently occurs in conjunction with door-to-door or on the street preaching. Many contemporary preachers attest to the effectiveness of gospel pamphlets as a method of evangelization.⁶⁹ Gospel pamphlets are distributed as part of tract evangelism. Tracts can be used in one of three ways: showing them to someone and utilizing them as a visual aid; presenting the gospel and then giving them a tract to read later; or leaving a tract for someone without having a personal dialogue.

⁶⁶ Blumhofer, 730

⁶⁷ Ibid.

⁶⁸ Barret, 725

⁶⁹ "Why Use tracts", Ray Comfort". Archived from the original on 2007-02-28. Retrieved 2007-02-11.

Technology-Based Evangelism

Televangelism

A kind of evangelism known as televangelism is defined by the presentation of an evangelistic message via television, frequently in the form of a charismatic sermon. Many televangelist preachers are shown on television networks.⁷⁰ According to Guenter, a similar thing happened in America by Protestants. At the time, it significantly increased the visibility of Christian perspectives in the globe.⁷¹

Radio evangelism

The Encyclopaedia of Protestantism states that since its introduction around 1921, radio evangelism has been very swift in reaching many people with the gospel as compared to other approaches, making it one of best in this era.⁷² Hence, radio broadcasts have become a simplest but potent way to spread the salvation message globally. Further, Maria Miranda, a radio evangelist from Latin America is listened to by many people in 22 countries, who broadcast the presentations in many radio stations.⁷³ In Yemen, where it is estimated that Muslims make up 97% of the population,⁷⁴ Christian radio is listened to by 10% of people.⁷⁵ Since 1925, the Lutheran Church has used this approach. By 1931, the station had 5 million listeners,

⁷⁰ "About us", Trinity Broadcasting Network". Archived from the original on 2007-02-05. Retrieved 2007-02-04.

⁷¹ Guenter, Pg. 710

⁷² Hans J. Hillerbrand, ed., *The Encyclopaedia of Protestantism* (New York: Routledge, 2004).

⁷³ Ibid.

⁷⁴ Embassy of the Republic of Yemen Ottawa, Canada, "About Yemen", Retrieved June 29, 2007 Archived January 27, 2007, at the Wayback Machine

⁷⁵ Hillerbrand, ed., *The Encyclopaedia of Protestantism*

and in 1987 it had 40 million listeners. It broadcast in more than 31 languages.⁷⁶ On December 25, 1931, Ecuador saw the launch of HCJB, the country's first missionaries-only radio station.⁷⁷

Internet Evangelism

This approach involves dissemination of the message of salvation online a type.⁷⁸ This might be a website offering arguments for the inerrancy of the Bible, church services on social media, chat room discussions, or messages from evangelical groups or advertisements.⁷⁹ Surprisingly, Evangelism Day is observed annually on the final Sunday in April in America according to the Internet Evangelism Coalition.⁸⁰ The research also indicated that nearly 82 million Americans, or 64% of Internet users, engage in religious events online.⁸¹ The following are a few of the most well-known and significant online spiritual activities:

- Of the 128 million Internet users in the country, 38% have sent or received emails containing spiritual material.
- 35% of users have had correspondence through the internet by way of sending or receiving information.

⁷⁶ Hillerbrand, ed., *The Encyclopaedia of Protestantism*.

⁷⁷ Blumhofer, 732

⁷⁸ Internet Evangelism Day homepage Archived 2010-11-24 at the Wayback Machine, retrieved October 1, 2006

⁷⁹ "The Encyclopaedia of Protestantism", Editor Hans J. Hillerbrand, Assistant Editor James H. Thrall, Volume 3 L-R, (Routledge, 2004),0-415-92472-3

⁸⁰ "The Developing Ministry of Sharing Christ Online", Internet Evangelism Coalition, Billy Graham Center, Retrieved June 5, 2007". Archived from the original on August 8, 2007. Retrieved June 5, 2007.

⁸¹ Lynn Clark, Stewart Hoover, and Lee Rainie, "Faith Online," accessed 12 March 2023, <https://archive.ph/20120907070809/http://www.pewinternet.org/Reports/2004/Faith-Online.aspx104#selection-651.2-653.10>.

- 32% of people have accessed the internet through reading reports directly about religious pursuit and concerns.
- 21% of people have sought for guidance on observance of certain religious holidays on the internet.
- 17% of people looked for information about places to attend religious activities from the research.
- 7% of people have prayed for others online or done so themselves.
- 7% of people have given money to charities or religious groups.

Need-Based Evangelism

According to John Saxbee, gospel cannot be restricted to meeting the spiritual needs of a select few while ignoring the demands of the majority for liberty, fairness, and fundamental human dignity.⁸² In support of this, Veronis claims that;

Orthodox Christians, recognizes the teachings of Jesus holistically, both sacredly and materially. They believe that the full gospel message includes the words of Jesus about curing sickness, nourishing people who are starving, providing for homeless people, rising the abandoned, defending those who are impoverished, combating unfair treatment, and making this world pleasant for everyone.⁸³

In furtherance of this and according to Neil; pursuing equality for all entails attempting to reverse the negative consequences of evil and the impending doom on mankind, including pain, disease, enslavement, and conflict.⁸⁴

⁸² John Saxbee, *Liberal Evangelism: A Flexible Response to the Decade* (Great Britain, 1994), 111.

⁸³ Alexander Veronis, "Orthodox Concepts of Evangelism and Mission," in *The Study of Evangelism: Exploring a Missional Practice of the Church*, ed. Paul W Chilcote, and Lacey C Warner, (Grand Rapids, MI: William B. Eerdmans, 2008), 281.

⁸⁴ Neil Braun, *Laitly Mobilized: Reflections on Church Growth* (Grand Rapids, MI: Eerdmans, 1971), 36.

And so, Walter emphasises regarding Matthew 23:23 that; the author of the message of salvation is an entity who sends individuals and groups to stand up for the vulnerable.⁸⁵ [Some] maintain that evangelism entails merely a faith affirmation, whereas some equate it primarily with creating a compassionate attitude in the community or striving to right wrongdoing, said Scott Moreau in a well-balanced statement regarding this issue. The urgent need of both ought to become obvious. In the absence of the other, the positive news is twisted.⁸⁶ It is therefore imperative to strengthen the Dorcas Society (Women Ministries Department) to promote the donations of clothing and consumables to be distributed in the community for the benefit of the needy. Biblical counsels, pen of inspiration shall be employed to serve as sources of motivation for members to partake holistically in order to accomplish such gesture. From the inspired writings of Ellen White, we read, how much money is spent on things that are just celebrities, things that divert attention from more important uses of time, effort, and resources! What quantity of revenue is spent on pricey homes and furnishings, egocentric indulgences, opulent but unhealthy meals, and cruel excesses.⁸⁷

According to Corbett and Fikkert, during periods of relative socioeconomic equality, God's people shown genuine compassion for the underprivileged. They contend that this demonstrates what is best for all underprivileged communities, not just other churches that are currently operating. Materially wealthy people have an

⁸⁵ Walter Brueggemann, "Evangelism and Discipleship," in *The Study of Evangelism: Exploring a Missional Practice of the Church*, ed. Paul W Chilcote, and Lacey C Warner, (Grand Rapids, MI: William B. Eerdmans, 2008), 219.

⁸⁶ Moreau, A. Scott, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 342.

⁸⁷ Ellen G. White, *The Desire of Ages*, Complete Published Ellen G. White Writings [CD ROM], Silver Spring, MD: Ellen G. White Estate, 2008.

obligation to help the underprivileged and give away some of their belongings to individuals in distress. This is a tangible example, even though not the only option to aid the impoverished.⁸⁸ According to Yeats, sin ruined creation's beauty. As a result, people became victims in a shattered world and lost relationships with their relatives. It comes to the conclusion that these are foreigners, widows, abandoned children, as well as kids without parents.⁸⁹ Nwaigbo, on the other hand, advocate for expressions of empathy that transcend social divisions in order to affect these unfortunate individuals.⁹⁰ God is most concerned about the underprivileged, widows, and orphans. This context deserves to be mentioned that the term “poor” refers to a broad category of people who are either materially poor or have a weakened spirit, encompassing the majority of widows and orphans.⁹¹

Socio-Economic Challenges and Evangelism

Mining tends to support the growth and development of our country and communities positively (both economically and socially). Minerals are a boon, as Eggert explained. They represent an amazing gift from creation that may be constructed, marketed, and utilized to improve the lives of people in a country.⁹² Further, Ascher adds that, through the generation of jobs and boosting the economy,

⁸⁸ S. Corbett and B. Fikkert, *When Helping Hurts: How To Alleviate Poverty Without Hurting The Poor And Yourself* (Chicago, IL: Moody, 2012), 41.

⁸⁹ J. M. Yeats, “The Biblical Model For Adoption,” *Journal of Family Ministries* 2, no. 1 (2011): 8-17.

⁹⁰ F. Nwaigbo, “Youth between the Two Cities of Augustine: Youth Empowerment and the Integral Development of the Human Person,” *African Ecclesial Review*, 57(1&2) (2015): 85-107.

⁹¹ *Baker Illustrated Bible Dictionary* (2013), s.v. “Evangelism.”

⁹² R. G. Eggert, “Mining and economic sustainability: National economies and local Communities,” Background study prepared for the Mining, Minerals, and Sustainable Development Project, London, 2001.

mining firms help stimulate additional investor activity at all levels of development of an economy. Therefore, the majority of academics have reached the well-informed conclusion that minerals possess the capability to make a substantial contribution to national growth.⁹³

Notwithstanding the numerous benefits, mining also has countless negative impacts or effects on the community and country as a whole. Akabzaa asserts that mining operations in Ghana have had a negative impact on the three main components of the environment: the air, water, and land. Mining firms have purchased enormous areas of land for cultivation in order to conduct extensive activities, affecting villages financially.⁹⁴ Because of this, the business by definition becomes an environmental impact industry, meaning that it has an effect on the economy, the community, and the surroundings wherever it operates.⁹⁵

According to Njoroge et.al, the instability associated with mining has resulted in a high rate of unemployment.⁹⁶ Beyond these is the aspect of psychological and emotional trauma experienced by most people in the community. In the affirmative, Matamala and Aguayo claim that the health of mine workers is at risk due to the hazardous working circumstances. It may affect mental well-being, leading to signs and issues such as mood disorders, tension, pressure at work, sleeplessness, cognitive

⁹³ W.Ascher, *Why Governments Waste Natural Resources: Policy Failures in Developing Countries* (Baltimore: Johns Hopkins University Press, 1999).

⁹⁴ Akabzaa, T., & Darimani, A. „Impact of Mining Sector Investment in Ghana: A Study of the Tarkwa Mining Region“, Draft Report Prepared for SAPRI, 2001.

⁹⁵ World Bank Group Mining Department, *Treasure or Trouble? Mining in Developing Countries* (Washington, DC: World Bank, 2002).

⁹⁶ Njoroge J. Munyao, E., & Kariuki, S. “Evangelism Challenges in Mining Communities in Africa: A case of Tharaka Nithi County in Kenya,” *International Journal of Social Science and Humanities Research* 7, no. 2 (2019): 1 – 12.

exhaustion, and more.⁹⁷ Aside these challenges, Csavina, et.al., illustrates how it is well known that anthropogenic activities including mining contain the largest concentrations of potentially hazardous chemicals, as well as the highest particle emissions and the greatest risk to the health of the environment and human population..⁹⁸ A study conducted in Southern Queensland disclosed that every community is experiencing a housing shortage due to an increase in the mining workforce. This scarcity has led to increased rental prices, ownership that is out of reach, and situations where many members of the same family are living together in the same household. The need for places of abode, affects not only the families of miners looking to move, but also other service providers in the community, like nurses and teachers.⁹⁹ Further, it was discovered that rural farming areas are severely impacted by the labor shortage in farming as a result of competition from the mining sector.¹⁰⁰

A field visit to Wassa District, which is home to most of Ghana's mines, facilitated an internal World Bank evaluation report from 2003 that asserted the high rate of joblessness, poor neighbourhood facilities, and battle between extractive industries and agriculture for arable land. It came to the conclusion that, in terms of steady growth and improved public services, large-scale mining does not appear to have benefited Wassa's local economy. The residents do not profit from the wealth of

⁹⁷ José Matamala Pizarro and Francisco Aguayo Fuenzalida, "Mental health in mine workers: a literature review," *Ind Health*. 59, no. 6 (2021): 343–370. <https://creativecommons.org/licenses/by-nc-nd/4.0/>.

⁹⁸ Csavina, J., Landázuri, A., Wonaschütz, A., et al. Metal and metalloid contaminants in atmospheric aerosols from mining operations. *Water, Air, and Soil Pollution* 221 (2012): 145–177. <https://doi.org/10.1007/s11270-011-0777-x>

⁹⁹ Hossain D, Eley R, Coutts J, et al. "The mental health of landholders in Southern Queensland: Issues and support," *Aust. J Rural Health* 16 (2008): 343–348.

¹⁰⁰ Ibid.

resources taken from their land, irrespective of how the central government and the mining towns split royalties.¹⁰¹ According to a Commission on Human Rights assessment, traditional leaders in Ghana eventually manages 45% of the mineral wealth that is distributed to the grassroots. This funding is supposed to be deployed for local improvement initiatives. According to reports from Ghana, this is not often the situation and that chiefs there have all too frequently demonstrated little interest in investing the money received from the abundance of mineral wealth under their territories. The head of the community was allegedly the main beneficiary of these settlements, as reported by those who were aware of the opportunity in their communities.¹⁰²

It is generally accepted that mining also causes a variety of societal conflicts and local expenses. One factor is that new mining communities frequently draw more migrants because of the possibility of finding work, which not all of them do, and that strangers are frequently offered new job chances in the mine. Consequently, the migratory movement is thought to be a contributing factor to community instability, increased illicit activity, and vulnerability. Additionally, there are issues with pollution and environmental deterioration, which are enduring hazards. Further, other locations involve relocation of indigenous people which comes with countless challenges.¹⁰³

¹⁰¹ World Bank. *Project performance Assessment report: Ghana Mining Sector Rehabilitation Project, Mining Sector Development and Environment Project*. (Washington DC: World Bank. 2003).

¹⁰² The Commission on Human Rights and Administrative Justice report 'The state of human rights in mining communities in Ghana', available at: <http://www.nodirtygold.org/HumanRightsInGhanaMiningCommunities.pdf>

¹⁰³ ICMM. *Ghana Country Case Study: The challenge of mineral wealth: Using resource endowments to foster sustainable development* (London, UK: International Council on Mining and Metals, 2007).

It can therefore, be concluded that the effects of mining are so glaring to behold. The livelihood of people is so much affected that a lot become depressed, hopeless, poor, and look dejected. This condition provides a means of access to reach them with the gospel. The hope of our heavenly restoration and compassionate activities could be the points of access to some of these people. Hence, the church should seize this opportunity to intentionally come out with appropriate strategy(ies) that will be meaningful and create the needed impact.

Factors Influencing Gospel Receptivity

Social, economic, and cultural factors affect how communities receive and engage with the gospel. Somjee argues that, aside from the necessity to recognize the non-economic elements associated with poverty, the social sciences that deal with humanity, politics, and economy do not seem to be valuable. This is due to the fact that the conceptual understanding they employ incorporates elements of the historical and cultural milieu in which it was initially created. In this regard, it is also most likely unconcerned with the particular problems and situations of other neighbourhoods.¹⁰⁴ This is reminiscent of the question posed by Dionne, Elshtain, and Drogos; are the causes of poverty revealed by social scientists? Can our understanding of poverty be clarified by religious sensibilities?¹⁰⁵

According to Cartegenas, religious and theological discourses must also be subject to social study and critique even though they may have an impact on people's

¹⁰⁴ A. H. Somjee, *Parallels and Actuals of Political Development* (London: Macmillan, 1986).

¹⁰⁵ Mary Jo Bane, and Lawrence Mead, *Lifting up the Poor: A Dialogue on Religion, Poverty and Welfare Reform* (Washington DC: Brookingt, 2003), 78.

lives.¹⁰⁶ Sister Agatha Radoli makes the following argument in support of this perspective on the Church's function and broad mission, like the Savior, who came to serve rather than to be serviced.¹⁰⁷ Whether or not they are believers, the Church must serve everyone. The people of Eastern Africa are suffering. Injustice is pervasive across the area. The people in this area are in dire need of a healing ministry that will consider all the components and factors required to restore their wholeness and soundness.¹⁰⁸ This assertion is consistent with Bishop Adedokun of Nigeria's statement at the African Synod that Christ came to earth to deliver humanity from sin and its aftereffects, such as social injustice.¹⁰⁹ Consequently, the Church must speak out in order to advance the saving message of the Messiah, against political repression, homelessness, poverty, prostitution, crime, and violence, as well as the government's suppression of civil society and the ongoing marginalization of Kenya's weaker and more vulnerable communities. Given this, Radoli argues that as long as the majority of people on the [African] continent continue to experience poverty, starvation, political and economic instability, fear, human rights violations, marginalization, etc., the Good News will continue to be disregarded.¹¹⁰

The connection between culture and the gospel is extremely intricate and multidimensional, impacted by communal dynamics, cultural norms, and theological

¹⁰⁶ Aloysius L. Cartagenas, "The Interpretation of the Social Teaching of the Church (The Communicative Conditions of Tradition)," *Talad* 3, no. 2 (2003): 114-150.

¹⁰⁷ A. Radoli, ed., *How Local is the Local Church?* (Eldoret, Kenya: Gaba Publications, 1993).

¹⁰⁸ *Ibid.*

¹⁰⁹ Cited in *African Ecclesial Review*, Special Issue on the African Synod, Vol. 37, No. 1, February 1995.

¹¹⁰ A. Radoli, (ed.), *African Ecclesial Review*, Special Issue AMECEA Twelfth Plenary Assembly, October/December 1995, Editorial.

interpretations that change depending on the sociological environment, according to a review of the literature.¹¹¹ The practice of adapting the Gospel to local cultures without sacrificing its central message is known as inculturation, and some academics stress its significance. But there is worry that too much adaptation could result in syncretism, where aspects of local culture weaken the gospel's originality.¹¹² While it is necessary to adapt the gospel to different cultural circumstances, it is also crucial to make sure that the gospel stays true to its central message. In order to avoid relativism, Bevans claims that contextual theology highlights the necessity of reevaluating how the Gospel might be lived out in the face of shifting cultural norms. This is especially important now when the church is dealing with issues like cultural relativism, secularism, and religious plurality.¹¹³ Consequently, the relationship between culture and the gospel is dynamic and frequently multi-layered, with both influencing one another.¹¹⁴

According to Stephen Bevans, contextual theology aims to modify the gospel for certain cultural situations without sacrificing its Christian meaning.¹¹⁵ It is further asserted by David Bosch that, the gospel ought to both instil and change culture.¹¹⁶ The impact of globalization and heterogeneity on the gospel's dissemination is illustrated by the opinions of theologians like Robert Schreiter and Lamin Sanneh, who stress the significance of preserving the gospel's local roots while recognizing its

¹¹¹ R. J. Schreiter, *Constructing Local Theologies* (New York: Orbis Books, 1985).

¹¹² H. R. Niebuhr, *Christ and Culture* (New York: Harper Collins, 2001).

¹¹³ S. B. Bevans, *Models of Contextual Theology* (New York: Orbis Books, 2002).

¹¹⁴ *Ibid.*

¹¹⁵ *Ibid.*

¹¹⁶ D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 308.

universality. Additionally, some research indicates that the Gospel is frequently regarded as a social change agent with the power to significantly alter regional cultural norms as well as values.¹¹⁷ Other authors, however, argue that culture can either support or impede the spread of gospel values, depending on how successfully society embraces and adapts to the spiritual teachings.¹¹⁸ On the other hand, culture can be a major obstacle that restricts the Gospel's ability to become widely accepted in societies whose cultural customs are very different or even at odds with its foundational ideas.¹¹⁹

The incarnation of Jesus Christ is frequently used as a theological prism through which to examine the link between the Gospel and culture. During the incarnation, God took on a particular human form that was constrained by culture, time, and location.¹²⁰ This suggests that the Gospel has an "incarnational" dimension that allows it to take root in human culture without losing its divine essence. This view is often referred to as the "transformation of culture" by the Gospel, where Gospel values permeate and change aspects of culture that contradict Christian principles¹²¹

However, certain perspectives, like those put forth by Stott, stress that the Gospel has a "transcultural" aspect in addition to changing culture. This indicates that

¹¹⁷ J. K. A. Smith, *Awaiting the King: Reforming Public Theology* (Grand Rapids, MI: Baker Academic, 2020).

¹¹⁸ T. M. Johnson, *The World's Religions in Figures: An Introduction to International Religious Demography* (New York: Wiley Blackwell, 2019), 45.

¹¹⁹ P. G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985), 14.

¹²⁰ K. J. Vanhoozer, *Faith Speaking Understanding: Performing the Drama of Doctrine* (Westminster John Knox Press, 2014), 277.

¹²¹ H. R. Niebuhr, *Christ and Culture* (New York: Harper Collins, 2001), 299.

the gospel is applicable everywhere and transcends cultural borders. These two perspectives are often balanced in modern theology: the gospel is transcultural but also engages in dynamic interactions with particular civilizations.¹²² For instance, according to Hunter, the Gospel is frequently viewed as a force that can transcend societal division by promoting universal ideals like justice, love, and forgiveness in the setting of global pluralist cultures. In this sense, the Gospel is seen as a force that respects the distinctiveness of every culture while bringing people together across racial, ethnic, and social divides.¹²³ Nonetheless, there are some objections to how the Gospel has been adapted to various cultural settings. Walls and other theologians caution against "syncretism," which is the loss of the gospel's doctrinal core due to excessive cultural immersion. He maintains that even when the gospel is presented in a fashion that is culturally accessible, it must always be evaluated against biblical truth.¹²⁴

Moreover, global influences are increasingly incorporated into today's culture, leading to problems like materialism, moral relativism, and secularism that frequently run counter to gospel values. In this sense, it becomes essential to contextualize the gospel within modern society.¹²⁵ Garcia suggests that, this resistance is often due to fundamental differences in worldviews and fears of losing cultural identity.¹²⁶

¹²² John R.W. Stott, *Contemporary Christian: Applying God's Word to Today's World* (Peabody, MA: InterVarsity Press, 1992), 69.

¹²³ J. D. Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (London: Oxford University Press, 2010), 96.

¹²⁴ A. F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (New York: Orbis Books, 1996), 56.

¹²⁵ J. K. A. Smith, *Awaiting the King: Reforming Public Theology* (Baker Academic, 2020).

¹²⁶ M. Garcia, *Cultural Resistance and the Gospel: Challenges and Opportunities* (Baylor University Press, 2020), 138.

Conversely, Sanneh emphasizes the importance making the gospel relevant in all ethnic norms, where the gospel can be translated both literally and in doctrine so that some cultural groups might embrace its meaning without abandoning its authenticity. This suggests that even in a world society that is ever evolving, the gospel can still be relevant.¹²⁷ According to some study asserts Doe, there is a propensity to modify the gospel's teachings in order to better conform to regional cultural norms, which frequently results in variations in theological interpretation.¹²⁸ Anderson adds that research in this category indicates that the Gospel can serve as a moral force guiding social change toward a more ethical and humanistic direction.¹²⁹ A more inclusive and dialogical approach to local culture in a modern setting result in greater acceptance of the gospel message, according to specific studies. For instance, Brown's research revealed that incorporating local cultural components, including traditional music and art, into gospel ministry can strengthen the bond between Christian principles and customs.¹³⁰ Additionally, according to Brown, a contextual theological approach has been successful in minimizing tensions between the gospel's tenets and prevailing cultural standards.¹³¹ Unfortunately, many of these gospel preachers have had challenges in understanding the gospel vis-a-vis their cultural norms, according to a

¹²⁷ L. Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2003), 96.

¹²⁸ R. Doe, *Gospel and Culture: A Theological Dialogue* (London: Cambridge Scholars Publishing, 2021), 257.

¹²⁹ J. Anderson, *Christian Ethics and Social Change* (New York: Routledge, 2018), 47.

¹³⁰ T. Brown, *Cultural Integration and Christian Mission: Case Studies* (Oxford University Press, 2019).

¹³¹ R. Miller, *Contextualizing Theology in a Global World* (Eugene, OR: Wipf and Stock Publishers, 2017), 56.

report from a conference on ethnicity and nationalism.¹³² Thus, the argument that religions other than Christianity are means of salvation seems hopeless, according to Packer's conclusion. We cannot have God or hope without Christ. While there are many admirable and accurate insights in non-Christian religions, they lack the concept of saving grace. In order to find a solution, a statement is made to believe in Jesus as the ultimate in salvation and redemption.¹³³

Role of Church in Community Development

One foremost mission roles of the church, is to address socio-economic issues. Because Africans have confidence in Christianity and because it is considered by many to be effective in raising the standard of living for the impoverished, it must be widely taken into account in development initiatives.¹³⁴ According to Sachs, goals of sustainable development in society include but not limited to: conservation of the environment, societal integration, and economic development.¹³⁵ According to Nkansah-Obrempong, the church is expected to demonstrate fairness and honesty, and this call has wide-ranging effects on how the church functions globally.¹³⁶ Marshall adds his voice to this by implying that relationships between local religious organizations might result in development initiatives and that members of

¹³² Report on a conference on "Ethnicity and Nationalism" hosted by Ecumenical Institute for Study and Dialogue in Colombo and the National Christian Council of Sri Lanka, November 1994. It was published in *The Ecumenical Review* 47, no. 2 (April 1995): 225-231

¹³³ J. I. Packer, "Way of Salvation, Part IV: Are Non-Christian Faiths Ways to Salvation?," *Bibliotheca Sacra* 130 (April 1, 1973): 116.

¹³⁴ Belshaw, D., Calderisi, R., & Sugden, C. (Eds.). *Faith in development: partnership between the World Bank and the churches of faith in Africa*. (2000). Retrieved from <https://ebookcentral.proquest.com>

¹³⁵ J. D. Sachs, *The age of sustainable development*, 2015, <https://ebookcentral.proquest.com>,

¹³⁶ J.Nkansah-Obrempong, "The Mission of the Church and Holistic Redemption," *Evangelical Review of Theology* 42, no. 3 (2018): 196-211.

congregations can identify one another's issues, whether they be spiritual or financial.¹³⁷

According to Henderson and Verseg, community development practices are an essential means of empowering people, and they take place through community initiatives and activities that are led by development workers.¹³⁸ Hence, initiatives aimed at fostering skills, providing university scholarships, and even community mobilization are examples of non-governmental organizations' activities.¹³⁹ De Temple asserts that development does, in fact, have a foundation in church doctrine, which shapes and advances the modern world.¹⁴⁰ The giving of resources to the underprivileged is a component of community development, which aims to offer aid that is sustainable. These resources can be provided by governmental bodies, charitable institutions, and even commercial enterprises.¹⁴¹

Similar to how religion functions in the end, development is all about carrying out good deeds by inspiring the society to be independent.¹⁴² In several nations, the church's standing through progressive evangelism and its members determine its

¹³⁷ K. Marshall and S. M. Van., *Development and faith: where mind, heart, and soul work together*. <https://ebookcentral.proquest.com>, 2007

¹³⁸ Henderson, P., & Verseg, I. *Community development and civil society: making connections in the European context*. (2010). <https://ebookcentral.proquest.com>

¹³⁹ Marshall, K., & Van, S. M. *Development and faith: where mind, heart, and soul work together*. . (2007). <https://ebookcentral.proquest.com>.

¹⁴⁰ DeTemple, J. *Cement, earthworms, and cheese factories: religion and community development in rural ecuador*. (2012). <https://ebookcentral.proquest.com>

¹⁴¹ M West, & Kraeger, Patsy & Dahlstrom, T. *REstablishing community-based organizations. An Introduction to Community Development: Second Edition*. (2014). 154-177.

¹⁴² Cement J. DeTemple, "Earthworms, and Cheese Factories: Religion and Community development in Rural Ecuador," (2012). <https://ebookcentral.proquest.com>.

capacity to effectively minister to the poor.¹⁴³ Additionally, everything that actively subverts institutional authority by fair and morally righteous deeds, practices, and beliefs can be seen as progress, according to De Temple.¹⁴⁴

Nonetheless, it is interesting to highlight from the perspective of theological studies that there are several concepts and whether or not it benefits society by constructively challenging institutional forces through just and morally upright actions, customs, and ideas.¹⁴⁵

Assessment of Current Evangelistic Strategies in Birim North

Adventist church in the Birim North district have embarked on various evangelistic efforts but always using the traditional method. It has mostly been public evangelistic strategy, with selection of a group of volunteers (usually called lay team members) from the churches who are always camped at the campaign site, fed and tasked with engaging individuals in their homes at specific times with the previous day's message. They help respond to queries from these people and also invites them to the campaign grounds. The campaign which normally last for ten (10) days will see these volunteers (i.e. lay team members) as the sole agents in drawing people to the grounds. The success of the campaign thus depends on how effective and active the lay team members become. Souls baptized during the campaign, are added to the mother church, with no specified nurturing plan to be followed.

¹⁴³ D. Belshaw, R. Calderisi and C. Sugden, "Faith in Development: Partnership between the World Bank and the Churches of Faith in Africa," (2000). <https://ebookcentral.proquest.com>

¹⁴⁴ DeTemple, J. Cement, earthworms, and cheese factories: religion and community development in rural ecuador. (2012). <https://ebookcentral.proquest.com>

¹⁴⁵ Wijzen, F. Religion, Development and Security: A Mission Studies Perspective. Exchange 40, no. 3 (2011): 274-287.

This method has really helped in baptizing a number of souls within the community. The lay team members though few mostly have the opportunity of meeting people in their individual homes with the campaign message. Those who are unable to come to the site are thus afforded the opportunity to hear the gospel. Lay team members are also able to grow spiritually and learn in the process.

Notwithstanding the benefits of this method, it poses a lot of challenges as well. Lay team members are mostly illiterates and subsistence farmers, and do not receive any form of training prior to the campaign, making them lack the expertise in personal evangelism and the soul winning business. As a result, they do not visit the elite in society due to low self-esteem. Due to financial commitment towards these lay team members as regards feeding, medical bills and transportation, coupled with insufficient or lack of funds, very few people are selected compared with the large size of the town in which the campaign is being held. A bigger area is thus assigned to an individual, making them ineffective in reaching many people. Further, there is unnecessary tension on them to do all possible (including giving unrealistic assurances) to get some people baptized though such people may not necessarily be ready for baptism. Competition for souls diverts attention from preaching the gospel to prosperity messages, luring people to Christ who later become disappointed and leaves the church. There is also no nurturing plan, so the church is mostly not prepared to receive these new converts and help them grow. New converts usually feel very unwelcoming and are not integrated to church activities to help them grow. Consequently, a lot of them leaves the church with no records of their whereabouts (only known by the lay team member). Looking at the successes and shortcomings of this method, it is important that the church becomes intentional in the soul winning business by committing resources, time and personnel into it. It is also important to

vary the evangelistic approaches, in order to be meaningful and impact the community. Although there have been accounts of the Adventist message's distinctiveness, the community's members' individual requirements have impeded its application. As the message is given, there should also be strategies to alleviate poverty and community engagement.

Implications for the SDA Church in Birim North

The church has used a variety of strategies to win people over to God's kingdom over the years. Sometimes the strategy used may not be geared towards a particular group with special needs as in the case of mining communities. The generalised strategy often helps but do not seem to be very effective in addressing the needs of peculiar group of people.

People in mining communities seem to be confronted with unique challenges which needs to be considered when planning evangelist strategy in reaching out to them with the gospel. This project will help add to the already available data and strategies in reaching out to these people. This foundation will guide leaders and pastors in designing appropriate evangelist strategy in these mining communities in order to make greater impact in the soul winning business. As part of its role as a partner in the development of the community in which it operates, it will also give the church the chance to influence the communities through a variety of developmental initiatives. The banner of Christ will thus be uplifted high in these communities, and the results will be a soil well prepared for a very good harvest. Further, it will add a little information to available literature of the world church, in order to promote further study from experts on mission efforts and devise appropriate evangelist strategies in reaching specific people with the gospel.

Conclusion

The literature on evangelist tactics from the Old and New Testaments has been reviewed in this section by a number of scholars. These include socioeconomic challenges and evangelism, gospel receptivity and community engagement, factors influencing gospel receptivity, as well as appraisal of current evangelist strategies in Birim North, and implications for the SDA Church in Birim North.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATION

The word 'Evangelism' has to be understood to help devise approaches, in order to apply it in principle. In an era of grief, hunger, greed and poverty, the gospel message of hope and inner peace need and should be communicated more lovingly. This will result in receptivity to God's glory. As missionaries, evangelists and the church as a whole look for better strategies to preach the gospel, it becomes imperative to identify and understand the meaning of evangelisation as well as various strategies used in the previous centuries to serve as a guide in our evangelistic efforts.

This section will deal with what evangelism is, the year of Jubilee in Israel's calendar and its relevance to my study, strategies used in preaching the gospel and finally conclusion

Definition of Evangelism

The term "evangelism" describes God's complete mission of bringing all people to Himself; it is not a New Testament concept. The Greek term "εὐαγγελίζω," which means "to proclaim the gospel," is the root or foundation of the English word

"evangelism."¹ Therefore, influential, deliberate proclamation using thoughts alongside compassionate exploit, is one definition of evangelism.²

Maynard-Reid claims that the Greek words "evangelize" and "evangelism" mean "revealing or disseminating the message of salvation."³ Additionally, according to Brueggeman, evangelism is "the truth presented as an oral, out-loud expression of anything crucial not widely understood until the point of presentation."⁴

There is a task to win souls for the master, who will then become ambassadors in preparing people for His Parousia.⁵ Packer highlighted this when he said:

Christians use communication to spread mercy toward sinners. Evangelizing is the act of authentically sharing that message in whatever setting, whether it be a large gathering, a small gathering, a pulpit, or a private discussion. Delivering the divine message entails calling one's listeners to conversion since it culminates in the Creator pleading with disobedient humanity to receive salvation.⁶

Evangelisation Strategies in the Bible

A number of tactics have been described in the Bible, used by God and His followers to attract others to His saving grace. Gospel workers, laity and leaders must devise the best methods for promulgating the gospel with people who have not yet

¹ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature (BDAG)*, 3ed., ed. Frederick W. Danker (Chicago: University of Chicago Press, 2000), s.v. "εὐαγγελίζω."

² Sabbath School and Personal Ministries, *Keys to Public Evangelism*, (General Conference of Seventh-Day Adventist Church, 2012), 5.

³ Maynard-Reid, P. U., *Complete Evangelism*, (Scotsdale, PA: Herald Press, 1997), 59.

⁴ W. Brueggemann, *Biblical perspective of evangelism: Living in a three storied universe*, (Nashville, TN: Abingdon Press, 1993), 14.

⁵ Seventh – day Adventist Church, *WAD Working Policy 2019 -2020*, (Accra, Ghana; Advent Press, 2019), p 38-39. The method of carrying out the mission of the church is through Christ-like living, communicating, discipling, teaching, healing, and serving.

⁶ J. I. Packer, *Evangelism & the Sovereignty of God*, (Nottingham, UK: Inter-Varsity Press, 2010), 49-50.

trusted in Christ and discipling those who have, since cultures change, as a result of technological advancements. As technology, particularly social media, advances and affects people all over the world, a number of psychological issues come into play.

This part will highlight on various strategies adopted both in Old and New Testaments. This becomes needful to serve as the foundation for any other attempt to develop a strategy to help propagate the gospel message.

Evangelisation Strategies in Old Testament

Considering the theology and foundation for missions, Paul Hiebert assert that:

Too frequently, instead of examining the deep theological motifs that permeate the entirety of scripture, we pick a few ideas and then construct a simplified theology. The perilous possibility of focusing more on our achievement, than on God and his activity is equally upsetting to the core of mission. We fall prey to a contemporary, secular worldview that bases mission on human control and technology rather than divine guidance and obedience.⁷

From the fall of humanity, God has used different approaches to draw humanity to Himself. This is so because according to the Bible, Israel's God (Yahweh) has and will continue to be a living God for all humankind. According to Wright, since God created and maintains the universe, it is His purpose to introduce Himself to everyone on the planet. Therefore, in order to carry out this mission through Abraham and his descendants, He selected and summoned them into a covenant relationship.⁸

The creator, is depicted as an activist who aspires to establish a love relationship with people. Kane backs up this claim by saying that; Elohim being a missionary Lord would have eliminated the requirement for the Savior to descend into

⁷ Paul G. Hiebert, "De-theologizing: A response," *Trinity World Forum* 19 (Fall 1993): 4

⁸ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity, 2006), 75.

the earth in human flesh.⁹ Kane Herbert, feels that the Old Testament is the finest place to find God as a missionary. The aforementioned division reveals God as the creator, who then uses the nation of Israel to promise blessings to the Gentiles.¹⁰

God's Mission (*Missio Dei*), has become the collective term or name of the concept for the whole purpose of God in drawing sinful humanity to himself. It express[es] the belief that this purpose is not an innovation, responsibilities, or agenda of mankind, but God.¹¹ However, God's mission (*Missio Dei*) is not as clear-cut. Moreover, the *missio dei* can be understood very well through the Trinitarian (Godhead) nature for its amplification. Thus, there is perfect unity with regards to missions though, are separate in personality. Hence, Bosch clarifies this Trinity-based unity of God's mission.¹²

Clearly, the Messiah Christ Jesus came into the world to benefit humankind.¹³ Bosch goes on to say that the universe was created and is maintained by this living God. Therefore, His duty is to express His endless love for all that he created.¹⁴

Wright asserts that how man fell, as recorded in Genesis 3, leads one to believe that God's purpose began when He searched for his first creation in his image in the Garden of Eden. Therefore, Genesis 3 contains what may be referred to as the

⁹ Herbert J. Kane, *The Christian World Mission: Today and Tomorrow* (Grand Rapids: Baker, 1981), 17.

¹⁰ *Ibid.*, 16-17.

¹¹ Stuart Murray, *Church Planting: Laying Foundations*, (Scottsdale, Pa.: Herald Press, 2001), 39.

¹² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll, N.Y.: Orbis, 1991), 390.

¹³ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity, 2006), 123.

¹⁴ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (Maryknoll, NY: Orbis, 1991), 10.

first missionary idea in the Bible. Due to his compassion for humanity, God revealed his plan of redemption for man. According to Wright, all plan or purposes which we start off, or into which we devote our calling, presents, and energy sources, stem from the previously established and deeper substance of the work of God, to put it plainly.¹⁵

The Hebrew word קָרָא (qara) is often used to mean: “to preach”, “proclaim”, “to call”. The following Old Testament texts use it to connote such idea; Jonah 3:2, Isaiah 61:1, Nehemiah 6:7, Genesis 4:26. In all these, God uses people to proclaim salvation to the wayward to draw them to Himself to prevent their destruction in disobedience.

It has always been the mission of God to save individuals and all humanity by delivering them from moral corruption and subsequent destruction. The word יהוֹשִׁיעַ (yasha) have been identified and used in Old Testament to show God’s effort to save humanity (e.g. 1 Sam. 4:3; 7:8; 9:16, 2 Kings 19:34, Isaiah 59:1, Zechariah 8:7).

Year of Jubilee

In the Old Testament certain acts of compassion for the needy can be highlighted as described by Gordon J. Wenham when he said, according to Exodus 23:10–11, the land must be barren every seven years, and any vegetation to be consumed by the needy and creatures on the land.¹⁶ He added that although the land experienced another fallow year during the jubilee year, individuals who had mortgaged their homes or land were given their property back without receiving payment. These agreements were made to keep a few wealthy individuals from

¹⁵ Christopher, Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative*, (Grand Rapids, Mich.: IVP Academic, 2006), 531.

¹⁶ Gordon J. Wenham, *Exploring the Old Testament: A Guide to the Pentateuch*, vol. 1 (Downers Grove, IL: InterVarsity Press 2003), 99.

acquiring all the land and property and to keep any family from being pushed into long-term poverty. In this way, the entire country rejoiced that the Lord had set them free after they had all been slaves in Egypt.¹⁷ To sanctify Israel's internal economy, each field had to remain fallow during the Sabbath year, which seems like a sensible agricultural practice. Since the earth belonged to the Lord and not the people, it could never be sold forever.¹⁸ When he wrote that empathy for the underprivileged and foreigners was a characteristic of God's people, Herbert Wolf lends his voice to this idea. He continued by instructing the Israelites to treat foreigners as themselves and to keep in mind their own dreadful time in Captivity. Additionally, they were instructed to abandon the produce in their fields in order that others in need could pick them up. In a way, the legislation about sabbatical years was similarly motivated by concern for the underprivileged; the land was to "lie un-ploughed" for every seventh year, and the impoverished were permitted to take whatever grew. In the fiftieth year, the land returned to the family that had inherited it, but if a man had fallen on hard times, he may lease it to someone else to raise money. This prevented people from living in poverty all their lives and included acknowledging that the land actually belonged to God and not to Israel. According to His promise to Abraham, He would give it to them, and the people were not to hoard land or "take advantage of each other" (Lev. 25:17, 23; see also Isa. 5:8).¹⁹ Through the sale, mortgage, or long-term lease of their allotted land, the jubilee prevented any family from experiencing permanent landlessness. Any land transaction was essentially a term lease, with a maximum

¹⁷ Ibid, 99.

¹⁸ Christopher J. H. Wright, *The Mission of God* (Downers Grove, IL: InterVarsity Press, 2006), 296.

¹⁹ Herbert M. Wolf, *An Introduction to the Old Testament: Pentateuch*, (Chicago, Moody Publishers, 1991), 215.

duration of the following jubilee year (Lev. 25:15). By leasing the land, this allowed the impoverished to raise money without denying their future generations the tools of production.²⁰ Milgrom makes sense of the difficult-to-understand regulations of Leviticus 25 by defining three progressively worsening levels of poverty:

1. Due to the low yield, a person could simply become impoverished if they were unable to repay their debt. In order to and purchase seed for the following season, he must sell part of the property to a buyer. The land was to be redeemed in the jubilee year, or prior to it, if a redeemer intervenes to pay off the debt.
2. More serious was the second stage (Lev. Lev. 25:35-38). The farmer would give up all of his land to the creditor if the land was not redeemed and he once more incurred debt from which he was unable to recoup. In this situation, the creditor is required to give the farmer the money he needs to keep farming as a tenant on his own property without charging him interest. The farmer or his heirs at the jubilee would receive the land, if the loan was not paid off in full.
3. Even more grave was the third stage (Lev. 25:39–43). The farmer in the previous level would be temporarily confined to the creditor's home if he was unable to make loan payments or even provide for himself and his family. He would work as a bound labourer for pay, which would only be used to pay off the debt. He would reclaim his freedom and his country in

²⁰ Bruce Waltke and Charles Yu, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007), 528

the year of his jubilee (Lev. 25:41). God already owns them, thus no one else can.²¹

From the above, it becomes important to understand, that as God required of the Israelites to love their neighbour as themselves by being empathetic and compassionate, the church of today is to refocus its energy and evangelist efforts in line with such same ideas in order to draw strategies to help mitigate the plight of individuals in the mining community so as to win them to Christ.

Strategies

The creator of the universe has used various means and strategies in reaching out to sinful humanity. This effort is to draw them to the saving grace and union with the creator. The Bible God used people's services as a sending God to spread the message of salvation. Looking at Old Testament reveals important strategies some of which include:

Personal or Family Evangelism.

- Abraham built altars wherever he travelled (cf. Gen. 12:7-8; 13:4, 18; 22:9-13), and this was basically a means through which Abraham witnessed to surrounding nations for the Lord. Further, he was to teach his family the ways of the Lord.
- God also used Seth, Enoch, Melchizedek, Isaac, Jacob, Joseph and etc.
- Elisha was used in Ben-Hadad, king of Aram to promote the cause of God.

²¹ Jacob Milgrom, *Leviticus: A Book of Ritual and Ethics, A Continental Commentary* (Minneapolis, MN: Fortress, 2004), 299-303.

Mass Evangelism

- Noah was used in his time as he built the ark.
- Moses testified before Israel at Mount Sinai, and Moses testified before the entire Israelite congregation in Egypt (Exod. 12:3) after everyone obeyed the Lord's commands to Moses and Aaron (Exod. 12:50).
- Jonah also preached to the Ninevites.

Evangelisation Strategies in the New Testament

The church must reaffirm its commitment to evangelism in every age since it is a confident yet modest means of expressing our faith with others and is a crucial component of how we spread the unconditional affection of God throughout the globe.²²

The New Testament's main topic is how the affection of God is shown in Jesus Christ. Consequently, the New Testament provides the Great Commission and purpose in the most understandable words.²³ The church is not an entity for itself; rather, it is a divinely constituted community that belongs to God. By definition, it is a missionary organization, called and sent to live as a living example of the communion that God desires for all of mankind and all of nature in the Creator's empire.²⁴ The good news as accomplished for humanity is referred to as the gospel, and it was preached by Jesus (cf. Rom 1:1-4).²⁵

²² Commission on World Mission and Evangelism, "Together towards Life: Mission and Evangelism in Changing Landscapes," in M. Lorke and D. Werner, eds., *Ecumenical Visions for the 21st Century: A Reader for Theological Education* (Geneva: WCC Publications, 2013), 192.

²³ Helen B. Montgomery, *The Bible and Missions* (West Medford: The Vermont Printing Co., 1920), 5; and Kane, *The Christian World Mission*, 28, 36.

²⁴ Faith and Order Commission, "The Church: Towards a Common Vision," 125.

²⁵ Judith Kleppe, *Harpercollins Bible Dictionary*, ed. John B. Shopp, (New York: The Society of Biblical Literature. 1996), 19. Thus, in Isa. 40:9; 41:27; 52:7; and 61:1 the messenger announces the good news of Israel's redemption from Exile. In Luke 4:18-19, Jesus quotes Isa. 61:1-2

According to Peter Wagner, a correct reading of Matthew 28:18–20 was the key that would open the other Great Commission passages.²⁶ Wagner identified four action verbs in his grammatical study of the paragraph, which clarified its meaning. Go, make disciples, baptize, and instruct are the verbs. One way to characterize the initial action verb, go, is as a technical phrase meaning mission. The first time this verb was employed as a missionary phrase was in Matthew's Gospel.²⁷ The verb, which is unique to the commission, is its central component. "Only one of [these four verbs] is imperative in the original Greek, and three are participles," Wagner said in reference to the verb's peculiarity. The core of the mandate is the obligation to make disciples. Going, baptizing, and instructing are examples of assisting verbs. The goal, then, is to make disciples. It is the proper mission strategy objective. They are not ends in and of themselves, but they are also essential parts of missionary strategy.²⁸ Baptizing and teaching are helpful verbs that explain how this task needs to be carried out.²⁹ Consequently, a mission that covers the entire gospel for the entire world was

to announce his glad tidings, and in Matt. 11:5 and Luke 7:22, Jesus tells the messengers of John the Baptist that the poor have the good news preached to them, thereby affirming his messiahship. In addition to this background, the NT reflects Hellenistic usage. The Roman proconsul Paulus Fabius Maximus, for example, honoured Caesar Augustus by reckoning Caesar's birthday as the beginning of the new year. In doing so, he called the day of Caesar's birth "good news" (*euangelion*) for the whole world. Although "gospel" is commonly associated with the four documents Matthew, Mark, Luke, and John, Paul uses the noun more than any other writer of the NT. On several occasions, he simply refers to "the gospel" (Rom. 10:16; 11:28; 1 Cor. 4:15; 9:14, 18), suggesting that his audience readily understood its content. At other times, he speaks of "the gospel of God" (Rom. 1:1; 15:16; 2 Cor. 11:7), "the gospel of Christ" (Rom. 15:19; 1 Cor. 9:12; 2 Cor. 2:12; 9:13; 10:14; Phil. 1:27; 1 Thess. 3:2), or "the gospel of his Son" (Rom. 1:9). "The gospel of God" refers to the origin of the gospel (God), while "the gospel of Christ" and "the gospel of his Son" point to its object (Christ).

²⁶ C. Peter Wagner, *On the Crest of the Wave: Becoming A World Christian* (Ventura, CA: Regal, 1983), 108.

²⁷ Jacques Matthey, "The Great Commission according to Matthew," *International Review of Mission* 69 (1980): 161.

²⁸ *Ibid.*, 167.

²⁹ *Ibid.*, 168.

given to the disciples.³⁰ No other message can be taught, except what the Messiah instructed.

Strategies

The mandate to believers is specified in the gospels of Matthew and Mark. According to Warren; notably, the Great Commandment given by the Savior, Jesus Christ—rather than his crucifixion, interment, and resurrection—marks the conclusion of the Gospels. His lessons following his ascension were centred on his desire that mankind across the globe ought to receive the redeeming information.³¹

In the New Testament (NT), a variety of evangelistic techniques were used, including mass evangelism, door-to-door, in a synagogue, and personal witnessing. Some of which are highlighted as below:

Personal Evangelism (Gospel of John and Acts). Philip shared a personal testimony with Nathaniel after having an encounter with the Messiah and told Nathanael, we have located the Messiah, the son of Joseph, of whom Moses, the book of the Law, and the prophets prophesied. After Nathanael doubted, Philip invited him to experience it himself. Acts describes Philip and the Ethiopian Eunuch engaging in individual ministry.³²

Street Evangelism (Acts 17:16-18). A few people were won over by Paul's sermon, which was a masterwork of subtlety and instruction. They turned down

³⁰ Hal Freeman, "The Great Commission and the New Testament: An Exegesis of Matthew 28: 16-20," *Southern Baptist Journal of Theology* 1 (1997): 20.

³¹ Warren W. Werster, "The Church and its Unfinished task of World Evangelization," in *The Church: God's Agent for Change*, ed. Bruce J. Nicholls, (Exeter, UK: Paternoster, 1986), 123.

³² New Testament Evangelism: Bringing It Back to Basics", NCLS Research, accessed July 28, 2015, <http://www.ncls.org.au/default.aspx?docid=397>.

Paul's promise of "newness of life" via the Resurrection (Rom. 6:4).³³ Paul took use of the immediate environment to spread his message and give these Athenians a glimpse into his personal philosophy. Then Paul told them that he was the world's Creator, Governor, Savior, and Judge. The early evangelists' proclamation of this essential gospel material elicited a range of responses from the audience, with some jeering. However, some males thought.³⁴

Even though evangelical tactics have changed over time, the gospel message remains the same regardless of the approach taken. For the glory of God, we are tasked with sharing the gospel with our generation and setting an example for the next, even though salvation is the Lord's (Psalm 3:8; Revelation 7:10).

Conclusion

The gospel of salvation to humanity through Christ has always been communicated in diverse ways. As evidenced from the Old Testament, it has always been the purpose of God to draw man to Himself. From when Adam and Eve sinned, our loving father and creator has longed for and actually led the quest for reconciling

³³ Warren W. Wiersbe, *With the word Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson, 1997), 89.

³⁴ Jerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson), 1997. Standing on the Areopagus and facing the crowd, Paul had his back to the great temples of the city, which would be instantly observed by his audience to whom he announced that God **dwelleth not in temples**. Certainly his point would be vividly made to his listeners. It should be observed that in addressing these pagan philosophers Paul did not quote extensively from the Old Testament which would have related only to a Jewish audience, Nothing in the text itself indicates that Paul used the wrong approach with his audience. In fact, he actually quoted from two Greek poets: Epimenides of Crete and Aratus of Cilicia. By referring to men as the **offspring of God** Paul is not implying by any means that all men are saved, but rather, that they are all God's creatures and, therefore, responsible to Him. The ignorance of their past Ray have been overlooked (not "winked at," AV), but God was now calling **all men everywhere to repent**. This makes it clear that the message of repentance was not limited only to believers, nor to the Jews, but was issued to all men everywhere as the passage clearly says. On the nature and significance of the doctrine of repentance see H. Ironside, *Except Ye Repent*. It is foolish to argue, as do some dispensationalists, that repentance is not necessary for salvation, when the New Testament Scriptures clearly say that it is. (On this matter see Also E. Hindson, *Glory in the Church*, pp. 75–83.)

sinful humanity to Himself. Through the lineage of Abraham (the father of all believers), the *missio dei* has been unfolding in countless ways which finally culminated in the messiah coming down from heaven. This is to be preached to the entire human populace, regardless of race, age, sex and geographical location. It is thus an obligation to the people of God in all generations. This is because its foundation, from the prophets and the Israelites were just instruments employed by God in reaching out to others. The disciples and early church were used to reveal the divine compassion from the creator, through Christ to the entire universe. We have the same mandate in this era of philosophical ideologies and moral depravity, to help draw sinful souls to God, through preaching of the gospel message.

CHAPTER 4

METHODOLOGY

This chapter presents the techniques and procedures used to embark on this survey. It deals with the research design adopted, data requirements and the sampling procedure for the data collection and its subsequent analysis. The specific duties and techniques conducted out and employed throughout investigation are the principal emphasis of research methodology, according to Babbie and Mouton.¹

Research Design

A research design is a means of organising research from the beginning to the end. This seeks to generate likely evidence to address a research question with the available resources or materials.

The researcher selected the descriptive survey as the best method for exploring and answering the research question. Therefore, this study used a descriptive design, which is typically universal and generalizable. Thus, a quantitative research design was used to investigate the impact of mining activities on gospel receptivity in New Abirem and its environs.

¹ E. Babbie, and J. Mouton, *The Practice of Social Research* (Cape Town: Oxford University Press, 2002), 25.

Sampling

Stratified random sampling will ensure fair representation and comprehensive data collection. Subsequently, it will provide a roadmap to an appropriate evangelistic approach in the community. The population will be divided into groups based on their roles in church missions and evangelism, including Pastors, Sabbath School and Personal Ministries leaders, Elders, Evangelists, Church Board members, and individuals interested in evangelism.

Sample Size

A total of one hundred (100) participants will be selected from churches within the catchment area. A twenty-five (25) question will be administered to gather information on demographic data, the consequences of mining on people, evangelistic methods used by the churches, and suggested strategies. It is assumed that it will illustrate the reality, of how to preach the gospel to people in mining communities. The data collected will be analysed using descriptive data analysis tools.

Instrumentation

The research instrument that was used in this study is the questionnaire. This questionnaire consisted of open and close-ended questions, and was distributed to the members of the church through Google form and so had to fill on the internet.

Ethical Considerations

Burns and Grove state that upholding scientific integrity and defending the rights of research participants and the society in which the study is carried out are both components of research ethics.² According to Denscombe, ethics is the set of

² N. Burns, and S. K. Grove, *The Practice of Nursing Research: Conduct, Critique and Utilization*, 5th ed. (St Louis, MO: Elsevier Saunders, 2005), 12.

moral standards that people use to determine whether their behaviours are good or evil.³ According to Polit and Beck, ethics are guidelines that is cautious about how closely research practices abide by social, legal, and professional commitments to study participants. To put it another way, research ethics is the process of applying moral standards to scientific investigations.⁴

Participants will provide informed consent before completing the questionnaire, ensuring voluntary and confidential participation. Personal information such as names, emails, and telephone numbers will not be used for any other engagement, ensuring data privacy.

Data analysis

Data collected was adjusted to fit the analysis's numerical sequence. According to Uys and Basson, numerical values should be assigned to non-numerical factual facts in order to clearly define the significance.⁵ Following analysis, the data was visually displayed as tables and graphs. The research findings were visually presented using these tables and graphs. To make the data presentation relevant, the data from the completed questionnaire was processed and analysed using SPSS. The data was then transformed into percentages and compiled in the form of tables, graphs, and figures. The information was examined in accordance with the questionnaire's sections and items.⁶

³ M. Denscombe, *Ground Rules for Good Research: A 10-Point Guide For Social Researchers* (Buckingham, UK: Open University Press, 2002), 68.

⁴ D. F. Polit and CT. Beck, "Nursing research: principles and method, 7th ed. (Philadelphia: JB Lippincott, Williams & Wilkins, 2004).

⁵ H. H. M. Uys and A. A. Basson, *Research Methodology in Nursing* (Cape Town: Kagiso. 2000).

⁶ Polit and Beck, *Nursing Research*.

CHAPTER 5

DATA ANALYSIS

This chapter is about data analysis and proposed strategy. Data analysis covers research findings and discussions, on the evangelistic strategy to the mining communities in the Birim North District of the SDA church in Ghana. The data analysis and proposed strategy were guided by the following research questions: What critical evangelistic approaches does Seventh-day Adventist Church employ in engaging mining communities in the Birim North District of Ghana, and how do these contribute to disseminating the church's message?

How do the cultural, social, and economic attributes of mining areas in the Birim North District shape the design and execution of evangelistic strategies?

What challenges combined with barriers do evangelists face in mining communities, and how do they modify their strategies to overcome these obstacles?

How does the implementation of evangelistic strategies impact the spiritual and social well-being of individuals and communities in the mining areas of the Birim North District, and what recommendations can be proposed to enhance their effectiveness?

Demographical Data

To start the study off, it was important to gather the demographical information of the respondents. The demographics that were captured included the

name of the church, gender, age, position in church, duration since baptized, and if the respondents were raised in Adventist homes

The respondents were asked to indicate the denomination of the Christian church that they adhered to. Table 1 is a summary of their responses.

Table 1. Name of Church

		Frequency	%	Valid %	Cumulative Percent
Valid	SDA	73	91.3	91.3	91.3
	Pentecost	2	2.5	2.5	93.8
	Assemblies of God	1	1.3	1.3	95.0
	JW	1	1.3	1.3	96.3
	Presbyterian	2	2.5	2.5	98.8
	ICGC	1	1.3	1.3	100.0
	Total	80	100.0	100.0	

Table 1 shows that, 73 (91.3%) of the respondents were Seventh-day Adventists, 2 (2.5%) Pentecostals, 1 (1.3%) Assemblies of God, 1 (1.3%) Jehovah Witness, 2 (2.5%) Presbyterian, and 1 (1.3%) belonged to the ICGC. This means that majority of the respondents were Seventh day Adventist.

The respondents were then requested to indicate their gender. Table 2 summarizes their responses.

Table 2. Gender Distribution

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	32	40.0	40.0	40.0
	Female	48	60.0	60.0	100.0
	Total	80	100.0	100.0	

Table 2 shows that 32 (40%) were males, while 48 (60%) were females. This translates to there being more females than males in the study.

The respondents were then asked to indicate their ages. Table 3 is a summary of their responses.

Table 3. Age Distribution

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	42	52.5	52.5	52.5
	31-40	30	37.5	37.5	90.0
	41-50	7	8.8	8.8	98.8
	51-60	1	1.3	1.3	100.0
	Total	80	100.0	100.0	

Table 3 shows that 42 (52.5%) of the respondents indicated to be between 18-30 years old, 30 (37.5%) were 31-40 years old, 7 (8.8%) were 41-50 years old, 1 (1.3%) were 51-60 years old. This means that majority of the respondents fall between the years 18-30.

The respondents were then asked to indicate the position they held in church. Table 4 is a summary of their responses.

Table 4. Position Held in Church by Respondents

		Frequency	%	Valid %	Cumulative Percent
Valid	Elder	3	3.8	3.8	3.8
	Departmental Leader	21	26.3	26.3	30.0
	Others	56	70.0	70.0	100.0
	Total	80	100.0	100.0	

Table 4 shows that 3 (3.8%) of the respondents indicated that they have been elders, 21 (26.3%) are departmental leaders, while 56 (70%) hold other positions in church. This means that majority of the respondents hold other positions apart from being elders and departmental leaders.

The respondents were then asked to indicate how long it has taken since their got baptized. Table 5 is a summary of their responses.

Table 5. How Long Respondents Got Baptized

		Frequency	%	Valid %	Cumulative Percent
Valid	1-10 years	22	27.5	27.5	27.5
	11-20 years	49	61.3	61.3	88.8
	21-30 years	7	8.8	8.8	97.5
	31-40 years	2	2.5	2.5	100.0
	Total	80	100.0	100.0	

Table 5 shows that 22 (27.5%) indicated that it has been 1-10 years since they got baptized, 49 (61.3%) indicated that it has been 11-20 years since they got baptized, 7 (8.8%) were baptized 21-30 years ago, while 2 (2.5%) have taken 31-40 years since they were baptized. This means that majority of the respondents were baptized between 11 and 20 years ago.

The respondents were then asked to indicate if they were raised in an Adventist home or not. Table 6 is a summary of their respondents.

Table 6. Were Respondents Raised in an Adventist Homes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	49	61.3	61.3	61.3
	No	31	38.8	38.8	100.0
	Total	80	100.0	100.0	

49 (61.3%) indicated that they were raised in an Adventist home, while 31 (38.8%) were never raised in an Adventist home. This indicates that majority of the respondents were raised in Adventist homes.

Mining Community

The respondents were asked to indicate which mining community they lived in. Table 7 gives a summary of their responses.

Table 7. Community the Respondents Live

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Afosu	22	27.5	27.5	27.5
	New Abirem	52	65.0	65.0	92.5
	Old Abirem	2	2.5	2.5	95.0
	Maamanso	1	1.3	1.3	96.3
	New Yaayaso	3	3.8	3.8	100.0
	Total	80	100.0	100.0	

Table 7 indicates that 22(27.5%) lived in Afosu, 52(65%) lived in New Abirem, 2 (2.5%) lived in Old Abirem, 1 (1.3%) lived in Maamanso, while 3 (3.8%) lived in New Yaayaso. This indicates that majority of the respondents live in New Abirem.

Table 8 shows that 50 (62.5%) have lived in the community for 1-10 years, 15 (18.8%) for 11-20 years, 14 (17.5%) for 21-30 years, while 1 (1.3%) have lived in their community for 31-40 years. This means that majority of the respondents have lived in their community for 1-10 years.

The respondents were asked to indicate how long they had lived in the stated mining community. Their responses are summarized in Table 8.

Table 8. How Long Respondents Have Lived in Community

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10 years	50	62.5	62.5	62.5
	11-20 years	15	18.8	18.8	81.3
	21-30 years	14	17.5	17.5	98.8
	31-40 years	1	1.3	1.3	100.0
	Total	80	100.0	100.0	

The respondents were then asked to indicate if their farmland or structure acquired by Newmont Ghana Gold Limited. Table 9 is summary of their responses.

Table 9. Farmland or Structure acquired by Newmont Ghana Gold Limited

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	12	15.0	15.0	15.0
	No	68	85.0	85.0	100.0
	Total	80	100.0	100.0	

Table 9 shows that 12(15%) agreed that their farm land or structure were acquired by Newmont Ghana Gold Limited while 68 (85%) said their farm, land or structures have not been acquired by Newmont Ghana Gold Limited.

The respondents were asked if compensation was received by the respondents. Table 10 is a summary of their respondents.

Table 10. Compensation Received by Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Have you ever received or know anybody around your vicinity who have received compensation from Newmont?					
Valid	Yes	35	43.8	43.8	43.8
	No	45	56.3	56.3	100.0
	Total	80	100.0	100.0	

35 (43.8%) indicated that they have received or know anybody within their vicinity who has received compensation from Newmont, while 45 (56.3%) indicated that they have not received any compensation or know of anybody within their vicinity who has ever been compensated by Newmont. This indicates that majority of

the respondents have not been compensated or know of anyone who has been compensated by Newmont.

The respondents were asked to indicate the kind of compensation they received. Table 11 is a summary of their responses.

Table 11. Kind of Compensation Received

		Freque ncy	%	Valid %	Cumula tive %
Valid	Monetary	24	30.0	66.7	66.7
	Monetary and Resettlement	7	8.8	19.4	86.1
	Others	5	6.3	13.9	100.0
	Total	36	45.0	100.0	
Missing	System	44	55.0		
Total		80	100.0		

Table 11 shows that 24 (30%) had received monetary compensation, 7 (8.8%) had received both money and resettlement, while 5 (6.3%) had received other forms of compensation. 44 (55%) did not provide and response. This means that majority of the respondents have only received monetary compensation from the company.

Table 12. The Respondents Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Dev.
Mining in the community has improved positively the livelihood of residents	80	1.00	5.00	3.3750	1.18402
Mining has affected resident negatively?	80	1.00	5.00	3.5000	1.09081
Mining has increased the cost of living in the community	80	2.00	5.00	4.5000	.59534
Mining has increased health risks in terms of diseases and infections in the community	80	2.00	5.00	4.1375	.80730
Mining has created economic disparities in the community	80	2.00	5.00	4.0500	.84043
The SDA church can focus on programs and projects that can alleviate poverty in the community	80	2.00	5.00	4.1625	.56128
There are many opportunities to spread the gospel in the community	80	4.00	5.00	4.4875	.50300
Valid N (listwise)	80				

The respondents were then given statements to indicate their opinion on a 5 point likert scale on the improvement in livelihood of residents as a result of mining. They were to indicate if they strongly disagree, disagree, undecided, agree, or strongly agree. Figure 2 is a summary of their responses.

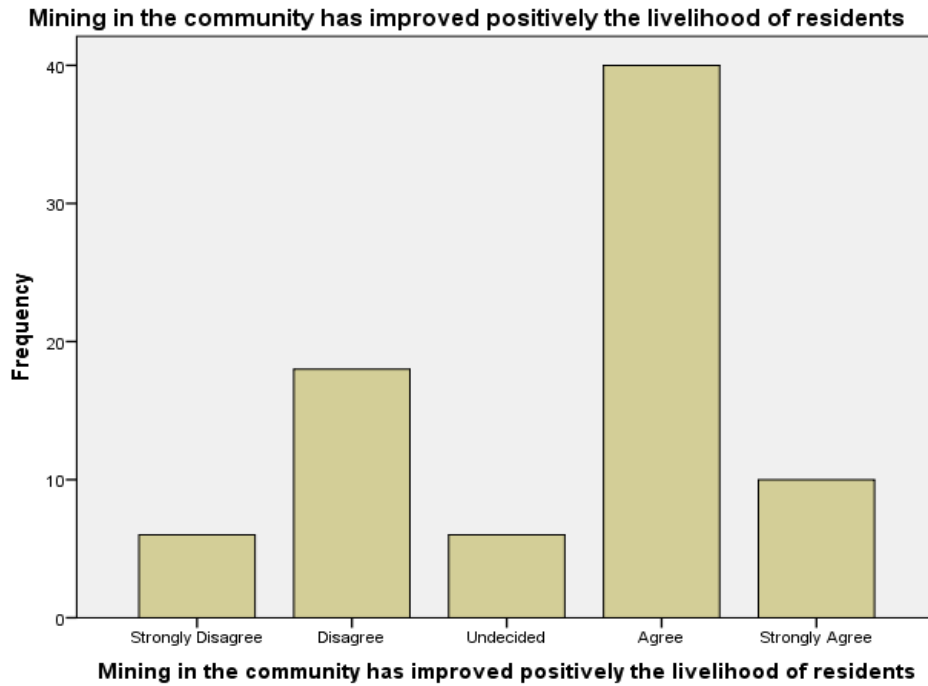


Figure 1. Improvement in Livelihood of Residents

Table 12 shows that Majority agreed that mining in the community has improved positively the livelihood of residents, followed by those who disagreed, then those who strongly agreed, then those who strongly disagreed, while the least were undecided. It can therefore, be concluded that majority of the respondents agreed that mining in the community has improved positively the livelihood of the residents.

The respondents were then asked to indicate if mining has affected the residents negatively. Their responses are summarized in figure 2.

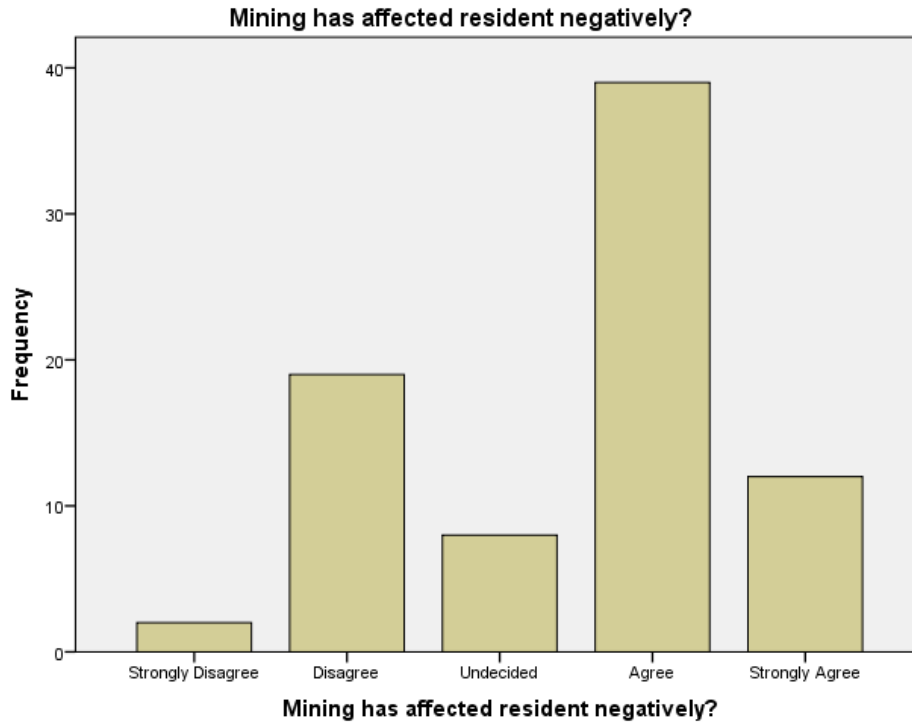


Figure 2. Negative Effects of Mining in the Community

On a 5 point likert scale, majority of the respondents agreed that mining has affected residents negatively, followed by those who disagree, then those who strongly agree, then those who are undecided, then finally those who are undecided. It can therefore, be concluded that majority of the respondents agree that mining has affected the residents negatively. This finding contradicts the previous finding that indicated that mining has affected the residents positively.

The respondents were asked to indicate their opinion on whether mining has increase the cost of living in the community. On a scale of 5, their responses are summarized in figure 3.

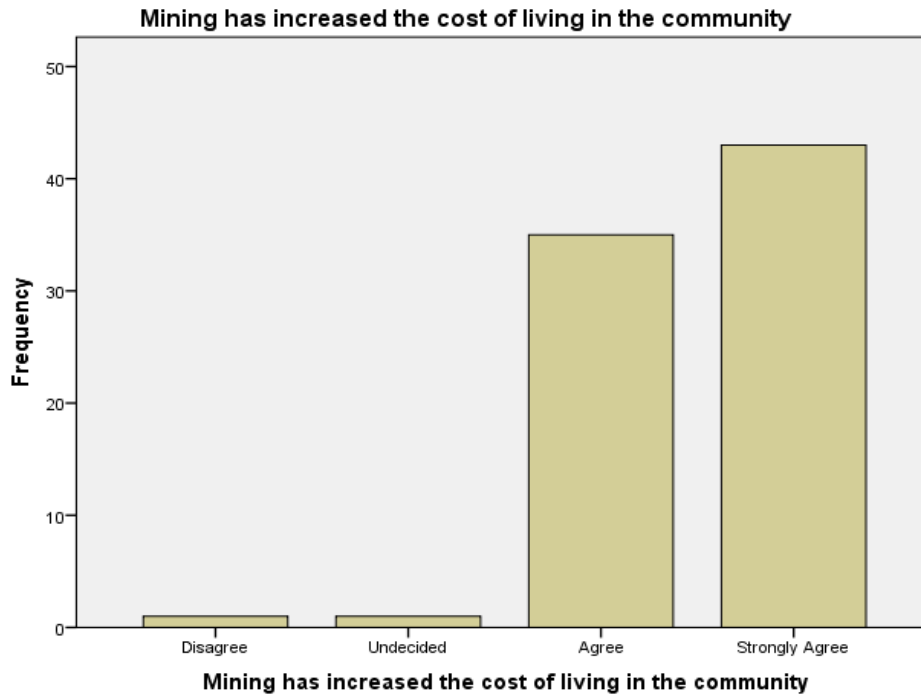


Figure 3. Increased Cost of Living in Community

Figure 3 shows that majority strongly agree that mining has increased the cost of living in the community, followed by those who agree, and a few who believe that mining has not increased the cost of living in the community, then those who are undecided. It can therefore be deduced that majority of the respondents are of the idea that mining has increased the cost of living in the community.

The respondents were asked to indicate if mining increased health risks by causing diseases and infections in the community. They responded on a 5 point scale as summarized by figure 4 below.

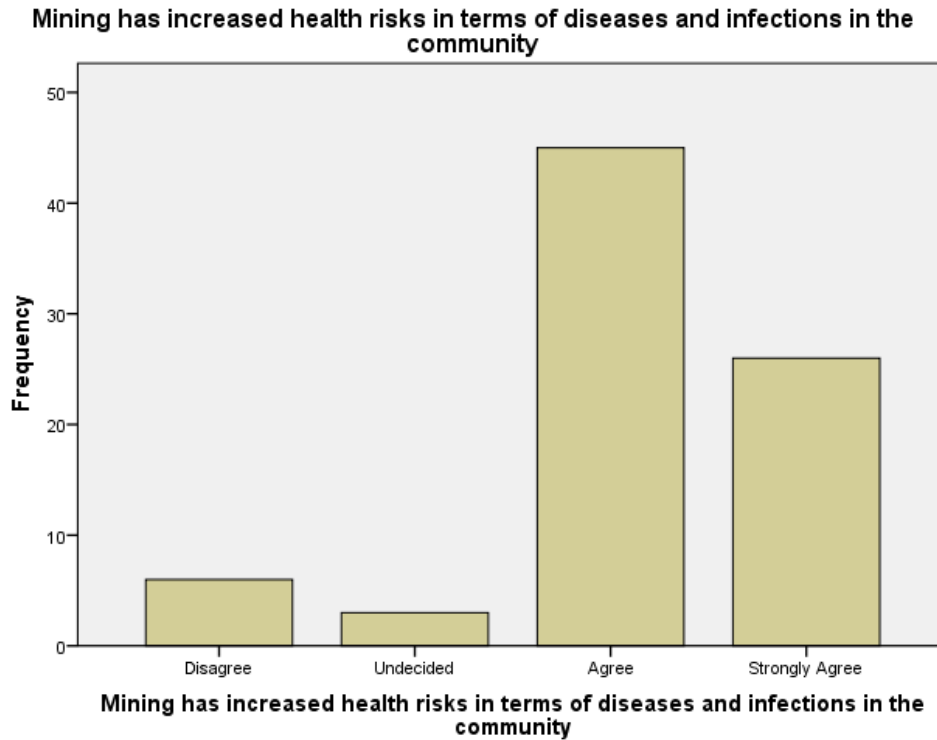


Figure 4. Increased Health Risks (Diseases and Infections)

Figure 4 indicates that majority agree that mining has increased health risks in terms of diseases and infections in the community, followed by those who strongly agree, then those who disagree, and finally those who are undecided. Based on this, it can be deduced that majority of the respondents agree that mining has increased health risks in terms of diseases and infections in the community.

The respondents were then asked to state their opinions on whether mining did bring economic disparity in the community. Figure 5 gives their opinions based of a 5 point likert scale.

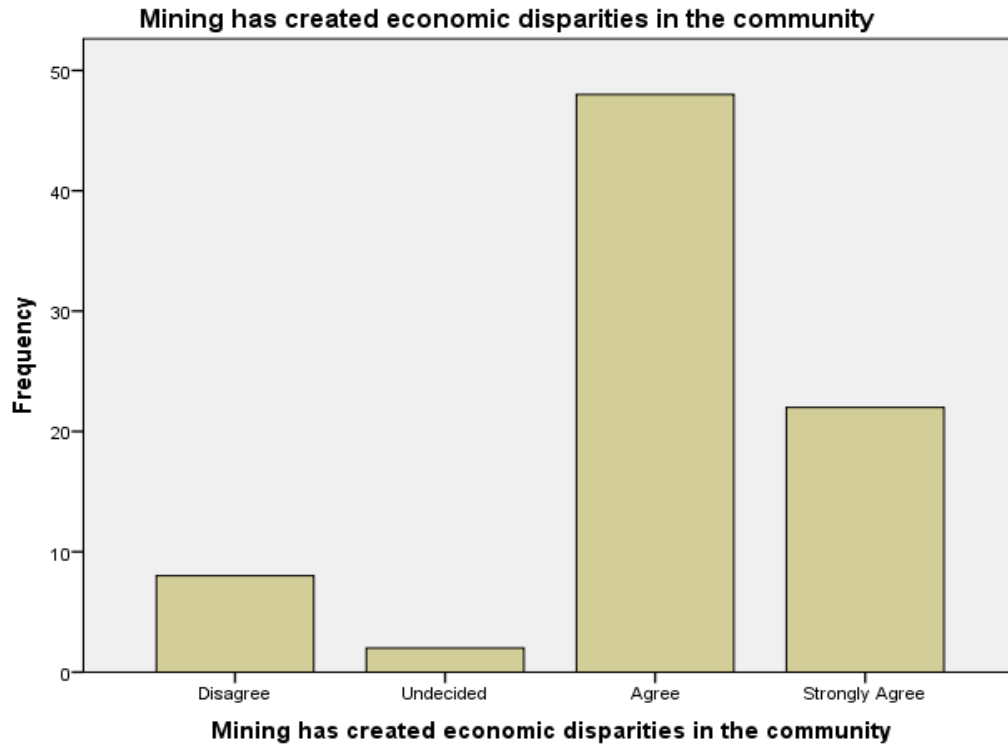


Figure 5. Economic Disparity in Community

Figure 5 shows that majority of the respondents agree that mining has created economic disparities in the community, followed by those who strongly agree, then those who disagreed, then finally those who are undecided. This means that majority of the respondents agree that mining created economic disparities in the community.

The respondents were then asked to state if the programs and projects started as a result of mining can alleviate poverty in the community. Figure 6 gives a summary of their responses.

The SDA church can focus on programs and projects that can alleviate poverty in the community

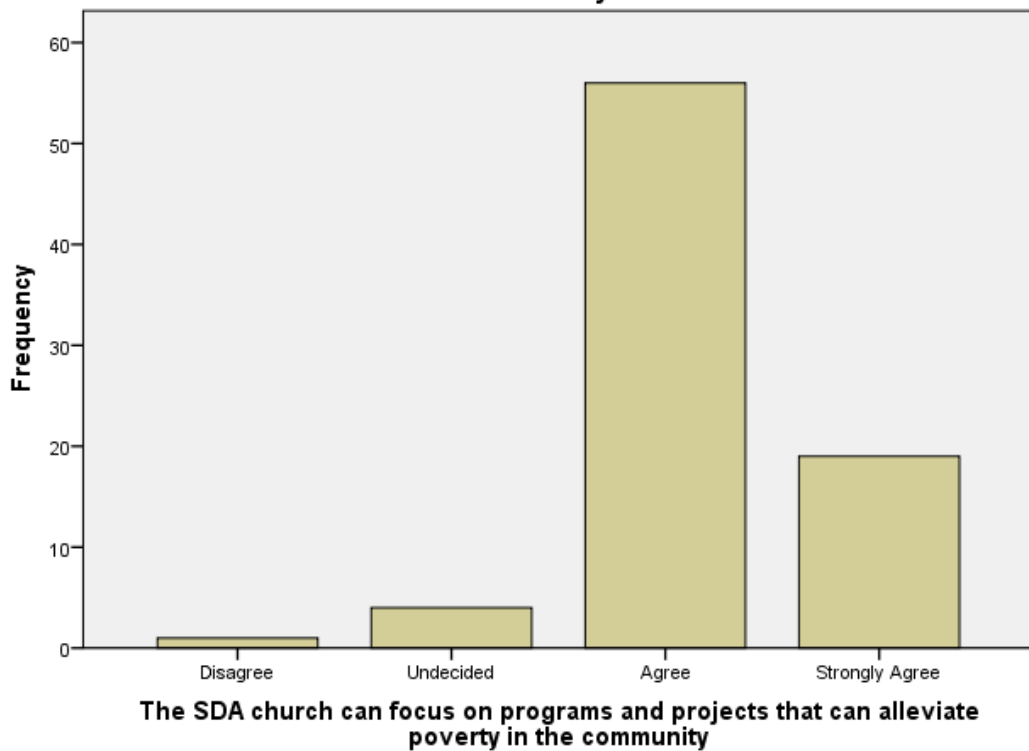


Figure 6. Programs and Projects to Alleviate Poverty in Community

Figure 6 shows that majority agree that the SDA church can focus on programs and projects that can alleviate poverty in the community, followed by those who strongly agree, then the undecided ones, finally the ones who disagree. This translates to majority of the respondents agreeing that the SDA church can focus on programs and projects that can alleviate poverty in the community.

The respondents were then asked to state on a 5 point likert scale their opinions on whether mining gives opportunities to spread the gospel in the community. Figure 7 is a summary of their responses.

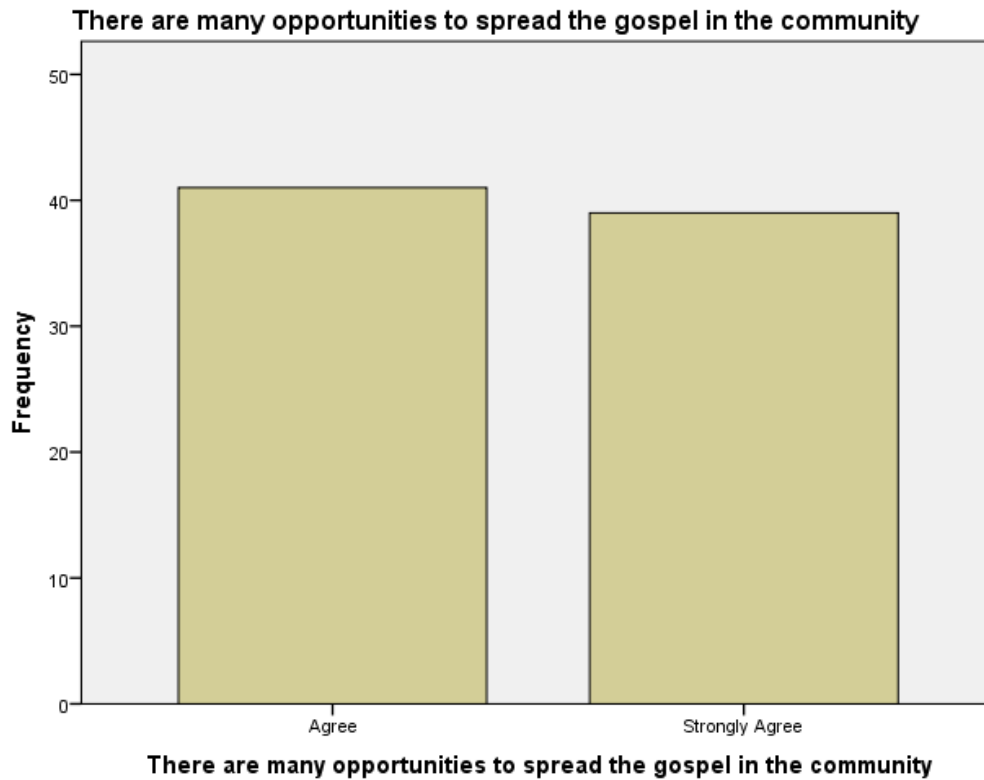


Figure 7. Opportunities to Spread the Gospel in the Community

Figure 7 shows that majority agree that there are many opportunities to spread the gospel in the community, while the rest strongly agree. This means that all the respondents agree that mining provides many opportunities to spread the gospel in the community.

Witnessing Activities

On the witnessing activities, the respondents were asked to state whether it is the mandate of the church to preach the gospel to all manner of persons including those affected by the mining activities. Table 12 is a summary of their responses.

Table 13. Mandate of the Church in Proclaiming the Gospel to All Persons

Is it the mandate of the church to preach the gospel to all manner of persons including those affected by mining activities?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	80	100.0	100.0	100.0

Table 12 shows that 80 (100%) of the respondents agreed that it is the mandate of the church to preach the gospel to all manner of persons including those affected by mining.

Table 13 shows that 76 (25.5%) were for open air preaching, 69 (23.2%) were for personal evangelism, 37 (12.4%) were for need based evangelism, 19 (6.4%) were for trickle down evangelism, 20 (6.7%) were for door to door evangelism, 9 (3.0%) were for lifestyle evangelism, 8 (2.7%) were for friendship evangelism, 33 (11.1%) were for technology based evangelism, 4 (1.3%) were for literature evangelism/gospel tracts, 17 (5.7%) were for creative evangelism, while 6 (2.0%) were for prophetic evangelism. It can therefore, be concluded that majority of the respondents supported open air preaching as the strategy that their churches often use in evangelism.

The respondents were then asked to state their opinion on whether the Adventist church committed to often organizing evangelistic campaigns. Their responses are captured in table 14.

Table 14. Commitment of Church in Organizing Evangelistic Campaign

Is the Adventist church committed to often organizing Evangelistic campaigns?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	71	88.8	88.8	88.8
	No	9	11.3	11.3	100.0
	Total	80	100.0	100.0	

Table 14 shows that 71 (88.8%) agreed that the Adventist church committed to often organizing evangelistic campaigns, while 9 (11.3%) indicated that they do not agree. It therefore, translates that majority of the respondents agree that the Adventist church is committed to often organizing evangelistic campaigns.

The respondents were also asked to state how effective it has been in winning and retaining souls in the community. Table 15 gives a summary of their responses.

Table 15. Effectiveness of Strategy Used

How effective has it been in winning and retaining souls in your community					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not Effective	18	22.5	22.5	22.5
	Undecided	6	7.5	7.5	30.0
	Effective	44	55.0	55.0	85.0
	Very Effective	12	15.0	15.0	100.0
	Total	80	100.0	100.0	

Table 15 indicates that 18 (22.5%) of the respondents indicated that it winning and retaining souls was not effective, 6 (7.5%) were undecided, 44 (55.0%) were effective, while 12 (15.0%) were very effective. It can therefore be concluded that majority are of the opinion that the winning and retaining of souls was effective.

The respondents were asked to state whether they would recommend more than one strategy to be implemented in their community at the same time. Table 16 us a summary of their responses.

Table 16. Recommendation for Evangelist Strategy

		Frequency	%	Valid %	Cumulative %
Valid	Yes	76	95.0	95.0	95.0
	No	4	5.0	5.0	100.0
	Total	80	100.0	100.0	

Table 16 shows that 76 (95.0%) agreed that they would recommend the use of more than one strategy to be implemented in their community at the same time, while 4 (5%) disagreed. It can therefore, be concluded that majority of the respondents agree that more than one strategy can be implemented at the same time in evangelizing in their community.

Those who indicated that more than one strategy can be used at the same time in evangelism were asked to recommend the strategy they would like to be used in evangelising in their community. Table 17 gives a summary of their responses.

Table 17. Recommended Evangelist Strategy(ies)

		Responses		Percent of Cases
		N	%	
Recommend	Open Air evangelism	69	33.5%	88.5%
	Personal evangelism	37	18.0%	47.4%
	Need-based evangelism	19	9.2%	24.4%
	Trickle down evangelism	5	2.4%	6.4%
	Door-to-door evangelism	10	4.9%	12.8%
	Lifestyle evangelism	8	3.9%	10.3%
	Friendship evangelism	10	4.9%	12.8%
	Technology-based evangelism	4	1.9%	5.1%
	Literature evangelism/Gospel tracts	13	6.3%	16.7%
	Creative evangelism	6	2.9%	7.7%
	Prophetic evangelism	25	12.1%	32.1%
Total		206	100.0%	264.1%

Table 17 shows that 69 (33.5%) of the respondents wanted open air evangelism to be used, 37 (18.0%) listed personal evangelism, 19 (9.2%) listed need based evangelism, 5 (2.4%) indicated trickle down evangelism, 10 (4.9%) indicated door to door evangelism, 8 (3.9%) indicated lifestyle evangelism, 10 (4.9%) listed friendship evangelism, 4 (1.9%) listed technology based evangelism, 13 (6.3%) indicated literature evangelism/gospel tract, 6 (2.9%) listed creative evangelism, while

25 (12.1%) listed prophetic evangelism as the suggested strategy. It can therefore be concluded that majority of the respondents indicated open air evangelism as a preferred strategy.

The respondents were asked to list some of the challenges to evangelism that the SDA church experiences in the mining community. Table 18 is a summary of their responses.

Table 18. Challenges to Evangelism in the Community

		Responses		Percent of Cases
		N	Percent	
Barriers	Financial constraints or challenges	66	39.1%	83.5%
	Lack of training	22	13.0%	27.8%
	Lack of Interest	34	20.1%	43.0%
	Lukewarmness	30	17.8%	38.0%
	Other	17	10.1%	21.5%
Total		169	100.0%	213.9%

Table 18 indicates that 66 (39.1%) listed financial constraints as the main challenge towards evangelising in their community, 22 (13.0%) listed lack of training, 34 (20.1%) lack of interest, while 30 (17.8%) indicated lukewarmness. This shows that financial constrains is the main challenge that the church experiences in its effort to evangelize in the mining communities.

CHAPTER 6

SUMMARY AND CONCLUSION

An outline of the findings of the study is the focus of this chapter and also gives a summary based on the aim which is to understand the challenges the local mining activities pose on community livelihood, cost of living, and overall well-being and how these factors influence gospel receptivity and church engagement. It was also to provide insights to enhance evangelism, increase membership, and foster a more engaged and spiritually uplifted community by evaluating current evangelist approaches and exploring alternative methods.

Summary

Demographical Data

The data indicated that a greater number of Seventh-day Adventists were involved in the survey. This was due to the fact that the results were to help the church in coming out with evangelist approaches in propagating the gospel in the community. The Adventist church in the community have been struggling in its mission due to the influx of countless churches. These churches have ceased the opportunity available in terms of funds since some of the members contribute financially to their growth and development. Hence, each available church seems to concentrate on membership retention, making it difficult to accept the Adventist message. The church is thus supposed to review its evangelist strategy in order to be able promulgate the gospel.

The findings also shows that majority of members are females. This will influence the active force in terms of lay team, which normally takes active part in various evangelistic campaigns. Any evangelist approach adopted should include training these women on using current strategies, if they may not be able to implement a lot of the strategies.

Further, the findings revealed that most of church members fall within the 18 and 40 age group. This is very important because it reveal the youth as the active group of these churches. Such data could help leaders in planning and adopting evangelist strategies which will mostly include such age groups for effective implementation. These people in the churches are also used to 21st century skills especially in Information Technology, which could be used to reach most people with the same skills. The findings revealed departmental leaders were involved. All these departments have been created by the church to embark on missions. Their impact could be felt in the community if they are trained to use the departments in promoting missions. These leaders form part of the decision-making body of the church and will be able to influence efforts in mission efforts especially committing to saving of souls for the kingdom of God.

Mining Community

It was discovered out of the results that, most of the people resided in New Abirem and Old Abirem, which happens to be the most affected towns of the community with respect to the mining activities. Majority of them have lived in these communities between 1 and 30 years, and have experienced the effects of the mining activities. Hence, they could help the church in identifying strengths, threats and opportunities in promoting the gospel. Very few however have their farm or land acquired by the mining company. It was discovered that though these people reside in

the affected community, most are not indigenous people and their presence is mostly due to employment opportunities or the kind of job they do.

The findings depict that most of the people in the community received monetary compensation though they lost their entire property. Most of them could not put to proper use compensations received since what some of them did, had short term impact in their lives. The very few who managed to embark on long term investments, are struggling with a decreased value of their investment and current livelihood, since cost of items have increased drastically.

The findings also show that majority of members believe that the mining activities have affected residents negatively in areas such as cost of living, health and economic disparity. Interestingly, those who initially had opportunity were just on contract which they lost when the contracts ended. Some were trained on other trades but could not get employed in the company nor established their own due to start-up capital. All these have contributed to poverty and other social vices with especially the youth, whose parents rather received the compensations.

As a result, majority from the findings believe the SDA church can embark on programs to alleviate poverty. By so doing, they believe could serve as one of the active among other channels in promoting the gospel. This is very significant to pastors, leaders and laity in general in ceasing the opportunity available for missions.

Witnessing Activities

The findings indicates that everyone agree that the mandate is to reach all manner of persons, including those affected by mining. These people seem to have lost hope of what the future holds for them, making it very appropriate and conducive to share the gospel of hope and salvation to them. The SDA church is very committed to often organizing evangelistic campaigns in the community adopting mostly the

open-air preaching and personal evangelism approaches. Though the data shows it is effective, most recommends more than one method to be employed by the church in reaching out to the community with the gospel. This is partly due to the varied needs of the community as well as resident's unique challenges.

From the findings, it is evident that members would want to see the church adopting varied forms of evangelist strategies in its mission efforts. Though majority (69) prefer open air evangelism as one of the best approaches in reaching the community, others proposed personal evangelism (37), prophetic evangelism (25), Need-based evangelism (19), literature/gospel tracts evangelism (13), Door-to-door evangelism (10) and friendship evangelism (10) as other forms that could be adopted and implemented collectively. Fortunately, all the evangelist approaches were selected by 4 or more people as one of the approaches that could be employed together with other methods in the community.

However, the findings shows that there are challenges to promulgating the gospel by the church. Majority proposed financial challenges/constraints as the main challenge though others included; lack of interest, lukewarmness and lack of training. This provides a good opportunity for pastors, elders and leaders as a whole to plan mission efforts holistically in order to make greater impact in the community. Leadership can also think of channelling its financial resources to mission activities in the community since there are indications that people will be receptive, provided various approaches that will be needful are adopted and implemented.

Conclusion

Evangelism is the means by which the church can share the gospel to people who needs hope and salvation. As a means of fulfilling this mission, the church

employs diverse approaches in winning souls. Whatever strategy adopted must meet needs of the people in order to prepare their hearts and minds in receiving the gospel.

Mining though very lucrative with countless benefits is still replete with numerous challenges. As very few become wealthy, majority are thrown into serious financial, health and general economic challenges. This however could be resolved with developmental projects and poverty alleviating programs. This role cannot be relegated by religious organisations since God is so much interested in the plight of His creation and doing all to restore it.

The gospel is a message of love and restoration; hence the SDA church is entrusted with a special message of hope and love. In promoting the mission of God is the ultimate in every sphere of its vision. As the church seeks to preach the gospel, different evangelist approaches could be adopted to make the message valuable to whoever hears it for receptivity.

Challenges that emanate from mining communities are very multifaceted, which demand strategic and multiple evangelist strategies. Leadership should consider the complexity of challenges in mining communities and intentionally design programs and projects in addressing issues related to education, health, clean water, sanitation, economic and social issues. Followers of Christ are mandated to be empathetic and loving to help draw souls to the kingdom.

This project will form part of the many literatures on evangelist strategies available to be harnessed in reaching out to people living in mining communities. Since this survey only concentrated on a specific mining area, it be repeated in other area in order to have comprehensive data with which religious leaders and groups could employ to help design evangelism strategies to reach souls for the kingdom.

APPENDIXES

APPENDIX A
QUESTIONNAIRE

DEMOGRAPHIC DATA

1. Name of Church:
2. Gender:
Male Female
3. Age:
 18-30 31-40 41-50 51-60 Other (specify):
.....
4. Position in church:
Pastor Elder Dept. Leader Church Member Other(specify):
.....
5. How long ago did you get baptized?
 1 – 10yrs 11 – 20yrs 21 – 30yrs 31 – 40yrs More than
40yrs
6. Were you raised up in an Adventist Home?
Yes No

MINING COMMUNITY

7. Which community do you live in?
 Afosu New Abirem Old Abirem Maamanso New
Yaayaso
8. How long have you lived in the town listed above?
 1-10 years 11-20 years 21-30 years 31-40 years Over 40
years
9. Do you have your farm/land or structure acquired by Newmont Ghana Gold
Limited?
Yes No
10. Have you ever received or know anybody around your vicinity who have received
compensation from Newmont?
Yes No
11. If yes, what kind of compensation did you receive?
Monetary Monetary and Resettlement Other (Specify):

NB: In the following table, indicate your choice of agreement or not to the questions
provided

- Agree Strongly Agree Disagree Strongly Disagree Undecided**
12. Mining in the community has improved positively the livelihood of residents
 13. Mining has affected residents negatively
 14. Mining has increased the cost of living in the community
 15. Mining has increased health risks in terms of diseases and infections in the
community

- 16. Mining has created economic disparities in the community
- 17. The SDA church can focus on programs and projects that can alleviate poverty in the community
- 18. There are many opportunities to spread the gospel in the community

WITNESSING ACTIVITIES

19. Is it the mandate of the church to preach the gospel to all manner of persons including those affected by mining activities?

Yes [] No []

20. The Seventh-day Adventist church in your community is committed to often organizing evangelistic campaigns?

Yes [] No []

21. Which evangelist strategy does your church often use in evangelism?

(NB: You can choose more than one)

- [] Open Air Preaching
- [] Personal Evangelism
- [] Need-Based Evangelism
- [] Trickle Down Evangelism
- [] Door-To-Door Evangelism
- [] Lifestyle Evangelism
- [] Friendship Evangelism
- [] Technology-Based Evangelism
- [] Literature Evangelism/Gospel Tracts
- [] Creative Evangelism
- [] Prophetic Evangelism

22. How effective has it been in winning and retaining souls in your community?

[] Very effective [] Effective [] Not effective [] Undecided

23. Will you recommend more than one strategy to be implemented in your community at the same time?

Yes [] No []

24. If yes to the above question, which of these evangelist strategy(ies) will you recommend for your community? (NB: You can choose more than one)

- [] Open Air Preaching
- [] Personal Evangelism
- [] Need-Based Evangelism
- [] Trickle Down Evangelism
- [] Door-To-Door Evangelism
- [] Lifestyle Evangelism
- [] Friendship Evangelism
- [] Technology-Based Evangelism
- [] Literature Evangelism/Gospel Tracts
- [] Creative Evangelism
- [] Prophetic Evangelism

25. What are some of the barriers or challenges encountered by the SDA church in evangelizing your community? (NB: You can choose more than one)

- [] Financial Constraint
- [] Lack of Training
- [] Lack of Interest
- [] Lukewarmness
- [] Other (specify):

APPENDIX B
LETTER OF PERMISSION

Post Office Box 100
New Abirem, E/R
14th April, 2021.

The Executive Secretary
Eastern View Ghana Conference
Nkawkaw, E/R.

Dear Sir,

PERMISSION

I am Osei-Boateng Albert, a Master of Divinity student of the Adventist University of Africa. As part of the requirement for graduation, I am conducting a survey with the title “Evangelist strategy to the Mining Communities in the Birim North District of the Seventh-day Adventist Church, Ghana” by administering a questionnaire to members in selected churches.

This cannot be done without a letter of approval from the conference, and I therefore write to ask for permission and approval from your office to embark on such quest which will aid me graduate and at the same time provide a roadmap in our future mission efforts in the community.

Thanks, and be blessed as you grant this permission.

Yours sincerely,
Albert Osei-Boateng

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