

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

DEPARTMENT OF THEOLOGY



**THE EXAMINATION OF MATTHEW 19:14 IN RELATION TO
CHILDREN SUNDAY SCHOOL AT BOHYEN**

BY

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JULY, 2014

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**A long essay submitted to Christian Service University College, in partial fulfillment
of the requirement for the award of the degree of Bachelor of Arts in Theology with
Administration.**

JULY, 2014

DECLARATION

I hereby declare that this project work is the true result of my own original research and that no part has been presented for the ward of any certificate in any institution.

Signed: Date:
Kodom Dickson

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Mrs. Christine Adjei Glover
(Supervisor)

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Dr. Samuel B. Adubofour
(Head of Department of Theology)

DEDICATION

This work is dedicated to God for the Spirit of Grace bestowed upon my life. I further dedicate this research work to Jesus' College - Ghana for their contributions in my spiritual life. Jesus is Lord.

Amen.

ACKNOWLEDGEMENT

My sincere gratitude goes to Mrs. Christiana Agyei Glover, a lecturer at the Christian Service University College, Department of Theology who served as my supervisor.

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I thereby express my gratitude to Uncle Charles Owusu in Canada, who sponsored me throughout my course. A lot of people supported me throughout my study and even though I cannot mention their names all that I can say is that God bless them all.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter is to show major aspect of the study such as the background to the research statement of the problem, aim and objectives, research methodology employed, as well as the scope and content of the research.

Jesus mission to the world embraces the poor and the rich, the weak and the powerful, oppressed and the oppressor, the sinner and the devout, women and children. It is all-inclusive mission. His mission is one of the dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups.¹

1.2 Background of the Study

Matthew 6:3, “Blessed are the poor in the spirit”. The poor in the spirit, to the writer, also include children, because they live in totally dependency upon others. “Poor” is moreover, often a collective term for all the disadvantage. No wonder the disciples exhibited that indifference towards the children.

There are many ways that children have been resisted, molested and abused as was in the case of the Disciples of Christ. In our society, child abuse, intentional acts that result in physical or emotional harm to children. The term child abuse covers a wide range of behavior, from actual physical assault by parents or other adult caretakers to the neglect of a child’s basic needs. Child abuse is also sometimes called child maltreatment.

¹ Rev. Ebenezer Adu Ampong, *Missiology* (Christian Service University College), 73.

Although the extent of child abuse is difficult to measure, it is recognized as a major social problem, especially in industrialized nations. It occurs in all income, racial, religious, and ethnic groups and in urban and rural communities. It is, however, more common in some groups, especially those below the poverty line. Cultures around the world have different standards in deciding what constitutes child abuse.²

Jesus gave us the perfect example on which we are to treat children and to provide child protecting services and welfare to them. Lack of welfare systems for child has caused death in many children in Africa. Jesus was so receptive to them, loved them, and welcomed them unto himself. He rebuked the disciples and as a transformer of culture, shown them how the kingdom of God is for these little ones.

“And Jesus said, Suffer little children, and forbid them not, to come unto Me: for such is the kingdom of heaven.” Matthew 19:14 (KJV)

Also he said that whosoever shall receive these little ones receives me. Little children are dear to Christ; therefore there is also a blessing for those who receive them in His name. But what is to receive them in Christ’s name. Surely, it is to tend and help and care for them because they belong to Christ and as a work of love to Him.

The church is an immediate environment of a child and it forms the supporting system and spiritual development for the growing child. The church contributes significantly to shape the life of the child. In most case there are correlation between the church and how the child is brought up in the knowledge of God and in his/her behavior. There could be some exceptions

² Microsoft *Encarta*2009. © 1993-2008 Microsoft Corporation. All rights reserved.

occasionally anyway, but let us consider the better side of the coin. Where the children are taught to respect God they shun evil and are well behaved. Also, there are exceptions to the rule for there are children from good churches who are found to behave in ways contrary to this assertion.

However, there are cases where most children in the community fail to attend Sunday school. This can be explained that the society whereby it's characterized by over-indulgent parents, too many unbelievers, the children tend to be influenced and show similar behavior.

In a society where much attention is given to social status, worldly possession without the love of God, children tend to be introduced to commercial activities and making them more pre-occupied with the love of social activities rather than the love for God and His house.

1.3 Statement of Problem

In spite of Jesus' invitation to children that they should come to Him, it has been observed that most Christian children at Bohyen area don't attend church on Sunday.

1.4 Aims and Objective of the Research

The aim of the research is to find out the reasons why children are willing to stay home and without the least feeling to attend church on Sundays.

The research objectives includes:

- To find out why children don't go to Sunday school.
- To encourage children's Sunday school attendance.
- To come out with the expected role of parents towards children's Sunday school attendance.

- To suggest what the church must do to promote and maintaining children's Sunday attendance.

1.5 The Significance of the Topic

Firstly, this can be seen in Christ tenderness for children. The favor of our Lord Jesus is seen upon children. He rebuked the disciples. Suffer little children, and forbid them not; and he rectifies the mistake they went upon, of such is the kingdom of heaven.

The children of believing parents belong to the kingdom of heaven, and are members of the visible church. Of such, not only of such in disposition and affection (that might have served for a reason why doves or lambs should be brought to him), but of such, in age, is the kingdom of heaven; to them pertain the privileges of visible church-membership, as among the Jews of old. The promise is to you, and to your children. I will be a God to thee and thy seed. Also, that for this reason they are welcome to Christ, who is ready to entertain those who, when they cannot come themselves, are brought to him.

Secondly, we shall see how the blessed Lord receives children. He received the little children, and did as he was desired; he laid his hands on them, that is, he blessed them. The strongest believer lives not so much by apprehending Christ as by being apprehended of him (Phil. 3:12), not so much by knowing God as by being known of him (Gal. 4:9); and this the least child is capable of. If they cannot stretch out their hands to Christ, yet he can lay his hands on them, and so make them his own, and own them for his own.

Also, we shall look at how to receive these children as our Lord did and the structures to put in place maintain them in the fear of the Lord. He said that whosoever shall receive these little ones receives me. Little children are dear to Christ; therefore there is also a blessing for those who

receive them in His name. Surely, it is to tend and help and care for them because they belong to Christ and as a work of love to Him.

The church is an immediate environment of a child and it forms the supporting system and spiritual development for the growing child. The church contributes significantly to shape the life of the child. In most cases there are correlation between the church and how the child is brought up in the knowledge of God and in his/her behavior. There could be some exceptions occasionally anyway, but let us consider the better side of the coin. Where the children are taught to respect God they shun evil and are well behaved. Also, there are exceptions to the rule for there are children from good churches who are found to behave in ways contrary to this assertion.

Lastly, the research shall consider at cases that prevent children from going to church and recommended solution to it. These are cases where most children in the community fail to attend Sunday school. This can be explained that the society whereby it's characterized by over-indulgent parents, too many unbelievers, the children tend to be influenced and show similar behavior.

1.6 The Research Methodology

Firstly, questionnaires which is a set of questions drawn up for answering by a number of people and children independently usually to provide statistical information shall be used to help in finding out the reason why most children don't attend Sunday school.

Secondly, the interview approach will be adopted to meet people to interact with them to know their view on the issue at stake and other related issues.

Various literatures will also be read for more information. And again, the observation approach, the process of watching carefully for a period and studying the way and manner that cause children not to attend church.

Also, will critically be asked those involved questions and observe their attitude.

1.7 Scope and Structure of the Research

The essay seeks to outline first the issue at stake, the aim and objective of the essay, the scope and structure and methodology. All these will come under introduction. It will follow with chapter two which will look at literature review, definition of children issues and other relevant issues in various source materials. And chapter three shall deal with the background issues. Then chapter four will consider the main issue about reasons why most children don't attend church on Sundays, the cause and effects on children as compare to those who attend church on regular bases and those who don't go to church. Chapter five shall deal with analysis and evaluation of the reasons why children don't go to Sunday school. Lastly, chapter six will be the summary, conclusion and the recommendation.

1.8 Conclusion

Jesus is attractive to children. Some men and women for whom they do not care. Jesus not like these. There are others for whom children are never shy, or afraid. Jesus like these. Jesus is deeply interested in children. Jesus prays for children. "He put His hands on them," etc. Ancient custom. He ever lives to make intercession for us. Jesus wishes children to be happy. Therefore, He blessed the children who came to him, and he blesses anyone who shows love and care to them. Many children are with Jesus in heaven.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

It is found that a lot of books have been written by various writers on children, child evangelism and many more. Under the literature review books and journals that are relevant to the research have been reviewed to the success of the work.

2.1 The Examination of Matthew 19:14

In the examination of Matthew 19:14, the researcher will focus on the reaction of Jesus Christ toward children in Matthew 19:14. The examination of the passage begins with a delimitation of the text. This will consider why the researcher choose this passage (Matthew 19:14) as a unit to be studies and applied in the church. It will be followed by Jesus' concern about children which gives us the idea of the value of a child's soul.

2.2 Delimitation

Matthew 19:14, but Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven". This text was chosen for the study because it constitutes a unit. This is because the problem in this text has explicitly related problem in the contemporary time that clearly sets out what is meant to be accomplished by the study which also includes a declaration of what the study does not intend to cover. Therefore the decision of excluding certain areas of the text shall be based on such criteria as "not interesting" or "not directly" relevant to the topic. The passage can be considered a unit because of the following reasons.

Firstly, “But” from V 14, shows that a statement had already been made by Jesus in verse 13. We are introduced to new character which are made up of Jesus, disciples and parents and children. This text falls in between the question about divorce (V 1-12) and the story of the rich young man (V 16-30).

Secondly, although Matthew did not mention the setting where the incident took place therefore the feature of the biblical writer was to focus the attention on the actual incident and how the Messiah handled the incident. Perhaps it could be in the temple or synagogue, or along the Jordan River or indicating a geographical movement.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven(Matthew 19:14).

According to Sir J. Cheke he says that what Jesus said, He means that the disciples should let these children alone. This illustrate that Jesus has already spoken about something where he was giving a comment on what has already been spoken of. *Suffer little children...*, In Mark, however, we have a precious addition, “But when Jesus saw it, He was much displeased” [eeganakteese], and said unto them, “Suffer [the] little children [ta paidia] to come unto me, and forbid them not. Suffer (*afetee*) literally means leave alone³. What words are these from the lips of Christ! The price of them is above rubies. But the reason assigned, in the words that follow, crowns the statement – For of such is the kingdom of God, or as in Matthew, “of Heaven”.Jesus as Shepherd is always looking for the sheep which include little children⁴.

³ Vincent’s *Word Studies in the New Testament*, 27.

⁴ Henry Morton, *In Steps of the Master* (London 1934), 154-155.

Looking at the custom of the Jews, unlike many "moderns" today, the Jews of that day looked on children as a blessing and not a burden, a rich treasure from God and not a liability.⁵ To be without children brought a couple both sorrow and disgrace.

It was customary for parents to bring their children to the rabbis for a blessing, and so it was reasonable that they would bring the little ones to Jesus. Some were infants in arms⁶, while others were young children able to walk, and He welcomed them all. Again, Jesus is teaching us the lesson home. The Heavenly Father is unwilling for any of "these little ones to be lost". If that is His will, it is shocking that anyone else would seek to lead one of "these little ones" astray.⁷ This has nothing to do with child baptism.⁸

John Gill in his commentary is of the view that "*And forbid them not...*", now or at any other time⁹. The disciples rebuked them (v. 13b), that is the children (v. 14a), not their parents in stark contrast, Jesus receives them in 18:2-5, he used a child to model discipleship, here he blessed the children themselves (otherwise the act of v. 15a, which has counterpart in chapter 18 is misleading. The words such as these (v. 14b) indicates not a comparism but a group, namely that of verse 14a (note the connection 'for'). God welcomes children themselves in His kingdom and invites them to called Him Father. Why would the disciples rebuke the people and try to keep the

⁵ Psalm 127-128.

⁶ Luke 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

⁷General Editor: Frank E. Gabelein, J. D. Douglas, Walter C. Kaiser, Jr. Regency, *The Expositors Bible Commentary* (Reference Library, Publishing House, 1984) 401.

⁸ O. Colluman, *Baptism in the New Testament* [London: SCM, 1950, pp. 71-80] finds in (mēkoluete, do not hinder") anechoe of primitive baptism, formula, because this verb refers to baptism somewhere (3:14, Acts 8:36, 10:47, 11:17). He does not argue that Jesus teaches infant baptism but that the church transmit the story in a way Christians would remember an event in Jesus' ministry "by which they might be led to a solution to a later problem in the story all agree does not address that, the suggestion that me koluete was a technical term in the NT, and five of these relates to baptism. The four (outside this passage) alleged referring to baptism fail. To establish a clear baptismal formula at 3:14. In Acts 8:36, the Ethiopian eunuch asked what 'prevents' from being baptized, and the remaining two occurrences (Acts 10:47; 11:47) justify the baptism of the Gentile Cornelius on the grounds that the Spirit has fallen on him.

⁹John Gill, *Expositor of the Entire Bible*, Matthew 19:14.

children away from Jesus? For other instances of the disciples' seeming hardness of heart. They probably thought they were doing Him a favor by helping Him protect His time and conserve His strength. In other words, *they did not consider the children to be important!* Their attitude was strange, because Jesus had already taught them to receive the children in His name and to be careful not to cause any of them to stumble (Mark 9:36ff). Once again, they forgot what He had taught them. Mark shows us that according to the attitude of the disciples, children are simply not important enough to be a part of their privilege circle or to occupy Jesus' time; hence they rebuke those who bring children to him to be blessed. Indignantly, Jesus explain to them, and with great irony not only rebukes them for not welcoming children in his presence, but also demands that the disciples become little children themselves, if they want to enter the realm of God and participate in his reign. Not pride but unself-conscious and grateful receptivity is required attitude of the faithful disciple who accepts Jesus' gift of blessing and assumes the trusting position of a child cradle in his arm (v. 16).

To come to me..., this phrase of Jesus is the same as what he said in Matthew 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". All are fallen and come short to the glory of God; all have including children, a tendency to sin, and none but Jesus can save us. Little children, too, are in a world of sin, sickness and death, and in the beginning of life it is proper to invoke on them the blessing of the Savior. Therefore it is appropriate for them to come to Jesus who can give them peace and make them happy forever. It is to affirm the gospel message that children are possible to come to Christ because Christ is victor.¹⁰ Children whether born of believers or unbelievers, which matters not must be redeemed by the blood of Christ, and have the active work of the Holy Spirit on their souls before they can enter into the Kingdom of

¹⁰ Geoffrey Preston, *Hallowing the Time*, 127-131.

Heaven. The call of children is not so much in the innocence and humility (for children are not invariable either innocent or humble): it is rather the fact that children are innocent, and content to be dependent on others' care and bounty: it is in such a spirit that the kingdom must be received – it is a gift of God, and not an achievement on the part of human being; it must be simply accepted, inasmuch as it can be deserved.¹¹

Adam Clarke in his commentary explains that “For such is the kingdom of God...” Christ loves little children because he loves simplicity and innocence; he has sanctified their very age by passing through it Himself-the holy Jesus was once a little child.¹² Our Lord actually became indignant as He openly rebuked His disciples for standing in the way. Then He announced that the children were better kingdom examples than were the adults. We tell the children to behave like adults, but Jesus tells the adults to model themselves after the children! What we have to understand is that the vision of Jesus cover all children since His eyes are large, and everything comes within range of His vision.¹³ All the good things in the Lord, this Scripture shows that children too are entitled.¹⁴

In what ways are children a pattern? In their humble dependence on others, their receptivity, their acceptance of themselves and their position in life. Of course, Jesus was speaking about an unspoiled child, not one who was trying to act like an adult. A child enjoys much but can explain very little.

Children live by faith. By faith they accept their lot, trusting others to care for them and see them through.

¹¹ Rawlinson, *The Shepherd of Christ*, 137.

¹² Adam Clarke, *Commentary on New Testament*, 483.

¹³ Quassten Abercius, *Epitaph of New Testament Encyclopedia* 1 (New York 1967), 18-17.

¹⁴ St. Augustine, *City of God*, XX. 9, with internal citations of Matt 23:3 and 18:15.

We enter God's kingdom by faith, like little children helpless, unable to save themselves, totally dependent on the mercy and grace of God.¹⁵ We, enjoy God's kingdom by faith, believing that the Father loves us and will care for our daily needs. What does a child do when he or she has a hurt or a problem? Take it to Father and Mother! What an example for us to follow in our relationship with our Heavenly Father! Yes, God wants us to be childlike, but not childish!

2.3 Jesus concern about children

The gospel alone opens its warm bosom to the young. Christianity alone is the nurse of children. Atheism looks on them as on a level with the brutes. Deism or scepticism leaves them to every random influence, lest they catch a bias. The Romans exposed their infants. Barbarians and ancient tribes offered them as burnt-sacrifices to Moloch. Mahometanism holds mothers and infants as equally of an inferior cast. Hindooism forgets the infant she bears, and leaves it to perish on the banks of the Ganges. The Chinese are notorious as infanticides. Christianity alone contemplates them as immortal creatures, and prescribes for their tuition for heaven. And the nearer the time that the rising of the Sun of Righteousness approached, the warmer and the more intense did the interest of the Church show itself in regard to the young. Moses gave directions on the subject. Joshua and Abraham commanded their households after them; David declared how the young were to purify their way; and Solomon distinctly enjoined them to remember their Creator in the days of their youth; but it was reserved for Him who spoke as never a man has spoken, to press that sentence, "Suffer the little children," etc. The bosom of the Son of God alone ends them a nursery and a home.¹⁶

¹⁵ Matthew Henry's Whole Bible Commentary, Matthew 19:14

¹⁶ Bible Illustrator, *Salter*, 549.

The fact that God has commanded it should make us present the Word of God to children. The value of a soul of child is very great in God's sight Matt 18:5: “and whosoever shall receive one such little child in my name receiveth me” a child's soul is as valuable in God's sight as the soul of an adult, for each will live eternally. To win a child to Christ is to save both a soul and a life. To win an adult is to save a soul – his life has already been partly or almost wholly lived without Christ.

2.4 The Value of the Soul of a Child

The value of the little child in the sight of God is given great emphasis in the Scriptures. Matthew 18:5 “and whosoever shall receive one such little child in my name receiveth me” and Mark 9:37 adds “receiveth not me, but him that sent me”. A child's soul is as valuable in the sight of God as the soul of an adult, for, each will live eternally. To win a child for Christ is to save both a soul and a life, while to win an adult is to save only a soul. Often the life of an adult has been partly lived, and in some cases nearly all lived without Christ, but the saved child can from infancy be very useful to the LORD. Children are also beneficiaries of all that Jesus accomplished to save the soul of humanity.¹⁷

According to J. Morgan, The children around us are in danger of perishing. What that means none of us can fully describe or imagine. We may have seen a superb mansion perish by a fire, or an extensive mill perish by an explosion, or a magnificent ship perish in a storm, and may have attempted to estimate the loss, and have mourned over the wreck and ruin. But for a child, with a God-given, a God-endowed, and a God-redeemed nature to perish, must be something far more

¹⁷ Barclays, *Jesus as the Saw Him*, 269-72.

terrible than the loss of any mansion, or mill, or ship that ever was built, however elaborately finished, or expensively furnished.

Therefore, we should find every means possible to win the children in our community for God.

2.4 Conclusion

In this chapter we have seen that it is the desire of Jesus that the children come to the knowledge of him as many writers have also given their view and comment on this subject. Therefore any hindrances that militate against children in their desire to know more of Christ as their personal savior must be dealt with and removed.

CHAPTER THREE

HISTORICAL BACKGROUND

3.0 Introduction

In this chapter the researcher shall deal with the brief background history of the various entries that are important to the topic under consideration. It will cover the brief background of Bohyen and brief background of Matthew 19:14.

3.1 Brief Background History of Bohyen

Here we shall consider the location and population, the human settlement and the land-used, the nature of the community and the economic and religious activities of Bohyen Township. Since we live in society, we have a lot of people who live as families, children attending schools, others worship in religious group whilst we have people in private companies or public establishments.

3.2 The Location and Population

Bohyen is an organized society with a number of people associated together geographically, socially or otherwise with collective interest with the aim of developing the community. It is the suburb of Bantama in Kumasi, it is situated 3 kilometers from Bantama and is bordered by the suburb of Ampabame on the south, Kropo on the east side, Adumanu on the west and Abrepo-Kese on the north. It is on the main Barekese road. The name of the chief is Nana Adusei Bosiako II, who succeeded Nana Adom Dankwa. And the current Member of Parliament for Bohyen is Mr. Kwabena Kokofu¹⁸ who is the Member of Parliament for Bantama constituency.

¹⁸ www.ghana-mps-gov.gh.

In terms of population, it is a reasonable one as compared to other towns in the district. It has an estimated population of 2,356 with annual growth rate of 0.6%.¹⁹ It contains members of most of the major ethnic groups in Ghana, although the indigenous Asante people dominate life in general, especially in business and industry.

3.3 The Human Settlement and Land Use

Bohyen faces problems with waste management, poor infrastructural provision in terms of hospital, there are five public toilets, and the road is quiet good, significant level of unemployment. According to the chief linguist, Bohyen Township in the early 1980s could be described as a forest zone. However, the forest and farmlands have been given away to residential buildings. The town has few old buildings and a large new site or community. The new site is made up of the new housing development areas which have grown to join up with Adumamu popularly called Bohyen-Adumanu.

The residence is geared towards nuclear family made up of people who do not necessarily come from the town. The town has a lot of young people. It can boast of Nwabiagya Rural Bank, Above All Micro Finance, Bohyen-Ampabame Post Office, White Orange Hotel and Samad Hotel. It is also close to Kumasi Girls' Senior High School.

3.4 The Nature of the Community

The essential functions of the families in the community cannot be overlooked thus the reproduction and socialization of children, which is crucial if a society is to persist. The families are responsible for its children's education. Other times the society benefit from other non-governmental agencies and religious groups which organize health talks and programs.

¹⁹ Interview with Bohyen Assembly Man on 21st March 2014, 4pm.

Living in a society requires predictability of behavior. Therefore such behavior is controlled by agencies such as the norms of the society. The norms consist of folkways, mores, and laws and these have various degree of punishment in the community.²⁰ The people at Bohyen join associations and sub-groups such as Nuado Fun Club, Unity Fun Club, Bohyen football club. The people belongs to various political parties such as New Patriotic Party, National Democratic Congress, Convention People Party and many others. All these associations are designed to promote love, peace and communal labor. Also to respond to societal needs and challenges of social living.

The main occupation of the people are trading. Many trade in the local market and others also at Adum, central market and Bantama market. It is not an industrialized community.

3.5 Economics and Education

Many buildings are now being converted to stores. The people engage in banking services, fast-food, spots, hotel services, internet café, repairs, sewing, barbering shops, pharmacies are found here. It has one major market which serve as an important trading center and the main source of foodstuff. It also serves as an attracting point for other economic activities and surrounded by stalls.

The developmental challenges facing the township include transportation especially in the morning for government workers and students and others who have business outside the town. Also the frequent light-out has become a major challenge for the tailors and seamstress, hair dressers, and others whose jobs need electricity to operate.

²⁰ Max Assimeng, *Understanding Society*, Woeli Publishing Services, 24.

Institutions arise over time as people develop social responses to the particular needs of their society and education is one of these institutions. This is to shape the society, children and the people to inculcate basic discipline, instill aspirations, teaching social roles, skills and academic excellence for a bright future.

There are cluster of schools in the area. These include St. Georges' International School, Gye Nyame International School, Bohyen Metropolitan Assembly School, Christ the King International School, St. Matthew International and Presbyterian International School.

3.6 Religion

According to Evans-Pritchard in his statement "Religious beliefs and practices are rarely far from everyday life in Africa."²¹ Because of the historical experience of colonization, Christian evangelization, and Islam impact and because of the persistence of tradition in the society, many people in the society are either Christians, or Muslims or still adherents of traditional religious belief and practices.²²

Majority of the people attend church whilst there are others who are Muslims. The township has churches representing the mainline Christian denominations such as Methodist, Presbyterian, Seventh Day Adventist, Pentecost Church of Ghana, Roman Catholic, Fundamental Baptist Church and many more. There are about five mosques in the town.

²¹ Evans-Prichard, E. E., Ed., *The Institution of Primitive Society* (Oxford: Blackwell, 1956), 127.

²² Max Assimeng, *Understanding Society* (Woeli Publishing Services), 50.

3.7 Background History of Matthew 19:14

We have here the welcome which Christ gave to some little children that were brought to him. Observe, firstly, the faith of those that brought them, how many they were that were brought, we are not told; but they were so little as to be taken up in arms, a year old, it may be, or two at most. The account here given of, is, that there were brought unto him little children, that he should put his hands on them, and pray, Probably they were their parents, guardians, or nurses, that brought them; and herein, They testified their respect to Christ, and the value they had for his favor and blessing. Note, Those who glorified Christ by coming to him themselves, should further glorify him by bringing all they have and have influence upon. Thus give him the honor of his unsearchable riches of grace, his overflowing, never-failing, fullness. We cannot better honor Christ than by making use of him.

Secondly, they did a kindness to their children, not doubting but they would fare the better, in this world and the other, for the blessing and prayers of the Lord Jesus, whom they looked upon at least as an extraordinary person, as a prophet, if not as a priest and king; and the blessings of such were valued and desired. Others brought their children to Christ, to be healed when they were sick; but these children were under no present malady, only they desired a blessing. Note, It is a good thing when we come to Christ ourselves, and bring our children to him, before we are driven to him (as we say) by woe-need; not only to visit him when we are in trouble, but to address ourselves to him in a sense of our general dependence on him, and of the benefit we expect by him, this is pleasing to him.

They desired that he would put his hands on them, and pray. Imposition of hands was a ceremony used especially in paternal blessings; Jacob used it when he blessed and adopted the sons of Joseph, Gen. 48.²³

It intimates something of love and familiarity mixed with power and authority, and bespeaks an efficacy in the blessing. Whom Christ prays for in heaven, he puts his hand upon by his Spirit.

Note that little children may be brought to Christ as needing, and being capable of receiving, blessings from him, and having an interest in his intercession. Again, therefore they should be brought to him. We cannot do better for our children than to commit them to the Lord Jesus, to be wrought upon, and prayed for, by him. We can but beg a blessing for them; it is Christ only that can command the blessing.

Moreover, the fault of the disciples in rebuking them; they discountenanced the address as vain and frivolous, and reproved them that made it as impertinent and troublesome. Either they thought it below their Master to take notice of little children, except anything in particular ailed them; or, they thought he had toil enough with his other work, and would not have him diverted from it; or, they thought if such an address as this were encouraged, all the country would bring their children to him, and they should never see an end of it. Note, it is well for us, that Christ has more love and tenderness in him than the best of his disciples have. And let us learn of him not to discountenance any willing well-meaning souls in their enquiries after Christ, though they are but weak. If he do not break the bruised reed, we should not. Those that seek unto Christ must not think it strange if they meet with opposition and rebuke, even from good men, who think they know the mind of Christ better than they do.

²³ Babylonian Talmud, *Sanhedrim*, fol. 110. 2.

Based on numerous sources and stories found in the Bible and Talmud, much is known about the Jewish background and history beginning from Abraham to the time of the Apostles. The Jews have certain ways developed to help bring up their children. Few will be presented here, in brief form. A Jewish parent must be sensitive to be consistent and fair with all his or her children. Favoring one child over the others can have dire consequences.²⁴ This was demonstrated in the biblical story of Joseph and his brothers, where Jacob, the father, favored Joseph over all the other children (Genesis 37:3-4). A parent should not promise something to a child and then not deliver on that promise.²⁵

3.8 Education

Another Jewish educational principle involves disciplining a child. Though it is clear that not disciplining a child at all is not a Jewish idea, as sparing the rod completely yields disastrous results (Proverbs 13:24), implying hatred for a child, knowing how and when to discipline and using the rod sparingly is crucial.

There must be a combination of caring and compassion on the one hand and of strict justice on the other hand, or, as the Talmud puts it, "pushing away with the left hand while drawing closer with the right hand".²⁶

²⁴ Babylonian Talmud [BT] *Shabbat* 10b.

²⁵ Babylonian Talmud, *Sukkah* 46b.

²⁶ Babylonian Talmud, *Sanhedrin* 107b.

3.9 Socio-cultural context

All the synoptic gospels tell us that children were brought to Jesus, Mark and Luke says that this was in order that he might touch them, but only Matthew tells us what this meant.

According to J. Jeremias rabbinic sources that tell of the “beautiful custom in Jerusalem” on the Day of Atonement, children from one to twelve years old are brought to the scribes for them to lay their hands on them and pray for them.²⁷

3.10 Conclusion

It can be observed that the background nature of Bohyen has all the propensities such as good culture, norms, mores, social fun clubs, and family system, and education, economic and religious structures to enable children evangelism and also to serve as a contributing factor to the fulfilment of the Great Communication given by Christ Jesus.

²⁷John Packer, *Infant Baptism in the first four centuries* (London, 1960), 49.

CHAPTER FOUR

JESUS' INVITATION TO CHILDREN

4.0 Introduction

This chapter seeks to handle the significance for Jesus' invitation to children, why children don't attend church on Sundays. It shall also discuss how to encourage children to attend Sunday school alongside the role of parents to help their children attend Sunday school. Lastly, how the church can promote children's Sunday school.

4.1 The Significance of Jesus' invitation to children according to Matthew 19:14

In Matthew 18:14, Jesus says "Even so, it is not the will of the Father who is in Heaven that one of these LITTLE ONES should perish". This statement our Lord made implies that children can be evangelized and saved. It also means that children can perish if not reached with the Gospel because they are all against God the Creator whom man has sinned against.²⁸ Let's consider the following reasons:

Firstly, the children need Christ.

As children, they are within the covenant and provisions of grace. They are naturally blind and let us not forget that they are guilty. They need, therefore, to be led to Jesus as penitent sinners for forgiveness and peace. They need a guide, a shield, a true friend, etc.

Secondly, they must be brought to Him when very young.

On this point, opinion among godly people have been very much modified since the general establishment of Sunday-schools. It is a great mistake, and involves a great wrong against the

²⁸ Karl Menninger, *Whatever Became Sin* (New York: Hawthorn, 1973), 5.

child, not to insist upon helping and instructing the child to make decision to live for Christ. There is no kind of knowledge which will prepare the juvenile's mind, and be more easily retained, than the knowledge of Christ. The faith of children differ in some respects from the religion of elderly people.

Thirdly, one of the first duties we owe the Lord Jesus as a church is to assist in bringing these children to him. They are our own immediate successors in the Church and the world. They are immortal. They are the object of Jesus' redeeming love; they are brought within our influence that we may be Christ's ministers to them, and their guides to Him, etc.

The present is the golden Opportunity. The promise is true to your children, that they also shall receive: remission of sins," and "the gift of the Holy Ghost." Bring them to Jesus! Alas! Some of you parents, masters, and heads of households are not yourselves following Christ, and how can you bring your children or young people to Him? Teachers, suffer the children to come to Jesus, and hinder them not, etc.²⁹

4.2 The Reasons some Children don't attend Sunday school

Many adults do not go to church and they have their personal reasons for not attending church. Some of them who do not attend church think they are better than those who attend. Others too feel that church pastors manipulate the masses for money. Likewise, children have their own reasons for not attending church. Some of these reasons include the following:

Firstly, Social-cultural reasons is one of the factors. Many of the children do not have friends in the church. Peer pressure affect some of them since they feel unwelcome and so they are persuaded to attend other social activities and clubs instead of going to the church. The feel

²⁹ John Findlay, Bible Illustrator, 536.

bored at Sunday schools, they don't find the church exciting and a welcoming place. Many children do not attend church because they see it as part of the tradition of the old folks. A lot of them have grandparents, uncles, cousins and other relatives who do not attend church. Therefore, these children see it normal not to attend church.

Secondly, spiritual reasons is another factor. Most children feel that they have not reached the age of accountability therefore this produce inadequate motivation for them to be in Sunday school. And when the church appears less attractive to them, they get involved in other activities outside Sunday school.

Moreover, physical reasons contribute to why many children are hindered from attending to church because of material things they do not have.³⁰ A lot of children complain not having shoes, cloths, and many more. They feel intimidated when they see their friends with nice cloths. Sometimes, others too feel that they do not get money to give offering.

Also, emotional reasons is another factor that contribute to why children fail to attend Sunday school. The children attend Sunday school to find love, care and acceptance. Some of the children who attend church seek a listening ear and a loving arms to hold them.

The emotions of these children are wounded and needed someone to bind up their self-confidence.³¹ Therefore, when the teachers controlling the Sunday school children are unskillful, their words, actions and relation easily affect some of these vulnerable children. Timidity also affect some children from going to church. Some of these children are always afraid to answer questions. The fear of being teased by friends will discourage the child from attending Sunday school.

³⁰ Salk Lee, *What Every Child Would Like His Parents to Know* (New York: Warner Books, 19973)

³¹ Dreikurs Rudolph, *Children: The Challenge* (New York: Duell, Sloan, and Pearce, 1997)

4.3 The Role of Parents to help their Children attend Sunday school

We know that legally the parent holds the child's right up until that child reaches maturity stage. Therefore, a parent has every right to decide how the child will be raised, whether religiously or not. Children depend on their parents to "teach" them and to encourage them to go to church. The Psalmist says, "I was glad when they said, let us go into the house of the Lord" (Psalm 122:1). Therefore, parents should be able to "take" their children to church.

Again, parents should show their children love, spend lots and lots of time with them, and teach them how to live by the way they live their lives, not by just what they say, or just forcing them to go to church. They should become an exemplary to them.

Overholtzer, the founder of C. E.F. believes that children in the Christian home can and should be evangelized as from three to five years of age. If the father and mother do not know how to lead their children to Christ, it is their duty to find someone else to do it for them, much in the same way as some parents employ part-time teachers to give their wards extra tuition at home.³²

Overholtzer also believed its God's plan we go to heaven by families, if Christian parents lead their children to the LORD at the age commanded, every child in the home would accept Christ. Every child who accepts Christ should give evidence of regeneration and spiritual growth. Where this change does not appear, the child should be dealt with again, and still again, if necessary, not by forcing the Gospel Message hard down their throat but by persuasive teaching and much prayer for them. Be sure the child has received Christ on the grounds of grace and not of works.

³² www.cefonline.com/index.

4.4 The Role of the Church to Promote Children's Sunday school

The church must adopt good teaching methods. This is used as the guidance for children to be led to Christ (that is to help the children to know, understand and meaningfully accept Christ Jesus as Savior and Lord of their lives) through the use of the following methods or process³³:

- The Bible Lesson
- The 4 Steps to Christ
- The Use of the Wordless Book
- The Gospel Hand
- The Prayer Hand
- The Growth Hand

Any of these methods can be used singly or combined for effective teaching to draw-out the free will of the child to accept Christ Jesus as Savior and LORD.

Interaction are effective ways to influence a child. The children are grouped into their age intervals. This method aids good communication that enable them to understand the Word of God.

The church should provide for the children's ministry well trained teachers who would be capable to teach and counsel the children. Teachers who have a personal relationship with God.

³³ Children Ministry Annual Course Lecture Notes, 2001, 31.

For the Sunday school teacher to do any effective teaching the teacher must have prime importance dependence on four principal resources³⁴:

1. The Word of God (The Bible)
2. Prayer
3. Holy Spirit
4. Communication

The Sunday school should be active and interesting. This means that before Sunday school starts. There should be a social hour. Social hour is the period of waiting for other children and teachers to arrive. It serves as an informal period when the teacher who arrives first welcome and helps the children to settle down for the day's class. This gives the teachers the opportunity to enquire about the well-being or welfare of the children in terms of health and general domestic issues. It serves as a special point for free interaction, and creating friendliness between teachers and Sunday school children which gives them the sense of love and acceptance.

Teaching songs: the teachers teach the hymns from the children's hymnals. They teach songs which prepare the children for lessons

Memory verse: this keeps the children's mind on the word of God.

Drama and Choreography: these are normally done during their end of year and annual programs. It helps to identify the individual abilities and interest among the children.

Pick and Act: It is the activities where children compete among themselves to show their knowledge in the Bible verses or quotations. This helps the children to memorize God's word always. It allows children to be talented

³⁴ Children Ministry Annual Course Lecture Notes, 2001, 31.

Teaching aids should be provided in the church for the children to feel happy about Sunday school. These teaching aids include visual aids: cardboards, marks, and blackboard, audio-visual aids such as television and DVD recorder to help facilitate easy learning. They can provide them public address system too.

4.5 Conclusion

It can be said that it is the concern of Jesus that children are evangelized and properly cared for. This must be done in a biblical way. It must be Christ-centered, God centered, Holy Spirit directed by targeting every child on the face of the earth. It is by this way that the Great Commission and children coming to the knowledge of the Lord can be realized.

CHAPTER FIVE

ANALYSIS

5.0 Introduction

In this chapter, it has been shown that many youth and children don't attend church on Sunday.

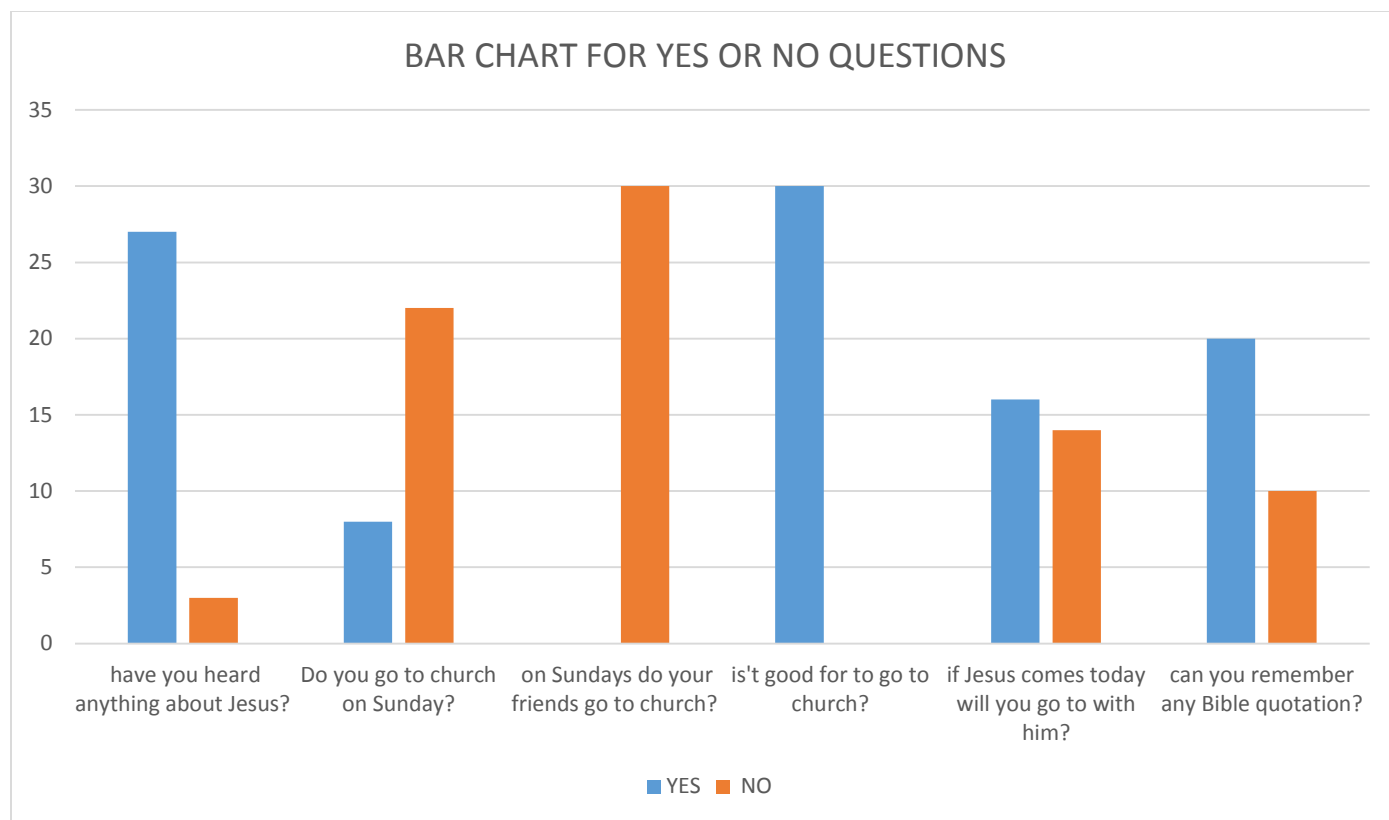
Therefore the churches should find a way of bringing back these children in the Body of Christ.

Here the researcher will seek to look critically at the responses to the questionnaire, interviews, observations and other information solicited to draw conclusion for this research work.

According to the research methodology used, interviews were conducted and questionnaires administered in places such as Bohyen M/A Junior High School, St. Matthew, Bohyen Football Park, Bohyen community market, video game centers, Power Belt Ministries.

5.1 Data Collection Analysis

1	Questions	YES	NO
2	Have you heard anything about Jesus?	27	3
3	Do you go to church on Sundays?	8	22
4	On Sundays do your friends go to church?	0	30
5	Is it good for someone to go to church?	30	0
6	If Jesus comes today will you go with him?	16	14
7	Can you remember any Bible quotation?	20	10
	TOTAL	101	104



Out of 50 questionnaires administered 30 were received, 27 Sunday school children have heard about Jesus, 22 answered No to the question do you go to church on Sundays and 20 were able to explain how they feel when not able to go to church, 8 were those who were hindered from going to church. 30 said they have friends who don't go to church and were able to explain why they don't go to church. Those who testify that it is good to go to church were 30. Lastly, 16 were sure that they would be with Jesus if He comes and 14 answered no.

In an interview with a boy at one of the video game centers, according to him, he doesn't go to church because he has no cloth to wear. Main while he uses phone and had gotten money to play game. The researcher asked him if he can get money for these items why he can't buy clothes and shoes in the same way. During the interview, most of the guys were not able to explain or give any tangible reason why they don't go to church on Sundays. Many of them too play

football in the morning before going to church. One guy said although he plays football on Sunday morning however Saturday evening he irons and polishes his shoes so that he won't be late for church on Sunday.

The researcher also observed that at the video center where most of the young boys were found they were shabbily dressed, some of them hadn't even taken their bath, they were using abusive language while playing the video game with their friends. It was observed that they were using the game to gamble. Children whose parents are not around, it becomes a holiday for them on Sunday. They take that opportunity not to go to church.

5.2 The Analysis Proofs that the Children Who Have Once Attended Sunday school Have Knowledge of Jesus and the Bible.

They were able to tell where they heard about Jesus and others were able to confirm the assurance of their salvation. The researcher perceived that for the children to acknowledge Jesus and the importance of attending Sunday school, they must know the way of salvation. Although most of the children think the way to be saved is to be good, to pray or to join the church. This idea must be discouraged and disproved by explaining well to the children that we are saved only by believing in and accepting the finished work of Christ for us sinners on the Cross at Calvary.

5.3 Analysis of Challenges that Hinder the Children from Attending to Sunday school

The following are some of the findings established during the research work as facts to know about why some children don't go to church on Sundays.

Firstly, the church cannot compete with the entertainment world today. Entertainment has become a new challenge for the church to deal with, many of the teenagers and the children are caught in the web of spending much of their time in watching television, visiting the internet

café, playing video games and many more. This has become the new age beast that the church has to deal with.³⁵ Their desire to be entertaining makes a lot of them feel bored when they come to church. And the tragic result is that if the child has the option to quit something he is bored with, he will always quit. Why? He doesn't have the discipline to stick it out. Because his character has been developed to do things that only entertain him. Therefore a lot of young ones who come across football, games and internet easily quit Sunday school.

Secondly, peer pressure is another factor hindering the youth and children from attending Sunday school. All of us are product of the influence of people and circumstances around us. But it is much serious in the case of the young ones. The youth are influenced in a profound way by their colleagues or friends. The researcher found out that a lot of the youth join friends to go to the field to play footballs and other games.³⁶ And the questionnaire confirmed that most of the youth are hindered from going to Sunday school because of sports. It was observed that at one video center some of the youth were using abusive languages, others were shabbily dressed and some use the game to gamble as had already discussed earlier. However, those around believed that it is "normal" practice by their peers.

Thirdly, it was noticed that the unchurched young ones and children see no significant difference between those who go to church and everyone else.³⁷ This is a serious issue. If we are to put ourselves in the unchurched shoes we can critically assess the situation. If one of the reasons they have to go to church is to become a better person, what does it mean to them when those who go to church come back to drink, have sex, steal, and fight etc. with the others? Suppose a person thinks about joining a diet program where the participants never lost any weight? This

³⁵ Madam Patricia Adu, Pentecost Church Bohyen, interview on 25th May, 2014.

³⁶ Appendix 1

³⁷ Madam gifty Amoatey, Star of David Presbyterian church – Bohyen, interviewed on 21st May, 2014.

makes them think that it's a waste of time. Therefore a lot of these young ones and children see church as a waste of time for the same reason. According to them, most unchurched don't expect those who go to church to be perfect, but they want some assurance that church is going to make a difference in their lives or they think, why bother them?

Fourthly, the researcher observed that most of the youth and children don't have a strong relationship with Jesus. If they were to have good relationship with the Lord that will definitely outweigh all of these excuses and other things that hinder them from going to the Lord's house. This is where the parents and the church must take notices to work on the spiritual maturity of some of these young ones and what is needed to help lead them to where we want them to be in the Lord. They have poor relationship with the Lord that is why they don't make church the priority. Therefore, how can some of these children make church a priority if the parent is not committed in his or her relationship with the Lord? Proverbs 22:6 tells us, "Train children in the right way, and when old, they will not stray."

Lastly poor parental control is another contributing factor. Children don't go to church for several reasons but the main one is the control of the parent. Some of the children complained to the researcher that they don't have clothes for church. Someone said the parent told him to take care of the house and others revealed that their parents are not around. It was noticed that the kids enjoy some sort of holiday when the parents are not around on Sundays therefore have the opportunity to do whatever they want³⁸. The questionnaire shown that those who go to church attend church late. These are some of the reasons:

³⁸ Appendix 2

1. Household chores causes a lot of them to be late for church. Most of them wash their clothes on Sunday mornings before going to church.
2. Others too don't do anything on Sunday morning but habitually attend church late because of inadequate discipline and strictness applied on them by parents. Sheer laziness causes some to oversleep which result in lateness.
3. Football is another factor. The boys play what they called "Sunday Special" before going to church and even some after exhaustion don't go to Sunday school at all.

5.4 The Analysis shows that Hundred Per Cent of the Sunday school Children Have Friends Who Do Not Attend Sunday School.

The Sunday school children should be encouraged or used as a tool for missions and evangelism. This will help give the children the vision to reach their lost friends. This will teach the children that they can, in their small ways, contribute much in evangelistic and missionary work now by praying, giving, through personal witnessing, committed service to the Lord and people, and faithful, consistent living as Christians.

5.5 Conclusion

Going to church can really be hard if the person is introvert or feeling guilt for a particular sin or who think they don't need it. However, none of these are problems to any of the children. The challenge that hinder a lot of children from going to Sunday school can be attributed to entertainment, hypocrisy, parental control, peer pressure and poor relationship with Jesus. Upon all these challenges, there is a great possibility that the children can be won into the church. Parents and church needs to start getting on their knees and praying that the Holy Spirit will do miraculous saving working in the hearts of the children.

CHAPTER SIX

SUMMARY AND CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

In this last chapter, the writer will summarize the work. The researcher will give the final summary, conclusion and recommendations to the research work.

6.1 Summary

The aim of the research work was to examine Matthew 19:14 in relation to children's Sunday school at Bohyen. It is divided into six chapters and the work began with introduction which capture the background of the study, statement of problem, research questions, aims and objective of the study, significance of the study, research methodology, and the scope of the structure of study. Literature review and the literature review which took into consideration other sub topics such as the exegesis of Matthew 19:14 and other Old Testament references in relation to Matthew 19:14. The work further examines some background issues relating to the study, these include the historical background of Bohyen, the population and location, the general community, economic nature and religious background. And a brief history of Matthew 19:14. Furthermore, in chapter four, the work addressed the issues Jesus' concern for children, the value of a child's soul and the relationship between Matthew 19:14 and Ephesians 6:1-3. Additionally, the work evaluates the final analysis whereby the analysis is explained with a data analysis table and pictures. The study concludes with the focus on the summary of the study, the general conclusion and makes some recommendations.

6.3 Conclusion

The child's heart can be likening to a newly ploughed field. If the sowing of seed is delayed, undesirable seeds (weeds) will grow on it, which will require extra money and time to clear before the sowing of proper seeds are affected. In the same way, the child's heart is considered clean right from birth and if the desirable seed (the Word of God) is not put on it in time the enemy will quickly sow his weeds (sinful habits).

The findings of the research concerning the reason why children don't go to church include how the church cannot compete with the entertainment world today this include football and video games, peer pressure is also another factor hindering the children, and most of the children don't have strong relationship with Jesus.

It has been revealed that it is the concern of Jesus that children get to know him and come to him as their personal savior. Evangelizing children and youth will impart information and the fundamental faiths in God which will help them to grow in grace as in the case of our Lord Jesus Christ. In Luke chapter 2:40, "And the child grew and became strong; he was filled with wisdom and the grace of God was upon him" (NIV). It is the will of God that every child and youth grow physically, mentally and socially to the full stature of Christ.

6.2 RECOMMENDATIONS

The following ways are recommended as solutions to why many youth and children don't attend church on Sunday.

6.2.1 The Role of the Family

The role of the family is very important in solving this problem facing the youth and children. The home is the first place of socialization and cultural assimilation of the child. Therefore the

training of the child in order to become a good citizen and a blessing to the entire family and community should be our highest priority. This can happen only when the family is concerned about the child's spiritual well-being. Parents should give godly training and the fear of the Lord to their children at the infant stage (Proverbs 22:6). Therefore, the family encouraging the youth and children to attend church will provide them a good foundation for life.

6.2.2 The Role of the Schools

The educational institutions cannot overlook their role to the spiritual development of the children. Especially the mission schools should incorporate worship and other Christian education in their curriculum to bring the youth and children to the knowledge of God. Teachers in corporation with parents should find ways of dealing with youth and children who don't attend Sunday school or escape school worship hours.

6.2.3 The Role of the Church

The role of the church is very important in the regeneration of life. Our Master Jesus Christ said, "'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.'" (Matthew 19:14). Here it is clearly seen that the responsibility is laid on the church to bring the children and youth to the knowledge of the glorious gospel of Christ which has the capacity to change life and society. In order to do this stakeholders must discover the things that hinder and drive the youth and children from going to church. The church must also open up to give these children the opportunity to come out of their closet and share their worries through the guidance of carefully trained counselors. The only way for the church to come out is by breaking out and fishing for these children from every corner and street to fulfill this Great Commission.

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Personalities Interview

Mr. Oteng Mensah, Bohyen, 15th May, 2014

Mr. kwabena Yeboah, Bohyen 18th May 2014

Mrs. Gifty Amoatey, Bohyen 21st May, 2014

Madam Patricia Adu, Bohyen 25th May, 2014

APPENDIX 1



APPENDIX 2



INTERVIEW QUESTIONS

1. How many years have you become Sunday school teacher in you church?
2. Do children who come to Sunday school really know Jesus as their personal Savior?
3. Children normally attend Sunday school late. What do you think are some of the causes to their lateness?
4. Why is it that some of the Sunday school children don't come to church?
5. There are a lot of children outside the church who don't come to Sunday school. What are some of the things that hinder them from attending Sunday school?
6. When the children come to Sunday school do they really feel happy to be in church?
7. What do the teachers do about children who fail to attend Sunday school?
8. Does the Sunday school children of your church attend missions and evangelism to bring their friends in the church?
9. What are some of the teaching methods used to teach the Sunday school children?

QUESTIONNAIRES

PLEASE TICK THE CORRECT ANSWER(S)

1. Do you heard anything about Jesus?

YES ☐ NO ☐

2. Where did you hear something about Jesus?

Church Sunday ☐ friends ☐ TV or Radio ☐

3. Do you go to church on Sundays? Always ☐ Sometimes ☐ Not at all ☐

4. What is name of the church you attend? Provide answer below:

.....

.....

5. On Sundays what are some of the things you do before going to church?

Washing ☐ football ☐ games ☐ nothing ☐

6. When you go to church on Sundays do you feel happy?

Yes ☐ No ☐

7. What are some of the thing that prevent you from going to church on Sunday

Washing ☐ football ☐ games ☐ friends ☐ parents ☐ nothing ☐

8. When you don't go to church do your parents question or punish you?

Always ☐ Sometimes ☐ Not at all ☐

9. When you don't go to church do your Sunday madam or sir come and look for you?

Always ☐

Sometimes ☐

Not at all ☐

10. What time do you go to church?

7am – 8am ☐

8am – 9am ☐

9:15 – 10:30am ☐

10:30 – 11am ☐