

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

**THE HOLY SPIRIT AND CHURCH GROWTH: A COMPARATIVE STUDY OF
THE METHODIST CHURCH AND THE CHURCH OF PENTECOST AT
ATONSU**

FREDERICK EMMANUEL MENSAH

DEPARTMENT OF THEOLOGY

SEPTEMBER, 2017

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BY

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
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MANAGEMENT**

DEPARTMENT OF THEOLOGY

SEPTEMBER, 2017

DECLARATION

I Frederick Emmanuel Mensah do hereby declare that this dissertation report is the result of my own original 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

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DEDICATION

This work is dedicated to my lovely wife Mrs. Joyce Mensah and my Children; Freda Yeboah Mensah, Richmond Asante Mensah, Eugenia Kusi Mensah, Emmanuella Agyei Mensah

ACKNOWLEDGEMENT

Sincerely, my first thanks go to God, whose ever unmerited grace which helped me to finish this work.

I must be honest in saying that if I owe anybody else thanks to offer, then it is my mother, Madam Martha, whose tender care and love and tiredness effort in helping me has sent me this far in life.

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Finally, I wish to thank anyone whose contribution has help in making this work possible. Thank you all, may God richly bless you.

ABSTRACT

This work has looked at the role of the Holy Spirit in church growth. The Methodist Church and the Church of Pentecost at Atonsu were used as the case study. The main issue concerns their rate of emphasis on the Holy Spirit and the resultant growth of the churches under study. The main objective was to identify the reason that results in adequate or inadequate emphasis on the role of the Holy Spirit of the churches under study. Both qualitative and quantitative research methods were applied to find answers to the main issue. The research finally showed that the Church of Pentecost is growing faster than the Methodist Church mainly due to their higher rate of emphasis on the Holy Spirit.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

The role of the Holy Spirit in the growth of the Church is supreme and indispensable. Human forces cannot build the Church except God. Jesus said “I will build my Church” (Matthew 16:18 Revised Standard Version RSV). The apostle Paul acknowledged that while he plants and Apollos waters, only God gives the increase (1 Corinthians 3:6). The sovereign power of the Holy Spirit often surprises us by overriding ordinary contextual factors or institutional factors and granting vigorous growth under the most unpromising circumstances¹.

God’s divine executive agent in the world today is the Holy Spirit. He is continuing the work that Jesus began. He is moving among millions of believers and unbelievers all over the world behind the Iron and Bamboo Curtains and countries where the gospel has been resisted for centuries². The content of the witness includes truth about sin, righteousness, and judgment. After Christ’s departure from the earth, the Holy Spirit convicts the world of the nature of righteousness and the need for righteousness.

In R. A. Torrey’s *Work of the Holy Spirit*, he personally remarked that the Holy Spirit convicts people of judgment, attested by the judgment of the Prince of this world, the devil.³ Again, Torrey emphasized that the Holy Spirit is every believer’s privilege and birthright, through the crucified, risen, and ascended Savior. Jesus promised to give us the Holy Spirit (John 16:7 RSV) that will be poured to all believers as a sign of His

¹ Donald A., McGavran, *Understanding Church Growth*, ed. Peter Wagner (New York: Eerdmans Publishing Company, 1991), 22.

² David, Cho Yonggi, *the Holy Spirit, My Senior Partner, Understanding the Holy Spirit and His Gifts* (Abia State: Christian Crusaders Quality Press, 1989), 7.

³ R. A. Torrey, *The Presence and Work of the Holy Spirit* (U.S.A.: Whitaker House, 1996), 55.

abiding presence with man. One common sign of the Holy Spirit Baptism is the gift of speaking in tongues.

The Nicene Creed and Apostles Creed throw more emphasis on the Holy Spirit, the Lord and Giver of life, which proceeded from the Father and the son for the resurrection of the body and life everlasting. Thomas E. Hugh in his work *Our Methodist Faith*, submits that “The Holy Spirit shows each one of us where he fits into his plan of world-wide witness”⁴ representing the role of the Holy Spirit in Church Growth. This tells us how Methodism does not play with the role of the Holy Spirit as far as church growth is concerned.

In a similar way, the Church of Pentecost places emphasis on Holy Spirit. Emmanuel Achim Gyimah of the Church of Pentecost has noted that “Pentecostalism is the brand of Christianity that professes faith in the atoning death and resurrection of Jesus Christ for salvation and new birth, with their exclusive reliance on the baptism in the Holy Spirit for transformation and power for effective service”.⁵

In the light of how both churches place emphasis on the role of the Holy Spirit in Church growth, this research seeks to investigate how this view from both churches has influenced church growth in the Methodist Church and the Church of Pentecost in Atonsu, a suburb of Kumasi, in the Ashanti region of Ghana.

1.2 Motivation for the Study

The Holy Spirit, who is the third Person of the Godhead, is the principal Agent of God’s creation and transformation of human lives. The study is motivated on the

⁴ Thomas, E. Hugh, *Our Methodist Faith* (Cape Coast: Methodist Book Depo.1961), 63.

⁵ Emmanuel, Achim, *The roles of the Holy Spirit in flaming the Pentecostal Fire to Impart Generations Presentation on the Pentecost Fire* (2015) , 15.

premise that the Holy Spirit is an indispensable force or agent for the transformation, fashioning and empowering of believers to be Christ-like in character, anointed and with good works as highlighted in Acts 10: 38.RSV

The Bible teaches that the Holy Spirit is a person, the Third Person of the Trinity. He is God-equal, co-existent and co-eternal with the Father and the Son. The early church and succeeding generations of the church believed and still believe the Holy Spirit to be part of the Godhead- the Father, Son and Holy Spirit⁶.

The Holy Spirit was an integral part of every major event in the life and ministry of Jesus. If Jesus needed to depend solely upon the Holy Spirit, then we as believers need the Holy Spirit more than ever to survive in this end time.

The study is therefore motivated by the assurance of the Holy Spirit for the dramatic life transforming of all believers, only if one obeys as illustrated in Acts 5:32 RSV “*And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him*”

1.3 Statement of the Problem

Some emphasis has been placed of the role of the Holy Spirit as it relates to the growth of the church. Some churches like the Church of Pentecost which is seen to have been appreciably emphasizing on the Holy Spirit has had its foot prints in church growth in recent times.

However, many believers and Christian churches that have not adequately embraced nor encountered this spiritual reality in my view have been affected in some way in their Christian lives and the growth of their churches as well.

⁶ V. G. McCoy, *What is the “One Baptism”?* A Bible tract. Yorba Linda, CA: Gospel Tracts International. (2006), 1-5.

This is evident at the Atonsu catchment area where the oldest Methodist Church which is 53 years has one(1) circuit equivalent to one (1) district of the Church of Pentecost. The said Atonsu Circuit of the Methodist Church was even created in 2014 with about 1788 adult and 1232 junior members while the Church of Pentecost which is just 37 years old in the area has about 5494 adult members and 2287 children constituting the three (3) Districts.⁷ The growth pattern in both churches has therefore made it important to do a comparative study on both churches to ascertain the role of the Holy Spirit achieving this growth

1.4 Research questions

The study seeks to answer the following research questions:

1. To what extent do the Churches under study appreciate the role of the Holy Spirit in Church' growth?
2. What are some of the reasons that result in the adequate emphasis or inadequate emphasis on the role of the Holy Spirits in the churches under study?
3. Are the churches under study growing in numbers and in quality as expected?
4. Does a successful Christian life depend so much on the Holy Spirit?

1.5 Aim and objectives

The aim of this research was to do a comparative study of the Church of Pentecost and the Methodist Church Ghana, on how emphasis on the role of the Holy Spirit has impacted their growth in Atonsu. Specific objectives of this study include:

⁷ Church of Pentecost, Atonsu District Annual Report, 2016, 1-2.

1. To unearth and highlight the extent to which the Methodist Church and the Church of Pentecost each appreciates the role of the Holy Spirit in church growth.
2. To identify
 - a. The reasons for the adequate emphasis or inadequate emphasis on the role of The Holy Spirits in the churches under study.
 - b. Whether the churches under study are growing in numbers and in quality as expected.
 - c. Why a successful Christian life depend so much on the Holy Spirit

1.6 Significance of the Study

This study investigates issues in relation to the Holy Spirit and Church Growth and how they influence the religious and social practices of some Methodist and Pentecost Churches in Atonsu Kumasi. It helps in minimizing the misunderstanding associated with the exercise of the Holy Spirit and Church Growth.

The study would be useful to pastors and church leaders who are unable to place adequate emphasis on the role of the Holy Spirit for Church Growth. The study will throw more light on the need for pastors and church leaders to put emphasis on the role of the Holy Spirit for effective Church Growth.

Furthermore, future researchers who may want to go into this area of study will use it as a reference. The findings of this research will help them understand pertinent issues of the Holy Spirit and how they influence church growth, religious and social practices of Methodist and Pentecost Churches in Atonsu Kumasi.

This would help correct erroneous impressions, ignorance, misunderstanding, and the abuse of the person, ministry, and works of the Holy Spirit in our churches.

1.7 Research Methodology

The study adopted both qualitative and quantitative research approaches. Qualitative approach is holistic in nature and is not numerically analyzable and aims at understanding social life and the means attached to everyday life⁸. Quantitative on the other hand emphasizes the measurement and analysis of casual relationship between variables.

1.8 Methods of data collection

Primary data was collected through questionnaires and interviews. Secondary sources such as books, articles, and journals on the subject were reviewed and utilized.

1.9 Sampling Techniques

Simple random and purposeful sampling was used to select the respondents. This approach was used because the researcher needed unbiased representation for the study. According to Nancy Jean Vyhmeister, random sampling is a technique used to ensure, as far as possible, for an unbiased representation of a population. It avoids the possibility of choosing only one's friends or enemies to answer questions.⁹ Thus, the researcher used this sampling method to select the interviewees.

⁸ Pervez N., Ghauri, Gronhaug, and Kristianslund, *Research in Business Studies*. (Prentice Hall, 1995), 13.

⁹ Nancy Jean Vyhmeister, *Your Indispensable Guide to Writing Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Zondervan, 2001), 131.

The procedure for selecting the sample was done as follows: One hundred (100) members were selected from Methodist and Pentecost Churches with respect to their views on the Holy Spirit and the Church Growth. The researcher and his assistants made regular visits to some of their meetings to observe their way of worship and their theological orientation with regards to Holy Spirit and the Church Growth. Internet information was also used where necessary.

1.8 Scope of the Research

This study was carried in the Atonsu catchment area comprising Atonsu, Atonsu-Bokuro, and Atonsu- Dompouse of The Church of Pentecost and the Atonsu- Circuit of The Methodist Church Ghana.

The research critically looked into how the role of the Holy Spirit is emphasised and its implication for the growth of the two churches in question.

1.9 Scope of the study

This study was somehow limited by inadequate research materials. Besides, resources constraints such as finance and time were to some extent major limitations of the study. This challenge of limited finance made the researcher carry out the study from his funds. This led to the selection of just some few case studies (churches). The expected number of visits to each of the Churches was limited due to duration of the research.

1.10 Definition of Terms

Holy Spirit: “The name Holy Spirit is applied to the third person of the Trinity.

Christian Churches: The word church is derived from the Greek (ἐκκλησία) “ekklesia”, meaning the called out ones.

Church Growth: Wagner defined Church Growth as 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 membership¹⁰.

1.11 Organization of the study

The study is presented in five chapters. Chapter one introduces the research topic which includes the statement of the problem, research objectives and the literature review. Chapter two also discusses the brief history of the Methodist Church and Pentecost Church Atonsu, Kumasi with respect to the Holy Spirit and Church Growth. Chapter three discusses the doctrine of the Holy Spirit in relation to church growth. Chapter four presents the discussion of results. The conclusions and recommendations are presented and discussed in chapter five.

1.12 Literature review

The Holy Spirit as a helper in building and uniting the Church.

David Jackman reveals that it is the height of tragedy that spiritual gifts have become such a divisive issue amongst Christians in our generation.¹¹ He echoes that it is an extreme insincerity, because the task of the Holy Spirit is to help build up, unify and edify Christ's body, not to wrench it apart.

According to Jackman, virtually all Christians nowadays see churches that have suffered severe disunion and tenacious upsetting because of disagreements. He pointed some reasons. Firstly, because of the reality of an enemy who fakes all of God's kind works and the Holy Spirit,¹² - the fake will always be found along with

¹⁰C. P. Wagner, *Your Church Can Grow* (Glendale: Regal Books, 1976), 12.

¹¹ David Jackman, *Let's Study 1 Corinthians* (Edinburgh: The Banner of Truth Trust, 2004), 199.

¹² Jackman, *Lets Study 1 Corinthians*, 199.

the truth. Furthermore, the sinful nature (the flesh) of every Christian is at war with the Spirit and obstructing the work of making him holy. Jackman thinks that the Holy Spirit, who is carrying out this work in our lives, is always being conflicted by the devil¹³. The researcher appreciates the contribution of Jackman though, he lost sight of the cause of the heartbreak that the Holy Spirit has conveyed among Christians in our time. This thesis will give a thorough justification of the uproar.

Evangelism and the rate of growth of the Orthodox churches and the Pentecostal churches in Ghana.

Treating evangelism and church growth Richard Foli has assessed the evangelism efforts and its resultant growth of the historic churches in Ghana which includes the Methodist Church Ghana and some Pentecostal churches which includes the Church of Pentecost.

Foli's work indicates that the Pentecostal and Charismatic churches were leading in evangelism and church growth. The key reason was as a result of their stronger emphasis on the demonstration of the Holy Spirit's power. Church of Pentecost specifically is mentioned as the church leading in church growth in Ghana at the moment¹⁴.

Foli give the reasons that "historic or the orthodox churches give due regard to the presence and work of the Holy Spirit". However, they are generally not found to give the kind of emphasis on spiritual or charismatic manifestation found in the Pentecostal and charismatic churches''¹⁵

¹³ Jackman, *Lets Study 1 Corinthians*, 199.

¹⁴ Richard Foli , *The Church in Ghana today* (Accra : Methodist book depot, 2001), 27.

¹⁵ Foli , *The Church in Ghana Today*, 17.

On the other hand, it is the dynamic presence of the Holy Spirit that supposedly marks the Pentecostal churches. This in fact is born out by the designation “Pentecostal” which is widely accepted by this group of churches. They maintain that each member can and must not only receive the Holy Spirit but also the gift (1Corinthain 12:8) and the fruit (Gal. 5:22-23) of the spirit”¹⁶.

All that Foli has tried to point out is that the Pentecostal as well as charismatic churches are doing well in evangelism and church growth as compared to the other church groups. The author explains that through emphasis on the Holy Spirit the power and the gift of the Holy Spirit become operational. It is very real that when the witness for Jesus Christ is followed by signs and miracles, the witness becomes convenient for people to believe and accept Jesus Christ as their personal savior.

Even though Foli is commended for having done well, his work could have been much better in the researcher’s view if his work had given a very concrete suggestion to the churches that were not doing well in evangelism and church growth.

The second observation that the author made has to do with the fact that the historical churches were relatively not doing well in evangelism as expected because they face high rate of nominalism. Nominal Christians find it uneasy to evangelize to win souls for Christ because they are not deeply knowledgeable in the scripture and that affects their faith and commitment to the Lord and his mission.

Foli’s work further reveals that many of the members of the orthodox churches are not empowered by the Holy Spirit hence their inability to witness effectively.

¹⁶ Foli , *the Church in Ghana today*, 27.

In this respect, it can be said that Foli lost sight of the fact that the giver of power that comes from the Holy Spirit is the Lord himself. One realizes that the Lord cannot just be commanded against his will. That the Lord decides to give his power, gift and graces according to his own will.

With this, we can argue that, if someone had the grace and power to witness and his church grew, it was the Lord's making and hence such people cannot necessarily claim credit for it.

This also is not to suggest that if the orthodox churches are not doing well in evangelism as expected, that could also not necessarily be the Lord's making. It may be that the Lord wishes that the orthodox churches do well but their own human weaknesses are preventing them from doing well as expected

Now, all that the researcher has indicated is that Richard Foli's work that compared the success of evangelism efforts of the various church groupings in Ghana and came up with the finding that the Pentecostal churches are doing much better than others is quite good¹⁷.

Spiritual Gifts and Empowerment, What It Means.

Kwabena Asamoah-Gyadu, in his assessment of the gifts of the Spirit notes that, in the Charismatic ministries, being empowered means the recovery of pneumatic gifts and their dynamic functioning among the community of believers. According to him, the normalization of the use of the gifts of the Spirit in the church is more indicative of their pneumatological emphasis, in practice it cannot be separated from their soteriological goals. Once people are born again, it is expected that they

¹⁷ Foli , *the Church in Ghana today*, 27

will yearn for and receive the gifts of the Spirit. Those who respond to alter calls in Charismatic churches are prayed for to receive the baptism of the Holy Spirit as part of a period of teaching following conversion. Subsequently, some become beneficiaries of other spiritual gifts.¹⁸

Since Asamoah Gyadu is a Pentecostal-Charismatic theologian with deep interest in African charismatic, the researcher can confidently stand on his shoulders to investigate what has informed the Charismatic ministers to teach their members to yearn for the gifts of the Spirit once they are born again.

The Call of God and the Spiritual Gifts.

On the subject of renewal, J I Parker postulates that “clericalism” as a leadership style is Spirit - quenching.¹⁹ According to him, one of the most important theological statements made by the eruptions of Pentecostal activity in Ghana is an affirmation of the ability of the Holy Spirit to make “ministers” out of ordinary people by filling them with power and therefore the gifts of the Spirit. Those who champion the cause of clericalism often feel scandalized that lay people, previously counting for nothing in the mission church establishment, become spiritual dynamos after being given a ministry by the Holy Spirit.²⁰ The researcher will analyze the position of Parker and relate it to the subject under study, and draw conclusions from there, which will enable the church to gain a proper perspective as to what actually informs the ordained ministry whether it is a spiritual gift or call of God.

¹⁸ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Accra: Africa Christian Press, 2005), 159.

¹⁹ J. I. Parker, *Serving the People of God* (Carlisle: Paternoster, 1998), 83.

²⁰ Parker, *Serving the People of God*, 83.

CHAPTER TWO

THE HOLY SPIRIT AND CHURCH GROWTH: METHODIST CHURCH AND THE CHURCH OF PENTECOST AT ATONSU

2.1 Introduction

The previous chapter discussed the general introduction to the thesis including the background, motivation for the study, statement of the problem, research questions and objectives. In addition to that methodology, scope and limitation. It was discovered that the Holy Spirit's role in church growth is supreme. For this reason, the essence of the Holy Spirit imparting believers for the ultimate purpose of edifying the whole community of faith and the enhancement of the work of the Christian ministry for church growth. The present chapter discusses the brief history of The Methodist Church and Pentecost Church Atonsu, Kumasi with respect to the Holy Spirit and Church Growth.

2.2 Brief Description of Atonsu Kumasi

Atonsu is located on the southern part of Kumasi. It attracts such a large population partly because of its location in the regional capital. 2010 Population and Housing Census (PHC) showed that the total population of Atonsu as at 26th September, 2010 was 20,658. The results indicate that population increased by 30.4 percent over the 2000 population figure of 14,912.

The results reveal that there were 10,633 females and 10,024 males. This implies that females constituted 51.2 percent of the population and males 48.8 percent, resulting in a sex ratio of 95 males to 100 females²¹.

²¹ Population and Housing Census (PHC) (2010)

2.2.1 Religious Composition

Christianity is the dominant in the district. The percentage of the population in the metropolis in: Christianity is (78.8%), Islam (16.0%), and Traditional African Religion (1.0%). Apart from these three groupings, there is this other group with “No Religion” who constitute about 4.2%, but could vary²².

In addition to these are thousands of freelance ministers and independent ministries who are mostly involved in the “Deliverance and Prophetic Ministries.”

²³ According to Alfred Koduah, these are ministries whose main focus is geared toward liberating people from diseases, poverty, and demonic oppression, marital and financial problems.²⁴

2.3 Brief Background of Methodist Church in Ghana

The Methodist Church Ghana is one of the largest and oldest Protestant denominations in Ghana. It traces its roots back to the landing of Joseph Dunwell on 1 January 1835 in Cape Coast, Ghana. Thomas Birch Freeman, another missionary, emerged as the father of Methodism in West Africa, taking the Christian message beyond Cape Coast to the Ashanti Kingdom, Nigeria, and other parts of the sub-region.

Currently, the Methodist Church Ghana has 19 Dioceses headed by Bishops. The highest decision making body of the Methodist Church is the Conference which is binding on all the various Diocese, Circuits and Societies of the church. The hierarchy of the Church including the Presiding Bishop , Lay President, Administrative Bishop, the Bishop of the various Dioceses which are 19 in all, including the Upper Ghana

²² <http://www.kma.ghanadistricts.gov.gh/?arrow=atd&=6&sa=5477> (accessed 19/9/2013).

²³ Alfred Koduah, *Christianity in Ghana Today* (Accra: Church of Pentecost Press, 2004), 94-95.

²⁴ Koduah, *Christianity in Ghana Today*, 67.

Mission, Lay Chairmen of the various dioceses, the Superintendent Ministers of the various circuits, to the ordained ministers of the various churches. The Leaders Meeting which is the highest decision making body in the society is always chaired by the Minister-in-charge.

2.4 Profile of Atonsu-Agogo Circuit of The Methodist Church Ghana

The Atonsu-Agogo Circuit was officially established by the 8th Biennial/46th Conference of the Methodist Church Ghana held on August 2014, in Kumasi.²⁵ The Circuit was carved out from the Ahensan Circuit for efficient and effective administration as well as strategic evangelization. The Circuit is made up of seven (7) societies comprising Emmanuel, Atonsu/Agogo; Mt. Sinai, Dompouse; Mt. Olivet, Old Atonsu; Nazareth, Aprabo; Ebenezer, Chirapatre; Adagya and King of Kings, Kuwait²⁶. Frederick Emmanuel Mensah, served as the first Superintendent Minister and he was assisted by Daniel Adjei-Fordjour, who was stationed at Dompouse.

There is a common bond or linkage that envelopes the seven societies together and this might have partly accounted for seven societies from the mother Circuit, Ahensan, to form the new Atonsu/Agogo Circuit. The Emmanuel Society, Atonsu/Agogo founded in 1964 spearheaded the establishment of the Dompouse, Old Atonsu, Adagya and Chirapatre societies. Dompouse, Mt. Sinai Society also gave birth to Aprabo Society.

²⁵ The Methodist Church Ghana, Kumasi Diocese “brochure for inauguration of Atonsu Circuit (2015)”, 17-20.

²⁶ The Methodist Church Ghana, Kumasi Diocese “brochure for inauguration of Atonsu Circuit (2015)”17-20.

The historical linkage gave the seven societies a common identity, unity of purpose and bond, auguring well for the common mission of the Circuit of ‘Witnessing to Christ: Teaching for Effective Christian Formation²⁷’.

The following is the membership statistics of the Circuit:

Table 2.1: Membership statistics of the Atonsu-Agogo Circuit of the Methodist Church Ghana

SOCIETY	MEMBERSHIP						
	Adults			Junior Members			Grand total
	Male	Female	Total	Male	Female	Total	
Atonsu/Agogo	247	566	813	154	298	452	1,265
Dompoase	122	279	401	102	195	95	598
Old Atonsu	45	105	150	47	98	145	295
Chirapatre	61	93	154	83	84	167	321
Aprabo	43	97	140	56	69	125	265
Adagya	35	45	80	43	48	91	171
Kuwait	20	30	50	28	27	55	105
Total	573	1,215	1,788	513	719	1,232	3,020

Source: Atonsu Circuit, 2016

The vision for the years ahead is to improve the infrastructural facilities of societies and to embark on intensive evangelization programmes to witnessing for Christ, to win more souls, and to plant more societies; promoting the mission work within the catchment area and thereby expanding their membership and societies. To this end, efforts would be made to intensify their outreach and follow-up programmes. Capacity-building programmes would be organized to equip the Sowers Team and other organizations with the requisite skills and experience to be more effective and efficient in their outreach programmes.

2.5 Brief Background of Church of Pentecost

According to Alfred Koduah, Pentecostalism simply deals with the movement that experiences the gifts of the Holy Spirit, most often, prominently including

²⁷ The Methodist Church Ghana, Kumasi Diocese “brochure for inauguration of Atonsu Circuit (2015)”, 17-20.

glossolalia or “speaking in tongues” (Act 2:4).²⁸ The term Pentecostal comes from the New Testament experiences of the early Christian believers on the Day of Pentecost.²⁹

In Ghana, the root of Pentecostalism can be traced to the Faith Tabernacle Church (1917) later known as Christ Apostolic Church. Anim, the founder, who was later known as Peter Anim, is generally regarded as the Father of Pentecostalism in Ghana.³⁰ Abamfo Atiemo establishes the fact that in 1927, five years prior to the advent of the first Pentecostal missionary from Europe (September 1932), some Ghanaians, including Anim were believed to have experienced Baptism in the Holy Spirit.³¹ The Christ Apostolic Church refers to this event as the “Dispensation of the Holy Spirit in Ghana.”

The development of the movement has been profoundly influenced by two dedicated charismatic figures, Peter Anim and James McKeown. Anim’s movement, which started in 1917, entered into an affiliation with the UK Apostolic Church in 1935³². In 1937, James McKeown was sent to the Gold Coast as a missionary of the UK Apostolic Church, to work with Anim’s group. Before the UK Apostolic Church made contact with Anim, the American Assemblies of God had already started missionary activities in Northern Ghana. The Assemblies of God (A/G) was therefore the first foreign Pentecostal body to work in Ghana.³³

In 1939, Anim and McKeown parted company due to a strong disagreement on divine healing and the use of preventive and curative medicine. Anim re-organised

²⁸ Koduah, *Christianity in Ghana Today*, 94-95.

²⁹ <http://christianity.about.com/od/holyspirittopicalstudy/a/spiritualgifts.htm> (accessed 23/11/13).

³⁰ Omenyo, *Pentecost Outside Pentecostalism*., 37.

³¹ Abamfo Atiemo, *The rise of Charismatic Movements in the mainline Churches in Ghana* (Accra: Asampa Publishers, 1993), 20-1.

³² Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 71.

³³ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 71.

the remnants of his followers under the name the Christ Apostolic Church. McKeown, joined by some sympathizers from Anim's group, continued to work as a missionary of the UK Apostolic Church until 1953 when he seceded from the parent body to lead his own indigenous movement. The year 1953, therefore, saw the emergence of three Pentecostal bodies in the country all having the words Apostolic Church as part of their names. These were Anim's Christ Apostolic Church, McKeon's Gold Coast Christ Apostolic Church, and the Apostolic Church of Gold Coast, affiliate of the UK Apostolic Church. Thus out of Anim's Faith Tabernacle Church emerged three of the four leading classic Pentecostal churches in the country: The Christ Apostolic Church, Church of Pentecost, and The Apostolic Church.³⁴ These three bodies and the Assemblies of God became the four main Pentecostal bodies in the country.³⁵ In 1969, the mainline Pentecostal bodies came together to form what is now the Ghana Pentecostal Council.³⁶

2.6 Pentecost Church in Atonsu

The Church of Pentecost had its presence at Atonsu in the early years of 1980. According to Kingley Eduful Atonsu district secretary, some members of Atonsu who were worshipping at Ahensan Assembly under Asokwa District began worshipping at Atonsu Metropolitan Assembly's school's classroom and that eventually became Atonsu District³⁷.

Out of Asokwa District, two other districts such as Bokro and Dompoase with four and six Assemblies respectively also emerged under Atonsu Catchment area.

³⁴ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 70.

³⁵ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 70.

³⁶ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 74.

³⁷ Church of Pentecost, *Atonsu, Dompoase and Bokro Districts Report (2016)*

In all, Pentecost Church as at now is having three districts with fourteen Assemblies at Atonsu catchment area.

The following is the membership statistics of the districts:

Table 2.1. Membership Statistics for the Church of Pentecost Atonsu District

Atonsu District	Adult			Children	Grand Total
Assemblies	Male	Female	Total		
1. Central	368	678	1046	290	1336
2. English	191	236	427	61	488
3. Chirapatre	61	98	159	60	219
Atonsu Bokro District					
Assemblies					
1. Central	289	505	794	428	1042
2. Bethel	234	294	528	192	720
3. Ebenezer	118	235	353	159	512
4. Sweet spirit	121	174	295	137	432
5. Grace	152	192	344	81	425
Atonsu Dompouse District					
Assemblies					
1. Central	158	254	412	137	549
2. Esereso	125	278	403	233	636
3. Adagya	132	176	308	261	569
4. Peace & Love	73	95	168	92	260
5. Aprabo	73	119	192	149	341
6. English	29	36	65	7	72
TOTAL	2124	3370	5494	2287	7601

Source: Atonsu District, 2016

2.7 Conclusion

Brief history of both churches under study have been presented in addition to their membership. This has shown in brief how each of the churches came about and how they are moving on until now.

CHAPTER THREE

THE HOLY SPIRIT AND CHURCH GROWTH

3.1 Introduction

The previous chapter focused on the history and membership of the Methodist church and the church of Pentecost in Atonsu. The brief history and membership indicated how the churches were started and their growth. This chapter discusses the doctrine of the Holy Spirit in relation to church growth. The ultimate missional role of the Holy Spirit is to make Jesus Christ known to the world and his saving power through his resurrection. The Holy Spirit is seen as the continuing presence of Christ and his agent to³⁸ fulfill the task of mission. Authors with different views that have treated the subject under discussion and its implications on the church as a whole have been discussed. It is important, then, to have a close observation of their contributions to make a point that will help to do a critical analysis of the issues of the Holy Spirit and church growth which has attracted the attention of a cross-section of the Ghanaian populace.

3.2 Doctrine of the Holy Spirit

The doctrine of the Holy Spirit is one of the Christian doctrines that has attracted great concern amid Christians. Church history contains four critical periods of discussions that have served to progressively define Christian pneumatology: John McIntyre describe the periods as follows:

The patristic period: The early church engaged in a debate over the divinity of the Holy Spirit, with Arius asserting that the spirit is a “creature” or “angel” and

³⁸ P. White, and J.C.P. Niemandt, 2015. ‘The missional role of the Holy Spirit: Ghanaian Pentecostals view and Practice’, *In die Skriflig*, 49(1).

Athanasius countering that the spirit possesses divine attributes such as immutability, transcendence, ability to sanctify, and involvement in creation.³⁹

Medieval period: This period followed debate concerning the association of Christ and the Holy Spirit. The Eastern Church proclaimed that the Holy Spirit ensues from the father alone (as stated in the original Nicene Creed), whereas Augustine of Hippo and the medieval Catholic Church complemented the famed “filioque” Ecclesiastical Latin: [fili'okwe], literally "and [from] the Son") is a Latin term added to the Niceno-Constantinopolitan Creed (NCC) which is not in the original version. It has been the subject of great controversy between Eastern and Western Christianity⁴⁰.

Reformation and Counter-Reformation: Now the connection between the spirit and the scriptures is re-considered. Martin Luther and John Calvin were of the view that the spirit has a kind of revelatory ability on the scripture, while counter-reformation theologians responded that the spirit has authorised the church to serve as authoritative interpreter of scripture⁴¹.

Contemporary Era: The contemporary church appreciates a distinguishing connection between the spirit and the church as a whole. Various contemporary theologians describe the spirit as authority to govern the church, to liberate oppressed communities and to create experiences associated with faith and believers⁴².

³⁹ John McIntyre, *The Shape of Pneumatology: Studies in the Doctrine of the Holy Spirit* (Edinburgh: T & T Clark, 1997, 153).

⁴⁰ McIntyre, *The Shape of Pneumatology*, 153.

⁴¹ McIntyre, *The Shape of Pneumatology*, 153.

⁴² McIntyre, *The Shape of Pneumatology*, 153.

3.2.1 The Holy Spirit

Many Christians also find it hard to understand the personal aspect of the Holy Spirit. Too often we think of Him in a symbolic and impersonal manner. Jesus Christ has many times referred to the personal nature of the Holy Spirit. Jesus called the Holy Spirit the —*Paraclete*, which means one called alongside. He is an advocate, comforter, or counselor. The word *Paraclete* implies a distinct personality. The Bible ascribes His personal characteristics such as a will (Acts 13:1, 1 Cor 12:11), mind (1 Cor. 2:10-11, Romans 8:27), and emotions (Eph 4:30).

3.3 The Holy Spirit and church growth: The Corinthian Church as a reference

The Church in Corinth was founded about twenty years after the resurrection of Jesus Christ.⁴³ It was founded by Paul on his second missionary journey (Acts 18:1-18.). As usual, his ministry began in the synagogue, where he was assisted by two Jewish believers, Priscilla and Aquila, with whom he lived for a while and who were fellow tradesmen. Paul narrates that the message he preached to the Corinthians was simple and clear, devoid of any sophistication, that Jesus Christ was crucified, and that they were called to believe voluntarily (1 Cor 2:2).⁴⁴ His preaching was accompanied with outpouring of the Holy Spirit, charismatic gifts and manifestation of God's power. All that happened in order that the Corinthians' faith will not be grounded on human wisdom but rather on the power of God (1 Cor 2:5). After ministering in Corinth for over a year and a half (Acts 18:11), Paul was brought before a Roman tribunal by some of the Jewish leaders. Because the charges were strictly religious and not civil,

⁴³ Michael Green, *To Corinth with Love* (Hodder and Stoughton: Word Books Publisher, 1982), 9.

⁴⁴ Vähäkangas, Mika, and Andrew A. Kyomo, eds. *Charismatic renewal in Africa: a challenge for African Christianity*. Acton, 2003. , 181.

the proconsul, Gallio, dismissed the case. Soon thereafter, Paul took Priscilla and Aquila with him to Ephesus. From there, he reverted to Israel (Acts 18-22). Through Paul's efforts at Corinth a church with a membership of 50 -100 people was established and was flourishing when Paul left it. A good number of Corinthian Christians were gifted with charismatic gifts of speaking in tongues, prophesying, interpreting tongues and teaching⁴⁵ (1 Cor 12:1 -31; 14:1-33).

After the departure of Paul from Corinth, there arose a number of problems.⁴⁶ Upon being fully aware of the situation, Paul wrote in a stern but kind language to the charismatics and others at Corinth. Paul reminds the Corinthians of their life before they met Jesus (I Cor 6:9-11). Paul lists some of the specific sins for which the city was noted and which formerly had characterized many believers in the church there. Tragically, some of the worst sins were still found among some church members. One of those sins, incest, was condemned even by most pagan Gentiles (I Cor 5:1).⁴⁷ Most of the believers could not consistently separate themselves from the culture around them. It became necessary for the writer of this epistle to write to correct this, as well as to command the faithful Christians not only to break fellowship with the disobedient and unrepentant members of the church, but also to put those members out of the church (I Cor 5:9-13).⁴⁸

3.4 Appreciating the role of the Holy Spirit in church growth

In order to grow the Church of God, the Holy Spirit will demonstrate the truth of Jesus Christ beyond the fear of contradiction and convicts sinners of their sins and thereby bringing them into the knowledge of God in the Church (John 16:7-11). The

⁴⁶ Mika, Vähäkangas, and Andrew A. Kyomo, (eds). *Charismatic renewal in Africa: a challenge for African Christianity* (Acton, 2003), 181

⁴⁷ MacArthur, *The MacArthur Bible Commentary*, 1562.

⁴⁸ MacArthur, *The MacArthur Bible Commentary*, 1562.

content of the witness includes truth about sin, righteousness, and judgment. After Christ departure from the earth, the Holy Spirit convicts the world of the nature of righteousness and the need for righteousness.

The Church Growth Movement surfaced in the 1960s from McGavran as a philosophy of foreign missions. Peter Wagner popularized the movement in the United States through his work at Fuller Seminary in the 1970s. The movement exploded onto the evangelical scene in the 1980s ⁴⁹.

The Church Growth Movement had its excesses and, rightfully in some cases, its critics. However, its fundamental premise was, “How can we be more effective in reaching people?” Many are surprised to discover that before the Church Growth Movement, very little was written on organizing churches for growth, welcoming guests, or planning an outreach campaign. The Church Growth Movement provided great new insights.

Shenk Wilbert praised the Church Growth Movement for these innovations saying: In the first place, it has offered a new way of understanding the missionary tasks and encouraged a rereading of the history of Christian missions to highlight the ‘growth’ theme⁵⁰. Second, Church Growth movement (CGM) has readily appropriated the tools of cognate disciplines—particularly the social sciences and statistics in doing its work ⁵¹.

A third contribution has been the insistence on ruthless honesty in understanding and evaluating the record in a given country or region. Church Growth movement has given easy rationalizations or woolly reasoning used in defense of time-honored but

⁴⁹ Donald A. McGavran, *Understanding Church Growth*, ed. Peter Wagner

⁵⁰ Chris R. de Wet, “The Church Growth Movement—Does it Foster Churches that Challenge the World?” *Missionalia* . (1986), 85-99.

⁵¹ Chris R. de Wet, “The Church Growth Movement”, 85-99.

unproductive methods. Fourth, Church Growth movement has pioneered a new theoretical construct for the study of church growth worldwide.

For McGavran Donald, “Church Growth” meant “evangelism” as we understand it today, but evangelism that was birthed in a mission logical setting. However, the term “Church Growth” tended to define the movement for both its critics and its proponents. The focus became “growing a church” rather than theological, missioned, or evangelistic concerns. This hassled some to suggest that the greatest indicator of the inadequacy of our current church growth approach is its lack of theological depth.

Ephesians 3:10 tells us that God has chosen the Church as His instrument and if the Church is so central to God’s redemptive purpose, then we should passionately desire the growth of God’s Kingdom.

The Church Growth Movement was birthed with such a passion. Wagner’s strategies for Church Growth postulates that “God is genuinely concerned with the practical implementation of His Great Commission⁵²”

Wagner presented the above as a means to use power evangelism and spiritual gifts for Church growth⁵³. The apostle Paul knew that fundamentally a growing church is made up of growing Christians. And so he took time to pray for and to instruct the Christians he knew. And by God’s grace, the church grew. Thessalonians 3:12.

3.4.1 Operation of the Holy Spirits gifts and power for effective Church Growth.

The Holy Spirit gives life and vitality to the church of the Lord Jesus Christ; the churches cannot take place apart from His guiding and empowering work. Any

⁵² Peter. Wagner, C. *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. Ventura, CA: Regal Publishing, 1987.

⁵³ Wagner, *Strategies for Church Growth*.

comprehensive discussion concerning church planting and church growth must give attention to the role of the Holy.

Martin Luther King Jr. praised the Church Growth Movement for these innovations:

"I believe that by my own reason or strength I cannot believe in Jesus Christ, my Lord, or come to him, but the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith.⁵⁴"

3.4.1 Evangelism

The Holy Spirit leads and empowers believers to share the gospel with others. Jesus told the disciples before His ascension, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). Jesus told the disciples they would be empowered for witnessing through the ministry of the Holy Spirit. Those who came to put their faith in Jesus Christ were then baptized and added to the church (Acts 2:41), and as the gospel spread geographically new churches were planted.

The Holy Spirit leads believers to do evangelism, which results in church growth. In the book of Acts, evangelism that led to the planting of new churches was "the free, natural outflow of the indwelling presence of the Holy Spirit in the lives of the Christians."⁵⁵ The filling of the Holy Spirit naturally led to the bold proclamation and spread of the gospel by the apostles (Acts 2:29-41).

McGavran Donald has pointed out that when God chooses to move among His people He sends revival through the work of His Spirit.

⁵⁴ Martin, King, Luther. *Strength to love*. Edited by Koh Kasegawa, and Tsuyoshi Amemiya. Vol. 27. New York: Harper & Row, 1963.

⁵⁵ John T. Seamands, "The Role of the Holy Spirit in Church Growth." in *God, Man and Church Growth*, ed. A. R. Tippett (Grand Rapids: Eerdmans, 1973), 103-4.

Revival implants Christ's Spirit in men and forthwith they, like their Master, make bringing salvation to men a chief purpose of their lives... Like those indwelt at Pentecost, they go everywhere preaching the Word. They seek to win men to Christ. The good life they now enjoy they ardently wish others to experience.⁵⁶

The chief function of the Holy Spirit in the life of the church is to lead it to expand through the proclamation of the gospel.⁵⁷ The Holy Spirit brings glory to the Son and the Father by enabling the church to proclaim the good news. The Holy Spirit, gives believers the incentive and yearning to do evangelism. A wish in the heart of a believer to propagate the gospel is an indication of the touch and filling of the Holy Spirit in his or her life. Rolland Allen has noted:

Now the Spirit which inspires and directs a certain action must necessarily be a Spirit whose nature is such that this action is agreeable to Him and expresses His mind. The history of the spread of the gospel must, then, be a revelation of the mind of the Spirit; the zeal of the apostles must be a revelation of the nature of the Spirit which inspired them to such action.⁵⁸

The true test of the Holy Spirit's ministry within the church is the free flow of the gospel which leads to the planting of new churches.

As the church goes out and proclaims the gospel the church can trust in the convicting work of the Holy Spirit who convicts sinners, points them to the righteousness of Christ, and warns them of God's judgment against sin and those who practice it⁵⁹.

Rolland Allen has stated, "The Holy Spirit is revealed in the Acts as the teacher of the need of men for Christ, because He illuminates men so that they see Christ, and know Christ for themselves".⁶⁰ Sinners come to repentance and faith in Jesus Christ through the power of the Holy Spirit.

⁵⁶ Donald A McGavran, *Understanding church growth*. Wm. B. Eerdmans Publishing, 1990, 22-24.

⁵⁷ Amberson, Talmadge R. *The Birth of Churches* (Nashville: Broadman, 1979), 169.

⁵⁸ Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1962), 143,

⁵⁹ White and Niemandt, "The missional role of the Holy Spirit", 49(1), 1-7.

⁶⁰ Allen, *Missionary Methods: 143*,

3.5 Guiding and directing the church

The Holy Spirit is active in guiding and directing the mission of the church. In Acts 16:6-7 it says Paul, Silas, and Timothy “were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.” Later on in verse 10, Paul says, “We sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.” The Holy Spirit clearly directs the spread of the gospel and of churches. The Holy Spirit directed Paul and Silas in their church journey, and immediately after we are told of this revelation, we are told of a church in Philippi.

The Church must seek the leadership and guidance of the Holy Spirit in their church planting endeavors and strategies because “Jesus through the Spirit directs the processes of evangelization, church planting, and church growth, often against human inclination and logic.”⁶¹ Church planting can never be reduced to the use and application of church growth principles and demographic analysis because it is first and foremost a work of Christ through the Holy Spirit. At the same time, however, the work of the Holy Spirit does not negate the use of sound research and good principles; the Holy Spirit works through the use of human endeavors in church planting. In fact, God’s use of frail human instrumentality in accomplishing His work more fully demonstrates the Spirit’s power and glory.

The work of the Holy Spirit in the believer falls into two well-defined categories. The important subject of spiritual gifts as bestowed by the Holy Spirit must be considered first, as the preliminary to all the operations of the Spirit. Second, the work of the Holy Spirit in filling the believer, with consideration of its Biblical conditions and

⁶¹ Reginaldo Krukliis, “Christ, the Source and Goal of Church Planting,” in *Five Till Midnight: Church Planting for A.D. 2000 and Beyond*, ed. Tony Cupit (Atlanta: Home Mission Board, 1994), 13

results, must be presented⁶². The two aspects together determine the place and fruitfulness of every believer.

From the Pentecostal churches' thought, one receives Jesus Christ as his or her personal Lord and Saviour "Convert to be a believer", the second thing the convert should seek in order to live a Christ-like life and to fulfil their ministry, is to be baptised or filled with the Holy Spirit. Asamoah-Gyadu holds that:

All believers in Christ Jesus are entitled to receive, and should earnestly seek, the Baptism of the Holy Spirit and fire according to the command of our Lord Jesus Christ. This is a normal experience of the Early Church. With this experience comes power to preach and bestowment of the gifts of the Holy Spirit. The believer is filled with the Holy Spirit; there is a physical sign of 'speaking in other tongues' as the Spirit of God gives utterance. This is accompanied by a burning desire and a supernatural power to witness to others about God's salvation power⁶³.

3.6 Church Growth Reporting in Acts

Luke, the author of Acts, reports church growth in the Early Church. He mentions numerical growth first.⁶⁴ Its scale would have reached to several thousands, although Luke does not present an exact report about the numbers.

Robert E. Coleman tries to estimate the number of growth as follows. The Christian community within three decades had probably multiplied four hundredfold, which represents an annual increase of 22 percent for more than a generation. Furthermore, the rate of growth continued remarkably high for 300 years.⁶⁵

⁶² Johnson Kwabena Asamoah-Gyadu, *Contemporary pentecostal Christianity: Interpretations from an African context* (Eugene : Regnum international, 2013), 15-19.

⁶³ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 15-19.

⁶⁴ Philippians 1:5, 7, 11, Corinthians 1:5~6, Ephesians 1:15~16, Colossians 1:4, 6, Thessalonians 1:6~10
Numerical growth: Acts 1:15; 2:41, 47; 4:4; 5:14; 6:1, 7; 9:31; 11:21, 24-26; 13:49; 14:1, 21; 16:5; 19:18, 20, 26; 19:10; 21:20.

⁶⁵ Robert E. Coleman, *The Master plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell Company, 1987), 39.

In addition, Luke describes spiritual growth in Acts. The growth is shown in diverse aspects in the Bible. The first aspect is that people all joined together constantly in prayer

The scene devoted to prayer is also demonstrated in Acts 4:42, 4:24-30, and 12:5⁶⁶ It means prayer without ceasing is a basis of growth and resources to continue growth. In this respect, many researchers and authors do agree on correlation between prayer and church growth and on church growth through prayer programs.⁶⁷

In Acts 4:42, people devoted themselves to the apostles' teaching. It means that there is an indispensable relationship between teaching the Word of God and church growth. In this respect, a large number of believers in these days tend to think that teaching the Word of God is a way of making disciples and is essential for new believers to be nurtured.⁶⁸

Fellowship is another aspect of church growth stressed in Acts 4:42, 4:32, and 4:34-37. The Bible says that all believers were together and had everything in common. When praising God and enjoying the favor of all the people, the Lord added to their numbers daily those who were being saved. The researchers, putting emphasis on fellowship, insist on this rationale that the Lord added to their numbers.⁶⁹

All of the above-mentioned aspects are presented after Peter's preaching and people's conversions by baptism. So most researchers think that preaching is a catalyst of

⁶⁶ Spiritual growth: Acts 1:14; 2:42, 44-47; 4:24-30, 32, 34-37; 5:13; 6:6; 8:4, 5, 26-40; 11:2, 19-20; 12:5; 13:2, 3; 15:40; 16:2; 20:34-35

⁶⁷ Tae Keun Kim, "A Study on Congregation's Spiritual Growth by Contemplative Prayer Applied from Thomas Merton's Theory: A Case Study of Bethel Methodist Church" (D. Min. Diss., Drew U, 2006), 4.

⁶⁸ Marie Murphy Phillips Braxton, "Using Biblical Principles for Effectual Church Growth and Evangelism" (D. Min. Diss., United Theological Seminary, 2005), 121-126.

⁶⁹ Harold Cottom III, "The Power of Koinonia to Heal the Han and Brokenness of the Community" (D. Min. Diss., United Theological Seminary, 2006), 49.

church growth, because various aspects of church growth come out by preaching. This fact is reflected on many researches examining the influences of preaching or preachers on church growth.⁷⁰ Acts 8:4-5, 8:26-40, and 11:19-20 describe evangelism that is faithfully carrying out the holy work of compassion and justice for spiritual renewal or recommitment.⁷¹ The Bible says that those who had been scattered preached the word wherever they went. The ultimate goal of Christians is to accomplish God's kingdom by evangelism. So, researchers should set the strategy for evangelism to grow church but few of them do.⁷²

The role of the Holy Spirit in church growth is spelt out in the Acts 13:2-3. The Holy Spirit is the source of the signs and wonders. His works are mainly connected with church growth and individual spiritual growth. A researcher identifies the numerical and spiritual growth of Chinese in the Malaysian context as the work of the Holy Spirit through his historical research.⁷³

3.7 Conclusion

The doctrine of the Holy Spirit in connection with church growth has been discussed. It has been pointed out that the word of God which is preached for people to repent can effectively be done when it is directed, controlled and empowered by the Holy Spirit. Thus, it is mainly through the Holy Spirit that people can be converted and cause the church to grow.

⁷⁰ David L. Lorenz, "Evaluating the Correlation between Preaching and the Health of a Church Using Rhetorical Patterns and Congregational Perceptions"(Ph. D. Diss., Southwestern Baptist Theological Seminary, 2005), 132.

⁷¹ Heidi Rolland Unruh & Ronald J. Sider, *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry* (NY: Oxford University Press 2005), 35.

⁷² John Wesley Williams Jr., "An Innovative Model for Incarnational Evangelism" (D. Min. Diss., United Theological Seminary, 2004), 70-77.

⁷³ Wilbur P. Stone, "The Diffusion of Christianity among Urban Chinese People in Diaspora: The Case of Metropolitan Kuala Lumpur, Malaysia" (Ph. D. Diss., Asbury Theological Seminary, 2003), 5.

Tom Steffen has pointed out, “The Holy Spirit is always at work. The Holy Spirit was there prior to the arrival of the church growth, he is there during their stay, and he will remain after their departure.”⁷⁴ All effects of churches effort toward growth should reflect the reality of the Holy Spirit’s leadership and guidance .

⁷⁴ Tom Steffen, “Flawed evangelism and church planting,” *Evangelical Missions Quarterly* 34 (1998), 121-126.

CHAPTER FOUR

DISCUSSION OF RESULTS

4.0 Introduction

This chapter presents analysis of data collected through field survey. It starts with a description of general information about the respondents followed by a discussion on the extent to which the Methodist Church and the Church of Pentecost each appreciates the role of the Holy Spirit in church growth. It also describes some reasons that result in the adequate emphasis or inadequate emphasis on the role of the Holy Spirits in the churches under study and lastly a discussion on whether the churches under study are growing in numbers and in quality as expected.

4.1 Socio-demographic Characteristics

From the data gathered, out of the 100 respondents, 66 were male while 34 were female. They were evenly represented in the two churches studied (church of Pentecost and Methodist) as illustrated on Table 4.1. The ages of the respondents range between 13 years up to 35 years and above. Majority of the respondents from the Methodist church representing 72% were 35 years and above. Respondents from the Pentecost church representing 46% were either between the ages of 20 to 35 Years or 35 years and above. The Pentecost church also had members with younger age of between 13 and 19 years representing 8%. All the respondents from the Pentecost Church were educated up to tertiary level. The majority of respondents from the Methodist Church representing 88% were also educated up to tertiary level and 10% and 2% respectively were educated up to SHS and JHS. Generally 94% of all the respondents from both churches were educated up to tertiary level.

Table 4.1: Socio-demographic Characteristics of Respondents

Church Denomination						
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Sex						
Male	33	66	33	66	66	66
Female	17	34	17	34	34	34
Total	50	100	50	100	100	100
Age						
13-19	4	8	0	0	4	4
20-35	23	46	14	28	37	37
35+	23	46	36	72	59	59
Total	50	100	50	100	100	100
Educational Level						
JHS	0	0	1	2	1	1
SHS	0	0	5	10	5	5
Tertiary	50	100	44	88	94	94
Total	50	100	50	100	100	100
Number of Years of Membership						
Up to 3 Years	0	0	0	0	0	0
4-7 Years	5	10	3	6	8	8
8 years and Above	45	90	47	94	92	92
Total	50	100	50	100	100	100
Position in the Church						
Member	24	48	11	22	35	35
Elder/Deacon	17	34	15	30	32	32
Leader of a Group	4	8	21	42	25	25
Presiding Elder	3	6	0	0	3	3
Pastor	2	4	3	6	5	5
Total	50	100	50	100	100	100

This has the tendency of increasing their ability to understand the Holy Spirit better since it is easier understanding the Holy Spirit if one can read and write.

The numbers of years the respondents have been members of their respective churches ranged between up to 3 years and 8 years and above. Members of both churches have been members in their various churches beyond 3 years. It is observed that the majority of respondents from the Methodist church representing 94% have been members of the church for 8 years and above and only 6% were observed to

have been members between 4 to 7 years. Majority of the respondents from the church of Pentecost representing 90% have been members of the church for 8 years and above and only 10% have also been members for between 4 to 7 years. Generally, the majority of the respondents from both churches representing 92% have been members of their various churches for 8 years and above. This implies that majority of members of both churches have encountered the Holy Spirit for many years now and are expected to have a better understanding of the Holy Spirit.

Members of both churches were ranged from members, elders/deacon, leaders of various church groups, and presiding elders to pastors. Majority of the respondents from the church of Pentecost representing 48% were members while 34% were elders or deacons. 8% were leaders of various groups while 6% and 4% were presiding elders and pastors respectively. Majority of the members of the Methodist church representing 42% were leaders of various groups while 30% and 22% were elders or deacons and members respectively. Also 6% were pastors with no presiding elder.

4.2 Appreciation of the Role of the Holy Spirit in Church Growth

Generally, the greater proportion of the respondents from both churches representing 80% recognized the role of the Holy Spirit in church growth.⁷⁵ Reginaldo (1994) who indicated that the Holy Spirit clearly directs the spread of the gospel and of churches as in the case of Paul and Silas who were directed by the Holy Spirit in their church journey leading to the creation of a church in Philippi immediately after the revelation. It is opined for the church to often seek the leadership and guidance of the Holy Spirit in their church planting endeavors and strategies because “Jesus through

⁷⁵ Reginaldo Krukalis, “Christ, the Source and Goal of Church Planting,” in *Five Till Midnight: Church Planting for A.D. 2000 and Beyond*, ed. Tony Cupit (Atlanta: Home Mission Board, 1994), 13

the Spirit directs the processes of evangelization, church planting, and church growth, often against human inclination and logic.

Table 4.2: Church Appreciation of the Role of the Holy Spirit in Church growth

Church Appreciation of the Role of the Holy Spirit in Church Growth	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Highly	45	90	34	69	79	80
Fairly	4	8	15	31	19	19
Lowly	1	2	0	0	1	1
Total	50	100	49	100	99	100

4.3 Some Reasons that Result in the Adequate or Inadequate Emphasis on the Role of the Holy Spirits in the Churches

4.3.1 Reasons for the Extent of Emphasis on the Holy Spirit on Church Growth

Table 4.3 presents reasons for the extent of emphasis on the Holy Spirit in the church growth. It is observed that the majority of respondents from the Pentecost Church representing 40% indicated that they place emphasis on the Holy Spirit in church growth because the Holy Spirit guides them in their evangelism while 30% also indicated that the Holy Spirit promotes the growth of the Church. Also, 20% of the respondents from the Pentecost Church indicated that much emphasis is placed on the Holy Spirit on church growth because the Holy Spirit gives them direction in so many ways including where to locate an assembly, what to preach and how to avoid sinning. Again, 10% of the respondents from the Pentecost Church also indicated much emphasis is placed on the Holy Spirit on church growth because the Holy Spirit intercede for them from God in times of need.

From table 4.3, it is also observed that the majority of the respondents from the Methodist church representing 74% placed emphasis on the Holy Spirit on church

growth. Also, 16% said the Holy Spirit promotes the growth of the church while another 10% indicated the Holy Spirit guides them in their evangelism and that is why they placed emphasis on the Holy Spirit on church growth. The findings is consistent with⁷⁶ Torrey (1996) who emphasized that the Holy Spirit is every believer’s privilege and birthright, through the crucified, risen, and ascended Savior. The findings were also consistent with the claims of Thomas (1961), in his work in the Methodist faith that the Holy Spirit shows each every person where she or he fits into His plan of world-wide witness and this represents the role of the Holy Spirit in church growth⁷⁷.

Table 4.3: Reasons for the Extent of Emphasis on the Holy Spirit in Church Growth

Reason	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Evangelism	20	40	5	10	25	25
Direction	10	20	17	34	27	27
Promote Growth	15	30	8	16	23	23
Intercede for us	5	10	20	40	25	25
Total	50	100	50	100	100	100

4.3.2 Winning People into the Church

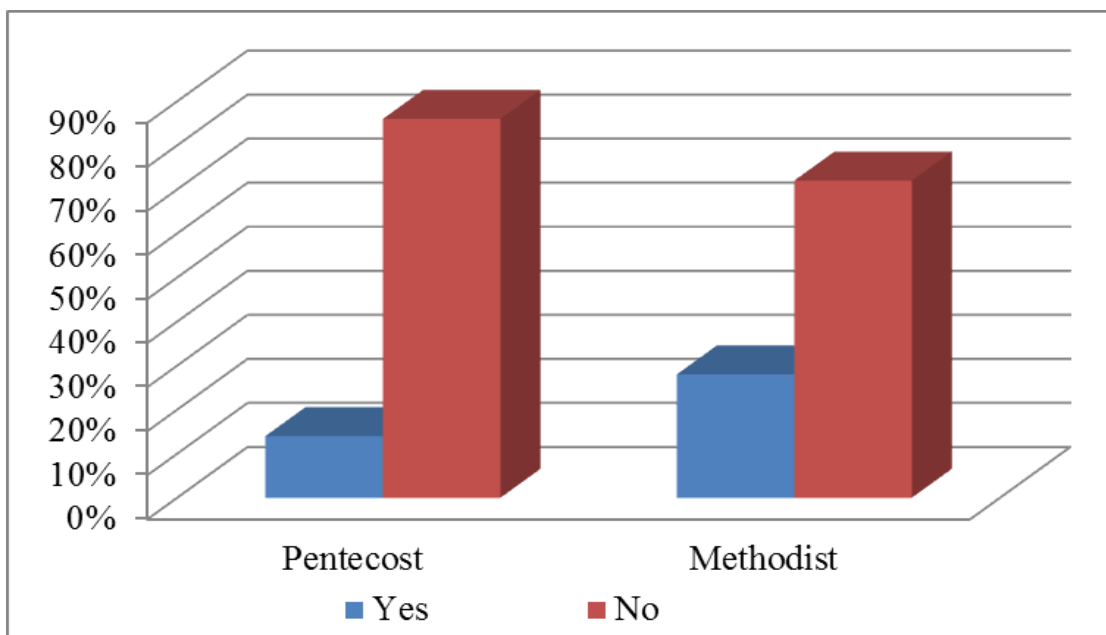
From the data gathered, majority of the respondents in the Pentecost church representing 86% think that it is not possible to win souls into the church without the influence of the Holy Spirit. Bill Graham 1984 has noted that the Holy Spirit is a great communicator, without his supernatural work, there would be no such a thing as

⁷⁶ Torrey, *The Presence and Work of the Holy Spirit*, 55.

⁷⁷ Hugh, *Our Methodist Faith*, 66.

conversion.⁷⁸14% also think that it is possible. Also, while majority of the respondents from the, Methodist Church representing 62% believe it is not possible to win souls into the church without the influence of the Holy Spirit, 28% of the respondents believe it is possible. Generally the majority of respondents from both churches representing 79% hold a similar view that it is not possible to win souls in the church without the influence of the Holy Spirit.

Figure 4.1: Winning People into the Church



The study also investigated the extent to which the churches under study require their members to seek baptism or to be filled with the Holy Spirit. Majority of the respondents from the Church of Pentecost representing 80% indicated their church highly recommend members to be baptized or filled with the Holy Spirit. Only 20% of the respondents from the Church of Pentecost indicated their church fairly require members to be baptized or filled the Holy Spirit as indicated on Table 4.4. Also from Table 4.4, the data revealed that the majority of the members from the Methodist

⁷⁸ Bill Graham, *a Biblical Standard for Evangelist* (Minneapolis; World Wide Publication 1984), 65.

church representing 64% indicated the church highly require members to be filled with the Holy Spirit. Also, while 34% of the respondents from the same church indicated the church fairly require members to be baptized or filled with the Holy Spirit, only 2% said the church lowly require its members to be baptized or filled with the Holy Spirit. From the data gathered, it is observed that many respondents from the church of Pentecost indicated their church require its members to be baptized or filled with the Holy Spirit more than the Methodist Church. This was found to be consistent with the claim by Foli (2001) that even though the Orthodox churches give due regard to the presence and work of the Holy Spirit, they generally do not place much emphasis on spiritual manifestations as compared with the Pentecostal churches and this accounts for the leading evangelism and rapid church growth in the Pentecostal churches⁷⁹.

Table 4.4: Extent to which the Church Require Member to be Baptize/filled with the Holy Spirit

Responds	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Highly	35	80	32	64	67	71
Fairly	9	20	17	34	26	28
Lowly	0	0	1	2	1	1
Total	44	100	50	100	94	100

The data gathered (Figure 4.4) also revealed that the majority of the respondents from the Pentecost church representing 91% indicated the church will not appoint any member to a leadership position if there is evidence that the member have not been baptized or filled with the Holy Spirit. Only 9% of the respondents from the Pentecost church think that the church can sometimes appoint a member to a leadership position

⁷⁹ Foli , *The Church in Ghana today*,17.

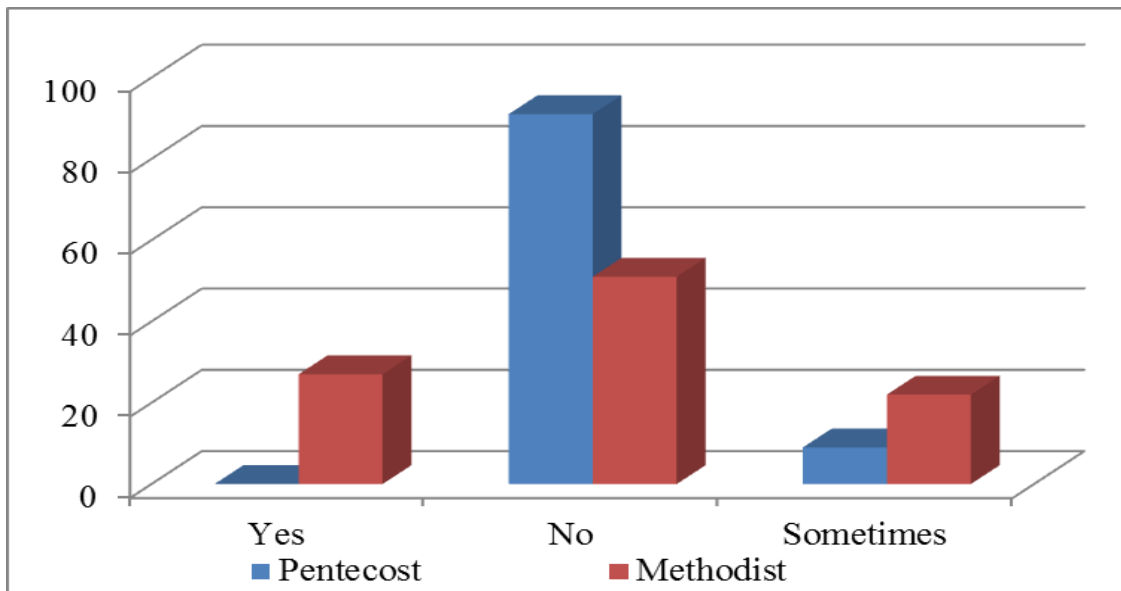
even if there is evidence that the member has not been baptized or filled with the Holy Spirit.

Data gathered as illustrated in Figure 4.2 revealed that the majority of the respondents from the Methodist Church representing 51% indicated that the church will not appoint any member to a leadership position if it is evidenced that the member has not been baptized or filled with the Holy Spirit. However, 27% of the respondents think the church will comfortably appoint a member to a leadership position even if the person have not been baptized or filled with the Holy Spirit. Also, 22% of the respondents from the Methodist church indicated that the church will sometimes appoint a member to a leadership position even if the person is not baptized or filled with the Holy Spirit.

The findings are in support of the assertion made by Foli (2001) above about the emphasis that the church of Pentecost placed on the Holy Spirit as compared to the Methodist church which is one of the orthodox churches.⁸⁰

⁸⁰ Foli , *The Church in Ghana today*, 17.

Figure 4.2: Appointment for Leadership Positions with Emphasis on Holy Spirit Baptism



The study was interested in finding out if the church normally organized a special service for members to receive Holy Spirit. The majority of respondents from the church of Pentecost and the Methodist Church representing 98% and 55% respectively (see Table 4.8) agree that a special service is normally organized for members to receive the Holy Spirit. Comparatively many of the respondents from the Pentecost church agree that a special service is normally organized for the members to receive the Holy Spirit. This is still a manifestation of the conclusions of Foli (2001) that the Pentecostal churches place more emphasis on the Holy Spirit than the Orthodox churches⁸¹.

4.4 The role of Holy Spirit in church growth and the growth rate of the Churches under study.

In rating the church growth, the data gathered revealed that the majority of the respondents from the church of Pentecost representing 70% indicated that the church

⁸¹ Foli, *The Church in Ghana today*, 17.

is growing fast. Also, 21% and 9% indicated the church is growing fairly and slow respectively as indicated on Table 4.5. From Table 4.5, it is also observed that the majority of the respondents from the Methodist Church representing 69% indicate that the church is growing fairly while 22% think that the church is also growing fast. It is further observed from Table 4.5 that only 8% of the respondents from the Methodist church indicated that the church was growing slowly.

Comparing the two churches, many of the people in the Pentecost Church see their church to be growing at a faster rate as compared to the respondents from the Methodist church. Also, many respondents from the Methodist Church rate their church to be growing fairly as compared to the Church of Pentecost.

Table 4.5: The role of the Holy Spirit in church growth and the growth rate of the churches under study .

Rating the growth of the church	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Fast	33	70	11	22	44	46
Fair	10	21	34	69	44	46
Slow	4	9	4	8	8	8
Total	47	100	49	100	96	100

The study investigated whether the church growth was satisfied and the results are illustrated on Table 4.6. It is observed from Table 4.6 that the majority of the respondents from the church of Pentecost representing 64% were satisfied with rate of their church growth while only a few from the Methodist Church representing 39% were also satisfied with the rate of their church growth. Also, Table 4.6 shows while only a few of the respondents from the Pentecost Church representing 36% were dissatisfied about the rate of the church growth, the majority of respondents from the Methodist church representing 61 were dissatisfied about their church growth.

Table 4.6: Whether the Church Growth is Satisfactory

Whether the church growth is satisfactory	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Yes	30	64	19	39	49	51
No	17	36	30	61	47	49
Total	47	100	49	100	96	100

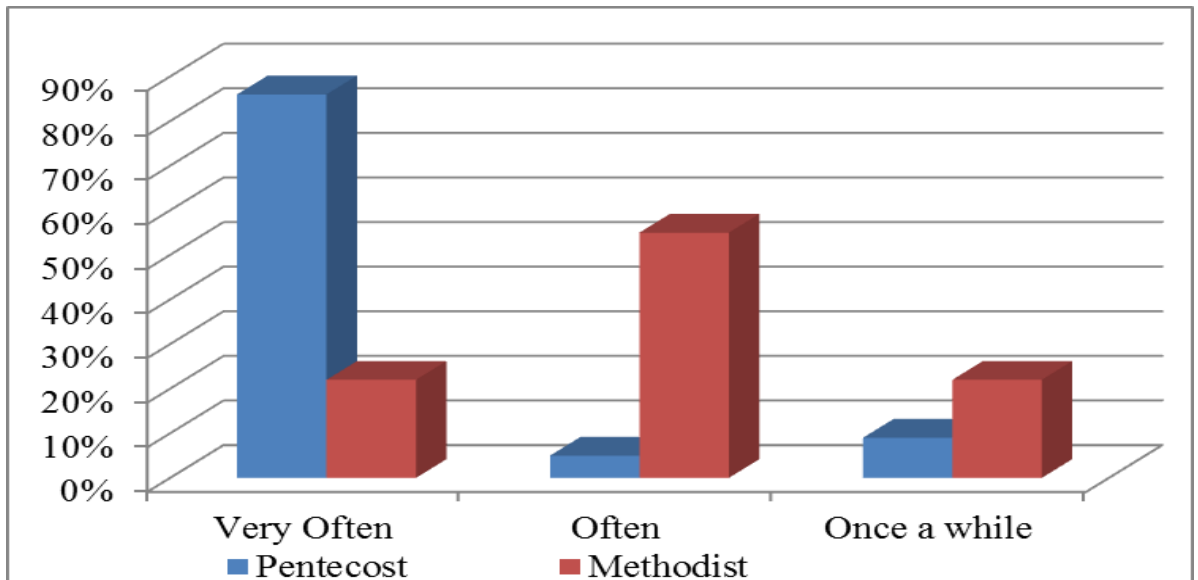
The respondents attributed many reasons for the rate of growth of the church. These reasons bothered on continuous evangelism, failure to follow up on new members, lack of programs to improve growth, failure to seek the welfare of members and little spiritual exercise to encourage growth. Out of the 100 respondents, 38% basically among those who think the church growth was satisfactory attributed the rate of the church growth to continuous evangelism by the church. The rest of the respondents representing 62% gave various reasons why the church growth was slow. From the data gathered, 18% of the respondents indicated that the church growth was slow because the church often fails to follow up on new members. Also, 20% of the respondents attributed the situation to lack of church programs to improve upon the growth of the church. Again, the data also revealed that 11% of the respondents attributed the slow growth of the church to failure on the part of the church to seek the welfare of its members while 13% of the respondents also attributed the situation to inadequate spiritual exercise to encourage the growth of the church.

Table 4.7: Organizing Special Service to Receive the Holy Spirit

Responds	Church Denomination					
	Pentecost		Methodist		Total	
	Count	%	Count	%	Count	%
Yes	43	98	27	55	70	75
No	1	2	22	45	23	25
Total	44	100	49	100	93	100

This special service that is normally organized for members of the church to receive the Holy Spirit is often termed differently in the various churches. For instance members of the Church of Pentecost termed the service Holy Ghost Baptism Service. Others in the same church also termed the service as Holy Spirit convention or Holy Spirit secession. Members of the Methodist Church also name this special service variously. Some name the service anointing service, others called it camp meetings or revival and prayer meetings and others also called baptism and confirmation service.

Figure 4.3 Church Services



According to the data as presented in Figure 4.3, majority of the respondents from the church of Pentecost representing 86% indicated that the special service that is normally organize for members to receive the Holy Spirit is organized very often. However, majority of the respondents from the Methodist church representing 55%

indicated the service is normally often organized while 22% also indicated the service is always very often organized. This is organized quite regularly in the church of Pentecost as compared to the Methodist church. This is still a manifestation of the emphasis placed on the Holy Spirit in the Church of Pentecost as alluded to earlier.

Commenting ordinarily about the Holy Spirit, members of the Pentecost church said a church that places emphasis on the Holy Spirit will end up as a great church. Others also said it was important for every Christian to allow the Holy Spirit lead him/her in everything. There were some respondents who also said it was important for every church to encourage the teaching of the Holy Spirit baptism and gifts. Churches are advised to adopt a way of winning souls and this could be done through constant evangelization.

4.5 Conclusion

This chapter has analysed the data collected and has shown the views of the respondents concerning the role of the Holy Spirit in church growth. The respondents mainly indicated that the rate of stress on the Holy Spirit by the churches under study mainly leads to their differences in the rate of their growth. This and the other views are summarized in chapter five and the recommendations on how such views can be dealt with are provided.

CHAPTER FIVE

SUMMARY OF RESEARCH FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The Holy Spirit plays an indispensable role in church growth. The data collected indicates that the Methodist and the Pentecost churches place emphasis on the role of the Holy Spirit in building the church. The emphases placed on the Holy Spirit in church growth however vary from church to church. It is for this reason this study focused on a comparative study of the Holy Spirit and church growth in the Methodist and Pentecost churches. Based on the findings of the study, this chapter provides a summary of the major research findings obtained from the study. The chapter also suggests some recommendations to inform policy.

5.1 Summary of Major Findings

The study investigated the understanding of the Holy Spirit among the respondents and it was described in diverse ways. The description of the Holy Spirit was similar in the Pentecost and the Methodist Churches. Members of the Pentecost Church described the Holy Spirit as God, a comforter, the third person in the trinity and others also described the Holy Spirit as one of the Godhead. Members of the Methodist Church also describe the Holy Spirit as part of the Trinity while others also described Him as God.

Majority of the respondents from both churches indicated they most often feel the presence of the Holy Spirit. Also a few of the respondents from both churches indicated they sometimes feel the presence of the Holy Spirit.

Members of both churches indicated that their churches highly appreciate the role of the Holy Spirit in church growth. Only a few respondents from the Methodist church indicated that their church fairly appreciate the role of the Holy Spirit in church growth. However, it was generally observed that the greater proportion of the respondents from both churches recognized the role of the Holy Spirit in church growth. This was expected to be manifested in their beliefs and practices. For instance, having the belief that the Holy Spirit directs the spreading of the gospel in building the church. The respondents from both churches advised that churches should often seek the leadership and guidance of the Holy Spirit in their church planting endeavors and strategies

5.1.1 Reasons for the Extent of Emphasis on the Holy Spirit on Church Growth

Respondents from both churches again indicated that their churches place emphasis on the Holy Spirit for church growth for various reasons. Members of the Pentecost church showed that their church place emphasis on the Holy Spirit for church growth because the Holy Spirit guides them in evangelism. The Holy Spirit according to them promotes the growth of the church, gives them direction in many ways including where to locate an assembly, what to preach and how to avoid sinning.

For members of the Methodist church, the majority of them indicated that emphasis is placed on the Holy Spirit for church growth and also because the Holy Spirit intercedes for them in time of demonic resistance and attacks in their evangelism. Again, emphasis is placed on the Holy Spirit because according to them the Holy Spirit gives them direction in their daily activities, guides them in their evangelization activities to win souls to promote the growth of the church.

The growth of the church is rated differently by both churches. While the majority of respondents from the Pentecost church rate the church growth to be fast, the majority of respondents from the Methodist church rate the church growth to be growing fairly. Comparing the two churches, many of the people in the Pentecost Church see their church to be growing at a fast rate as compared to respondents from the Methodist church.

There was an inverse relationship between the two churches based on the rate of church growth.

The respondents attributed many reasons for the rate of growth of the church. These reasons bothered on continuous reliance on the Holy Spirit in evangelism, failure to follow up on new members, lack of programs to improve growth, failure to seek the welfare of members and little spiritual exercise to encourage growth.

5.1.2 The role of the Holy Spirit and the Successful Life of Church Members and its effects on church growth.

The study also investigated whether the successful life of the church members could affect the growth of the church. The majority of respondents from both churches believed that the influence of the Holy Spirit for successful lives of church members positively affect the growth of the church. Even though members from both churches agree with the assertion, it was observed that many more members of the Methodist church agree with the assertion compared to the church of Pentecost.

The study also investigated whether successful Christian life depends on the Holy Spirit. All the respondents from the Pentecost Church believed that a successful Christian life depends on the Holy Spirit. Also, all but a few of the respondents from the Methodist church believed a successful Christian life depend on the Holy Spirit.

Almost all members from both churches held a similar view that a Christian cannot be successful in his/her Christian life without the Holy Spirit.

The study also investigated the extent to which the church requires its members to seek baptism or to be filled with the Holy Spirit. Majority of the respondents from both churches highly recommend their members to be baptized or filled with the Holy Spirit. Comparatively, many respondents from the church of Pentecost highly recommend their members to be baptized or filled with the Holy Spirit than the Methodist Church. Also, many respondents from the Methodist church fairly recommend their members to be baptized or filled with the Holy Spirit compared to the church of Pentecost. This shows the church of Pentecost placed more emphasis on the Holy Spirit compared to the Methodist Church.

The majority of respondents from both churches indicated the church will not appoint a member to a leadership position if it evidenced that the member is not baptized or filled with the Holy Spirit. However, many respondents from the Pentecost church hold this view more than the Methodist Church. There were some few respondents from both churches who believe the church could appoint a member to a leadership position even if the church knows that the member is not baptized or filled with the Holy Spirit. Comparatively, many respondents from the Methodist Church held this view more than the church of Pentecost. Again, this shows that the church of Pentecost placed more emphasis on the Holy Spirit more than the Methodist Church.

The study was interested in finding out if the church normally organized a special service for members to receive Holy Spirit. The majority of respondents from the Church of Pentecost and the Methodist Church agree that a special service is normally organized for members to receive the Holy Spirit. Comparatively many of the

respondents from the Pentecost church agree that a special service is normally organized for the members to receive the Holy Spirit.

This special service that is normally organized for members of the church to receive the Holy Spirit is often termed differently in the various churches. For instance members of the church of Pentecost termed the service Holy Ghost Baptism Service. Others in the same church also termed the service as Holy Spirit convention or Holy Spirit cession. Members of the Methodist church also name this special service variously. Some name the service anointing service, others called it camp meetings or revival and prayer meetings and others also called baptism and confirmation service.

The majority of respondents from the church of Pentecost indicated that the special service is normally organized very often while the majority of respondents from the Methodist church said the special service is often but not very often as compared to the church of Pentecost. Some of the respondents from both churches also indicated the service is often organized once a while. Some members from the church of Pentecost said a church that places emphasis on the Holy Spirit will end up as a great church. Others also said it was important for every Christian to allow the Holy Spirit lead him/her in everything. There were some respondents who also said it was important for every church to encourage the teaching of the Holy Spirit baptism and gifts. Churches are advised to adopt a way of winning souls and this could be done through constant evangelization.

5.2 Conclusion

The Holy Spirit, who is the third Person of the Godhead, is the principal agent of God's creation and transformation of human lives. The Holy Spirit was an integral part of every major event in the life and ministry of Jesus. The influence of the Holy

Spirit is vital from the formation to the growing of a church. No church can succeed and grow without the power of the Holy Spirit. However, many believers and Christian churches that have not adequately embraced nor encountered this spiritual reality have been affected in their Christian lives and the growth of their churches as well.

The study revealed that members of the Pentecost and the Methodist churches recognized the role of the Holy Spirit in the growth of their churches and therefore are able to describe the Holy Spirit in different ways; comforter, God, the third person in the trinity and one of God's Heads.. The Holy Spirit according to them directs them in the spreading of the gospel. They believed that the Holy Spirit guides them in their evangelization activities and also intercedes for them in times of need.

The study also revealed that the respondents believed it is not possible for them to win souls into the church without the influence of the Holy Spirit.

The study also revealed that while members of the Pentecost church rated their church growth to be fast, members of the Methodist church rated their church growth to be fair.

Members of both churches also highly recommend their members to be baptized or filled with the Holy Spirit and that a member could not be appointed to a leadership position if it is evidenced that the person is not baptized or filled with the Holy Spirit.

Based on the findings, it can be concluded that the church of Pentecost places more emphasis on the Holy Spirit more than the Methodist church.

5.3 Recommendation

The study recommends that the Methodist church should place more emphasis on the role of the Holy Spirit to be at par with the church of Pentecost. This will influence the growth of the Methodist Church just as the Church of Pentecost is growing at a fast rate. In doing so the Methodist church should carry out more intensive educational programmes so as to create much awareness of the role of the Holy Spirit in church growth. Thus thirty minutes be set aside in every weekly service for special teachings on the Holy Spirit This special service can be termed “time with the Holy Spirit”. In addition to that this study is suggesting that one full service in every quarter of the year be conducted mainly for members to seek the infilling or baptism of the Holy Spirit. in the Methodist Church Again to ensure fast church growth, the Methodist should accept only members with clear evidence of being filled with the Holy Spirit by the testimony of their ability to win souls and their maturity in Christ.. Study further recommends that the Methodist church and the Pentecost church should try to follow up under the direction of the Holy Spirit on new members of the church. This will help increase the number of people in the church leading to the growth of the church.

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APPENDIX

QUESTIONNAIRES

QUESTIONNAIRE

INTRODUCTION

This questionnaire seeks to find out and compare the extent of appreciation and emphasis the Methodist and the church of Pentecost place on the role of the Holy Spirit in church growth .Please be assured that every information will be treated confidential and you will remain anonymous. Kindly answer the questions to the best of your knowledge

Thank you for your co-operation.

DEMOGRAPHICS

(1)Gender.....Male/Female Age... 13—19years [] 20—35years [] 35 and above []

(2) Education: None [] Primary [] Middle School /JHS [] Secondary School/SHS[]: Tertiary[]

(3) Place of resident.....

(4) Indicate your denomination. Methodist [] Pentecost []

(5) How long have you been a member of the church?

Up to 3years [] 4-7 years [] 8 years and above []

(6)Indicate your position in your church:

Member [] Leader/Elder/Deacon [] Leader of a group [] Presiding Elder/Caretaker []

Pastor []

(7) who is the Holy Spirit?

.....
.....

(8) Do you feel the presence of the Holy Spirit with you? Always [] sometimes [] none[].

(9) To what extent do you think your Church appreciate the role of the Holy Spirit in church growth? Highly [] Fairly [] Lowly[]

(10) What are some of the reasons that account for the extent of emphasis on the Holy Spirit in church growth in your church?

.....
.....

(11) Can people be won into the church without the influence of Holy Spirit? Yes [] No []

(12) How will you rate the growth of your church, Fast [], Fair [], Slow [].

(13) Are you okay with growth rate of your church. Yes[] No[] Give reasons.

.....
.....

(14) Can the extent of successful life of church members or otherwise affect the growth of that church? Yes [] No []

(15) Does a successful Christian life depend on the Holy Spirit? Yes [] No []

(16)To what extent does your church require each member to seek to be baptised/filled with the Holy Spirit? Highly [] Fairly [], lowly [] None []

(17) Can a member of your church be appointed to a leadership position without a clear evidence of that member having been baptized/filled with the Holy Spirit? Yes [].No [], Sometime []

(18) Does your church organise specific service for her members to receive the Holy Spirit's baptism/infilling gifts and empowerment? Yes [] No []. If yes, how is that service termed?

.....
.....

(19)In reference to question 20, how often is such service conducted within a year? Very often [] often [] once a while []

(20) Kindly feel free to any other comment