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ABSTRACT

STRATEGIES FOR EVANGELIZING THE
UPPER-CLASS PEOPLE IN GHANA

by

Ampofo Benjamin Akyiano

Adviser: William MacCarty

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: STRATEGIES FOR EVANGELIZING THE UPPER-CLASS PEOPLE
IN GHANA

Name of researcher: Ampofo Benjamin Akyiano

Name and degree of faculty adviser: William MacCarty, D.Min.

Date completed: September 2002

Problem

The Seventh-day Adventist Church, which began its ministry in Ghana in 1888, is experiencing difficulty evangelizing upper-class people. The traditional method of soul-winning, public evangelism, has been successful to evangelize middle and lower social classes but not the wealthy and well-educated class. Currently, the church and the upper-class minority are far apart. The church must update its evangelistic methods to reach all classes to finish the gospel commission in Ghana.

Method

This study presents Ghana's upper-class, their social characteristics, lifestyles, world-views, population, and social and religious groups. Interviews and questionnaires were used to discover the factors that hinder the upper class from Adventist membership. These include Sabbath observance, extramarital affairs, health principles, and lack of suitable church buildings, style of worship, ancestral worship, consultation of psychics, materialism, intellectualism, and worldly amusements.

Results

Information gathered reveals that the Seventh-day Adventist Church must update its evangelistic methods to reach all classes and finish the gospel commission in Ghana. Because of this research, strategies are designed to help all conferences in Ghana to meet the challenges of evangelizing the targeted group, the upper class.

Conclusion

Strategies discussed in this dissertation may help the Ghana Union Conference of the Seventh-day Adventist Church to evangelize the upper-class people more easily in this millennium.

Andrews University
Seventh-day Adventist Theological Seminary

STRATEGIES FOR EVANGELIZING THE
UPPER-CLASS PEOPLE IN GHANA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Ampofo Benjamin Akyiano

September 2002

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A dissertation
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Ampofo Benjamin Akyiano

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Dedication

To my late father, Pastor Emmanuel Bruce Akyiano, who encouraged me to labor for the lost people in order to be saved in God's kingdom; and my late mother, Felicia Offiwaa Akyiano, who devoted her time and money so that I can become a prominent figure in society; and my dear family, Martha, Ebenezer, and Hannah, who supported me with love and concern, I dedicate this work.

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CHAPTER 1

INTRODUCTION

One of the great challenges facing the Seventh-day Adventist Church in Ghana is a lack of strategies that reach the upper-class people¹ in society. These people have not been fully evangelized, probably because early Adventist evangelism began in the country. This dissertation attempts to suggest strategies to evangelize the upper-class group in Ghana. The evangelistic work in Ghana cannot completely satisfy the gospel mandate given by Jesus Christ until the upper-class people have been given the opportunity to accept the gospel message to become part of the remnant.

Several reasons motivated me to find some solutions for establishing an evangelistic contact with the upper class. First, the churches have a great need for the elite to help in leadership positions; they are the ones who have a wealth of knowledge and education. Moreover, I am concerned about urban secularism and would like to reduce the percentage of

¹The upper-class people are economically, politically, or educationally far above average. They are the scholars, the wealthy, and the senior government officials.

secular people in urban areas. Finally, I would like to make Adventism better known to highly educated people.

Purpose of the Project Report

This dissertation primarily is concerned with developing strategies for communicating the gospel to upper-class people in Ghana. The SDA Church urgently needs an effective witnessing model to help both clergy and laity to design their evangelistic efforts to reach successfully the upper class instead of targeting only the lower and middle classes.

The main objective of this study is to introduce innovative evangelistic methods to bring upper-class people into the SDA Church.

Justification of the Project

Since Adventism began in Ghana, public evangelism has been geared toward the lower and middle classes. Little or no effort has been made to improve its methods for evangelizing the upper class. A new evangelistic model should be developed for several reasons. First, the gospel commission is to be preached to all classes; therefore, God's plan is that the upper class should be reached with the gospel. While it may be true that upper-class people are members of a more secular society; that should not

prevent the SDA Church from considering them as part of its global mission. Without reaching them, the gospel commission of Matt 28:18-20 will not be accomplished. For this reason, the SDA Church must develop evangelistic strategies to reach all classes of people.

Growth in church membership in Ghana has been appreciable. However, the upper class has had very limited or no exposure to Adventism. Evidently the strategies used for evangelizing the upper class in Ghana have not been appropriate or appealing to them. The laity work very hard and have a zeal for conducting evangelistic meetings in various towns, villages, and suburbs of the cities, but their limited theological and philosophical knowledge inhibits their ability to persuade the upper class theologically and philosophically.

The ultimate goal is to challenge the leadership of the Ghana Union Conference (GUC) of SDAs, especially conference evangelists, to focus on the members of the upper class.

Description of the Project Report

This dissertation is based upon information found in books, periodicals, surveys, personal interviews, observations, and my personal experience as a ministerial worker in the South Ghana Conference of the SDA Church in Ghana.

Chapter 1 presents the introduction, the statement of the problem and justification for the project.

Chapter 2 gives an overview of the social and religious groups in Ghana. It also profiles the Ghanaian population-- which is comprised of the lower, middle, and upper classes-- and their lifestyles. The religious practices and beliefs of the main religious groups in Ghana also are described in chapter 2. This information is vital in the discussion of strategies for outreach.

Chapter 3 explains the biblical and theological basis for reaching the upper class. What is the Old Testament viewpoint on establishing an evangelistic contact with highly educated and wealthy people? God used Moses who had received "the highest civil and military training?"² Scriptures say, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). He was an educated person whom God chose as an instrument of His work, though He used some uneducated people in both testaments to advance His work. Evidently God wants the elite of every country to help the rest of the people, especially in educating and positively influencing their society.

²Ellen G. White, *Patriarchs and Prophets* (Boise, ID: Pacific Press Pub. Assn, 1958), 245.

God chose four young educated men, Daniel, Hananiah, Mishael, and Azariah, whom the Babylonian King "Nebuchadnezzar determined . . . should be trained to fill important positions in his kingdom"³ to make God known to the heathen nation. By their witnessing, King Nebuchadnezzar saw the Living God and His greatness in the fiery furnace.

In the New Testament, Nicodemus, a highly educated and wealthy person, was evangelized by Christ Himself. Gamaliel, an educated person, used his intellect to advise the angry people not to persecute the disciples of Christ, but to wait for the outcome of their witnessing. Paul, a scholar among the Hebrews, was called by Christ and became a powerful evangelist and missionary who reached the educated people in Greek cities.

Chapter 4 explains Christian evangelistic efforts in Ghana, focusing on the Roman Catholics, Pentecostals, and Adventists and the methods they use to win the upper class. Their evangelistic strengths and weaknesses are identified in order to improve SDA witnessing models. In addition, some factors hindering acceptance of Adventism among the upper class are reviewed.

³Ellen G. White, *Prophets and Kings* (Boise, ID: Pacific Press Pub. Assn., 1943), 480.

Chapter 5, the key to the entire dissertation, suggests evangelistic strategies. The phases to be used in reaching out to the upper class are described. These include both traditional and non-traditional methods of evangelism.

Chapter 6 presents the summary, recommendations, and reflections to the SDA local churches, the conferences, the GUC, and the Department of Theology of Valley View University.

Limitations of the Project

This project has some limitations. First, these strategies are not the only ones to reach the upper class in Ghana. Furthermore, they will need ongoing refinement in the rapidly changing society.

Also, this study assumes that evangelistic methods and strategies are relative and are conditioned by people, place, and time. The gospel of Jesus Christ is "the old, old story," but through continuous revision of the methods selected to present that story to groups of people in an intelligent and meaningful manner, it can be renewed to positively impact post-modern individuals.

The strategies we propose for evangelizing the upper-class people may be very effective in Ghana among the upper class of the twenty-first century.

Definition of Terms

The following terms are defined as used in this dissertation.

Chief: A title for a traditional ruler of a town, village, or suburb. He is in charge of the royal seat or stool of the ancestors and remains the paramount representative for the clan, tribe, and ancestors.

Traditional religion: The native religion of the Ghanaian people. Its beliefs and practices relate to God in heaven, idols, magic, talisman, witchcraft, ancestors, pouring of libations, offering of sacrifices, blood, and celebration through festivals. The traditional religion and its beliefs and practices have greatly influenced the lifestyle of many people in Ghana.

Spiritual churches: African Independent Churches which use the Bible publicly in worshipping God, but secretly deal with satanic means of healing sick people. They use all kinds of tricks to deceive people.

Ancestors: The culturally respected deceased members of various families, who are believed to exist in the spiritual world and contribute to the success or failures of the living members of the family or clan.

CHAPTER 2

SOCIAL AND RELIGIOUS

GROUPS IN GHANA

This chapter presents a profile of the Ghanaian population and society and the practices and beliefs of some selected religious groups in order to provide background information regarding the targeted group. Before the upper-class people in Ghana can be evangelized by Adventists, their lifestyle should be critically investigated.

Profile of Ghanaian Population

The present-day Ghanaian population has a high growth potential in accordance with subsequent rapid expansion of the population continuing beyond the year 2000.¹

In accordance with the official census of 1997, the population of Ghana was 18,100,703. Ghana has a population density of 197 per square mile. Its size is 92,098 square

¹S. K. Gaisie, "Demographic Trends in Ghana and World Population Plan of Action," in *Restructuring the Economy of Ghana*, ed. P. K. Fordjor (Legon, Accra: University of Ghana, 1980), 20.

miles, or slightly smaller than the state of Oregon in the United States of America.¹

According to the 1997 statistical report, the average life expectancy in Ghana was 54.5 years for males and 58.6 years for females. With the generous assistance of the United States of America International Development programs in the country, great improvement has been made in the physical well-being of the people.²

Social Classes

In Ghana's social stratification, the lifestyles of the various classes--namely, lower, middle, and upper-class are completely different from one another. These differences have affected contemporary society where relationships are determined by achieved status, formal education, membership in professional associations, and, at times, ethnic backgrounds.

C.A. Ackah said, "What is worth noting is that the standard of education more than any other factor, is what

¹U.S. Agency for International Development (USAID), "A New Day in Africa-Ghana"; available from <http://www.africaonline.com>; accessed January 7, 1998.

²Ibid.

determines a person's occupation, and it is mainly occupation that accounts for social stratification".¹

Ackah also remarked that in the Ghanaian society, "education . . . [has been] found to be the most indispensable factor in the stratification system."²

According to Assimeng, Mends, and Twumasi, "higher education is broadening social mobility in Ghana."³ The lifestyles of the lower, middle, and upper classes are described below in detail.

Lower- and Middle-Class Lifestyles

Social characteristics

The lower class in Ghana is made up of a long list of those in certain employment categories: maids, barbers, night-watchmen, shoemakers, cobblers, "lotto professors" (those who work lottery numbers on chalkboard, like a teacher teaching mathematics in a classroom, and those who teach others how to play with and combine different numbers to win large sums of money), "kayakaya" (carriers of

¹C. A. Ackah, "Social Stratification in Ghana," *Ghana Journal of Sociology* 5 (October 1969): 6.

²Ibid., 7.

³Max Assimeng, E. H. Mends, and P.A. Twumasi, *Social Stratification and Mobility in Ghana* (Legon, Accra: Sociology Department, University of Ghana, 1989), 12.

luggage), Mallams (Muslim religious teachers), and unskilled as well as semi-skilled workers who move from their villages and towns to the urban centers in search of an income. The lower class also includes peasant farmers, factory workers, drivers, petty traders, carpenters, fitters, office messengers, electricians, manual workers, the unemployed, and some who live on daily wages. Individuals who are hired on a daily basis to work on farms are classified as 'by-day' workers, meaning they are hired for only a day or two for a particular assignment. This uneducated group of people are those whom Sandbrook and Arn called the "laboring poor" in Ghana.¹ They migrate to the city to do any kind of menial job, hoping that some day they will be able to return to their hometown and help the rest of their family members, since there is no inheritance from a deceased member of the family from whom they can benefit.

The lack of educational qualifications deprives the lower-class people of meaningful and high-paying jobs. When they realize that there is a greener pasture somewhere in another urban area, they quickly move to secure a job. Sandbrook and Arn commented:

¹Richard Sandbrook and Jack Arn, *The Labouring Poor and Urban Class Formation: The Case of Greater Accra* (Montreal, Canada: Center for Developing-Area Studies, McGill University, 1975), 13.

Economic motivations for migration were dominant in the view of most [of their] respondents. In particular, the scarcity of remunerative work in the place of origin allegedly was the major consideration prompting seventy-two percent of the household heads to leave there. Another three percent actually isolated the absence of land as a prime factor in their initial decision to migrate. There is a striking paucity of references to the attractiveness of the 'bright lights' or amenities of the urban areas: only 2.4 percent alluded to the lack of facilities in their home place as a reason for leaving.¹

The middle class is next above the lower class in social stratification. The people are economically sound, but the majority of them are not as well educated as the upper class, who are educationally, politically, and economically far above average. The middle class includes junior and senior civil servants and self-employed business executives. Their marital partners work as successful and prosperous market women, nurses, teachers, office clerks, and postal workers. The Ghanaian middle class has adopted "many of the privileges associated with the senior civil servants' way of life, which have ensured their maintenance of a high social status and comparative financial security and luxury."² Their influence in society is due to the privileges they have accessed for themselves and which have

¹Ibid., 19.

²Christine Oppong, *Middle Class African Marriage* (London: George Allen and Unwin, 1981), 52.

made them ostentatious or boastful about their social prestige.

Some of them are not well educated, but are wealthy and engage in all types of business in order to maintain their social prestige and high standard of living. High-school students, vocational-school graduates, teachers, accountants, clergy of some independent churches, nurses, business men and women, landlords, police and military officers, office clerks and secretaries and receptionists, building contractors, salespersons, managers, proprietors, and entrepreneurs of most private businesses in the country make up this group. Some who hold leadership positions in the Seventh-day Adventist Church in Ghana are included in this group because of their financial support of the church and their educational status. They have risen successfully above other church members in terms of wealth, respect, prestige, social status, and superiority.

Social lifestyle

The middle class, in general, has an unhealthy lifestyle because they disregard health principles. Some drink alcoholic beverages and smoke cigars, cigarettes, and even Indian hemp (popularly called "wee" or "ganja" or marijuana) which leads them to early graves. Many live in

compound houses or apartment buildings where a family of five might live in two bedrooms.

Because they have prestige and wealth, everyone wants the people of the middle class to use their means and influence to improve the infrastructure of society.

The Upper-Class People and Their Lifestyle

The upper class in Ghana is called the "higher class" or "first class." The members of this class are highly intellectual, hold responsible professional positions, and are cultured, successful, and economically and socially independent. They are successful because of their wealth and good academic qualifications. However, few of them are God-fearing persons. Those "with higher levels of education are likely wealthier than many other segments of the Ghanaian population and are better able to afford to support their children's education."¹ As part of their luxurious lifestyle, they educate their children in expensive private schools where they are taught by qualified teachers.

¹Louise De La Gorgendiere, "Women's Life Stories and the Next Generation in Ghana: 'Educate a Woman,' in *The Labours of Learning: Education in the Postcolony*, ed. Anthony Simpson (Adelaide, Australia: Department of Anthropology, University of Adelaide, 1999), 66.

Can the Seventh-day Adventist clergy possibly witness to the upper class in Ghana? From the time when missionaries first came to Ghana until the early 1980s, the majority of Seventh-day Adventist ministers had no college degree. No Adventist-operated institution of higher learning existed in the country to provide ministerial training until 1950 when a school was established in Bekwai to train new pastors and to assist those already in the field. This school offered only a two-year basic ministerial training to prepare the clergy.

This lack of academic preparation made it difficult for SDA clergy to evangelize people from the educated, upper class society. This lack of adequate training has affected the latter generations of the church. Yaw Asumadu Buahin, a church member in the Sunyani SDA Church before he attended the Adventist Missionary College in Accra, Ghana, had been trained as a pastor.

He tells of an experience from his home church, which is located in a city in the Mid-West Ghana Conference of Seventh-day Adventists. Even though the church building is just opposite a lawyer's residence, no one in the church made any effort to evangelize him. His daughter showed an interest in the church and attended on a regular basis. At one time, the church asked him to represent the church on

legal court issues, but the members still did not witness to him or invite him to join them. They simply lacked appropriate strategy.¹

The uniqueness of upper-class members lies in their superior education and their economic status in society. They have master's and doctoral degrees from either Ghanaian universities or universities abroad. Some sociologists in Ghana have said: "Education . . . is a crucial indicator in stratification and mobility system."² These "higher professional men are themselves not very many as compared with farmers and traders and clerks. . . . Several of them send their children overseas . . . [to] universities."³ At times they look down upon and completely try to avoid people of other social classes.

These people are university professors, politicians, vice-chancellors or presidents of the universities and secondary schools, medical doctors, supreme-court judges, attorneys, senior civil servants, chief executive officers for financial institutions, and some clergy. These people cannot be found in the SDA Church.

¹Yaw Asumadu Buahin, interview by author, 18 November, 1998, Berrien Springs, Michigan.

²Assimeng, Mends, and Twumasi, 8.

³Ackah, 5.

This lack of a highly educated elite in the SDA Church, especially as compared to the educational level of those of the Roman Catholics, has affected the GUC's institution of higher learning, Valley View University. This school currently does not have enough qualified faculty. The few lecturers and professors who are at VVU are foreign missionaries struggling to help keep the institution abreast with the public universities in the country. The president of the university commented on the lack of professors during an interview with him.

Initially the colonial government strove to maintain an inferior educational standard to keep the people from attaining the highest possible educational qualifications. Agricultural and technical education were introduced, but the tricks of the colonial ruling system were uncovered. According to Codjoe,

The established trading firms as well as the colonial administration employed people for 'white collar' jobs only; and they got their employees from among the absolvants of the normal schools. Prominent Ghanaians of the time also suspected that the colonialists had a sinister motive to use the level of technical and agricultural education as a strategy for them to keep Ghanaians down, maintaining them where they wanted them to be. People with academic qualifications in say English or history had lucrative opportunities and the chance of attaining higher status in the colonial administration. While those with technical education had . . . no recognition at all. So the colonial administrative norms, and economic interests, forced Ghanaians to shun technical or agricultural education.

. . . There was also the great fear that colonial rule would be at stake if Ghanaians were allowed to acquire education to high levels in great numbers.¹

Ghanaians started to travel abroad to acquire high levels of education to help their country become famous throughout Africa. "The first component of the Western-educated elite to be noted is the group of civil servants, professional people, mainly lawyers and medical doctors, and the judiciary."² The goal of those first students has continued into contemporary Ghanaian society. It has produced an intellectual elite; namely, the supreme court judges, lawyers, engineers, medical personnel, university professors and chancellors, college professors, and lecturers. They are "placed in the top group of the social hierarchy in Ghana."³ They are well-known and receive honor within society because "in the African context, we could

¹Frank Kwaw Codjoe, *Elites, Ideology and Development Problems of Ghana* (Hamburg: Verlag an der Lottbek-Peter Jensen, 1988), 179, 180.

²Stephen Kwabla Fianu, "The Problem of 'Western' Elitism in African Education: The Ghanaian Experience" (Thesis, Harvard University, 1979), 41.

³Ackah, 2.

regard as members of an elite all individuals who have achieved a given minimal level of education or income or who are engaged in particular occupations."¹

They are the well-to-do families in society. Their academic and economic status have brought them an extraordinary life. As in every country, the upper-class people

see education as an investment in their children's occupational future and hence, white-collar status. . . . Since their children's economic future is assured, education is designed to facilitate their children's entrance into the exclusive social circles of the upper class. . . . [They even] restrict potential marriage partners to social equals. Thus, they tend to live in neighborhoods and send their children to school with youngsters of others who are like themselves, with the result that their offspring generally marry someone with a similar life-style.²

They are the proverbial apples of Ghanaian society's eye, those on whom all other social classes depend to bring dramatic social and political changes. Codjoe comments that

the elites also developed a strong awareness of their class and status, leading almost to the ostracism of the lesser classes in the society. Like their former masters, they extract resources from the society only; yet they are spiritually withdrawn from it. They have

¹Remi P. Clignet and Philip Foster, "Potential Elites in Ghana and the Ivory Coast: A Preliminary Comparison," in *Scientific Investigation in Comparative Education*, ed. Max A. Eckstein and Harold J. Noah (London: Macmillan Company, 1969), 212.

²Leonard Beeghley, *The Structure of Social Stratification in the United States* (Needham Heights, MA: Allyn & Bacon, 1996), 8, 193.

their minds directed to places where business goes on better and productivity is high, without thinking so much about the future of the Ghanaian people as a whole.¹

Because their minds are preoccupied with personal advancement and money-making schemes, they do not think about a better future for the country as a whole. Yet these very people are those who are believed to be creating obstacles for various proposed industrial projects in the country, because the "committees and commissions that set control prices and advised on commercial and financial policies included civil servants and educated businessmen."²

These bureaucrats, whose lifestyle has been extravagant, who own and drive the latest and most expensive foreign cars³ and are financially secure. Their secure finances enable them to travel overseas and spend their annual vacations with their families. They reside in spacious, modern, well-structured estate homes surrounded by well-maintained lawns and beautiful, well-manicured yards.

¹Codjoe, 192.

²Gracia Clark, "Class Alliance and Class Fractions in Ghanaian Trading and State Formation," *Review of African Political Economy* 49 (Winter 1990): 73.

³Isaac Addai, *Political Elites and the International Monetary Fund (IMF): Development or Dependence? The Case of Ghana* (Kingston, Ontario, Canada: Queen's University, 1991), 125, 126.

These upper-class members in the urban centers group themselves into different occupations. Within these groups are individuals who, on the basis of education, professional standing, and participation in the urban milieu, are accorded high status. These upper-class people constitute the elite of their respective professional groupings; namely, those in economics, politics, education, administration, medicine, law, and similar occupations.¹

Johnson characterizes them as a group of people of urban, educated Africans who have been referred to as the . . . African 'elite' who have adopted a lifestyle that is drastically different from the earlier generations. Because, they have the opportunity to travel abroad and occupy modern and well-structured buildings which were previously occupied by the white colonial leaders, they are now driving modern luxury cars, and are interested in going to costly entertainment spots or centers to enjoy life and fun.²

However, he said, "the important issues in their lives are issues which are important nationally and internationally."³

¹LaVerle Berry, ed., *Ghana: A Country Study* (Lanham, MD: Federal Research Division, Library of Congress, 1995), 96.

²Walton Johnson, "The Africanization of a Mission Church," in *African Christianity: Patterns of Religious Continuity*, ed. George Bond, Walton Johnson, and Sheila S. Walker (New York: Academic Press, 1979), 89.

³*Ibid.*, 109.

The upper-class people are developing an elitist lifestyle because of the high-paying jobs they have acquired. "Education is universally perceived as necessary for acquiring an 'elite' or even a comfortable lifestyle."¹

It is evident that these highly educated people are putting their hopes in technology, education, and the economy, believing that these things will fulfill them. They are searching for hope in the wrong places. However, presenting true hope in a country where religion has more to do with tradition than a relationship with the Lord has its own unique challenges.

Social lifestyle

The intellectually elite in society have leadership capabilities and influence in the government sectors that could help the church improve tremendously in this twenty-

¹Leith Mullings, "Religious Change and Social Stratification in Labadi, Ghana," in *African Christianity: Patterns of Religious Continuity*, ed. George Bond, Walton Johnson, and Sheila S. Walker (New York: Academic Press, 1979), 69. For further information see G. Jahoda, "Social Aspirations, Magic and Witchcraft," in *The New Elites of Tropical Africa*, ed. P.C. Lloyd (London: Oxford University Press, 1966). He has noted that education is seen as "the key to status and affluence." See also M. Owusu, *Uses and Abuses of Political Power* (Chicago: University of Chicago Press, 1970). Owusu described the relationship between wealth and power in Ghana as follows: "Superior education itself leads to wealth and wealth is a means to the organization of power, which in turn may lead to more wealth and to higher social status and prestige" (34).

first century. According to Codjoe, these elites are defined as

pace-setter[s] in any society, endowed with higher acumen and capability for leadership role[s] in industry, politics and in the professions. Elites influence, give scope, direction, purpose and objectives for a society to pursue by virtue of their position and their influential role in the society.¹

Whenever people with such characteristics are evangelized, their influence, both in society and the work place, can assist in many ways, especially in their having contact with other elite.

Their power and prestige have enabled them to gain control of most of the industries, and lands in Ghana. The power within their hands has made them fall into a class that is self-aggrandizing. Some members of the class have established private elementary schools which are highly recognized because well-trained qualified teachers are employed to teach. This has enabled other people to send their children to be educated in these private schools instead of sending them to public schools where current facilities do not cater to the needs of the students.² In the past, the students in public schools could not compete

¹Codjoe, 11.

²Richard W. Franke, "Power, Class and Traditional Knowledge in Sahel Food Production," in *Studies in Power and Class in Africa*, ed. Irving Leonard Markovitz (Oxford: Oxford University Press, 1987), 259.

and qualify to enter the secondary schools. Their teachers were not able to prepare them well enough to pass the entrance examinations. However, private schools, owned by the elite, are able to provide intensive academic preparation for the students. Because of the better qualified teachers, the students score higher marks, far beyond the average percentile needed to qualify for entrance to the secondary schools.

The upper-class people, because of their political power and control, can lead the country in any direction they want, especially in politics. According to Codjoe, "The highly educated group playing an elitist role in the society undergoes various kinds of manipulation, which, by virtue of the strength of its national position, turn out to be detrimental to the national interest, welfare and advancement."¹

Since they have climbed the academic ladder of excellence, no one, not even the president of the state, can confront them if they do something wrong in the political system. Since the current president does not have high academic qualifications, he has to comply with their views and suggestions. The entire nation looks up to and expects the elite to exercise their acquired knowledge and influence

¹Codjoe, 165.

to lead out in the nation's affairs, both locally and internationally.

From my questionnaire (see the appendix), I learned that most people of the upper class do not lead healthful lifestyles. They consume excessive amounts of alcohol and frequently suffer from heart disease and diabetes.

Drug abuse and marital problems also plague the upper-class people in the cities and urban areas of Accra, Tema, Akosombo, Sekondi-Takoradi, Kumasi, Koforidua, and Cape Coast.

According to the interview with the non-Adventist upper-class, twenty-five people confirmed that it is one of the barriers to joining Adventism. This information impacts the strategy for reaching them. Since they have such an extra-marital problems a seminar on marriage and family would be appropriate to serve as a bridge in drawing them to Christ.

The social stratification in the country, causes the upper-class people live farthest from the center of town; as a result segregated neighborhoods are created.¹

¹J. Timothy Kauffman, "Structures, Injustice and Insensitivity: Who Is the Neighbor, Anyway?" in *God So Loves the City: Seeking a Theology for Urban Mission*, ed. Charles Van Engen and Jude Tiersma (Monrovia, CA: MARC, 1994), 42.

This makes it difficult for Christians from lower educational backgrounds to witness to the members of higher social status, because they do not live in close proximity to the upper-class people.

Actually, Seventh-day Adventists Christians have much they can offer to these elite people. For example, many respondents to my questionnaire showed a keen interest in attending health and lifestyle seminars. In cities where drug use and family problems are most common, drug rehabilitation programs and marriage and family-life enrichment seminars, could provide assistance. Such programs may serve as a conduit to reach the upper class people with the gospel of Jesus Christ.

The social stratification that encourages the elite to live far from the city centers poses a bigger problem. It removes them from city centers where most seminars and programs are held. Furthermore, most Christians from the lower educational background find it difficult to witness to members of a higher social status.

My interviews with the SDA upper-class members revealed that their colleagues in the same social and educational status are interested in joining secret societies with esoteric and magical doctrines and practices. They join these societies because they claim they can be protected

from witchcraft and untimely death caused by jealousy from extended family members or co-workers. The SDA church takes disciplinary action with those who join a secret society.

The prophet Isaiah described such people as those who resort to magic for protection as those who

follow their own evil paths and thoughts. All day long they insult me to my face by worshiping idols in their sacred gardens. They burn incense on the rooftops of their homes. At night they go out among the graves and secret places to worship evil spirits. They also eat pork and other forbidden foods. Yet they say to each other, 'Don't you come too close or you will defile me! I am holier than!'. (Isa 65:2-5)¹

Education

Formal education contributes much to the success of various classes in society. Consequently, most people who do not receive a good education are affected socio-economically. Education plays a vital role in the future of individuals as well as the nation because,

education is the key to individual as well as national development. . . . The duty of society is to provide the individual with a reasonable standard of education and training, to help him discover his talents and to develop them.²

Claire Robertson comments:

¹All Scripture references used in this dissertation are from the New Living Translation unless otherwise indicated.

²E. Evans-Anfom, "Freedom and Justice: What Are They?" in *Accountability in National Life: Proceedings of the Ghana Academy of Arts and Sciences* (Accra, Ghana: Commercial Associates, 1994), 11, 12.

Both formal and informal education are critical in determining . . . class position. . . . Even prior to colonialism, formal education of a European, facilitated the entrance of the upper class on the Gold Coast because of the social and economic advantages it provided in the mercantile world. Educational level is now an essential part of a person's socioeconomic status. . . . Those without any formal education have their inferiority impressed upon them constantly, and sometimes even believe in it themselves. I am only an illiterate so I cannot answer that, was a common enough reply to various questions. Even those who seek important chiefships should be well educated, a university degree being preferable.¹

Many people are striving hard to achieve a high standard of education. As a result some people travel abroad to pursue higher degrees. Formerly, only three universities existed in Ghana: the University of Science and Technology in Kumasi, Ashanti region; the University of Legon, Accra; and the University of Cape Coast, Cape Coast. Recently, the University of Winneba, Winneba; and the University of Development Studies, Tamale, have been opened to allow a large number of qualified students to pursue their educational goals. Yet these five universities cannot meet the demand of prospective students on the waiting list.

In contemporary Ghana, women compete with men in education. In pre-colonial and mid-colonial days, the progress of women was not recognized or considered. Ackah

¹Claire C. Robertson, *Sharing the Same Bowl: A Socioeconomic History of Women and Class in Accra, Ghana* (Bloomington, IN: Indiana University Press, 1984), 137, 138.

said, "Nowhere else in Africa is university education completely free as it has been in Ghana since 1948. . . . They have made it possible for this country to provide hundreds of young men and women with the equipment which the country needs for its development."¹ Atingdui noted that, "despite Ghana's immense economic potential, it has the highest level of educational attainment in Africa."²

Education has provided many channels for the young men and women of Ghana to perform extraordinarily well in academic programs, both at home and abroad. This opportunity leads to a "larger elite strata, [and] there is a structural push toward a higher rate of mobility into the elite."³

Religion in Ghana

Religion plays a vital role in the daily lives of Ghanaians. It is the foundation of both cultural and traditional activities. The majority of Ghanaian ethnic groups, called Akans,

¹Ackah, 6.

²Atingdui, Lawrence, *Taxation and Structural Changes In Ghana's Economy* (Lund, Sweden: Lund University Press, 1988), 370.

³Joel Gerstl and Robert Perrucci, "Educational Channels and Elite Mobility: A Comparative Analysis," in *Scientific Investigations in Comparative Education*, ed. Max A. Eckstein and Harold J. Noah (London: Macmillan, 1969), 205.

make little or no distinction between religion and culture; it is very difficult for the average Akan Christian, therefore, to sever all links with his culture, which has religion at its base. Thus, to touch the Akan culture as a real Akan is to be in the midst of its religious heritage.¹

All individual experiences and world views are full of religion. That means, for example, some tragic incidence, one encounter, point him or her to have some idea of religion. In an actual sense, people get to know something about the supreme God, through daily experiences in life.

religion, like the sun, has primacy of place. . . . Religion has tremendous socializing influence, and can make valuable contribution in the effort to raise the level of accountability in our national life. . . . The current official statistics indicate that only some 0.1% of the Ghanaian population claims to have no religion. Over 99% have a religion.²

This state of affairs indicates that religion invades every aspect of the life of the people, even the children. The possibility exists that ethnic groups in the country have been taught about the Supreme Creator and Ruler, God, from infancy. A local proverb says "*obi nkyere abofra Onyame*," which literally means, "Nobody shows a child where God is abiding." The environmental influence and natural

¹Kofi Appiah-Kubi, *Man Cures, God Heals--Religion and Medical Practice Among the Akans of Ghana* (New York: Friendship Press, 1981), 5.

²J. N. Kudadjie, "The Role of Religion and Ethics" in *Accountability in National Life: Proceedings of the Ghana Academy and Sciences* (Accra, Ghana: Commercial Associates, 1994), 60, 61.

evidences tell even a child about the Sovereignty of God. This concept of knowing God from infancy shows that the people of the targeted upper class believe in God, but they do not want to be committed.¹

Ghana is a country with religious liberty for everyone. In that sense, "freedom of religion means that an individual may worship whoever or whatever he chooses, provided the manner of worship neither encroaches on the rights of others nor constitutes a public nuisance."² Therefore, many religious organizations and groups exist in Ghana, namely, Christians, Muslims, indigenous or traditional religions, and the Ahmaddya (popularly known as "Asante kramo"), and Ashanti who are Moslem believers or converts. "Chief religions in Ghana are: Indigenous beliefs 15%; Muslim 25%."³ Since "freedom of religion is a constitutional right in Ghana, it is thought that about 60% of Ghanaians are Christians. . . . Though Christian slogans

¹Irving Kaplan et al., *Area Handbook for Ghana* (Washington, DC: U.S. Government Printing Office, 1971), 112.

²Evans-Anfom, 10.

³"Nations of the World: Ghana," *World Almanac and Book of Facts 2000* (New York: Newspaper Enterprise Assn., 1999), 801.

and music are so prevalent that you might easily think that should be 150%." ¹

The understanding of God among the Ghanaians is that the Akan postulate of Onyame [God], the first of the universals, is the conception of a primary sensed reality embracing the totality of being. This characteristic nature of Onyame, we may say in brief, is the feeling of reality, the understanding that God is. . . . Man's senses cannot take him any further than what primitive, primary, undifferentiated feeling does give him, the sensing or awareness or understanding that something is. . . . And that . . . the Akan's God, or conception of Onyame, came to him, through perception or understanding. ²

Christians are scattered throughout Ghana but a greater concentration are in urban areas. Nevertheless, it is in these areas that the educated and nominal Christians can be found.

Traditional Religion

Before the coming of Christianity into Ghanaian society, traditional religion was part of the lifestyle of the people. Bassaw mentions that, "before the European missionaries introduced Christianity to Ghanaians in the 15th century, Ghanaians had their own religion, known as the African Traditional Religion. To date, some Ghanaians hold

¹Philip Briggs, *Guide to Ghana* (Guilford, CT: Globe Pequet Press, 1998), 5, 6.

²J. B. Danquah, *The Akan Doctrine of God: A Fragment of Gold Coast Ethics and Religion* (London: Frank Cass and Company, 1968), 128, 129.

fast to that African Traditional Religion."¹ Traditional beliefs and cultural practices remain deeply entrenched in most parts of the country despite educational, religious and tribal differences.² Also, Burns comments that

when Ghanaians give thanks for their daily bread, as many do every Sunday at churches like Calvary Baptist in Accra, they do so in ways that are familiar to Black folks everywhere--praising their creator in joyful song and rhythmic sermons, with a whole lot of hand clapping. . . . Even so, Ghanaians haven't forsaken the traditional practices of pouring libations to ancestors and making sacrifices to their local fetish. Like African-Americans, our Ghanaian brothers and sisters are largely Christians who retain some reverence for the traditional beliefs of the ancestors.³

This religion involves beliefs and practices of animism with the thought that the spirits worshiped are invisible so they live in natural phenomena, such as, clumps of trees, remarkably large roots, rivers, lakes, fish, and animals. The worshipers believe that "probably everything has a spirit dwelling therein. Trees, especially the larger ones, are frequently their abode. . . . Sometimes fowls are offered as sacrifices. Their blood is first placed on a

¹Joseph Kwamina Bassaw, "Developing a Ministry of Evangelism Among Ghanaians in Brooklyn, New York" (Doctoral dissertation, The Theological School of Drew University, Madison, NJ, 1990), 9.

²Stella Nyinah, "Cultural Practices in Ghana," *World Health* 50 (March/April 1997): 22.

³Khephra Burns, "A Nation Rich in Culture," *Essence* 23 (October 1992): 92.

stone at the tree's foot and on the bark, and feathers are plastered on both places."¹ These worshipers have an idea of a Supreme Being, God, and they mistakenly believe He lives in these natural objects or elements.

What underlies the beliefs of the traditional worshipers in Ghana has been pointed out by Lartey. "To Akans the universe is full of forces or spirit beings, some good and some evil, which can and do influence the course of human life for good or ill."² This empowers the people in their everyday life to face issues and crises, such as sudden death of an immediate family member, incurable or persistent disease, marital problems, and barrenness. It also encourages them to consult diviners and traditional religious practitioners. Since most of the upper-class people face crises in their daily activities either at home or the workplace, they prefer to consult traditional religious practitioners to find immediate answers to their problems. They believe that sometimes prayers are not answered immediately or on time. This practice of mingling

¹A.W. Cardinall, *The Natives of the Northern Territories of the Gold Coast: Their Customs, Religion and Folklore* (New York: Negro University Press, 1969), 32.

²Emmanuel Yartekwei Lartey, *Pastoral Counseling in Inter-cultural Perspective: A Study of Some African (Ghanaian) and Anglo-American Views on Human Existence and Counseling* (New York: Verlag Peter Lang, 1987), 33.

Christianity with traditional religion may be called a "braces-and-belt" religion (where an individual wears both so in case one fails at a time of need, the other might hold). If Christianity does not help, traditional African religion should.¹ Forson suggest that "the phenomenon of split-level Christianity in the form of the persistence of traditional religious beliefs and practices is a basic problem facing Christianity among the Akans [major ethnic group in Ghana]."² The indulgence in traditional beliefs and practices is due to fear among the people in Ghana. This fear of supernatural forces is even found among some church members who believe they are daily surrounded by spiritual forces, principalities, and powers which cause such harm as death, misfortunes, and illness. Consequently, they seek some sort of protection against from these evil powers by possessing anti-witchcraft medicine, charms, and amulets.

This kind of religion does not have standardized scriptures or fundamental beliefs. If it did, it would be

¹C. G. Baeta, "The Probable Shape of Religion in Ghana at the Close of the 20th Century," in *Ghana in the Year 2000* (Accra, Ghana: Commercial Associates, 1994), 1.

²Mathias Kwesi Forson, "Split-Level Christianity in Africa: A Study of the Persistence of Traditional Religious Beliefs and Practices Among the Akan Methodists of Ghana" (Doctoral dissertation, Asbury Theological Seminary, 1993), 268.

easy for people to get in contact with the practitioners when an crisis arises. However, people believe, it is a problem-solving religion which gives them a sense of balance in their lives when they make sacrifices to gods and shrines. The sacrifice involves libation, slaughtering of a chicken, the pouring out of blood into a bowl, and offering it to the gods. In spite of all these ritual practices and beliefs in the lesser gods, "the High God is often the first spiritual Agent addressed during the libation which precedes most sacrifices irrespective of the shrines."¹

Ancestral worship is also a part of the religious lives of many people. Its beliefs and practices have gained control over lives and influenced Ghanaian society. This is based on the belief that a person who dies enters another world to continue his or her life and watches whatever is happening in the previous world. Some people think that the deceased are very powerful in helping them solve arduous issues in life. Such beliefs make people seek blessings, protection, and help because "death does not sever the ties of kinship. Between the dead and their living relatives the bond of kinship is believed to persist. . . . The Ashantis believe in a world of spirits (asaman) where all their

¹Jon P. Kirby, *God, Shrines, and Problem-solving Among the Anufo of Northern Ghana* (Berlin: Dietrich Reimer Verlag, 1986), 95.

ancestors live in very much the same way as they lived on earth."¹ Sanneh remarked that "across the path of a self-confident missionary faith, Africa has erected the solid barrier of traditional religions, which neither Christianity nor Islam was able to ignore."²

Islam

The Islamic religion, which has gained some influence in Ghana, has roots in the lives of some people and has led to tremendous membership growth in the country where the Muslims' population is about 30 percent.³ Islamic influence is becoming increasingly visible in the entire country, including areas that were predominantly Christian.

Islam is considered "a minority religion on a national level, it is the predominant faith in the northern part of Ghana . . . and has been practiced . . . for at least 500 years, probably longer."⁴ Their observance of some rituals

¹K.A. Busia, *The Position of the Chief in the Modern Political System of Ashanti: A Study of the Influence of Contemporary Social Changes on Ashanti Political Institutions* (London: Frank Cass and Co., 1968), 23.

²Lamin Sanneh, *West African Christianity: The Religious Impact* (London: C. Hurst and Co., 1983), 211.

³Cable News Network (CNN), Special report on Ghana, 1998. Statistical information, accessed July 5, 1998; available <http://www.africaonline.com>; Internet.

⁴Briggs, 5.

plays a significant role in worship ceremonies. Some of the rituals occur in the form of sacrificing animals to pacify the gods in the spirit world and to seek pardon for known and unknown sins.

Many mosques stand in most of the villages, towns, and cities. These structures encourage worship and attract passers-by. Muslims kneel at any convenient place to worship Allah (God) when it is time for prayer.

Christianity in General

Christianity plays a significant role in the social, political, educational, and economic development in Ghana. It has spread to most parts of the country due to the unflagging efforts of Christian missionaries from Europe and other parts of the world. During the early years of missionary activity, Christianity was considered a European religion. It has been accepted so wholeheartedly that even inactive or nominal Christians are expecting the second coming of Christ.¹

Religious persecution is virtually nonexistent. The concept of God is a personalized matter taken from individual ancestral roots. It would have been unheard of to

¹Pashington Obeng, *Asante Catholicism and Cultural Reproduction Among the Akan of Ghana* (New York: E.J. Brill, 1996), 61.

compel another person to forsake his or her own method of worship and adopt that of the conqueror. Because religious freedom was so firmly entrenched, foreign religions, especially the Christian and Islamic faiths were able to evangelize the people. Traditional religions in Ghana are very accommodating. It is not strange for an African to accept baptism into a Christian church and still hold on to traditional religious practices. Furthermore, it has become the tradition for the three major religious groups in the country, Christians, Moslems, and traditionalists, to officiate at state functions. Christians and Moslems believe that their God is the only true God, however, and that traditionalists, along with their practice of pouring libations, should be prevented from officiating at state functions. In the mind of Christians particularly the pouring of libations is nothing but an invocation of demons.¹

Because of the influence of Christianity on Ghanaian society, some aspects of other religious practices have diminished dramatically and new cultural values have emerged. The changes occurred when Christianity entered into dialogue with the local people's beliefs, hopes,

¹E. K. Quashigah, "Legislating Religious Liberty: The Ghanaian Experience," *Brigham Young University Law Review* (1999): 589.

anxieties, and perspectives. The Christian religion is much appreciated for its extended role in medico-socio involvement in the Ghanaian society.

The impact of Christianity is very encouraging; the people, even the missionaries, foresaw that the seed sown would bring forth good fruits. Debrunner remarked,

When Ghana became an independent state in 1957, an impressive Christian service was held in the Accra stadium. Christianity has become a thoroughly Ghanaian religion, which is also in living connection with world Christianity. There are African Moderators, Chairmen and Bishops. Future history will show the part which Ghanaian Christianity will play in modern Ghana and in world Christianity.¹

The Ghana Christian Council of Churches, which is mainly Protestant, has lifted the positive image of Christianity by helping the people through prayer; Christian, home-week celebrations with an emphasis on marital issues, home, family life, and social concerns; and workshops designed to educate and address religious and socioeconomic issues. This effort has made Christianity more prevalent in Ghana than any other religion. It is estimated that 60 percent of the people are Christians (19% are Catholics, 36% are Protestants, 26% are Pentecostals, and 19% are African Independent Churches, commonly known as Spiritual Churches). The latter churches

¹Hans W. Debrunner, *A History of Christianity in Ghana* (Accra, Ghana: Waterville Publishing House, 1967), 359.

are now spreading and membership is increasing very quickly.¹

Adventism

The SDA Church in Ghana started in 1888² when a man picked up a piece of Adventist literature at the seashore in Apam, a fishing town in the central region of Ghana. This town is now within the Ghana Union Conference of SDA. What started with only one mission field has experienced tremendous growth in membership. In 1970, the membership growth was 50,000 but in 1995, it reached 383,000³. This growth has demanded reorganization of the area into numerous administrative conferences: Central Ghana Conference, South Ghana, South-West Ghana, Mid-West Ghana, East Ghana, South Central Ghana, and North Ghana Mission.

An assessment of the evangelistic success of the Christian church reveals that the SDA Church in Ghana is performing tremendously well in spreading the everlasting gospel--especially reaching the lower and middle classes.

¹Marc Newsletter 94 (1 March 1994): 2.

²Kofi Owusu-Mensa, *Saturday God and Adventism in Ghana* (New York: Peter Lang, 1993), 56-78.

³*World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*, vol. 1, ed. David Barrett, George T. Kurian, and Todd M. Johnson, England: Oxford University Press, 2001, 311.

"The largest protestant denominations in Ghana are the Methodist, Presbyterian, Seventh-day Adventist, and Evangelical Presbyterian churches."¹ Owusu-Mensa notes that, "Ghanaian Adventists' main concern is to reach people before doomsday."²

The growth and success of Adventism in Ghana surely depends primarily on God, Who wants His message to reach the Ghanaian community. Also worthy of note is the indefatigable efforts of both the clergy and laity. These people used their money--especially true of those laity who are prominent and successful business people--to help with evangelistic meetings. Personal ministries leaders promoted the need of reaching out to the unchurched members in the community. Literature ministry, although it is long-term approach, is also playing a significant role in reaching people. This is based on personal observation during and after my pastoral service in Ghana.

In addition to promoting the usual evangelistic programs, the institutions of the church have made the proclamation of the Adventist message easy and popular in all Ghana. Educational institutions, both the first and second-cycle institutions established in cities and towns,

¹Ibid., 308.

²Ibid., 100.

have gained positive reputations and recognition because of the disciplined, well-structured curriculum. The effective teaching staff have been instrumental in encouraging some members of the upper class to join the church.¹

Equally successful are the medical institutions. The general public have recognized them because their services are more effective than those of the government.

The SDA Church has a strong presence among the Ghanaian people. Traditionally, the native people worshiped Onyame Kwame (the God of Saturday) on Saturday. When the Adventist message was proclaimed, the common element of Saturday worship attracted the people.

Yet, despite the efforts of the pastors and laity, the upperclass people have not been reached successfully with the Advent message. Only a very small percentage of highly educated people are church members, and most of them are abroad. The greater percentage of them were born into the church. None of the SDA members in Sekondi, where some

¹Dr. Seth Laryea, currently the president of the Valley View University in Accra, Ghana, told the Ghana Fellowship in an address, March 13, 1999, Andrews University Honors House (Forsythe), Berrien Springs, Michigan, that he became an Adventist through an SDA school.

upperclass members are located, have master's or doctoral degrees.¹

¹Richmond Afonaa Mensah, interview by author, January 3, 1999. In Sekondi he is district pastor, ministerial secretary, and home and family-life director for the South-West Ghana Conference of SDA.

CHAPTER 3

BIBLICAL AND THEOLOGICAL BASIS FOR REACHING THE UPPER-CLASS PEOPLE

This chapter emphasizes the biblical and theological basis for evangelizing the upper-class people in Ghana with the Advent message. From my observations as a pastor of a Ghanaian SDA Church, I can confirm that the upper-class people are considered by the average church member to be unapproachable because of their high level of education, secularization, and materialism. Some Christians see them as the rich who cannot enter into the kingdom of heaven because of Jesus' statement that "it is harder for a rich person to enter into the kingdom of heaven than a camel going through the eye of a needle" (Matt 19:24). This negative attitude contributes to the failure of the church in reaching the upper class. However, missiologists and popular evangelists have been able to reach them successfully with the Christian message. So I believe the SDA Church in Ghana can evangelize them as well. Pinola commented, "The churches are doing very little in

evangelizing non-Christians [upper class]."¹ The everlasting gospel should reach them at all costs; because they also are among the human race for whom Christ shed His precious blood. They also need eternal life.

Most SDA members who are from the lower class fear that they will not be entertained on the premises of the elite. Also, the lower- and middle-class members are aware that their educational background is far inferior to that of the highly educated. This prevents the average members from even attempting to evangelize the elite. However, this neglect should not be continued. The Bible teaches us to reach out to all people.

According to biblical and theological viewpoints, the divine call inviting all sinners does not disregard the upper-class people. The prophet Isaiah said,

Is anyone thirsty? Come and drink even if you have no money! Come, take your choice of wine or milk it is all free! . . . Listen, and I will tell you where to get food that is good for your soul. Come to me with your ears wide open. Listen, for the life of your soul is at stake. I am ready to make an everlasting covenant with you. I will give you all the mercies and unfailing love that I promised to David. (Isa 55:1-3)

Since the upper-class people need salvation, the biblical message should be communicated through their educational

¹Sakari Pinola, *Church Growth: Principles and Praxis of Donald A. McGavran's Missiology* (Abo: Abo Akademi University Press, 1995), 193. For further information on this subject, read Donald McGavran, *Momentous Decisions in Missions Today* (Grand Rapids: Baker Book, 1984), 124-125.

level and their needs so that it will be well received, understood, and given a positive response.

One must remember that people's comprehension of biblical and theological concepts is normally conditioned by their educational background, environment, or culture. The level of education of the upper-class people has affected their lifestyle, language, values, interests, and even their emotional and psychological state. The church should be aware that

reaching the nations is not merely a matter of education but the full process of discipleship, i.e., teaching and training, beginning with conversion. The 'all nations' makes it clear that the commission to the church is a worldwide one, encompassing the entire missionary effort. The church is not to be merely 'missionary-minded'. The church is the vehicle of Christ's mission to the world and the two (church and mission) are inseparable. Every local church has a mission to its world. . . . The empowerment of Christ to the church to evangelize the world is available in every age, even unto the end of the church age. There is no excuse, then, for failing to exercise that power in our age.¹

The Christian is called upon to make disciples, to baptize, and to teach converted souls to remain faithful and loyal to Christ. The ultimate purpose of evangelizing the upper-class people is to help them establish solid relationships with God and be able to relate to the Scriptures. The inspired writer, Ellen White, noted that

¹"Matthew," *The K.J.V. Parallel Bible Commentary*, ed. Edward E. Hindson and Woodrow Michael Kroll (Nashville, TN: Thomas Nelson Publishers, 1994), 1963.

the preacher must give "the lessons for humanity in the language of humanity."¹

Witnessing is necessary from two points of view: the Christian's and the non-Christian's. Christians need to witness because something inside them wants to tell others about Jesus. Non-Christians need someone to witness to them because only by learning about Jesus and accepting His sacrifice can they know the way of salvation.

Many people today around the world and across the street are longing to have someone teach them about Christ. They are waiting for help to come.

Upper Class as a Cross-Cultural Mission Field

Generally speaking, the upper class in Ghanaian society has an entirely different lifestyle. Even though they are part of the local culture, their felt needs, values, issues, problems, views, and goals shape a different world. According to Bassaw, there is

a clear sense of the cultural environment in which we present the gospel. An understanding of these issues, the struggles, the problems, and expressions of the unchurched culture is all-important for us if we hope to present the gospel clearly to the unchurched Ghanaians.²

¹White, *Prophets and Kings*, 700.

²Bassaw, 54.

The failures and shortcomings of traditional and local cross-cultural evangelists and pastors provide the church with many negative perceptions about reaching the upper class. Some Christians tend to focus only on the lower and middle social classes. Much more can be learned, however, from those who have been successful in communicating the gospel to the upper-class people. One should realize that the members of any class cannot be treated in the same manner as members of all other classes. People are more comfortable with those who share the same cultural and religious background. However, the same general principles of evangelism may be adapted to foster communication with people outside one's immediate socioeconomic and religious culture.

Old Testament Basis

Scripture is a powerful tool for revealing and communicating God's desire to reach out to all members of the lost human race in any age. It would seem, then, that it is God's plan to use upper-class members in any society or historic time to reach those of the upper class who have not accepted His salvation. If God was concerned to save upper-class people in ancient times the same concern would apply to the elite of Ghana at the beginning of the twenty-first century.

Ellen White said,

Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends his servants with a warning to the world to prepare for that great event. Multitudes [upper-class people] have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon.¹

In the Old Testament God used highly educated people to communicate the gospel to people in all walks of life.²

For example, Daniel was an instrument in the hands of God even though he was in captivity. The *Seventh-day Adventist Bible Dictionary* notes that "Daniel was sent to the court of Nebuchadnezzar to communicate God's will to that great monarch and to enlist his cooperation with the divine plan for God's people."³

Although Daniel was a common captive he was evangelizing a member of the upper class of Babylon because he received an outstanding education in Babylon's institution of higher learning. When he reached his high position in the palace of Babylon, God used him to reach the monarch. Through Daniel, the king began to learn about the God in heaven in whom he did not believe. To make known the

¹White, *Patriarchs and Prophets*, 102.

²White, *Evangelism*, 54.

³"Daniel," *Seventh-day Adventist Bible Dictionary*, ed. Siegfried H. Horn (Hagerstown, MD: Review and Herald Publishing Association, 1979), 4:904.

majesty of God to the king of the idolatrous empire of Babylon, the highly respected cultural center of the ancient world, was no small feat. According to Pentecost,

by divine enablement and through his years of instruction under able teachers, Daniel gained a wide knowledge of arts and sciences. Though the knowledge of others in Babylon in those subjects may have equaled that of Daniel, he was superior to them all in one area; he had the God-given ability to understand visions and dreams. . . . Daniel's ministry in the royal court of Babylon continued until the overthrow of the Babylonian Empire by Cyrus in 539 B.C. . . . Daniel, during his tenure in the royal court in Babylon, fulfilled that function a God's spokesman to the Gentiles.¹

Many highly educated people were in the court of the king, including astrologers, fortune-tellers, and wise men, upon whom the king depended upon at all times for interpretations and predictions. The *Seventh-day Adventist Bible Commentary*, regarding these highly educated astrologers in Babylon, states:

Divination, magic, exorcism, and astrology were widespread among the ancient peoples, but in some countries, like Babylonia, they were practiced by the men of science. . . . Every Oriental potentate had many diviners and magicians in his service. It is a mistake to assume that the wise men of Babylon were only diviners and magicians. Though skilled in these arts, they were also scholars in the true sense. As in the Middle Ages alchemy was practiced by men of true scholarly education and astrological horoscopes were prepared by otherwise scientifically working astronomers, so the exorcisers and diviners of ancient times engaged also in strictly scientific studies. Their astronomical knowledge had attained to a surprisingly high degree of development.²

¹J. Dwight Pentecost, "Daniel," *The Bible Knowledge Commentary*, ed. John F. Walwoord and Roy B. Zuck (Colorado Springs, CO: Victor Books, 1985), 1332, 1333.

²"Daniel," *SDABC*, 4:763.

Even though there were many highly educated people in that place, God used His own wise people to witness to those educated people in the interpretation of the king's dream.

Also, when God was ready to set the Israelites free from the rulership of Pharaoh, highly educated people were in his court who were considered "the wise men." These "wise men were educated in science and the art of writing."¹ Since they were highly educated, God did not send an illiterate man to meet the king and his wise men. He chose Moses, a person educated in an institution of higher learning in Egypt. "The years of his [Moses'] youth were spent under royal tutors, who imparted to him 'all the wisdom the Egyptians' (Acts 7:22). Some of his education he received from the priests, and some from army commanders."² It is also recorded that "his intellectual greatness distinguish[ed] him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer."³ God used members of the upper class to evangelize people of the same social status. The miracles performed before king Pharaoh were a method for evangelizing the king and his people.

¹"Exodus," *SDA Bible Commentary*, ed. F.D. Nichol (Washington, DC: Review and Herald Pub. Assn., 1953-57), 1:528.

²Ibid., 1:504.

³White, *Patriarchs and Prophets*, 246.

When God told Jonah to evangelize the great city of Nineveh, a great number of upper-class people were residing there. These people repented of their evil ways and were saved from destruction. "It is noted that all classes of Ninevites were involved in this national repentance. . . . The king and his nobles, who had been the nation's leaders in wickedness, now become the nation's leaders in its repentance."¹ Also Drummond wrote, "God did one of His great redemptive things. The entire population prostrated themselves before the glory of the Lord. The Ninevites believed, repented of their sins, [and] turned from their idols."² Since the upper-class people of Ninevah, as well as the other social classes in the great city, humbled themselves before the Supreme God in order to earn salvation, it certainly is not too late to reach out with the Advent message to the upper-class people of Ghana. According to Hannah,

the Ninevites accepted Jonah's message and believed God. As the prophet preached doom, the people--ironically--changed. As outward symbols of inward contrition and humiliation, they fasted and put on sackcloth. People in every social strata, from the greatest [upper class] to

¹"Jonah," *The K.J.V. Parallel Bible Commentary*, ed. Edward E. Hindson and Woodrow Michael Kroll (Nashville, TN: Thomas Nelson Publishers, 1994), 1731.

²Lewis A. Drummond, "Spiritual Awakenings and Evangelism," in *Evangelism Today and Tomorrow*, ed. Charles L. Chaney and Granville Watson (Nashville, TN: Broadman Press, 1993), 118.

the least [lower class], hoped that God might turn from His anger and spare them.¹

A great lesson can be drawn from Nineveh's evangelistic meeting. "The word to insiders in this part of the Jonah story is again a hard one. It asks God's own people, those within the church, about their attitude toward the people of the great cities of the world. . . . It reminds the people of God that they exist for the sake of the people of the world and warns against an arrogant 'insider/outsider' mentality."² Today God can use the upper-class people in Ghana in the marvelous task of leading out in the local church as well as reaching unchurched elite.

New Testament Basis

Christ has a mandate in the New Testament for all Christians to reach out to people of all classes. God is "not willing that any should perish, but all [including the upper-class people] should come to repentance" (2 Pet 3:9). Christians have the responsibility to bring light to a spiritually dark world. Since Christians are the light of the world, they should not hide the saving message received from Christ, but impart it to others. Christ said, "You are

¹John D. Hannah, "Jonah," *The Bible Knowledge Commentary*, ed. John F. Walwoord and Roy B. Zuck (Colorado Springs, CO: Victor Books, 1985), 1469.

²"Jonah," *Hosea-Micah Interpretation: A Bible Commentary for Teaching and Preaching*, ed. James Luther Mays, Patrick D. Miller, Jr., and Paul J. Achtemeier (Atlanta, GA: John Knox Press, 1988), 152.

the light of the world--like a city on a mountain, glowing in the night for all to see. Do not hide your light under a basket! Instead, put it on a stand and let it shine for all. In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father"

(Matt 5:14-16). A comment from the *Seventh-day Adventist Bible Commentary* emphasizes that

having accepted Jesus as the light of the world, a Christian, if true to his calling, becomes a reflector of that light. . . . In a similar way . . . all future citizens of the kingdom as well, were to go forth and let their light shine abroad in the world, dispelling the darkness of sin and ignorance of the will and ways of God.¹

Morris commented that "Christ is Himself the light, whereas His followers are no more than pointers to and reflectors of Christ the Light. But in this way they bring the light to the world and the world to the light in a way that would not take place apart from them. . . . The task of the disciples is to bring light to the whole world."²

Jesus gave the great commission in Matt 28:19, 20:

Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.

¹"Matthew," *Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Hagerstown, MD: Review and Herald Publishing Association, 1979), 5:330.

²Leon Morris, *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1992), 105.

The imperative command to go and make disciples of all nations implies that nobody is to be left out in Christian witnessing. Rather we should proclaim the good news to all classes of people. Christians are "to make disciples of all nations, which points to a worldwide scope for their mission."¹ The expression "all nations" includes every caste, every language group, every city, every community, and every person in every house in every neighborhood.

While on the isle of Patmos, John the Revelator said he saw an angel with the good news of salvation evangelizing all the people in this world. This indicates all classes of people. He said, "And I saw another angel flying through the heavens, carrying the everlasting Good News to preach to the people who belong to this world--to every nation, tribe, language, and people" (Rev 14:6). This "gospel issues a liberating word and an opportunity to escape the very evils that war against humanity's well-being. God's 'first' word is always a redemptive one. . . . God's redemption is for everyone from "every tribe and language and people and nation."²

The apostle Paul in his missionary tours in Asia Minor evangelized all people groups. In Athens especially, he engaged some highly educated people in biblical and

¹Ibid., 746.

²Robert W. Wall, *New International Biblical Commentary: Revelation* (Peabody, MA: Hendrickson Publishers, 1991), 184.

scriptural debate in order to win them for Christ. "He also had a debate with some of the Epicurean and Stoic philosophers. . . . Then they took him to the council of philosophers" (Acts 17:18, 19). The Epicureans and the Stoics were representatives of two popular philosophies. The Epicureans believed that the highest pleasure in life was to obtain freedom from superstition and pain, while the Stoics believed that thinking was more important than feeling. They comprised a very disciplined group of people who restricted their desires for pleasure in harsh manners. Paul evangelized these Athenian philosophers and was able to relate to them on their level.

Witnessing to these trained thinkers was not easy. A basic assumption of Greek philosophy was that humans could find truth in themselves, so revelation from outside a person was unnecessary. Following a sound principle of witnessing, Paul preached to the Athenians in terms they could understand. Though he showed an understanding of Stoic ideas, vs. 28 does not say that he accepted these ideas. He was communicating in a language meaningful to the culture of his hearers.

These people wanted to learn more about the new religion Paul was preaching. In spite of their education, they found something unique in the good news preached to them. As a result, some upper-class people--"Dionysius, a member of the council, a woman named Damaris, and others"

(Acts 17:34)--were convinced; they accepted Christ, and believed him to be their Savior. Dionysius was a member of the Areopagus. The Areopagus was an honored court of justice that held jurisdiction over certain crimes and religious offenses among the people of Athens. The Areopagus also licensed teachers and controlled education.

King Felix and his wife Drusilla listened to the gospel message (Acts 24:24-27) and King Agrippa was addressed (chap. 26). Thus it is not impossible nor too late to evangelize the upper-class people often stereotyped as too worldly and unapproachable.

Nicodemus, a highly educated, upper-class person in the New Testament, did not hesitate to approach Christ to better understand the plan of salvation made available by God. John wrote, "For God so loved the world that He gave His only Son, so that everyone who believes in Him will not perish but have eternal life" (John 3:16). Ellen White said,

Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character, and he was an honored member of the national council. With others, he had been stirred by the teaching of Jesus. Though rich, learned, and honored, he had been strangely attracted by the humble Nazarene.

The lessons that had fallen from the Savior's lips had greatly impressed him, and he desired to learn more of these wonderful truths.¹

¹Ellen G. White, *Desire of Ages* (Boise, ID: Pacific Press Publishing Association, 1940), 167.

If all kinds of people, including the upper-class members, became believers and disciples of Christ during the New Testament period, then the SDA Church today needs to bridge cross cultural barriers and social stratification. In Christ all people possess the same social status; there is no hierarchy.

It is interesting that "Jesus practiced John the Baptist's advice by socializing with government officials and those deemed social outcasts by the existing religious structures."¹

In Christ's day officials were members of the upper class. Christ did not consider them outcasts. They could be evangelized for the kingdom if they would believe, so He socialized with them. This trend of reaching upper-class members should continue. Stanton emphasized that "the church has been called to penetrate every darkened area of its community and lovingly dispel that darkness with heaven's light."² All humanity has the hope of salvation because "if Zacchaeus could be changed, there is hope for all humanity. If Zacchaeus could be made new . . . there is hope for a

¹Kauffman, 37.

²Jack Stanton, "The New Testament Church in Evangelism," in *Evangelism Today and Tomorrow*, ed. Charles L. Chaney and Granville Watson (Nashville, TN: Broadman Press, 1993), 27.

redeemed society."¹ If Zacchaeus accepted the gospel wholeheartedly, why cannot members of today's upper class?

Ellen White's Counsels

Ellen White's counsels regarding evangelistic work among the upper socioeconomic class suggests that these people need to hear the gospel and health message because they are part of God's salvation plan. She stated, "We are not to forget the higher classes--the lawyers, ministers, senators, judges, many of whom are slaves to intemperate habits. We are to leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for."²

White encouraged the church to reach the "higher classes" despite all the challenges involved. "Mistakes have been made in not seeking to reach ministers and the higher classes with the truth. . . . There are honest ones everywhere for whom we should labor cautiously, wisely, and intelligently, full of love for their souls."³

Many of them are suffering spiritually and have been affected emotionally. These people are struggling to find peace and joy for their personal lives. "Many in high

¹C.B. Hogue, "Evangelism in Our Contemporary World," in *Evangelism Today and Tomorrow*, ed. Charles L. Chaney and Granville Watson (Nashville, TN: Broadman Press, 1993), 101

²Ellen White, *Testimonies for the Church* (Mountain View, CA: Pacific Press Publishing Association, 1948), 7:58.

³White, *The Desire of Ages*, 151.

social positions are heart-sore, and sick of vanity. They are longing for a peace which they have not. In the highest ranks of society are those hungry and thirsty for salvation."¹

She further stated that "it requires moral courage for them to take their position for Christ. Special efforts should be made for these souls, who are in so great danger, because of their responsibilities and associations."²

During the latter days of this world's history, many upper class people will search for the truth; they will accept the gospel without hesitating. Their hearts will be touched by the Holy Spirit to accept the truth. The time to approach them with the Advent message is now, courageously and immediately. "Many of the scholars and statesmen, the world's most imminent men, will in these last days turn from the light, because the world by wisdom knows not God."³

Students have been encouraged and advised "to reach the higher class"⁴ because many of them will accept the message with joy. The church and students in the church schools

¹Ellen G. White, *Christ's Object Lessons* (Mountain View, CA: Pacific Press, 1958), 231.

²Ellen G. White, *The Acts of the Apostles* (Washington, DC: Review and Herald, 1974), 139, 140.

³*Ibid.*, 241.

⁴Ellen G. White, *Counsels to Teachers* (Mountain View, CA: Pacific Press, 1953), 548.

have a great responsibility to evangelize the unchurched who have been classified as unreached and unapproachable.

Ellen White gave some reasons for reaching the upper-class people immediately.

First, she entreated the SDA Church, make evangelistic contact with the upper class to introduce them to the gospel, to give them the message of hope so that with the help of the Holy Spirit conversion will take place.

Second, Christ loves them; He came to die for everyone so that all may believe in Him to be saved eternally. God desired that the gospel should reach the upper class as well as everyone else.

Third, since the elite are prominent and have influence in society, they may, when they are converted, draw their families, friends, their social equals, and even other social class members to the church. "They will work for others of the same standing."¹

Fourth, God has entrusted them with means to help the poor and the church at large. Through their conversion, those means may help the church in many ways. (See appendix A for more of Ellen White's counsels on evangelizing the higher classes.)

¹Ellen G. White, *Evangelism* (Mountain View, CA: Pacific Press, 1950), 554.

Christian Authors

Evangelizing the upper classes has been a great concern of Christian authors throughout the centuries. The growth in the number of unevangelized people in the world has been of great concern. Bishop Hunt was prompted to say that the gospel should be presented afresh to the people of every generation. He believes that "the centerpiece of the gospel is the arrangement for human salvation made by a heavenly Father who has loved us with an everlasting love, and this arrangement must be communicated afresh to each generation of persons."¹

What prompted Hunt to make such a statement? He gives his reason. He suggests that the gospel contains all the facts about the plan of salvation for humanity including the upper-class people with their secularized tendencies and lifestyles.

The SDA Church in Ghana must pursue evangelization of the upper-class people to fulfill the great commission. Jesus broke down social boundaries; He shared the gospel with members of all classes. He commissioned all Christians who taste the love of God share that love with all classes, including the upper class, in every historic age. One Christian author noted, "The pursuit of the unchurched lost will continue to be the responsibility of the church in the

¹Bishop Earl G. Hunt, Jr., *Evangelism for a New Century* (Nashville, TN: Discipleship Resources, 1994), 17.

twenty-first century."¹ The SDA Church should not hesitate any longer. It should go forward in faith and courage as soldiers of the cross to conquer and break down the entangled barriers separating the church and any of its neighbors.

The mission of going forward with the gospel should be motivated by Christ's imperative: "Go!" He foresaw that the majority of this group's members will remain unchurched either because of their social status or because of their indifference toward religion. Yet Christ said, "For the Son of Man came to seek what was lost" (Luke 19:10). The mission of Christ was to evangelize the lost and he set the example by seeking Zacchaeus and Levi Matthew, tax collectors.

According to Reeves and Jenson, global-outreach programs are needed to reach people of all classes. Programs should be designed that encourage and motivate all Christians to evangelize seriously. "A growing number of mission strategists now believe that it is both biblically expedient and technically feasible to give every person in the world the opportunity to become a Christian."²

¹Aubrey Malphurs, *Planting Growing Churches for the Twenty-first Century* (Grand Rapids, MI: Baker Book House, 1994), 117.

²R. Daniel Reeves and Ronald Jenson, *Always Advancing: Modern Strategies for Church Growth* (San Bernardino, CA: Here's Life Publishers, 1984), 142.

They further comment on the admonition given to early Christians that they were not to wait idly for the second advent of Christ. Rather they were "to be busy witnessing and evangelizing."¹

This is applicable today with evangelizing the upper-class people, because "modern Christians are not released from these obligations and responsibilities."²

Since upper-class people in Ghana are highly educated, a special training program should be designed. It "needs to be interesting and challenging enough that bright, resourceful and well-educated people will be attracted."³

Modern missiologists are developing interesting, challenging strategies that attract these unreached people groups, which could include upper-class secularists. Hunter said that "their assumptions, vocabularies, decision making, [and] lifestyles reflect no Christian agenda"⁴ because "a secular population is composed of many distinct audiences--based on differences in ethnicity, culture, age, needs, education, socioeconomic class."⁵ He further reported that

¹Ibid., 142.

²Ibid., 138.

³Tetsunao Yamamori, *Penetrating Missions' Final Frontier--A New Strategy for Unreached Peoples* (Downers Grove, IL: Inter Varsity Press, 1993), 68.

⁴George G. Hunter, *How to Reach Secular People* (Nashville, TN: Abingdon Press, 1992), 40.

⁵Ibid., 41.

the twentieth century alone has seen the world's atheistic and non-religious people jump from 0.2% to 21.3%.¹ Bert Beach suggests that since SDAs "have much greater difficulty in reaching secular people . . . [yet] Adventism's primary task is to prepare a people for the soon coming of Jesus."²

According to Wang,³ the number of unevangelized groups is really alarming. Something should be done about it by the native people where these groups are instead of sending cross-cultural missionaries. Those who have seen the light should be the agents evangelizing the secular people within their reach. Nazir-Ali stated that this is "biblical universalism, as it is developed in the Prophets and also in the New Testament. [It] is the belief that God's salvation is for all and that the people of God have been chosen as agents for the mediation of this good news to all."⁴

Many Christian authors predict a great challenge in global evangelism in the year 2000 and beyond. The people

¹Ibid., 33.

²Bert B. Beach, "Adventism and Secularization," *Ministry*, April 1996, 22.

³Wang, *Christianity and Imperial Culture: Chinese Christian Apologetics in the C.17th Century and their Latin Pabistic Equivalent*. (Leiden, Boston: Brill, 1998), 66

⁴Michael Nazir-Ali, "Fidelity, Freedom and Friendship: Christians in Plural Societies," in *Proclaiming Christ in Christ's Way: Studies in Integral Evangelism*, ed. Vinay Samuel and Albrecht Hauser (Oxford: Regnum Books, 1989), 91.

are divided among three distinct groups:¹ (1) the uncommitted who profess to be Christians, but do not commit; (2) the unevangelized who have minimal knowledge of the gospel, but have no genuine relationship with Christ; and (3) the unreached who have not heard of Christ or the gospel at all, because they are not within the reach of Christians among their own people.

Ralph D. Winter also supported the idea of reaching people groups:

It is more biblical to emphasize the salvation of peoples. . . . It is also true that it is easier to give individuals a valid opportunity to accept Christ if you can get to them within their community on their own wavelength through a fellowship of believers that they can understand and by whom they will be understood.²

Upper-class people perceive themselves as having an affinity with each other, that is, common culture, language, home, occupation, socioeconomic status, and education. They can be evangelized effectively by Christians who already speak their language and belong to their group.

Bill and Amy Stearns studied the number of unreached people groups that need to be evangelized by the year 2000 and beyond. They estimate approximately 3.05 billion people live in people groups where the gospel message can be

¹Alan Nichols, ed., *The Whole Gospel for the Whole World* (Ventura, CA: Regal Books, 1989), 122, 123.

²Ralph D. Winter, "Unreached Peoples: What Are They and Where Are They?" in *Reaching the Unreached: The Old-New Challenge*, ed. Harvie M. Coon (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1984), 45.

clearly presented to them within their own culture and language. About 2.2 billion people live in unreached people groups. An additional 11,000 unreached people groups are scattered among various world cultures. Most of the unreached groups are located geographically in what some scholars call "The 10/40 Window" stretching from West Africa (where Ghana is located) across Asia between 10 and 40 degrees latitude north of the equator.¹

In my opinion, the upper-class people of Ghana are among the unreached people groups of the world.

¹Bill Stearns and Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), 132-134.

CHAPTER 4

CHRISTIAN EVANGELISM TECHNIQUES IN GHANA

This chapter presents Christian evangelism techniques or approaches that can be used among the upper-class people in Ghana. Even though the evangelistic approaches of evangelism applied by Roman Catholics, Pentecostals, and Seventh-day Adventists differ among the people of Ghana, they have some similarities. They all have the same basic theological justification, that is, the great commission of Matt 28:19, 20, which commands all believers to communicate the gospel in order to (1) make disciples for the kingdom of God, (2) baptize them, (3) teach them what has been commanded by Christ, and (4) reach all people groups. What are the approaches used by Roman Catholics, Pentecostals, and Seventh-day Adventists to reach the upper-class members in Ghana? Are they effective for the twenty-first century? We now review the evangelistic approaches of each of these church groups.

Early Christian missionaries to the coastal shores of Ghana encountered many difficulties in reaching the

indigenous people. The people believed the foreign missionaries were encroaching upon their own religious beliefs and practices.¹

Evangelistic styles should be eclectic, tailored to suit the individual and meet him or her on a personal level.

Only a tiny fraction of the unbelievers in this world will be reached by the stereotyped evangelist. The unbelieving world is made up of a variety of people: young and old, rich and poor, educated and uneducated, urban and rural, with different races, personalities, values, political systems, and religious backgrounds. Isn't it obvious that it would take more than one style to reach such a diverse population?²

Sjorgren and Stearns note that "it is the job of churches in a reached culture to bless their own people through evangelism, doing good, and standing up for righteousness in their society."³

Roman Catholic Evangelism for the Upper Class

The Roman Catholic Church was the first Christian church to enter Ghana. It was first brought to the central region of Ghana by the Portuguese in 1482³ and was

¹John S. Pobee, *Toward an African Theology* (Nashville, TN: Abingdon, 1979), 63.

²Bill Hybels, *Honest to God?* (Grand Rapids, MI: Zondervan, 1990), 126.

³Bob Sjogren, Bill Stearns, and Amy Stearns, *Run with the Vision* (Minneapolis, MN: Bethany House Publishers, 1995), 98.

establishment in the south-central part of Ghana, the Ashanti region, in 1875. The church is fairly well represented in both the central and Ashanti regions. Briggs says, "Catholicism [is] now the most widespread and popular denomination." Though the Catholic missionaries encountered numerous problems, they were able to build temples such as St. Peter's Cathedral on Roman Hill (the name given to the location where the church stands), in Kumasi. Currently, Catholicism has spread throughout Ghana; its membership has grown very fast, and a majority of the upper-class people are among its members.¹ Why has the Roman Catholic Church been able to reach the upper-class more than other religious organizations in Ghana? What methods or strategies do they use to reach Ghanaian society?

Some reasons why the Roman Catholic Church is recognized and successful in its evangelistic outreach are the following: (1) the erection of magnificent and attractive cathedrals or church buildings, (2) the establishment of schools, (3) the opening of prestigious hospitals and clinics, (4) assistance from their charitable organizations and disaster relief programs, (5) friendship evangelism, and (6) the level of education for their priests.

¹Ibid., 24.

Erection of Magnificent Cathedrals

The Roman Catholic Church in Ghana does not conduct evangelistic meetings. Much emphasis, however, is given to the aesthetics of Roman Catholic churches and cathedrals. I have personally observed, and according to the survey report, this emphasis on beautiful edifices attracts the upper class peoples to the church. The majority of non-catholic churches in Ghana worship in public school classrooms. These do not have the appeal of grandiose church buildings erected by the Catholics.

The lavish decor, and stained-glass windows structure of these buildings are something that fill these upper-class people with pride.

Establishment of Schools

The founding of schools was very effective strategy. Those who were educated, especially in the early days, were able to be employed in the offices of the colonial administration.

The mission elementary schools, agricultural training centers, and industrial workshops were the training grounds . . . [and] offered a work force for new job openings. Their graduates, trained and exposed to Christian thinking and aspects of Western political thought, became clerks, interpreters, civil servants, teachers, catechists and later pastors, priests and politicians. Others became the earliest nationalists.¹

¹Ibid., 113, 114.

A large number of the upper-class people have been educated in Catholic schools. Many are now the country's prominent politicians, academicians, and nationalists. Most of the recognized high schools and teacher-training colleges in Ghana were founded and administered by the Catholic Church with some assistance from local elite.

Opening of Hospitals or Clinics

The Catholic Church also sought to provide a superior quality of medical service. Obeng states, "The church's dispensaries and other health posts provided medical services which attracted the Asante to Catholicism."¹

These medical facilities created the opportunity to evangelize the people gradually and indirectly. Eventually families of the upperclass were converted Catholic Christians. Not surprisingly, based on the survey report in the appendix, many upper-class people who sought health care in the Roman Catholic hospitals were won to the faith. Many, however, are merely nominal Christians.

Disaster-Relief Programs and Charitable Organizations

The Roman Catholic Church operates through its charitable services to communicate the gospel. This

¹Ibid., 115.

convinces the people of Ghana that the church really cares for the felt needs of the local people. For example, during the severe famine in Ghana in 1983, the Roman Catholic (RC) Church was the first to aid the entire country before the Adventist Development and Relief Agency (ADRA) came with supplies. According to Atingdui, "Today, the best known Christian charities operating in Ghana are Catholic Relief Services. . . . They focus on meeting immediate emergency needs through direct action such as the distribution of food, and the provision of shelter."¹

Friendship Evangelism

Friendship evangelism has been fruitful in many churches, but especially among the upper-class in the RC Church in Ghana. An interview with Kobina Ayittey,² a prominent RC member in Osiem, Ghana, disclosed that most of the people who join the church come as a result of their friends' influence and invitation.

Educated Priesthood

The highly educated priests in the RC Church attract other highly educated people to share their views. Educated

¹Atingdui, 376, 377.

²Kobina Ayittey, interview by author, Osiem, January 7, 1999.

pastors from the Pentecostal and SDA are not considered to be as well educated as the Catholic priests. The educational background opens the door for the church to the upper class who are described as the "opt-outs." This is based on my interview with the non-Adventist upper-class people. They mentioned that the high level of educated Catholic priests attracted them easily to the church. (See statistical report in appendix.) Based on my interview with the non-SDA upper-class, the high level of educated Catholic priests attracted them easily to the Roman Catholic church. About 40% of the interviewees commented on that.

Members of the same educational background attract each other. Upper-class members are attracted to people of the same economic and social status. For example, non-Catholic doctors form friendships with Catholic doctors. McGavran hints that "individuals of one stratum, possibly close neighbors may become Christians. . . . But when individuals of their own kind start becoming Christians, that touches their very lives."¹

As knowledge increases, scholars prefer to accept the ideas and suggestions from their colleagues who have read broadly to understand what is truth. It is not easy for

¹Donald McGavran, *The Bridges of God* (New York: Friendship Press, 1955), 1.

clergy with limited education to present the gospel to highly educated persons.

In summary, the RC Church used several indirect evangelizing strategies, namely, disaster relief, mission schools, Christian literature, such other activities as building hospitals and orphanages to reach all classes of society.¹

Pentecostal Evangelism for Upper Class

The methods to evangelize the upper-class members used by the Pentecostal churches in Ghana include; (1) power of healing through prayer, (2) worship style, (3) invitation from family members, (4) quarterly conventions, and (5) three-day public evangelism.

Healing by Prayer

Healing is used nationwide by the Pentecostals. This is attractive to some of the upper-class people. When these people encounter terminal diseases, despite their education they automatically associate the diseases with evil spirits. The power of healing sessions encourage the elite to seek

¹Richard John Morie Shaka, "Understanding Theologies of Mission and Evangelization in Post-Conciliar Roman Catholicism and Assemblies of God with A Focus on English-Speaking West Africa" (Doctoral dissertation, McAnuity College and Graduate School of Liberal Arts, Duquesne University, 1996), 184.

help from the Pentecostal churches. They believe the Pentecostals

provide believers with remedies and protections against all sorts of illnesses and mishaps attributed to the machinations of evil spirits. . . . the preachers and healers of spiritual churches make use of incense, candles, and stones in healing rituals. . . . In recent years these Pentecostal Churches have become extremely popular in urban as well as rural areas.¹

The Pentecostals express the power of healing through prayer very much in their churches. They believe that through prayer miracles happen, and the healed testify publicly to their friends who are encouraged to visit these churches in order to be healed from some chronic or terminal disease. Barren women frequently go to these charismatic churches for prayer, vowing that when a child is born something spectacular will be done for the church.

Worship Style

Emotions play a vital role in Pentecostal worship. Part of the worship includes waving a white handkerchief and dancing to the beat of local church drums and music. Speaking in tongues is regarded as an indication of the outpouring of the Holy Spirit. Actually, it is not the noisy atmosphere which attracts them, but the healing power

¹Birgit Meyer, *Delivered from the Powers of Darkness: Confessions of Satanic Riches in Christian Ghana* (London: Oxford University Press, 1995), 236.

manifestations they see, that makes them believe that their incurable sickness could be healed. This inspires the people to move and shout with the conviction that they have power from above. Actually, it is not the noisy speaking in tongues which attracts them, but the healing power manifestations associated with the speaking in tongues. That makes them believe that their diseases, which cannot be healed by medical professionals, could be cured by the Pentecostal churches. This is based on the responses from the interview.

Invitation through Family Members

Pentecostals interact with extended family members on a regular basis. Socializing means inviting them to dinner or going to a ball game together. Since they are interested in healing through miracles and signs, especially those with power encounter problems. Whenever their Pentecostal relatives invite them to church they so easily agree to go. Also, their Pentecostals relatives are more influential in personal contacts than SDAs. This statement is based on my personal observations during my pastoral ministry in Ghana. These activities eventually build bridges into a natural network of contacts. Pentecostals believe that family socializing is effective in reaching the unchurched elite within the extended family circle. It promotes a relaxed,

natural style of winning souls. Jauncey points out, "Soul-winning can be achieved in a relaxed, natural way provided we can sense people's inner needs and can lovingly seek to satisfy them by our wonderful faith."¹

Quarterly Conventions

Pentecostal churches hold quarterly conventions in different locations where they spend a weekend to share the gospel with the residents of the urban area. A scheduled program and the use of musical instruments attracts people to the convention.

Public Evangelism

Pentecostals conduct a three-day evangelistic meeting where a sermonette is presented. The rest of the time is used for a musical concert that involves dancing. Many people are attracted to join the members in celebration worship, because contemporary music is more preferred than the traditional hymns used in Adventism.

Seventh-day Adventist Evangelism for the Upper Class

Since Adventism was introduced to Ghana, the Seventh-day Adventist has used literature evangelism, public

¹James H. Jauncey, *One-on-One Evangelism* (Chicago: Moody Press, 1978), 16.

evangelistic meetings and camp meetings, specifically to get in contact with the upper class.

Under the leadership of the local churches, each member was motivated to do his or her part to share his or her faith with a friend, a neighbor, at home, or with a co-worker. Friendships were formed, and prospective members were personally invited to worship with the church on Sabbath mornings. So basically friendship evangelism is used.

The SDA Church in Ghana has performed tremendously well in spreading the everlasting gospel of soul winning to convert people into Adventism.¹

The growth of Adventism in Ghana depended primarily on God Who wants His message to reach the Ghanaian community. Through the unflinching effort of both the clergy and the laity many people, including some prominent laity, financially supported the evangelistic activities.

Musical concerts have played a major role in the church's evangelistic outreach (e.g., on the eve of the thirteenth Sabbath) which is organized and presented with joy, draws people from different social classes to listen to Christian music and biblical and educational drama.

¹Onusu-Mensa, *Saturday God and Adventism in Ghana*, 46.

Public Evangelism

The pioneer missionaries who came to advance the Advent message often used tent evangelistic crusades to spread the gospel. Their efforts laid a good and solid foundation for the church and later generation.

The SDA churches in Ghana now are rapidly growing spiritually and numerically.¹ At the beginning of each calendar year, the presidents of the local conferences set a baptismal goal in each district. The various church groups try to attain these goals by holding open-air or tent evangelistic meetings as well as indoor revival meetings. All church members believe themselves to be responsible for the proclamation of the gospel and take seriously its command to make disciples of all nations. Young adults and the youth actively participate in evangelistic meetings within their own church or at a nearby church. They help with singing and visiting prospective members who have responded to an altar call in a previous nights' meeting.

House-to-House Evangelism

House to house or door-to-door evangelism usually occurs on Sabbath afternoons. Local church members divide into groups of two to four lay persons and a leader. The

¹*World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*, 311).

members visit designated areas in a town or city for two to three hours, sharing the gospel on a one-on-one basis. Two singing groups accompany the Bible study groups to provide Christian music. The music encourages some to make instant and emotional decisions to join the church, but it is not a current practice in Ghanaian Adventism that people get baptized when they join the church on the same day of coming to a musical concert. These people often drift away due to poor preparation and lack of follow-up. They must go through a normal baptismal class.

Literature Evangelism

According to the survey (see appendix B) the literature ministry has played a significant and unprecedented role in evangelizing people both the upper and middle classes. This branch of the Adventist ministry has worked well. The Advent Press in Ghana publishes educational, religious, and health materials, and many people have joined the SDA Church through this medium. A European missionary named A. Cook¹ revived the literature evangelism program in the Ashanti region where the mission headquarters is based. As the literature evangelism, which has also grown, it has

¹Kofi Owusu-Mensa, *Ghana Seventh-day Adventism-A History*, manuscript (photocopy), Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI, 399.

positively impacted the Ghanaian society due to the sterling commitment of full-time literature evangelists, and many volunteers.

Another missionary, L. Davidson from Jamaica, laid the foundation for the literature work in the Ghana Mission of SDAs in Kumasi in the 1950s.¹ He inspired people to engage in colporteur work and actually recruited and trained about twenty-five members from local churches.² They evangelized through literature and continued with an intensive follow-up visitation program which paved the way for Bible studies. Some educated people of Ghana were impressed by evangelism through literature and were prompted to learn more about the SDA Church, especially information on health, and shared what they learned with their immediate and extended families.³

At present, many books, such as *Health and Happiness*, *Desire of Ages*, *The Story of Redemption*, *The Great Controversy*, *Open Secrets*, *How to Train Your Kids*, *What Every Teenage Boy or Girl Should Know*, are published to meet

¹Ibid., 400-402.

²Ibid., 401.

³Yaw Afari Ankomah, "The Seventh-day Adventist Church in Ghana," manuscript (photocopy) 57, Department of Religious Studies, University of Cape Coast, Ghana; quoted in Owusu-Mensa, *Ghana Seventh-day Adventism*, 403.

the needs of the people, especially the educated people. The books are appealing and attractive to teenagers. One member from the upper class bought many Adventist books because he was convicted by the power of the Holy Spirit. One Sabbath he made up his mind to visit a nearby SDA church in Accra, Ghana. After the sermon, the man approached the pastor in front of the entire congregation and announced that, henceforth, he desired to be a member of the SDA Church. He told the church that he had bought and read many of Ellen White's books and now he and his family believed they had found the true church.¹

Camp Meeting

The SDA church traditionally has used camp meetings as an opportunity to bring many individuals into the church. The camp meetings are organized by two or three districts with a total of fifteen to twenty churches. The place selected for the camp meeting is rotated annually. Thus each local church within the district has a chance to host the camp meeting. The meetings normally are held in the open air or under a canopy or tent. The event attracts many people from the different socioeconomic backgrounds. The programs prepared for camp meeting are varied, interesting,

¹Daniel Yaw Faakye, interview by author, January 26, 1998.

and lively. The music is outstanding. Camp meetings are planned to bring a revival among the church members while at the same time they evangelize unbelievers.

CHAPTER 5

SUGGESTED EVANGELISTIC STRATEGIES FOR UPPER-CLASS PEOPLE

The factors that hinder the upper-class people from accepting Adventism are considered in this chapter. Strategic approaches which may help to evangelize this people group are also suggested.

Factors Hindering Acceptance of Adventism Among the Upper Class

The Seventh-day Adventist church is not the only denomination having difficulties reaching the higher class society in Ghana. It is a nation-wide problem, according to the survey. The SDA Church appears very attractive to the upper class in Ghana. Whenever the elite are invited to special occasions on Sabbath, they respond positively. However when an altar call is made by the preacher, these people hesitate to take a stand for Christ. Many reasons cause this hesitation.

Though the SDA message appears very attractive to the upper class people in Ghana, they feel humiliated and insulted when asked or invited to worship in public classrooms, because these classrooms are not well decorated

as compared to classrooms in the developed countries, which are nice looking. Because, earlier it was mentioned these people travel overseas with their family members so they know the difference between the classrooms abroad and home.

Sabbath Observance

In old Ghanaian culture, Saturday was highly recognized as a day of rest long before the Sabbath-keeping European missionaries came to the country with the gospel message. Owusu-Mensa noted that "Saturday . . . had been an Asante tradition before Koramanten [European missionaries]. It was a day reserved for ONYAMEE KWAAME's worship going into deep antiquity. . . . No town or village in traditional Asante had market on SATURDAY; ONYAMEE KWAAME's [Saturday's GOD] Holy Day."¹

The reason Sabbath observance has created a barrier for the upper class is that most of them use the day to have family reunions in their home towns. Some tour historical sites over the weekend or go to the beach with friends or co-workers. Although funeral wake services are on Friday and Sabbath, that is not the main reason why the upper-class find Sabbath observance a barrier to the Seventh-day Adventist faith. The Seventh-day Adventist church in Ghana does not allow its members to attend funeral services at the beginning of the Sabbath until the Sabbath is over at

¹Kofi Owusu-Mensa, *Saturday God and Adventism in Ghana*, 41, 42.

sunset. Even a bereaved Adventist family is not allowed. This is the time the people keep vigil to mourn the dead and console the bereaved. During a wake, professional singing groups sing traditional songs and play musical instruments very loudly. All sorts of uncultured and uncontrolled behaviors are displayed. The funeral service reaches its climax on Saturday between nine in the morning and six in the evening. "This may sound strange and contradictory in the face of the fact that today Saturday funerals are the norm and fashion in Asante, and indeed all of Ghana."¹ In addition, most work on Saturdays, hence, it would be a more convenient day to attend a funeral.

Generally, Adventists in Ghana believe that organizing and attending a funeral on Saturdays would be distracting and contrary to their idea of Sabbath observance and Sabbath sanctity. The elite may consider that the Saturday-funeral tradition has been slighted by the SDA Church.

Extramarital Affairs

The questionnaires used for this study revealed that most upper-class people are involved in some extramarital affair. Such affairs are not welcome in the Adventist Church. If they do occur, disciplinary action results. Many upper-class people would have practiced polygamy had it not been for government regulations and ordinances. Any

¹Ibid., 42, 43.

woman who becomes the second wife in a marriage nowadays is considered illegitimate. The man in this partnership must face the consequences. Therefore, some individuals prefer to join whichever church allows them to practice illicit marital relationships.

Furthermore, the upper-class people seem to take offense to church discipline methods and the role the church board takes in disciplinary matters.

Health Principles; Healthful Lifestyle

In Ghana, the Adventist Church is well known for its health principles. The upper-class people in Ghana consume large quantities of meat and meat products. Most of these people are aware of the SDA Church's health standards and so far they are not committed to embracing these standards as part of their lifestyle. The upper class prefer to drink socially at celebrations and smoke, which has caused some to have lung cancer and emphysema. Since the SDA Church takes strong disciplinary action against these practices, the upper class insist on turning their backs on the advent message.

Another facet of lifestyle concerns appropriate dress, which advocates modesty and simplicity. The exclusion of jewelry is a very difficult issue for upper-class women, especially, those who love to wear necklaces, wrist chains, and earrings.

Austere Church Buildings

In many localities, the absence of church buildings stigmatizes the SDA Church. The upper-class people feel humiliated and insulted when asked to worship in public school classrooms as a makeshift place of worship. About 65% of the Adventist churches in rural areas worship in classrooms because they cannot afford to erect their own church buildings.

Worship Style

The style of worship in the Adventist Church is quite different from that of other churches. The elite (and many others) find the SDA style of worship boring. They prefer the celebration style of worship where they can dance and shake their bodies.

In the Pentecostal churches, emotions play a vital role in worship. Preaching plays a very small role in many non-Adventist churches, but in the Adventist Church the spoken word is the essential aspect of worship.

Belief in Ancestral Worship

Despite enjoying a high level of education, many upper-class people cling to ancestral worship and practice it privately. A case in point concerns a highly educated Roman Catholic priest, Vincent Damoah, who became a top government official and, eventually, denied his faith in the Roman Catholic Church because he believed in traditional religion.

He founded his own church and reintroduced the traditional method of worship. Many people supported him arguing that Christianity is for Westerners, not native Africans. The upper-class people feared that when they became Christians they would lose the protection from their ancestors. This belief becomes a barrier to accepting Adventism. To compensate for their fear of the spirit world, they use magic spells, sacrifices, amulets, and incantations to appease the spirits and keep themselves safe from death, sickness, and ill fortune.

Consultation of Psychics

Ghana is witnessing a widespread and growing interest in the paranormal, the supernatural, and psychic phenomena. Astrology, tarot cards, and Ouija boards continue to gain popularity. Some individuals seek face-to-face counsel from spiritualist mediums before they make any significant personal or business decisions. The Bible clearly forbids such practices as witchcraft, magic, divination, astrology, and communication with spirits (Lev 19:31; 20:27; Deut 4:19; 18; 10-13; Isa 8:19, 20; 47:13-15; Jer 10:2).

In my questionnaire for the non-SDA upper-class people some commented that they are turning to New Age religion. And they are having keen interest in these ideas and philosophies.

This movement is a great threat to the Christian faith, in general, and Adventism in particular. The Bible predicts

an end-time awakening of false religions and false messiahs (Matt 24:5, 23-26). The intellectual and spiritual presuppositions of the New Age movement are conditioning the minds of many people with a basic philosophy that eventually leads them to accept last-day deceptions (Rev 13:13, 14; 16:14; 2 Thess 2:9-12).

The New Age movement has influenced the upper class to depend upon horoscopes and starscopes as their daily guide in life.

Materialism

The acquisition of material possessions has a high priority among upper classes everywhere. Excessive possessions divert their attention from listening to the Word of God. The experience of the rich young ruler of the New Testament is very real and practical in the world today. Possessions can become a stumbling block between the world and Jesus Christ. Strunk defines such a secular mind as

a mind whose mainsprings of behavior are nonreligious. Many who attend church regularly are more secular-oriented than biblical-oriented. Their understanding of the origin of life comes from popular science rather than from the Bible. The clothes they wear, the food they eat, the friends they make, the way they think, are determined more by social norms than by consulting what is in harmony with God's will. . . . To the secular person the Bible seems wholly irrelevant. It contains nothing useful. It may have some poetry and a little history, but 'everyone' knows its history is unreliable, and its poetry is fable talk about God. . . . Baffled by these, the secular person dismisses as myth the biblical

portrayal of life, and tends to reject the Bible as unreliable.¹

Moreover, tremendous scientific advances have caused a large number of people to think that they have no need for God or heaven.

The more they rely on material possessions, the more difficult it becomes for them to accept the truth that changes, transforms, and purifies the soul for eternity. Scripture plainly states, "Wherever your treasure is, there your heart and thoughts will also be" (Luke 12:34).

Intellectualism

Intellectualism is another barrier between the upper-class and Christian faith. McGrath, points out, "Some people have difficulty in accepting Christianity [since their elevated intellectual level and knowledge gives them a sense of self-sufficiency]. 'How can I believe in God in the face of human suffering?' 'Science has made Christianity irrelevant.' 'The idea of Jesus Christ being divine is a logical contradiction.'"²

¹Gary D. Strunk, "Reaching the Secular Mind Through Health Ministry," *Ministry*, November 1997, 20.

²Alister McGrath, *Intellectuals Don't Need GOD and Other Modern Myths: Building Bridges to Faith Through Apologetics* (Grand Rapids, MI: Zondervan Publishing House, 1993), 64.

Cultural Festivals

The upper-class people prefer to attend and be involved with worldly cultural festivals. These activities may include ancestral worship, pouring of libations, idol pacification, and the traditional naming of babies. It is believed that,

ancestral dress is reserved exclusively for the most important seasonal ceremonies, which are tied to the cycle of life. . . . One of the most intensely celebrated seasonal functions is the annual festival, when the gods are collectively worshiped. A pilgrimage back to one's ancestral town is a reaffirmation of one's identity. . . . The annual festivals also provide the context for display of important beads, headgear, costume, and skin painting, which together honor the spirits. . . . Thus, the wearing of the art parallels the briefness of the encounter between humans and spirits. . . . However, the annual festival focuses on the worship of the major deities.³

Lack of Evangelistic Methods

The evangelistic methods advocated by the conferences in Ghana are more suitable for the lower and middle classes. According to the statistical report on the survey, the conference secretaries and the conference evangelists indicated that the pastors do not receive any training or seminar to prepare them to evangelize the highly educated people. This is because there is no idea among the leaders of how to do evangelism for the highly educated people in Ghana.

³E. N. Quarcoompome, "Self-decoration and Religious Power in Dangme Culture," *African Arts* 24 (July 1991): 53.

Baptismal Goals' Influence on Evangelistic Strategy

Most churches in Ghana have predominantly lower- and middle-class people in them. This problem has been around a long time. As church membership increases and more middle- and lower-class people are attracted to the church, the more difficult it is to attract people from the upper class.

Conference officials are also partly to blame for this. At the beginning of each year, each district pastor is given a baptismal goal to reach by the end of the year. Thus pastors are encouraged to target people who are easier to evangelize so they can meet their goal. It appears that the church is more interested in numerical growth and may overlook the need for reaching upper-class people. The pastors care for those who are receptive and try to respond to their needs immediately.

**Strategies for Overcoming Barriers
Among the Upper Class**

Soul winning is a science. The objective of a Christian witness is to lead a nonbeliever to accept Jesus and His gift of salvation. Effective evangelism, therefore, must include a process that leads nonbelievers through progressive decisions to accept Jesus fully.

"Why has Adventism not been appealing to this group of people?" can be answered by David Newman's comment:

When it comes to reaching secular people and non-Christians with the gospel, the Adventist Church has achieved little success. . . . Why do we have this

difficulty in reaching secular people and other great religions? [Because] we seek out areas that will produce the largest and quickest results. Since little results come, at least in the short term, from working with secular people or with the great faiths of the world, we spend little time in those areas.¹

I believe the Adventist church really needs to develop strategies to overcome any barriers between the church and the upper-class people in Ghana. A key component of the evangelistic work should be directly connected to teaching what it means to follow Christ. Evangelistic methods should be structured in innovative ways to win the upper class. Ruben Arn gives the following illustration to support the need for changing the evangelistic approach in order to attract the upper-class people to Adventism. He says,

It reminds me of a store that opened in our neighborhood about five years ago. The store had changed hands five times in a relatively short period. All the previous owners had left with the same conclusion: 'This corner is not suitable for any business except a funeral home.' But today it is one of the most successful commercial intersections in the city. People from near and far come there to do their shopping.

What was the "magic wand" that turned failure to success? First, the new owner recognized the failure of his predecessors and sought to discover the reason for it. He listened to what the public told him rather than what was said by the previous, failed owners who thought they knew what was best. Second, he changed his display windows, provided adequate parking, hired capable help to serve customers, changed some of his merchandise, and displayed it in an attractive manner. He got both the customers' eye and their wallet.

Is it possible something similar is happening to our perception of evangelism? Could it be that we need to change our windows so that those inside can see the needs of those who pass by on the streets and those passing by can see an "attractive display" of that which supplies

¹J. David Newman, "Why the Church Fails to Reach the World," *Ministry*, February 1995, 5-6.

their deepest needs? Do we need to examine whether or not the "merchandise" we offer and how we offer it meets the public's needs? And could it be that we should be less concerned for our own reputation while ridding ourselves of our prejudice against evangelism, including the unnecessary, skeptical questions we ask about new communication methods?¹

I would now like to present a strategy to win the upper-class people in Ghana for Christ. These strategies are placed in two groups: (1) the traditional method of evangelizing and (2) the non-traditional way of establishing evangelistic contact with this hard-to-reach group of people.

Robb states, "If we concentrate on one segment of a people--a people group--effective strategizing becomes practicable."²

These strategies, on the other hand, depend on how the church members relate to the unreached people to directly or indirectly communicate the gospel. This is the friendship method of making Christ known in the lives of people who have a different world view and social status. Bell stated that

God has placed in the hands of imperfect human beings His perfect plan for life. Christians transmit this gospel through their relationship with people. Every friendship affords a chance to get across this message. Every contact offers an indirect method or opportunity to speak

¹Ruben Arn, "Global Seminar 2000 In Peru," *Ministry*, October 1998, 16.

²John D. Robb, *Focus! The Power of People Group Thinking: A Practical Manual for Planning Effective Strategies to Reach the Unreached* (Monrovia, CA: MARC, 1989), 7.

about the better life in Christ. Therefore, we cannot be selfish or thoughtless about our human relations; but we must remember that, in a sense, God relies upon us to use them for Him. This is another use of indirect methods.¹

Strategies play a vital role in evangelistic outreach programs, according to the investigation and discovery of issues facing the community under study. Every Christian is a tool whom God can use to bring salvation to all people groups, especially in this post-modern world.

How best can a strategy become effective in reaching out to people groups who have been targeted? It is important to understand the people group very well before developing a strategy to reach them. Jesus Christ, the Great Evangelist, did this by

living and working among them [the people, including the upper-class people]. As a member of the community, He entered fully into their experience and unique way of looking at life. His teaching ministry that followed bears ample witness to His acute, empathetic understanding of this people group. His parables, drawn as they were from the rustic life style of the Galilean towns and country side, enthralled His hearers as no sermons have since.²

Ellen White counseled that "God's workmen must be many-sided men, not one-sided men, stereotyped in their manner of working, unable to see that their advocacy of truth must vary with the class of people among whom they work and the circumstances they have to meet."³ She implies that

¹Bell, 8.

²Ibid., 15.

³Ellen G. White, *Gospel Workers* (Mountain View, CA: Pacific Press, 1950), 118.

believers should not rely on and use only one method to evangelize people of different social classes but to develop an eclectic approach to evangelism.

Findings from Engel and Norton's studies should help in designing strategies to reach the unreached. They state that "we need a Spirit-led research-based strategy to reach people with the good News and to build them in the faith as they grow in spiritual maturity. Eventually important, this strategy must be designed and implemented by a properly functioning Body of Christ."¹

Since I desire to fulfill my part in the great commission by evangelizing the upper-class people in Ghana, I developed the following suggested strategies² based upon the results of the questionnaires I used for this study.

Strategy #1: Spiritual Preparation

The evangelization of the upper class is akin to a spiritual battle. The warfare requires intensive spiritual preparation because the battle belongs to Christ. In our own might nothing can be accomplished since "it is not by

¹James F. Engel and Wilbert Norton, *What's Gone Wrong with the Harvest?* (Grand Rapids, MI: Zondervan Publishing House, 1975), 152.

²Suggested strategies are any evangelistic approaches designed in harmony with the Scriptures and the Spirit of Prophecy teachings of the Seventh-day Adventist Church to make constructive and effective impact within the Ghanaian community to evangelize the upper class.

might, nor by power but by His Spirit" alone that victory can be assured.

Pettit said, "Any non-Christian is to be approached as an infinitely valuable creation of God for whom Jesus Christ died, and is deserving of all the respect, understanding and goodwill we can provide them."¹ The church needs an intensive spiritual preparation to approach the upper-class people with the message of hope and love. Before any of the following steps can be implemented, prayer must be an essential element.

The book of Acts records the event when Christ's followers' were praying and waiting for the Holy Spirit in the upper room of a house in Jerusalem. From this humble beginning, believers received strength and courage to spread the gospel in Antioch, Ephesus, and Rome, the most influential cities of the world at that time.

After Jesus ascended to heaven and before the coming of the Holy Spirit, the disciples met for long seasons of prayer in the upper room and went to the temple where they praised and blessed God (Luke 24:50-53). The combination of praise and worship with sincere prayer and supplication is an unfailing formula for drawing near to God.

¹Bryce Allen Pettit, "Evangelizing Cults and New Religions: Issues and Strategies in Global Context" (Doctoral dissertation, Fuller Theological Seminary, 1993), 98.

The disciples' prayer became a witness as they expressed their belief in their Creator and their expectation that He would help them perform "signs and wonders."

Adopt upper-class member in the twenty-first century

One evangelistic thrust is named Adopt Upper-Class Member in the Twenty-first Century. The Bible instructs Christians to intercede unceasingly for others to be won to Christ. Isaiah wrote,

I have posted watchmen on your walls; they will pray to the LORD day and night for the fulfillment of His promises. Take no rest, all you who pray. Give the LORD no rest until He makes . . . the object of praise throughout the earth. (Isa 62:6, 7)

The Lord told us not to rest from praying for other people until the prayers have been answered. Therefore, an unceasing prayer-session will be promoted in all the churches in Ghana. Each church will be asked to adopt in prayer a member of the upper class and to fast and pray for him or her until that person becomes an Adventist. Fasting can assist the Holy Spirit to help our minds to better understand spiritual truths. It can be an important companion to intercessory prayer for the church, for others, and for one's self.

The seminars will be designed to organize and train both laity and clergy as to the strategy to be used and for spiritual preparation. Rainer said the "best assimilation

ministry is our prayer ministry. . . . The beginning of a prayer ministry that involves many people can be the best first step toward assimilating new members more effectively."¹

Jesus spoke of the effectiveness of prayer. He said: Keep on asking, and you will be given what you ask for. Keep on looking, and you will find. Keep on knocking, and the door will be opened. For everyone who asks, receives. Everyone who seeks finds. And the door is opened to everyone who knocks. You parents--if your children ask for a loaf of bread, do you give them a stone instead? Or if they ask for a fish, do you give them a snake? Of course not! If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask Him. (Matt 7:7-11)

Wagner stated, "There is power in prayer. . . . Thousands who have a special gift to do it need to discover, develop and use their gift. When they do, other gifted people will find themselves that much more effective, and the Body will grow."²

Intercessory prayer is a powerful tool to fight against the "principalities and powers" that control the minds of the upper-class people against becoming Adventist Christians. In the Old Testament (Exod 32:32), Moses interceded for Israel after the people made and worshiped a golden calf. I believe that intercession is equally important to effective ministry today. Now Adventists

¹Thom S. Rainer, *High Expectations: The Remarkable Secret for Keeping People in Your Church* (Nashville, TN: Broadman and Holman Publishers, 1999), 174, 175.

²Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 76.

should identify with upper-class unbelievers as they intercede for their salvation.

The ministry of prayer often moves the entire church to experience the power of communion with God for the salvation of lost people. The church must believe that "prayer and faith will do what no power on earth will accomplish."¹

Imagine the impact seasons of corporate prayer can have on local congregations and all people of the country, including those of the upper class. Watts wrote,

Prayers of intercession give God permission to work in another person's life. Our prayers for . . . salvation, or protection are unhindered by distance, political borders, or locked doors. We can surround loved ones thousands of miles away with the protection of holy angels through prayer. Our prayers can reach wherever God can reach. A spirit of intercession will come among God's people before He comes.²

As the church prays for these people, they should ask God to give them the opportunities and the power to serve as a witness before others.

Prayer warrior action group

An interview with an Adventist lady revealed that some pastors in the Adventist churches do not encourage members to form prayer bands in various homes.³ Because some of the

¹Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1954), 509.

²Dorothy Eaton Watts, *Prayer Country: A Tour Guide to the Wonders of Prayer* (Nampa, ID: Pacific Press Publishing Association, 1993), 116, 117.

³Hannah Adom Affrifa, interview by author, Osiem-Akim, Ghana, January 2, 1999.

pastors are afraid that the prayer groups in home might lead to something else which has happened before in the church. Some off-shoots were produced and attacked the church with some Ellen White statements.

Since prayer sessions at home are not seriously encouraged by some of the clergy, there is a great need of improving the weekly prayer meetings at church to attract some upper-class people. Pettit said, "Prayer for the Spirit's drawing and convicting presence in an evangelistic encounter is necessary for every witness of Jesus Christ."¹

"Prayer should be the first order of business in the task of world evangelization."²

Strategy #2: Intellectual Preparation

If the church is to be persuasive intellectually it must take steps to be prepared. Most members of the upper class are highly educated, therefore their minds should be challenged with well-prepared literature, outstanding sermon tapes, and videos which they can ponder and which will address their spiritual and intellectual needs.

¹Pettit, 41.

²Edward C. Lyrene, Jr., "Prayer and Evangelism," in *Evangelism in the Twenty-First Century: The Critical Issues*, ed. Thom S. Rainer (Wheaton, IL: Harold Shaw Publishers, 1989), 90.

Literature ministry workshop

The literature evangelism ministry can be used to reach the upper class. Sometimes human beings cannot enter their homes due to social, political, or economic restrictions, but literature can penetrate easily and make a tremendous impact on the readers through the Holy Spirit. Ellen White said, "God will soon do great things for us if we lie humble and believing at his feet. More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."¹

Literature is the "silent messenger" which has the power to impress the minds of the people. Johnstone commented that "the power of Christian literature should not be underestimated. Some reckon that over half of evangelical Christians attribute their conversion, at least in part, to Christian literature."² Even if the people buy the books and feel reluctant to read, someday the Holy Spirit may lead them gently to search out the contents. White also noted: "It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at

¹Ellen G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 151.

²Patrick Johnstone, *The Church Is Bigger Than You Think: Structures and Strategies for the Church in the 21st Century* (Ross-shire, Great Britain: Christian Focus Publications, 1998), 232.

them. Still God has a care for his truth, and the time will come when these books will be sought for and read."¹

She further commented that "there is no higher work than evangelistic canvassing."² Through the literature ministry, literature evangelists have opportunities to witness to upper-class people. One literature evangelist, Norman Hepner, reported on his privilege to introduce Adventist books to the president of Korea and said "the president became the happy owner of some of our precious books."³

From the questionnaire I used in this study, I learned that 60% to 70% of upper-class people in Ghana have purchased books from literature evangelists. Apparently literature distribution is effective among the upper class. With this in mind, it seems wise to establish a literature ministry lasting four to six weeks to train literature evangelists how to approach upper-class people. What a great challenge this can be for the church. Ellen White said: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."⁴

¹White, *Evangelism*, 150.

²Ibid., 12.

³Russell C. Thomas, *Adventure Unlimited* (Boise, ID: Pacific Press Pub. Assn., 1988), 19.

⁴White, *Testimonies for the Church*, 7:140.

Bible-study and sermon-tape ministry

Local, dynamic SDA pastors should establish a religious cassette or CD-Rom ministry. The "cassette ministry is . . . God at work through people-to-people relationships."¹ The various conferences should band together to help defray studio production expenses. Good sermons tapes should be mailed to each upper-class residence in Ghana. If a progressive series of tapes is prepared, they can be sent at regular intervals until the series is completed. The length of the series would be determined by available funds. A planned follow-up can be introduced each month to measure progress. This cassette or CD Rom ministry is an indirect evangelistic tool, but it proclaims the good news of salvation to the spiritually hungry upper-class people.

Johnstone said, the audio tape ministry is a brilliant innovation to devise the means for painstakingly recording simple gospel messages on to records, and later, tapes and CDs even in languages where there were yet no believers or missionaries. . . . This tool has often been the first means by which totally unevangelized peoples first hear the gospel. . . . The power of this medium in contributing to the evangelization of the least reached peoples on earth, especially those bypassed by other ministries because of smallness of size or isolation. This further enhances our potential to reach every race, tribe, people and tongue within our lifetime.²

¹Johnny Berguson, *The Comprehensive Guide to Cassette Ministry: How Ordinary Christians Can Have Extraordinary Impact for the Kingdom of God* (Mansfield, PA: Kingdom Publishing, 1997), 237.

²Johnstone, 234, 235.

An interview with Benjamin Dodoo, a retired government electoral official, now an Adventist, revealed that he was converted to Adventism in 1983 after many years of listening to Elder C. D. Brooks's sermon tapes and reading many SDA magazines. His wife was converted during a public crusade in 1962, and even though his wife and children attended church service every Sabbath, he was not interested.¹

Videotaped biblical drama

The upper-class lifestyle often involves remaining indoors with family members and to spending leisure time watching endless motion pictures on the television.

Prepared biblical drama on videocassettes may be very helpful in evangelizing them. Kendall stated that "Christian drama is a potentially powerful tool for the gospel."² Johnstone also supports the idea of using videos to reach the unevangelized people. He said that video presentations have "become a significant contributor to world evangelization."³ Zander added that in order to reach the upper class, "fresh methods are needed: videos, music drama, personal stories."⁴ Visual aids among all people

¹Benjamin A. Dodoo interview by author, Takoradi, Ghana, January 9, 1999.

²John Kendall, "Is There a Place for Christian Drama?" *Ministry*, February 1995, 9.

³Johnstone, 236.

⁴Dieter Zander, "The Gospel for Generation X," in *Growing Your Church Through Evangelism and Outreach*, ed.

groups are very effective. Ghanaians have a common saying "Asem no nam aniso n'ako asom." This literally means the message is perceived visually in order to bring an understanding.

Biblical presentations can examine the most fundamental Bible teachings about God, and the story of salvation is revealed in the life and teachings of Jesus. Each video presentation should be accompanied by printed lessons which are especially designed for new believers and those interested in knowing more about Seventh-day Adventists' beliefs. However it is expensive to prepare high quality audio and video tapes to reach upper-class people. Also, it takes great technical skills to produce high quality video tapes in this day of such technical advances. So the idea of supplying freely will be limited and donations will be requested to minimize the production costs. Also, a sponsoring plan has been developed to raise money for such programs.

Programs in all Adventist schools

Seventh-day Adventist education can contribute significantly to developing a meaningful religious experience among its students if some interesting programs such as Bible-study groups and home visitation can be started in nearby unentered communities. Health programs

and a Bible-interest survey may attract the people enough so many encouraging things will begin to happen in the SDA schools across the country.

The SDA schools should be encouraged to organize an open day or speech and prize-giving days to which parents of the students are invited. Some upper-class people send their children to the Adventist schools, so this would give them the opportunity to learn something about Adventism.

Vibrant, lively fellowship programs would attract the non-Adventist students into the church, because many of them face spiritual and intellectual challenges to their faith.

Strategy #3: Bridge-Building Strategies

Seminars

Bridge-building seminars should be designed to teach members how to reach out to the upper class. Research¹ shows that evangelization is more attractive to people when those who they are trying to evangelize join their hierarchy, that is to identify with their needs. Often a church's spiritual preparation, combined with a reasonable evaluation of the spiritual condition of the upper class, can give a church some insight into better methods to communicate the gospel to the people both powerfully and effectively.

¹MacGavran, *The Bridges of God*, 81.

Jon Paulien suggests that Christians who are interested in reaching the secular mind should ". . . deal with secular people the same way Jesus dealt with people. He met them at the point of felt need--that place in their life where they were searching for something better."¹

These people have gaping holes in their lives. That pretty wife hasn't slept with her husband in three months. Those kids, if you could ever get close to them, are so mad at their dad they'd fill your ears. That home is mortgaged to the hilt, and that job that looks so sweet isn't all that secure. That guy who looks so confident is scared stiff inside.

That appearance of sufficiency is a thin veneer, and underneath is a boatload of need that we, as pastors and teachers, are equipped and called to address in the power of the Holy Spirit. As we learn the way non-Christians think and develop a genuine love for them, we can speak the word of Christ in a way they'll hear.²

People are interested in attending, since felt-needs seminars are not conducted by the evangelists. Most are to be held on university campuses across the country and will be conducted by professors, lecturers, and administrators. These seminars will help build relationships and establish confidence. Miller emphasized that "we must wed the spiritual needs of suburbanites to their sociological needs, giving the first emphasis to sociology. We reach them best by bringing up the eternal issues only after we have talked about softball, barbecues, and committee slots. In other

¹Jon Paulien, *Present Truth in a Real World* (Boise, ID: Pacific Press Pub. Assn., 1993), 56.

²Bill Hybels, "Speaking to the Secular Mind," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 110.

words, we must socialize before we evangelize."¹ If the seminars are successful, they will make the SDA Church the place the upper-class people will turn to for help. As Ellen White wrote:

The people of every country have their own peculiar, distinctive characteristics, and it's necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants.²

Since the upper-class people are not responding to the traditional tent crusade, it is high time to develop a new strategy. Seminars can target the needs of the people.

A variety of seminars is the principal key to unlock the doors to the unchurched upper class. One method is not enough. As Dale and Miles said, "Apparently, we must become all things to everybody rather than look for the one and only, correct way to reach the unchurched. Christians need a variety of strategies--informal as well as formal--for evangelizing the hard-to-reach."³

When one critically and closely examines the lifestyle of the upper class, one can find some loopholes and can take advantage of them to evangelize the people for Christ's

¹Calvin Miller, "A Strategy for Suburbanites," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 89, 90.

²Ellen G. White, *Testimonies to Ministers* (Mountain View, CA: Pacific Press, 1950), 213

³Dale and Miles, 119.

kingdom. These people--known as "up-and-outers"--who hold positions of great wealth, power, and influence in the community . . . find themselves in need of ministry."¹ Some avenues through which contacts may be established are suggested by the following varieties of seminars.

Healthful living

My survey (see appendix B) showed that the upper class in Ghana tend to eat more refined foods than people in other classes of society, so their diet is more unhealthful. They could certainly benefit from seminars where proper health principles are presented. Strunk states "Health ministry is doing whatever can be done to relieve human suffering, with the ultimate hope of accomplishing an even greater task-sharing the gospel."²³ High blood pressure, diabetes, and stress are very common among these people.

Aggressive advertising should be planned early that will appeal to the upper class. The strategy is to make health seminars a quarterly event. Why should we apply this strategy to reach the upper-class people? Strunk answers, by saying:

¹Mark Matheson, "Ministry to Up-and Outers," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 252.

²Strunk, 20.

Is there a way to reach such persons with truth as found in the Bible, and to show them that the biblical revelation is authentic and reliable? . . . By showing people what the Bible says about animal fat, about excess sweets, alcohol, lack of exercise, gluttony and lethargy, depression, stress, improper sexual behavior, and preventing the spread of infectious diseases, people come to see the Bible as useful. Useful is an important term in their value system.¹

An anti-drug program also can be organized to educate the elite, especially since many of their children are involved in drugs. Ellen White suggested: "Let the teachings of health reform be brought into every effort made to get the light of truth before the people. Let workers be selected which are qualified to teach the truth wisely in clear, simple lines."²

Marriage and family focus enrichment

"Seminars on marriage and family living are also successful. The wealthy and powerful, too, want to be better husbands, wives, and parents, and this desire can bring them to special ministries of the church."³ Marriage and family enrichment seminar can help them enhance their family lives. Marriage programs will be divided into two sessions: The first will deal with newly married couples without children, and the second will cater for older married couples. Professional marriage counselors,

¹Ibid., 21.

²White, *Evangelism*, 533.

³Matheson, 254.

preferably Adventists, will present the lectures and discuss important issues about the origin and purpose of marriage, key characteristics of enduring marriages (intimacy, commitment, positive communication skills, congruence, love), relating to in-laws, and finances. However, they will plan and select their own topics. Miller mentioned,

Whether suburban marriages are harmonious and the children are adjusting, all couples want their families to work better. They are looking for ways to help maintain the family unit.

The gospel offers a lot to people who crave family togetherness. Much of what the church offers is met with warm interest by individuals who believe that families are still a good idea in the world where homes are often falling apart.⁴

Creative parenting

The upper class in Ghana lavish material possessions and money on their children and, hence, they inculcate superficial and materialistic values in them. Parents could benefit from effective seminars that are attractive and non-doctrinal to assist those who need guidance in rearing their children and have never had any experience with Christ.

Suggested session topics could be: (1) positive self-esteem, (2) the art of communicating with your children, (3) helping your children learn, (4) strengthening family values, (5) accepting responsibility as parents, and (6) the reward of discipline. Sessions will be informative and

⁴Miller, 92.

educative so parents may discover principles and guidelines that will work immediately in their homes.

In consultation with professionals for the presentations, the suggested session topics could include: (1) positive self-esteem, (2) the art of communicating with your children, (3) helping your children learn, (4) strengthening the family values, (5) accepting responsibility as parents, and (6) the reward of discipline. Sessions will be informative and have guidelines that will work immediately in their homes.

Time and stress management

Ellen White stated: "They [the upper-class] want something they have not . . . something that will give them rest and peace and quietude of mind. They need Jesus, the light of righteousness."¹ Time and stress management seminars may help the people to regain control of their lives, learn how to better manage their time, how to make plans that work, how to live a more efficient and successful lifestyle in twenty-four hours, and how to make every decision and commitment more carefully and intelligently than ever before. Matheson said, "These people are often responsible for the livelihood of scores of employees. The fiscal and personnel responsibilities can bring enormous stress. And because they are frequently in the public eye,

¹White, *Evangelism*, 556.

they also have the extra pressure of constant public scrutiny, controversy, and inevitable commentary."¹

Each evening those who will attend will receive an attractive participant's magazine--a helpful study guide containing note-taking aids, schedules, planning work sheets, and supplementary reading material. At the close of the final session, each participant will receive a booklet on time management.

Some of the topics suggest for this practical seminar are: (1) how to relieve job distress, (2) how to identify and deal with occupational burnout, (3) how to deal with life's everyday hassles, (4) easy relaxation exercises for home or work, and (5) how to communicate effectively with one's employees or co-workers.

Grief seminar

In the Ghanaian culture, belief in the supernatural is very common, even among some Christians. Normally mourning and grieving when someone dies lasts for almost two months. During that time, the bereaved family drinks only water and eats light soup. Death and suffering are everywhere and common to all humanity. Christ's teaching, which is restorative and therapeutic, is the only avenue which can

¹Matheson, 253.

provide answers to human needs. "Life's difficulties make the questioner more reachable."¹ Matheson added:

Family sickness, struggles, and the death of loved ones also provide opportunities for ministry. During crises I have found up-and-outers to be uniquely vulnerable. For some it's the first time they realize that money and power cannot keep them immune from tragedy.²

In Ghana, any unexpected death is associated with evil spirits or witchcraft. Therefore, they consult the witch doctors--"obeah," men or women-- to learn if the death of their relative was natural or not.

Most Ghanaians do not choose to deal with death and grieving people on a regular basis. Any seminar on grief must be directed by a capable and sensitive person who understands and helps a family during periods of difficulty.

A grief seminar, first of all, must draw attention to Christ, Who is the Life-giver and conquered death. All who attend and believe and accept Him as their personal Savior must learn that they will have victory over death in the resurrection morning. This will bring hope and joy to the people. Religion is of great benefit to people who have to overcome their grief. According to the information received when I attended a death, grief and recovery seminar in Chicago SDA Church in October 1999, people with a religious basis seem to recover sooner than those who do not. They

¹Ravi Zacharias, "Reaching the 'Happy-Thinking Pagan,'" in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville: Random House, 1996), 25.

²Matheson, 254.

have hope for the future, based on my personal observations and contact with my bereaved church members in Ghana.

Some topics dealing with the stages of the grieving process are: (1) denial and shock, (2) anger, (3) bargaining, (4) guilt, (5) depression, (6) loneliness, (7) acceptance, (8) hope, (9) ways to cope with death and dying, and (10) ways to help the bereaved person or family.

Suggested seminar time schedule

Nightly seminar programs may follow the schedule suggested below.

- 6:00 - 6:30 Musical selections (mostly by popular Ghanaian Christian musicians and songwriters on cassettes).
- 6:30 - 6:35 Opening public prayer
- 6:35 - 6:50 A short drama presentation (varied and related to the specific seminar topic for the night)
- 6:50 - 7:00 Short quiz based on the previous night's presentation
- 7:00 - 7:10 Theme and fellowship song--each person shakes hands with others nearby
- 7:10 - 7:15 Special music selection
- 7:15 - 8:00 Seminar topic presentation and demonstration
- 8:00 - 8:10 Special music
- 8:10 - 8:15 Benediction

Buffet-System Strategy (BSS)

The strategy of the buffet system is from other evangelistic thrusts, but it is a segment of the general evangelistic program. People who come to attend the "buffet" at the announced location will probably spend an hour and a half to two hours there. Each segment of the buffet strategy is different. One segment may be a story, another some biblical doctrine. When the segment is over, participants will have had an evangelistic outreach that will supplement current evangelistic thrusts.

I believe such an evangelistic effort will reach people who currently are not being reached. Upper-class people may not be ready to listen to a religious program, but when they hear about this buffet-style series of programs, the whole family may come to enjoy themselves. Our goal is to make our distinctive message attractive to others, the upper class included. Another goal is to give them the opportunity to get additional material about Seventh-day Adventists.

Based on my personal observations and through some conversations, upper-class people are easily attracted to restaurants, cafeterias, night spots, clubs, etc.

Ghana has no buffet system where a person or family can go to a restaurant and eat all they want at a fixed purchase price. To make the buffet system truly a buffet, delicious, palatable, traditional and foreign foods will be served.

Christian music or gospel songs will provide the background music. A series of films or video presentations based on biblical stories which will provide the religious aspects of the strategy.

To encourage these people to frequent this eatery, the food must be top quality, attractive and nutritious. It is essential that "hygienic restaurants will be established."¹ This method teaching of healthful diet will help them learn the relationship of diet and healthy, disease-free lives. The emphasis of this buffet-system strategy will be holistic health.

Another segment could be a seminar on cooking and nutrition to help people get acquainted with the principles that lead to healthier lives.

Each session will feature demonstrations of healthful recipes which the participants will have the privilege to taste. This will be a good opportunity to introduce delicious vegetarian recipes and demonstrate them during the program. Presentations should be given by qualified personnel on the current scientific findings for reducing the risk of cancer, heart disease, and other killer diseases through healthful diets and lifestyles.

On some evenings games can be provided for relaxation after enjoying the meal. These may include such Bible games as the life of Jesus, and the missionary journeys of Paul.

¹White, *Gospel Workers*, 361.

If these games are presented in an interesting way, they will focus people's minds on Christ, with the aid of the Holy Spirit.

Operating a health-food store

The upper-class people prefer to buy their foodstuffs from special supermarkets because they want the best. This strategy of establishing a health-food store could work miraculously by impressing the minds of those people who shop there store. Incentives could include a free gift for the frequent customers or for those who purchase a certain value of food within a one-month period. Even a free car wash could be provided about once a month for anyone who buys something from the store.

Ellen White wrote: "The health-food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions."¹ This health-food business can serve as a health-evangelism center where the workers are trained to become more effective in soul-winning. Ghanaian cities and suburbs are filled with upper-class people who are ready to adopt a new lifestyle and to embrace the gospel message.

¹White, *Testimonies for the Church*, 7:114.

Renting church buildings

Many prominent people feel embarrassed to attend worship services in a classrooms. In some communities, the Adventist church does not own a chapel or church, so they hold worship services in the local schools, The Adventist church should be aware of how these people feel and make an effort to rent attractive church buildings if they cannot afford to build their own. Having an attractive place will provide a more worshipful atmosphere that would benefit all the church members.

Reaching kids ministry

The church should sponsor and organize attractive children's programs that are designed to reach out to the parents in the neighborhood. A daily Vacation Bible School (VBS) can be held during long vacations in upper-class communities. Parents usually are happy to have their children participate in programs that are beneficial, especially during school vacations when the parents are very busy with their regular daily activities. The children will learn about Jesus during VBS. At the close of the program, parents can be invited to the closing ceremony where the children can take part and be presented with prizes and gifts. A carefully designed follow-up program may eventually bring the parents to Christ.

Marketplace evangelism

During my pastoral ministry in Ghana, the church desired my regular visits at their work places to give a word of encouragement. Marketplace (workplace) evangelism helps Adventists to get better acquainted with the upper-class people. Paul's ministry in Athens reaffirms the nature of marketplace evangelism. "So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there" (Acts 17:17). Jesus also illustrated this marketplace (workplace) evangelism, and it was further endorsed by the work of the apostles. The eternal gospel is destined to be preached to "every nation and tribe and tongue and people" (Rev 14:6).

Visiting people in their work places may help them to be more aware of their spiritual needs, and there, their special concerns may be met and addressed. Christian witnesses that Jesus' attitude and concern for others may find many successful yet lonely people who face great decisions affecting the lives of the entire community. White said we should reach out to those around us. She admonished:

Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings [work places] of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting

the people, talking, praying, sympathizing with them, you will win hearts.¹

She reminds us that

Jesus saw in every soul one to whom must be given the call to his kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations [work places], and manifested an interest in their secular affairs.²

I suggest that three things should be remembered when sharing the gospel with an individual at a workplace:

1. The informal visit should last three to five minutes unless the person requests more time to allow lengthy interaction.

2. God's guidance should be invoked before beginning any casual conversation.

3. Has the students close with a short prayer. Listen carefully, their prayers may tell you what they are thinking and how they are feeling about what they have learned.

Strategy #4: Upper-Class Outreach Programs (UCOP)

Building recreational center chapels

The idea of building recreational center chapels presents a totally different type of strategy. A great need exists in most communities for a place where visitors and

¹Ellen G. White, *Christian Service* (Washington, DC: General Conference of Seventh-day Adventists, 1947), 117, 118.

²Ibid., 119.

new members who have a secular background will find warmth and a feeling of family through recreational activities that are combined with the chapels. Such a combined ministry will help to address their physical, emotional, and spiritual needs. As their felt needs are met, and they are loved and healed physically or spiritually or both, they will begin to place their confidence in those ministering to them. As a result, new faces will soon appear among the church family. Church buildings with recreational facilities, such as swimming pools, and recreation centers with different kinds of games will be very attractive to non-members and members alike. It will be easier to transmit the gospel in a friendly recreational facility. Asimakoupoulos said that universal language. Churches finding ways

if Christians are going to be relevant in the nineties, they are going to have to take advantage of our culture's preoccupation with sports and recreation. That's where God desires to speak. Beginning where you are might simply mean taking a long walk around your community to see what kinds of sports kids are into. Sports is a universal language. Churches finding ways to speak this language may also find people ready to hear the Christian message.¹

Hybels suggested that in order to evangelize these people, "find authentic interest areas in their lives -tennis, golf, jogging, sailing, mechanical work, whatever- and pursue these in a totally secular realm. Instead of

¹Greg Asimakoupoulos, "A Game Plan for the Athletically Inclined," in *Growing Your Church Through Evangelism and Outreach* (Nashville, TN: Random House, 1996), 86.

joining a church league softball team, why not join a park district team?"¹

Formation of Adventist Upper-Class Fellowship

The formation of a fellowship among Adventist upper class would bring together SDA upper-class members from the various conferences in Ghana. The fellowship would operate similar to the Adventist Laymen Services and Industries (ASI) in the United States of America. It could organize retreats, meetings, and conventions. It could promote evangelism with the abilities, talents, and resources of the members, especially targeting the upper class. Within this group, prayer bands will provide the spiritual power and protection they desire instead of attending secret societies. Spiritual felt needs will be provided for within the group. This will enable SDA upper-class members to reach out to their contemporaries by inviting them to attend retreats and other special activities. When they are won for Christ, these "great intellects, men and women of deep faith and academic stature, can in a formal sense be apologists for a Christian world-view."²

¹Hybels, "Speaking to the Secular Mind," 109.

²Tony Cupit, *Baiblican Models for Evangelism: 1st Century Strategies for the 21st Century Church* (McLean, VA: Evangelism and Education Division, Baptist World Alliance, 1997), 35.

Bell emphasized that the successful and wealthy are among the most difficult groups to reach in society.

However, they can be reached

by wealthy Christian colleagues in whom they have confidence in the business and social world. People who are successful take the suggestions of other successful people seriously. If one active and wealthy person calls an inactive wealthy friend and suggests that he becomes more active . . . in the church, that person is usually reached.¹

Bell further stated that "prominent persons can be best reached for the church by working through some other person on his level."² Green supported the idea noting that Paul in his evangelistic campaigns,

made a deliberate policy of going for leaders in a community, through whom, if he were successful in bringing them to Christian commitment, the message might be widely disseminated.... And Paul would appear to have laid particular store by his opportunities to preach the gospel to men like the proconsul of Cyprus, the chief man of Malta, the procurators Felix and Festus, King Agrippa and Bernice, and, supremely, the Emperor himself. These men were of no more intrinsic value to God than any beggar in the streets; but their influence, if converted, was infinitely greater.³

Forming an Adventist upper-class fellowship is practical and ideal for bringing the Advent message to the very doors of the upper-class people in Ghana. It will serve a threefold purpose: (1) evangelizing the secular, upper-class people in Ghana, (2) organizing upper-class

¹Arthur Bell, *How to Get Along with People in the Church*. (Grand Rapids, MI: Zondervan, 1960), 100.

²Ibid., 125.

³Michael Green, *Evangelism in the Early Church*, (Guilford, Surrey: Eagle, 1995), 316, 317.

Adventists as one united body in the church, and (3) protecting the SDA upper-class members from joining secret societies.

Friendship Evangelism

Relational evangelism is the most powerful approach for evangelizing the unchurched upper-class people as well as people of other social status. This evangelism among the upper-class people is most successful when their peers in social standing invite them. Upper-class Adventists can bring acquaintances, work associates, and neighbors to outreach events. As they make disciples, and teach them to do the same, ultimately every upper-class person will have the opportunity to know Christ as Savior. When Jesus saw Andrew and John, He invited them to the house where he was staying. Andrew and John went to tell their friends they had found the promised Savior. Andrew told his brother Peter, and John told his brother James. Jesus asked Philip to follow Him and Philip told his friend, Nathaniel. Most of the time, the easiest people to reach are friends, relatives, associates, and neighbors. Rainer commented that "the most successful relationship-building strategy depended upon relationships built before the prospective member ever visited the church."¹ Cupit noted, "People will not always be persuaded towards the Christian faith by argument, logic,

¹Rainer, 158.

reason, or our words. Sometimes the loving attitudes we convey towards believers (and non-believers) speak more eloquently than all our words."¹

Jon Paulien emphasized the need to reach secular people through listening attentively to them. This helps them to be more open and willing to project their inner feelings. With this approach their felt needs can be detected. Paulien believes that "creative listening . . . is the starting point for outreach to a secular world. . . . There is no better way to begin the process than listening. . . . A felt need is a point in a person's life where he or she is open to instruction."²

This idea of "nonmanipulative dialogue" creates a kind of relationship between the person witnessing and the unchurched person becomes a critical factor. Creating and maintaining friendships should be the pivotal point with witnessing as the ultimate goal. Faith can grow best in an extended relationship, because information can be shared, questions can be answered, and even sin and repentance can be clarified.³

Many biblical examples show how, once the gospel has been introduced by an outsider, evangelism and church growth

¹Cupit, 21.

²Paulien, 150, 151.

³William L. Turner, *Anytime, Anywhere: Sharing Faith Jesus' Style* (Valley Forge, PA: Judson Press, 1997), 46.

take place through new converts or through a network of personal relationships. We can learn more about network evangelism from Acts 10:1, 2, 21, 22, 24; Mark 5:18-20.

Two facts underline the importance of "network evangelism." The first fact is related to the question, "How did you join the church?" Between 50 and 70%¹ of church members answered that their first contact with the faith was through Adventist relatives, friends, and neighbors. My interview with the SDA upper-class people concluded that most of them had their first contact with the church through their friends and relatives. In my personal ministry in Ghana even greater numbers of converts testified that it was the influence of friends and relatives that brought them to Christ. The second fact is related to cost. The closer the relationship a church member has with a nonbeliever, the less costly and more effective it is to bring the unbeliever into the church.

Organize Upper-Class People Luncheon

Ellen White wrote that one of the methods Christ used reached the nobles at their dinners and feasts. She states:

When invited, as His work commenced, to dinner or feast by Pharisee or publican He accepted the invitation. . . . On such occasions Christ controlled the table talk, and gave many precious lessons. Those present listened to Him. . . . Christ gave lessons adapted to the needs of His hearers. . . . At all similar gatherings there should

¹Information was acquired from the Evangelism and Church Growth class at the SDA Theological Seminary, taught by Dr. Russell Burrill in 1994, Fall Quarter.

be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations.¹

Pettit categorically states that, in our evangelistic approach, "we must model our efforts after Christ and incarnationally enter the world of the people we have been burdened for and learn of their needs, fears, desires, and highest aspirations. The promoters of dialogue are right that this is of vital interest to the church, and we must not fain dialogue as a covert method of evangelism."²

Matheson added that

while many may not be attracted to church to hear a preacher, they will come to hear one of their peers. Successful Christian businessmen and businesswomen can share their stories and relate to the up-and-outer in a way that many preachers cannot. Restaurant dinners and breakfasts with a Christian businessperson as speaker are also excellent opportunities for ministry.³

He further testified that "one-on-one discussions during breakfast or lunch are excellent forums for challenging up-

¹Ellen G. White, *Welfare Ministry* (Mountain View, CA: Pacific Press, 1940), 287, 288.

²Pettit, 104.

³Matheson, 253. He further said that "Any businessperson in Florida would recognize the name Jack Eckerd, founder of the Eckerd drug store chain. He spoke at a prayer breakfast, and the business community responded overwhelmingly. I'm sure many came hoping to get a tip on how to start a successful business, but they came away having heard how Jesus Christ had changed Eckerd's life" (254).

and-outers."¹ In every quarter a luncheon can be given in the city churches where only the upper-class people will be invited to participate. The talks and discussions will be initiated to draw the guests attention to Christ and Adventism in Ghana. In penetrating the upper class, fellowship plays a significant role in the essence that "a healthy fellowship is a redemptive fellowship. It is penetrating the world not for its own aggrandizement but to change the world."²

If our witness is to be meaningful, we should be aware of the concerns and needs of the people to whom we direct our witness. We should ask them questions. Listen to their answers. Their focus should be your starting point in sharing Jesus' love. In so doing, they will learn eventually that Jesus is indeed the way, the truth, and the light.

According to the divine principles of free will, we cannot coerce people. But can help them by

1. Providing all necessary information
2. Answering their objections
3. Making their options clear
4. Inviting them to side with biblical truth
5. Affirming them as they make the right decisions

¹Ibid., 255.

²D. Elton Trueblood, "Ordaining Every Member," in *Growing Your Church Through Evangelism and Outreach* (Nashville, TN: Random House, 1996), 190.

6. Inviting them to open their lives to the convincing power of the Holy Spirit.

Modification of Sabbath Worship Style

This could be done by setting aside some time for example, approximately fifteen minutes between the close of Sabbath school and divine worship for special prayers and anointing of the sick.

Abrahamson said,

Worship plays an important role in communicating both the objective and subjective aspects of the faith. When done in spirit and in truth, it is an evangelistic tool. People united in praising God from different ethnic, economic, educational, and class backgrounds is a powerful apologetic for the faith.¹

Spiritual activities at the beach

The beach is one of the best places to find the upper class during the weekends--having fun instead of attending church. It is ideal, then, to plan some spiritual programs to attract them at the beach. The church will do some spiritual and recreative activities there. A wise saying comments 'If the mountain would not come to Mohammed, Mohammed should go to the mountain in order to pray.' The church can meet the upper-class people at the beach for spiritual activities because,

¹Jim Abrahamson, "Confession of an Evangelistically Impaired Pastor," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 181.

if we expect people to participate in worship, meetings, and learning experiences, fun and entertainment must be part of them. The stress and pain in people's lives are lightened with laughter, play, food, and fellowship. And we have found that people from different economic class and educational backgrounds meet more equally when at play or in less formal settings.¹

A careful look in the book of Acts reveals a surprising variety of places where early Christians shared the gospel with others, such as by a river side. "On the Sabbath we went a little way outside the city to a riverbank, where we supposed that some people met for prayer, and we sat down to speak with some women who had come together" (Acts 16:13).

Worshiping at recreation centers

Since the upper class are used to having fun at the various places of interest and amusements, it will be better to locate a similar within their vicinity in order to worship with them. Such a worship service will occur in the upper-class residential areas. It will be an attempt to take the worship service to the people.

Planting an English-speaking church

This model church is commonly known as "English-speaking," whereby only English language will be used to conduct the service, because all the churches in Ghana use the native language and other ethnic dialects to conduct service. The paradox of church planting is that it must

¹Joel Hempel, "What It Takes to Stay Downtown," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 289.

function along lines of social stratification to enable conversion. This presents the opportunity for establishing a model church that is one in Christ and rich in the diversity of its organization, culture, and liturgy.

Strategy #5: Proclamation Approach

The proclamation of the gospel is derived from the Greek word '*kerygma*' that is, to preach the Word of God with enthusiasm because it is like a two-edged knife which cuts and penetrates into the sinful human heart in order that one may understand and accept the everlasting message. Cupit said, "Great messages are interspersed throughout the Bible and many of them have a definite evangelistic flavor."² He continued:

When people gather to hear the Word of God preached, unparalleled evangelistic opportunities open up. And it is a method employed by countless thousands of gifted and committed people over the centuries and continues to be used today, in the open air, in chapel, church, cathedral and wherever God's people gather to worship."³

Public evangelistic meetings

Appendix D shows that evangelists within the Ghana Union Conference of SDA Church do not present topics that meet the needs of the upper-class people in their evangelistic meetings. Therefore, more thorough preparation should be made for all evangelistic meetings. One can be

²Cupit, 17.

³Ibid., 18.

better prepared by using a sample survey distributed to the upper-class people in the communities. It is necessary to understand the way the elite think and behave before the gospel can reach them, otherwise "we can't win them if we don't know how they think, and we can't know how they think if we don't ever enter their world."¹ This calls for a knowledge of their culture so one can introduce the good news to them effectively. For example, if secular people know popular music, entertainment, and news media, the preacher could cite secular studies, read from news sources, and even quote from popular music as a bridge to the listeners' world to that of the Scriptures.²

At the meetings, upper class SDAs will be given the opportunity of personal testimony to account for how he or she has experienced Christ's power, and "tell others how you found Jesus, and how blessed you have been since you gained an experience in His service. . . . Tell them of the gladness and joy that there is in the Christian life."³ The purpose of such an account is to create a desire in the heart of the listeners for a similar experience.

It is the testimony of personal experience that is the irrefutable argument. It is the power of a life which has been changed that no cynic or unbeliever can

¹Hybels, "Speaking to the Secular Mind," 109.

²Ed Dobson, "Opening the Closed American Mind," in *Growing Your Church Through Evangelism and Outreach*, ed. Marshall Shelley (Nashville, TN: Random House, 1996), 37.

³White, *Evangelism*, 486.

withstand. When the world shakes for fear of what may befall it, nothing can steady it so much as the simple, direct statement of a man or a woman who has seen the Lord and whose whole life is illuminated by the light of the vision."¹

Sharing their personal testimony "is Heaven's chosen agency for revealing Christ to the world. . . . These precious acknowledgments . . . , when supported by a Christlike life, have an irresistible power that works for the salvation of souls."² The testimony should not be preachy, but something non-Christians can relate to. As Christians, in a simple way, tell how a relationship with Jesus has given them peace, others will be attracted to the Lord. Remember, one's personal testimony has an irresistible power. "This is the witness for which our Lord calls, and for want of which the world is perishing."³

Every Christian needs to develop two basic skills for communicating a knowledge of Christ. One is how to introduce a person to Jesus, and the other is how to share a personal testimony. After Jesus healed the demoniac of Gadara, He instructed him: "Go home to your friends, and tell them what great things the Lord has done for you" (Mark 5: 19). Jesus certainly did not ask the new convert to go out and argue religion, but simply to relate his personal experience to his friends. Everyone can do that.

¹*The Interpreter's Bible*, 9:291, 292.

²White, *Desire of Ages*, 347.

³*Ibid.*, 340.

The topics suggested in Appendix D, that are used in the nightly programs will be enhanced by using professional, talented musicians in some of the churches to prepare hearts of the audience for the message. Music plays a vital role in soul-winning programs. Ellen White stated:

[People] who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them in carrying melody and sunshine into many lonely places darkened by sorrow and affliction, singing to those who seldom have church privileges.

[People], go out into the highways and hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich as well as the poor, and as you have opportunity, ask, "Would you be pleased to have us sing some gospel hymns?" Then as hearts are softened, the way may open for you to offer few words of prayer for the blessing of God. Not many will refuse to listen. Such ministry is genuine missionary work.¹

Another segment of the evangelistic meetings is to spend some time, say fifteen minutes, listening to prayer requests, especially prayer for healing. Even anointing can be encouraged in the prayer session, because it has been discovered that most people, including the members of the upper class, normally associate sickness with evil spirits, which drives them to seek for protection and help from the spirit-seekers, obeah men and women.

¹White, *Counsels to Teachers*, 547, 548.

Satellite communication

Modern technology has made communication with people very easy. "The postmodern world is still a world where technology [plays] a greater role than people and relationships."¹ The use of a satellite will evangelize people in various locations across Ghana. A recent public evangelistic meeting in Ghana, March 7 - 27, 1999, over satellite, conducted by the evangelist Mark Finley, director and speaker of "It Is Written," won 13,000 souls, including upper-class people.

Through satellite, we can communicate with our churches and share the resources at a relatively low cost. An innovative effort to utilize this technology to evangelize the upper class in Ghana will provide first-rate programs to workers in the local churches, conferences, and union to help them in their efforts to effectively fulfill Christ's great commission. By this method, "local audiences will be able to follow and participate with the local staff who will introduce the program and provide information, materials, and most important, the love and friendship that will win people to Jesus."²

According to Johnstone, "The rapid development of satellite broadcasting and the widespread distribution of

¹Zacharias, 23.

²Brad Thorp and Warren Judd, "Evangelism Via Satellite: 'Net '95," *The Lake Union Herald*, February 1995, 8.

ever-smaller receiving dishes has radically affected our world. . . . This medium is proving a remarkable means for proclaiming the gospel in lands hitherto almost inaccessible for the gospel."¹

Strategy #6: World Wide Web Strategy

The proposed new World Wide Web site for internet ministries, will build bridges nationally to the upper-class people in search of answers--God answers, truth answers, Bible answers. Ghanaian population, especially the upper class people will rely also upon the internet for its religious material. But since most of them need the encouragement to take the first step to join a church, after learning something on the website, a friend or relative will be the one to help in this situation. This church web site can provide many unforeseen options, with 24-hour day access to church ministries.

Adventism on-line ministry

Since technology is well-advanced, a web page on the internet can share some Adventist fundamental beliefs, sermon titles that will be preached by the various pastors in the cities, and some interesting interactive programs such as special seminars. A variety of topics could be presented. Daily devotions can be offered to anyone who

¹Johnstone, 238.

gives their e-mail addresses. Audio messages on inspirational topics and Christian music can be downloaded for listening. Online chatrooms and staff (See section "Sponsoring the Projects" below) can provide pastoral care, which includes women's ministry, youth ministry, and spiritual counseling. Also, a directory of all Adventist churches in the cities, their location, time of worship, current activities going on in particular churches, the ministers' residential addresses, and other necessary information will be available. The idea behind this particular strategy is to introduce upper-class people to the Adventist message and the gospel of Jesus Christ. It is an interesting way to inform the upper class as to what is happening in local and national SDA churches each week. I strongly believe that online evangelizing of the upper-class will be a great advantage in the future. Thousands will be blessed with answers to some of life's toughest questions when they visit the web site. Hopefully, this project will continue to expand and serve the entire union and, potentially, serve the African-Indian Ocean division and even the entire African continent.

Electronic mail (E-mail)
network ministry

The increase of technological advancement in the realm of communication has enabled individuals to communicate more rapidly. This means of communicating can effectively spread

the Advent message effectively to all people who have the electronic means to receive the messages. Every day a Bible verse and some words of encouragement from the pen of inspiration, that is any book authored by Ellen G. White, can be sent either to their offices or residences or both. When people log on to begin their business or check their mail, a Bible verse with a message of hope will appear for them to read. Verses will be chosen to provide guidance for pressure-filled days. This electronic system of communicating may possibly generate a weekly Bible study in a neutral place for about one hour. Bible correspondence programs can be done also through electronic mail.

Post-evangelistic Programs for Upper-Class People

New members need nurturing to maintain them in the church especially after baptism. Paul in his ministry consistently visited several places that he had established in order to strengthen and solidify their faith. The Adventist church needs to develop an effective follow-up program to help establish a sense of belonging for everyone in the church. First, the church should organize an effective discipleship program in which new members will be able to participate in church activities and begin to share their faith with others. Second, new members should be helped to establish and maintain strong personal

relationships with the mature members, so they will develop a sense of nurture and belonging.

Five suggestions follow for maintaining new church members:

1. Friendship support groups. To effectively assimilate newly baptized members into the church, they should be provided a friend who will help them to grow spiritually.

2. Give them church responsibilities. All new members, including those of the upper class, will be encouraged to identify and use their spiritual gifts. "Everyone who is added to the ranks by conversion is to be assigned his post of duty."¹

3. Participate in worship. New members should have the opportunity to participate in all church programs by prayer, Scripture reading, or announcing the opening and closing hymn.

4. Sharing by witnessing. New members can team up with experienced members to give Bible studies to some prospects. "The more he seeks to impart light, the more light he will receive. The more one shares the word of God with others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have."²

¹White, *Testimonies for the Church*, 7:30.

²White, *Christ's Object Lessons*, 354.

5. Witnessing to others. New members should be encouraged to witness to others in their own socioeconomic group. "The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour."¹

Ministerial Training

Ministerial training that will teach strategies for evangelizing the upper-class people in Ghana should be implemented. This may include the following.

1. Effective and innovative sermon preparation. The ministers will be taught how to present effective and current evangelistic sermons that suit the needs of the upper-class people rather than preaching doctrinal issues alone. A more traditional approach would focus "more on beasts, wars, plagues, and trouble than on the Lamb."² This approach is intimidating to lower and middle-class people. Therefore a great need exists to make "an attempt to change this paradigm and introduce a gospel approach, a Christ-centered approach, rather than the traditional doctrinal approach."³ The ministers should learn that to evangelize the secular upper-class people, who

²Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1974), 70.

³Newman, 6.

⁴Ibid.

need to know Christ before they learn about the Sabbath and other doctrines. [Because] secular people are not interested in further truth until they have been introduced to the Truth. None of the doctrines have any real meaning until a person has first fallen in love with Jesus."¹

2. Refresher seminars. Ministerial association workshops and refresher seminars should be held every six months to upgrade strategies. Participants will be taught how to develop and use seminars as a holistic system of reaching all social classes. Ministers and the laity will be reminded that their call to the ministry is:

- a. to bring the message of God's kingdom to their communities
- b. to pray for guidance in how God can use them to make friends and interact with upper class people in their communities
- c. to develop relationships the upper-class members and families
- d. to distribute books, tapes, articles, resource catalogs, etc., to the upper-class members
- e. to pray for renewal for all upper-class people
- f. to fulfill responsibilities and not be discouraged if upper-class people look at him/her with distrust
- g. to learn how to prepare a profile of upper-class people and their needs in the community

¹Ibid., 6.

h. to develop a method of mass mailing, telemarketing, advertising, canvassing, and personal visitation

3. Friendship evangelism seminar. A friendship seminar helps ministers learn more about the significance of friendship as a tool of reaching out to all people in Ghana. It helps them learn about the unchurched upper-class people in the community, how to utilize active-learning experiences to understand concepts, how to remove barriers towards creating relationships with this people group, and how to create innovative ways to share Christ in the context of a friendship. Ellen White said, "It requires a knowledge of human nature, close study, careful thought and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare."¹

a. Investigate basic presuppositions. Knowing the basic presuppositions of the unchurched may hold will help in the presentation of the message.

b. Be a peace-maker. The soul-winner should be a peacemaker so he/she can bring joy and harmony. Perspective converts should be able to understand and accept the message with joy. One's peacemaking attitude will create an awareness that he/she is a concerned and caring minister. When a person experiences godly caring, his or her interest will

¹White, *Gospel Workers*, 92.

expand and increase. Every soul-winner should be reminded that his or her call is to bring God's kingdom in the prospective member's life which is much greater than any other activity.

c. Relationships are more important than arguments. Flexibility and relationships are the vital keys to reaching the upper class. This can be done by seeking to extend personal care through networks of relationship.

d. Lead people to the Bible. The only true way to satisfy the spiritual needs of the people is to present them to Christ, the Savior of the universe. This should be done, not by pouring out a series of Bible texts, but by tactfully meeting them at their points of need, challenging their presuppositions, and presenting God to them as the solution.

e. Be direct but loving. The truth should be presented clearly. This should be done with love and tact and with concern for people's feelings. Creating an interest will eventually prompt the person to seek more information.

4. Felt-needs evangelism seminar. An interview (see Appendix B) ministers in Ghana revealed that they do not know how to identify the needs of the people. Evangelistic meetings are planned without targeting a certain group of people. Mostly ministers just conduct some meetings and

whoever comes and accepts the message is warmly welcomed. Generally, ministers lack awareness of the felt needs of upper-class people. Intense community surveys before conducting evangelistic meetings would help ministers to gear their efforts toward a targeted group of people rather than aiming at an entire mass.

Sponsoring the Projects

Sponsorship is vital when preparing strategies. The income from the tithe of church members is not sufficient to implement all strategies. Strategies should be planned to generate enough income to support various evangelistic activities and the suggested strategies.

1. The various conferences can be asked to join in support.
2. Contributions can be solicited from the Advent Press in Accra, Ghana, through the sales of Christian literature.
3. Some SDA upper-class members could be approached individually for sponsorship.
4. SDA upper-class members in Ghanaian churches in the USA, Great Britain, Germany, Israel, Italy, and Canada also should be solicited.
5. Contributions from the annual harvest in all the local SDA churches in the country can be solicited.
6. Individuals from the SDA middle class could be approached for financial assistance.

7. Giving a second tithe can be promoted in all the SDA churches in the country, to raise enough funds for support. This idea was used to help the Effiakuma SDA Church in Takoradi, Ghana, to build a nice temple and elementary school. The few middle-class and the lower-class people were able to accomplish the project. If all local churches are encouraged to promote a second tithe, much can be done.

CHAPTER 6

SUMMARY, RECOMMENDATIONS, AND REFLECTIONS

Summary

The idea of targeting the upper-class people for evangelism in Ghana is very important in this twenty-first century. Penetrating this people is this echelon of society is definitely a challenge to the SDA Church in Ghana, since there are so few upper-class people in the church at present. For this reason, the SDA Church in Ghana has neglected them. But God's kingdom and the church need them. This is the reason I have chosen to study this group of people with regard to their barriers to Adventism, felt needs, and the biblical and theological basis for reaching them with the gospel message. I strongly believe that if this neglected people group is reached with the Advent message, the message will spread rapidly across the entire territory of the Africa-Indian Ocean Division.

In this study, the social classes--lower, middle, and upper--and their lifestyles, the Roman Catholic and Pentecostal churches' evangelistic approaches, and factors

hindering the acceptance of Adventism among the upper-class people in Ghana have been examined. Finally the design of the strategies for evangelism among the upper class in Ghana has been presented.

In this dissertation I have suggested strategies which could be used in all the churches within the Ghana Union Conference of Seventh-day Adventists as well as all the other unions within the Africa-Indian Ocean Division. The strategies discussed include: public and satellite evangelistic crusades; felt needs seminars on healthful living, marriage, and family life enrichment, creative parenting, time and stress management, grief, nutrition, and cooking; buffet system strategy; establishing a health food store; Bible study and sermon tapes ministry; video-taped biblical drama; building recreational center chapels; electronic mail (e-mail) network ministry; adopting upper-class people in the twenty-first century; literature ministry workshop; formation of Adventist upper-class association, renting church buildings; programs in all Adventist schools; friendship evangelism; small prayer action groups; organizing luncheons for upper-class people; Adventist on-line ministry; and ministerial training. These strategies should motivate and encourage all the churches in

the GUC of SDA to move forward with faith to complete the task commissioned to all believers.

Recommendations

In order to evangelize the upper-class people in the country of Ghana effectively and innovatively during the twenty-first century, I have made these prioritized recommendations to be used by the Ghana Union Conference of Seventh-day Adventist Church. Then, if there is availability of funds in the system, the rest of the strategies will be carried on.

1. The GUC should motivate and mobilize the few SDA upper-class people to form an association in each of the conferences. So that they could be trained and equipped evangelistically to reach their peers within their community.

2. It is necessary to establish a three-month intensive literature evangelism institute to recruit, train, and equip the laity so that they can strategically reach the upper class.

3. The union conference in Ghana should encourage all the ministers with and without educational qualifications to upgrade their academic level to post-graduate studies in Divinity, or Pastoral Ministry and Doctor of Ministry. The ministers with no theological and ministerial training

should be encouraged to take summer classes at Valley View University, an SDA higher institution in Ghana

4. The GUC should support and promote the evangelistic thrust of adopting one member of the upper class and praying and fasting fervently for that person until the person becomes an Adventist Christian. A vigorous, nation-wide, evangelistic thrust can encourage and motivate both clergy and laity to win the elite to Christ

5. The union should encourage and support the use of media with a radio ministry.

6. The union should establish a literature evangelist institute to train potential literature evangelists in all the local conferences for a period of six months, so that this medium could be used effectively.

7. The local churches should be encouraged to use felt needs seminars to evangelize the upper-class people as well as all people groups.

8. Valley View University should include in its evangelism class curriculum some innovative strategies to evangelize the highly educated people in the country.

9. The various conferences will be encouraged and motivated to establish either a buffet or restaurant in each conference field to attract the upper-class people.

10. The SDA schools, especially the second cycle institutions, should improve their chaplaincy methods to effectively evangelize the children of upper-class people as well as the non-Adventist students in the Adventist schools.

11. The union conference should create an office of intensive prayer and spiritual ministries, where the coordinator will organize, encourage, and promote prayer bands in all the churches in Ghana. Also, this coordinator will be responsible for intensive prayer-action units in the various conferences and local churches in order to promote the spiritual growth and formation of the church members.

12. A special committee on evangelism should be established to act as a brainstorming group to recommend fresh ideas and innovative methods for evangelizing the upper-class people.

Reflections

This dissertation has been very rewarding to me because it has helped me search and discover some new insights which will help my ministry as well as all the conference fields in Ghana. In fact, this dissertation has assisted me in comprehending that the effectiveness of proclaiming the gospel message is the result of the unction and presence of the Holy Spirit in an individual's life. The Bible has enough to say on the necessity of evangelizing the upper-

class people before the second advent of Christ. The contribution of Christian authors on reaching the upper class has aided me in developing some innovative strategies to establish evangelistic contact with them in this twenty-first century.

The process of writing this dissertation has shown me our deficiencies in reaching the upper-class people in Ghana. For example, I now understand the process of defining a problem and developing some solutions to that problem. When I reflect on this project I can foresee that I am more fully equipped to move forward in faith to bring the last warning message to the upper-class people.

This research has assisted me in realizing the importance of evangelism. I thought that evangelism was just to reach people without making any demographic studies of the targeted people group. At present I have learned that evangelism involves using many strategies that help a person to realize his or her needs.

Although this dissertation has not been implemented in the evangelistic fields in Ghana, I greatly anticipate the great impact it will have both on the ministers, laity, and the upper-class people.

APPENDIX A
ELLEN WHITE QUOTATIONS OF REACHING
THE HIGHER CLASS

ELLEN WHITE QUOTATIONS OF REACHING THE HIGHER CLASS

Physicians whose professional abilities are above those of the common worker, should be engaged in the service of God in large cities. They should seek to reach the higher classes.

Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow laborers. This kind of medical work, combined with ministerial work, is not to be limited to the poorer classes. The higher classes have been strangely passed by. In the higher walks of life will be found many who will respond to the truth because it is consistent, bearing the stamp of the high character of the gospel. Not a few men of ability will enter energetically into the work. Using their God-given talents, they will be producers, as well as consumers. (Evangelism, 545, 546).

The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." He says, "Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost." (Ibid. 549).

We should study to give all classes an opportunity to understand the special truths for this time. (Ibid. 552).

The gospel of Christ is from beginning to end the gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for the eyes that are blind to the truth, and a guide to souls seeking for the true foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and impart the freely offered grace. He is watching and waiting, saying as He said to the blind man at the gate of Jericho, "What wilt thou that I should do unto thee?" I will take away thy sins; I will wash you in My blood.

In all the highways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless you as His laborers. (Ibid. 553).

Bring your minds up to the greatness of the work. Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will discern something of the character of the work, although they have not the courage to lift the cross and to bear the reproach that attends unpopular truth. First reach the high classes if possible, but there should be no neglect of the lower classes.

But it has been the case that the plans and the efforts have been so shaped in many fields that the lower classes only are the ones who can be reached. But methods may be devised to reach the higher classes who need the light of truth as well as the lower classes. These see the truth, but they are, as it were, in the slavery of poverty, and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes.

God's servants are not to exhaust their time and strength in work for those whose whole lifetime has been devoted to the service of Satan till the entire being is corrupted. As the outcasts come, and they will come, as they came to Christ, we are to forbid them not. But God calls for workers to reach those of the higher classes, who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence enlisted in His work. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world. (Ibid. 553, 554).

The call to be given "in the highways," is to be proclaimed to all who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, physicians and teachers, lawyers and judges, public officers and businessmen, should be given a clear distinct message. (Testimonies, 6:78, 1900).

Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trusts, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time, - these should be the first to hear the call. (Christ Object Lessons, 230, 1900).

We talk and write much of the neglected poor: should not some attention be given also to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, I have been shown that most of this class are soul burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal effort in their behalf? (Testimonies, 6:78, 1900).

There has not been the effort made that should have been made to reach the higher classes. While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those who have ability and talent, and make far more wise, determined, God-fearing efforts than have hitherto been made, win them to the truth.

But in order to do this all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for the poor and ignorant classes. They will have to sharpen, and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher, and show greater strength and clearness.

One reason why efforts have not heretofore been made for the higher classes as I have presented before you, is a lack of faith and real courage in God. (Evangelism, 555, 556).

The intelligent, the refined, are altogether too much passed by. The hook is not baited to catch this class, and

ways and methods are not prayerfully devised to reach them with truth that is able to make them wise unto salvation. Most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money that they possess, or by costly edifices, and ornamental furniture and pictures. They want something they have not. But this class are attracted toward each other, and it is hard to find access to them; and because of this many are perishing in their sins who long for something that will give them rest and peace and quietude of mind. They need Jesus, the light of righteousness.

There is a certain round of labor performed in a certain way that leaves a large class untouched . . .

The rich left alone without any effort to save them become shut up more and more to their own ideas. Their own train of thoughts and associations lose eternity out of their reckoning. They grow more proud and selfish, hardhearted and unimpressible, suspicious that every one wants to get money, while the poor are envious of the rich, who need pity rather than to be envied. Bring these all under the power of saving truth, and the work of the upbuilding of the kingdom of God will go forward with much greater success. (Evangelism, 556, 557).

Men in high position of trust in the world will be charmed by a plain, straightforward, scriptural statement of truth. (Ibid. 557).

Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. (Ibid 557).

The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables. (Medical Ministry, 318, 1905).

Even the great men are drawn easily by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is charged with His Spirit. (Evangelism 557, 558).

We are to do a special work for those who are in high position of trust. The Lord calls upon those to whom He has entrusted His goods, to use in His service their talents of

intellect and of means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfill His purpose, by helping to create centers of influence in our large cities. Our workers should represent before these men of plain statement of our needs. (Medical Ministry, 329, 1900).

The gospel is to be proclaimed in our cities. Men of learning and influence are to hear the message. Not only white men but colored men of ability are to accept the faith. These are to work for their own people, and they are to be supported in doing the work the Lord desires to have done. (Evangelism, 559).

The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the servants of the Lord, and asked, "Who is the Lord, that I should obey His voice?" (Ibid. 560).

The rulers of the nations need to plant their feet upon the platform of eternal truth. They should not be allowed, because of ignorance, to build their houses on the sand. These men are not to be worshiped as gods. They are accountable to God for their course of action. To Him they must answer if they become a savor of death unto death to those who are under their jurisdiction. (Ibid. 561).

Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence- some stray offshoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work.

It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents entrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? . . . If we can win to Christ and the truth souls to whom God has entrusted large capabilities, our influence will,

through them, be constantly extending, and will become a far-reaching power for good.

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it.

After the most earnest efforts have been made to bring the truth before those whom God has entrusted with large responsibilities, be not discouraged if they reject the truth. They did the same in the days of Christ. Be sure to keep up the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a godly conversation. Do not think you have elevated the standard too high. (Ibid. 562, 563).

So today God is seeking souls among the high as well as the low. There are many like Cornelius, men whom He desires to connect with His church. Their sympathies are with the Lord's people. But the ties that bind them to the worlds hold them firmly. It requires moral courage for these men to take their position with the lowly ones. Special effort should be made for these souls, who are in so great danger because of their responsibilities and associations.

Thousands of wealthy men have gone to their graves unwarned. But indifferent as they may appear, many among the rich are soul burdened.

Riches and worldly honor cannot satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless lives. Many in official life feel their need of something which have not. Few among them go to church; for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no personal appeal to them?

Thousands in positions of trust and honor are indulging habits that men ruin to soul and body. Ministers of the gospel, statesmen, authors, men of wealth and talent, men of

vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of self-control in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance. (Ministry of Healing, p. 210, 211).

The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil. It is God who gives men power to get wealth; and in the hands of him who acts as God's steward, using his means unselfishly, wealth is a blessing, both to its possessor and to the world. But many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying themselves.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of the blessedness of being co-workers with God.

Some are especially fitted to work for the higher classes. These should seek wisdom from God to know how to reach these persons, to have not merely a casual acquaintance with them, but by personal effort and living faith to awaken them to the needs of the soul, to lead them to a knowledge of the truth as it is in Jesus.

Many suppose that in order to reach the higher classes, a manner of life and method of work must be adopted that will be suited to their fastidious tastes. An appearance of wealth, costly edifices, expensive dress, equipage, and surroundings, conformity to worldly customs, the artificial polish of fashionable society, classical culture, the graces of oratory, are thought to be essential. This is an error. The way of worldly policy is not God's way of reaching the higher classes. That which will reach them effectually is a consistent, unselfish presentation of the gospel of Christ.

The experience of the apostle Paul in meeting the philosophers of Athens has a lesson for us. In presenting the gospel before the court of the Areopagus, Paul met logic with logic, science with science, philosophy with philosophy.

with philosophy. The wisest of his hearers were astonished and silenced. His words could not be converted. But the effort bore little fruit. Few were led to accept the gospel. Henceforth Paul adopted a different manner of labor. He avoided elaborate arguments and discussion of theories, and in simplicity pointed men and women to Christ as the Savior of sinners. (Ibid.212-214).

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure house of mind and heart filled with, "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above gold or silver. (Ibid. 215).

There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with Him will do their duty bravely and faithfully, god will convert men who occupy responsible places, men of intellect and influence. Through the power of the Holy Spirit, many be led to accept the divine principles.

When converted to Christ, many will become agencies in the hand of God to work for others of their own class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, talent and influence will be devoted to the work of winning. (Ibid. 216).

Students, go out into the highways and hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich as well as the poor, and as you have opportunity, ask, "Would you be pleased to have us sing some gospel hymns?" Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse to listen. Such ministry is genuine missionary work. (Counsels to Parents, Teachers, and Students, 547).

We should become acquainted with men in high places, and by exercising the wisdom of the serpent and the harmlessness of the dove we might obtain advantage from them. For God would move upon their minds to do many things in behalf of His people. If proper persons would set before those who have means and influence, the needs of the work of God in

proper light, these men might do much to advance the cause of God in our world. (Welfare Ministry, 278).

The higher classes have been strangely neglected. In the higher walks of life will be found many who will respond to the truth, because it is consistent, because it bears the stamp of the high character of the gospel . . . the Lord calls upon those who are in positions of trust, those to whom He has entrusted His precious gifts, to use their talents of intellect and means in His service. (Ibid., 280).

Multitudes who are prosperous in the world and who never stoop to the common forms of vice are yet brought to destruction through the love of riches . . . These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being coworkers with God.

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. (Ibid., 282).

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches. (Gospel Workers, 45, 46).

Seek to reach the higher classes also. Study your location with a view to letting your light shine forth to others. This work should have been done long since. Do not make the Sabbath question your first specialty. You must reach the people with practical subjects, upon which all can agree. (Testimonies to Ministers and Gospel Workers, 400).

APPENDIX B
QUESTIONNAIRES

QUESTIONNAIRE FOR DISTRICT OR CHURCH PASTORS IN GHANA

As a part of my research for my doctoral dissertation, I need information from you. Please respond to these questions and return the results to me in three weeks time. Thank you for response and assistance.

Pastor A. Benjamin Akyiano.

1. DO YOU HAVE YOUR OWN CHURCH BUILDING? IF NOT WHERE DOES THE CHURCH IN THE DISTRICT WORSHIP?

A) CLASSROOMS (B) RENTED BUILDING (C) OTHER
2. HOW MANY OF YOUR CHURCH MEMBERS HAVE EITHER MASTER'S OR DOCTOR OF PHILOSOPHY DEGREE?
3. WHAT QUALIFICATION DO YOU HAVE AS PASTOR?

(A) MIDDLE SCHOOL LEAVING CERTIFICATE
(B) SECONDARY SCHOOL CERTIFICATE/ GCE 'O' LEVEL © B.A.
(D) M.A
(E) PH.D
(F) ASSOCIATE DEGREE
4. HOW MANY CHURCHES IN YOUR DISTRICT?
5. WHAT IS YOUR MEMBERSHIP? (TOTAL NUMBER)
6. DO YOU LIVE IN PASTOR'S PARSONAGE OR RENTED HOUSE AND SHARING THE SAME TOILET, BATHROOM, KITCHEN, ETC, ETC, WITH OTHER TENANTS?

QUESTIONNAIRE FOR CONFERENCE SECRETARIES

IN ALL THE CONFERENCES IN GHANA

As a part of my research for my doctoral dissertation, I need information from you. Please respond to these questions and return the results to me in three weeks time. Thank you for your response and assistance. Pastor A. Benjamin Akyiano.

1. HOW MANY PASTORS HAVE THEIR DOCTORAL DEGREE?
2. HOW MANY PASTORS HAVE THEIR MASTER'S DEGREE?
3. HOW MANY PASTORS HAVE THEIR BACHELOR'S DEGREE?
4. HOW MANY PASTORS HAVE THEIR SECONDARY SCHOOL LEAVING CERTIFICATE?
5. HOW MANY PASTORS HAVE THEIR ELEMENTARY SCHOOL LEAVING CERTIFICATE?
6. HOW MANY CHURCHES HAVE THEIR OWN WORSHIPING PLACE?
7. HOW MANY CHURCHES ARE WORSHIPING IN THE CLASSROOMS?
8. HOW MANY TIMES IN YEAR DO YOU GIVE THE PASTORS AN IN-SERVICE TRAINING/ SEMINAR ON HOW TO EVANGELIZE THE HIGHLY EDUCATED PEOPLE IN THEIR DISTRICTS? CIRCLE ONE OF THE FOLLOWING: 1 2 3 4 5 6 7 8 9 10

QUESTIONNAIRE FOR CONFERENCE EVANGELISTS IN GHANA

As a part of my research for my dissertation, I need information from you. Please respond to these questions and return the results to me in three weeks time. Thank you for your assistance. Pastor A. Benjamin Akyiano.

1. HOW MANY TIMES DO YOU CONDUCT PUBLIC CRUSADES?

1 2 3 4 5 6 7 8 9 10

2. HOW MANY TIMES DO YOU HOLD FELT NEEDS SEMINARS IN A YEAR TO ATTRACT THE HIGHLY EDUCATED PEOPLE IN YOUR CONFERENCE FIELD?

3. WHAT TYPE OF SEMINAR DO YOU CONDUCT?

(A) PROPHECIES (B) HEALTHFUL LIVING (C) OTHER

4. DO YOU WIN PEOPLE WITH HIGHLY EDUCATIONAL BACKGROUND?

5. DO YOU PREACH CHRIST-CENTERED SERMONS OR DOCTRINAL SERMONS?

6. HOW LONG HAVE YOU BEEN IN THE MINISTRY?

INTERVIEW WITH THE SEVENTH-DAY ADVENTIST

UPPER CLASS PEOPLE

1. HOW DID YOU JOIN THE ADVENTIST CHURCH? (A) BIRTH
(B) PUBLIC CRUSADE (C) SEMINAR (D) INVITED BY AN SDA
UPPER CLASS MEMBER/FAMILY MEMBER (E) DOOR-TO-DOOR
WITNESSING (F) READ SDA BOOKS, MAGAZINES, ARTICLES, ETC,
(G) OTHER (SPECIFY)
2. WHAT EDUCATIONAL QUALIFICATION DO YOU HAVE?
3. WHAT IS YOUR OCCUPATION?
4. DO YOU HAVE NON-ADVENTIST FRIENDS, WORK ASSOCIATES,
PEERS, ETC?

HOW BEST CAN THE NON-ADVENTIST FRIENDS BE EVANGELIZED
INTO THE CHURCH?
6. WHAT IS YOUR YEARLY INCOME?
7. DO YOU EXPOSE YOURSELF TO THE NON-ADVENTIST IN YOUR
WORK, NEIGHBORHOOD?
8. DO YOU JOIN ANY CLUB, GROUP, ASSOCIATION, ETC?

QUESTIONNAIRE FOR THE NON-ADVENTIST UPPER CLASS PEOPLE

As a part of my research for my doctoral dissertation, I need information from you. Please respond to these questions and return the results to me in three weeks time. Thank you for your response.

1. WHAT IS YOUR GENDER? (A) MALE (B) FEMALE
2. WHAT ACADEMIC DEGREE DO YOU HAVE?
3. WHAT IS YOUR POSITION AT WORK PLACE?
4. ARE YOU INTERESTED IN HEALTHFUL LIVING LECTURES AND SEMINARS?
5. DO YOU READ HEALTH BOOKS, ARTICLES, MAGAZINES?
DO YOU BUY HEALTH BOOKS FROM THE ADVENTIST LITERATURE EVANGELISTS?
6. DO YOU HAVE ANY CONTACT WITH AN ADVENTIST IN YOUR WORK PLACE?
7. DO YOU DRINK ALCOHOLIC BEVERAGES? HOW OFTEN?
8. DO YOU SMOKE AT ALL?
9. WHICH CHURCH DO YOU ATTEND?
10. HOW OFTEN DO YOU ATTEND CHURCH SERVICES?
11. ARE YOU MARRIED? HOW MANY CHILDREN?
12. DO YOU HAVE HOUSEKEEPERS? HOW MANY?
13. ARE SUFFERING ANY KIND OF DISEASE IN YOU LIFE?
14. ARE YOU INTERESTED IN OUTDOOR ACTIVITIES OR PROGRAMS?
15. DO YOU OWN A PERSONAL COMPUTER AT HOME OR/AND WORK?

16. DO YOU HAVE AN ELECTRONIC MAIL ADDRESS?

17. WHAT IS YOUR NAME? (OPTIONAL)

18. HOW OLD ARE YOU?

19. HAVE YOU BEEN DIVORCED BEFORE? HOW MANY TIMES?

20. DO YOU HAVE EXTRA-MARITAL CHILDREN? HOW MANY?

APPENDIX C
NEEDS OF COMMUNITY SURVEY

NEEDS OF COMMUNITY SURVEY

Solicitor: Hello, I am _____ and this is _____ . We are from the Seventh-day Adventist Church, and we are taking a survey to discover the needs of our community, so that we can better minister to the needs of our community. Would you be kind enough to answer a few brief questions?

1. Do you think churches should attempt to minister to their community beyond just holding religious meetings?

_____ Yes _____ No _____ No opinion.

2. Have you ever attended a community service that has been sponsored by the Adventist Church? _____ If so, which

one? _____ Did the program help you? _____. 3. Which

of the following programs would appeal to you? Give them the list and ask them to check the ones which interest them.

_____ Stop smoking programs.

_____ Vegetarian cooking

_____ Help with food or cooking.

_____ Parent training seminar

_____ Stress seminar

_____ Grief seminar - how to deal with the loss of a beloved one through death or divorce.

_____ How to study the Bible seminar

_____ Revelation seminar-study in the book of Revelation

_____ Home Bible studies

_____ Small group Bible studies

_____ Marriage enrichment seminar

_____ Other (specify) _____

NAME: _____

ADDRESS: _____

CITY: _____ REGION _____

CALLER'S NAME: _____

DATE: _____ TELEPHONE: _____

E-MAIL: _____ FAX: _____

APPENDIX D

SUGGESTED EVANGELISTIC TOPICS

SUGGESTED EVANGELISTIC TOPICS

1. Creation versus evolution
2. Evidences of Inspiration
3. Who is your lawyer? Jesus or Okomfo Anokye?¹
4. The next world empire: Who will be the Ruler?
5. An everlasting Friend- Who is He?
6. Is hypnotism the answer to human problems?
7. Religion versus hypnotism-who will win?
8. Spiritualism in the light of Bible Prophecy
9. Spiritualism and Christianity-where do you belong?
10. Spiritualism glittering promises-Are they real?
11. Examining the realm of psychic powers
12. Revelation or Bible challenges the psychics
13. How can I know what is truth?
14. Is there really a hell?
15. What's ahead for Ghana, Africa, and the rest of the world?
16. Why is morality declining in our present world?
17. How can one know the true remnant church?
18. Can I face death without fear?

¹Okomfo Anokye was believed by the Akans, the Twi-speaking people, to be a supernatural being who commanded a golden stool from heaven. According to the oral history of Ghana, he performed miracles which helped the Ashanti kingdom. It was believed that he climbed a tall tree with bark full of sharp thorns, and no branches until about thirty feet high, barefooted.

APPENDIX E

LETTER FROM PRESIDENT

Date: Fri, 18 Feb 2000 05:56:31 -0500
From: SOUTH GHANA CONFE <110526.744@compuserve.com>
Reply-To: SOUTH GHANA CONFE <110526.744@compuserve.com>
Subject: UPPER CLASS EVANGELISM
To: "INTERNET:akyiano@andrews.edu" <akyiano@andrews.edu>

Dear Pastor Achianor,

Greetings from your mother conference, SGC. I know you are nearing the end of your programme. I will like to inform you that the harvest is waiting for your sickle. We are feverishly preparing to enter the "Last Assault" before the end of this quinquenium. I will want for you to think very seriously about how to evangelize the upper class of people in your homeland, Ghana, because we are very seriously interested in the salvation of that group. Please come up with strategies to help us achieve this goal, not just for the "Last Assault" but also for the remaining time for the completion of the Gospel commission. God bless you in your research.

PRESIDENT
Samuel A Larmie

cc: The Secretary, SGC.
The Treasurer, SGC

APPENDIX F
STATISTICAL REPORT ON SURVEY

STATISTICAL REPORT ON SURVEY

A. QUESTIONNAIRE TO DISTRICT OR CHURCH PASTORS IN GHANA

<u>SENT OUT</u>	<u>RECEIVED</u>
-----------------	-----------------

30

20

1. CHURCH BUILDING AVAILABILITY

5 Have a church building.

15 Churches worship in the classrooms

None have a rented building.

2. CHURCH MEMBERS EDUCATIONAL LEVEL

20 Members with Master's. None have a doctoral degree.

3. PASTORS EDUCATIONAL LEVEL

20 Have B.A. degree.

No Master's degrees for the respondents.

4. CHURCHES IN THE DISTRICT:

Each district has an average of 10 churches.

5. MEMBERSHIP IN THE DISTRICT

An average of 400

6. PASTOR'S RESIDENCE:

5 Pastors have a parsonage

6 Have a rented house with privacy

9 Pastors share the same toilet, bathroom, kitchen with other tenants.

B. QUESTIONNAIRE TO CONFERENCE SECRETARIES

<u>SENT OUT</u>	<u>RECEIVED</u>
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7

7

1. Pastors with a doctoral degree

None in the 7 conferences

2. Pastors with a Master's degree

An average of 5 in the 7 conferences

3. Pastors with a Bachelor's degree

An average of 12 in each conference.

4. Pastors with a high school diploma

An average of 4 in each of the conferences.

5. Pastors with an elementary school education
An average of 4 in each conference.
6. Churches with their own temple
An average of 3 in each conference.
7. Churches worshipping om classrooms
An average of 25 in each conference.

HOW MANY TIMES HAVE GIVEN SEMINARS ON HOW TO EVANGELIZE THE
HIGHLY EDUCATED PEOPLE?

None in all of the conferences.

C. QUESTIONNAIRE FOR CONFERENCE EVANGELISTS

SENT OUT

RECEIVED

5

7

1. Evangelistic meetings conducted each year
An average of 3 in each convference
 2. Felt-Needs Seminars: None
 3. Any type of seminars conducted: None
 4. Highly educated people won: None
 5. Type of sermons delilivered in evangelistic meetings
Doctrinal sermons are preferably preached.
 6. Length of service in the ministry
an average of 15 years
- D. INTERVIEW WITH TWENTY SDA UPPER-CLASS PEOPLE:
- 8 were born into the church
 - 7 joined the church through contact with an SDA Upper-
Class person
 - 5 read SDA books
 - 16 had a Master's degree
 - 4 had a doctorate.
 - 8 were university/college professors
 - 12 were government officials
1. All 20 persons have non-SDA friends, peers, work
associiares
 2. 12 supported the formation of the SDA Highly Educated
Network program

SUPPORTED SEMINARS

- 4 supported literature ministry
- 1 supported quality programs in sda schools to attract
Non-sda parents

6. YEARLY INCOME

4,800,000 New Cedis (Ghanaian currency)

7. EXPOSURE TO NON-SDA'S IN THEIR NEIGHBORHOOD/WORK PLACE

All the 20 person interviewed responded affirmatively

8. MEMBERSHIP GROUP

ONLY 5 PERSONS JOINED A SOCIAL GROUP

15 persons do not join any social group.

E. QUESTIONNAIRE FOR THE NON-SDA UPPER-CLASS PEOPLE

SENT

40

RECEIVED

25

1. GENDER: 19 MALE; 6 FEMALE

2. EDUCATIONAL LEVEL

16 HAVE THEIR MASTER'S DEGREE

9 HAVE THEIR DOCTORATE

3. OCCUPATION

7 were medical personnel

10 university/ college professors

4 were lawyers

4 were government officials

4. INTERESTED IN HEALTHFUL LIVING SEMINARS

All the 25 persons responded affirmatively

5. READING and BUYING SDA LITERATURE

6 person responded affirmatively,

19 persons do not read SDA books.

6. CONTACT WITH SDA IN WORK PLACE

All the 25 persons responded affirmatively

7. DRINKING OF ALCOHOLIC BEVERAGES AND EATING OF REFINED FOODS

All the 25 persons responded affirmatively, but 21 persons do it on regular basis

8. SMOKING

10 persons smoke on regular basis

6 do not smoke

9 persons sometimes

9. RELIGIOUS AFFILIATION

9 were roman catholics

4 were protestants

6 were pentecostals

- 6 were non-christians
10. REGULAR CHURCH ATTENDANCE
8 attend on regular basis
17 attend occasionally
11. (A) MARITAL STATUS
23 are married
2 are singles
(B) NUMBER OF CHILDREN
All the 23 married persons have an average of 4 kids
12. NUMBER OF HOUSE KEEPERS
All the 25 persons have either 1 or 2 servants at home.
13. PERVASIVENESS OF PHYSICAL DISEASE
All the 25 persons have some kind of sickness
14. INTEREST IN OUTDOOR ACTIVITIES
All the 25 persons participate in outdoor activities
15. POSSESSION OF COMPUTERS
All the 25 person have an access to computer at home and work place(all confirmed that they spend much time surfing on the internet and communicating through e-mails)
16. E-MAIL ADDRESS
They all have e-mail address.
17. NAME:(OPTIONAL)
They all gave their names for reference
18. AGE
They are between 38 and 50 years old
19. DIVORCED IN LIFETIME
18 responded affirmatively
A) HOW MANY TIMES
An average of 2
20. EXTRA-MARITAL/WEDLOCK CHILDREN
All responded affirmatively
HOW MANY?
An average of 6 kids

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