

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

FACULTY OF HUMANITIES

**A COMPARATIVE STUDY OF THE GROWTH OF PROPHETIC FAITH CHURCH
INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL CHURCH
(ICGC)-PRAYER TEMPLE, 2005-2015.**

BY

JOSEPH ADJEI

DEPARTMENT OF THEOLOGY

SEPTEMBER, 2016

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JOSEPH ADJEI

(60000057)

A DISSERTATION SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
COLLEGE IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARD OF THE DEGREE OF MASTER OF ARTS IN CHRISTIAN MINISTRY
WITH MANAGEMENT.

SEPTEMBER, 2016

DECLARATION

I, Joseph Adjei, do hereby declare that this thesis is the result of my own research, except for sections for 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.

Signed:

Date:.....

Joseph Adjei

(Student)

Signed:

Date:

Rev. Godfred Baffour Awuah

(Supervisor)

Signed:

Date:

Dr. S. B. Adubofuor

(Head of Department)

DEDICATION

To the Glory of God, I dedicate this work to my lovely wife, Mrs. Suzzy Adjei, and my beloved son, Nana Kwame Berhene Adjei.

ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to the Most High God for seeing me through my studies. May Jehovah be praised forever.

I owe gratitude to my supervisor, Rev. Godfred Baffour Awuah, for his patience, candid suggestions and corrections through the whole process of this work.

I also appreciate the founder of PFCI, Prophet David Kwame Osei Poku Onyinah, the Resident Pastor, Rev. Ebenezer Owusu and Deacon Dela Agbeka of PFCI, for making available to me some of the literature and materials used in this work and for their cooperation during the interview section of this work.

I appreciate the support of Rev. Samuel O. Bempah and Deacon Peter Anan Aborley of ICGC, Prayer Temple, for making available to me some of the information used in this work and for granting me interview.

Finally, my deepest appreciation goes to the members of PFCI and ICGC for their cooperation during the data collection especially Mr. Abraham Odoom, Mr. Akwasi Sarfo, Mr. & Mrs. Inkoom, Mr. Isaac Owusu Ansah, Mr. Thomas Nti, Mr. Evans Akwasi Afriyie, Mr. Clement Coffie, and Mr. Ebenezer Osei Tutu.

To God be all the Glory for the great things He has done.

ABSTRACT

God from the beginning of creation made His intentions clear with respect to growth and reproduction when He blessed mankind to be fruitful and multiply in Genesis 1:28 in the old Testament. In the New Testament too, Jesus Christ's Great Commission to the church to make disciples is seen to be in conformity to the Old Testament blessing for living things to bear fruit. It therefore becomes an issue if a church for any reason cannot obey the reproduction command. Hence an empirical research was conducted to find out if the assertion above were true and the factors impeding the numeric growth of PFCI. This thesis sought to analyse the growth of the Christian church today and used ICGC and PFCI as case study. Primary data was gathered from interviews and administration of questionnaire from pastors, elders, current and formal members of the selected churches and finally people from the vicinity of the selected churches. Secondary data was collected from relevant literature, articles in journals and online sources. From the study, it was found out the churches that have experienced regular growth did so through the wheels of evangelism; through obedience to the Great Commission in Matthew 28:19-20. It is recommended that churches should refrain from the practice of "recycling of people". What this means is that most of their members were not won through their own evangelistic efforts rather they were extracted from other churches.

TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT.....	v
CHAPTER ONE	1
GENERAL INTRODUCTION.....	1
1.0 Background to the Study	1
1.1 Statement of the Problem	3
1.2 Research Questions	4
1.3 Aims and Objective	4
1.4 Scope and Focus of the Study	4
1.5 Research Methodology and Methods of Data Collection	5
1.5.1 Sampling Size and Procedure	5
1.5.2 Data Analysis	6
1.6 Literature Review	6
1.6.1 Church Growth Definitions.	6
1.6.2 Types of Church Growth	8

1.6.3	Factors That Hinder Church Growth	9
1.6.4	Church growth Strategies	13
1.7	Significance of the Study	14
1.8	Organization of Chapters	15
CHAPTER TWO		16
HISTORICAL BACKGROUND OF PROPHETIC FAITH CHURCH		
INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL		
CHURCH (ICGC) – PRAYER TEMPLE.		
		16
2.1	Introduction	16
2.2	History of Prophetic Faith Church International (PFCI).....	16
2.2.1	Mission Statement of PFCI.....	18
2.2.2	Vision of PFCI	18
2.2.4	PFCI’s Mission	19
2.3	Church Beliefs.....	19
2.4	The Structure of the Church.....	21
2.5	Church Leadership	21
2.6	Church Boards.....	22
2.7	The Growth Strategies of PFCI.....	23
2.8	History of International Central Gospel Church – Prayer Temple, Ahinsan	23
2.8.1	Vision of ICGC (Acts 2:42).....	25

2.8.2	Mission Statement of ICGC.....	25
2.8.3	Philosophy of ICGC.....	25
2.9	Church Beliefs (Statement of Faith) of ICGC.....	26
2.10	Church Board of ICGC	26
2.11	Leadership structure of ICGC Local	27
2.12	The Growth Strategies of ICGC.....	27
2.13	Conclusion.....	28
CHAPTER THREE		29
THE EMERGENCE OF NEO-PENTECOSTAL CHURCHES IN GHANA AND		
MINISTRY IN THE GARDEN CITY		29
3.2	The Emergence of Neo-Pentecostal Churches.....	30
3.3	Ministry in the Garden City, Kumasi	33
3.4	Charismatism and Church Growth in Kumasi	35
3.6	Conclusion.....	40
CHAPTER FOUR.....		41
INTERPRETATION AND ANALYSIS OF DATA FROM RESEARCH FINDINGS		
.....		41
4.1	Introduction	41
4.2	The Growth of the Churches for the Years Under Review	41

4.2.1	The Impact of ICGC’s church Activities on Members and the Community.	
		43
4.2.2	The Impact of PFCI’s church Activities on Members and the Community	46
4.3	The Pattern of Growth Demonstrated so far.	49
4.3.1	The Growth Pattern Of ICGC.....	50
4.3.2	The Growth Pattern of PFCI.....	54
4.4	Hindrances to the Numerical Growth of the Church.....	58
4.4.1	What are the Hindrances to the Growth of ICGC?.....	58
4.4.2	Perception of Non-Members of ICGC.....	60
4.4.3	Why People left ICGC.....	61
4.4.5	What are the Hindrances to the Growth of PFCI?.....	61
4.4.6	Perception of Non-Members PFCI.....	63
4.4.7	Why People left PFCI.....	64
4.8	Comparative Analysis.....	64
4.8.1	The Growth of both Churches for the Past Ten Years.....	64
4.8.2	Similarities.....	65
4.8.3	Differences.....	65
4.9	The Pattern of Growth Demonstrated So Far.....	65
4.9.1	Similarities.....	66
4.10	Hindrances to the Numerical Growth of the Church.....	67

4.10.1	Similarities	67
4.10.2	Differences	67
4.11	Summary of the Comparative Analysis	69
4.12	Conclusion.....	70
CHAPTER FIVE		72
SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS		72
5.1	Summary of Findings	72
5.2	Major Findings	72
5.3	Issues Emerging	74
5.4	Conclusion.....	75
5.5	Recommendations for Church Action.....	76
5.6	Recommendation for Further Studies	76

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

God from the beginning of creation made His intentions clear with respect to growth and reproduction when He commanded man to be fruitful and multiply (Genesis 1:28). This is what Graig and Gene meant when they said: “Living things that are healthy reproduce naturally as part of their lifecycle”¹, that is, in the absence of sicknesses, diseases and other limiting factors that hinder growth and reproduction, the initial command of God to man to be “fruitful and multiply” should be seen as a characteristic nature in every living organism. The church, *ekklesia*; the called out ones, must adhere to this command and in the process demonstrate growth. Osei-Mensah in his exposition on the book of Revelations (chapters 1-3) indicates that “It is possible in a dead church to find certain things that are at the point of death, but they have not quite died. I think we can safely say that a Christian church may never be said to be totally dead.”² This then means that no matter how dead a church is labelled, their obedience to the Great Commission (Matthew 28:19-20) will ensure that the church gets back on its feet as far as growth is concerned.

For instance, in the days of the Apostles, massive numeric growth was achieved not only among the Jews but also in the Gentile churches as well. They accepted the teachings of the apostles and they were not distracted by the persecutions they encountered. They kept

¹ Graig Ott and Gene Wilson, *Church Planting: Biblical principles and best practices for multiplication* (Grand Rapids, Baker, 2011), 77-88.

² Gottfried Osei-Mensah, *God's Message to the Churches* (Accra: African Christian Press, 1985), 58.

on spreading the Word of God which led to the increase in the number of converts as seen in Acts 9:31 that the church was strengthened and encouraged by the Holy Spirit, and it grew in numbers. This means that no matter how diseased, dead or persecuted a church is perceived to be, it can still grow through the intervention of the Holy Spirit if only the members in the church are committed to the growth such a church.

Church Growth means “all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible Church membership”³. The phrase “responsible church membership” can be explained severally. For instance, these people must be seen to be committed to the course of Christ which is summed up in the Great Commission to go and make disciples of all nations. On this commitment to church growth, Rick Warren says that, “a great commitment to the Great Commandment (Matthew 22:37-40) and the Great Commission (Matthew 28:19-20) will grow a great church”⁴. Hence, it becomes a concern should a church experience lack of growth.

Prophetic Faith Church International (PFCI) is a charismatic church which gives room for the Holy Spirit to operate in her services but in the past years, it seems the church is not growing as expected in terms of numbers. The research seeks to find out what is causing this slack in numerical growth by comparing its growth dynamics to that of International Central Gospel Church (ICGC)-Prayer Temple. Prophetic Faith Church International (PFCI) and International Central Gospel Church (ICGC)-Prayer Temple were established in the 20th and the 21st century with 15 and 17 members respectively.

³ Peter C. Wagner, *Your Church Can Grow* (Glendora: Regal Books, 1984), 12.

⁴ Rick Warren, *The Purpose Driven Church* (Michigan: Thomson, 1995), 102-103.

1.1 Statement of the Problem

Charismaticism has made Christianity popular and attractive across the country, the continents and the globe. It has increased Christian population in Ghana to the extent that cinema halls and factory premises have been converted to worship centres.⁵ Despite this remarkable growth the church is experiencing throughout the world, it is perceived that the numerical growth of PFCI is on the lowest ebb. On the other hand, International Central Gospel Church (ICGC)-Prayer Temple, another church which is situated in the same vicinity and was established in 2004 seems to be performing well in as much numerical growth is concerned, in that it has been able to establish four additional assemblies at Boadi, Stadium, Asokore-Mampong and Kotei, all in Ashanti region, Kumasi.

Prophetic Faith Church International (PFCI) was founded in 1996. The church hosts not less than four visitors on the average in its Sunday services and not less than forty (40) visitors on Fridays for their evening prayer meetings. It is on record that every month about four (4) new converts are added to the church. Yet it is not experiencing any significant increase in membership but on the contrary the numbers seems to have been plateaued.⁶ Owing to the above mentioned perceptions, there is the need to come out with a study to assess the growth disparity in these two churches.

⁵ Justin Kojok, "The Birth and Effects of Charismaticism in Ghana (I)", *Ghanaweb*, (January 2007), accessed May 15, 2016.

⁶ Prophetic Faith Church International leader's meeting minutes, 3rd Jan, 2016.

1.2 Research Questions

1. Have both PFCI and ICGC grown over the past ten years?
2. What has been the nature of growth of both churches for the past ten years?
3. What factors are making it difficult for both PFCI and ICGC to grow?

1.3 Aims and Objective

The main aim of this research was to investigate the growth of Prophetic Faith Church International (PFCI) and International Central Gospel Church (ICGC)-Prayer Temple.

The objectives are to:

1. Establish whether PFCI and ICGC are growing or not.
2. Find out what pattern of growth that is, whether steady or unstable, portrayed by both PFCI and ICGC for the past ten years.
3. Assess the significance of the growth inhibiting factors on both PFCI and ICGC.
4. Suggest antidotes to the factors obstructing the growth of PFCI and ICGC.

1.4 Scope and Focus of the Study

There were many challenges confronting Prophetic Faith Church International and International Central Gospel Church (ICGC)-Prayer Temple but this work focused on challenges of church growth from 2005 to 2015. The study focused on the main branch of PFCI and ICGC at Ahinsan-Kumasi.

1.5 Research Methodology and Methods of Data Collection

This study employed qualitative method for data collection and analysis with a sample size of ninety (90). The qualitative approach was aimed at gaining a deep understanding of the organizations under study since qualitative data is typically descriptive.⁷

Data collection was based on two sources, primary and secondary sources. The primary sources included interviews and administration of questionnaire. The secondary sources included relevant literature, articles in journals, and online sources. The data from the field was obtained mainly through interview guides and questionnaire.

1.5.1 Sampling Size and Procedure

The sample size in each of the churches comprised one (1) pastor, five (5) elders, five (5) Sunday school teachers, twenty-four (24) regular church members, five (5) former church members and five (5) people who live closely to these churches but are not necessarily members of these churches to find out their impression about these churches. These sums up to a sample size of 90 participants. The pastors and elders of both churches were interviewed whilst the questionnaire was only administered to the church members, formal church members and those who stay close to the churches under study but are not part of these churches.

Simple random sampling was used in the selection of respondents until the chosen sampling size of ninety was obtained due to the time frame of the study. In this sampling technique, each member of the congregation had an equal chance of being selected as a

⁷ A. L. Strauss and J. M. Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. 2nd Edition, (Stanford, California: Sage Publications, 1998), 10.

participant and each person was selected independently of other members in of the population.

1.5.2 Data Analysis

Frequency counts and percentages in the Statistical Package for Social Sciences (SPSS) were used in the analysis of data that was collected.

1.6 Literature Review

1.6.1 Church Growth Definitions.

Yonggi Cho, the president of Church Growth International defines church growth as, “An increase in size, a differentiation in structure, and a change in form.”⁸ With regards to the above statement, the researcher is of the view that, there are distinguishing characteristics and special features in terms of church growth, especially with respect to the increase in size. For instance, what is happening to the size of these churches under study? Have they grown over the period under study or their growth is seen to be plateaued? Have these churches seen a steady or stable growth for the past ten years? His work is very useful since the researcher seeks to examine the improvement in the numerical strength of the churches under study to find out about their achievements over the years under investigation.

According to Pointer, the British Church Growth Association has adopted the definition that, “Church Growth investigates the nature, function, structure, health and implication

⁸ Yonggi Cho, Paul, *Church Growth Manual* (Seoul: Church Growth Int. Publication: 1989), 274.

of Christian churches as they relate to the effective implication of Christ's Commission to 'Go', then, to all people everywhere and make them my disciples.”⁹ This then means that the church still has work to do even after they have obeyed the Great Commission of Christ. From this definition, it is not enough to obey the great commission but the aftermath of the Great Commission is equally important. For instance, is the church into which the new converts are being placed healthy to sustain their growth? With this understanding, this research will investigate what is actually happening in the churches in question, that is, the structures put in place to nurture the souls that have been won through the Great Commission.

Smith is of the view that, “Church Growth is concerned about biblically appropriate and biblically based strategies that relate to the numerical increase and spiritual development of all churches and Christians through fulfilling the mandate of evangelizing, discipline, incorporating, and evaluating to ensure continued progress and ministry.”¹⁰ In a nut shell, what Smith meant to say was that it takes a Bible based strategy to achieve church growth. The researcher will therefore investigate the strategies the churches in question have put in place to ensure church growth.

From the above definitions, it can be deduced that church growth is a multifaceted issue which takes into consideration various strategies, congregations, denominations and sometimes societies in which the church is situated with respect to the Great Commission of Christ. The researcher is of the view that these definitions comprise various fragments which are very relevant to this study.

⁹ Pointer, Roy *How Do Churches Grow?* (London: Marshal, Morgan & Scott: 1984), 25-30.

¹⁰Ebbie C. Smith, *Balanced Church Growth. Based on the Model of Servanthood* (Tennessee: Broadman Press: 1984), 50.

1.6.2 Types of Church Growth

Delos Miles postulates that church growth Christians seek should be biblical. He gives instances where God told both Abraham and Jacob that their descendants will be numerous as the dust of the earth and as the sand of the sea.¹¹ What Miles meant to say was that God is more concerned with numbers. This is what Warren calls quantity growth and furthers by saying that quality produces quantity.¹² The question which can be asked according to Warren's idea is that, are the churches being studied giving out the kind of quality which is capable of attracting the quantity being sought for? The researcher wishes to answer this question from his findings.

We should all have an expectation of Church growth and on this, McGavran talks about the types of growth, and states that there are three distinguishable kinds. These are: Biological Growth, Transfer Growth, and Conversional Growth.¹³ Biological Growth is a type of growth that follows the command that God gave to humankind to be fruitful and multiply and replenish the earth (Genesis 1:28). Transfer growth is an increase of certain congregation at the expense of others. On the other hand, Conversion growth occurs when unbelievers put their faith in Jesus Christ and are baptized and added to the Lord in His church. This is so relevant to the study since the researcher will examine the growth patterns of both PFCI and ICGC-Prayer Temple, that is, whether the growth of these churches is regular or otherwise and which kind of growth; whether transfer or conversional mentioned above contributes to these patterns of growth. Biological growth

¹¹ Delos Miles, *Church Growth – A Mighty River* (Tennessee, Nashville: Broadman Press, 1981), 148.

¹² Warren, *The Purpose Driven Church*, 50-51.

¹³ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, Eerdmans, 1970), 55-56.

will not be emphasized in this study since it is perceived to occur naturally in these churches being investigated.

In Roy Pointer's book, "How do churches grow?" he offers another scheme of measuring church growth as proposed by Orlando Costas. Here, Costas contends that "Holistic expansion" of churches encompasses four major areas of numerical, organic, conceptual and incarnation growth.¹⁴

By numerical expansion, it means "the recruitment of persons for the kingdom of God" and "their incorporation into a local community" of Christians. By organic expansion, it means "the internal development of a local community of faith." Again, by conceptual growth, Costas means "the degree of consciousness that a community of faith has with regard to its nature and mission to the world, which is, growing up in maturity." By incarnation growth, Costas means the Church's involvement "in the life and problems of her social environment." Even though the researcher seeks to examine a numerical growth of both PFCI and ICGC, there is no doubt that the other types of growth are intertwined with the numerical growth under study, hence, this work is of great value to this research.

1.6.3 Factors That Hinder Church Growth

Donald McGavran indicates that the church is growing all over the world. He discusses that church growth follows where Christians show faithfulness in finding the lost. To him, it is not enough to search for the lost sheep, but to find them. The bible through the power

¹⁴ Pointer, *How Do Churches Grow?*, 25-30.

of the Holy Spirit leads and guides us.¹⁵ McGavran puts it in a way that if Christians are to obey the Lord's command by reaching out and bringing the lost sheep to the Shepherd then the church will grow and multiply in numbers. There will be no growth if Christians indolently sit down in the church without finding the lost. What the church growth father simply puts across it that church who wants to grow must have a church growth mentality. It is not enough to go out in searching for the lost but to ensure the souls will be won at all cost. Do the churches in question have such growing at all cost mentality? The researcher will also investigate this phenomenon.

Peter Wagner points out three major elements of soil testing. To him, if a church wants to grow, then it should identify the geographical area and people group within that area where the growth is occurring. Then calculate the remaining harvest by subtracting the number of practising Christians from the total population of people group. He stated that the church should look at where people are changing, whether it is socially, politically, economically, or psychologically. Changes can be produced by factors such as change of residence, recession, urbanization, or industrialisation.¹⁶ His last point states that churches should concentrate their work among the masses. This is because the masses, that is, the common, working people and the poor, are usually more receptive than the upper classes, that is, those who are more comfortably situated in life.¹⁷ Though he did not explain why people in a particular bracket are more receptive than the others, his work is still relevant to this research since the view of some of those living in the vicinity where the church is situated was sought for. Again, Wagner also touched on wrong location of churches. Even though there is no clear biblical support for this assertion but

¹⁵ McGavran, *Understanding Church Growth*, 77-80.

¹⁶ Wagner, *Your Church Can Grow*, 79-86.

¹⁷ Wagner, *Your Church Can Grow*, 72-86.

it only makes sense that if there are no souls to be won at a particular area then automatically there will be growth related problems unless such a church can afford bussing system to transport souls from one location to the church premises. This was another area the research sought to consider.

Richard Foli also discusses certain beliefs and practices that impede the growth of churches. He writes that growing churches normally adopt certain rules and norms which force the members to practice certain lifestyle which are acceptable to the church folk but has little or no bearing on biblical principles.¹⁸ He affirms the fact that such rules may have certain merits, but mostly, they tend to have adverse effects on the church since they have no roots in the bible. His emphasis was on the fact that at times, some of the church folks find it difficult to cope with certain church practices which forces them to leave the church. The researcher wants to find out the outsiders perception on the churches being studied especially those who stay at the environs of these churches, whether they are refusing to be part of these churches because of certain practices in these churches.

Robert Schuller gives a very insightful information as to what is expected from church leadership especially founders of churches. Having led Garden Grove Community Church to a current membership of over 7,000, he states that, "Leadership is the key to Church growth. If the church is to really succeed in its mission of witnessing effectively to the non-churched world in the Twenty-First Century, we must develop dynamic,

¹⁸ Foli, "Richard, Hindrances to church growth in Ghana," *Trinity of Church and Theology* XVII (2009): 34-36.

aggressive and inspiring leaders”¹⁹. This was to help the researcher assess more satisfactorily, how the general overseers and other auxiliary leaders have impacted the growth of their churches even though he did not dive deep into the definition of words such as dynamic, aggressive and inspiring. The researcher with the help of Schullers work wants to find out whether the attitude of the leadership of both PFCI and ICGC-Prayer Temple is the one which inspires church growth.

George Barna in trying to answer the question, “why people avoid the church” conducted a simple research by asking the unchurched questions as to why they do not want to be part of the church. From that research he observed certain obstacles that must be overcome in order for the church to grow. To Barna, “the major considerations are indifference and value. People stay away because they cannot make the value equation work, that is, when they calculate the amount of time, money and energy they would have to invest in the church, they do not see a reasonable return on the investment.”²⁰ Barna did not categorically explain what these group of people meant by “reasonable return on investment”, as in mentioning the very items the group were seeking to get from the church. Notwithstanding, the researcher will look at the contribution of the churches under study to the society which intern can form part of the ‘reasonable return on the investment’ that people make into these churches which undoubtedly can incite people to be part of these churches.

¹⁹ Robert H. Schuller, *Your Church ... Possibilities* (Grand Rapids: Baker Books, 1996), 317-321.

²⁰ Barna, George, *Re-Churching The Unchurched* (Ventura: Baker Books, 1960), 19-28.

1.6.4 Church growth Strategies

Dag Heward-Mills deals extensively with the subject of lay people's inclusion in the church. He states that lay people will cause the church to expand if they are included in the work force.²¹

Heward-Mills offers one of the best ways of growing churches but he was silent on how the lay should be prepared before they are added to the workforce. There is a saying that two heads are better than one but it is obvious that two unformed heads cannot be better than one informed head. Hence, the emphasis is not on just increasing the size of the work force but the quality of the work force, an area the researcher considers to be very important. Notwithstanding, his work is very key to the topic under discussion since the growth of the church relative to evangelism is not dependent only on the leadership but also the membership as a whole.

Graig Ott and Crene Wilson examines a number of general truths about church planting movement, they came out with what they termed "best practises" that will most likely lead to church reproduction and multiplication.²² On these best practises, they talked about maintaining an ongoing emphasis on evangelism and discipleship. They suggested that success or failure in church growth and multiplication is directly related to faithfulness in making new disciples after they have been evangelised.²³ The Great Commission can be broken down into two segments; evangelising and making disciples out of the people evangelised but there must be a clear-cut strategy used in training souls won in order to make them proper disciples who are also capable of carrying on the work

²¹ Dag Heward-Mills, *Church Growth: It Is Possible* (Edo State: Parchment House, 2011), 25-30.

²² Ott and Wilson, *Global Church Planting*, 77-81.

²³ Ott and Wilson. *Global Church Planting*, 77-82.

of evangelism. Graig and Crene did not touch on the composition and methods used in disciple making, an aspect the researcher seeks to make an input to compliment the idea they have presented on evangelism and disciple making as a means of growing churches.

The whole idea here is that the work done by Church Growth movements and other authoritative writers on church growth or decline can never be downplayed but it is also true that factors contributing to the growth or decline of churches seem to be community and church base rather than theories and principles which seems to generalize the solution to church growth or decline issues. Notwithstanding, all the above mentioned writers have intelligently handled issues that will assist in putting the topic under research in better perspective.

1.7 Significance of the Study

The study will be of great benefit to both PFCI and ICGC-Prayer temple. It will help to know whether these churches are growing or not, and how these churches can respond appropriately to ensure continual healthy growth and survival. It will also serve as a guide in the religious circles for pastors and individuals who are interested in embarking on church growth studies especially in the charismatic settings. The research will add to the existing body of knowledge in the academia for students who are pursuing church growth courses as well as those who will like to conduct a similar research in universities and other higher institutions.

1.8 Organization of Chapters

The study will be divided into five main chapters. The first chapter will introduce the research. This will be where the background of the study, statement of problem, research questions, aim and objectives, scope and focus of the study, research methodology, literature review, significance of the study, structure of the work and definition of terms will be discussed.

Chapter two gives the history of both Prophetic Faith Church International and International Central Gospel Church-Prayer Temple and their constitution and leadership structure. It will also cover the growth of PFCI and ICGC. Chapter three deals with the origin of Charismatic ministries in the Garden City and how they operate.

Chapter four will present field data, interpretation and analysis of the data. The last Chapter will give the summary, conclusions and recommendations of the study.

CHAPTER TWO

HISTORICAL BACKGROUND OF PROPHETIC FAITH CHURCH INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL CHURCH (ICGC) – PRAYER TEMPLE.

2.1 Introduction

In the introductory chapter, we looked at the various definitions of church growth, types of church growth and the diverse factors which influence church growth from the point of view of different scholars. This chapter will seek to present the history of the Prophetic Faith Church International (PFCI) and International Central Gospel Church (ICGC) – Prayer Temple, the leadership structure, beliefs and practices of the two churches under study. It describes the very origins of these two churches and how they have survived through thick and thin.

2.2 History of Prophetic Faith Church International (PFCI)

History is very important to every humankind and institution. Our past situations actually form the foundations on which one can build. The record of events and the explanation of their causes are really vital for human's development. In the Old Testament, the laws that were given to Moses were all recorded on tablets so that generations to come would know what happened in the past and follow as God wanted them to do. (Exodus 12:25–28).

The Prophetic Faith Church International is an evangelistic-minded church and Charismatic in nature. It was initially registered as Shekinah Glory Ministry and later changed to its current name Prophetic Faith Church International (PFCI). Shekinah Glory Ministry started as a fellowship founded by David Kwame Osei Opoku Onyinah on the 15th November, 1996 in Kumasi. The fellowship used to hold its meetings at Asokwa New Asafo School Park in Kumasi, Ashanti Region, with an initial membership of fifteen (15) people. The fellowship used to be hosted at several other meeting places which included, private residence, and classrooms, notable among them was the Conference Hall of the Kumasi Anglican Church at Fanti New Town, which became its home for many years. The fellowship through the grace of God saw huge attendance of its meetings from the very beginning. In June 2000 the Fellowship settled in a rented Community Hall at Ahinsan, Kumasi, which has become its home since.²⁴

Furthermore, in July, 2002 Shekinah Glory Fellowship metamorphosed into a full grown Church conducting Sunday services; and it was still known as, Shekinah Glory Ministry. The change from fellowship into a full church was the turning point in the church's history. The first congregation after establishment as a full church was made up of twenty (20) members. As at January 2010, the Ahinsan branch of the church had a total membership of two hundred (200). Though from the period of 2002 to 2010, the numerical strength of the church had risen to over five hundred (500); it has declined to two hundred (200) due to some factors yet to be ascertained.²⁵

²⁴ Prophetic Faith Church International, Church history document 1, 15th February, 2015, 3-5.

²⁵ PFCI membership database, 1st January, 2015.

The Church changed its original name Shekinah Glory Ministry to Prophetic Faith Church International (PFCI) in February 2011. This according to the founder was a direction from the Lord.²⁶ Though the Church cannot boast of aggressive missionary Church planting activities, the Church has an overseas branch in the United Kingdom and another local branch at Bibiani in the Western Region. The Church (PFCI) is conscious of its social responsibilities as a Christian Church, and therefore upholds the philosophy of excellence, service to God and Human dignity. It serves to promote and stage events which impacts the Ghanaian society and brings Christ to their door steps, especially within the Kumasi Metropolis.²⁷

2.2.1 Mission Statement of PFCI

PFCI is the voice and the hand that encourages people to change their lives with hope, comfort and peace as stated in Isaiah 53:5, “But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement of our peace was upon Him, And by His stripes we are healed”, in other words, PFCI is a ministry through which God changes the life of anybody who fellowships with Him and thereby ensures that all the promises in Isaiah 53:5 are fulfilled in the life of such individual.

2.2.2 Vision of PFCI

PFCI is a ministry founded on biblical principles. The church serves in the spirit of excellence with integrity, dignity, respect and compassion for our community, our nation and our world. The church has established a reputation for reaching out to the lost souls and the broken hearted.

²⁶Interview with Abraham Odoom, Chief of Staff, PFCI, 27TH June, 2016.

²⁷ PFCI, Church history document 1, 5-6.

This means the church stands to minister care to her community and the world as a whole and this is achieved through preaching salvation to the lost soul and those who have lost hope in life.

2.2.3 PFCI's Commitments

The church is committed to influencing generations, by the power of its vision and by modelling the way. It is also committed to being accountable for its words and action, treating each other with dignity and respect. The church also has a commitment to encouraging personal growth by developing and empowering our people. It is also the commitment of the church to improve the organization by improving the members of the church in order to leave a legacy of hope and promise to future generations.²⁸

2.2.4 PFCI's Mission

PFCI seeks to become a global voice, along a life long journey of spiritual and economic hope, encouragement and empowerment to people locally, nationally and around the world. The church wants the word of God to be heard at every corner in the world through the spiritual and financial assistance it is giving to people who are in need and also empower people to become who God has destined them to become.²⁹

2.3 Church Beliefs

PFCI has got a number of beliefs on which the church is built and the constitution defines clearly. The church believes in the Trinity, thus, God the Father, God the Son and God

²⁸ PFCI Constitution, 12th March, 2012, 4.

²⁹ PFCI Constitution, 4.

the Holy Spirit. The three together makes One God who is Supreme. The church believes in the Bible as the Word of God. The church requires that all members accept the Bible as the final authority for all aspects of Christian living. The church believes in birth, death and resurrection. Thus, it is in God's plan to bring one into this world for a purpose (birth) and after which the person departs (death) and in the end of ages, Jesus will raise them up again (resurrection). The church believes in water baptism. This is a sign or symbol to indicate that one has become a new person in Christ. The Church believes in repentance and salvation. This is where one confesses his/her sins and seeks Jesus to save him/her from those sins. The church believes in Godliness. Thus, the members are expected to live a holy life.³⁰

Again, the Church believes in love for others. Thus, members should show love for each other and assist a brother or sister who is in need. The Church believes that mankind would one day spend eternity in heaven or hell depending on whether one obeys Gods commandments or do otherwise. The Church believes in prophecy and miracles. The church believes that God still speaks to His people through Prophets and still performs miracles. The Church believes in tithing, that is, tenth of a person's income at end of the week or month depending on the type of work the person does. The church believes that tithers receive blessings from God.³¹ The church believes in honesty in business. The church believes in the shed Blood of Jesus. The church believes that Jesus shared His blood for humankind and that this blood speaks for us than any other blood. The church believes in the sharing of Holy Communion Meal. The church believes that the Holy Communion is a symbol of the blood and body of Christ which he has commanded

³⁰ PFCI Constitution, 1-2.

³¹ PFCI Constitution, 1-2.

Christians to eat in remembrance of him. The church believes in the use of Anointing Oil. The church believes that the Anointing Oil is a symbol of the Power of the Holt Spirit. The church believes in monogamous marriage. The Church believes that every man is entitled to marry one woman and should be responsible to the house.³²

2.4 The Structure of the Church

Each church has its own structure showing the hierarchical flow of command, authority and power in the church. PFCI is no exemption. The structure helps to put in place the necessary guidelines in doing things systematically. The church PFCI has Jesus Christ as the main head and the rest as subordinates. Without Christ no church can stand on its own. The diagrammatic representation of the structure of the church can be found in Appendix 2.³³

2.5 Church Leadership

Every church has a routine in which its leaders are chosen. In the Book of Acts, after the death of Judas Iscariot, the apostles needed a replacement. The Bible makes it clear that they prayed and afterwards cast lots and Mathias was chosen. 2 Timothy 3, talks about the qualities of a church leader in general. PFCI as a church also has its own way of choosing their leaders preferably using what is stated in 1 Timothy 3:1-13.

³² PFCI Constitution, 12th March, 2012, 2-3.

³³ PFCI Church history document 1, 7.

For someone to be a leader in PFCI, the church observes the personal lifestyle of the individual. The person should be blameless, not self-willed, not quick tempered, not violent, sober-minded, holy, self-controlled. The church also looks at the family background of the person. This person should be a faithful husband of one wife, with obedient children. He should be able to control his home and build it on a Christian principle. The church also considers the social life of the individual. This person should be hospitable, not accused of dissipation, not given to wine. Also, the financial status of the person is considered. He should be a steward of God, not greedy for money. Lastly, the professional life of the person is considered. This person should not be accused of insubordination, must be a lover of what is good, just holding fast to the scriptures, able to exhort and reprove.³⁴

2.6 Church Boards

There are two main boards in the church currently. The first being the Governing Board; it assists the President in the administration of the church. It comprises the President (that is, the Founder), Senior Pastor, Church Secretary, Finance Director, and Legal Advisor. The other is the Pastoral Board which consists of the President and other appointed Pastors of the church. They are responsible for the running of the pastoral and ecclesiastical affairs of the church.³⁵

³⁴ PFCI, Church history document 1, 8-9.

³⁵ PFCI, Church history document 1, 10.

2.7 The Growth Strategies of PFCI

PFCI has employed various procedures through which growth is achieved. The church uses its prophetic encounter which is a radio program to win people into the church. It is done on every Friday dawn on Angel 96.1 FM, 12:00am - 4:00 am. Another way PFCI uses for its growth is the Friday interdenominational prayer, prophetic and deliverance meeting which takes place in the evenings at the church premises. Also, every last Friday of the month is used for an all-night service. The church also has an evangelism team whose work is to attend to visitors and interact with them, follow up on new converts in order to ensure their stability. The team also has the responsibility of organising evangelistic programmes in order to reach out to the lost soul.³⁶

2.8 History of International Central Gospel Church – Prayer Temple, Ahinsan

The Prayer Temple – Ahinsan Assembly of the International Central Gospel Church was established on 4th January 2004 by Rev. Samuel Effah Amponsah with a membership of seventeen (17) at the children’s department which is behind the current main church auditorium. In September 2004, the church moved into its current place of worship on rental basis; until 20th July 2007 when the entire property was acquired at a cost of GHC100,000.00.³⁷

The membership of the church has seen a tremendous growth over the period. From a membership of seventeen (17) in 2004, Prayer Temple can now boast of a membership of

³⁶ PFCI Church document 1, 11.

³⁷ International Central Gospel Church – Prayer Temple, Church history document 1, 14th may, 2013, 1-3.

four hundred and fifty (450) as at December 2015, an aggregate of three (3) people on the average per month.³⁸

In December 2011, Rev. Samuel Effah Amponsah resigned from the ICGC fraternity to set up his own around Kaase. In his absence, Minister Charles Aggrey of the Trinity Temple, Kwadaso Ohwimase Assembly was assigned by the Head Office to step in the gap until a substantive resident pastor was appointed.

Rev. Samuel Owusu Bempah who was then at Shiloh Temple, Obuasi was reassigned to Prayer Temple as the resident and senior pastor. By virtue of his status as Assistant Supervising Minister (ASM), the Prayer Temple assumed a new role overseeing over ten assemblies scattered in the southern sector of Ashanti Region; including Ejisu and Konongo Assemblies.

Under his able leadership the church has embarked on several social activities to the benefit of Ahinsan Community and its environs. In 2014, a medical screening and blood donation to the St. Michael Catholic Hospital at Pramso was undertaken. Donations to orphanages in the region and a visit to the Kumasi Central Prisons are but a few of which could easily be mentioned. He has resuscitated the Covenant Family concept of ICGC (Home Cell), leading to the establishment of over twenty-five covenant families in and around the catchment area of the church.

In recent times, under ICGC Church Planters' Programme, Rev. Samuel Owusu Bempah has established four assemblies at Boadi, Stadium, Asokore-Mampong and Kotei. Plans are far advanced to construct an ultra-modern 2000 capacity worship centre.³⁹

³⁸ ICGC – Prayer Temple, Church last quarter meeting minutes, 12th December, 2015, 5.

2.8.1 Vision of ICGC (Acts 2:42)

The vision of ICGC- Prayer Temple is to establish a house of God through the development of Model New Testament Christians and Churches. This is to say that, ICGC has the commitment to train and equip God's people who come to the church to develop and grow into maturity so they will manifest the character of Christ.

2.8.2 Mission Statement of ICGC

The churches mission is to raise leaders, shape vision and to influence society through Christ. Through the programmes of ICGC, there is the thrust to make lives of other people better than before they came to the church, and redirect their perception and behaviour in conformity with God's word. This attitude which is based on the word of God will transform the lives of people in their communities, work place, schools, to mention but a few.

2.8.3 Philosophy of ICGC

ICGC believes in practical Christianity, human dignity and excellence. The church believes Christianity is not a myth. God's word preached must bring truths that can produce results when applied to one's life. Every human being is created in the image and likeness of God and must be treated with respect and honour. Also, everything the Christian or the human being will do must be in excellent shape to the glory of God (Daniel 5:12).

³⁹ ICGC – Prayer Temple, Evangelism and Church Planting Report, 13th January, 2016.

2.9 Church Beliefs (Statement of Faith) of ICGC

ICGC believes that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Spirit. The church also believes in the deity of our Lord Jesus Christ, in His virgin birth, and in His bodily resurrection. The church further considers the Bible to be the inspired and infallible word of God. The church has faith in salvation by grace through faith in the Lord Jesus Christ. Furthermore, the church accepts as true, the baptism of the Holy Spirit with the evidence of speaking in other tongues as a subsequent gift of salvation. In addition, the church believes in the provision of bodily healing in the atoning work of Jesus our Saviour. Finally, the church believes in the return of the Lord Jesus Christ and the resurrection of the saved and the lost; the saved unto eternal life, living eternally in the presence of God, and the unsaved unto eternal damnation.⁴⁰

2.10 Church Board of ICGC

The General Church Council is the highest policy making body of the church. It has the power to approve the appointments of the General Overseer, Deputy General Overseer, and Secretary General. Its membership includes Ministers of ICGC and the Legal Advisor of the church.

The Local Council is the policy making body for the church. Its membership includes the Pastor, Deacons and Deaconesses. It is chaired by the Pastor of the local church.⁴¹

⁴⁰ ICGC – Prayer Temple, Church Constitution booklet, 10th February, 2008, page 7-11.

⁴¹ Interview with Rev. Samuel Owusu Bempah, resident pastor of ICGC-Prayer Temple, 22nd May, 2016.

2.11 Leadership structure of ICGC Local

The ICGC-Prayer Temple is ultimately headed by Jesus Christ. The Pastor is the second most important person in the church who in consultation with the local council appoints people into various leadership positions in the church. He is also seen as the spiritual father of the church who also presides over the churches executive meetings. The Local Council is the policy making body for the church. Its membership includes the Pastor, Deacons and Deaconesses. It is chaired by the Pastor of the local church. The last group of people on the churches leadership structure is the Covenant Family Leadership. The Covenant Family leadership are the leaders of the various cell groups in the church .The new converts have been divided into various groups; they meet on different days during the week at different locations for teachings. This is what is termed as cell groups. The diagrammatic representation of the leadership structure of ICGC-Prayer Temple can be found in Appendix 3.

2.12 The Growth Strategies of ICGC

The ICGC has employed a number of channels in order to ensure the growth of the church. One of these channels is the Evangelism Team. This team mobilizes itself for evangelism to win souls and also study the word of God. Another growth measure used by ICGC is the use of the Visitation Team. This group visit members of the church periodically especially the new comers to find how they are faring, why they have not been coming to church and to pray for the sick. Another strategy that ICGC uses for church growth is the use of the Cell Group which is also called Covenant Family

Meeting. They are responsible for the new converts, that is, the new converts which have been divided into various groups which meet on different days during the week at different locations for teachings. This is to ensure that the new comers become stable in the church and also to become abreast with the doctrines of the Church. Sunday messages are also strategically structured in such a way that non-Christians who visit the Church for the first time could be won into the church.⁴²

2.13 Conclusion

This chapter has discussed the history of the Prophetic Faith Church International and International Central Gospel Church – Prayer Temple, the Churches’ ethics and leadership structures which guide the churches in the course of their ministries, and the beliefs and practices which distinguish these churches from one another. The researcher is of the view that if the churches follow all these accurately, then there would be rapid growth in both quantity and quality of membership.

⁴² Interview with Rev. Samuel Owusu Bempah, resident pastor of ICGC-Prayer Temple, 22nd May, 2016.

CHAPTER THREE

THE EMERGENCE OF NEO-PENTECOSTAL CHURCHES IN GHANA AND MINISTRY IN THE GARDEN CITY

3.1 Introduction

This chapter is dedicated to the history of the emergence of Neo-Pentecostal churches in Ghana. It will further explain the effect of the Neo-Pentecostal churches in Kumasi and elaborate on the current operations of Charismatism in Kumasi.

It is necessary to clarify what this study refers to as Neo-Pentecostal churches. Generally, Neo-Pentecostal churches are also known as Charismatic churches. Sackey describes these churches as newer breeds of Pentecostals which begun to emerge in Ghana in the late 1970s.⁴³ Eshun, in his study also adopted Cephas Omenyo's characterisation of these churches as the Independent Neo-Pentecostal/Charismatic churches/Ministries.⁴⁴

Just like Pentecostals, Charismatics hold the opinion that the source of their divine power is the Holy Spirit of God. They therefore are identified as the group of Christians who seek to operate in the demonstration of the power of the Holy Spirit. According to Sackey, they have gained the label 'Prosperity churches' due to the content of their preaching and their lifestyle.⁴⁵

⁴³ Brigid. M. Sackey, "Charismatics, Independents, and Missions: Church Proliferation in Ghana": *Culture and Religion* 1, no.2 (May 2008.): 41-59, accessed July 28,2017, <http://dx.doi.org/10.1080/01438300108567162>.

⁴⁴ Daniel Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana. A Case Study of the Provision of Educational and Healthcare Services by Four Selected Churches." (MPhil Thesis, University of Ghana, 2013), 2.

⁴⁵ Sackey, "Charismatics, independents, and missions," 42.

3.2 The Emergence of Neo-Pentecostal Churches

Kojok claims that the Charismatic movement in Ghana began in the 1950's.⁴⁶ Rev. Anim and Rev. James Mckeown left the Apostolic Church of Gold Coast to form their own churches. Their departure was a radical move that resulted in a revival within the Christian body in Ghana. Just about the same time, the Assemblies of God church was penetrating the Christian scene of the nation.⁴⁷ This initial rise of charismatism is what we presently see as the Pentecostal form of Christianity in Ghana. Out of this came the real Neo-Pentecostal or Charismatic movement/churches we see today.

Duncan Williams, a product of the Pentecostal movement, is known as the father of charismatism in Ghana. He became a Christian after he met an evangelist, Mrs. Raji, during a period where he was hospitalised.⁴⁸ He received the baptism in the Holy Ghost in the church of Pentecost, the church founded by Rev. James Mckeown in 1953.⁴⁹

In 1977, Duncan Williams and other people including Seth Abbey benefitted from a scholarship award by Archbishop Benson Idahosa to his Church of God International Bible School.⁵⁰ It is the uniform testimony of all Ghanaian church historians that Archbishop Benson Idahosa greatly influenced the development of the Neo-Pentecostal or Charismatic movement in Ghana. He first held a crusade in Ghana in 1977 which preceded his Redemption Hour TV program and the award of scholarships to Duncan Williams and others including Emmanuel Mettle, Ransford Yeboah, Oduro Anokye,

⁴⁶ Kojok Justin, "The Birth and Effects of Charismaticism in Ghana (I)", *Ghanaweb* (January 2007), accessed July 25, 2017.

⁴⁷ Kojok, "The Birth and Effects of Charismaticism in Ghana (I)", 2.

⁴⁸ Kojok, "The Birth and Effects of Charismaticism in Ghana (I)", 3.

⁴⁹ Kojok, "The Birth and Effects of Charismaticism in Ghana (I)", 3.

⁵⁰ Kingsley E. Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Blessed Publication, 2001), 57.

Isaac Agyore, Charles Agyin Asare, Addae Mensah and Godwin Normanyo.⁵¹ The graduates of Idahosa's Bible School were encouraged to begin their own ministries.⁵² According to Eshun, Ogbu Kalu argues that Idahosa reshaped African Pentecostalism in five ways: He introduced prosperity gospel, the Episcopal polity and televangelism, mega church with mega projects and theological education that sponsored a large group of African students who spread the faith and deliverance theology throughout the African continent.⁵³

It is reported that when Duncan Williams returned from Idahosa's Bible School to Ghana in 1978, his attempt to work with the church of Pentecost failed.⁵⁴ ⁵⁵ He went on to start fellowship meetings which he led and went to secondary schools in Tema and Accra to preach.⁵⁶ ⁵⁷ The Christian Action Faith Ministry (CAFM) then emerged out of the fellowship meetings which Duncan Williams led.⁵⁸ It is suggested that this Ministry became the first Charismatic church in Ghana. It is worthy of note that prior to the establishment of CAFM, Idahosa already had established his Redemption Hour Faith Ministry in 1978.

According to Kojok, Williams mentored Dag Heward-Mills, who was part of the Music ministry, Ampiah-Kwofie, who was the first leader of the evangelism ministry, and Rev. George Abaka Johnson.⁵⁹ Ampiah- Kwofie and George Abaka Johnson left to form the

⁵¹ Larbi, *Pentecostalism*, 298.

⁵² Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana," 32.

⁵³ Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana," 35.

⁵⁴ Kojok, "The Birth and Effects of Charismaticism in Ghana (I)",3.

⁵⁵ Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana," 42.

⁵⁶ Larbi, *Pentecostalism*,298.

⁵⁷ Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana," 55.

⁵⁸ Eshun, "Study of the Social Ministry of Some Charismatic Churches in Ghana," 57.

⁵⁹ Kojok, "The Birth and Effects of Charismaticism in Ghana (I)"

Global Revival Ministries (GRM). Mensah Otabil joined the GRM from Enoch Agbozo's Ghana Evangelical Society (GES). He however left later to form the International Central Gospel Church (ICGC) in 1984 with Eric Kwapong.⁶⁰

Charles Agyin Asare began the World Miracle Church. According to Larbi,

“The Word Miracle Church was begun in March 1987 in Tamale. Because of some ethnic disturbances in the North, Agyin Asare moved his church to Accra in October 1994. The Sunday morning service began with about 70 people near the Kwame Nkrumah Circle. By the end of the first year the members has grown to about 3000 members and by the end of the second year the members numbered about 5000. During the third year in Accra, the church started organizing four Sunday services. The fourth service are said to have attracted about 8000 congregants. The headquarters of the church was later relocated from Circle to Dzorwulu a suburb of Accra, on a five acre plot. The Dzorwulu branch church now holds four services every Sunday. The total attendants of these services are said to be around 8000 congregants. One of the main factors that have influenced the rapid growth of the Word Miracle Church is the healing gift of its founder, Bishop Charlse Agyin Asare.”⁶¹

Gifford also reveals that, Easthood Anaba's Broken Yoke Foundation (now Fountain Gate Chapel), Sam Korankye Ankrah's International Bible Worship Centre (now Royal House Chapel) and others came up later.⁶²

⁶⁰ Kojok, “The Birth and Effects of Charismaticism in Ghana (I),”2.

⁶¹ Larbi, *Pentecostalism*,298

⁶² Paul Gifford, "Ghana's Charismatic Churches." *Journal Of Religion in Africa* 24,no.3 (1994): 245.

It is interesting to note that though Duncan Williams is the father of Neo-Pentecostalism in Ghana, the mother of these Neo-Pentecostal churches is the Parachurch movement, whose origin is noted to be Kumasi, the Garden City.⁶³

3.3 Ministry in the Garden City, Kumasi

The appearance of Pentecostalism in evangelical fellowships between the mid-1960s and '70s as indicated by Adubofuor, was an early period of Neo-Pentecostalism in the parachurch movements in Ghanaian Christianity. The parachurch movements refer to those fellowships that were not churches in themselves but carried out activities similar to that of churches. These parachurch movements have their beginning in Kumasi. Its effect was constrained and controlled by the denominational sensitivities of the “conservative” evangelical leadership.⁶⁴ The denominational sensitivities were because of the way that the greater part of the individuals in the parachurch movement were likewise individuals from the established denominations. Thus there was the dread of these parachurch developments transforming into churches and consequent snatching of members.

Adubofuor again claimed that Pentecostal impact continued as far as the predominant utilization of indigenous Pentecostal songs and the operations of the Prayer Warriors Movement within Scripture Union. The beginning and operations of the Prayer Warriors Movement and the Ghana Evangelical Society as indigenous organizations of Neo-

⁶³ Adubofuor, S. B. “Evangelical Parachurch Movements in Ghanaian Christianity: *c. 1950–Early 1990s*” (PhD diss., University of Edinburgh, 1994), 317.

⁶⁴ Adubofuor, “Evangelical Parachurch Movements in Ghanaian Christianity,” 317.

Pentecostalism, precedes the development of Charismatic Deliverance Ministries (CDMs) and Pentecostal fellowships in the 1980s.⁶⁵

The movements related with the present upsurge of Pentecostalism in Ghana have local and exogenous roots. Some came out of Scripture Union Town Fellowships. A perfect example is the Resurrection Power Evangelistic Ministry, established in 1978 by the late Francis Akwasi Amoako, who had a place with the SU Town Fellowship at Santasi (in Kumasi). In a different case, Owusu Achiaw took over one local SU fellowship known as Come Preach Christ (CPC) and turned it into an independent evangelistic group.⁶⁶ Owusu Achiaw who had stepped down as evangelist of Aflame For Christ Evangelical Ministry in Kumasi, accepted oversight of the CPC Fellowship when the founder, Kwaku Agyeman-Duah, later went to train at Trinity College. This was the time the name of the group was re-characterized as "Come Preach Christ" Fellowship to mirror its assumed independence.⁶⁷

The impact evangelists from outside the country on the local evangelicals incited the development of some Charismatic Deliverance Ministries (CDMs) locally which moved toward becoming conduits for broadening impact of global evangelists like Morris Cerullo from the USA and Benson Idahosa of Nigeria.

Other fellowships were started as local assemblies of international Pentecostal fellowships. In the 1980s, the Full Gospel Business Men's Fellowship and the Women's Aglow Fellowship were inaugurated as national movements, but the CDMs were only limited to urban areas where they set up the head offices and went on occasional

⁶⁵ Adubofuor, "Evangelic of Parachurch Movements in Ghanaian Christianity," 317.

⁶⁶ Adubofuor, "Evangelic of Parachurch Movements in Ghanaian Christianity," 317.

⁶⁷ Adubofuor, "Evangelic of Parachurch Movements in Ghanaian Christianity," 317.

evangelistic campaigns to selected districts in various regions of the country.⁶⁸ They therefore became the semblance of the evangelistic teams of the Neo-Pentecostal movements whose activities resulted in the conversion of many people into Christianity.

According to Adubofuor, Kumasi became what he referred to as the “spiritual capital” of charismatic activities in Ghana. Bantama and Santasi became the two main centres of attraction. The Deeper Life movement from Nigeria and the Resurrection Power Ministry were at Santasi. The Faith Convention was also at Bantama. The Bible conference also emerged from the Faith Convention.⁶⁹

3.4 Charismatism and Church Growth in Kumasi

Asamoah-Gyedu accepts that part of the charm of Pentecostalism in Africa is due to its keen emphasis on transformation. He continues by saying that the constitutive act of this charismatic movement is the offer of direct and particularly intense encounter with God that introduces profound changes in the life and circumstances of the person who experiences it. The Holy Spirit is the one who facilitates the direct character of the encounter. A sense of transformation takes place at the personal and communal levels including a new dynamism in worship inspired by the Holy Spirit. Participants in this charismatic experience do not only testify about their new life, but also the transition often made from resort to traditional religious resources in order to be sincere Christians.⁷⁰ It is therefore not surprising that their teachings are normally directed

⁶⁸ Adubofuor, “Evangelic of Parachurch Movements in Ghanaian Christianity,” 318.

⁶⁹ Adubofuor, “Evangelic of Parachurch Movements in Ghanaian Christianity,” 319.

⁷⁰ J.K. Asamoah-Gyadu. *African Charismatics: A Study Independent Indigenous Pentecostal Movement in Ghana* (Accra: African Christian Press, 2005), 26-29.

towards the renewal activities of the Holy Spirit and phrases such “born again”, “new life”, “new man” and “regenerated soul” are usually part and parcel of their diction. All these terms are used to describe the person who has had an encounter with the Holy Spirit.

From Asamoah Gyadu’s point of view charismatic churches put much emphasis on salvation in Christ as an experience produced by the Holy Spirit which includes speaking in tongues, prophecies, visions, healing and miracles in general. It is perceived as standing in historic continuity with the experience of the early church as found especially in the book of Acts of the Apostles. This phenomenon is greatly encouraged and highly valued in charismatic churches.⁷¹To them, the Kingdom of God must be sought first through salvation before any other life event is attended to as enshrined in the Bible in Matthew 6:33.

According to Jenkins, the Pentecostals or as he puts it, “the newer churches”, preach deep personal faith and communal orthodoxy, mysticism and Puritanism, all founded on clear spiritual authority. In this thought world, prophecy is an everyday reality, while faith-healing, deliverance, and dream-vision are all basic component of religious sensibility.⁷² The charismatic churches in Kumasi are not far from the description given by Jenkins.

Asamoah-Gyadu states that Pentecostalism provides ritual contest within which people may experience God’s presence and power in forceful and demonstrable ways. Such demonstration of powers was sort for from local deities and gods before many Africans

⁷¹J.K. Asamoah-Gyadu: *African Charismatics*, 26-29.

⁷² Philip Jenkins. *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002),8.

turned to the God of the Bible.⁷³The charismatic churches and for that matter those in Kumasi seek to provide the platform for their congregations to feel and exercise that spiritual power and God's presence so that they will not again turn back to idols.

Charismatic Ministries are also noted for the "Prosperity Gospel" they preach. Gifford summarized the essential of this gospel thus:

The essential point of this Gospel of Prosperity is that prosperity of all kinds is the right of every Christian. God wants a Christian to be wealthy. True Christianity necessarily means wealth; it inevitably brings wealth. Conversely, poverty indicates personal sin, or at least a deficient faith or inadequate understanding.⁷⁴

Gifford notes that the prosperity gospel "is not taught by all these evangelists, or at least not with the same insistence, but it is becoming a fairly standard part of Africa's revival". He believes this gospel is a new and foreign element in Africa's evangelical Christianity.⁷⁵There is no doubt that most African ministers of the Gospel side with Gifford as far as prosperity in Christendom is concerned.

Another characteristic feature of the charismatic churches is the belief and use of the anointing oil. According to Asamoah-Gyadu, the anointing oil is virtually synonymous with power of the Holy Spirit. The impression one receives when participating in anointing services and listening to testimonies of what the oil has accomplished is that anointing is used in reference to the power of God in action through his Spirit. In the context of Pentecostal theology, the power of God is taken as made available for ministry, in accordance with the promise of Jesus, "you will receive power when the

⁷³ J.K.Asamoah-Gyadu "Pentecostalism and the Missiological Significance of Religious Experience in Africa Today: The Case of Ghana 'Church of Pentecost", *Trinity Journal of Church and Theology*, 12 (2002): 31.

⁷⁴ Paul Gifford., *Prosperity: A New and Foreign Element in African Christianity* (Cambridge: CUP, 1990), 375.

⁷⁵ Gifford. *Prosperity*, 374.

Holy Spirit comes upon you” (Acts 1:8).⁷⁶ To this end, Bishop Oyedepo writes that every believer requires the anointing for sustenance, performance, success, breakthrough and fulfilment. From Pastor Oyedepo’s perspective, there are levels of anointing. He continues by saying that these levels also make the difference in the degree of impact preachers make on audiences, and thus, “two people may preach the same message but have different results”.⁷⁷

In Ghana’s new charismatic churches, Asamoah-Gyadu asserts that those in leadership are expected to demonstrate evidence of the fullness of the Spirit in special measures that stem from that leadership. The special anointing of the pastor makes for differentiation and often determines the choice of place of worship. But as far as special gifts are concerned, the leader cannot present himself as the expert, as the concept of ministry in the Charismatic Ministries shows. He continues to say that anybody at all can stand up at a charismatic meeting to prophesy, relate a vision, or invoke the name of Jesus to heal the sick.⁷⁸ This is to say that those in leadership positions are expected to walk in higher levels of the anointing of the Holy Spirit but that does not permit them to disregard other gifts since it is the work of the same Spirit to endow other people with different but equally important gifts. The Holy Spirit has the sole responsibility of determining how, when and what gift to be used any particular point in time.

The charismatic churches are marked as admitted by Omenyo by a strong Christocentric affinity. They believe that Jesus Christ, the only begotten Son of the Father came to die for humanity and thus has become, to them, a companion, saviour, deliverer, healer,

⁷⁶ J.K. Asamoah-Gyadu, *Contemporary Pentecostal Christianity* (Accra: Regnum, 2013), 134-135.

⁷⁷ David O. Oyedepo, *Anointing for Breakthrough* (Lagos: Dominion Publishing House, 1992), 63.

⁷⁸ Asamoah-Gyadu. *Contemporary Pentecostal Christianity*, 75-76.

intercessor, sanctifier, king and baptizer in the Holy Spirit. Again, prayers are made in that same name through the efficacy of the blood of Jesus in their worship. They believe that the mention of the name of Jesus brings deliverance and miracles.⁷⁹

The Charismatic Churches believe in the afterlife, that is, life after death. They believe that after death whether individuals go to heaven or hell has a direct bearing on how such an individual lived on earth. Eternity spent in heaven or destruction is a direct product of one's relationship with Jesus and moral life styles which are inseparable. Thus the life one lives is very important as it influences one's life hereafter. This belief drives them to preach and teach the members to lead life worthy of good future. According to Bediako there is an intense belief in the afterlife, as an extension of the belief in the relationship with the spirit world.⁸⁰

In addition, charismatic churches believe that physical events can be analysed to find out the spiritual cause underlining such events. They believe that things do not happen just like that and thus imply that almost everything has a bearing with the spiritual realm. They believe that man is a tripartite being, that is, made up of spirit, soul and body and hence, whatever happens in the spirit to the human spirit affects the soul and physical body. On this issue, Bediako in talking about a sense of the physical as sacramental of the spiritual says that; there is no sharp division between the physical and spiritual.⁸¹ It is an essential monistic view that one set of powers and patterns run through all things on earth and in heaven and join them into a unified cosmic system. This has immensely

⁷⁹ Cephas Omenyo, *From the Fringes to the Center: Pentecostalization of the Mainline Churches in Ghana* (Leiden: Brill, 2005), 50.

⁸⁰ Gillian Bediako, "Primal Religion and Christian Faith: Antagonist or Soul-mate?," *Journal of African Christian Thought* 3, no. 1 (June 2000): 14.

⁸¹ Bediako, "Primal Religion and Christian Faith", 14.

contributed to the growth of charismatic churches in Kumasi since most of the populace believe in the ability of these charismatic ministries to interpret physical events from their relative spiritual underlying forces.

3.6 Conclusion

In this chapter we have considered the history of Neo-Pentecostalism and how they emerged in Ghana. We have also taken a keen look at the contribution of the Garden City, Kumasi to the establishment of Neo-Pentecostalism, how it emerged as the epicentre of charismatic activities and its involvement in church growth in Kumasi and in Ghana as a whole. The chapter also discussed the parachurch movements, their origins and the various ministries that were born out of it. There is a section in this chapter which was also dedicated to the formation of Faith Convention and Bible Conference from various individual ministries. This chapter ends by looking at the theological traditions, that is, what really defines the charismatic churches in the Garden City, Kumasi from various attributes such as their profound believe themes like transformation, salvation, demonstration of power, prosperity gospel, the anointing oil, afterlife and topics under similar headings. These are the main ingredients of church growth of various charismatic ministries in Kumasi. In other words the degree of attention given to such themes determines how successful a particular charismatic ministry will become.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA FROM RESEARCH FINDINGS

4.1 Introduction

In the previous chapter, the history of Neo-Pentecostal churches in Ghana and how charismatic began in Ghana were studied with key reference to the role played by the Garden City, Kumasi. It emerged that the success of charismatic churches in Africa and for that matter Ghana is their emphasis on the profound encounters they have with God through the Holy Spirit. These encounters according to them affect the life of the individuals who experience them. It is to this effect that a number of beliefs and practices have been put up by these charismatics which ultimately defines their worship, way of life and influences their growth. PFCI and ICGC-Prayer temple are under this charismatic umbrella and for that reason are expected to grow along with their sister churches. It is against this background that the researcher is conducting this study to find out how the churches under study are faring in terms of growth. In this chapter the data collected from the field are presented, analysed and discussed.

4.2 The Growth of the Churches for the Years under Review

As part of the activities carried out in order to achieve this objective, the work sought to know whether the quality of some selected activities that go on in these churches and the contribution of these churches towards the development of the community in which they operate for the past ten years are capable of attracting people to these churches. Data on related variables are presented in tables 1 and 2 below.

Table 1: Variables Related to Quality of Service Rendered to the congregation

Variables (Q 9 and 10)	Responses	ICGC	PFCI
Rating for Praise and Adoration	Very Good	16 (66.7%)	13 (54.2%)
	Good	6 (25%)	8 (33.3%)
	Average	2 (8.3%)	3 (12.5%)
Rating for Preaching	Very Good	15 (62.5%)	12 (50%)
	Good	7 (29.2%)	7 (29.2%)
	Average	2 (8.3%)	5 (20.8%)
Rating for Bible study participation	Very Good	11 (45.8%)	10 (41.7%)
	Good	7 (29.2%)	9 (37.5%)
	Average	0	0
How respondents rate the church in funeral welfare	Excellent	12 (50%)	2 (8.3%)
	Very Good	8 (33.3%)	11 (45.8%)
	Good	3 (12.5%)	9 (37.5%)
	Poor	0	2 (8.3%)
How respondents rate the church in Marriage ceremony welfare	Excellent	10 (41.7%)	1 (4.2%)
	Very Good	12 (50%)	10 (41.7%)
	Good	1 (4.2%)	12 (50%)
	Poor	0	1 (4.2%)
How respondents rate the church in Health Welfare	Excellent	4 (16.7%)	2 (8.3%)
	Very Good	10 (41.7%)	2 (8.3%)
	Good	8 (33.3%)	7 (29.2%)
	Poor	1 (4.2%)	13 (54.2%)
How respondents rate the church in Visitation	Excellent	5 (20.8%)	0
	Very Good	13 (54.2%)	5 (20.8%)
	Good	4 (16.7%)	9 (37.5%)
	Poor	1 (4.2%)	10 (41.7%)

Table 2: Variables Related to the Contribution of the Churches to Their Society

Variables (Q 11)	Responses	ICGC	PFCI
How respondents rate the church in contribution to education in the community	Excellent	8 (33.3%)	2 (8.3%)
	Very Good	7 (29.2%)	2 (8.3%)
	Good	4 (16.7%)	3 (12.5%)
	Poor	5 (20.8%)	17 (70.8%)
How respondents rate the church in contribution to health	Excellent	6 (25%)	1 (4.2%)
	Very Good	9 (37.5%)	4 (16.7%)
	Good	5 (20.8%)	3 (12.5%)
	Poor	4 (16.7%)	16 (66.7%)
How respondents rate the church in communal labour participation	Excellent	7 (29.2%)	4 (16.7%)
	Very Good	3 (12.5%)	8 (33.3%)
	Good	7 (29.2%)	5 (20.8%)
	Poor	7 (29.2%)	7 (29.2%)
How respondents rate the church in contribution to Infrastructure	Excellent	5 (20.8%)	16 (66.7%)
	Very Good	3 (12.5%)	7 (29.2%)
	Good	5 (20.8%)	1 (4.2%)
	Poor	10 (41.7%)	0

4.2.1 The Impact of ICGC’s church Activities on Members and the Community.

According to Table 1 above, respondents were asked to give their responses on activities including praise and adoration, preaching and bible study participation. Majority of the people, 91.7% rated praises and adoration as above average and in preaching too, majority, 91.7% rated it as above average. Based on the data from question nine and ten, the congregation of ICGC has been really impacted by the praises and adoration and the sermons that were preached in the church. On the issue of Bible study participation, the total mainstream rating for either very good or good was 75%. This figure indicates that the church esteems highly the content of the Bible study and therefore gladly participates during the bible study period. On the issues relating to attitude to funeral attendance, that is, whether the church will attend the funeral of a bereaved member and support them

financially and (or) any other means befitting, 50% rated it as excellent. This means that the respondents are satisfied with the churches assistance given to them whenever they are bereaved. On marriage, that is, the attitude of the church and the kind of support given to a member who is marrying, a total majority, 91.7% ranked it as either “Excellent” or “Very Good”. This means that, they are over satisfied with the quality of assistance given by the church during their marriage ceremonies. The rating for health, in other words, the kind of support given to a sick person, and visitation was quite remarkable; in that, only 4.2% rated them as poor respectively. The total majority rating for “Excellent”, “Very Good” or “Good” was 91.7% for both health and visitation respectively. This means that the respondents highly appreciate the churches support given to them when they are sick or when they could not show up for church activities for any reason at all.

From the figures above, it is clearly seen that apart from praises and adoration, preaching and Bible study participation where the church performed quite well, figures for the welfare variables were also encouraging. In the book of Acts 4:35-5:1-14, it is recorded that the growth of the church was not without the proper handling of the welfare issues of the church. Thus, poor quality services rendered to the members of the church in times of need will by all means militate against the growth of the church. This is what Warren summarizes by saying that a church must rate high in quality growth before quantity growth can be achieved.⁸² Looking at the way ICGC has handled welfare issues, there is no doubt that the church has witnessed numerical growth within the past ten years under study.

⁸² Warren, *The Purpose Driven Church*, 50-51.

Again, Table 2 deals with variables related to the contribution of the churches to their society. This deals with the churches involvement in the development of the community in which they operate. In ICGC, the total rating for “Excellent”, “Very Good” and “Good” was 79.2% for education. This means that they were appreciative of the churches impact on the education of the community in which it operates. The total rating for “Excellent”, “Very Good” and “Good” for health and communal labour participation were 83.3% and 70.9% respectively. This means that the church has strongly assisted in the provision of good healthcare to the community and through communal labour, the church has contributed to the development of the community. Apart from infrastructure where majority, 41.7% rated it as “Poor”, that is, the church has not been performing well on the provision of basic physical and organizational structures, ICGC seemed to be doing well on other society development variables. George Barna, one of the acclaimed church growth scholars, conducted research on “why people avoid the church”. He concluded that, people stay away because they cannot make the value equation work, that is, when they calculate the amount of time, money and energy they would have to invest in the church, they do not see any reasonable return on the investment.⁸³ This means that some people will go to certain churches because they can see some major contributions from the church towards the development of their community. This is what Costas calls “incarnation growth”, that is, the Church’s involvement in the life and problems of her social environment.⁸⁴ Even though ICGC is not performing all that well in infrastructural development, the data indicates that they have equally performed well on education,

⁸³ Barna, *Re-Churching The Unchurched*, 19-28.

⁸⁴ Pointer, *Church Growth – A Mighty River*, 25-30.

health and communal labour related issues. Thus, referring from Burna's view, ICGC has grown within the years under study.

From the interview conducted, the resident pastor of the church, Rev. Samuel O. Bempah indicated that, "since he took over the oversight of the church, he has seen the church grown from strength to strength". In one of the interview sections, Elder Yaw Antwi also mentioned that, "the church has seen massive increase in her membership and for that reason this current building have been renovated to make room for the new comers."⁸⁵ Peter Anan Aborley⁸⁶ and Kofi Faka Gyan⁸⁷ also attested to the fact that the church has seen progress in her numerical strength within the past ten years.

4.2.2 The Impact of PFCI's church Activities on Members and the Community

In Table 1, when PFCI respondents were asked to give their views on praise and adoration, preaching and Bible study participation, a total majority of the people, 87.5% and 79.2% rated praises and adoration as well as preaching of the Word of God as being above average respectively. This means that the congregation of PFCI takes a higher interest in the praises and adoration and the sermon that is delivered during worship because they are of good quality. On the issue of Bible Study participation, the total mainstream rating for either "Very Good" or "Good" was 79.2%. This rating means that the church appreciates the content of the Bible study and thus participates during the Bible study period. On funeral, only 2.8% rated it as "Excellent" whilst almost half 45.8% rated as either "Very Good". This means that the congregation does not really appreciate the support given by the church when a member is bereaved. On marriage,

⁸⁵ Yaw Antwi, "Singles ministry", ex-officio member, ICGC-Prayer Temple, 19th July, 2016.

⁸⁶ Peter Anan Aborley, "Deacon", ICGC-Prayer Temple, 19th July, 2016.

⁸⁷ Kofi Faka Gyan, "Deacon", ICGC-Prayer Temple, 26th July, 2016.

total majority 45.9% rated it as either “Excellent” or “Very Good”. Again, the support given by the church to members who are marrying is not all that strong according to the figure above. The ratings for health and visitation were quite problematic. The majority rating for “Excellent”, “Very Good” or “Good” was 45.8% in total for health whilst that of visitation was 58.3%. The majority ratings, 54.2% and 41.7% says that the performance of the church with respect to health and visitation related issues were poor. This indicates that the church does not take any interest financially or otherwise in their sick members neither will they visit members who could not show up for church activities to even find out what happened.

From the figures above, it is clearly seen that apart from praises and adoration, preaching and Bible study participation where the church performed quite well, figures for the welfare variables were not all that encouraging, that is, the church does not take much interest in the affairs of the members of the fold. In Matthew 25: 32-46, Jesus Christ admonished Christians to see to the welfare of even strangers, failure to do so carry the punishment of eternal destruction. It is therefore a grievous issue in the sight of God if a church cannot handle the welfare issues of her own members. This seemingly uncaring attitude of a church leads to complains, dissatisfaction, and subsequent exit of members from the church to other churches that are proactive in matters of such nature. Thus, poor quality services rendered to the members of the church in times of need will by all means militate against the growth of the church as indicated by Warren.⁸⁸ Looking at the way PFCI has handled welfare issues from the data presented within the period under investigation, it is indicative that the church has not grown in the past ten years.

⁸⁸ Warren, *The Purpose Driven Church*, 50-51.

Again from Table 2, majority 70.8% rated the church's contribution to Education as Poor and more than half, 66.7% also rated the contribution to Health as Poor. This means that the church has not provided any meaningful support on the education of the community folks neither has she impacted the community in healthcare. The total rating for "Excellent", "Very Good" or "Good" for communal labour participation and contribution to Infrastructure were 70.8% and 100%. This means that PFCI has been performing well on the provision of basic physical and organizational structures and other community developmental project. On the churches involvement in community development, the data presented shows that PFCI has been doing well in communal labour participation and Infrastructural development. Even though PFCI is not performing well on education and health related issues, they are equally performing well on communal labour and Infrastructural development which can warrant certain degree of church growth. Hence, from the data presented so far, PFCI is not seen to have grown significantly during the period under discussion.

In an interview, one of the associate pastors of PFCI stated that the church is blessed with people coming to register their names to be members of the church almost every Sunday and mostly after their revival programmes but quickly added that few of these people are actually maintained. He concluded by saying that the church is restructuring her internal mechanisms; especially discipleship related activities in order to halt this issue.⁸⁹ Again, all the four (4) leaders who participated in the interviews stated that there has not been any meaningful numerical growth in the church for the past ten (10) years. They stated the oscillatory nature of the growth of the church as evidence for their claims.

⁸⁹ Interview with Rev. Ebenezer Owusu, the resident pastor of PFCI, 12th July, 2016.

4.3 The Pattern of Growth Demonstrated so far.

In order to achieve this objective, the researcher sought to know how the respondents joined the churches under study and the kind of members they were, that is whether they were in to stay permanently or they were temporally members searching for something to better their lives. Data on related variables are presented in the table 3, 4 and 5 below.

Variables (Q 6,7)	Responses	ICGC	PFCI
How respondents Joined the church	Evangelism	10 (41%)	7 (29.2%)
	Prophetic Ministration	1 (4.2%)	17 (70%)
	Radio	5 (5%)	0
	Others	7 (29%)	0
Rate the type of members	Real Members	24 (100%)	8 (33.3%)
	Seekers		14 (58.3%)
	None		2 (8.3%)

Table 3: Variables related to how people joined the Church and the nature of the congregation

Variables (Q 16,19,20,22)	Responses	ICGC	PFCI
Church attitude towards soul winning	Excellent	10 (41.7%)	3 (12.5%)
	Very Good	6 (25%)	4 (16.7%)
	Good	5 (20.8%)	5 (20.8%)
	Poor	2 (8.3%)	12 (50%)
Whether respondent is aware of a clear strategy to ensure church growth	Yes	20 (83.3%)	5 (20.8%)
	No	3 (12.5%)	19 (79.2%)
If Yes, do you think it will be able to live up to its purpose?	Yes	21	3
	No	0	2
Church Response to inactive/ex members	Excellent	6 (25%)	2 (8.3%)
	Very Good	5 (20.8%)	9 (37.5%)
	Good	9 (37.5%)	8 (33.3%)
	Poor	3 (12.5%)	5 (20.8%)

Table 4: Strategies Put in Place to Ensure Church Growth

Variables (Q 9,10,26)	Responses	ICGC	PFCI
Whether the church has got discipleship training	Yes	18 (75%)	8 (33.3%)
	No	3 (12.5%)	14 (58.3%)
	No Idea	3 (12.5%)	2 (8.3%)
Perception of midweek service	Very Good	13 (54.2%)	1 (4.2%)
	Good	8 (33.3%)	4 (16.7%)
	Poor	3 (12.5%)	9 (37.5%)
	Very Poor	0	10 (41.7%)
Rating for Bible study participation	Very Good	11 (45.8%)	10 (41.7%)
	Good	7 (29.2%)	9 (37.5%)
	Average	6 (25%)	5 (20.8%)

Table 5: The structures put in place to nurture the new converts to make them stable

4.3.1 The Growth Pattern of ICGC

In Table 3 above, ICGC respondents indicated that they joined the church through diverse means. 41% of the people joined through Evangelism. These are people that were won into the church through the church's obedience to the Great Commission command in Matthew 28:19-20. The Good news of Jesus Christ was presented to them and based on their acceptance of the word they were converted, baptized, added to their fold and went through discipleship. These kinds of church members are usually stable and reproductive since they became church members by their own convictions energized by the word of God as against their counterparts who are lured into churches by all sorts of means which are not based on the word of God. The same procedure is employed by them to win others into the church. This is what McGavran, a renowned church growth father calls conversional growth.⁹⁰ Churches which rely on this type of growth are usually progressive as far as increase in their numerical growth is concerned. Again, 4.2% of the respondents

⁹⁰ McGavran, *Understanding Church Growth*, 55-56

joined by prophetic ministration, that is, a word given to them concerning a particular situation in their life from God. Again, 5% of the people joined by radio. This is another evangelistic channel through souls are won into the christendom and the rest, 29% joined through other means apart from evangelism. It must also be noted that all the respondents, 100% rated the members to be real members. The real members are members who are in the church to stay as against those who normally join churches for a particular reason and later leave once their aims are achieved. In an interview, Yaw Antwi, Peter Anan Aborley and Kofi Faka Gyan were asked to describe the growth pattern of ICGC, and all of them described the growth pattern as steady. They meant that there has been a continuous and regular growth.

In table 4, it was clearly seen that over 87% of ICGC members rated their church's attitude towards Soul winning as Excellent, Very good or Good whilst only 8.3 rated it as Poor. This means the church has a strong compassion for lost souls and will do anything possible to get them saved.

When the respondents were asked to indicate whether they were aware of a clear strategy by the church to ensure church growth, 83.3% of ICGC members answered in the affirmative. In a follow up question, the respondents from ICGC indicated that the strategy can achieved its purpose. In other words, the members of the church were aware of the effective schemes or the plans the church has put in place to ensure that the church grows. They were also certain that those plans were very good plans that might be able to grow the church. This means that the church is not just sitting down and wishing for growth but are taking every possible effort to see to the growth of the church. Such a church will do everything within their power to ensure that members who have left the

church for any reason and those who become sluggish will be brought back into the fold. For this reason, when the respondents were asked to rate the attitude of the church towards inactive or former members, majority rating for Excellent, Very Good or Good in ICGC totaled 83.3%. This means that the church will not sit down unconcerned whilst her members are losing their zeal and fervour to worship God. Thus, if members who become inactive for any reason are not strategically brought back into the church, growth is likely to be backward. According to Smith, Church Growth and all other factors relating to it is born out of biblically appropriate and biblically based strategies.⁹¹ Therefore a church with a clear-cut strategy for church growth has a greater probability of growing. At this point, it is clear that good response towards inactive/formal members of the church is another strategy to ensure a secured church growth. According to the data collected, it is proven that ICGC has experienced steady growth within the period under study.

When the Yaw Antwi, Peter Anan Aborley and Kofi Faka Gyan were interviewed, they also gave the following evidence as signs and indicators of growth:

- The church in 2004 had a membership size of 17 and that now it is 450.
- The church has opened new branches at Boadi, Stadium, Asokore-Mampong and Kotei, all in Ashanti region, Kumasi.
- There is an on-going expansion work on the church auditorium.

Yaw Antwi and Kofi Faka Gyan again stated that the church took evangelism seriously that is why the growth of ICGC is steady.

⁹¹ Smith, *Balanced Church Growth*, 50.

Furthermore, the respondents were asked if the churches had any discipleship training mechanisms. The discipleship training is a necessary structure to groom new converts. As indicated in Table 5 above, majority 75% of the respondents from ICGC indicated that there was discipleship training in the church. They were then asked to rate the components of the discipleship training and based on the data presented in Table 5, 54.2% of ICGC members rated the midweek service of the church as Very Good. This means that the discipleship grooming topics that were thought during mid-week services were impacting the new converts. When the respondents were asked to rate the membership participation in Bible study, over 70% of members rated participation in Bible study as above average. Midweek services and Bible study time in the church are essential part of discipleship training. This is the time where members are taught and are allowed to ask questions for clarity, the doctrines, that is, the beliefs of the church and Christianity as a whole are presented to the new converts in order to deepen their knowledge about their new found faith. Grooming of new members through discipleship training has a number of benefits; first, new converts becomes abreast with the doctrines of both the local church and church universal, secondly, new converts becomes stable members who are not easily swayed by the waves of different doctrines. This also stabilizes church growth and lastly, new converts that are groomed also becomes part of the evangelistic workforce of the church who mature to become soul winners.

Pointer's reference to the British Church Growth Association's definition of the Great Commission, that is, "Church Growth investigates the nature, function, structure, health and implication of Christian churches as they relate to the effective implication of Christ's Commission to 'Go', then, to all people everywhere and make them my

disciples”⁹², makes discipleship the final stage of the whole activity of the Great Commission. From the above mentioned benefits, it is clearly seen that converts who have been taken through discipleship training are normally stable and are not easily swayed by the influences of other doctrines. When this group of converts are added to the workforce of the church, the new souls that will later join the church are likely to go through the same discipleship grooming as the workforce. It can be established from the information above that ICGC has really experienced steady growth for the years under study. ICGC therefore has proven pattern of steady growth for the past ten years under study.

4.3.2 The Growth Pattern of PFCI

From Table 3, majority 70% of the respondents in PFCI joined the church through Prophetic ministration. These are the people who were inspired to join the church by a prophetic word given to them from God. Only a few, 29.2% of the people joined through Evangelism. This then means that transfer growth (Transfer growth is an increase of certain congregation at the expense of others)⁹³ predominates conversional growth (Conversion growth occurs when unbelievers put their faith in Jesus Christ and are baptized and added to the Lord in His church)⁹⁴. This kind of growth is mostly not stable because members usually join for a particular reason and not based on a personal conviction rooted in the word of God. It therefore not surprising that majority 58.3% see the congregation as seekers, that is, members who will leave after getting what they are

⁹² Pointer, *How Do Churches Grow?* 25-30.

⁹³ McGavran, *Understanding Church Growth*, 55-56.

⁹⁴ McGavran, *Understanding Church Growth*, 55-56.

seeking for or after a period of futile searching.⁹⁵ Again, these members mostly cannot reproduce since the process by which they were won into the fold cannot be imitated, that is, the prophetic is a gift or a call and both of them are initiated by God Himself and cannot be learnt. The numerical strength of any church which exhibits such a growth being discussed normally fluctuates as peoples leave and join the church.

In Table 4, exactly 50% of PFCI members rated their church's attitude towards soul winning as "Excellent", "Very Good" or "Good" whilst 50% rated it as "Poor". This means that the church is divided when it comes to issues of soul winning. It also implies that the compassion to win lost souls into their fold is quenched.

When the respondents were asked to indicate whether they were aware of a clear strategy by the church to ensure church growth, 79.2% of the people gave a negative response. In a follow up question, the respondents from PFCI indicated that the strategy, even if it existed would not be able to achieve its purpose. On the churches response to inactive members, majority rating for "Excellent", "Very Good" or "Good" was 79.1%. This means that the church will not sit down unconcerned whilst her members are losing their zeal and fervour to worship God. Thus, if members who become inactive for any reason are not strategically brought back into the church, growth is likely to go backward. A church which has poor attitude towards soul winning and does not have any clear strategy to ensure growth but will do all in their power to revive inactive members paints the picture of a church which concerns herself with her already existing membership but does not take any interest in winning new members into the fold. This is an evidence of a plateaued church, that is, a church does not appreciate in her numerical strength. From

⁹⁵ Warren, *The Purpose Driven Church*, 69-70.

Table 3, the respondents described the congregation as a seeker congregation that will not stay in the church once their aim is achieved. From the data gathered, this church clearly is unstable. According to Smith, Church Growth and all other factors relating to it is born out of biblically appropriate and biblically based strategies.⁹⁶ Thus churches without a clear-cut strategy for growth will ultimately encounter growth related problems. According to the data gathered, PFCI has not experienced any steady growth for the past ten years. When Bonsu Tennyson,⁹⁷ Abraham Odoom,⁹⁸ George Afriyie Gyamfi,⁹⁹ were interviewed, they all confirmed in their own words that, “the growth of the church has been up-and-down.” Dela Agbeka¹⁰⁰ even went ahead to indicate that, “after the membership of the church shot up from 15 to over 500 in the early stages of the church, the membership for the past ten years fluctuated between 200 and 120.” From the data collected so far, the growth of PFCI has not been steady for the past ten years.

In PFCI, the respondents were asked if the church had any discipleship training. The discipleship training is a necessary structure to groom new converts. As indicated in Table 5 above, majority, 66.6% of the respondents from PFCI indicated that either there was no discipleship training in the church or they had no idea. They were then asked to rate the components of the discipleship training and based on the data presented in Table 5, a total of 79.2% rated their church midweek service as either “Poor” or “Very Poor” but on Bible study participation, a total of 79.2% ranked it as “Good” or “Very Good”.

⁹⁶ Smith *Balanced Church Growth*, 50.

⁹⁷ Interview with Bonsu Tennyson, Marriage Counsellor, PFCI, 19TH July, 2016

⁹⁸ Interview with Abraham Odoom, Chief of staff, PFCI, 19TH July, 2016

⁹⁹ Interview with George Afriyie Gyamfi, Elder responsible for the Children service, Choir and Youth fellowship”, PFCI, 19TH July, 2016

¹⁰⁰ Interview with Dela Agbeka, Administrator/ General Secretary, PFCI, 19TH July, 2016.

Midweek services and Bible study time in the church are essential part of discipleship training. The same people who were not aware of discipleship training in the church also rated Bible study participation as 79.2%. This situation has three implications: firstly, it is either the discipleship training exist but the attitude of the leadership towards it is poor; secondly, it also presupposes that, the discipleship training exist in the church but the members do not know what it is really intended for and lastly, it also means that probably the discipleship training exist but it is not being used for the purpose for which it was put in place. This could also account for the reason why they rated the midweek services as “Poor” or “Very Poor”. At this point, it is clear that the inability of the church to handle this aspect of the church will mean that new converts are not groomed .It therefore means that members in this church are half baked, that is, they have not gone through the whole process of the Great Commission as laid down by Jesus Christ in Matthew 28:19-20. This situation is proven by the fact that from Table 3, most of members joined the church by prophetic ministration and not through evangelism. Hence, poor discipleship means that the Great Commission command is not being obeyed fully. It can therefore be inferred that inadequate or lack of discipleship can have the following repercussions on the church; firstly, new converts are usually not abreast with the doctrines of both the local church and church universal; secondly, new converts are unstable members who are easily swayed by the waves of different doctrines. These half groomed flocks usually leave the church based on some trivial grounds; and lastly, new converts that are not groomed cannot become part of workforce of the church as suggested by Heward-Mills in order to expand the growth of the church.¹⁰¹ This then affects evangelistic activities and subsequent church growth.

¹⁰¹Heward-Mills, *Church Growth: It Is Possible*, 25-30.

From the above mentioned repercussions, it is seen that, new converts that are not groomed are unstable and are easily swayed by waves of different doctrines. Also this flock usually leave the church based on some trivial issues. Again, all the four leaders who were interviewed in PFCI stated that the growth pattern of the church is irregular. This means that it is either there is no direct growth pattern or off-and-on growth. In other words, the number of people keeps on rising and falling. From their responses, there were varied reasons for the irregular growth pattern and paramount among them was lack of evangelism. According to the data presented, the members of PFCI are predominantly seekers. Thus, looking at how people join the church and the type of congregation they are, strategies put in place to ensure church growth and the structures put in place to nurture new converts, PFCI has not seen any regular growth within the period being investigated from the data presented.

Since this has been the trend in PFCI, it is affirmed that the church has shown an unstable pattern of growth within the period under study.

4.4 Hindrances to the Numerical Growth of the Church

4.4.1 What are the Hindrances to the Growth of ICGC?

The leaders of ICGC-Prayer Temple were asked to give their views on factors challenging the growth of the church. Below are the views of the three elders who responded to the interview:

First, Kofi Faka Gyan indicated that, movement of students in and out of the church was a major challenge to the growth of the church. This elder explained that the church has noted that periodically, some people join the church and later they are

nowhere to be found. He added that these groups of people were mostly students but could not give reasons why this had been happening. This means that ICGC is involved in the practice of “recycling of souls”. What this means is that most of their members were not won through their own evangelistic efforts; rather, they “feed” on other churches. This situation implies that, the earlier report concerning the attitude of the church towards inactive members needs to be rechecked. If this situation informed the current attitude of the church towards inactive or former members, then is a good move but if the church has now realized this problem despite their “positive attitude” towards inactive members, then the church must reconsider how best they can handle such members since the current strategy is not tackling the situation as already indicated.

Secondly, Yaw Antwi also talked about the issue of uncommitted members. He mentioned that the commitment level of some of the members was below the belt and felt that if all these people would do their best to support church activities, the church would experience exponential growth. In the words of Rick Warren, “a great commitment to the Great Commandment (Matthew 22:37-40) and the Great Commission (Matthew 28:19-20) will grow a great church.”¹⁰² This again either exposes the weakness in the discipleship mechanisms of the church or the current new convert grooming strategies was informed by this situation. If the former is the situation, then ICGC still has work to do if they really want to grow.

Again, Peter Anan Aborley touched on the issue of relocation as another challenge to the numerical growth of the church. He explained that periodically people move out of the church because of marriage, travelling or job transfers. To him, this was not something

¹⁰²Warren, *The Purpose Driven Church*, 102-103.

that normally happens but still affects the growth of the church in one way or the other. When Wagner talked about the relationship between church growth and location of churches, he stated that the church should look at where people are changing, whether it is socially, politically, economically, or psychologically. He also mentioned that these changes can be produced by factors such as change of residence, recession, urbanization, or industrialization.¹⁰³ This then means that the growth of the church is also affected by the number of people who have changed their residence or relocated and because of that cannot come to church. Peter Anan Aborley quickly added that branches which were being opened by the church were expected to handle these people who can no longer worship with them because of change of residence.

4.4.2 Perception of Non-Members of ICGC

The study also investigated to know the perception of non-members about the two churches under study. These are the people who live close to the church. To be able to achieve this aim, five non-members who live close to the premises of the church were made to complete a questionnaire each. An open ended question was provided for them to answer as in a way of presenting their views on how they see the church. Two women who stay close to the premises of ICGC wrote that they wished that Asante-Twi was the main medium of communication in ICGC or Twi services would be introduced. This then revealed that there are people in the vicinity of the church who would love to fellowship with ICGC but cannot do so because of language barrier. Unknown to the church, this is a major setback of the growth of the church since the *lingua franca* of the indigenes is different from that being used in the church.

¹⁰³ Wagner, *Your Church Can Grow*, 79-86.

4.4.3 Why People left ICGC

Also, five former members of the church were made to complete a questionnaire. In ICGC, two of them left because they changed residence, one had no reason, another person left because she was not visited when she fell ill, and one other person left because she was bereaved and wasn't visited. It is already reported elsewhere that ICGC was better-off when it comes to welfare issue but the issue above was contrary to that already reported. Peter Anan Aborley on the issue of discontented members mentioned that people normally become offended when they are sick or bereaved and the church refuse to attend to them or visit them. This varying report situations has two implications. The first one is that, it could be that the welfare issues of the church were improved after people had left because of how the church treated them when they were in need. Secondly, it could also suggest that the beautiful picture painted by the respondents concerning the welfare issues of the church was not what was actually happening. If the second situation is the case then it is quite unfortunate since aggrieved people might have left at the blind sight of the church. In order to maximize growth, ICGC should revisit the welfare issues of the church.

4.4.5 What are the Hindrances to the Growth of PFCI?

The leaders of PFCI were asked to give their views on factors challenging the growth of the church. Below are the views of the four elders who responded to the interview:

To begin with, Bonsu Tennyson mentioned that some of the members come to church only for prophecy. In other words, the only thing that motivates them to come to church was the prophetic utterance that might come forth concerning them. This means that this

people will not even come to church when they hear that there will be no prophetic ministrations during the service. According to Warren¹⁰⁴, this kind of numerical growth¹⁰⁵ is not real and for that matter calls the congregation of this kind as seekers. He says that these congregations are normally seeking for something to better their lives and the moment they get it, they are likely to leave the church. This assertion seems to confirm Dela Agbeka's reason given above concerning why he thought the growth of the church has been irregular.

Abraham Odoom also indicated that there was a poor relationship between leaders and the members. In the words of Schuller, "Leadership is the key to church growth."¹⁰⁶ He says that any church that wants to grow must show dynamic, aggressive and inspiring leadership. The leadership according to him must show leadership traits which encourage church growth since they are at the helm of affairs and whatever attitude they put up, whether positive or negative ultimately encourages or discourages church growth.

Another challenge to the growth of PFCI is that, there was no evangelism mechanism to increase and keep membership. This was the view of Dela Agbeka as to why the church cannot grow. Graig and Crene talk about "best practices" that will most likely lead to church reproduction and multiplication. On these best practices, they talked about maintaining an on-going emphasis on evangelism and discipleship.¹⁰⁷ According to them, growing churches are those that have made evangelism and discipleship a habit. Hence PFCI should stress evangelism and discipleship if they really want to grow.

¹⁰⁴ Warren, *"The Purpose Driven Church"*, 69-70.

¹⁰⁵ Pointer, *"Church Growth – A Might River"*, 25-30.

¹⁰⁶ Schuller, *Your Church ... Possibilities*, 317-321

¹⁰⁷ Graig and Ott, *Global Church Planting*, 77-81.

4.4.6 Perception of Non-Members PFCI

The study sought to know the perceptions of non-members of PFCI about the churches. These are the people who live close to the church but are not members. To be able to achieve this aim, five non-members who live around the premises of the church were made to complete a questionnaire each. An open ended question was provided for them to answer as in a way of presenting their views on how they see the church. Two people who stay close to the premises of PFCI wrote that they wished that members of PFCI would stop carrying people's prophetic messages around. These respondents raised serious issues that needed urgent attention. Although they were not part of the church, they knew the prophetic utterances or visions delivered to members during service. The members who live around come back from the service to discuss those words spoken over others in their homes. One other respondent who had visited the church before wrote that she never considered being a member because they, that is, PFCI "talk about people's prophecies", in other words, prophecies given concerning the lives of individuals in the church becomes a topic of discussion for other people in the church. This situation has a number of implications on the church. First, people would not like to join this church in order to avoid being discussed by other members. Secondly, those who are already members of the church can decide to stay home to avoid being disgraced by their fellow church members because of some prophetic utterances that would be given to them. Lastly, attendance to church can be irregular since members who think they have done something which should not be in the open will stay home. In all, three respondents out of the five had a problem with confidentiality in the church.

Although the responses provided by respondents were slightly different from Richard Foli's discussions on certain beliefs and practices that impede the growth of churches,¹⁰⁸ some of these bad behaviors equally have the potential of hindering some people from becoming members of the church.

4.4.7 Why People left PFCI

Also, responses from five former members of PFCI as to why they left the church were collected. Three out of the five respondents left because they were offended by a pastor or member. The other two left because of challenge in transportation. In conclusion, it can be said of PFCI that, non-members of the church perceived that there was a high tendency for contention within the church. This has a higher probability of offsetting growth if the leadership would not move swiftly to address the issues.

4.8 Comparative Analysis

The work analyzed how both PFCI and ICGC has responded to growth for the past ten years, the growth pattern of both churches within the period under study, the evidence of steady growth within the past ten years and the challenges that are making it difficult for both churches to grow. Based on the findings, this section compares and contrasts the reactions of both churches to the parameters stated above.

4.8.1 The Growth of both Churches for the Past Ten Years

The study sought to find out if both ICGC and PFCI have grown for the past ten years. In other to meet this objective, the study analyzed and compared the quality of services

¹⁰⁸ Foli, *Hindrances to church growth in Ghana*, 34-36.

rendered to members of both churches and the communities in which they operate and how these service deliveries have contributed to growth in both churches.

4.8.2 Similarities

On this issue, it came to light that both churches render quality praises and adoration, preaching and Bible study. On variables relating to community development, both churches provided quality services to the community on communal labour.

4.8.3 Differences

On the other hand, on welfare variables like funeral, marriage, health and visitation, both churches performed differently. ICGC rendered high quality services to her members on the entire welfare variables but PFCI provided low quality service to her members and even poorer on health and visitation. On community development variable such as education, health and infrastructure, the performance of both churches differed. ICGC provided good quality services to the community on education and health but not on infrastructure whilst PFCI delivered quality service to the community on infrastructure but not education and health.

4.9 The Pattern of Growth Demonstrated So Far

The research sought to find out the pattern of growth portrayed by both ICGC and PFCI by analyzing and comparing how the respondents joined their churches and whether they are real members or seekers.

4.9.1 Similarities

From the data gathered, it was revealed that members joined both churches through evangelism and prophetic ministration. On the issue of the attitude towards inactive members, it was revealed that both churches responded positively.

4.9.2 Differences

In ICGC it was revealed that apart from evangelism and prophetic ministration, some of the respondents also joined the church through their radio programmes and other diverse means. On the issue of the type of church members, majority of the congregation of PFCI were rated to be seekers whilst few of them were said to be real members but the opposite was the case for ICGC. On the issue of attitude towards soul winning, ICGC had a better attitude towards soul winning whilst the respondents of PFCI said it was poor. On the issue of whether the churches have strategies to ensure church growth and whether these strategies will work, the respondent from both churches gave differing reactions. ICGC gave a positive response and also indicated that the strategy will be able to achieve its purposes. On the other hand, respondents from PFCI gave a negative response and also indicated that the strategy even if it exists will not be able to accomplish its purpose. On the issue of discipleship training, that is, mechanisms to groom new converts in order to make them stable and productive members, here again, ICGC had discipleship training strategy to groom new converts in order to fortify them as members of the church and also prepare them for evangelism. PFCI on the other hand, had no discipleship training mechanism and hence new converts were not strengthened neither could they enhance the

growth of the church through evangelism. In all, ICGC exhibited a strong regular pattern of conversional growth whilst PFCI portrayed an irregular pattern of transfer growth.

4.10 Hindrances to the Numerical Growth of the Church

Lastly, the study also sought to find out the challenges that were making it difficult for both ICGC and PFCI to grow. When the leadership of both ICGC and PFCI were interviewed, some revelations were made.

4.10.1 Similarities

From the study, it was revealed that both churches had problems with the welfare issues in the church. The care and support given by these churches to their members in times of need was not the best and even at times forcing some members out of these churches. Again, looking at the disparities in the responses given by members and the elders of the church, it was obvious that both churches had issues with inactive members of the church.

4.10.2 Differences

In ICGC the issue of members who were not committed was identified. The church does not get the support of these casual members in the churches activities and this is another challenge on matters such as the workforce for evangelism. Again, it was also discovered that the periodic relocation of members based on job transfers, travelling and marriage also affect the growth of the church.

On the other hand, PFCI had entirely different challenges confronting the growth of the church. It occurred that some of the members only attend church for prophecies. These people usually leave the church once they have received what they went for. Again, it also occurred that there is a poor relationship between the leadership and the members. This issue usually discourages people from going to church. Lastly, another issue that came up was that there was no evangelism in the church to increase the membership. This issue was a major blow to the growth of the church.

Another challenge to the growth of these churches has to do with the perception of people staying close to the premises of these churches. The major issue raised by those staying close to the ICGC church premises has to do with language barrier. They wished that Asante-Twi was the main medium of communication since they could not understand the English language being used in the church. Those living close to the premises of PFCI had different complains why they would not join the church and this had to do with confidentiality issues. They complained that prophecies given concerning the lives of individuals in the church either become a topic of discussion by some members of the church or they are brought outside the confines of the church. These people will not join the church until they see those issues addressed.

Finally, the former members of both churches also gave reasons why they left the church. Those people who had left ICGC complained about welfare issue of the church. One former member said that she fell sick and was not visited and the other was also bereaved and the church did not attend to him. This attitude of the church forced them out.

In contrast to the issue raised by the former members of ICGC, those in PFCI left because of contentions in the church. They had an issue with either a member or a pastor and these issues finally ejected them out of the church.

4.11 Summary of the Comparative Analysis

VARIABLE	SIMILARITIES	DIFFERENCES
CHURCH GROWTH FOR THE PAST TEN YEARS	Both ICGC and PFCI provided quality services to her people and their immediate community.	ICGC rated higher in the quality of services provided to her members and their immediate community compared to PFCI. This translated into more quantity growth as against PFCI.
GROWTH PATTERN	People joined both churches through evangelism and prophetic ministration and both churches had a positive attitude towards inactive members.	ICGC demonstrated a strong regular patter of conversional growth whilst PFCI portrayed an irregular pattern of transfer growth.

<p>HINDRANCES TO THE NUMERICAL GROWTH.</p>	<p>Both churches had problems with their welfare issues which at times even led to some of their members leaving the church.</p>	<p>The growth of ICGC was affected by her members who were not committed to the activities of the church, periodic relocation of some of their members, and language barrier. On the other hand, the growth of PFCI was hindered by the fact that most of her members were seekers, poor leader-member relationship, poor management of confidential issues and poor attitude towards evangelism.</p>
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4.12 Conclusion

This chapter presented the data concerning the growth of both ICGC- Prayer Temple and PFCI. The data was interpreted and analyzed. From the analysis, it came out that some of the churches were growing whilst others were not. Some of the factors which contributed to the growth were the quality of services delivered by growing churches to their

congregation, how growing churches handle welfare issues and the impact they have on their communities. It also came to light that churches with regular growth are those that place emphasis on conversion growth which occurs through evangelism. It again appeared that churches with stable growth have a number of things they do to ensure such growth. Some of these are their attitude toward soul winning, church growth strategies and the attitude towards inactive members. Others factors which contributed to steady church growth included the disciple training mechanisms put in place to groom new converts. Some challenges that hinder church growth were also exposed through the study. Among some of these challenges were relocation of some church members periodically, uncommitted church members, poor relationship between leaders and church members, language barrier and lack of evangelism.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

This work is a case study which sought to analyze the growth of Prophetic Faith Church International (PFCI) and International Central Gospel Church (ICGC)-Prayer Temple from 2005 to 2015. The research investigated the following issues: the growth of both churches under study, the pattern of growth portrayed over the years being discussed and the factors making the growth of the churches being studied difficult. This chapter concludes with issues emerging from the study and follow-up recommendations for church actions.

5.2 Major Findings

Based on the research questions and the field data obtained, the study revealed the following findings:

The study revealed that people were encouraged to stay in churches where services such as praise and adoration, sermon, Bible studies and welfare variables like funeral, marriage, health and visitation delivered to the congregation were of high quality. Again, quality services provided on issues such as education, communal labour, health care and infrastructure to the community in which the church operates also encouraged people to join the church. This means that churches that render quality services to people end up attracting some of those people benefiting from their services into their fold.

The work also found out that churches that have experienced regular growth did so through the means of evangelism and obedience of the Great Commission in Matthew 28:19-20. This procedure ensured that souls that were won into the fold were presented with the Good News of Jesus Christ and based on their acceptance of the word they were converted, baptized, added to the fold and went through discipleship. Those members who have gone through this procedure were likely to replicate it and thereby ensure that other souls were won the fold. Churches which reproduce through this method are said to be experiencing conversional growth. This system was seen to maintain a regular pattern of church growth.

It also came to light from the study that, churches whose growth were stable paid close attention to two things; first, these churches had potent strategies through which growth was achieved; second, the churches had discipleship mechanisms through which new converts were nurtured to make them sound members who were not easily swayed by worldly doctrines and other trivialities which could prompt them to backslide.

Furthermore, the work also revealed that lack of commitment was a major factor that hinders church growth. Uncommitted members were not willing to support any activity of the church. When this happens, the evangelistic workforce which is the main department for church growth is also affected and thereby hampering growth.

Lastly, it was realised that periodic relocation and transportation issues of some church members were also other significant factors that hindered the growth of churches. On certain occasions, people leave the church on the basis of marriage, job transfer or change of residence. When this happens, it becomes difficult for some of these people to cater for

their transportation back to their local churches. This problem forces some of them to leave the church entirely.

5.3 Issues Emerging

The following issues emerged out of the study:

- It was discovered that some churches were not growing because of language barrier. It came to light that the *lingua franca* of the indigenes around those churches was different from that being used in the church. The indigenes were mainly Asante-Twi speakers whilst the main medium of communication of those churches was English language. This prevented certain people from joining this church.
- Gossip was also found to be one of the anti-church growth agents. Whenever people feel that issues which exclusively concern them are being discussed by other members in public, they feel ashamed and therefore shun away from such gatherings where they feel they will be disgraced. It was therefore discovered that any church with such attitude not only prevent her members from coming to church, but also stops outsiders from joining them.
- Lastly, it was also revealed that some churches engaged in “recycling of souls”. What this means is that most of their members were not won through their own soul winning activities. They rather “feed” on other churches to grow their church. Churches that grow through this practice are said to be experiencing transfer growth.

5.4 Conclusion

The work was a comparative study which sought to analyze the growth between the two churches under investigation. From the study, it was revealed that churches do not just grow but conscious effort must be made in order to ensure growth. Based on the findings, the following conclusions can be drawn:

To begin with, churches grow by their impact on the community in which they operate and by the quality of service they deliver to their members. This then means that firstly, the inability of growing churches to provide worthy services to both their congregation and their communities is a major setback to their growth. Secondly, churches ensure regular growth by placing much emphasis on evangelism. Thirdly, stable or steady growth was achieved by two things; first and foremost, these churches had potent strategies through which growth was achieved. Again, the churches had discipleship mechanisms through which new converts were nurtured to make them sound members who are not easily swayed by worldly doctrines and other trivialities which could prompt them to relapse. Evangelistic workforce which is the main department for church growth was seen to be affected in churches where there was no discipleship training programmes. This situation led to difficulties in growth. A church which tried to escape the procedure enumerated above later saw a decrease in their membership as these recycled members or seeker congregation were not reliable.

5.5 Recommendations for Church Action

The researcher makes the following recommendations based on the findings that were made in the study:

- Churches should obey the Great Commission command in Matthew 28:19-20 fully as the method of winning souls into their folds.
- Churches should refrain from the practice of “recycling of souls” and rather train their members to be good disciples which will form the evangelistic workforce of the church to win souls into their fold.
- The language policy of English-speaking churches should be reviewed to include the renowned local dialect in the catchment area. This is to help those individuals who cannot speak English but are interested in fellowshiping with them do so with ease. Again, Separate services can be organized to cater for the needs of those who cannot speak or understand the English language but are still willing to worship with them.

5.6 Recommendation for Further Studies

It is recommended that future research should consider the causes of seeker congregation; whether it is an outcome of an unmanaged ministry gift, poor leadership or lack of application of sound Biblical principle.

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Selected Churches." (MPhil Thesis, University of Ghana, 2013).

CHURCH DOCUMENTS

International Central Gospel Church – Prayer Temple, Church Documents.

Prophetic Faith Church International, Membership Database, January, 2015.

Prophetic Faith Church International, Church Documents.

Prophetic Faith Church International Constitution.

Prophetic Faith Church International Leader's Meeting Minutes, 3rd Jan, 2010.

PRIMARY SOURCES

INTERVIEWS

INTERVIWEES	DENOMINATION	DATE
Rev. Samuel O. Bempah	ICGC-Prayer Temple	22 nd May, 2016.
Yaw Antwi	ICGC-Prayer Temple	19 th July, 2016.
Peter Anan Aborley	ICGC-Prayer Temple	19 th July, 2016.
Kofi Faka Gyan	ICGC-Prayer Temple	26 th July, 2016.
Rev. Ebenezer Owusu	PFCI	12 th July 2016.
Bonsu Tennyson	PFCI	19 TH July, 2016.
Abraham Odoom	PFCI	19 TH July, 2016.
George Afriyie Gyamfi	PFCI	19 TH July, 2016.
Dela Agbeka	PFCI	19 TH July, 2016.

Appendix 1

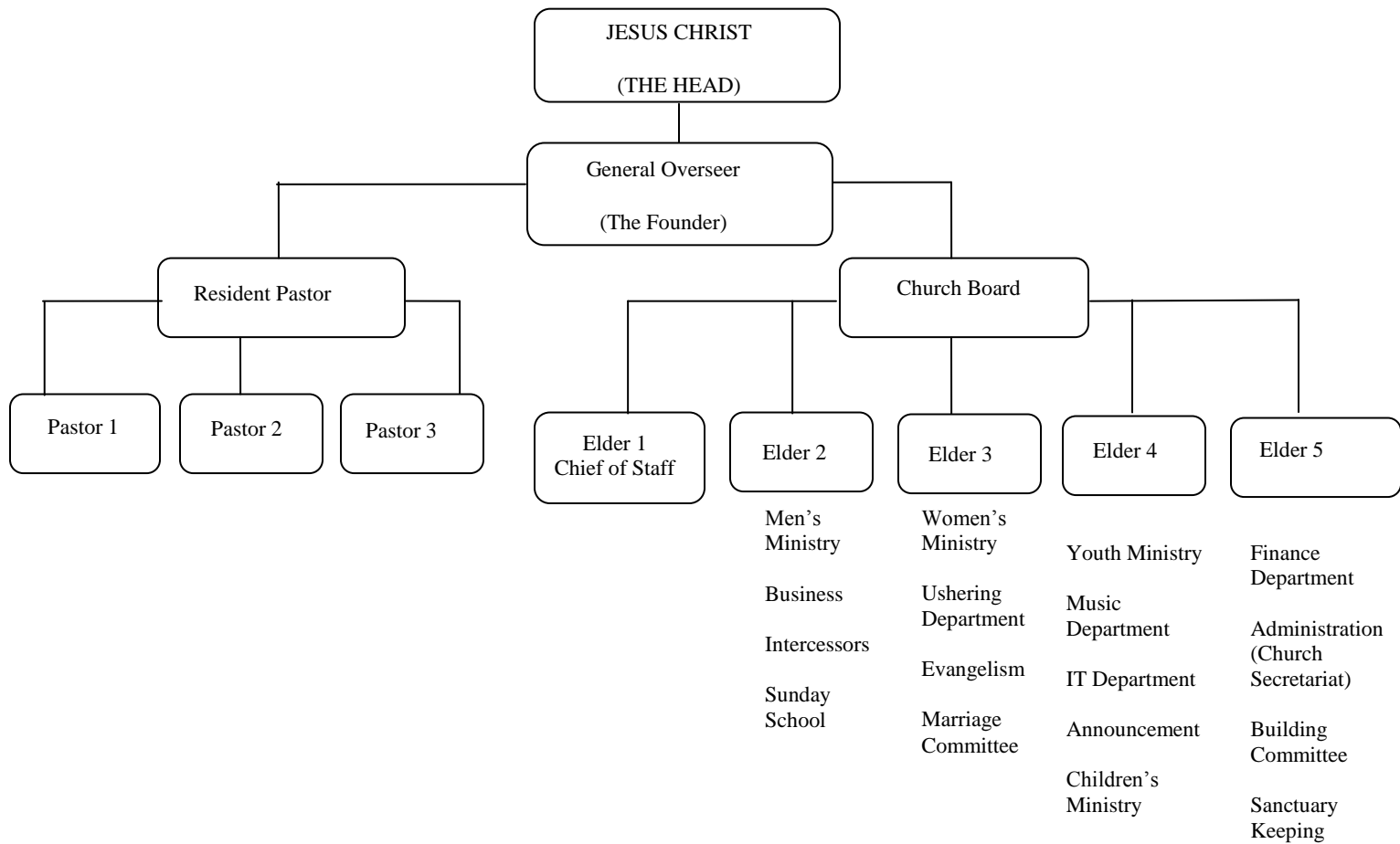
LIST OF ABBREVIATION

ICGC – International Central Gospel Church

PFCI – Prophetic Faith Church International

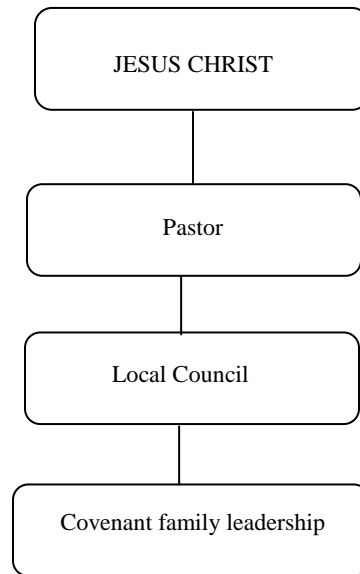
Appendix 2

Diagrammatic representation of the leadership structure of PFCI



Appendix 3

Diagrammatic representation of the leadership structure of ICGC-Prayer Temple.



Appendix 4

QUESTIONNAIRE FOR CHURCH MEMBERS

M. A. Thesis: INTERVIEW GUIDE AND QUESTIONNAIRE

The researcher is a candidate of M.A. in Christian Ministry with Management in the above university working on the topic:

AN ANALYSIS OF THE GROWTH OF PROPHETIC FAITH CHURCH

INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL CHURCH (ICGC)-PRAYER TEMPLE, 2005-2015: A COMPARATIVE STUDY.

Please answer the following to the best of your knowledge. Information given would be kept secret and confidential.

- a) 11 – 20yrs. []
- b) 21 – 30yrs. []
- c) 31 – 40 yrs. []
- d) 41 – 60yrs. []

3. Position in the church

- a) Pastor []
- b) Elder []
- c) Leader []
- d) Member []

4. How long have you been in this church?

- a) 1-5 years []
- b) 6-10 years []
- c) 11-15years []
- d) Over 15 years []

5. Which ministry do you belong to in the church?

- a) Men’s Ministry []
- b) Women’s Ministry []
- c) Youth Ministry []
- d) None of them []

6. How did you join the church?

- a) Through evangelism []
- b) Through marriage []
- c) Through prophetic ministration []
- d) Through the media []
- e) Other (Specify)

7. What motivates you to come to church?

- a) The preaching of the word of God []
- b) The prophetic ministration []
- c) Song ministration []
- d) Duty as a Christian []
- e) Other (specify)

Quality of Service

8. What perception do you have on the mid-week teaching service?

- a) Very Good []
- b) Good []

c) Poor []

d) Very poor []

9. How do you grade the following

	Very Good	Good	Average	Poor
i. Praises and Adoration?	[]	[]	[]	[]
ii. Preaching of the Word?	[]	[]	[]	[]
iii. Bible Study participation?	[]	[]	[]	[]

10. How often do you hear the following messages

	Very Often	Often	Hardly
i. Prosperity	[]	[]	[]
ii. Spiritual Warfare	[]	[]	[]
iii. Salvation	[]	[]	[]

Church's Attitude towards Evangelism

11. Has the church any program for evangelism and church growth?

a) Yes []

b) No []

12. Has the church organized any soul winning program you are aware of?

a) Yes []

b) No []

13. Have you ever participated in any of the church's soul winning program?

a) Yes []

b) No []

Reasons People Leave the Church

19. Why do think people leave the church?

- a) Hardship in transportation []
- b) Because of Business []
- c) Because of Marriage []
- g) Other(specify)
- d) Hurt by another church member []
- e) Because of Pastor []
- f) Too much finances in the church []

20. What is the church’s response towards inactive members or those who have left the church?

- a) Excellent []
- b) Very good []
- c) Good []
- d) Poor []

21. In your own estimation, how many people leave the church per week/month/ year?

- a) 1-5 []
- b) 5-10 []
- c) 10-15 []
- d) Above 15 []
- e) No idea []

22. In your own estimation, how many people leave the church per week/month/ year?

- a) 1-5 []
- b) 5-10 []
- c) 10-15 []
- d) Above 15 []
- e) No idea []

23. How do you rate the welfare issues of the church?

	Excellent	Very Good	Good	Poor
i. Funeral	[]	[]	[]	[]
ii. Marriage ceremony	[]	[]	[]	[]

- iii. Health issues [] [] [] []
- iv. Visitation [] [] [] []

Contribution of the Church to its Community

24. How do you rate the contribution of the church to the community in which it dwells?

- | | Excellent | Very Good | Good | Poor |
|----------------------|-----------|-----------|-------|-------|
| i. Education | [] | [] | [] | [] |
| ii. Health | [] | [] | [] | [] |
| iii. Communal Labour | [] | [] | [] | [] |
| iv. Infrastructure | [] | [] | [] | [] |

25. Has the church got any discipleship training?

- a) Yes [] b) No [] c) No idea []

26. In your own opinion, how will you classify the members in this church?

- a) Real members
- b) Seekers
- c) None

Appendix 5

QUESTIONNAIRE FOR FORMAL MEMBERS

M. A. Thesis: INTERVIEW GUIDE AND QUESTIONNAIRE

The researcher is a candidate of M.A. in Christian Ministry with Management in the above university working on the topic:

AN ANALYSIS OF THE GROWTH OF PROPHETIC FAITH CHURCH

INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL CHURCH (ICGC)-PRAYER TEMPLE, 2005-2015: A COMPARATIVE STUDY.

Please answer the following to the best of your knowledge. Information given would be kept secret and confidential.

7. Which ministry did you belong to in PFCI/ICGC?

- a) Men's Ministry []
- b) Youth Ministry []
- c) Women's Ministry []
- d) None of them []

8. How did you join the church?

- f) Through evangelism []
- g) Through marriage []
- h) Through a friend []
- i) Through the media []
- j) Other (Specify)

9. Why did you leave the church

- a) Change of residence []
- b) Marriage []
- c) Because of work []
- d) Hurt by a Pastor/member []
- e) No apparent reason []
- f) Because of transportation
- g) Other(specify)

10. Since you left, have any of the church members pursue you?

- a) Yes []
- b) No []

11. How do rate their seriousness in getting you back?

- a) Very high []
- b) High []
- c) Average []
- d) Low []

12. Would you love to go back if the reasons you gave above are attended to?

a) Yes []

b) No []

13. If you are given the chance to advice the church so that another person would not leave, what would you say?

.....
.....

Appendix 6

QUESTIONNAIRE FOR THOSE FOR RESPONDENTS LIVING NEAR THE CHURCH PREMISES

M. A. Thesis: INTERVIEW GUIDE AND QUESTIONNAIRE

**The researcher is a candidate of M.A. in Christian Ministry with Management in
the above university working on the topic:**

AN ANALYSIS OF THE GROWTH OF PROPHETIC FAITH CHURCH

**INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL
CHURCH (ICGC)-PRAYER TEMPLE, 2005-2015: A COMPARATIVE STUDY.**

**Please answer the following to the best of your knowledge. Information given would
be kept secret and confidential.**

Appendix 7

INTERVIEW GUIDE

M. A. Thesis: INTERVIEW GUIDE AND QUESTIONNAIRE

The researcher is a candidate of M.A. in Christian Ministry with Management in the above university working on the topic:

AN ANALYSIS OF THE GROWTH OF PROPHETIC FAITH CHURCH

INTERNATIONAL (PFCI) AND INTERNATIONAL CENTRAL GOSPEL CHURCH (ICGC)-PRAYER TEMPLE, 2005-2015: A COMPARATIVE STUDY.

Please answer the following to the best of your knowledge. Information given would be kept secret and confidential.

Name

Occupation

Position in the Church

1. In your opinion, do you think this church has grown for the past ten years?

.....

2. If the answer to the above question is yes, is there any evidence (s) to show?

.....

.....

.....

3. If the answer to question one is no, is there any evidence (s) pointing to this fact?

.....

.....

.....

4. How will you describe the growth pattern of the church?

a. Steady growth (stable/firm)

b. Irregular growth (off and on/no direct pattern)

c. Plateau (little or no growth, constant at a particular number)

d. Exponential growth (massive growth in multiples)

5. Give reason(s) for the answer above

.....

.....

6. What factors are challenging the growth of the church?

.....

.....

.....

7. In your own estimation, what of these is the major contributor to church growth?

a. biological growth (growth through child bearing)

b. transfer growth (growth through, 1. A member from different denomination becoming part of ICGC-Prayer Temple, 2. An ICGC member from different branch becoming part of ICGC-Prayer Temple)

c. conversional growth(growth by as a non- Christian repents and become part of the church)

8. Any reason (s) for the answer in question 7?

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