

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**TOPIC:
STRATEGIC COST EFFECTIVE MISSION AND CHURCH PLANTING: THE USE OF
THE 'NNOBOA' CONCEPT**

EDWIN KWEKU DZOR

DEPARTMENT OF THEOLOGY

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BY

EDWIN KWEKU DZOR

60000255

**A DISSERTATION SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE
DEGREE OF MASTER OF ARTS IN CHRISTIAN MINISTRY WITH MANAGEMENT**

DEPARTMENT OF THEOLOGY

SEPTEMBER 2017

DECLARATION

I, EDWIN KWEKU DZOR do hereby declare that this dissertation 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

I dedicate this work to the many gallant soldiers of the cross toiling in the nations of the world to help make the Good News of our Lord Jesus Christ reach all people groups across the world.

Also, I dedicate this work to the memory of my late dad — Mr. Emmanuel Kwame Zor. Your kindest heart is a treasure I will forever cling to.

ACKNOWLEDGEMENT

I am grateful to the Lord Jesus Christ for saving me, and the Holy Spirit for His presence and help in my life and ministry.

I would like to thank Bishop Dag Heward-Mills for relentlessly pushing the agenda of soul-winning across all frontiers of the world; his work with the Lighthouse Chapel International has served as the needed platform for the study.

Many people have helped to make this study a reality and are worthy of special mention. My supervisor Dr. Peter White has amply guided me throughout the study. His suggestions and inputs have undoubtedly strengthened the research.

I also want to express my sincere gratitude to Mrs. Agnes Dadson for her unflinching support in helping me complete this course of study.

Furthermore, I wish to acknowledge and also thank Bishop Patrick Bruce (Lighthouse Chapel International, Bantama), Pastor David Edwin Kwarteng (Lighthouse Chapel International, Mamfe) for granting interviews and supplying needed available data on their churches.

Finally, I wish to express my heartfelt gratitude to my family for helping me to concentrate on this research work. To all the aforementioned and many more that space will not allow me to list here, I say thank you for all your help and input that has made this study a reality.

ABSTRACT

The lure of an entire people group coming to Christ is the dream of every missionary. The thought that countless thousands might be waiting to hear and respond to the gospel is a passion that fires missionary hearts and minds around the world. This desire can only be realized when the needed resources are mobilized and made available to the church to carry out God's mission and its resultant fruit of church planting. The church as God's agent is to engage a world without Christ in such a way as to expand the kingdom of God by drawing people into a life-giving and life-changing relationship with Jesus Christ. But this desire is mostly impeded by the huge financial cost and the unavailability of labourers to carry out God's *missio Dei* and church planting. Mission and church planting should be approached with a careful strategy. This research used the 'nnoboa concept of farming' to develop a missional theology that would help churches to plant daughter churches. The *nnoboa* mission theology will help churches raise the needed financial help; mobilize the laity in the church for mission and church planting; and how churches could collaborate with each other in fulfilling God's *missio Dei*.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

The Church participates in the Revelatory and Reconciliatory ministry of God to His own people. Ministry is determined and set forth by God's own ministry of revelation and reconciliation in the world beginning with Israel and culminating in Jesus Christ and the Church¹. Derek Tidball asserts, "All subsequent understanding of ministry takes its starting-point from the ministry of God to His people. Human ministry can never be more than a pale and partial reflection of that divine ministry."² According to Towns, ministry is defined as communicating the gospel to people at their point of need.³ It is not something restricted to pastors and other church officers. Rather, ministry is something in which every Christian can and should be involved. The key to effective ministry involves using one's spiritual gifts to meet needs in the lives of others. The church exists for the pleasure of God and for His glory. The gospel is not to be given just to followers of Christ, but through them to each God-created person in the world in the various subcultures and tribes in which they live. The nature of the church is missional. The church is to engage a world without Christ in such a way as to expand the kingdom of God by drawing people into a life-giving and life-changing relationship with Jesus Christ.⁴

¹ Ray S. Anderson, ed., *Theological Foundation For Ministry* (Edinburgh, Scotland: T&T Clark Ltd, 2000), 7.

² Derek Tidball, *Skilful Shepherds: An Introduction to Pastoral Theology* (Leicester, Great Britain: Hodder and Stoughton Ltd, 1986), 33.

³ Elmer L. Towns, *A Practical Encyclopedia Of Evangelism And Church Growth* (Grand Rapids: Regal Books, 1995), 206.

⁴ Will McRaney, "Church Planting as a Growth Strategy in the Face of Church Decline," *Journal for Baptist Theology and Ministry*, 1, no. 2 (2003): 73.

The focus of mission is derived from God not the church. The Church only participates in the mission of God *missio Dei*. We find *missio Dei* in Scripture from a Trinitarian perspective: God the Father sends the Son and the Spirit into the world, and the Father, Son and Spirit send the church into the world for the sake of the world. In other words, mission does not originate with the church but is derived from the very nature of God.⁵ The church is an instrument through which God's will for justice, peace and freedom is done in the world.⁶ Therefore, the church exists to pursue the mission of God (*missio Dei*) not its own mission. The God who transcends time became one with the people of a specific culture in a specific time. The doctrine and nature of Jesus' incarnation speaks to a missionary strategy for life and ministry. Christ did not distinguish between the secular and sacred. No person was so unclean that He would not touch him or too sin ridden that He would not sit down with him at a table (Mark 2:16, Philippians 2:5-8,). Life was mission, and everything in life flowed to and from that mission. Even if the task required death, Jesus lived and died for God's mission.

According to David Bosch, most mission societies understood mission predominantly as *conversio gentilium*—a conversion of individual persons. These societies had been preaching a gospel without a church. Their concern was individual conversion rather than church planting.⁷ Peter Wagner asserts, “Planting new churches is the most effective evangelistic methodology known under heaven.”⁸ The Church must therefore place strong emphasis on church planting in her mission to the world since it is the way the church will have consistent impact and renewal within this fast changing world. According to him, the growing denominations have been those

⁵ James Ralph Woodward, *Creating a Missional Culture* (Madison, United States: Intervarsity Press, 2012), 27.

⁶ Woodward, *Creating a Missional Culture*, 29.

⁷ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 331.

⁸ Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Oregon, United States: Wipf and Stock Publishers, 2010), 1.

that stress church planting.⁹ Aubrey Malphurs defines Church Planting as an exhausting but exciting venture of faith that involves the planned process of beginning and growing new local churches, based on Jesus' promise and in obedience to his Great Commission.¹⁰ Bob Hopkins also defines Church Planting as "Creating new communities of faith as part of the mission of God to express his Kingdom in every geographic and cultural context."¹¹ Church planting from these definitions show that mission is not complete until it results in planting a church.

The central purpose of missions was to be seen as God's will that lost men and women be found, reconciled to himself, and brought into responsible membership in Christian churches (Mathew 28:18-20). Donald McGavran in his book, *Bridges of God*, discusses the main question for Christian Missions, "How do peoples become Christians." He asserts that the first aim of missions is the establishment of churches.¹² Gibbs describes McGavran's definition of Church Growth principle this way: "God wills that individuals and communities should come to Christ in repentance and faith to acknowledge him as Saviour and Lord, to become his disciples and be incorporated in local churches."¹³ What amazes one again and again is the *inclusiveness* of Jesus' mission. It embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout. His mission is one of dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups.¹⁴

⁹ Wagner, *Church Planting for a Greater Harvest*, 13.

¹⁰ Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids: Baker Books, 2004), 19.

¹¹ Bob Hopkins, Richard White, *Enabling Church Planting* (Sheffield: ACPI, 1995), 5.

¹² Donald McGavran, *Bridges of God*, (Eugene, Oregon: Wipf and Stock Publishers, 2005), 7.

¹³ Eddie Gibbs, "The Relevance of Church Growth Principles to Evangelism in England," *The Churchman Journal: An International Journal of Theology* 3 (1981): 227-248.

¹⁴ David Bosch, "Transforming Mission Paradigm Shifts In Theology Of Mission," *American Society of Missiology Series*, 20, no. 16 (2011): 28.

Many churches have confirmed the fact that the most important institutional variable for the growth and expansion of the local church is leadership. For the most part, existing churches have unconsciously placed a ceiling on both clergy and lay leadership and as a result, upward mobility of new people into positions of ministry is difficult. But new churches open wide the doors of leadership and ministry challenges and the entire body of Christ subsequently benefits.¹⁵

Church planting as it developed in the West can be seen as a development within the broader context of the church growth movement pioneered by missiologist Donald McGavran in the 1950s through the 1990s. McGavran's intention was to develop an understanding of the mission of the church as something that does not merely impact individuals, but has the possibility of transforming entire cultures. McGavran was reacting against what he perceived was an undue emphasis on personal conversion that necessitated the severing of converts from cultural and communal ties.¹⁶

Tim Keller enumerates some of the erroneous assumptions to church planting. First is the notion that a church already has a lot of churches that have enough room for all new people who have come to the area. Let us get them filled before we go off building any new ones. Secondly, it is the assumption that the churchgoing public is a shrinking pie. New churches only take members from already existing ones and weaken them. The third assumption is that we need better churches not more churches. Thus, help the churches that are struggling first. He also argues that virtually all the great evangelistic challenges of the New Testament are basically calls to plant churches, not simply to share the faith. The 'Great Commission' (Matthew 28: 18-20) is not just a

¹⁵ Wagner, *Church Planting for a Greater Harvest*, 20.

¹⁶ Hunter G, "The legacy of Donald A. McGavran," *International Bulletin of Missionary Research* 16, no 4 (1992): 159.

call to 'make disciples' but to 'baptize'. In Acts, it is clear that baptism means incorporation into a worshipping community with accountability and boundaries (Acts 2:41-47).¹⁷

According to the Joshua Project about 19 (17.0%) out of 112 of the people group are unreached. Population unreached is 1,513,000 (5.3%) of the total population.¹⁸ These statistics show that a very high percentage of Ghana's population still remains un-evangelized and unreached, and the Great Commission lies still largely unfulfilled. This does not imply that the church has not done any work to reach these unreached people. But it requires the church to be strategic in its approach to the *missio Dei* and finding cost effective ways of establishing churches in these areas of the unreached to make the presence of Christianity and its impact felt. The church needs a strategy to accomplish her mission which is fulfilling the Great Commission. White and Niemandt after analyzing the strategies of the Pentecostal Churches in Ghana conclude, "The Ghanaian strategy suggests that mission should not be approached haphazardly; rather, it must be well-planned if it is to achieve its ultimate purpose."¹⁹

According to White and Niemandt the *missio Dei* refers to all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the Triune God in the world, and through that identity, participates in His mission.²⁰ Mission is about the capability of the Christian faith to enter new contexts, connect different groups, inspire new generations, and impact societies.²¹ Michael Green posits that Mission of the church is much broader than Evangelism. It embodies the total impact of the church on the world: its influence; its

¹⁷ Tim Keller, *Why plant churches* (Redeemer City to City, 2002), 19, redeemercitycity.com/content/com.redeemer.digitalContentArchive.

¹⁸ People Groups, Joshua Project, accessed June 12, 2017, <https://joshuaproject.net/countries/GH>.

¹⁹ Peter White and Cornelius J.P. Niemandt, "Ghanaian Pentecostal Churches' Mission Approaches," *Journal of Pentecostal Theology* 24 (2015): 245.

²⁰ White & Niemandt, "Ghanaian Pentecostal Churches' Mission Approaches," 242.

²¹ Stefan Paas, "Church Renewal by Church Planting: The Significance of Church Planting for the Future of Christianity in Europe," *Theology Today*, 68, no 4 (2012): 469.

involvement with the social, political and moral life of the community and nation where it is placed.²² B.Y Quarshie in his article asserts that “mission in the African city must be pursued at all times with the understanding that it is God’s mission, *Missio Dei*, with its full implications.”²³ Todd Engstrom discusses the three ways missional culture is killed: first, is when the Gospel is assumed; and the second, when there is vision without practices; and thirdly, when we do not show love to consumers.²⁴ Mission must be pursued with a clear definition of the message (the good news), accompanied by action and a demonstration of the love of God (for example providing food items, or medical care, etc. for the target group).

Vladimir Kvint defines Strategy as “a system of finding, formulating, and developing a doctrine that will ensure long-term success if followed faithfully.”²⁵ This definition shows that being strategic is about using available resources to successfully meet long term or future goals. Strategic cost effective mission refers to the use of available resources of the church both human and material to achieve desirable mission and church planting. According to Aubrey Malphurs, the book of Acts records how the Holy Spirit used the Church strategically to implement the mission of the Great Commission, especially through the missionary journeys (Acts 13:1-21:26).²⁶

There seems to be a persistent tendency among church members to perceive ministry as the sole responsibility of the paid professional pastor — this is in contradiction with the

²² Michael Green, *Evangelism Through The Local Church* (London, Great Britain: Hodder and Stoughton, 1990), 9.

²³ B.Y. Quarshie, “Mission in African Cities Today: Some Pointers from the Apostle Paul,” *Journal of African Christian Theology*, 17, no 1 (2014): 38.

²⁴ Todd Engstrom, *3 ways to Kill a Missional Culture* (Verge Network, 2014), <http://my.vergenetwork.org/>

²⁵ Vladimir Kvint, *Strategy for the Global Market: Theory and Practical Applications* (New York, NY 10017: Routledge, 2016), 1.

²⁶ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* 2nd ed. (Grand Rapids: Bakers Books, 2005), 30.

New Testament concept of the priesthood of all believers (1 Peter 2:5, 9-10), which emphasizes that ministry is the function of the total church membership.²⁷

Although the Apostles and Evangelists had a role to play, the outward expansion of the church came primarily through the witness of lay believers as they moved to other regions.²⁸ This assertion illustrates the involvement of the whole church in missions not the sole aim of the ‘Ordained Ministers.’ Neither should mission be about church denominations but unified efforts from all churches to assist each other fulfill the *missio Dei*. Michael Green rightly asserts, “A mission demands unity. That is both its glory and cost.”²⁹ According to Rick Warren, every believer is not a pastor, but every believer is called into ministry. God calls all believers to minister to the world and church. In God’s army, there are no volunteers- He has drafted all of us into service.³⁰

In Ghana, farming is done most intensively in the rural areas where access to improved and sophisticated farm implements is virtually absent. As a result of this deficiency, for a farmer to own a large farm, efforts of colleague farmers become a perfect substitute in this regard. This effort is made possible through the formation of cooperative groups. It is a system where individual farmers come together to form a group even though they have individual farms. They do this so that each farmer would benefit from the collaborative effort of the entire group. The members of a cooperative group are selected based on the fact that, they share some common

²⁷Ngussa Bohole, Jacob, "A Lay Member Church Planting Strategy for Unreached Areas in the West Tanzania Field" *Project Documents* Paper 251 (2014): 1.

²⁸ Green, *Evangelism Through The Local Church*, 86.

²⁹ Green, *Evangelism Through The Local Church*, 344.

³⁰ Rick Warren, *Purpose Driven Church: Growth without compromising Your Message and Mission* (Michigan: Zondervan, Grand rapids, 1995), 368.

characteristics and goals which tend to bind them together.³¹ This is what is usually called in the Akan farming communities as *nnoboa*.

In the *nnoboa* farming concept, farmers come together to assist each other to cultivate their farms in a form of rotation till all farmers have their farms cultivated. Though there are many things that divide us as churches of God, Engstrom discusses the idea that we need to look at the things that unites us, “But all of us want the same thing: We all want people to receive the gospel and follow Jesus.”³²

The *nnoboa* farming concept was therefore adopted in this research to propound a theology that would help churches engage in mission and also plant churches at a lower cost. *Nnoboa Mission Theology* is defined as mobilizing the efforts of the entire membership of the church (both Laity and Clergy) and also the assistance of other churches in fulfilling Christian mission and church planting.

1.2 STATEMENT OF THE PROBLEM

Most churches spend millions of Ghana cedis in mission and church planting, and this mostly discourages some churches from going into mission and church planting. Rick Warren asserts “Nothing discourages a church more than not knowing why it exists. On the other hand, the quickest way to reinvigorate a plateaued or declining church is to reclaim God’s purpose for it and help members understand the great tasks the church has been given by Christ.”³³

³¹ Alexander Ayogyam, “Monitoring Loan Repayment among Farmers in Techiman, Ghana: Investigating the Effect of Cooperative Farming System,” *Journal of Emerging Trends in Economics and Management Sciences*, 5, no. 1, (2013): 33.

³² Todd Engstrom, *3 ways to Kill a Missional Culture* (Austen, Texas: My Verge, 2014), 5.

³³ Warren, *Purpose Driven Church*, 87.

God's purpose for the church is that all members of the church of God should be involved in mission and church planting. The task of mission and church planting always become challenging when they are left to the clergy alone; and the burden of finance on the mother church to sponsor mission and planting of new churches. In some cases the task of mission and church planting is mostly left to the youth ministry and church planters of the churches — as a result little is done in terms of mission and church planting by the church. Therefore, there should be a strategic way to help integrate professionals, young and old into the *missio Dei* and church planting with little or at reduced financial cost to the mother church, and also to get the collaborative efforts of churches to assist each other in mission and church planting.

In Ghana and many parts of the world, smaller churches have the desire to plant new churches but the excuse many of them usually give is that “we don't have money”. This research therefore seeks to use the *nnoboa* concept of farming to develop a missional theology that would help churches to plant daughter churches.

1.3 RESEARCH QUESTIONS

The research seeks to address the issue under discussion through the following questions:

1. What is church planting and what are the various approaches to church planting?
2. How can existing churches plant new churches with little or no financial cost to the mother church?
3. How can the *nnoboa* mission Theology be used for financing missions and church planting?
4. What would be the missional implication of using tent ministry as another form of *nnoboa* mission theology for mission and church growth?

1.4 OBJECTIVES OF THE STUDY

The objectives of the study would be as follows:

1. To identify ways of planting a church without using much money
2. To bring out the fact that churches can be planted each year
3. To teach people the easiest way of raising fund for missions and church planting
4. To educate the church about making professionals missionaries or church planters so that missionaries do not become so much of a burden on their mother churches
5. To use the tent ministry as a form of nnoboa theology for mission and church growth

1.5 Scope and Focus of the Study

The scope of the research reviewed some of the various church planting models and considered the strategies used by the Lighthouse Chapel International and examined the various strategies employed by them in planting other churches within the region.

The researcher chose the Lighthouse Chapel International, because of the vigorous nature of their church planting strategies and also the use of Professionals who are not paid by the church in planting churches. Thus, they have a very active involvement of the lay in the ministry of the church in missions and church planting.

The study therefore used the mission approach of the Lighthouse Chapel International to develop and propose a new strategy that would be cost effective in helping the church in its mission and church planting.

1.6 RESEARCH METHODOLOGY

In gathering information and data, the researcher used the qualitative method. Both primary and secondary data were collected. Data was sought through interview. Selected individuals were interviewed within the Lighthouse Chapel International to ascertain their views on how mission and church planting are conducted within the church. These pastors were selected because of their years of experience with the Lighthouse Chapel International's mission and church planting. According to Creswell, qualitative research is an approach for exploring and understanding the meanings individuals or groups ascribe to a social or human problem.³⁴ Qualitative research is a commitment to seeing the social world from the point of view of the actor and because of this close involvement is advocated.³⁵ In a guided interview, the researcher asked questions of which answers were provided by the Pastors who were selected.

1.6.1 Methods of Data Collection

Primary data was collected through in-depth interviews. According to Patton, qualitative research analyzes data from direct fieldwork observation, in-depth, open-ended interviews and written documents.³⁶ The head pastor of the Lighthouse Chapel International, Bantama and the head pastor of the Lighthouse Chapel International, Mamfe were interviewed with a guided set of questions. According to Seidman, at the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that

³⁴ John Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (California: Sage, 2014), 3.

³⁵ Alan Byrman, "The Debate about Quantitative and Qualitative Research: A Question of Method or Epistemology?" *The British Journal of Sociology* 35, no. 1 (1984): 75-92.

³⁶ Michael Quinn Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Services Research*, 34, no. 5 (1999): 1192.

experience.³⁷ These pastors have a repertoire of experience that helped the researcher ascertain all relevant information on how mission and church planting is conducted in the Lighthouse Chapel International.

The technique of interview is of immense use and value in qualitative research studies since they emphasize the in-detail and holistic description of activity or situation.³⁸ The in-depth interview is meant to be a personal and intimate encounter in which open, direct, verbal questions are used to elicit detailed narratives and stories. Traditionally the structure of the in-depth interview dictates that the interviewer maintains control over the interaction with the interviewee's cooperation.³⁹

For secondary sources, the researcher consulted various literatures like journals, and Christian books on mission and church planting (print and electronic) as well as relevant internet resources.

1.6.2 Sampling Procedure

The researcher used the purposive sampling in gathering primary data. According to Saunders et al, purposive sampling enables one to use your judgment to select cases which will best enable one to answer the research questions and objectives.⁴⁰ Two pastors were selected and they provided the researcher with adequate information that helped in answering the research questions and objectives. According to Marshall, in purposive sampling the researcher actively

³⁷ Seidman Irving, *Interviewing as Qualitative Research: A Guide to Researchers in Education and Social Sciences* (New York: Teachers College Press, 2006), 9.

³⁸Rana Muhammad Dilshad, Muhammad Ijaz Latif, "Focus Group Interview as a Tool for Qualitative Research: An Analysis," *Pakistan Journal of Social Sciences* (PJSS), 33, No. 1 (2013): 191-198.

³⁹ Barbara DiCicco-Bloom, Benjamin F Crabtree, "The qualitative research interview," *Medical Education*, 40, no. 1 (2006): 314-21.

⁴⁰ Mark Saunders, Philip Lewis, Adrian Thornhill, *Research Methods for Business Students* (London, Great Britain: Pearson, 1997), 145.

selects the most productive sample to answer the research questions. Subjects selected may have specific or special experiences.⁴¹ Purposive sampling can involve developing a framework of the variables that might influence an individual's contribution and will be based on the researcher's practical knowledge of the research area, the available literature and evidence from the study itself.⁴² These pastors have lived experiences in mission and church planting with the Lighthouse Chapel International, so their experiences provided the needed information for the research.

1.6.3 Data Analysis

In evaluating the data that was gathered, a qualitative analysis was employed. The analysis of the study was based on the basis of the quality of data gathered rather than the number of respondents. Data was grouped into themes and conclusions drawings and verification made of them. Qualitative data can be analyzed through data reduction, data display, and conclusion drawing and verification.⁴³

1.7 SIGNIFICANCE OF STUDY

The findings of this research will be relevant for churches and provide an alternative to mission and church planting strategies. Also it will be beneficial to para church organizations like GHAFES, Scripture Union, Campus Crusade for Christ, etc. that are actively engaged in mission and church planting.

⁴¹ Martin N. Marshall, "Sampling for qualitative research," *Family Practice* 13, no. 6 (1996): 522-25.

⁴² Marshall, "Sampling for qualitative research," 523.

⁴³ Mathew B. Miles, Michael Huberman, *Qualitative Data Analysis: An Expanded Source Book* (London: Sage, 1994), 11.

1.8 DEFINITION OF TERMS

Key Words: Strategic, Mission, Ministry, Church Planting and Nnoboa

Strategic: A system of finding, formulating, and developing a doctrine that will ensure long-term success if followed faithfully.

Church Planting: The process of incorporating new believers into the local church.

Nnoboa: A concept in the Twi language of Ghana to refer to (cooperative farming).

Ministry: Communicating the gospel to people at their point of need.

Mission: The specific and varied ways in which the church crosses cultural boundaries to reflect the life of the Triune God in the world.

1.9 ORGANIZATION OF CHAPTERS

This research dealt with Strategic Cost effective Mission and church planting: The use of nnoboa Theology

Chapter one: This chapter outlines the background information, statement of the problem, objectives, scope and focus of the study. It also deals with the research methodology, and significance of the study.

Chapter two dealt with the Lighthouse Chapel International. These include their biblical perspective of mission and church planting, their strategies for mission and church planting. The third chapter discussed the various mission and church planting models.

Chapter four looked at the nnoboa mission theology. How the nnoboa mission theology can be used to enhance mission and church planting.

Chapter five is the summary of the research findings, conclusion and recommendations.

CHAPTER TWO

HISTORY OF THE LIGHTHOUSE CHAPEL INTERNATIONAL

2.0 INTRODUCTION

The rise of the charismatic movement in its various forms is undoubtedly the most significant trend in church life in Ghana today. The biblical evidence of charismatic manifestations is an indisputable fact.⁴⁴ Asamoah-Gyadu posits that the Charismatic Ministries are the first form of the neo-Pentecostal movement in Ghana. He explains the neo-Pentecostal as an umbrella term that encompass the Pentecostal renewal phenomena associated with trans-denominational fellowships, prayer groups, ministries and independent churches. In these autochthonous churches, charismatic ministries, practical expression is given to the doctrine of the ‘priesthood of all believers’.⁴⁵ In this view, this chapter discusses the history of the Lighthouse Chapel International as a Charismatic movement with emphasis on her mission and church planting strategies. The Lighthouse Chapel International is used because of its deliberate, consistent, and vigorous approach to Mission and Church Planting.

2.1 HISTORICAL BACKGROUND OF LIGHTHOUSE CHAPEL INTERNATIONAL

The Lighthouse Chapel International (LCI) was founded in 1988 by Dag Heward-Mills, a Ghanaian with a Swiss background, and headquartered in Accra, Ghana. After God placed upon him the anointing to teach, he began holding meetings in a classroom on Legon Medical school campus that accommodated just a handful of people. As attendance at the church steadily increased, larger and larger halls had to be used, until finally, in 2006, he commissioned the

⁴⁴ Cephas N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches* (Zoetermeer, Netherlands: Boekencentrum, 2002), 77.

⁴⁵ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent and Indigenous Pentecostalism in Ghana* (Accra: Africa Christian Press, 2005), 27-28.

construction of the Qodesh — one of the largest complexes in Africa.⁴⁶ Currently, attendances at his meetings have exceeded the capacity of this huge structure. It is one of the leading charismatic churches in Ghana, and has branches in many other countries in Africa, Europe, Asia, the Caribbean, Australia, the Middle East and the Americas. The church originated as a student evangelistic ministry, and many of its leaders and members belong to the urban professional classes. LCI emphasizes church planting and lay leadership. It runs an orphanage, schools and hospital in Ghana.⁴⁷

Lighthouse Chapel International is one of the largest of the Charismatics churches that have appeared in 1988 in the city of Accra in Ghana. LCI is a member of the National Association of Charismatic and Christian Churches (NACCC) and the Pentecostal World Fellowship. It is the largest of the charismatic churches in Ghana, which has steadily drawn membership away from traditional churches.

It has developed into a transnational church with members mainly from the professional classes, but still draws its strength from student evangelism on the campuses of the various universities. Elders and shepherds are selected from born-again students in these branches, and the founder holds an annual meeting with the elders, shepherds and members of the branches. Ministers and missionaries are trained at the Anagakzo Bible and Ministry Training Center and the Christ Mission Academy.

The Church that started as the Lighthouse Chapel International now has different denominations. These denominations are the First Love Church, The Anagakzo Assemblies, The Qodesh,

⁴⁶ White & Acheampong, (2017), 'Planning and management in the Missional agenda of the 21st Century Church: A study of Lighthouse Chapel International', *Verbum et Ecclesia* 38(1), a1699. <https://doi.org/10.4102/ve.v38i1.1699>.

⁴⁷ White & Acheampong, 'Planning and management, 2017.

Churches and the Lighthouse Chapel International. The healing Jesus Campaign is hosted by the founder in various towns and cities of Africa and beyond. According to Bishop Bruce, these segments are as a result of geography and common features. For example, the first love churches are the campus based churches, the Anagkazo assemblies represent the churches that are established by those that completed the Anagkazo Bible Training Centre in Mampong. But in all it is still one church and they are closely knit together.⁴⁸

2.1.1 The Founder

Bishop Dag Heward-Mills is a Ghanaian with a Swiss background, and he is based in Accra, Ghana. Bishop Dag Heward-Mills is the founder and Presiding Bishop of Lighthouse Chapel International. He has served on the Church Growth International Board since 1996 and is the founder of the National Association for Charismatic and Christian Churches in Ghana. He was recently elected as an executive council member of the Pentecostal World Fellowship.⁴⁹ Before moving into full-time ministry in 1990, he was a medical doctor. He is a dynamic apostle, evangelist, pastor, teacher, and prophet. His teachings and books show God's power and truth working in his life and the lives of others. He has a peculiar ability to motivate people to do the work of the ministry. The purpose of the ministry of Bishop Dag Heward-Mills is to fulfill the great commission of Jesus Christ by taking the message of salvation to all peoples of the world.

With the unquenching fire of the Gospel ardent in his bosom, he began the Healing Jesus Crusades with an initial gathering of just over 600 people. Since then, he has conducted Gospel

⁴⁸ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

⁴⁹ White & Acheampong, 'Planning and Management, 2017.

crusades with hundreds of thousands of people attending a single gathering using towering sound systems that can be heard from a far distance.

Bishop Dag's vision to empower men to work for God is reflected today in the many camps he holds across the world. These camps have seen the birth of many missionaries for God, who made several sacrifices and gone into the mission fields to harvest souls for God. His messages preached in these life transforming camps are compiled in the Machaneh.⁵⁰

As part of the discipleship-training program, millions of copies of Bishop Dag Heward-Mills' literature have been published in several languages including French, Spanish, Portuguese and Russian and printed in many countries. Millions of books have been printed and freely 'seeded' in nations around the world. His books are well known to convert ordinary Christians into fearless ministers of the Gospel.

Bishop Dag Heward-Mills is the founder of the Anagkazo Bible Schools, a full-time Bible school with several thousand students worldwide, aimed at inspiring others to ministry. Other soul-winning projects that he has founded includes the Leadership International (an unrelenting outreach into second-cycle institutions), that is aimed at inspiring the next generation to reach the unreached, to further the Kingdom, and to see the Gospel message proclaimed throughout the world. His multi-faceted ministry has outreaches to widows, prisons, the blind, orphans and the sick. He has also founded an orphanage, the Lighthouse Christian Children's Home, to cater for orphans and a primary school, the Lighthouse Christian Mission School, to ensure their education. These outfits are under the management of his dear wife, Lady Rev. Adelaide

⁵⁰ "Our History," Lighthouse Chapel International, Accra, accessed July 8, 2017, <http://daghewardmills.org/dhm/index.php/lighthouse-chapel/2016-03-12-13-41-12/2-uncategorised/106-our-history?locale=en>

Heward-Mills.⁵¹ Bishop Dag Heward-Mills is happily married to Adelaide Heward-Mills and they have been blessed with four children.⁵²

2.2 BELIEFS, MISSION AND PURPOSE OF THE LCI

2.2.1 Beliefs of LCI

Lighthouse Chapel International believes that God Almighty is the one and only true God and that He is three-in-one, Father, Son and Holy Spirit, and Creator of all nature. LCI believes that Jesus Christ, born of the Virgin Mary is the only begotten son of the Father and that He is God manifested and dwelt among men. LCI believes that all men have sinned and need redemption from their sins in order to have everlasting life in Heaven as opposed to eternal death in Hell. LCI believes that Jesus Christ died for the sins of all mankind on the cross and that salvation is available through Him alone. LCI believes that a Christian is someone who has consciously and willingly accepted Jesus Christ as Lord and Saviour, and that all activities in the lives of believers must be guided and directed by the Word of God which is the Bible. LCI believes that the ministry and gifts of the Holy Spirit to believers, as experienced by the early Church, is for us today; and that in accordance with the Scriptures, Jesus Christ will come again to reign on Earth and at the final judgment will judge each man individually for what he or she has believed, done, said and thought. LCI has a primary role of preaching the Gospel of Jesus Christ by any means which is not contrary to the laws of the country where any LCI church is located.⁵³

⁵¹ “Our History,” Lighthouse Chapel International, Accra, accessed July 8, 2017, <http://daghewardmills.org/dhm/index.php/lighthouse-chapel/2016-03-12-13-41-12/2-uncategorised/106-our-history?locale=en>.

⁵² “About Bishop Dag Heward-Mills,” Lighthouse Chapel International, Accra, accessed July 8, 2017, <http://www.lighthousechapel.org/lci2/index.php/homepage/founder>

⁵³ “Our Beliefs and Purpose,” Lighthouse Chapel International, Accra, July 8, 2017, <http://www.lighthousechapel.org/lci2/index.php/homepage/what-we-believe>.

2.2.2 Purpose of LCI

To provide a solid foundation of Bible-based instruction, equipping our members to preach and teach the Gospel, while abiding by the laws of the country where the church is located.⁵⁴

2.2.3 Mission of LCI

1. To Plant 10,000 churches in Ghana.
2. To have 100,000 members in Ghana.
3. To fight fiercely and relentlessly in all battles for the advancement of the churches and the Gospel.
4. To produce radical Christians who work for God.
5. To go to heaven and to hear Jesus say - "Well done, good and faithful servant"⁵⁵

2.2.4 Mission Strategies of LCI

The Anagkazo Bible School at Mampong trains individuals and when they graduate they are sent out on mission to plant Lighthouse Chapel assemblies. This is mainly how Lighthouse Chapel International Churches are established.⁵⁶ Aside that, the existing LCI churches could also have people who are willing to go out on mission sent out to different places of the country. These missionaries go to live in these places; do mission and start an LCI church there. In LCI, all people from all walks of life are incorporated into the running of the church. The purpose of this approach is to equip them for the fulfillment of the mission of God. These books written by

⁵⁴ "Our Beliefs and Purpose," Lighthouse Chapel International, Accra, July 8, 2017, <http://www.lighthousechapel.org/lci2/index.php/homepage/what-we-believe>

⁵⁵ "Our Mission," Lighthouse Chapel International, Accra, July 8, 2017, <http://www.lighthousechapel.org/lci2/index.php/homepage/our-mission>

⁵⁶ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

Bishop Dag Heward-Mills such as the Mega Church, Transform Your Pastoral Ministry, Church Planting, Loyalty and Disloyalty, Art of Leadership are used as training manuals to train, equip and send out willing members as missionaries.

Missionaries are selected from the university stream (those who serve and are active in the campus churches), for example the shepherds, elders, chief elders, etc. For such graduates from the universities before you are sent out on mission one will need his or her parents to give their consent that should anything happen to their son or daughter the Lighthouse Chapel International will not be held liable. The second stream of missionaries also comes from those who are able to complete the Anagkazo Bible School. The Anagkazo Bible School training is in two sections: each runs for 18 months, after which one is made a pastor and sent out for mission to establish an LCI assembly. Pastors and ministers who graduate from the Anagkazo are sent to start churches in communities all over the world.

Members who are capable and willing are selected based on the person's availability for training. Such members are mostly selected through the camp meetings that are organized for tertiary students across the country. Also, willing members from other countries are also admitted into the Anagkazo Bible School to be trained and sent out as missionaries. Every missionary sent out must be able to establish and grow a church in the area where he or she is sent to. According Dag, "The ultimate goal for every minister is to win the lost to Christ. When the church forgets the main reason for which it exists, we begin to go into error."⁵⁷

⁵⁷ Dag Heward-Mills, *Win the Lost* (Accra: parchment House, 2001), 8.

Also, missionaries have to find a job to do during the first few years, so that he or she does not become a burden to the young church. But when the church is well established the missionary may now decide and go into full time.

In the Lighthouse Chapel International, one cannot be a missionary without having gone through proper training. One's loyalty to the church's mission, beliefs, and purpose will certainly make one an effective missionary of the Lighthouse Chapel International.⁵⁸

2.3 CHURCH PLANTING STRATEGIES OF LCI

Church planting is a focus for the Lighthouse Chapel International. Church Planting is a deliberate act of the church; therefore vigorous actions are taken to always plant churches. According to Bishop Dag, the vision of Lighthouse Chapel International is one of soul winning and church planting.⁵⁹ Church planting is mostly done by the lay members (lay pastors) in the Lighthouse Chapel. Each LCI teach, preach and do altar calls to get people who want to go out there and plant churches. Members who feel the call of God on their lives but would not want to leave their professional career are also trained and sent out to plant churches. Therefore, church planters are selected from the lay membership of the church.⁶⁰

2.4 LIGHTHOUSE CHAPEL INTERNATIONAL AND TENT MAKING MINISTRY

We live in an important time with new challenges for the advancement of the gospel. One major challenge has to do with finances. It is however an acknowledged fact that every church has a

⁵⁸ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

⁵⁹ Dag Heward-Mills, *Mega Church* (Accra: Parchment House, 2001), 98.

⁶⁰ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

limit to its resources. If the members of the church who go out as missionaries are more than the church can support, the problem becomes a serious one. This is one of the reasons why the 21st century churches should place more emphasis on ‘tent-making ministry’ as a strategy to overcome financial barriers in the fulfillment of the *missio Dei*.⁶¹

The *Tent Ministry* is therefore a form used by the Lighthouse Chapel International. Tentmaker means mission-committed Christians who support themselves, and make Jesus Christ known on their job and in their free time. They are in full-time ministry even when they are in full-time jobs; because they integrate work and witness. Such Christians who dedicate themselves to the ministry of the Gospel receives little or no pay from the church, but performs other (tentmaking) jobs to provide support.⁶² In the context of Scripture we can trace the historical origins of tentmaking back through the Old Testament; to Abraham as he left the security of home pastures and ventured into new unknown territory; to Joseph as he used his administrative wisdom in the service of the Pharaoh; to Daniel as he rose high in the diplomatic service of Nebuchadnezzar. In the New Testament, Jesus himself was best known for a number of years in his secular role as a carpenter before he devoted Himself to His ministry.⁶³ Tentmaking is particularly suited for countries which are closed to Christian mission. It follows the example of Apostle Paul, in Corinth, he lived and worked with Aquila and Priscilla; each Sabbath the Apostle preached the Gospel of Christ in the synagogues, but during the week he made tents to support himself (Acts 18:1-4).⁶⁴

⁶¹ White & Acheampong, ‘Planning and management, 2017.

⁶² Ruth E. Siemens, “The Vital Role of Tentmaking in Paul’s Mission Strategy,” *International Journal of Frontier Missions* 14, no. 3 (1997): 121.

⁶³ John Cox, “The Tentmaking Movement in Historical Perspective,” *International Journal of Frontier Missions* 14, no. 3 (1997): 111.

⁶⁴ Tentmaking Missionaries: *Principles of Business and Employment for our Lord Jesus Christ* (United Kingdom, Missionary Training Service, 2002), 5.

One of the great secrets of a large church is in the use of lay people or volunteer church workers. These volunteer workers can do most of the church work. These pastors are not paid a dime for all of their hard work.⁶⁵ According to the LCI's church-planting approach, a group of three or more is always enough to start a church. This caused the church to send missionaries to various places and countries to plant churches. Remarkably, many of these young men and women are professionals and are therefore sent as tent-making missionaries. This approach has also helped the church to save a lot of money because these lay ministers are not being paid by the church.⁶⁶

Those selected, based on their willingness and capabilities, are trained, and sent out. Mostly, one or two people are sent out to plant a church. Sometimes, just one person is sent. The person(s) sent are expected to pray for hundred (100) hours, find an area, and find a very simple meeting place (a classroom, a hall, etc.) that is not expensive. Then start gathering your first members. The art of beginning a church is the art of witnessing, following-up and gathering sheep together.⁶⁷ Because mostly one person is sent out, the cost is very low.

Generally, most LCI churches are started with little cost to the mother church. A pulpit sticker, an offering bag, ushers tie, a banner for the church are mostly the initial items provided to start up a Lighthouse Church. Cost effective ways of mission and planting churches are employed by the Lighthouse Chapel International.⁶⁸

⁶⁵ Dag Heward-Mills, *Mega Church*, 191.

⁶⁶ White & Acheampong, 'Planning and management, 2017.

⁶⁷ Dag Heward-Mills, *Mega Church*, 102.

⁶⁸ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

2.5 CONCLUSION

LCI has used the lay members and tentmaking ministry as major tools in their participation in the *missio Dei*. This has given them access to many cities and towns to do mission and church planting. Siemens asserts that the tentmaking has provides entry into hostile countries that forbid missionaries, it provides natural, sustained contact with non-believers in restrictive and open countries (like Japan, less than 1% evangelical), it multiplies our personnel, as we mobilize the laity for missions, it help conserve scarce mission funds for missionaries who must have support.⁶⁹

The expansion of the LCI is attributed to the use of the laity in Mission and Church Planting. Since they are not paid by the mother church it comes with less cost to the church, thereby providing a cost effective way for mission and church planting in fulfillment of the *missio Dei*.

⁶⁹ Siemens, "The Vital Role of Tentmaking in Paul's Mission Strategy," 121.

CHAPTER THREE

MISSION AND CHURCH PLANTING MODELS

3.0 INTRODUCTION

The Church exists because God, in His infinite wisdom and infinite mercy, chose the Church as His instrument to make known His manifold wisdom in the world. The Church is called to manifest God’s mercy to humanity, and to bring humanity to its purpose – to praise and glorify God together with all the heavenly hosts. The mission of the Church is to serve the purpose of God as a gift given to the world in order that all may believe (John 17:21).⁷⁰ The church is God’s agent on earth—the medium through which He expresses Himself to the world. The primary mission of the church is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in faith and made effective in service; thus new congregations are to be planted throughout the world.⁷¹ God does seem to be engineering circumstances toward the fulfillment of His mission through the church.⁷² Church in its original meaning is *ekklesia* “called out ones”. It is a community of people who are called to follow Christ and called from the world of self and rebellion.⁷³ The church is a purposive creation in Christ Jesus; she is the body of Christ (His visible manifestation) and the temple of the Holy Spirit.⁷⁴

⁷⁰ World Council of Churches: *The Nature and Mission of the Church* (Geneva: Faith and Order Paper, 2005), 10.

⁷¹ David J. Hesselgrave, *Planting Churches Cross—Culturally: North America and Beyond* (Grand Rapids: Baker Academic, 2007), 17.

⁷² John Mark Terry, Ebbie Smith and Justice Anderson, eds., *Missiology: An Introduction to the Foundations, History and Strategies of World Missions* (Nashville, TN: Broadman & Holman Publishers, 1998), 31.

⁷³ Elmer L. Towns, *A Practical Encyclopedia of Evangelism and Church Growth* (Grand Rapids: Regal, 1995), 45.

⁷⁴ George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), 199.

The purpose of Christian mission is to thoroughly root the church in the various cultures and societies that it serves as an instrument to salvation and good.⁷⁵ Churches that follow the biblical patterns and practices of God’s mission are more likely to see new converts and new churches among unreached peoples.⁷⁶ Malphurs defines church planting as ‘a planned process of beginning and growing new local churches.’⁷⁷ Inherent in his definition are three key concepts: Church planting is an intentional activity which involves planning and discernment; church planting is a dynamic process; church planting involves both starting new churches and helping those churches grow. White and Acheampong posit that discernment is one way we connect with God. It is a part of spirituality that opens us to God’s movement in our lives. It flows out of a larger commitment to yield our attention, agenda and action towards God. Also effective management and planning is needed in the area of missions. It is imperative for various churches to set goals and then plan to effectively manage both the human and capital resources available to them as they participate in the *missio Dei*.⁷⁸

3.1 CHURCH PLANTING IN THE EARLY CHURCH

The Early Church did not grow in a systematic, graded fashion but through successive waves of expansion, penetrating new regions and people groups in its path. The Judean movement that came from Pentecost (Acts 2-7) gave birth to the next wave as the believers were dispersed by persecution (Acts 8). New believers returned to their homes in Samaria, Galilee, Syria, Phoenicia, Cyprus, and Cyrene (Acts 8-10; 11:19) spreading the Gospel. The Syrian Antioch Church came from the dispersion of believers rather than apostolic ministry (Acts 8), and from

⁷⁵ Richard Yates Hibbert, “The Place of Church Planting in Mission: Towards a Theological Framework,” *Evangelical Review of Theology* 33, no. 4 (2009), 316-31.

⁷⁶ John M. Bailey, *Pursuing the Mission of God in Church Planting: The Missional Church in North America* (Georgia: North America Mission Board, 2006), 20.

⁷⁷ Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, Michigan: Baker, 1998), 21.

⁷⁸ White & Acheampong, ‘Planning and management,’ 2017.

there successive waves of missionary activity extended the church through new geographic, linguistic, and ethnic frontiers (Acts 13-18).⁷⁹ Michael Green observes that although the apostles and evangelists had a role to play, the outward expansion of the church came primarily through the witness of lay believers as they moved to other regions.⁸⁰

Christian mission presupposes the possession of a message (Jesus Christ) that is defined as good news to the target group.⁸¹ Churches of the Pauline mission in the New Testament were placed under the guidance and leadership of local (indigenous) elders, who were commended to the Lord (Acts 14:23; 20:32). These churches were entirely rooted in the local culture, led by local leaders, and supported by local means. For the most part they were led by unpaid elders.⁸²

3.2 MISSION AND CHURCH PLANTING MODEL OF MALPHURS

There are a number of mission and church planting models. Malphurs proposes that we need to change our practices; specifically, we need to plant innovative and culturally relevant churches to reach a generation that has turned its back on the church and its outdated practices. He therefore provides a guide to encourage and equip church planters to plant the types of churches that will successfully reach their targets.

According to Malphurs, numerous signs indicate that there is danger ahead if the established churches do not change their attitude toward evangelism. He then asserts that new churches have the potential to pursue lost people with a passion. If the church is to recover and have an impact

⁷⁹ Craig Ott, and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker Academic, 2011), 67.

⁸⁰ Green, *Evangelism Through The Local Church*, 86.

⁸¹ Quarshie, "Mission in African Cities Today," 38.

⁸² Ott and Wilson, *Global Church Planting*, 68.

on what is becoming a post-Christian culture, it will need to return to what Jesus has called it to do —“Make disciples” (Matthew 28:19).⁸³

Malphurs proposes six stages of church planting, which are analogous to the human birth process: conception, development (parental stage), birth, growth, maturity, and reproduction.

3.2.1 Conception

The conception stage starts with the genesis of the idea of birthing a church. It consists of seven steps: discovering the church’s core values, developing a mission statement, conducting environment scan, developing a vision, developing a strategy, implementing that strategy, and evaluation. These form the church’s fundamental DNA. According to Malphurs, the ministry DNA determines whether a church performs right or wrong. Malphurs stress that prayer is the first step to do before attempting to plant a church, and must be encouraged throughout the process. It is best to view the church as an infant who is constantly dependent on and surrounded by the air of prayer.⁸⁴ According to White and Acheampong, mission starts from God. Therefore, no matter how good a plan is a church may have in its participation of the *missio Dei*, it is required that the plan(s) of each congregation ends with the final decision and the leading of God. It is therefore essential that the church subject her missional planning and management to the leading and direction of God by joining with the Holy Spirit to know what God wants us to do in our context.⁸⁵

⁸³ Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, Michigan: Baker, 1998), 42.

⁸⁴ Aubrey Malphurs, *Planting Growing Churches*, 117-64.

⁸⁵ White & Acheampong, ‘Planning and management,’ 2017.

3.2.2 Development Stage

This stage is to prepare this new life for the birth of the child (church). For the new church to be ready for its birth in the focus community, the planting team must gather, cultivate, and grow the launch group. The development stage begins with the gathering of an initial core or launch group of people who are interested in starting a new church. The core group are then cultivated and grown. The term grow is used by him to refer to numerical growth — both conversion and transfer growth.⁸⁶

3.2.3 The Birth Stage

This is the stage where the new church goes public with its first meeting. It is at this point that the church pursues its geographical community (those in the focus area) in addition to its relational community (friends and acquaintances of its people). According to Malphurs, the ‘when’ to birth is very important.⁸⁷ Wagner indicates that churches going public with under fifty have three times the rate of failure as those that start with over fifty.⁸⁸ Another step in preparing for the first public service is the naming of the church. The choice of a name depends on the focus group, the community and generation — after which the location of the place to meet is considered.

3.2.4 Growth Stage

Leadership is a critical factor for growing churches. Leadership includes the pastors and lay leadership. Malphurs stresses that one factor that encourages church growth is a well-mobilized lay army. He says that lay leaders must be trained to minister in the new church. Another factor

⁸⁶ Malphurs, *Planting Growing Churches*, 165-84.

⁸⁷ Malphurs, *Planting Growing Churches*, 186.

⁸⁸ Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Oregon, United States: Wipf and Stock Publishers, 2010), 97-98.

of growth that he reiterates is assimilation. Assimilation focuses on discipleship and ways to involve people in the church so that there will be fewer people who leave. The new church is to present Christ and live in such a way in its community that unbelieving people want to know God or at least know more about him.

3.3 THE MODELS OF ED STETZER

Stetzer explains that there are five basics of church planting for today's church planter: missional, incarnational, theological, ecclesiological, spiritual. According to him, establishing a missional church means that you plant a church that is part of the culture you are seeking to reach. The goal of church planting is to reach people. By learning about the components of the mission field around you, reaching at least some of them as effectively as you can, adapting your approaches while remaining faithful to the gospel—all of this is missional. Missional is the posture—the way in church we approach people in culture—but incarnational describes what is actually happening. The concept of being incarnational as it relates to church planting emphasizes the importance of relationships in effective church planting. It is not about establishing a location for worship; it is about establishing a basis for coming together in the first place. Good church planting depends on good relationships.⁸⁹ He again establishes that Bible-based theology is the foundation for a successful church plant. Relevance of the culture should never clash with the power of the gospel. The fourth basic message is expressed in the word *ecclesiological*; the church matters. When believers come together in churches, they become stronger as a body which helps them to transform the culture. Finally, the church planter must be *Spiritual*, thus focused on spiritual formation. The church planter must be Christ-centered and

⁸⁹ Ed Stetzer, *Planting Missional Churches* (Nashville, Tennessee: Broadman and Holman, 2006), 2.

transformed by the power of the gospel. In other words, a newcomer must be amazed by the awesome God the church planter serves, not a cool preacher the church has.

Stetzer addresses the concept of the engagement of lay leaders in church planting work, stressing the need for such people to be trained and properly equipped before launching the new church plant, such a team either arriving with the church planter or being trained locally from a pool of new believers from the community.⁹⁰

Stetzer suggests that apart from the church planter, the essential lay leaders must include the worship leader, the pre-school children's minister, the assimilation coordinator, the evangelism network coordinator and the spiritual gift mobilizer. To this list, Stetzer himself adds the need for a welcome coordinator and a financial organizer. He cautions that lay leaders must be carefully chosen and that the church planter must not rush this process.⁹¹ The LCI prefers to start its churches with one or a maximum of two planters, and this policy has proved greatly beneficial and productive.⁹²

3.4 DAVID GARRISON MODEL OF CHURCH PLANTING

He asserts that missionaries are capable church planters, but will always be limited in number. Local church planters hold more promise, simply because there is a larger pool of them available.

Garrison posits that Church Planting Movement is not an end in itself. The end of all of our efforts is for God to be glorified. This occurs whenever individuals enter into right relationship

⁹⁰ Stetzer, *Planting Missional Churches*, 106.

⁹¹ Stetzer, *Planting Missional Churches*, 109.

⁹² Emmanuel Louis Nterful, *Church Expansion Through Church Planting In Ghana: A Case Study Of The Lighthouse Chapel International Model* (Masters, North West University, 2013), 53.

with Him through Jesus Christ. As they do, they are incorporated into churches which enable them to continue to grow in grace with other like-minded believers. Any time people come to new life in Jesus Christ, God is glorified. Any time a church is planted—no matter who does it—there are grounds for celebration.⁹³

Garrison outlines some of the common elements of church planting movements and these elements he posits that they are proven to be universally relevant to mission and church planting.

He explains prayer has been fundamental to every Church Planting Movement he has observed. Prayer typically provides the first pillar in a strategy coordinator's master plan for reaching his or her people group. However, it is the vitality of prayer in the missionary's personal life that leads to its imitation in the life of the new church and its leaders.⁹⁴ According to Bishop Dag, the church planter should lay a solid foundation of prayer and fasting at the beginning of every church. He recommend at least three weeks of fasting and prayers before the birth of a new church.⁹⁵

The other factors include: abundant sowing of the gospel. According to Garrison every church planting is accompanied by abundant sowing of the gospel in the target group, and this sowing often relies heavily upon mass media evangelism, but it always includes personal evangelism with vivid testimonies to the life changing power of the gospel. The next element is intentional church planting.

Also the Bible must serve as the authority for all doctrine for the new church. Garrison also stresses lay leadership in church planting. Church Planting Movements are driven by lay leaders.

⁹³ David Garrison, *Church Planting Movements* (Richmond, VA: IMB, 1999), 9.

⁹⁴ Garrison, *Church Planting Movements*, 33-34.

⁹⁵ Dag Heward-Mills, *Church Planting* (Accra: Parchment House, 2004), 169.

These lay leaders are typically bivocational and come from the general profile of the people group being reached. He again notes that the reliance upon lay leadership ensures the largest possible pool of potential church planters and cell church leaders.⁹⁶

3.4 BISHOP DAG HEWARD-MILLS MODEL OF CHURCH PLANTING

Bishop Dag Heward-Mills in his book, *Church Planting*, discusses the Tent Ministry as a form model for church planting. According to him, one of the greatest keys to extensive church planting is the tent ministry. He explains the tent ministry as the sacrifice of pastors and evangelists, who labour without being paid for their services. It is impossible for the church to employ and maintain the people that are needed for the work of God.⁹⁷

The ministry of unpaid pastors and evangelists is the key to continued church planting. According to him, the church was born on the sacrifice of Christ. The church grew through the sacrifice of the apostolic church, and once again the church will only expand through sacrifice. The tent ministry is attributed to Apostle Paul. In Corinth, he lived and worked with Aquila and Priscilla; each Sabbath the apostle preached the Gospel of Christ in the synagogues, but during the day he made tents to support himself (Acts 18:1-4).

The reason Dag gives submits that the tent ministry helps the missionary to avoid becoming a burden. He explains that there are times being a full-time minister is a burden to a small congregation. The tent ministry will enable the minister to survive in ministry without being paid by the church. Bishop Dag lists four ways that paying pastors can hinder the ministry: building projects are slowed down or stopped; the church cannot buy the equipment it needs; missionaries cannot be sent out; immature church members who do not understand why pastors should be

⁹⁶ Garrison, *Church Planting Movements*, 35.

⁹⁷ Heward-Mills, *Church Planting*, 69-74.

paid certain amounts of money could cause trouble in a new church. He further asserts that the tent ministry allows many to enter and play a part in the ministry of God in the church. This helps fight idleness in the church, therefore making all members get involved in the work of ministry.⁹⁸

According to Bishop Dag it is not so easy to start a new church since not everyone can identify with a small church. Also, the church planter should not be desperate; should not be in a hurry; and should not be financially dependent on the new church. He advises anyone beginning a church to start like a lay person and find a job. The church planter should pray and recruit pillars for the church. He recommends that a foundation of prayer is laid for the new church.

3.5 CONCLUSION

This chapter discusses the ideas of key thinkers in the field of mission and church planting, including Aubrey Malphurs, Ed Stetzer, David Garrison, and Bishop Dag Heward-Mills. Useful lessons have been gleaned from reviewing their works. A fundamental principle stands out: there is the need for the church to be missional, especially through church planting to ensure the fulfillment of the Great Commission, and actualize God's desire for His church to be a light to the nations. According to Melvin Hodges, the New Testament Church was first self-propagating, that is, it had within it sufficient vitality so that it could extend itself throughout the region and neighbouring regions by its own effort. The work was spread abroad by the Christians themselves. Second, it was self-governing; that is, it was governed by men who were raised up by the Holy Spirit from among the converts in the locality. Third, it was self-supporting; it did

⁹⁸ Heward-Mills, *Church Planting*, 77-78.

not depend on foreign money in order to meet the expenses of the work.⁹⁹ These concepts have been applied throughout the mission and church planting models that have been reviewed.

⁹⁹ Melvin L. Hodges, *A Guide to Church Planting and Development* (Chicago: The Moody Bible Institute, 1973), 12.

CHAPTER FOUR

MISSION THEOLOGY AND THE NNOBOA CONCEPT

4.0 INTRODUCTION

The vision for the winning and restoration of lost humanity into God's kingdom does not have its origin from any human heart or mind. It is and will ever remain God's own mission—the *missio Dei*. The mission of God flows directly from the nature of who God is. The mission of the church is therefore a response to God's *missio Dei*, bearing witness to God's activity in the world by its communication of the good news of Jesus Christ in word and deed.¹⁰⁰ The church is God's missionary in the world.¹⁰¹ Mission and church planting can become burdensome for the church because of the cost of finance for these activities. If the church is to take the gospel to every tribe, nation, and tongue and people group to pursue cross-cultural discipleship and church planting in the least-reached corners of the world, it must step outside the box.¹⁰²

According to Malphurs, we are living at a frightening point of absolute, chaotic discontinuity, watching the old die off and the new rush to fill the vacuum. Where is the church in all this? How is it doing?¹⁰³ The Church of God needs to be strategic in planning and find ways of raising the needed finance to support her mission and church planting activities. Boapeah rightly asserts, "Planning must be seen as part of work as a creation ordinance, part of the likeness man bears to God, the Model Worker, for work and for that matter planning, no matter how rudimentary it

¹⁰⁰ Tormod Engelsviken, "Missio Dei: The understanding and Misunderstanding of a Theological Concept in European Churches and Missiology," *International Review of Mission* no. 367, 92 (1994): 481-93.

¹⁰¹ Ed Stetzer, David Putman, *Breaking the Missional Code* (Nashville, Tennessee: Broadman and Holman Publishers, 2006), 7.

¹⁰² Patrick Lai, *Tentmaking: The Life and Work of Business as Missions* (Colorado Springs: Authentic Media, 2005), 5.

¹⁰³ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids: Baker Books, 2005), 8.

meant, was part of humankind's ideal life before the fall.”¹⁰⁴ In this chapter, the researcher discusses the *Nnobia Mission Theology* and how it could be adopted to enhance mission and church planting.

4.1 THE NNOBOA CONCEPT

Nnobia is a form of cooperative farming which thrives through trust, communality and reciprocity. Farmers come together and make arrangements among themselves whereby they could help each other, throughout the year, without any cash payment but to use their strength to do a rotational labour program to raise the quality of life and the standard of living. In this way whether it was cash crop or plantation they are able to create synergy from the yearly income. Communal spirit was the medium for which the indigenous Ghanaian uses as a sustainable development.¹⁰⁵ The nnobia system serves to reduce problems in accessing labour, especially during the planting season when most rural households are liquidity-constrained.

When individuals could not use labor to raise their standard of living, they moved from labor to money to work out the same principle to improve the quality of life through nnobia money principle. Here many young adults and other friends joined hands in mobilizing money for one person in turns through trust to start any business that was profitable. As the months go by other friends also received their income and continued with his business at no cost to the other.¹⁰⁶ In this way of interdependency members are able to sustain a good livelihood and enhance their economic development.

¹⁰⁴ S.N. Boapeah, “Strategic Planning in the Local Church: Translating Vision, Mission and Core Values into Action” *Journal of Excellence in Leadership and Stewardship*, 1, no.1, (2008): 54.

¹⁰⁵ Amos Oppong Afriyie, “Communal Non-Formal Financial Market System Development: A Model For Nnobia Market System,” *European Journal of Accounting Auditing and Finance Research* 3, no., 3 (2015): 48-60.

¹⁰⁶ Afriyie, “Communal Non-Formal Financial Market System Development,” 49.

Nnobia was exhibited in the early church. The Believers recognized themselves as brothers and sisters in the family of God, they shared all they had so that all could benefit from God's gifts (Acts 2:44-45). God's family works best when its members work together. The activities (teaching, fellowship, breaking of bread, and prayers) were all corporate activities, things the church did together (Acts 2:42). The competitive, "me first" attitude of the disciples (Mark 9:34, 46; 10:35-40) is gone; these believers were generous and were not claiming anything as their own; they sold out personal property to meet the needs of others (Acts 4:32). This is not just togetherness; this is unity and expression of genuine love.¹⁰⁷

4.2 MISSION THEOLOGY

Nnobia Mission Theology is defined as mobilizing the efforts of the entire membership of the church (both Laity and Clergy) and also the assistance of other churches in fulfilling Christian mission and church planting. According to the World Council of Churches (WCC) Christians and their communities are called to be accountable to each other with respect to their ethical reflections and decisions. This interconnectedness is manifested in their commitment to the reciprocal partnership of giving and receiving (Philippians 4:15). As churches engage in mutual questioning and affirmation, they give expression to what they share in Christ. Christians engage together in service to the world, glorifying and praising God and seeking that full fellowship (*koinonia*), where the life which God desires for all people and the whole creation will find fulfillment.¹⁰⁸

Every Christian receives gifts of the Holy Spirit for the up building of the Church, and for his or her part in the mission of Christ. These gifts are given for the common good (1 Corinthians

¹⁰⁷ "Characteristics of the Healthy Church," Bible.org, accessed August 20, 2017, <https://bible.org/seriespage/6-characteristics-healthy-church-acts-241-47>.

¹⁰⁸ World Council of Churches, *The Nature and Mission of the Church*, 31.

12:7), and place obligations of responsibility and mutual accountability on every individual and local community, and indeed on the Church as a whole at every level of its life. Strengthened by the Spirit, Christians are called to live out their discipleship in a variety of forms of service. For God gives to the Church all the gifts and resources needed for its life and mission in and for the world. Nnoboa Mission Theology seeks how the total membership of the church will be mobilized and helps finance Christian mission and church planting; how stronger churches can help using their resources to build the capacity of smaller churches and leaders of smaller congregations to enable them fulfill the *missio Dei*. Also, strong and bigger churches can adopt struggling or small churches to help them become self-sustaining, self-propagating and self-reproducing.

Again, the nnoboa mission theology seeks to propound the idea of helping the church of God to focus on God's mission rather than individual church mission. A church focused on God's mission will help other churches with her resources in order for more souls to be won for Christ Jesus; after which these souls are shared among the neighbouring churches to take good care of.

4.2.1 Application of the Nnoboa Concept in Financing Missions

One of the greatest challenges missionaries face is not the mission field but it is raising support. It is the duty of all Christians to provide monetary support for world evangelization as part of the fulfillment of the Great commission. Funds for mission and church planting should be mostly raised within the Christian community.¹⁰⁹

The local church has more than enough to raise money for mission and church planting every year. If each member of a local church with about 2000 congregation donates GHC 2.00 every

¹⁰⁹“Funding for Evangelism and Mission,” Salvation Army Focus Group, The Salvation Army International, accessed August 20, 2017, www.salvationarmy.org/ihq/92EF676C695B80256F1E000D7B60.

month into their mission and church planting fund the church will raise GHC 4000 per month. When this is done consistently for twelve (12) months the church will have GHC 48000 for church planting and mission. With this, churches can plant at least one church every year and train more ministers. For the Lighthouse Chapel International, special offerings are raised once a year from all LCI branches towards church planting and mission.¹¹⁰

Even with fewer amounts and lesser congregations, churches through this way can raise the needed funds for Christian mission and church planting. There should be enough publicity and teaching directed at creating awareness within the Christian community about the need to support mission and church planting activities. Each member contributing a token on its own may be insignificant but the communal attitude of *nnoboa* would make such contributions huge enough for churches to undertake mission activities and yearly plant a new church. The importance of letting people know the details of the need for Christian mission and church planting will let them respond with more than enough to finish the work just as God showed Moses and Moses also did accordingly (Exodus 25:1-9).¹¹¹ Christian churches and organizations must work closely together to facilitate the best use of funding without duplicating activities and organizations.

As the believers in Macedonia and Achaia made contributions for the poor saints which were at Jerusalem (Romans 15:26), so this can be demonstrated in our contemporary times. Some believers in some congregations are so blessed, and such believers can come together and make financial contributions for poor believers in other congregations. In some instances, these rich believers can adopt a local church that is poor and provide their needs. In doing this, rural

¹¹⁰ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

¹¹¹“Fundraising in the Bible: Funding your Ministry does not mean losing your soul,” Marc A. Pitman, The Fundraising Coach, accessed August 21, 2017, <https://fundraisingcoach.com/free-articles/fundraising-in-the-bible/>.

churches can then have certain basic resources like a church building, a car, etc to help enhance their activities in fulfilling God's mission and plant more churches.

4.2.2 Capacity Building in Mission Using the Nnobo Concept

Training is the key to biblical and faithful Christian mission and church planting. A mission training is more than just a transfer of information. It is the knowledge and skills that transform our character and affects our pattern of behaviour. For the purpose of this research, mission training is viewed in terms of knowing, being, and doing. These trainings for missionaries and church planters may require more mature churches and church leaders to offer training to new or small churches to help their leaders build the right capacity for mission and Christian discipleship at no cost.

In the early church, when the church in Jerusalem heard of the new believers in Samaria, Apostle Peter and Apostle John were sent to them. They provided impartation of the Holy Spirit and discipleship to help establish the new church in Samaria (Acts 8: 14-15). This act by the Apostles gave the Samaritan believers full assurance and incorporation into the family of God. With the outpouring of the Spirit on the Samaritans, a new nucleus of the believing community was established, and the gospel could now radiate out in power from this new church.¹¹² Paul also through impartation helped the church in Rome to be established (Romans 1:11-12).

According to George Peters, no local church is the complete body of Christ therefore will need support from other churches to help in fulfillment of the mission of God. Indeed, no one lives to himself; there is strength in the proper mobilization and coordination in the interdependence of

¹¹² F.F Bruce, "Luke's Presentation of the Spirit in Acts," *Creswell Theological Review* 5, no. 1 (1990): 17.

churches which results in unity of purpose and action.¹¹³ Churches that want to produce effective Christians must teach the necessary skills for Christian living and ministry. Skill is the secret of effectiveness.¹¹⁴

Churches with the resources can then help train and build the capacity of leaders and other church workers from the other smaller churches. The Lighthouse Chapel International does well by organizing training programs such as Art of Leadership Conference, Church Growth Conference to help train church leaders and workers for effective ministry. The Anagkazo Bible School also gives scholarship to Christians from different countries and churches to be trained and sent out as missionaries.¹¹⁵ These go a long way to build the capacity of many church leaders to become effective in Christian mission and Church planting. This example can be adopted by many churches that are well established to help churn out quality Christians who are well built up so we could ensure a greater end time harvest.

Financially strong churches could also adopt a struggling or a new church and help it to grow. Most times small congregation may not have the resources to do much. But if it should receive support from another church it could do much better. The income of a small church for example may not be able to even pay for the pastor's salary not to talk about putting up a church building. Therefore, stronger or mother churches can adopt some of these small churches and help them grow and acquire the needed resources so that with time these churches when well-established can also serve other churches in this capacity. As Quarshie rightly asserts, the church in the city should be the primary instrument for mission.¹¹⁶ The churches in the cities are supposed to be

¹¹³ George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1984), 225.

¹¹⁴ Warren, *The Purpose Driven Church*, 359.

¹¹⁵ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

¹¹⁶ B. Y. Quarshie, "Mission in African Cities Today," 38.

stronger churches which should help the struggling or small churches. In the LCI model, the sending church provides some basic items such as a banner, sticker, ushers sash, a plane ticket (thus if the missionary is moving outside the country), and about 300 dollars as spending money. In this way, the mother church support the setup of new churches and monitor their progress. The branching churches also help in putting up church buildings for the new churches and this help them to grow very fast. When these new churches are well established, they are expected to reach out to their community by establishing other branch churches. All these branch stay in touch so if there are any challenges the mother church comes in to assist.¹¹⁷

4.2.3 God's Mission at Heart than Individual Understanding of Mission

The nnoboa mission theology looks at selflessness and the greater good than individual achievements. Placing God's mission at heart above individual understanding of mission is what most churches have not been able to do successfully. Denominationalism has eroded the fact that all churches are pursuing the same thing—God's mission instead of individual church mission. All Christian mission flows from the cross—as its source, its power, and that defines its scope. God's mission becomes our mission. Only as we all share God's mission which emanates from his nature and character can we impact the totality of the world's ethno-cultures with the Gospel. The goal of the mission of God is that all peoples become joyous and delighted worshippers of our Father through Christ our Lord.¹¹⁸

Nnobia mission theology focuses on churches putting God's mission ahead of their individual mission. In doing this churches can then assist each other on the mission field so as to achieve a

¹¹⁷ Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.

¹¹⁸ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2013), 533.

greater harvest. For example during the Healing Jesus Campaign hosted by Evangelist Bishop Dag Heward-Mills, churches within a particular geographical location come together to assist in the mission campaign. Afterwards, the souls that are won are shared among the various local churches for discipleship.¹¹⁹ In this way Christian mission and church planting become a shared responsibility among believers regardless of their various denominations.

The clergy-laity dichotomy is one of the principal obstacles to the church effectively being God's agent of the Kingdom today because it creates a false idea that only holy men, namely, the ordained ministers, are really qualified and responsible for leadership and significant ministry. The ministry of the church is meant to be multifaceted; when each perspective is taken on its own, divorced from the rest, and perceived to be the whole, a one dimensional and incomplete of the gospel will result.¹²⁰ Therefore, there should be unity among all Christians towards pursuing God's mission and church planting.

Churches can assist each other through the *nooboa* mission theology by providing or making available its resources to assist another church in its pursuit of fulfilling the *missio Dei*. Churches within a particular community can come together to organize a crusade once in a year, and this will go a long way to enhancing the fulfillment of God's mission in that particular community. Most times churches come together for fun games; and this can be replicated towards mission and church planting. By these acts, churches put God's mission ahead of their personal mission. As Moslems identify with themselves no matter which part of the world they come from, so Christians can learn from this and help each other towards the fulfillment of the Mission of God. In John 17, Jesus follows his repeated pleas to "be one" with the words, "that the world may

¹¹⁹ Dag Heward-Mills, "Healing Jesus Reports," accessed August 20, 2017 <https://www.daghewardmills.org/healingjesuscrusade/index.php/campaigns-in-2017>.

¹²⁰ Alan Hirsch, Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Jossey-Bass, 2012), 53.

know that you (the Father) sent me” (John 17:21, 23). It is clear that only in our unity can the world see a true demonstration of the power of the gospel. The unity of the church of God is the greatest advertisement there is for God’s power and grace. Our shared commitment to mission can bring unity.¹²¹

4.3 NNOBOA CONCEPT IN MISSION AND TENTMAKING

Nnobia mission theology looks at ways by which Christian mission and church planting become self-supporting and self-sustaining; thus the congregation themselves support mission and church planting activities by committing their resources to it. One of the means to do this is through Tentmaking ministry. Tentmaking ministers are Christians who use their business or employment to further the work of evangelism, church planting, and other service for God. In this way they support themselves financially while they plant churches.¹²² For the purpose of this research, the nnobia mission theology could also be approach in a form of tentmaking ministry.

According to Siemens tentmaking ministry provides entry into hostile countries that forbid missionaries. It provides natural, sustained contact with non-believers in restrictive and open countries (like Japan, less than 1% evangelical). It conserves scarce mission funds for missionaries who must have support. It multiplies our personnel, as we mobilize the laity for missions. It supplements Christian radio and TV by incarnating the Gospel for millions who have never seen a Christian. It can reduce the attrition rate of missionaries who do not finish their first term or return for a second one. Tentmakers who have learned the language and culture at their own expense are tried and proven candidates for mission agencies. It legitimizes mission

¹²¹ Mission and Unity: the challenge for the Church today, Pat Gustin, International Journal for Pastors, accessed July 2005, <https://www.ministrymagazine.org/archive/2005/07-august/mission-and-unity-the-challenge-for-church-today.html>.

¹²² Tentmaking Missionaries: Principles of Business and Employment for our Lord Jesus Christ (United Kingdom: Missionary Training Service, 2002), 5.

agencies before increasingly difficult governments. It makes good use of the vast global job market which God has designed to help us finish world evangelization.¹²³

Tentmaking in itself cannot assure the success of missionary efforts. Many other factors contributed to Paul's success, like his holy life, thorough teaching, Holy Spirit's power, willingness to suffer risk, his prayer life, etc. But clearly, Paul's manual labor as a tentmaker made a great contribution to his overall strategy. He would not have dedicated the better part of many days making tents had it not been a vital part of his mission strategy.

The Lighthouse Chapel International model for mission and church planting make use of tentmaking. The responsibility of financing oneself on the mission field is on the missionary. That is one of the reasons why most of the missionaries sent out come from the First Love Churches (mainly university students). Most of these missionaries are trained professionals so it makes it easier for them to find a job to do while in full time missionary work.¹²⁴

4.3.1 Nnobia Concept and Mobilization of Local Human Resource for Mission

The Pauline churches were self-governing. Paul did not bring in foreign pastors, but appointed and coached local house church leaders, and taught them the whole counsel of God so they could mobilize their laity — not get them into a myriad of church committees, but to equip them for effective witness in their world. Paul's churches were self-supporting. The churches were never dependent on any foreign funds. Everyone worked during the pioneer stage, including the house church pastors. New converts learned to give — but to the poor, not to clergy. Paul's house church leaders kept their jobs (Acts 20:33-35). By the time growing congregations required more

¹²³ Siemens, "The Vital Role of Tentmaking in Paul's Mission Strategy," 121.

¹²⁴ David Kwarteng (Pastor of Lighthouse Chapel International, Mamfe), interview by Edwin Dzor, Christian Service University College, July 2017.

full-time leadership, it was clear which house church leaders had the respect and confidence of the community's Christians, as well as of its non-Christians (1Tim. 3:7).¹²⁵ This affirms how the nnoboa mission theology could help in mission and church planting; making churches self-supporting, self-governing, and self-propagating.

Only general mobilization of the whole People of God can achieve the goal and accomplish the task—fulfilling God's mission and planting churches.¹²⁶ Nnoboa Mission Theology proposes the mobilization of the entire membership of the church for Christian mission and church planting and also churches assisting each other in the fulfillment of God's *missio Dei*. In the 21st century most companies (secular) do not support Christian mission and church planting, therefore Christian Mission and church planting must be supported and pursued by the Christians themselves.

4.4 CONCLUSION

The Holy Spirit led the Apostles and lay witnesses to spread the Word always onward and outward, and in less than four decades the gospel had penetrated all the pagan centers of the Roman Empire. Local churches that were planted by Apostle Paul were indigenous in that they were entirely rooted in the local culture, led by local leaders, and supported by local means.¹²⁷ Garrison has demonstrated that Church Planting Movements do not depend on outside resources, and can rise even among the poorest people group that is facing persecution. He proposes that missionaries must begin with the resources that are locally available.¹²⁸

¹²⁵ Siemens, "The Vital Role of Tentmaking in Paul's Mission Strategy," 122.

¹²⁶ John Cox, "The Tentmaking Movement in Historical Perspective," *International Journal Of Frontier Missions*, 14, no., 3 (1997), 111-17.

¹²⁷ Ott & Wilson, *Global Church Planting*, 68.

¹²⁸ Garrison, *Church Planting Movements*, 86.

The Nnobia Mission Theology provides means by which funds can be raised locally to promote Christian mission and church planting. Stronger churches adopt new churches and help them to grow; stronger churches could also help train and build the capacity of leaders in small churches so they could grow their churches. Churches could come together to support each other with their resources to enhance the fulfillment of God's mission.

CHAPTER FIVE

FINDINGS, SUGGESTIONS, AND RECOMMENDATIONS

5.0 INTRODUCTION

This chapter concludes the study. It deals with the summary of findings of the study, issues emerging out of it, and some recommendations.

5.1 SUMMARY OF FINDINGS

5.1.1 Laity for Mission and Church Planting is an Effective Tool for the Fulfillment of the Missio Dei

This research has highlighted the strong reliance of the LCI on its laity for mission and planting churches. The church has successfully conscientized its congregants with the doctrine that all Christians are called to minister. Indeed the application of this biblical teaching (1 Peter 2:9; Revelation 1:6) by the church will greatly circumvent one of the post-modern challenges of mission and church planting, the lack of ready labourers.

Some of the world's biggest churches thrive on the ministry of the lay people. Examples include the Yoido Full Gospel Church, founded by David Yonggi Cho, with a membership of 830,000 as at 2007; the Church of Pentecost founded by James McKeon, with 1.7 million memberships, and has over 13,000 churches in 70 countries across all the continents of the world. Also, the Redeemed Church of God founded by Pa Josiah Akindayomi, now under the leadership of

General Overseer, Reverend E. A. Adeboye has grown to have churches in more than 140 countries, with millions in attendance.¹²⁹

The laity can teach, preach, evangelize and lead churches. What the mission leaders need to do is to equip them for the task of soul winning and leading churches (Ephesians 4:11- 12). The “pew warmers” should be mobilized and empowered to bring the warmth they have gathered to ignite the fire of mission and church planting. Asamoah Gyedu rightly asserts, every true believer in Jesus is His ambassador to whom God has given the responsibility to share the wonderful message of Christ’s love to people. Then they can accept what Christ has done for them in His death on the cross and in His resurrection, so that they too can be made right with God. Every believer must participate in the task of World evangelization.¹³⁰

5.1.2 Cooperation through Loyalty

Cooperation among churches enhances effective mission and church planting. With LCI, the stronger churches are made to support the young, new churches. For example, the Branching Church helps the new branches to put up their own place of worship, train its leaders, and help them with basics resources like a banner, ushers sash, offering bags, and morale encouragement. The training aspect has been instrumental to the development and growth of the church, especially the training of leaders to be loyal to the vision of the Lighthouse Chapel International. According to Bishop Dag, all churches of the Lighthouse Chapel International are pastored by

¹²⁹ Dag Heward-Mills, *Laikos: Laymen, Lay People, Lay Pastors, Volunteers* (Accra: Parchment House, 2013), 3.

¹³⁰ Kwabena Asamoah-Gyedu, Catalyst for World Evangelization, *The Mirror*, accessed October 10, 2014, <https://www.graphic.com.gh/features/opinion/catalyst-for-world-evangelisation.html>.

pastors who are loyal to the Lord, to him (Bishop Dag Heward-Mills), and to the Lighthouse vision.¹³¹ The ministry of the LCI is built on trust, loyalty and mutual support.

These principles apply in the *nnoboa* concept, and with these principles churches can effectively engage in God's mission and pursue vigorous church planting activities. The Apostle Paul under divine inspiration dealt with the subject of loyalty or disloyalty of some preachers to him. He recounts how all the people in Asia turned away from him, especially Phygellus and Hermogenes (2 Timothy 1:15). Demas was also disloyal to him (2 Timothy 4:10). These acts of disloyalty hampered the progress of the *missio Dei*, so Paul requested for additional help from John Mark, whom he deemed helpful for the ministry (2 Timothy 4:11). On the other hand, loyalty is a positive quality that enhances the *missio Dei*. Apostle recounts the loyalty of Timothy and Titus, and how their loyalty has helped him in fulfilling the mission of God (Philippians 2:22, 2 Corinthians 9:23). The biblical injunction is that stewards must exhibit faithfulness or loyalty in the discharge of their duties. The cardinal requirement for leadership is loyalty.¹³²

Church planters and missionaries who have been sent on missions should not only be able to execute that agenda, it is also important for them to understand and fully comply with the carefully thought-out biblical and pragmatic vision of the sending agency. They must thus be loyal or faithful to this overall vision.

For churches to be able to help each other there must be mutual trust and loyalty among them. The New Testament is clear in its portrayal of the local church as a company of believers very strongly related together in bonds of love and loyalty (Acts 2:45). Loyalty is the master key to

¹³¹ Dag Heward-Mills, *Loyalty and Disloyalty* (Accra, Ghana: Parchment House, 2011), 6.

¹³² Heward-Mills, *Loyalty and Disloyalty*, 1.

increase in ministry. Almost all large churches are led by pastors who have remained faithful to the same church for a long time.¹³³

5.1.3 Finance for Mission and Church Planting

Almost every strategy for mission and church planting will require the use of money. Without a good supply of money most of the dreams and vision of the church will die. Some churches avoid missions in general and church planting in particular because of the issue of finances. Jesus promises to provide the needs of all who seek first the Kingdom of God (Mathew 6:25-34). Consequently, we have a choice to make, either to believe the Saviour when it comes to his provision for our basic needs or not. According to Malphurs, even though the Saviour wants us to trust him to provide for our basic needs, he wants us also to plan our finances (Luke 14:28-30). God uses both our faith and planning in providing abundantly for us.¹³⁴

In the LCI model, funds for mission and church planting are raised from within the membership of the church without support from any foreign body or organization. Special offerings that are taken once every year from all the LCI branches has contributed a lot to financing mission and church planting activities. The study has demonstrated that new churches grow faster and achieve self-sufficiency earlier when the mother church provides adequate financial and logistical support. When this happens, the new church's initial burden of finance for evangelism and pastoral care, are shared.

When the nnoboa mission concept is applied finance for mission and church planting become a shared responsibility among all members of the church. In this way, churches do not feel burdened as to how to raise the huge sums of money required for mission and church planting.

¹³³ Heward-Mills, *Loyalty and Disloyalty*, 137.

¹³⁴ Malphurs, *Planting Growing Churches*, 49.

Members can make contributions on monthly or any preferred plan regularly to ensure ready funds for mission and church planting. The amount stipulated for members to pay should not be too high, between two to ten Ghana cedis works best. And for this to be consistent and achieved there must be an accountability process put in place to ensure that the funds raised are put to the rightful use. Trust is key to fundraising, the more people trust you, the more they will be prepared to release their wealth.¹³⁵ LCI has well-defined and well-connected structure that ensures accountability at all levels of operation and promotes teamwork and a team spirit among the leadership as well as evoking confidence in the membership towards achieving the objectives of the church.

5.1.4 Mission and Church Planting Must Be Strategic

Sound biblical and theological convictions and principles must undergird the missio praxis. Most times Charismatic Churches do not have well-planned strategies for mission and church planting. Therefore, they are unable to sustain their mission and church planting activities. Charismatic is used to refer to “renewal prayer fellowships” and analogous movements operating within and without historic mission denominations. Their aim is the revitalization of church life through the restoration of the *charismata pneumatika*, the grace of the Spirit, to its worship life (1 Cor.12-14).¹³⁶ Omenyo posits that these Charismatics stress the fact that God’s gifts can be experienced in the church today.¹³⁷ In particular, this group of Christian denominations must move away from the one-man leadership style to an all-encompassing governance system. Church leaders with the requisite spirituality and experience in missions must be commissioned to oversee the mission

¹³⁵ Dag Heward-Mills, *The Art of Leadership* 3rd. ed. (Accra, Ghana: Parchment House, 2014), 367.

¹³⁶ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 6.

¹³⁷ Cephas Omenyo, “Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the mainline churches,” *Missiological Research in the Netherlands*, no. 32 (2002): 87.

enterprise..¹³⁸ Such leadership is necessary to provide the needed direction, training and practical expertise for mission work, and also ensures the safeguarding of the overall vision of the church as well as resolution of conflicts, differences and misunderstandings that may arise. All this is essential to guarantee a healthy, cohesive and biblical church expansion work.

Therefore a clear strategic plan for mission and church provides stability to the church's effort in fulfilling the *missio Dei*. A strategy describes the way the organization will pursue its goals, given the threats and opportunities in the environment and the resources and capabilities of the organization.¹³⁹ In this way there will be consistency of action, thus all branches of the church and all its various departments will work towards the same objectives and purposes. It will encourage proactive approach on the part of the church top hierarchy and commitment on the part of the congregation. LCI exemplifies this, and through their commitment the church has seen great growth and advancement towards the fulfillment of God's mission. Each branch of LCI strives to win souls and establish branches. Therefore, there is no difference among the LCI network of churches across the country and the world. The focus is the same at every branch — win souls and establish churches. Church planting in the Lighthouse Chapel International is therefore an intentional act of the church because it is part and parcel of the church's plan and design.

5.1.5 Training is Key to Mission and Church Planting

Everyone can do effective ministry when given the right training and skills. What can make the laity do most of the work in terms of mission and church planting is when they have obtained appropriate training and relevant skills. In the LCI model, lay members who want to get involved

¹³⁸ Nterful, "Church Expansion Through Church Planting In Ghana," 190.

¹³⁹ Leslie W. Rue, Phyllis G. Holland, *Strategic Management: Concepts and Experiences* (Singapore: McGraw-Hill, 1986), 19.

in the work of mission and church planting are properly trained before they are sent out to perform such duties. And these trainings take about three to six weeks. These have helped members to have the right mindset towards mission and church planting. A good shepherd is one that is able to feed the sheep with knowledge and understanding. The knowledge of God, the fear of God, and spiritual understanding will greatly transform the lives of the members.¹⁴⁰

In Mark 3:11, Jesus called the twelve to be with him. He wanted them to spend time with him, to learn from him, to observe his life and his example. Only after they had established their relationship with him did he send them out. In the same way the basis for involvement in ministry must be a personal relationship with the one in whose name we go, a relationship which is developing as we respond to all the means of grace that God has made available to us. The local church makes an enormous contribution to the spiritual growth and development of the missionary candidate. The members of the local church not only help the individual to grow in their Christian faith and practice, they are also in a better position than anyone to assess the suitability of the candidate for future ministry or missionary work.

In the LCI model, camp meetings are one of several training programs to help equipped members for effective ministry. An early example of residential training can be seen in the Anagkazo Bible Training Center. It trains and churns out several missionaries to different parts of the world to fulfill God's *missio Dei*.

5.1.7 Nnoboa Concept Enhances Tentmaking Ministry

The LCI model has seen many professionals take up the work of ministry without having to stop their secular work. They have combined ministry and their professional work. In this way, LCI is

¹⁴⁰ Dag Heward-Mills, *The Art of Shepherding* (Accra, Ghana: Parchment House, 2011), 66.

able to reach out to all manner of people across many countries of the world. Currently, LCI is in about 62 countries of the world.

In most churches, the ministry of professionals who have kept their secular jobs but still pursue the ministry of God is yet to be given enough attention. The challenge of the modern world now calls for effective inclusion of part-time professional ministers into the main framework of most churches if they are to survive the challenges of post-modernism. Therefore, through the nnoboa mission theology, more tentmaking ministers can be drafted into the mainstream of the ministry of the church to enhance mission and church planting.¹⁴¹

5.2 RECOMMENDATIONS

In view of the findings, analyses and conclusions we now make the following recommendations to assist both the LCI and other charismatic churches in general to make up from their weaknesses and drawbacks as well as to encourage them in the areas of strengths and achievements.

5.2.1 Recommendation for LCI

The leadership of the LCI should seek ways of ensuring that the spirit of mission and church planting is maintained as a cardinal principle of fulfilling God's mission. The presence of more churches often ensures that the Word is preached and lives are changed through the preaching of the Word. The various methods and strategies that have been found to contribute positively to the work of the mission ought to be jealously encouraged and exported to other churches. These include the provision of church buildings, mentoring and training programs and teachings on

¹⁴¹ Oswald Lwijiso Ndelwa, *Tent-Making Ministry As A Proposal For Mission And Ministry In The Evangelical Lutheran Church Tanzania* (Masters, University of Natal, Pietermaritzburg, 2002), 112.

loyalty to God and His delegated authority. The use of the laity in ministry, being one of the greatest strengths of the LCI church planting efforts, should continue to be employed for maximum benefits.

Both the lay and full time workers of the church must be given equal recognition within the church. The distinctions that are sometimes created do promote unhealthy commitment on the part of these professionals who have also dedicated themselves to serve the Lord Jesus and the church.

5.2.2 Recommendations for Churches

The churches in Ghana must recognize God's mission and church planting as their *raison d'être*. Therefore, they should consider promoting this imperative vigorously among their congregations and mobilize all resources towards achieving this mandate. In particular, it will be helpful for members of charismatic denominations to be mobilized and equipped to help with the end-time harvest (Ephesians 4:11-13).

Churches especially charismatic churches must develop a well thought-out biblical and theologically based mission strategy. This must cover issues including the vision and mission of the church, recruitment, preparation of church planters and clear guidelines regarding the sending, support, supervision, monitoring, further development of new plants and conflict resolution. Adequate theological and biblical training should be provided for both the managers and practitioners to be well educated in God's way of undertaking mission and church planting.

Churches could incorporate the doctrine of loyalty in their ministerial formation curriculum. As shown by the LCI and the nnoboa mission theology, this could limit the canker of church splits.

Included in the statement of loyalty must be clearly defined principles that will guide steps that should be implemented in instances where mutually desirable separation is necessary.

Churches which do not have administrative structures must establish good administrative systems, which will serve as the engine of the mission enterprise. Specific departments such as the church's office (serving as the custodian of all data to monitor all denominational affairs), mission directorate, finance and development among others, could be set up. In addition, the activities of the different facets of the church's ministry must be documented and stored securely to serve as the basis for performance appraisals, history and research.

It is also recommended that charismatic churches develop well-defined governance institutions. The denominational organizational structure must be clear, with experienced and spiritual leaders placed in charge of the different aspects of the denomination.

Finally, teachings on church members financing God's mission and church planting must be incorporated into the activities of the church of God. It is God's people that must take up the responsibility of sponsoring God's work.

5.3 RECOMMENDATION FOR FURTHER STUDY

It is obvious that the scope of this research is limited because of its pioneering nature. It will be useful for further research to be undertaken in piloting the nnoboa mission theology in raising funds for mission and church planting; and a comparative study of the various strategies for mission and church planting among selected churches should be carried out.

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APPENDIX 1

GUIDED INTERVIEW QUESTIONS

BACKGROUND INFORMATION

1. Please can you tell me about yourself?
2. What were you doing before you became a pastor of the Lighthouse Chapel International?
3. How did your Church start?
4. How many churches have you planted so far?

MISSION AND CHURCH PLANTING ACTIVITIES OF THE LIGHTHOUSE CHAPEL INTERNATIONAL

5. What kind of church is the Lighthouse Chapel International? Is the Lighthouse Chapel an elitist church?
6. How do you plant a Lighthouse church?
7. What are the basic items required for planting a Lighthouse Chapel?
8. What is the role of prayer in the mission and church planting activities of the church?
9. How are the professionals in the church integrated into the mission and church planting activities of the church?
10. How are funds raised for the church's mission and church planting?
11. How many churches have planted yourself since you become the head of this church?
12. Who qualifies to be sent out for mission?
13. Are there any specific training given to those who are selected to be sent out for mission and church planting by the church?
14. How is mission conducted by the Lighthouse Chapel International?

15. What is the church's attitude towards Christian mission and church planting?
16. Is there a distinction between the clergy and the laity in the Church?
17. Does your church uphold the priesthood of all believers?
18. What are the basic beliefs of your Church?
19. What are the reasons for the denominations within the Lighthouse Chapel International?
20. Does the church collaborate with other churches in her mission and church planting activities?

APPENDIX 11

LIST OF PEOPLE INTERVIEWED

Pastor David Kwarteng (Pastor of Lighthouse Chapel International, Mamfe), interview by Edwin Dzor, Christian Service University College, July 2017.

Bishop Patrick Bruce (Head of the Lighthouse Chapel International, Bantama), interview by Edwin Dzor, Christian Service University College, July 2017.