

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
FACULTY OF HUMANITIES**

**THE ROLE OF THE YOUTH IN EVANGELISM: A STUDY OF TRUE  
LIBERTY CHAPEL**

**PROJECT WORK  
(LONG ESSAY)**

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**DEPARTMENT OF THEOLOGY**

**JUNE, 2019**

**THE ROLE OF THE YOUTH IN EVANGELISM: A STUDY OF TRUE  
LIBERTY CHAPEL**

**BY**

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY  
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WITH ADMINISTRATION**

**DEPARTMENT OF THEOLOGY**

**JUNE, 2019**

## DECLARATION

I, Isaac Osei Bonsu, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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Date: .....

## **DEDICATION**

To the glory of God, this work is dedicated to my lovely family Mr. & Mrs. Osei Bonsu and my church True Liberty Chapel.

## **ACKNOWLEDGEMENTS**

I thank God Almighty the maker of the heavens and the earth for Guidance, direction and his remarkable provision which has seen me through my Four years studies in Christian Service University College. May His name be highly exalted.

My sincere gratitude to my supervisor Rev. Isaac Badu-Danso for the measureless support and guidance he gave me. His knowledgeable direction and attention to details brought out the best in me. Thank you very much Sir. I say God bless you all. Moreover, Mr. and Mrs. Osei Bonsu and Rev. Emmanuel Yaw Adu-Tawiah who supported me physically and spiritually, your effort is really appreciable. Finally, I am most grateful to Dr. Makaful and all my colleagues for their suggestions and inputs throughout this project. And not forgetting Miss Victoria Tweneboah popularly known as “Mother” for typesetting and printing of this project work. God bless you all for being the source of my inspiration. God richly bless you all.

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## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Background to the Study

Even a shallow reading of the New Testament reveals that evangelism is a core mandate of the church. Despite the many challenges in this century, the ministry of Jesus presents us a flawless evangelistic example from which we can draw inspiration. According to Billy Kim, Jesus spoke about evangelism at least five times after his resurrection.<sup>1</sup> This alone justify the notion that that evangelism is a key activity expected of the church. Evangelism can be defined as the communication of a divinely inspired message that we call the gospel. It is a message that is definable in words, but must be communicated in the word and power. Apostle Paul once remarked that “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”<sup>2</sup> Reisinger explained that the message begins with information and includes explanation, application and invitation. The information is how God, our creator and judge, in mercy, made his son a perfect, able and willing savior of sinners. The invitation is God’s summons to mankind to come to that savior in faith and repentance, and find forgiveness, life and peace.<sup>3</sup> Coleman has sought to interact seriously with the ministry of Jesus as a model for evangelism, but the lasting impression one gets from his writings is that it is as much an expression of modern pragmatism as it is a serious appropriation of the ancient Gospels.<sup>4</sup> It can be

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<sup>1</sup> Billy Kim, *The Motives for Evangelism* (The Missions of the Evangelism, 2001), 2.

<sup>2</sup> 1 Thessalonians 1:5.

<sup>3</sup> Ernest C. Reisinger, *Today’s Evangelism*, 1.

<sup>4</sup> Robert E. Coleman, *The Master Plan of Evangelism* (Westwood: N.J. Revell, 1963), 32.

gleaned from the work of Coleman that the conventions of the modern academic study of theology militate against serious work on the field.<sup>5</sup>

We boast Christianity as our faith, but many of us have not bothered to learn the basic biblical facts of this religion. Many of us dutifully attend church, but this act appears to have made us no less likely than our unchurched brethren to engage in unethical behavior. We say we are Christians, but sometimes we do not show much love toward those who do not share our particular religious perspective. We say we are believers, but perhaps we are only assenters.<sup>6</sup> We say we rejoice in the good news that Jesus brought, but we are often strangely reluctant to share the gospel with others. In a typical day the average person stays in front of the TV set nearly 25 times longer than in evangelism. According to Dennis J. Mock, with respect to relating to the lost world of unbelievers, evangelism is the main priority of the church.<sup>7</sup> Some authors maintain that willingness of the churches to get involved in evangelism at grassroots level is still very low.<sup>8</sup>

Young people have energy and enthusiasm. They are not afraid to be radical. They have plenty of free time, especially in the vacations. This makes them an important asset of the church. Any attempt to develop a coherent concept of evangelism that will be serviceable in the present must factor if not center on the youth. The youth must be educated to see that Christianity is more than sitting quietly during church services and being entertained at youth group. Those youth who have had a true encounter with the living God will be willing to take up this challenge.

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<sup>5</sup>J. Abraham Williams, *The Logic of Evangelism* (William James, 1947), 5.

<sup>6</sup>George Gallup Jr and George O. Connell, *Who Do Americans Say That I Am?* (Philadelphia: Westminster, 1986), 88-89.

<sup>7</sup>Dennis J. Mock, *Missions Evangelism Discipline* (Atlanta Georgia: BTCP, 1989), 62.

<sup>8</sup>Thorsten Prill, "Evangelism, Theology and the Church" *Evangelical Review of Theology*, Vol 29, No 4, (October 2005): 318.

## **1.2 Statement of Problem**

Unlike the western world, the youth constitutes the largest and most vibrant body in the church in Ghana. Notably, all the major denomination in Ghana operate a youth ministry of which true Liberty Chapel is not an exception. Given this large number of the youth and its vibrant role in the church, one will expect the youth at the forefront of all the activities of the church. It appears that the youth are attracted to activities of the church but evangelism. It is common to see many young folks in singing groups and learning to play many musical instrument. However not much enthusiasm is expressed when it comes to the evangelism. It will be a big mistake on the part of any church to lay aside the youth when it comes to the core mandate of evangelism. The youth, an asset in term of numbers and a reservoir of energy should above be above all things at the forefront in the fulfilment of the destiny of the church. This informed the decision of the researcher to examine the various role played by the youth in True Liberty Church when it comes to Evangelism.

## **1.3 Research Questions**

The research work attempts to provide answers to the following questions;

- i. What role do the youth in True Liberty Church play in the evangelistic activities of the church?
- ii. How frequent is evangelism in the program of the True liberty Chapel Youth?
- iii. What strategy of evangelism is being used?
- iv. What is the spiritual discipline of the youth like?

#### **1.4 Aim and Objectives of the Study**

The purpose of this research is to assess the contribution of the youth of True Liberty Chapel, North Suntreso to evangelism. For this reason, the following are the objectives of the study;

1. To examine the contributions of the youth to evangelism in the True Liberty Chapel.
2. To suggest and recommend a more effective method and strategies of reaching out to the lost in today's society.
3. To assess the impact of evangelism activities in the lives of the youth in the church.

#### **1.5 Scope and Focus of the Study**

In reality this work may interest many churches, para church and groups in the Christian fraternity; but it was limited to the contribution of True Liberty Chapel (Youth). The focus of the paper will be on the evangelistic activities of the church and the various roles played by the youth.

#### **1.6 Research Methodology**

This is a qualitative research and the phenomenological approach is adopted. This approach is that which seeks to understand a phenomenon, or examine human experience through the description provided by the people involved.<sup>9</sup> The analysis of the data will conclude my findings. Therefore for the purpose of the work, the researcher will use qualitative data analysis in analyzing the data after collection. This

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<sup>9</sup> B. G. Glaser and A. C. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (New York: Aldine, 1967), 48.

is because; qualitative data analysis is the range of processes and procedures that allows for explanation, understanding of the phenomenon under investigation after the collecting the raw data. This research will therefore do a transcribing on the raw data collected from the interview and will thematically analyze and arrange the information collected.

### ***1.6.1 Primary Sources***

The researcher plan to use unstructured interview. The personal interview includes having a personal interaction ‘one on one’ with a respondent. The interviews will enable the researcher and respondents to develop a personal friendship and rapport which will also create a conducive environment for the researcher to meet the respondents face to face to elicit relevant pieces of primary information.

### ***1.6.2 Secondary Sources***

Because of the focus and scope of the study, the researcher will consult different secondary sources especially books and theses that focuses on illegal mining and its relationship to the church. The researcher will also use articles, journals, brochures, biographies, newspapers and church official documents.

## **1.7 Literature Review**

A review of relevant works with respect to the church and evangelism, Bible and Missions, Urban ministry and evangelism and church growth was done. A lot of books have been written by various writers on evangelism and strategic planning. The researcher wants to review some of the interesting materials relevant to the topic, Gavran McDonald, in his book, *Understanding Church Growth*, states that: “Planting churches is only first half of the Great Commission. The second half is to teach them

all things that Christ commanded us; Leading them on the more and more infilling of the Holy Spirit and of the ethical goals (Matthew 28:19-20). Spread the fragrance of the knowledge of Him everywhere (2 Corinthians 2:14).”<sup>10</sup>

Another writer by name Edward R. Dayton titled: *Planning Strategies for World Evangelization* was also consulted for this work. He says that finding means and methods for world *evangelization* is a crucial part of evangelistic plan. According to him, however, the methods *should* be appropriate and responsive to the target group, else it is irrelevant.<sup>11</sup> He states that God makes available to each generation tools necessary to carry out His will. He also thinks that it is *important* to discuss strategies that are compatible for the kingdom task.

The researcher also consulted Aubery Malphurs’ book *Developing a dynamic mission for your Ministry*. He defines strategy as: “The process that determines how one can accomplish the mission of a ministry. He further states the importance of strategy is that it is vital for ministry, without it, fulfillment of mission and evangelism is impossible. According to him strategy aids *people* or churches in accomplishing the biblical goal that is central and vital ministry.”<sup>12</sup>

Another book written by Thom S. Rainer, *High Expectation*, was needed for this project. He refers to the evangelism statement as that which explains why the church exists. According to him, “when we evaluate all our ministers each year we ask what purpose that ministry is accomplishing. People cannot involve in something they have no clear purpose for. Some of the evangelism statement is easy to discern but others

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<sup>10</sup>Gavran, McDonald, *Understanding Church Growth* (Grand Rapids: Eerdmans Publishing Co., 1970), 357-359.

<sup>11</sup>E. R. Dayton, *Planning Strategies for World Evangelization* (Grand Rapids: Eerdmans Publishing Company, 1970), 144.

<sup>12</sup>A. Malphurs, *Developing a Dynamic Mission for Youth Ministry* (Ibadan: Christ We Publishers, 1998), 107-109.

are difficult to assess. Evangelism statement therefore defines the “business” of the church.”<sup>13</sup>

Then also, Roy Pointer’s book, *How Do Churches Grow*, was used as a resource material. According to him: “God has a plan for the universe (Ephesians 1:5-12) and expects his people to play an active part in its fulfillment (Ephesians 2:10). In his plan therefore, he determines to use the church as a chosen instrument to accomplish his purpose. He wants the lost found and saved.”<sup>14</sup>

Another book resourced for this work is James S. Stewart’s, *A Faith Proclaim*. He raises critical question on the Christian faith. He asks why is our religion or faith not accomplishing much? And then why is it not affecting and transforming more lives?<sup>15</sup>

In addition, a paper presented by Rev. Thomas Owusu on *Church Membership* at the Kumasi South Association Business Meeting of First Baptist Church, Akwatia line, Kumasi, in 1998, was consulted. He thinks, “The church as an institution was established by Christ and it has a divine origin, as part of God’s plan for the people who carry out the missions of the church such as worship, edification, evangelism and social concern under the auspices of the Holy Spirit. The mission of the church to Evangelize is very important, since it cannot be realized without the help of the Holy Spirit.”<sup>16</sup>

## **1.8 Significance of the Study**

The study is significant because it reveals the state of evangelism in the church. To contribute to scholarly work on evangelism. To enable the True Liberty Chapel

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<sup>13</sup>S.T. Rainer, *High Expectations* (Nashville TN: Broadman & Holman Publishers, 1999), 146-148.

<sup>14</sup>R. Pointer, *How Do Churches Grow?* (Britain: Camelot Press, 1984), 142.

<sup>15</sup>J. S. Stewart, *A Faith Proclaim* (Michigan: Baker Book House, 1953), 137.

<sup>16</sup>T. O. Evans, *Church Membership* (Kumasi: South Association Business Meeting, First Baptist Church, 1998), 64.

(Youth) develop interest in the Great Commission. To enable the Youth identify the most effective method for evangelism in the society.

## **1.9 Organization of Chapters / Structure of the Work**

The research is divided into five chapters. Chapter one entails the general introduction which constitute background of the study, statement of the problem, research questions, aims and objectives, scope of the study, the methodology used, literature review, significance of the study as well as the organization of the chapters and a conclusion. Chapter two concentrates on the True Liberty Church. Emphasis was placed on the church's founder, geographical location, history, mission statement, beliefs and activities. Chapter three also focuses on evangelistic activities of the church and the youthful participation. Chapter four also contains the theological reflections and analysis of the data. It basically dealt with the analysis and critique of the issue that emerged from the chapter three, questionnaires and interviews. Chapter five concludes the study with a summary of the study, recommendation and general conclusion.

## **1.10 Definition of Terms**

### ***1.10.1 Evangelism***

The prevailing conception of evangelism in Western Christianity ties it intimately to the proclamation of the Christian gospel. Most Christians, if asked to define evangelism, would naturally construe it as the announcing or communicating or proclaiming of the Christian message to those outside the Christian faith. Dictionary definitions in both Britain and North America bear this out. Webster's third International dictionary defines evangelism as "the proclamation of the gospel;

especially the presentation of the gospel to individuals by such methods as preaching, teaching, and personal or visitation programs”. According to the Oxford English Dictionary, evangelism is “the preaching or promulgation of the gospel”. The etymology and semantic associations of the word evangelism help to underscore this view. The Greek verb from which evangelism is derived, *euangelizomai*, means “to bring or announce good news”, and the Greek from which we get our word gospel, *euangelion*, means simply “good news”.

Lausanne Covenant says that; to evangelise is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord, He now offers forgiveness of sins and the liberating gift of the spirit to all who repent and believe.<sup>17</sup>

### ***1.10.2 Youth***

It is best understood as a period of transition from the dependence of childhood to adulthood’s independence. That’s why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and employment, because “youth” is often referred to persons between the ages of leaving compulsory education, and finding their first job. The United Nations, for statistical purposes, defines “youth” as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member states. The Secretary-General first referred to the current definition of youth in 1981 in his report to the general Assembly on International Youth year (A/36/215, para. 8 of the annex) and endorsed it in ensuing reports.<sup>18</sup>

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<sup>17</sup>John Stott, *The Lausanne Covenant: An Exposition and Commentary* (Minneapolis: Word Wide Publications, 1975), 20.

<sup>18</sup> United Nations, The general assembly on international youth, accessed on 21<sup>st</sup> July 2019 url: <http://www.un.org/40/256para.-of-the-annex>

## CHAPTER TWO

### BACKGROUND TO TRUE LIBERTY CHAPEL

#### 2.1 Introduction

This chapter captures a brief background of True Liberty Chapel. The researcher focused on the history, objectives and structure of the church and an overview of the history of charismatic churches of which True liberty chapel is a member.

#### 2.2 Brief History of Charismatic Churches in Ghana

Charismatic Christianity is characterized by a quest for inspired and ecstatic experiences such as prophecy, and speaking in tongues. In other words, it is a movement of Christian evangelicals who uphold the operation of the spiritual manifestation of the gift of the Holy Spirit and freedom of worship as the Spirit leads and directs. The movement has attracted many people to the saving knowledge of Christ, from all walks of life – from ordinary people to university dons and business gurus. The old mentality that it is only the poor that go to church or become pastors has given way to new notions of ministration. Now we see artists, sporting personalities, media men and women, medical doctors, university professors, etc attending church as a serious activity or donning in priestly gown.<sup>19</sup>

The Christian climate in Ghana in the 1970s had been strongly influenced by evangelical Christian fellowships such as the Scripture Union (SU) which operated mainly in second cycle institutions and their counterparts in the polytechnics and the universities such as the University Christian Fellowship (UCF) and the Ghana

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<sup>19</sup>Kojo Justin, *The Birth and Effects of Charismaticism in Ghana*, accessed on 25<sup>th</sup> September 2018, url: <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/The-Birth-and-Effects-of-Charismaticism-in-Ghana-I-116593>.

Fellowship of Evangelical Students (GHAFES). During the same period, charismatic Christianity began to shift to the center with the energetic work of the many Christian youth who had converted through the Scripture Union (SU). These young born-again Christians joined efforts of the three established Pentecostal churches (Church of Pentecost, The Apostolic Church and the Church of Christ) to undertake the onerous task of winning the lost for Christ. They started preaching on the streets, hospitals and prisons. Very characteristic of these evangelical groups was their emphasis on biblically sound and balanced doctrines such as the sovereignty of God, the authority of the Bible in all matters of faith and practice, the centrality of the death of Christ to the gospel and salvation by faith through Christ alone. There was also the emphasis on the need for lives to be changed, hence the need for the total commitment of all truly born-again Christians to evangelism.<sup>20</sup>

In the 1990s, there were many vibrant charismatic denominations which included Come Preach Christ (CPC). It started as a non-denominational group and eventually became a church and became very popular in the Kumasi Metropolis. It began in Wesley College, Kumasi and move to Bantama. Crusades and regular evening meeting meetings on schools fields and classrooms was an obvious characteristic CPC. It was in this ministry that Rev. Emmanuel Yaw Adu was trained and worked until 1995, when he felt Led by the spirit to start a new Charismatic ministry.

### **2.3 Brief History of True Liberty Chapel**

True Liberty Chapel began with a vision of winning the lost souls of the world, a vision that underpins every decision and activity of the church. The ministry was founded with the purpose of providing a solid foundation of Bible-based instruction

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<sup>20</sup> Samuel B. Adubofour, *The Evangelical Para-church Movement in Ghanaian Christianity: 1950 - 1990s*. Unpublished Doctoral Thesis (Edinburgh: University of Edinburgh, 1994), 122.

and equipping members to preach and teach the Gospel. True Liberty Chapel was born on the 25<sup>th</sup> May, 1995 by Rev. Emmanuel Yaw Adu. The church began in a classroom at Shalom International School as prayer group with only seven members at Kropo in the Ashanti region. There were few members from Come Preach Christ Fellowship (CPCF) who after reflecting on things that were going on at the church at that time, decided to withdraw from the fellowship. These were the names of the seven people who started the church; Emmanuel Yaw Adu, Paul Osei Bonsu, J. B. Kusi, Mary Kodua, Victor Okyere, Paul Marfo, Michael Obour Gyimah, and Stephen Anokye. The church relocated to St. Georges international School block B. at Ampaame in Kumasi. Three weeks after the relocation membership grew to twenty-five. This necessitated the appointment of a leadership board and J.B. Kusi, Victor Okyere, Mary Kodua, Obour Gyima among others were chosen as the Elders of the church. At this same time a constitution was drafted to guide the administration of the church. With the passage of time, the church relocated again to State Experimental School as the membership grew. The ministry stayed there for ten years before acquiring a land and building their headquarters at Bantama near the nurses' quarters. It was then that the church started an intensive evangelistic campaign which resulted in the planting of other branches. The church embarked on personal witnessing, distribution of tracts, house to house evangelism and Open air crusades. The church faced a lot of challenges, notable among them was that people looked down on the church for the fact that they were using classrooms as meeting place. Again the church was not popular but this couldn't stop us from the vision given them from God. Other challenges were that financially it was not easy for the church. The church was very young and funds were not available. The members were not matured enough to give but a lot of reaching had to be done to make them grow quickly to catch the

vision. With time some members who were matured enough started travelling outside Ghana, but with all these the church has grown rapidly. The church now has four branches located at Bantama, Bechem, Pukukrom and Nyamebekyere. The church has four strong departments; the men's ministry, women's ministry, children's ministry and the youth ministry.<sup>21</sup>

#### **2.4 Objectives of True Liberty Chapel**

Objectives of the ministry as stated in the church's constitution are:

- i. To respond to the Great commission of our Lord and Saviour Christ Jesus taking cognizance of the following scriptures: Matt. 28:18-20, Mark 16:15-18, John 14:12, Acts 10:38, Romans 10:14
- ii. To teach the Bible as the revealed and the only inspired word of God, and to use the Bible and the sacraments of the Holy Baptism and Holy Communion as God's means of grace through which He reconciles sinful mankind to himself as the one true, and living God, whose name is Father, Son and Holy Spirit.
- iii. To teach the Bible as Word of God by which believers are led to love and serve their neighbours:
- iv. To believe, teach and confess the Doctrine of Salvation by Grace through faith in Jesus Christ alone as the only way to foster true unity and peace among all mankind.
- v. To practice, support and promote Christian charity and serve among all in need, regardless of race, creed or colour.

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<sup>21</sup> Interview with Rev Emmanuel Adu, Bantama, 20<sup>th</sup> September, 2017

- vi. To unite into one corporate body Christians who acknowledge and remain true to the Scripture and the confession of the True Liberty Church of Ghana as stated in this constitution.
- vii. To disciple those people in Ghana, West Africa and other parts of the world who do not know Jesus Christ as Saviour and Lord through the establishment and support of True Liberty Chapel congregations and preaching stations and sending of evangelists and missionaries into the world.
- viii. To train ministers, teachers and members for the service in the True Liberty Church.
- ix. To publish and distribute Bibles, ministry books, religious periodicals and other books and literature according to needs of the ministry.
- x. To establish a place of worship, T.V and radio stations, build and maintain the theological seminaries, colleges, academics, schools and other institutions for Christian education.
- xi. To establish, support and promote projects and programmes which serve the social, physical and development needs of Ghanaian citizens as a means to demonstrate our love for others in need.

## **2.5 Leadership Structure of the Church**

Below is an organizational chart which shows the structure of True Liberty Church and the relationships and relative ranks of its parts and positions.

Pastors are of the highest rank in the leadership of the church. The pastor's council is the highest decision-making body. Apart from the founder, Rev. Emmanuel Adu, there are three other pastors. Every Pastor oversees a particular geographical area and has elders and deacons working under him. The Elders assist the pastors in the

administrative duties of the church. Deacons and deaconesses are pastors in the making. They work within a local church assisting resident pastors in the work. At the recommendation of a pastor, a shepherd becomes a candidate for pastoral training. They are sometimes leaders of home cell groups. Church members are the last but not the least in the structure of True Liberty Chapel.

## **2.6 Conclusion**

This chapter looked at the background to True Liberty Chapel. The researcher basically dealt with the emergence of charismatic churches in Ghana, a brief history, objectives and leadership structure of the True Liberty Chapel.

## CHAPTER THREE

### THE ROLE OF THE YOUTH IN EVANGELISM

#### 3.1 Introduction

The biblical understanding of the concept of evangelism of a local church greatly influences the evangelistic strategies that a church chooses. This section examines the theology and strategies laid out by True Liberty Chapel to fulfil their mandate of spreading the Gospel. It investigates the activities of the youth fellowship and participation of the youth in the evangelistic activities if the church is in focus.

#### 3.2 True Liberty Church and Evangelism

Prill remarked that evangelism can yield better results for a particular church based on how they understand evangelism as God intends them to know.<sup>22</sup> Moreover, the strategies put in place by the church also affect how effective that church will be in witnessing to the lost. From the interviews conducted, it is obvious that the great commission is regarded as the core mandate of True liberty Chapel. The head pastor said that God himself is a missionary witnessing through all that He does. He explained that the sending of Jesus and the evangelistic model of Jesus justifies this notion. All that Jesus cared about was reconciling the world back to himself throughout his ministry which was climaxed in his death and resurrection.<sup>23</sup> It is also typified in his last command given to the disciples before his ascension popularly referred to as the great commission. Adjei, who happens to be an elder in the church added that it is the unrelenting efforts of the apostles in carrying out this command that resulted in the spread of the gospel in the first century. Interesting, such an

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<sup>22</sup> Prill, "Evangelism, Theology and the Church", 309.

<sup>23</sup> Interview with Rev. Emmanuel Adu.

achievement on the part of the apostles did not come on a silver platter as many lost their lives. He concluded that the contemporary church has a lot to learn from the example modeled for the church in scripture.<sup>24</sup> In effect particular attention is paid to the evangelistic activities of the church. It is of prior importance for the church to review its evangelistic strategies from time to time. The main strategies employed by the True Liberty Chapel as at the time of this research are discussed as follows.

### **3.3 Individual or One on One Evangelism**

From the interviews conducted the leadership submitted that the mandate of evangelism is for the church. Emmanuel, the head of the evangelism committee submitted that it is the individuals that make up the church, hence the emphasis on the individual or personal evangelism. Members are trained and encouraged to embark on what they term personal evangelism. Many of the interviewees referred to this strategy as Door-to-door preaching.<sup>25</sup> This is where members go from household to household their neighborhood to evangelize to residents. The general membership attested to the unrelenting effort of the leadership to equip and encourage this form of evangelism. However very few of the members really adhered to this strategy. Interestingly all respondent that embarked on this form of evangelism were in not within the youth age group.

### **3.4 Outreaches**

Another method of evangelism utilized by True Liberty Chapel is through outreach programs. This is where the effort at evangelism move from the personal level to a coordinated effort sometimes involving the whole church. In 2018, the Bantama

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<sup>24</sup> Interview with Adjei Mensah, An Elder, 20<sup>th</sup> January, 2019.

<sup>25</sup> Interview with Emmanuel Osei, Men's Ministry Department, 20<sup>th</sup> January, 2019.

branch organized two open-air crusade and a prison outreach. The open air crusade was very successful as many souls were won. The prison outreach is also part of the effort of the church to render services for the betterment of society. This one involved both charitably efforts and preaching of the Gospel. Various departments in the church are also expected to organized outreaches on their own as part of their activities for the year. This is where a lot of expectation is placed on the youth fellowship.

### **3.5 The Youth Fellowship**

There are generational grouping in many Pentecostal churches of which True Liberty Chapel is not an exception. The Youth Fellowship is but one of the four primary generational groups in True Liberty Chapel which include; the children's department, men's ministry and the women's ministry. The ministry after two years of gaining roots in Kumasi saw the need to have a special ministry for the young people in the Church. The head pastor remarked that the formation of the youth fellowship aided activities that meet the peculiar needs and aspirations of the youth as well as carrying out other specialized Youth-related programs. The youth is composed of members within the age group of 15 to 35 years. Membership is automatic once a member attains 15 years and its open to the brethren from other Christian churches. The fellowship meets every Monday from 6 to 8 pm. They have the various positions for the fellowship as President, Vice-President, General Secretary, Treasurer, Prayer Secretary, and Evangelism Secretary. The youth executives are tasked every year to organize evangelistic related programs.

### **3.6 Youth Fellowship Programs**

The youth fellowship host many programs aimed at spiritual maturity, mission, entertainment, youth education and socialization. Programs like prayer, retreats and seminars are organized quarterly to equip the members and to disciple them to take bigger responsibilities in the church. Health talks and sex educative programs also help to educate the youth on various important issues related to the youthful age. The fellowship also organizes musical concerts which often attract many new members to the church. All the above mentioned programs are organized often but the situation is not the same when it comes to youth outreach programs. In 2018 for instance, the fellowship hosted a prayer retreat in January, a seminar in March, a health talk and sex education programs in August and September respectively. Then in December, a dinner was hosted to climax their activities for the year. It is shocking that, even though an outreach program was planned they failed to organize it. In an interview with the youth fellowship leaders, a number of challenges were discovered.

#### ***3.6.1 Challenges Facing the Youth in Evangelism***

Many are the challenges that militate against effective evangelistic activities among the youth in True Liberty Chapel. From the interviews conducted, it was discovered that there are three main challenges affecting the youth and the zeal in evangelism. The first factor has to do with the patronage for evangelism seminars and programs. It was discovered that there were financial and logistics inadequacies. Another acute problem discovered concerns the lack of a comprehensive plan for the youth.

#### ***3.6.2 The Youth and Evangelism Seminars***

The first challenge has to do with the willingness and the availability of youth for training. True liberty church, in the attempt to live out the mandate of the church organizes periodic seminars to equip its member. From the interviews conducted, it

was discovered that the youth percentage composition of the attendance of these programs ranges from ten to twenty percent. It was shocking that a youthful church like that only have old men and women participating for evangelistic programs. As a result of this many of the youthful members are naïve and have negative notions concerning evangelism. Some of the respondent thought that such activities are for the leaders and pastors only. Others said they are too inexperienced to carry out any duty in this regard. In an interview with Winifred, she remarked that she is a very shy person and therefore cannot embark on personal evangelism.<sup>26</sup> Similarly Robert also said that he doesn't partake in evangelistic activities because he is not called in to the office of the evangelists.<sup>27</sup> Such a challenge would not be there if there were enough of the training programs on mission and evangelism. The leaders of the youth association submitted that the youth hardly patronize evangelistic activities unlike that of entertainment and socialization ones. This lack of interest in the mandate of evangelism has been a great challenge from the inception of the youth fellowship.<sup>28</sup>

### ***3.6.3 Lack of Financial Support***

Also lack of adequate financial support and logistics for effective evangelism has affected the zeal of the youth in evangelism. Some of the respondents submitted that the youth lack requisite tools and logistics to make their evangelism campaigns easy and effective. Some of the respondents pointed to other youth fellowships that uses slide projectors and musical instrument for public preaching of the gospel. They submitted that such logistics are capable of arousing the interest of the youth. The leadership also remarked that even though the church support the youth financially,

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<sup>26</sup> Interview with Winifred Adjei, A Member of the Youth Fellowship, 13<sup>th</sup> March, 2019.

<sup>27</sup> Interview with Robert Osei, A Member of the Youth Fellowship, 13<sup>th</sup> March, 2019.

<sup>28</sup> Interview with the Leadership of the Youth Fellowship, 20<sup>th</sup> January 2019.

the financial assistance are often not enough for the overall activities for the year.<sup>29</sup> The income they receive from the church is sometimes so minimal that they have to compromise on a lot of activities in their schedule for the year. The leadership of the youth fellowship planned to visit a nearby orphanage home to donate some assorted items and capitalize on the opportunity to share their faith with the orphans. However this nice initiative could not be carried out due to financial constraints.

#### **3.6.4 *Lack of a Comprehensive Plan***

Another factor worth mentioning concerns the lack of a comprehensive evangelism plan. The church as a whole has a good plan that is very comprehensive. However, same cannot be said of the youth fellowship. Even when there is a plan, effective implementation of such plans have often being a challenge.<sup>30</sup> The strategies put in place for the entire church sometimes is not very effective in the context of the youth. Many at times the time schedule for crusades coincide with the academic activities and occupational schedules of many of the youth. Mostly during the long vacation especially in August, almost all students from primary to tertiary are on vacation and are very active in the church activities. However most of the open air crusades hosted by the church are schedule during the Easter season, at the time when many student are preparing for exams. Expectations are laid on them but many at times lack expertise to design a comprehensive plan impedes their success. In an interview with Amoah, a youth fellowship leader, he said that if there is a time to get all the youth's attention and participation, then it is around the month of August. However because of expertise in planning the youth program including its evangelistic activities, the leadership always seems to miss this factor.

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<sup>29</sup> Interview with the Leadership of the Youth Fellowship, 20<sup>th</sup> January 2019.

<sup>30</sup> Interview with the Leadership of the Youth Fellowship, 20<sup>th</sup> January 2019.

### **3.7 Conclusion**

This chapter has so investigated the theology and strategies of evangelism in True Liberty Church. Particular attention was paid to the roles played by the youth in the evangelistic efforts of the church as well as the activities of the youth fellowship. The chapter ends with the various challenges militating against the youth in evangelism.

## CHAPTER FOUR

### THEOLOGICAL REFLECTION AND ANALYSIS OF FINDINGS

#### 4.1 Introduction

The previous chapter dealt mainly with the challenges face by the youth in the area of evangelism. This chapter purports to analyze the findings that has been presented in chapter three from a theological perspective. The evangelistic and disciple making-mandate of the church is what begins this chapter. After this the researcher focused on finding suitable solutions to the challenges presented in the previous chapter. The role of strategic planning is discussed together with solutions like focusing on the youth, repackaging of evangelism seminars and effective financial management. This chapter however begins with a theological reflection on the evangelistic mandate of the church.

#### 4.2 The Church and Evangelism

Peters thoughtfully remarked that world evangelism is the imperative of the New Testament. He held that even a superficial reading of the New Testament convinces a person of the significance of evangelism in the economy of God. Whereas the Holy Spirit is the Paraclete to accomplish this task, the church is the divinely chosen agency for the proclamation.<sup>31</sup> Erickson emphasized that the call to evangelism is a command and therefore the church has other option.<sup>32</sup> There is no alternative to evangelism on the part of the church. This call came in the final moment of Jesus with his disciples and it appears that he regarded evangelism as the sole purpose for his

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<sup>31</sup> Peters George, *A Biblical Theology of Missions* (Chicago: Moody Press, 1978), 3.

<sup>32</sup> Matt. 28:19a.

coming to this earth.<sup>33</sup> Patrick Johnstone chimes that theology without mission is not biblical theology. A church without mission is no longer truly the church and a Christian without mission is no true disciple. To him a church is defined by how it carries this responsibility of evangelizing the world.<sup>34</sup> This mandate is both timeless and universal because the Gospel is the source of hope for the whole world at all times. Without Christ, every nation, people and language is lost in sin. Therefore there cannot be a priority in the agenda of the church than evangelism. Just as the early church face countless opposition and challenges in the proclamation of the gospel so is the church in this century. However not many churches are as focused as the first century church. It can be concluded that unlike many contemporary charismatic churches, True liberty Chapel highly prioritizes the mandate of evangelism. The church has many achievements when it comes to this aspect of its ministry. However the youth in the church are not actively involved in the evangelistic ministry as expected of them. In the view of the researcher, there is discipleship deficit in the church particularly among the youth.

#### **4.3 Discipleship of the Youth in True Liberty**

The mandate of the church does not end at converting souls. There is more to the church than getting people born again. Almost all biblical scholars concur to the fact that God's primary plan for the Church is for disciples of Jesus to develop other men and women into disciples. In what Christians call the Great Commission, we read;

Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have

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<sup>33</sup>George, *A Biblical Theology of Missions*, 4.

<sup>34</sup>Patrick Johnstone, *The Church is Bigger than you Think: The Unfinished Work of World Evangelization* (Katunayake: New Life Literature Ltd, 2000), 23.

commanded you. And behold, I am with you always, to the end of the age.<sup>35</sup>

A critical look at this popular text will show that the commands to go, teach, and baptize simply serve as clarifiers that explain how the command is to be fulfilled. The end goal of missions is not going, teaching, or even baptizing, but making disciples! It is in this light that Paul Washer remarked that regardless of our zeal or sacrifice, our work on the mission field will prove to be little more than hay, wood, and stubble if we are not endeavoring to accomplish the task for which we were sent – the making of disciples.<sup>36</sup> It is clear then that making disciples is the greatest expectation of every church and if the church fails here she fails everywhere. From the example in Acts of the Apostle it is clear that a disciple is always ready to share the good news and his or her own experience with Christ with others. Therefore, it can be concluded that there is a discipleship deficit in the True liberty Church especially among the youth. The church therefore needs to plan and develop strategies to deal with this challenge.

#### **4.4 Strategic Planning and Management**

Effective management and planning is needed in the area of missions. Planning and management can simply be explained as primarily concerned with the most effective ways of reaching organizational goals. Planning always starts with writing a statement of purpose followed by statement of goals. In the attempt to emphasize the necessity of planning Edward and David also commented that “if we were Christian farmers, we would not ignore the laws of nature and simply hope for a good harvest.”<sup>37</sup> Planning and effective management in Christian organization is what create a fertile

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<sup>35</sup> Matthew 28:16.

<sup>36</sup>Paul Washer, “Discipleship the Goal of the Great Commission” *Featured Articles* Vol 1 no.80 (2010): 23.

<sup>37</sup> Dayton and Fraser, *Planning Strategies for World Evangelization*, 27.

soil for the spiritual services of the church of which evangelism is key. Mensa thoughtfully remarked that the purpose of a Christian ministry is not excellent management per se, for management is merely a means to the end in serving God. The vision of reaching out to all humanity can only be realized with careful management.<sup>38</sup> Planning is not an option but a necessity and an obligation. If God is called the master planner then it implies that His children in His image and likeness are able planners. In emphasizing the responsibility of the church in planning strategies, White, quoted Malphurs who said that without mission strategies the churches are only wasting their time. He further stated that the strategy of the church is the vehicle that enables the church to accomplish her mission or overall goal, which is the great commission.<sup>39</sup> Therefore it is imperative for the leadership of True Liberty Church to plan and develop strategies that will get the youth in the church actively involved in the evangelistic activities of the church. How effective a denomination is in the fulfilment of its missions can be determined by how people and resources are managed. One of the recommended strategies is putting the youth at the forefront when it comes to evangelism.

#### **4.5 The Youth at the Forefront**

Every single soul in the church has a role to play, it is therefore important to pay attention to all persons in the church. A balanced church is one that has people from all walks of life active in it. There should be the young and old, educated and uneducated, rich and poor, and male and female. It is therefore imperative for churches to incorporate all sorts of people to share the burden of mission. Heward-

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<sup>38</sup> Mensa Victor, *Church/Ministry Leadership and Management* (Cape Coast, 2005), 1.

<sup>39</sup> Peter White and Nelus Niemandt, "The Missional Role of the Holy Spirit: Ghanaian Pentecostals" *View and Practice*, In *Die Skriflig* 49(1), (2015): 16.

Mills holds that more often than not the category of people who have written off, as far as ministry is concerned, stand a chance contributing greatly to the kingdom.<sup>40</sup> The fact that the ministry cannot be borne by one person necessitated the training of the people for effective accomplishment of the church's goals.

In the book, *Missions Now*, Rogers G, et al., examined trend in missions and forecasted that youth will spearhead missionary activities in the 21<sup>st</sup> century.<sup>41</sup> Unlike in the centuries past, the coming youth are generally idealistic, optimistic, committed and flexible, which are characteristics needed of a Christian who enters into cross cultural ministries. The youth, unlike the older people, are better in learning new languages and adapting to new cultures. They pointed that the rapid growth of the organizations like the Operation Mobilization and Youth with Mission lies in the fact that they focused on the young adult. Therefore it is imperative for the leadership of True Liberty Church to channel their energy and resources to the youth in the church. It obvious that if the church is successful in making many of the youth in to disciples, they will in turn take over the evangelistic mandate of the ministry. Therefore particular attention should be paid to the young ones in the church because they are a better instrument in accomplishing the mission of the church. Therefore careful strategies needs to be put in place in the training and arousing the zeal of the youth in evangelistic activities. First of the strategies should center on repackaging evangelistic seminar to catch the attention of the youth.

#### **4.6 Repackaging Evangelism Seminars**

Training programs are very important in every institution of which the church is not an exception. It is one of the biblical mandates given to the church. Instruction and

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<sup>40</sup> Heward-Mills, *Lay People*, 3.

<sup>41</sup>Greenway Roger et al, *Missions now: this Generation* (Michigan: Baker Book House, 1990), 17.

teaching play a vital role equipping God's people for the service and work of building up the body of Christ (Eph 4:12). The leadership of the church are tasked to ensure that the necessary training needed to adequately prepare for the various ministries of the church including evangelism are done. One of the most effective ways through which the church can realize this goal is through seminars and workshops. A seminar simply refers to a gathering in which members are instructed, educated or trained on a specific subject. Seminars are common in business and governmental organization. This form of gathering is seen in the various councils in the Acts of the Apostles in which issues pertaining to circumcision in the new covenant was discussed. True Liberty Church has employed this same strategy over the years to instruct and educate its members. However the current challenge that has surfaced is that the youth are not attracted to these seminars especially the ones bordering on evangelism. The leader then can repackage these programs to gain the attention of the youth. Having worked with the youth for years, the leadership are well aware of where the interest of the youth are. For instance the youth in True liberty Church, are so passionate about music. The church can then blend these seminars with musical concerts. Thus a favorite artiste who can pull the youth can be invited to perform during these seminars. There are artiste that can pull all the youth in the church to a program, the church can then use that as an opportunity to educate the youth on various aspects of evangelism. This can be made possible with effective management of the church's resources.

#### **4.7 Management of Resources**

The unpredictable economic climate has created budgeting challenges for many organizations, and the church is no exception. This creates the need for churches to

figure out the best way to manage their sometimes limited resources. Church leaders are often challenged with ensuring there is continued funding to support current programs and fixed operational costs. This can be difficult because the financial needs of a church can be significant, and juggling limited resources can be stressful. However despite this challenge, the church with careful prioritization of its needs can effectively realize its goals. There are some important activities that cannot be given away because of financial issues. Issues bordering evangelism and discipleship are so core to the mandate of the church that, failure in them is failure everywhere. The resources of the church should then factor these important issues. The demands of the youth may be high, however with careful planning and strategizing more can be accomplished with little funds. There are some logistics that are needed by the youth like public address systems, megaphones and slide projectors which can be easily acquired by the church. The researcher couldn't have agreed better with Patricia when he said that "developing a strategic plan is one of the first steps to strong financial management."<sup>42</sup> Callahan rightly said that when congregations utilize effective church finance practices, they invest less time, find more creativity, and have stronger results.<sup>43</sup>

#### **4.8 Conclusion**

This chapter has so far analyzed the findings presented in the previous chapter. The aim of these discussions was to find suitable solutions to the challenges that were affecting evangelistic activities of the youth in True liberty church. A focus on the youth, strategic planning and management, repacking of evangelism seminars,

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<sup>42</sup> Patricia, "6 Church Financial Management Tips" February 2015, url:<https://smartchurchmanagement.com/church-financial-management/> Accessed on 20<sup>th</sup> March 2019.

<sup>43</sup> Callahan Kennon, *Effective Church Finance* (San Francisco: HarperCollins Publishers, 1992), 3.

discipleship and effective management of the church resources were discussed as antidotes to the problems faced by the church in mobilizing the youth for evangelism.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

The previous chapter focused on an analysis of findings from a theological perspective. This chapter concludes the study with a summary of chapter, a general conclusion and recommendations.

#### **5.2 Summary of the Study**

The study set out to investigate the role of the youth in evangelism in True Liberty Chapel. The main aim of the research is to assess the contribution of the youth of True Liberty Chapel to evangelism. This is a qualitative research which employs the phenomenological approach. It also used both the primary and secondary sources as a method of data collection for the study. A purposive sampling technique was used to select the respondents for interviews. A critical examination scholarly works on the subject was done to discover significant gaps that were left out which the study intended to address.

This study was divided into five chapters. The first part of this study looked at the background issues which included research questions, aim and objectives, methodology and related literature of the subject under study. The second chapter delved into the background of the True Liberty Charple. The third chapter was dedicated to the discussion of theology and strategies laid out by True Liberty Chapel to fulfil their mandate of spreading the Gospel. It investigated the activities of the youth fellowship and participation of the youth in the evangelistic activities if the church is in focus. Also the challenges militating against the youth in evangelism was

also discussed. The discussion in the fourth chapter was about the theological reflections on the evangelistic and disciple making-mandate of the church and suitable solutions to the challenges. This fifth chapter concludes the study with a summary of chapters, a general conclusion and recommendations

### **5.3 General Conclusion**

The church has a mission to the world and that is world evangelization which includes the proclamation of the Gospel to every part of the world. It was discovered that True Liberty Chapel is actively involved in evangelism. Member are encouraged to embark on one-on-one evangelism. The church also comes together to win souls through outreaches. It was however discovered that not much attention was paid to the youth especially when it comes to evangelism. A balanced church includes all manner of people; the young, old, educated, uneducated, rich, poor, male and female. The youth are an asset to the church, having more energy and therefore can be very instrumental in fulfilling the mandate of evangelism. The youth at True Liberty Chapel are interested in other programs of the church rather than in evangelism. It was discovered that there are three main challenges affecting the youth and their zeal in evangelism. The first factor has to do with the patronage for evangelism seminars and programs, the second is financial and logistics inadequacies and the last is the lack of a comprehensive plan for the youth. From the theological reflection and analysis it was realized that through effective planning and management, effective discipling of the youth and repackaging of the evangelistic seminars, the youth can be placed at the forefront of the evangelistic activities of the church.

## **5.4 Recommendations**

Based on the reflections and analysis the researcher wishes to make the following recommendations such as effective planning and communication of plans, Christian education, effective church finances and provision of logistics. The researcher also makes recommendation for further study.

### ***5.4.1 Effective Planning and Communication of Plans***

It is expedient for the leadership to inculcate the youth when planning their evangelistic activities. The leadership of the church should further assist the youth in drawing out their programs for the year in order to ensure that evangelism is prioritized. The researcher couldn't have agreed better with Rush when he said that an effective communication system is a key ingredient that produces organizational success.<sup>44</sup> The development of Good plans is as important as the communication of those plans. This is very necessary to produce concerted effort towards the fulfilling the evangelistic mandate of the church. The evangelistic plans of the church should be communicated to leaders and members intermittently to keep the church focused.

### ***5.4.2 Christian Education***

Holistic Christian education is necessary for the total transformation of the youth membership. Such a goal can be accomplished by repackaging seminars to catch the attention of the youth. In her book, *Education that is Christian*, Lois Lebar argued that “a revolutionary Gospel in a revolutionary age calls for a revolutionary teaching that revolutionizes lives.”<sup>45</sup> Consistent and conscious Christian education is what is needed if the church is to curb the wrong perception about Evangelism.

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<sup>44</sup> Rush, *Management, a Biblical Approach*, 7.

<sup>45</sup> Lois E. Bebar, *Education that is Christian* (Eastbourne: Chariot Victor Publishing, 1989). 10.

### **5.4.3 Effective Church Finances**

Mission should be the focal point in the running of any church. The activities and resources of the church should be managed with evangelism in focus. Effective church financing can greatly affect Evangelism in any church. Money is a factor that cannot be ignored in planning and running of any event. Callahan rightly said that the importance of mission should not be deterred by the question of money and that congregations which practice effective church finances have a stronger mission, help more people and raise more money.<sup>46</sup>

### **5.4.4 Provision of Logistics**

There are certain gadgets that make evangelism easy and effective. Chief among them are Public Address system, megaphones and projectors. Such tools can increase the zeal of the youth. Since evangelism is a priority all necessary equipment needed for it must be provided. These logistics motivate the youth and also put pressure on them to organize evangelistic programs.

### **5.5 Recommendations for Further Study**

- i. The researcher recommends that further study be done on the role of planning and management in fulfilling the evangelistic ministry of the church.
- ii. Also the researcher recommends that further study be done on the role that the youth played in the early phase of Christianity.

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<sup>46</sup> Callahan, *Effective Church Finances*, 3.

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