

THE IMPLICATIONS OF LUKE 4:18-19 FOR CHRISTIAN MINISTRY IN  
GHANA: CASE STUDY OF ANKAASI AND BEREKUM CIRCUITS OF THE  
METHODIST CHURCH GHANA

by

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## DECLARATION

I hereby declare that this submission is my own work towards the Master of Philosophy (Religious) degree and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the University, except where due acknowledgement has been made in the text.

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## **DEDICATION**

This work is dedicated to God, the Very Rev. Samuel Incoom (my spiritual father and mentor), my mother Agnes Owusuaa (both of blessed memory); to my wife, Sophia Amponsah, and my children: Eric, Kofi, Constance, Jemimah and Samuel.

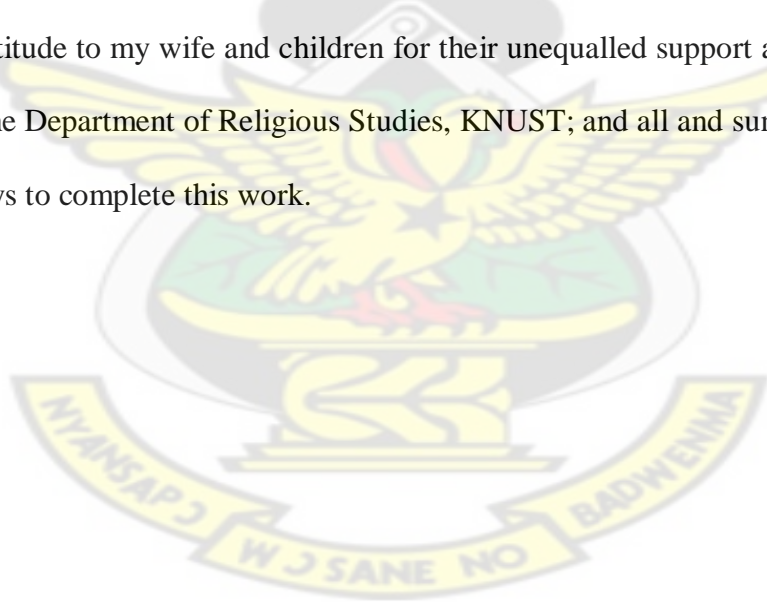
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## LIST OF ABBREVIATIONS



AD	<i>Anno Domini</i> (After Christ)
AICs	African Independence Churches
AMFHH	Ankaase Methodist Faith Healing Hospital
BC	Before Christ
CHE	Community Health Evangelism
Cor.	Corinthians
DCE	District Chief Executive
GES	Ghana Education Service
ICT	Information and Communication Technology
KG	Kindergarten
LXX	<i>Septaugint</i>
MCG	The Methodist Church Ghana
MCGBD	Methodist Church Great Britain Document
MCGD	Methodist Church Ghana Document
MHB	Methodist Hymn Book
MP	Member of Parliament
MPRP	Methodist Prayer and Renewal Programme
MT	Methodist Times
NIV	New International Version
OPD	Out-patients Department
SO	Standing Order

## ABSTRACT

There seems to be a general out-cry concerning the way ministry is done in Ghana generally and in the Methodist Church Ghana particularly. The worry has been on the concept and mode of practice. It seems ministers who administer the “sign gifts” are currently recognized as people in ministry at the peril of holistic nature of ministry. The topic of this thesis is *The implications of Luke 4:18-19 for Christian Ministry in Ghana: case study of Ankaase and Berekum Circuits of The Methodist Church Ghana*. Our case study was made on the Methodist Circuits in Ankaase and Berekum. We interviewed ministers, caretakers, stewards, employees of Methodist institutions and some opinion leaders in the two circuits. We also looked at structures existing in these circuits for ministry.

We found out that Christian ministry is understood as Christians making themselves available for God’s use through the Holy Spirit to bring people into the Kingdom of God. In respect of this we call on all who are connected with Christian ministry in one way or the other to proceed into it in the mind-set of Christ and in a time-tested mode of practice. We also found out that Christian ministry is shepherding and stewardship done by lay and clergy. We recommend that those in ministry should possess the primary responsibility of taking care of and guiding those in their charge for the realization of the specific objective of supporting life and in its fullness, with the sense of having been mandated to responsibly manage what God has entrusted to them.

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## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1 Introduction**

This chapter includes the background information, statement of the problem, research questions, objectives, methodology, significance, limitations and organization of the study as well as the literature review.

#### **1.2 Background Information**

According to Buah (1967:87-88) the Portuguese, led by Fernao Gomez, landed at Shama in 1471 with another group led by Don Diogo de Azambuja continuing to Elmina in 1482. From that time Christianity has been with this nation and it was invariably the beginning of Christian ministry in Ghana. Despite the fact that the Portuguese were here mainly for economic reasons, the building of the castles “provided a base in Ghana for missionary work as well...” (Bartels, 1965:1). Christian ministry practitioners were solely Portuguese who served in these castles. Indigenization began when King John III directed the captain of the Elmina Castle in 1529 to “Take special care...to command that the sons of the negroes [sic. Negroes] living in the village [sic. to] learn how to read and write, and how to sing and pray while ministering in the church” (Bartels, 1965:2). The development of the Ghanaian spirituality, culture and worldview since then seems to be greatly influenced by Christian thought and practice. Christian ministry practitioners have engaged themselves ever since in the provision of schools, hospitals, evangelism, discipleship, counselling, prayer and deliverance or meeting welfare needs of the

people they serve. Undoubtedly, these services have been rendered in one form or the other across the length and breadth of this country all in the name of Christianity.

Ministry is defined as “the work and duties of a minister in the Church; the period of time spent working as a minister in the Church” (Hornby, 2001). This circular understanding has led many to identify ministerial functions of the church to that of other professions. Kemper (1979:31) writes “Law, medicine, and theology were the classical professions, and it is sometimes assumed that the ministry is like the legal or medical profession. But that certainly is not true functionally.” He continues that “by its very nature ministerial work is collaborative, not individual” (1979:29). This view is shared by Asante (2002:i) who argues that “Christian ministry has been narrowly defined by Christians and restricted to the ministry of the clergy.” To Asante, ministry is the “Church’s experience and practice...in the sense of service (*diakonia*) to the world” (2002:19).

In supporting the views expressed, we wish to state that Christian ministry is service that upholds and protects the eternal Kingship of God on earth by communicating His divine grace, mercy and love through Jesus Christ to all humanity. We will therefore proceed on our investigation on the assumptions that those serving the Methodist Church in the areas mentioned are Christians; that the services provided in these areas are not restricted to Christians only, and that whatever is done could be justified by Christian ideals. We shall measure such practices with Jesus’ expectations on ministry which states that:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Lk. 4:18-19 – NIV).

### 1.3 Statement of the Problem

There seems to be in recent times, some kind of a general outcry concerning the way Christian ministry is done in Ghana and particularly in the Methodist Church Ghana (MCG). Both clergy and lay are questioned about various methods in doing Christian ministry lately. Both Christians and non-Christians are worried about the concept and mode of practice of ministry in Ghana. Conceptually, it seems that the Ghanaian is being made to accept that only the exhibition of the "sign gifts" (by "sign gifts" we mean gifts that are easily recognized by people when used) is Christian Ministry. One often hears people say *se wo ye* □ *sofo na wo nyε odiyifo* □ *a na wo nyε* □ *sofo* literally meaning: "a minister who does not minister as a prophet is not a minister." There seems to be the tendency of people being attached to ministers who demonstrate the "sign" gifts.

There was a call for renewal of the ministry of the Methodist Church Ghana in the mid-90s (MCG:1994 Conference Agenda). The call resulted in the adoption of the Methodist Prayer and Renewal Programme (MPRP) which was expected to concentrate on holistic ministry. The MPRP was expected to curb the agitations for the formation of the Association of Methodist Prayer Fellowships and the then mass exodus of church members. Hardly had these threats been eliminated; new threats to ministry emerged whereby members of the Methodist Church Ghana consider their needs not met by the Church and therefore attend other Christian centres for spiritual and material support. Also, there seems to be a perception that Methodist ministers are



handicapped as regards the administration of some of the spiritual gifts. This has led to a growing phenomenon that compels some ministers of the Methodist Church Ghana to rely on itinerant evangelists (even from other denominations) for church revival meetings in their congregations. These itinerant evangelists are seen as “anointed” men of God which normally do not appear to be so. What does Jesus’ statement in Luke 4:18-19 say about the ministry of the anointed of God?

The *Weekly Bible Lessons of the Methodist Church Ghana* (January to June 2011:104) paints the ministry of the Church in this way:

Some years back the Methodist Church Ghana was a force to reckon with as any main-line church in Ghana but the rise and proliferation of the African Independent Churches possess a great challenge in the sense they seem to address the needs of the local people more than the mission churches. Many of our members especially the youth are leaving the Church for these new churches. Our core business of evangelism needs to be repackaged in a new structure but with the same content of spreading holiness...We cannot continue to glory in our past achievements when the membership keeps dropping year by year according to our statistics. Our presence in new localities must be given new approaches.

This statement captures the laments that are made at the various Methodist Church Ghana Conferences, Synods and forums and the incessant calls still being made for renewal and revival of the ministry of the Methodist Church Ghana.

Despite these perceptions, it seems that the Methodist ministry in the Ankaase and Berekum circuits is making headway. We do not hear about the usual ‘prophetic’ or ‘charismatic’ slogans made about people doing ministry in these circuits; yet there is a perception that these circuits continue to gain strength, as being reported at Synods and Conferences of the Methodist Church. What is different in these circuits, by way of Christian ministry, that enables them to be outstanding? Are there any identifiable concepts or modes (based on Luke 4:18-19) that could be adopted and adapted by other circuits and churches?

## **1.4 Research Questions**

- What is the general contemporary understanding of Christian ministry in the Methodist Church Ghana?
- How is this understanding translated into practice in the Methodist Church Ghana, particularly in the circuits mentioned?
- How the example of ministry, given by Jesus in Lk. 4:18-19, is understood and practised in the Methodist Church and in the circuits mentioned?
- How can these theories and examples used in these circuits be adopted and adapted for use by Christians to enhance wholeness of life in this country?
- Are there differences in the concepts and modes of ministry practised in the Ankaasi and Berekum Circuits from the other Methodist Circuits?
- How do we determine whether ministerial functions (practised in these circuits) are biblically justified or otherwise; using Lk. 4:18-19 as the yardstick?
- Do the beneficiary communities in Ankaasi and Berekum understand the exact nature and the demands of Christian ministry or are they forced into accepting any service because of necessity?
- Have the people in the circuits exhausted all the diverse opportunities in ministry as given in Lk. 4:18-19, if not, what other service(s) could the Methodist Church provide in addition to what is already provided in these localities?

## **1.5 Objectives of the Study**

The main purpose of the research was to understand the Ghanaian concept of Christian ministry and how it is practised in the Methodist Church Ghana particularly, in the circuits mentioned and



to find out the implications of Jesus' statement in Lk. 4:18-19, on Christian ministry in the Methodist Church Ghana and specifically in the Ankaase and Berekum Circuits. The researcher, also, sought to find possible ways in which the Ankaasi and the Berekum circuits of the Methodist Church could contribute to the understanding and praxis of Christian ministry in the Church and the country. In addition, it aimed at bringing to the fore any possible historical contributions Christian ministry has made to the total development and growth of the people of the two communities and discussed the level of influence or otherwise that Christian ministry (and that of the Methodist Church) has made on the societies. Another objective of the research was to critically analyze emerging issues coming from the study to determine possible demands and contributions Christian ministry could make to facilitate the holistic development of the Christian church, the Methodist Church, and the people of Ankaasi and Berekum.

## **1.6 Methodology**

In this research, the qualitative approach has been used to get primary data. The quantitative approach has been employed to generate statistical data. Literature, related to the area of study, has been reviewed. The specific Methodist situation on Christian ministry has also been discussed. Important documents and records of the Methodist Church Ghana relating to the circuits under study have been critically examined. Direct interviews with thirty-five (35) personalities in the Methodist Circuits under study were conducted. Questionnaires were administered to some of the caretakers, stewards, employees of the Methodist Church Ghana and leaders of the communities in which there are Methodist societies in both circuits.

The research rests on the pericope of the New Testament text of Luke 4:18-19. Firstly, the passage was placed in context. Secondly, an exegesis of the text to determine its contextual, linguistic and cultural meaning so as to understand the overall hermeneutics of the passage was done. Thirdly, the contemporary understanding of the text was investigated. The biblical text under investigation seems to give a multi-dimensional understanding and praxis of Christian ministry. Our investigation was directed towards the multi-dimensional approach to Christian ministry with the aim of contextualizing it to the Ghanaian and the Methodist situations. The method applied here is very comprehensive; focusing on inculturation, African Christian, liberation, deliverance and renewal theologies.

### **1.7 Significance of the Study**

The study is significant in many ways. This research will help in minimizing the seemingly confusion on the concept and mode of practice of Christian ministry. The research identifies types of Christian ministry practised in Ghana; it categorizes them into the appropriate compartments or descriptions. It will serve as a working and resource documents for those in ministry and all those who would like to know something about Christian ministry in Ghana particularly in the Methodist Church and in the Ankaase and Berekum Circuits. It will also add to knowledge in the area of Christian ministry.

### **1.8 Limitation of the Study**

Considering the broad nature of this research, we acknowledge that we could not cover the entire Christian ministry in Ghana, let alone that of the Methodist Church. We therefore, limited our study to the Ankaasi and the Berekum Circuits of the Methodist Church only. The choice of

these circuits was based on impressions of ministerial activities which arose out of evangelism and discipleship, on one hand, and social ministry on the other. The Berekum Circuit possesses some seemingly identifiable traits of evangelism and discipleship whereas the Ankaasi Circuit is emerging out to be an example of church and community participation in Christian social ministry. Therefore, this research covers Christian ministry in both Circuits and the hospital ministry in the Ankaase Circuit.

## **1.9 Literature Review**

A lot of work has been done in the field of Christian ministry dating back from the apostolic times. Many contributions have been made on aspects of ministerial character portrayed by Jesus in the New Testament. Some samples of writings related to the topic of inquiry are given below:

Nouwen (1978) traces how ministers of Christ Jesus will combine spirituality and professionalism in their work. He cautions against situations whereby seminaries neglect the enforcement of daily routine spiritual exercise of seminarians and the growing dichotomy between spirituality and professionalism. He advocates for combination of professionalism and spirituality which is essential for ministry. He expertly discusses at length teaching, preaching, pastoral care and organizing among others. However, Nouwen's emphasis is on clerical ministry and seminary training which does not cover lay participation in ministry; yet it has helped this research in understanding specific functions and the approach needed for these in serving others

Weakley (1977) quotes Wesley as having acknowledged the diversity of Christian ministry and compartmentalised it into service to God by promotion of His glory and edification of the people. He asks: “Some publicly claim specific ministries...From what motives do we claim this office? Was it with single eye to serve God, trusting we were inwardly called by the Holy Spirit to assume this task for the promotion of His glory and the edifying of the people?” To us, the mention of ‘ministries’ is a clear indication of diversity of ministry and the recognition of individual gifts in serving God, promoting His glory and edifying the people of God.

A committee formed in 1943 by the British Conference to re-consider and re-state the Message and Mission of Methodism in what was termed as modern society gave in its 1946 report that “Life in the Kingdom as described by Jesus is essentially social life. The reality of our love for God is to be treated by the degree to which we give ourselves to others in friendship and service.” (*Methodist Church, British Conference Document*, 1946:12). Christian Ministry by this definition is “sacrificially social service.” Though this work seems to limit the ‘holistic nature’ of ministry that the Wesleyan thought expresses, yet, it gives us glimpses of attempts to salvage the Methodist ministry in those days. We are, therefore, of the view that the social dimension of the Christian ministry it gives has helped us in our research by way of contributing to the understanding of the holistic nature of ministry.

Bartels (1965:40-41), in this work, captures the description he gives to Christian ministry practised by the Methodists during the time of the Rev. Thomas Birch Freeman in the 1830s, as basically cleric and laicity. Bartel’s work is the history of the Methodist Church Ghana from 1835 to 1961 when the Methodist Church in Ghana was granted autonomy. Though this work is

basically a historical narrative on the planting, sustaining and growth of Methodism in Ghana, it gives some indications of the praxis of early Methodism in Ghana. The work helped our research in identifying how Christians have ministered in this country from 1835 to 1961; the perspective has enabled us to discuss the clergy and lay partnership in Christian ministry.

Essamuah (2010) has catalogued the Fante indigenous contribution to Methodism and the hand-over of the Wesleyan heritage in Ghana. His work, though traces the establishment of Methodism, is predominantly a post-autonomy (1961-2000) history of the Methodist Church. The work balances the one-sided concentration given to the African Initiated Churches and gives a broad view of African mission initiative on ministry in a mainline context based on a framework of popular spirituality, theology and culture. Essamuah's work as a historical account vividly describes the various changes in ministry focus of the Methodist Church Ghana, the challenges, the in-fighting, changes in structure, social ministry and contributions of some individuals together with a lot of other information that have enriched our research.

Bennett (1993) has pointed out the patterns of leadership development that can be applied in various historical and cultural contexts. He uses the Gospels to discover the basic patterns of Jesus' style of leadership in ministry. He discusses issues like servanthood, stewardship, shepherding, relationship, accountability, authority, responsibility, priesthood and ministerial function among others. Bennett's work though, focuses on ministry, concentrates more on metaphors used in describing the leader than addressing the issues of concept and mode of practice which this study discusses. However the work gives insight into the various functions in Christian ministry.



In the view of Marbell, (2005), “Christian Ministry is work or service rendered primarily to God for who he is and for what he has done and, secondarily, to humankind to show them the love of God and meet their felt needs.” Marbell continues to say that this definition must first meet the specifications and approval of the Lord and it must satisfy the spiritual, physical, emotional, intellectual, and psychological needs of the people. He further states that Christian ministry is transformational and transforms beliefs, traditions/cultures and circumstances of humanity as means to facilitate true worship of God and the rendering of spiritual sacrifice or service. Also, it transforms individuals and communities, lifting people up from nobodies to being God’s agents of transformation to their neighbours and the rest of the world. This gives the impression that Christian ministry must be biblically-based transformational and satisfying. It should be based on the transformation of people’s communal worldview, beliefs and attitudes. We do agree to some extent with Marbell’s view on Christian ministry; especially, his biblical focus on creation, fall, and restoration as depicted in the Old Testament. However, the seven-steps outlined in his work, the call for confrontation of sin, confession, propitiation, good relationship and stewardship fail to highlight on the Christ-event as the basis for transformation of fallen humanity. In this thesis we have looked at ministry which proceeds out of the benefits of the Christ-event.

Nee (1971) catalogues the basic qualities that every ‘normal’ Christian worker should possess. The work is a collection of addresses given to Christian workers whom Nee sees as colleagues in ministry. It is a treatise on the character that the Christian worker should possess. He acknowledges that little is said about ministry itself in the work because his focus is on the

Christian worker; yet the work will help us to understand the mental disposition needed for ministry. Nee has treated the qualities of the Christian worker exhaustively with the work deeply embedded in scriptural references pertinent to us.

Foli (2008) has worked on the sustenance of the Wesley Tradition in Ghana from autonomy to date. His work captures the policy directions of the topmost hierarchy of the Methodist Church Ghana from 1961 to 2009. He views his work as a blueprint for moving the Methodist Church Ghana forward and in keeping the Wesleyan heritage in sharp focus. Foli has done this by publishing the various addresses given at the Methodist Church Ghana Conferences since autonomy. He has also given, meticulously, profile of all the heads of the Methodist Church Ghana to date. The backgrounds of these leaders facilitate the understanding of their thought and their contributions to Ghana Methodism. This work encapsulates policy directions and how it has been maintained in the Church despite various changes in administration. Even though it is not directly a work on Christian ministry, it serves as a resource document that helps to understand the ministry focus of the Methodist Church Ghana.

Asante (2002) takes Christian ministry to a head when he called for a participatory ministry which involves the clergy and the laity based on the Old and the New Testament concepts. He laments against the distinction drawn between the clergy and the laity. Asante posits that the Christian community is a charismatic community and as such ministry in the church belonged to all. In his view ministry is participatory with paviours and is all inclusive, involving even children (59,66,68). He says that “No one particular ministry expresses fully the totality of ministry. The ministerial reality is an inter-dependent reality. As we engage in ministry, there is



the need to consider the inter-relatedness and complementarity of ministries” (70). He therefore calls on those in the ordained ministry to facilitate and sustain the priesthood of all believers. His work touches the core of Christian ministry and gives a vivid insight on the “what” of Christian ministry. It motivates and gingers readers to have the appetite to do service for the Lord and his church. However, it seems to us that Asante’s work does not clearly specify how ministry is done. We must acknowledge that, the writer exhaustively discussed the ministry of Jesus Christ in the gospels vis-à-vis that of the apostles yet, it is not enough when we consider, as he puts it, the changing role of the pastor in the Ghanaian society today. Christian ministry in Ghana today seems to be shifting towards the provision of daily felt-needs of the people than the clergy lay debate. This research identifies the understanding of people on Christian ministry that meets their expectations and how it should be done.

### **1.10 Organisation Of The Study**

The work is divided into six main chapters. The first chapter of the essay is an introduction. The sub-divisions give the background information, statement of the problem, objective and scope of study, methodology, significance of study, limitations of the study, the review of some related literature and organisation of the study.

Chapter two places Luke 4:18-19, the main text for this research, into context. It is a discussion on the context of Luke, authorship, date, place of writing, recipient, purpose and gives a synopsis of the book of Luke. It deals with the immediate context of the text (Luke 4:18-19), activities of Jesus in Galilee and Nazareth; and his manifesto.

In chapter three, we have discussed the Bono Mother-tongue interpretation, exegesis and Jesus' concept and mode of practice of ministry. The sub-divisions are introduction, and exegesis of Luke 4:18-19 – including description of the exegetical approach, the Greek text, transliteration, translation in English Language, literal meaning, the original author's intended meaning, interpretation of text in history and its contemporary understanding. We have also given the Bono mother-tongue interpretation, translation, transliteration and commentary of Luke 4:18-19. We have discussed also Jesus' concept of ministry under which we have looked at the virtuous nature, servanthood, attentiveness and commitment; and readiness, preparedness and; immediacy of actions in its practice.

Chapter four is a discussion on the historical development of Christian ministry in Ghana Methodism focusing on the beginning from the colonial period through Ghana's independence to date. The various Methodist Church Ghana Conference positions on ministry and the views of some top-most ministers are discussed as well.

In chapter five the analysis of the data collected from the research areas in the Ankaase and Berekum Circuits of the Methodist Church has been done together with a detailed discussion on some of the emerging issues. The issues that have been discussed are: shepherding, stewardship, *koinonia*, the minister as God's instrument and structures in ministry.

Chapter six is the conclusion. It contains summary of findings, issues emerging out of the study and our recommendations.

## **CHAPTER TWO**

### **THE CONTEXT OF LUKE 4:18-19**

#### **2.1 Introduction**

In this chapter, we shall place the text under consideration, Luke 4:18-19: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (NIV), in the general context of the Gospel of Luke. The discussion will focus on: the author of the book; date of writing, place of writing, the recipient, the circumstances or the purpose that led to the writing of the book, synopsis of the book and the context of the text. This discussion may help us first, to place the text in its larger context in order to establish the contextual meaning. Second, the proper understanding of the passage can help us in the interpretation of it. Osborne (1991:19) states: “Statements simply have no meaning apart from their context.” This means that any text which is quoted out of context may not represent its full meaning.

#### **2.2 Why Put A Biblical Text In Context?**

Manus (2003:25) writes that scriptures were “composed to address certain contexts” and these must be decoded and applied to new situations. This gives the impression that real interpretation begins when the circumstances concerning the making of certain statements in the text are determined. Manus continues that, “There is the need to provide the context in which the biblical story is originally told. The delimitation of the Bible passage or text from its larger context makes it handy for exposition.” We do agree with the positions of Osborne and Manus

that, unless we understand the context and the circumstances surrounding our text, we cannot do any proper exegesis or interpretation.

Osborne (1991:354) gives four points to illustrate this; he states that to determine the meaning of a text, there is the need to look at it, firstly, as a whole by determining its genre: “We must determine the genre or type of literature before interpretation can begin.” Secondly, it is his view that a look at the grammar, semantics and syntax will also be helpful. He writes: “When we move from the whole to the parts it is important to see how individual statements fit together, to note the major and minor clauses and to study the interrelationships of the units of thought.” Thirdly, he proposes a look at the historical and cultural background and states that we need to understand the passage and the book within their historical context as well. Fourthly, Osborne calls for a look at the historical interpretation of particular texts. He states: “Many modern errors of interpretation could be avoided if we were aware of similar mistakes in the past.” In the light of these assertions, we believe that when we look at the author of the Gospel of Luke; date of writing, place of writing, the circumstances or the purpose that led to the writing of this book, the recipient, synopsis of the book and the context of Luke 4:18-19, we may be nearing understanding.

### **2.3 Authorship of the Gospel of Luke**

Although, the author’s name does not appear in the book, it seems all evidence points to Luke as the writer. According to Dayton (1976 n.p.), no possibility was ever mentioned of questioning that the author was Luke the beloved physician, travelling companion and co-missionary with Paul. The Early Church Fathers: Irenaeus, Clement of Alexandria and Tertullian, Dayton states

further, often referred to Luke as the author. This view of the Church Fathers attesting to Lukan authorship is corroborated by Bock (1992:496) when he wrote that allusions to the Gospel appear early and exist in *1 Clement* 13.2; 48:4 (late 90s) and *2 Clement* 13:4 (c. 150). Bock further states that Justin (c. 160) in *Dialogues* 103:19 speaks of Luke having written a “memoir of Jesus and notes that the author was a follower of Paul. Bock went further to state that the *Muratorian Canon* (c. 170-180) attributes the Gospel to Luke, a doctor, who is Paul’s companion. Lastly, Bock contends that Irenaeus (c. 175-195) in *Haer.* 3.1.1; 3.14.1) attributes the Gospel to Luke, the follower of Paul and notes how the “we-sections” suggest the connection.

Aside this external evidence, Dayton (1976) adds that, the strongest internal evidence is the “we” sections in Acts (16:10-17; 20:5-21; 18: 27:1-28:16). He went further to state that, the author was apparently a companion of Paul. And, in his view, Acts 20:4 eliminates the names of Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychichus [sic. Tychicus] and Trophimus whereas Silas cannot be easily fitted into the “we-sections.” He therefore maintains that there is neither external nor internal evidence for Titus, making Luke the only remaining associate of Paul. Quarcoopome (1985:37-38) corroborates this view after evaluating the internal evidences of Luke and those from Acts, and concludes that Luke the companion, friend and personal physician of Paul wrote the Gospel and Acts.

Bock (1992:495) writes that interpreters have debated whether the “we-sections” reflect the testimony of an eyewitness or are a literary device gauged to create the impression of an eyewitness. In addition, he asks the question of how well the author of the Third Gospel knew Paul since the “we-sections” portray its author as a travelling companion of Paul. Bock claims



that there are those who argue that the Lukan Paul is too dissimilar from Paul as we know him from his letters, for the author of the Third Gospel to have been Paul's companion. He writes of others who defend the connection on the basis of the "we-sections." To Bock (1991:496), "From the internal evidence of Luke-Acts it appears that the writer knew Paul and was at least a second-generation Christian."

On the other hand, Tenney (2000:176) proposes that, should the *Codex Bezae (D)* rendering of Acts 11:28: "And there was great rejoicing, and when we gathered together, one of their number, named Agabus, spoke, indicating that a great famine was about to take place over the whole land," be considered authentic, the evidence of the 'we-sections' as the strongest internal evidence begins to crumble. In his view, though the reading occurs only in the *Codex Bezae* and is generally rejected, yet its genuineness makes the writer a member of the early Church at Antioch during the ministry of Barnabas and Saul. He concludes that the identity of the author depends [largely] on the relation of the Third Gospel to the book of Acts. This could mean that any weakness in argument presented by the "we-sections" makes it difficult to associate Luke to the book as its writer.

Despite the doubts, the view of Luke's authorship of the book is supported by many scholars. Guthrie (1990:22) postulates that "before Luke himself wrote [the book], others had produced written accounts of Jesus story." Wenham (1992:208,209) writes that Luke had privy to consider Matthew and Mark as a source. He writes: "So Luke has Matthew, Mark and his own material...He evidently wished to write a fully rounded gospel which included most of the material common to Matthew and Mark..." And in fact the Gospel seems to us 'fully rounded'

owing to its all-inclusiveness and, the preference given to the poor and the marginalized. Freed (1994:64-67) argues that proponents of the two-source and the four-source theories both agree that Luke must have used a source not known, or at least employed, by Mark and Matthew thereby endorsing the Lukan authorship. Guthrie (1990:191) supports the school of thought which argues that the narratives are Luke's own work. He writes that the amount of material not found elsewhere which has been incorporated in Luke is even greater than that in Matthew. This, he continues, may be the representative of the oral tradition probably collected by Luke in Ceasarea. Ryle (1997:5) agrees with the position that Luke was the author and goes further to state that "there seems no reason to doubt that he [Luke] was a 'physician.'" When we consider the scholarly views adduced on the internal and external evidence, we are also inclined to endorse Lukan authorship.

Tenney (2000:178) continues that Luke was a Greek-speaking Gentile by birth, who had received a good education and possessed considerable intellectual ability. However, Bock (1992:496) asks whether Luke was a pure Gentile or a non-Jewish Semite. He quotes Ellis' argument that Luke was a Hellenistic-Jewish Christian because his (Luke's) knowledge of the Old Testament is extensive. Bock however, condemns Ellis' use of Colossians 4:10-11 to suggest Luke's Jewish roots as most unnatural. In agreement with Fitzmyer, Bock continues that the evidence of Colossians 4 text, the shortened form of Luke's name (which was the Greek of the Latin name), and the details of the church tradition which placed him in Antioch of Syria make the view of Luke's Semitic roots "quite plausible." Tenney (2000:177) agrees, therefore, with the position that Luke may have been an Antiochian Gentile, who he says, converted in Antioch about fifteen years after Pentecost. Tenney continues to state that, Luke became a friend



and associate of Paul and travelled with him on the second missionary journey when he met Paul at Troas, he later remained at Philippi as a pastor and finally, accompanying Paul to Rome to stand trial before Caesar.

According to Harvey (1973:222), Luke followed the conventional literary practice of his time. Harvey writes that the introductory phrase in 1:1 qualifies to be a literary preface despite the fact that the New Testament was written for religious purposes. Harvey adds that Luke presents himself as someone unusual among the New Testament writers and a conscious literary stylist who readily used conventions of the world of letters. Though, it may be difficult for us today to know the literary genre the first-century reader would have identified the Gospels, yet, Moulton (1929:7) sees Luke as the only literary writer among the NT writers. In his view, Luke was a Greek who had what he called “native instinct” to write well and vary his style scene by scene. Liefeld (1984:803), states that as to the linguistic and syntactical idioms, Luke’s Gospel gives a “mystifying combination of literary Greek and Semitic style.” In terms of structure the text states that Luke demonstrated his ability to use the device of chiasm as a major structural means of presenting his message. This is demonstrated by his use of finest Greek and the exhibition of the unit of structure in both Luke and Acts. We agree to this assertion that Luke’s writings are literally rich in language, style and structure. Because, as stated by Kenneth Barker, et al. (1984: 1533), the scope of narration is complete from the birth of Christ to his ascension and the arrangement is orderly. Also, to them, “the writing [i.e. Gospel] is characterized by literary excellence, historical detail and warm, sensitive understanding of Jesus and of those around him.”

Luke may also be seen as a historian. To Bock (1992:497), the issue of Luke as a historian has been strongly debated. He quotes Goulder, Haenchen, Dibelius and Esler and says, it appears that Luke was careful with his material in that many scholars understand him to have handled his sources with great freedom theologically and sociologically. Bock maintains that Luke exhibits an interest in both history and theology and his material is sequential in terms of events and teachings as well as being topically and theologically related. To Liefeld (1984:806) the historical value of the Gospel points to the fact that Luke was careful in the observation of the historical setting of his narratives. In his view, apart from some few differences in the Alexandrian and the Western texts, Luke can be checked historically and his accuracy has been validated.

However, according to Guthrie (1990:198), some scholars have doubts about Luke's historicity because he made an error over the census under Quirinius as recorded in Luke 2:3. But in Guthrie's view, evidence from archaeology has helped to restore more confidence in Luke's veracity. Though the question of his commitment to establish certain theological conclusions raises doubts about his historical objectivity, this to Bock, does not take away anything from the historical context. The discussion above seems to paint a picture of a Luke, a Gentile Christian of Greek origin, a physician, a man of travel and a high-minded gentleman, as the author of the Gospel of Luke.

## **2.4 Date of Writing of the Gospel of Luke**

There seems to be no scholarly consensus as to the date of writing of the Gospel of Luke. There is a school of thought that the Gospel was written before the fall of Jerusalem, that is, before AD 70. Bock (1976:499) writes that possibly the writing of the Gospel could be in the AD 60s. He argues that the picture in Acts demonstrates that Rome knew little about the Christian movement and was still uncertain about where it fitted among the religions of the empire and therefore suggests a date in the sixties. He also contends that the failure of the writer to note either the death of James which he gives as A.D. 62 and, especially, that of Paul which he dates as late AD 60s suggests an earlier date. Above all, he contends that the silence about the destruction of Jerusalem in a situation where it could have been mentioned speaks of a date before the fall of Jerusalem.

Bock (1996:21) further maintains that since Luke appears to be closely related to Acts, the release of the two volumes would have been fairly close to each other and as such his proposal of a more likely date in the AD 60s is more appropriate. Even those who are in this group are divided whether the writer completed his work during the events recorded in Acts or after. Guthrie (1990:114) who dates the book about AD 63-64 claims that the Gospel was, perhaps, widely known before the end of the first century, and was fully recognized by the early part of the second. Wenham (1992:240) suggests AD 57-59 as in order; placing the writing of the Gospel during the time of Paul's imprisonment in Caesarea, should the writing of the book be not written later than AD 62. It is quoted that Nero died in June, AD 68 and that Paul was executed before that date, perhaps in the late spring of that year or AD 67 making the writing of the book earlier than AD 68. According to Guthrie (1990:131) some think that Luke collected

much of his unique material during the imprisonment of Paul in Caesarea, when Luke attended to him. Bock (1992:499) states that some prefer dating the book after the Fall of Jerusalem. He quotes Fitzmyer, Bovon, K  mmel, Danker, Tiede, Maddox, Talbert and Esler who argue on the premise that Luke follows after Mark which itself is a document of the sixties. Secondly, they argue that the picture of Paul as a hero needed time to emerge at the time. Thirdly, the portraits of churches like Ephesus require a period before the Domitian persecution of the mid-nineties. Fourthly, the Lukan apocalyptic discourse with its description of siege and its focus on the city, propose the fall of Jerusalem and suggests a period after A.D. 70. Lastly, the indications that Luke reflects a late, even “early Catholic” theology would place it toward the end of the first century.

There is another argument led by Dayton (1976) which suggests that the Gospel was written after the fall of Jerusalem. He states that “If the popular view of the priority of Mark is correct and if, as is widely held, Mark’s gospel was written near the time of the death of Peter and Paul (AD 68), Luke must have written rather late.” Bock (1992:499) strengthens this argument by stating that “The most weighty [weightiest] argument is that Luke’s eschatological discourses (Lk. 19:41-44; 21:20-24) assume a post-70 date.” However, this does not mean that Bock (1996:21) agrees with this position. He writes: “Many date this book after AD 70 usually in the mid-eighties, based on the fact that the texts on the judgement of the nation are so specific about Jerusalem’s destruction.” Bock maintains that the prophetic background of the statement about Jerusalem’s destruction nullifies the argument of dating the book after AD 70. Quarcoopome (1985:38) also supports the view of post AD 70 dating and gives 75-85 as the probable date for the writing of the book.

However, a date prior to AD 70 seems more plausible to us based upon the argument that: no event beyond AD 62 is mentioned in the book including the death of church leaders such as Paul or James; no mention of the Neronian persecution in the early 60's, or of the destruction of Jerusalem in AD 70. These seem to strengthen the position for an earlier dating of the book. How can we account for the silence on these important events and landmarks which are unavoidable in such a historical and theological document? After we have considered the aforementioned arguments the date of A.D. 59-63 for the writing of the gospel seems more appropriate to us.

## **2.5 Place of Writing of the Gospel of Luke**

According to Dayton (1976:n.p.), Jerome has suggested (without quoting any source) that Luke wrote the Gospel in Achaia and Boetia. He continues that modern guesses given by Plumber lists: Rome, Caesarea, Asia Minor, Ephesus and Corinth but in Plumber's estimation, there is no evidence for or against any of these. According to Dayton, Luke made his first considerable gathering of material in Palestine while Paul was in Prison in Caesarea. To Dayton the Gospel might have originated from any of the places mentioned earlier. He maintains however that, should it be written before Paul's imprisonment, and because Luke might have depended on the apostles for much of his information, Luke might have written the Gospel before leaving Caesarea. Dayton concludes: "Wherever the gospel was written, there can be little doubt that it reflects much material that was collected personally in Pal[estine]." Barker, et al. (1984:1532) gives a probable place of writing as Rome. Though Barker and his associates do not rule out Achaia, Ephesus and Caesarea as possible places where the Gospel could have emanated. They



however concede that by the detailed designations of places in Palestine, the Gospel seems to be intended for readers who were unfamiliar with that land and therefore conclude that Achaia and Ephesus could be the location of Theophilus who received the letter.

## **2.6 The Recipient(s) of the Gospel of Luke**

According to Dayton (1976 n.p.) both the prologue (1:1-4) of the gospel and Acts 1:1 state that the Gospel is addressed to one named as Theophilus. Dayton states: “Both Luke...and Acts...are addressed, ostensibly, to an individual named Theophilus.” Dayton further explains that Theophilus cannot be simply assumed to mean a group who are “lovers of God” which is the meaning of his name; because, he is addressed κράτιστε meaning “most excellent.” He continues that this Greek word which usually indicates some sort of government official, or at least high social rank was used by Luke to address Felix in Acts 23:26 and 24:3; and Festus in Acts 26:25. This suggests that Theophilus in the Gospel refers to an individual.

Bock (1996:22) corroborates this view that Theophilus is the recipient of the book. Bock maintains: “Theophilus, to whom the Gospel is addressed in Luke 1:1-4, seems to be a socially prominent figure...” He continues that Theophilus has had some exposure to the faith, and the fact that he needs reassurance means he [Theophilus] is likely a believer. In Bock’s opinion, it seems clear from the way Luke wrote that he also knew Theophilus would not be his only reader. Bock (1992:498) explains that there seemed to be some doubts about Theophilus’ association with the new community in terms of Jewish-Gentile relationship and the expected return of Jesus Christ. He goes on to say that if Theophilus was a Roman official, then, he might be certainly a

Gentile, and it seems the contents of this gospel, as well as the Acts of the Apostles, bear testimony of a Gentile readership. For him, it could also be argued that Luke intended to have this work published and consequently envisioned an audience broader in scope than one man. According to Bock (1991:498), it seems clear that though the Gospel is addressed to Theophilus, Luke did not write for him alone but for those who shared his “tension” as well – both Jews and Gentiles. Bock ends by explaining that the Gospel openly identifies Theophilus in the new community, calling him to remain faithful, committed and expectant, even in the midst of intense Jewish rejection.

Ladd (1997:239) states that it is generally agreed that Luke was a Gentile whose knowledge of Judaism and the Old Testament was remarkable. Ladd continues that Luke expected that his work would be to some extent an apology for the Gentile mission over and against the conservatism of some Jewish Christians. Liefeld (1984:804) supports Ladd’s view and states that Luke expected and desired it to be read by Christians who are new converts; God-fearing Gentiles, secular but monotheistic, those who served as ideal bridges between synagogues and the Gentile communities. If these assertions are correct, then Luke’s prologues to both the Gospel and Acts capture so much the example of prefaces of ancient historians making it seem evident that he, firstly, wanted the works published and secondly, probably intended them for a Roman audience who were basically Gentiles. Therefore, it seems to us that there is no doubt about the mention of Theophilus as the recipient of the Gospel of Luke. We state that we do not agree to the suggestion that the Gospel was, primarily, intended for a larger readership. It might have been circulated to boost the gentile ministry but to us, the primary recipient still remains as His Excellency Theophilus.



## **2.7 The Purpose of Writing of the Gospel of Luke**

Dayton (1976 n.p.) writes that the immediate occasion may well have been the interest that Luke had in Theophilus' Christian faith and the writer's concern to present to this disciple an authentic account about Jesus Christ of Nazareth. However, Bock (1996:22) gives several suggestion that might have necessitated the writing of the Gospel: that it might have been a "defence brief" either for Christianity or for Paul who was on trial; it could also be that Luke wrote it to combat Gnosticism which was rife at the time, it could have been for evangelistic purposes which looks at the person and work of Jesus as God's instrument for salvation. Liefeld (1984:799-802) has given much of these, among others, and maintains that if none of these qualifies as the purpose, then, we may take the prologue to the Gospel as articulating the primary purpose of the Gospel and the Book of Acts. He states further that the Gospel provides enough information about Jesus to supplement the instruction Theophilus had already received in confirmation to his faith.

Bock (1992:498) postulates that Luke 1:3-4 suggest that Theophilus had received some instruction [and the Gospel was to explain further, what seemed to be confusing about the life and teaching of Jesus]. According to Harvey (1973:222), Luke's decision to write a connected narrative of the events that had happened could be due to a desire to improve on the work of his predecessors and his anxiety to refute false information. Luke's purpose in writing, therefore, is sufficiently explained in his preface to the Gospel (1:1-4), that it is to give to Theophilus, and other Gentile Christians, in a period when original 'eyewitnesses and ministers of the word' were dying, an accurate account as a confirmation of the truth of what they have been taught. Luke

refers to predecessors who have taken this task in hand, but writes in the consciousness that he is able to offer a more complete and accurate account.

## **2.8 Synopsis of the Gospel of Luke**

The Gospel of Luke contains narrative history, genealogy, sermons, parables, and some prophetic oracles. It is a canonical writing and the third of the synoptic gospels. Luke, a physician, and a Gentile Christian, wrote it around (in our view) 59-63 A.D (2:3 above). Some suggest that Luke was a Jew born in the Diaspora. The “we-sections,” as described in the book of Acts which might be Luke’s other work, suggests that he accompanied Paul on the latter’s missionary journeys (2:2 above). The principal character of the Gospel of Luke is Jesus Christ; other key personalities include, Mary and Joseph (parents of Jesus), Zechariah and his wife Elizabeth together with their child, John the Baptist, the Twelve Disciples, Herod the Great, Jewish religious leaders, outcasts and sinners, and Pilate. The prologue of this book states that it is written to record an accurate account “so that you may know the exact truth” (1:4), of the life of Jesus Christ as the perfect Saviour of the world. It seems the book was written to Greeks as a means to present Jesus in His perfect manhood as the “Son of Man,” the Saviour of all men and also to set a historical record right.

## **Chapters 1-4**

In chapters 1-4, Luke writes a very detailed account of the birth of Jesus. Secondly, John the Baptist's preparatory work for the coming Messiah. Thirdly, the baptism of Jesus by John in the Jordan River. And, lastly, the beginning of Jesus ministry in Galilee.

## **Chapters 5-21**

Chapters 5-21 consist of the ministry of Jesus. As Jesus travels, He teaches, preaches, heals the sick, and brings hope to the desperate and discouraged. He was also seeking those who were obedient and faithful such as the Roman Centurion who sincerely pleads with Jesus to heal his servant from a far distance by saying, "just say the word, and my servant will be healed" (7:7). Jesus met many religious leaders who relentlessly opposed him and constantly tried to trap and to kill Him.

## **Chapters 22-24**

In chapters 22-24, one of Jesus' own betrayed him. He was unlawfully convicted, by a dishonest and hateful court and sentenced to death by hanging on the cross. He resurrected and arose from the grave as He had miraculously raised others during His ministry. This section closes with the commissioning of his disciples to evangelize the world.

## 2.9 The Immediate Context of Luke 4:18-19

According to Barker, et al. (1985:1533), Luke's account of Jesus' ministry can be divided into three major parts: the event that occurred in and around Galilee (4:14-9:50), those that took place in Judea and Perea (9:51-19:27) and those of the final week in Jerusalem (19:28-24:53). The text under consideration, Luke 4:18-19, falls under the Galilean ministry (4:14-9:50). It follows the baptism and the temptation experience of Jesus. Luke introduces the actual activity of Jesus' ministry in this third major section of his Gospel. The section highlights Jesus' activity and includes two major discourses by Jesus. One discourse shows how Jesus presents himself as the fulfilment of God's promises (4:16-30), while the other reveals his ethical teaching (6:20-49). Miracles dominate this section. Luke focuses on who Jesus is in terms of his ministry's aims and the source of his authority. It seems the contrast between Jesus' power display and the growing rejection of him is the major tension in the story. This conflict may be said to be at the centre of the plot of Luke's Gospel: Jesus has great power, but many still reject him.

According to Keener (1993), this short summary makes two simple points. First, Jesus is still led by the Spirit 4:14: Jesus returned to Galilee in the power of the Spirit. Second, he is drawing attention to himself through his teaching, as he taught in their synagogues, and everyone praised him. In the nutshell, the passage under consideration clearly defines Jesus' ministry, the purpose of the ministry and his authority for ministry. Henry (1997:1835) writes: "We left Christ newly baptized, and owned by a voice from heaven and the descent of the Holy Ghost upon him. Now, in this chapter, we have a further preparation of him for his public ministry by his being tempted in the wilderness and His entrance upon his public work in Galilee."

## **2.10 Activities of Jesus During the Galilean Ministry**

The Bible does not state categorically the nature of the teaching that Jesus gave in the synagogues in Galilee. However, the content of his teaching can be deduced from the foundational teaching that he gave at Nazareth as recorded in (16-21) and the ethical teaching popularly called the “Sermon of the Plain” (Lk. 6:17-19). These two major discourses are interspersed with other teachings, healing miracles, the calling of some disciples (5:1-11, 27-32), naming (6:12-16) and commissioning of the twelve apostles. Jesus answers questions about fasting (5:33-39) and on the Sabbath (6:1-11). Some of the notable miracles that Jesus performed were: the healing of the leper (5:12-16); the healing of the paralytic (5:17-26), healing of many people (7:1-17) and the healing of the woman with an issue of blood (8:43-48). Jesus demonstrated his power over death by calling back to life the daughter of Jairus (8:40-42, 49-56); his power over natural forces by rebuking the wind and the waves (8:22-28), casting out a legion of demons from the demon-possessed man (8:26-39) and exorcising an epileptic spirit in a boy (9:37-43). The Galilean ministry was not only concentrated on teaching and healing alone; he calmed the storm (9:22-25) and fed people (9:10-17) as well.

### **2.10.1 Activities of Jesus at Nazareth**

The immediate context which is the record of Jesus’ visit to his home town, Nazareth, gives us the glimpse of Jesus’ teachings in various synagogues he visited. Christ taught in their synagogues, their places of public worship, where they met to read, expound, and apply the word, to pray and praise. All the gifts and graces of the Spirit were upon him and on him,



without measure. According to Henry (1997:1837), by Christ, sinners may be loosed from the bonds of guilt, and by his Spirit and grace from the bondage of corruption. It could be seen that Jesus, like any other Jew, visited the synagogue every Sabbath as was his custom (4:16). In the synagogue, it was customary of him to stand up to read the scriptures. According to Manson (1945:41), it seems Jesus did not select this book for himself, although there is no evidence that a lectionary was used at such an early date or that the book was 'selected' for him. It might be that the local synagogue authorities would invite distinguished visitors to read and preach, as it is done today. Perhaps, being mindful that he will be called to preach as an august visitor, he might have told the attendant, earlier, to give him that particular scroll of the prophet Isaiah (61:1-2). It is from this scroll that Jesus quoted our text under study: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Lk. 4:18-19:NIV).

### **2.10.2 Jesus Launches Manifesto at Nazareth**

Jesus' statement in Luke 4:18-19 seem to some scholars as his manifesto. According to Hornby (2000), a manifesto is a written statement in which a group of people, especially a political party explain their beliefs and say what they will do if they win an election. Ladd (1977:240) states that the manifesto of Jesus given at Nazareth, rightly regarded as key for Luke's theology, expounds Jesus' liberating Mission predicted in Isaiah 61:1-2 "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to



bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favour..." (NIV).

Ladd's use of manifesto does not mean that Jesus was going to present a new ideology or philosophy aside the salvific agenda of God, neither does he seem to present a new type of morality, social ethic or worldview. On the other hand, Jesus' statement was a fulfilment of all that God intends for humanity. It is therefore the beginning of the good news God has for his creation – goodness to the poor; benevolence to the oppressed and deliverance for the captive.

## **2.11 Conclusion**

We have tried to place the text (Lk.4:18-19) in the context of the Gospel of Luke. We have done so because Jesus did not make that statement in isolation and for us to interpret what he meant by such a statement, we need to understand the circumstances that led to that statement in the context of the Gospel of Luke and its parallels. This has been done by trying to look at the authorship, date of writing, place of writing, the recipient of the letter, the circumstance or purpose of writing, the synopsis (grouped in chapters: 1-4; 5-21, 22-24), the immediate context and the beginning of Jesus' ministry.

As stated earlier, this discussion is important for two reasons: firstly, to place the text in its larger context in order to establish the meaning; and secondly, to help us do proper interpretation so that we can understand the passage well. Jesus began his ministry in the vicinity of Galilee

making the most profound statement that defined his ministry objectives at Nazareth his hometown. In the next chapter, we shall do exegesis of the text and look at how Jesus ministered to the needs of people.

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## **CHAPTER THREE**

### **EXEGESIS OF LUKE 4:18-19, MOTHER TONGUE INTERPRETATION AND, JESUS' CONCEPT AND MODE OF MINISTRY**

#### **3.1 Introduction**

In the last chapter, we considered some of the characteristics of the Gospel of Luke as an aid to facilitating understanding of the biblical text of Luke 4:18-19 in its wider context. We gave justification of the need of placing biblical text in context. We commented on the synopsis of the book, the immediate context of the text and Jesus' activities at the beginning of his ministry. In this chapter we shall deal with the exegesis, mother-tongue interpretation of the text and, Jesus' concept and mode of ministry.

#### **3.2 An Exegesis on Luke 4:18-19**

We give below exegesis of the text, to help us understand the biblical text. In our discussion we shall consider the views of other writers in order to establish an acceptable position.

##### **3.2.1 What is Exegesis?**

An exegesis is the detailed explanation of a piece of religious writing (Hornby 2001:402,403). This tells us that exegesis concerns itself with explanation of texts to make it understandable to

the reader and the hearer. In the view of Asante (2000:21), the text is a linguistic vehicle used to convey thought or meaning. This presupposes that the human is an author or an artist, who employs language, understood as symbols, to express or create thought or meaning. Exegesis therefore focuses on explanation that brings out the creative thought or meaning to texts through the medium of language, expressed or symbolic. Asante (2000:22) continues: an exegesis goes on the assumption that there is a great distance between the text and its reader. He adds that the language of the text is dead and needs reviving and exegesis closes the gap between the text and its reader. Asante postulates that exegesis is done through analysis of the text to determine the nature and semantics that will facilitate the uncovering of it leading to its interpretation. Osborne (1984:6) states that the two aspects of hermeneutics are exegesis and contextualization of the meaning however, exegesis comes first. Exegesis is therefore like a spiral which moves open-ended from the horizon of the text to the horizon of the reader making it a vehicle to convey thought and meaning to the contemporary reader.

### **3.2.2 Exegetical Approach**

In this section we shall concern ourselves basically with explanation of the statement Jesus made in Luke 4:18-19. We shall also try to look at the intended meaning (i.e. the original author's intended meaning, the text itself and how the intended recipients understood the message). We shall next consider the historical usage of the text. Finally, we shall try to give the contemporary meaning and its implications for us.

### 3.2.3 The Greek of the Text

The Greek text quoted here is from Nestle-Aland (1979:164):

*πνεῦμα κυρίου ἐπ' ἐμέ οὐ εἵνεκεν ἐχρίσεν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκεν με,  
κηρύττειν αἰχμαλώτοις ἐφεσιν καὶ τυφλοῖς ἀνάβλαψιν, ἀποστείλαι τεθραυσμένους ἐν  
ἀφέσει κηρύττειν ἐν ἑαυτῷ κυρίου δεκτῶν.*

### 3.2.4 Transliteration in English

*Pneuma kuriou epi' eme ou eineken echrisen me euangelisasthai ptochois, apostalken me,  
keruzai aichmalotois ephesin kai tuphlois anablephin, aposteilai tethrausmeous en aphesei,  
keruzai eniauton kuriou dehton.*

### 3.2.5 English Translation of Luke 4:18-19

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.

## 3.3 Bono Mother-Tongue Interpretation of the Text Luke 4:18-19

We wish to translate Luke 4:18-19 into the mother-tongue of the researcher in order to interpret it well as regards the theological, linguistic and anthropological issues. Ekem (2009:188) writes:

the need for a context-sensitive interpretation of the Judeo-Christian Scriptures for various target audiences cannot be overemphasized. That it is vital to provide means that clearly articulate issues in the people's own local languages; languages that people can identify with right from infancy. The Bono language invariably is the mother-tongue of the researcher. According to Manus (2003:1-2), it is no longer sensible for Africans to continue reading the Bible from alien perspectives; as Africans, the Bible may be read as the Word of God addressing Africans who must personally receive its message and encounter it in their own idioms. Manus posits that God's message of salvation and liberation must be re-interpreted anew within the African cultural context. To him, the total manifestation of our culture in the articulation of our ideas can make our interpretation and understanding of the Bible accessible to the majority of Africans. We are therefore motivated by these writers to render the Bono translation of the text under discussion.

### **3.3.1 The Bono Dialect of Akan Language**

The Bono dialect of the Akan language is the language spoken in certain areas of the Brong Ahafo Region of Ghana. The dialect is spoken in various forms in Berekum, Dormaa, Drobo, and Techiman. It is spoken in some other areas in the Region as well; however, in those areas Bono happens to be a second dialect. The Bono dialect spoken in the areas mentioned earlier could be classified generally as Bono yet there are some slight differences. These differences serve as determinants for easy identification of the speaker. The translation given here is derived from the Berekum version of the Bono dialect of the Akan language:



### 3.3.2 Luke 4:18-19 in Bono

*Awurade Sumsum wɔ mso, esansɛ w'asram sɛ menka asɛ mpa nkyerɛ b'ahiabɛ. Wasomam sɛ mepae fawohodie ma b'abɛ daduam, na memma b'abɛaniafira anibueɛ, mengyaa b'abɛ hyɛ bɛ so, na mepae mu nka Awurade anisɔ afe.*

### 3.3.3 Transliteration of the Greek Text Using Bono Orthography

*Neuma kurio epi emi ou eineken ekrisen mi yuangyelisastai tokois, apostalken mi, kɛrusai aikmalotois efesin kai tufl□ is anablefin, aposteilai tetrausmeos en afesei, kɛrusai eniaut□ n kuio dekt□ n.*

## 3.4 The Bono Mother-Tongue Interpretation of Lk. 4:18-19

The analysis made here of various words are in Bono. However, some English renderings have been made to facilitate easy reading and understanding for non-Bono speakers.

3.4.1 Πνεῦμα κυρίου ἐπὶ ἐμέ (neuma kurio epi emi) literally translates in Bono as *Awurade Sumsum wɔ mso*. Strong (No. 4151) translates πνεῦμα (neuma) into English as “spirit” and is used as a nominative singular neuter noun (Zodhiates:1991;204). The word “spirit” has been translated into Akan (including Bono) by Akrofi, et al (1996:257) as *sumsum* or *homhom*. The Fante Bible has translated the word πνεῦμα as *sumsum* just as we have done in Bono. However, the Akuapem and the Asante have it as *homhom* which is also acceptable. This is because the

Greek word πνεῦμα can also mean breath (Strong: 4151) which has been translated in Akan by Akrofi, et al (1996:31) as *ahome*. We have chosen *sumsum* (spirit) which is closer to the Fante translation because of its wide usage in Bono. Both *homhom* and *sumsum* denote abstract forms that cannot be seen. The word *sumsum* can also be used for shadow which is visible but untouchable. This does not mean that *sumsum* (spirit) is visible. However, the presence of *sumsum* at a place could be felt and sensed by heaviness yet *sumsum* cannot be seen. Williamson (1965:92) agrees that *sumsum* is spirit. According to Gyekye (2004:60), *sumsum* is another of the constituent elements of the person and is rendered in English as “spirit.” He continues that *sumsum* is used generically for all unperceivable mystical beings and forces and, the activating principle in the person. However, in this context, “the Spirit of the Lord” refers to the Holy Spirit. Berkhof (1994:95,96) writes: the Old Testament generally uses the term “spirit” without any qualification; speaks of “the Spirit of God” or “the Spirit of the Lord,” and employ the term “Holy Spirit” only in Ps. 51:11; Isa. 63:10,11. He continues that in the New Testament this has become a far more common designation of the third person in the Trinity and designations that are proper to personality are given to him. Berkhof maintains that the characteristics of a person are ascribed to the Holy Spirit and he is represented as standing in such relations to other persons as imply his own personality. According to Strong (No. 2962) *κυριος*, from which *κυριου*, the genitive singular masculine is derived, translates as “lord.” Akrofi, et al (1996:158), define “lord” in Akan as *owura* and *awurade*. In Akan (Bono) “lord” is *owura* (used for males as a title) but *Awurade* is an appellation given to God (the Ultimate Reality). In the Fante, the intonation has been changed rendering the word *awurade* as *ewuradze* but the meaning is the same. Generally for one to be called *owura* or *me wura* in Bono, the personality involved has the power to dominate. Therefore, *awurade* used for God in this sense denotes supremacy. επ’

(*epee*), a preposition, translated into English as “upon” (Strong No. 1909) is combined with *ἐμέ* (*eme*), a personal possessive pronoun in the accusative singular form (Zodhiates:1991:204), is translated into English by Strong as “me” (No.1691) to give us the Bono word *wɔ mso* (upon me). Akrofi et al (1996:299) translates “upon” in Akan as *eso*. The Language Guide (1998:8) interprets “me” as *me*. Literally, *ἐπὶ ἐμέ* translates *me so* but *wɔ* “have” (Akrofi, et al: 1996:118) has been introduced to denote “possessing” (Akrofi, et al: 1996:204) of the Spirit. These three Akan words (*wɔ*, *me* and *so*) combine to give us *wɔ mso*. In dialogue with the above writers, it seems to us that *πνεῦμα κυρίου ἐπὶ ἐμέ* which translates into English as “the Spirit of the Lord is upon me” is *Awurade Sumsum wɔ mso* in Bono.

3.4.2 Οὐ εἵνεκεν ἔχρισεν με (*ou eínēken ekrisen mi*) translates in Bono as *esansε w’asram σε*. Rienecker (1976:148) translates *εἵνεκεν* as ‘because of’ and *ἐχρίσεν* (as from *χρίω*) ‘to anoint.’ According to Strong (5548), the word *ἐχρίσεν* is a verb in the aorist active indicative, third person singular, and, translates as “he anointed” from the root word *χρίω* which is translated as ‘to smear or rub with oil. *ἐχρίσεν με* translates in Bono as *w’asram*. According to Strong (No. 5548), the Greek word *χρίω* translates as “smear or rub with oil.” Akrofi, et al (1996:251) translates “smear” into Akan as *sra so* or *sra ho*. *Sra* in this case is more appropriate because it brings out the sense of anointing than “rub” Akrofi, et al. (1996:232) *twi* or *twitwi* which is the Akan description of when a healing balm is applied to a particular spot on the body. In the Fante translation *ἐχρίσεν με* is *ɔ asera me*. In both the Bono and Asante, *me* is used for *εμε* as has been done in the Fante; however, in the Bono, the combined form of the word i.e. *w’asram* could be used for the separate words *wa* (he has) *asra* (anointed) *me* (me). In the Akuapem and the

Asante translations, *wa* (he has), *asra* (anoint) and *m'* has been combined into the word *wasram* which is acceptable in Bono without any indication of the *w'* prefix or *m'* suffix. The Fante translation has the prefix “*ɔ*” which is also used for the third person singular pronoun. According to the Akan Language Guide (1998), the pronoun *ɔ no* used in the nominative case becomes “*ɔ -*” as a prefix and *wɔ n* becomes *wɔ -* is used for them. However in Bono both *wa-* and “*ɔ -*” prefixes are used to indicate the nominative case. *Me* has been indicated in all translations as a separate word but we have combined it with others because the Bono accent comes out properly in that case. In our view, the use of the word *ɔ asram* (Fante) and *wasram* (Asante and Akuapem) does not require the insertion of *me* as separate word for *εμε* (me). Because the proper translation of *εχρίσεν* is *asra* not *asram*. Therefore the proper translation should have been *wa asra me* and any adoption of prefixes and suffixes in this case should give us *w'asram'*. In our case, the use of the word *w'asram*, is introduced meaning the word *me* (me) has been dropped and the Bono suffix *m'* added. In our opinion, the use of the suffix *m'* as a combination of the words *wa* and *asra* to form *wasram* in addition to *me* will amount to tautology. It renders the translation as “he has anointed me [me].” *Οὗ* (*ou*) translates as *se* in Bono. This has been translated the same way in Akuapem and Asante however the Fanti has *se* as *de*. Strong (No. 1752) translates the Greek word *εἵνεκεν* (*eineken*) which is an adverb (Zodhiates:1994;204), as ‘because.’ Akrofi, et al (1996:23), translate “because” as *efi se*, *esiane se* or *nti*. *Esanse* (because) is rendered in the Fante Bible as *osiandε* whereas the Asante and Akuapem have it as *enti*. The translation of *εἵ'νεκεν* (because) in Bono as *esanse* is permissible on the grounds that; *esiane* and *se* are combined to get the word *esanse* which can also translate as, ‘because of.’ Akrofi, et al (1996:23), translate “because” as *efi se*, *esiane se* or *nti*.

3.4.3 εὐαγγελίσασθαι πτωχοῖς (*yuangyelisastai tokois*) *menka asempa nkyere b'ahiabe*. The Greek word *εὐαγγελίσασθαι* which an aorist middle infinitive verb (Zodhiates:1997;204) translates as “to preach good news” (Strong 2007). Rienecker (1976:148) has it as to proclaim goodnews. *Εὐαγγελίσασθαι* has been translated into Bono as *menka asempa* (I should preach goodnews). The Fante Bible has it as *membeka asempa* whereas the Akuapem and the Asante translations have it as *memmeka*. *Membeka* and *memmeka* gives the same meaning of “I should come and preach.” In the Akan general understanding, *menka* is “I should say, announce or preach.” Akrofi, et al, translates “say” as *ka*, (1996:236) “announce” as *ka* (1996:11) and “preach” as *ka asem*. (1996:205). Though *ka asem* literally means “preach the word,” yet it does not take the idea of “say” or “announce.” If *εὐαγγελίσασθαι*, translates as “to preach goodnews” and *εὐαγγελίζω* also translates as “to announce goodnews” (Strong 2007), then the nearest translation of *εὐαγγελίσασθαι* ought to have been *ka asempa* (preach goodnews). It is therefore assumed that the “anointed” is to preach the goodnews. If so then in the general Akan understanding *menka* (I should preach) is more appropriate than *memmeka* or *membeka* (literally: I should come to preach). The Greek word *πτωχοῖς*, an adjective used in the dative plural masculine form (Zodhiates:1991;204), is translated as “to poor” (Strong No. 4434). *Πτωχοῖς* translated as *b'ahiabe* could have been simply rendered as *ahiafoɔ* (the poor). However, *b'ahiabe* has been coined out of the Bono phrase of *be a ahia be* (literally: those who are poor) in order to make the Bono accent stand out clearly and the interpretation exclusively Bono. The Asante Bible translates the same word *ahiafoɔ*, the Akuapem is *ahiafo* whereas the Fante is *ehiafo* all meaning “the poor.” Akrofi et al (1996:203) interpret poor (Greek: *πτωχος*) as *ahiafoɔ*.



**3.4.4** ἀπέσταλκεν με (*apestalken mi*) translates as *wasomam'* (he has sent me) in Bono. The Greek word ἀπέσταλκεν (he has sent) which is a verb in the perfect active indicative tense, third person singular (Zodhiates:1991;204), has its roots from ἀποστελλω translated as “send” (Strong 649 cf. Rienecker 1976:148). We have translated ἀπέσταλκεν *wasoma* and με as *me*. The *wa* prefix has been used again as “he” (refer to paragraph 3.4.2 above). According to Akrofi, et al. (240) “send” translates into Akan as *soma* and “me” as *me* (refer to paragraph 3.4.1 above). *Me* has been used here as a suffix. These Bono words (that is: *wa*, *soma* and *me*) combine to form *wasomam'*, usage of which seems permissible in the Bono dialect because of the accent. The Fante Bible uses *ɔ asoma me* as separate words. This means that the Fante translators opted for the prefix “*ɔ a*” for “he” instead of *wa* that we have used in the Bono translation. The Akuapem and the Asante translations have *wa* and *soma* as a combined word in *wasoma* and *me* as a separate word.

**3.4.5** κηρύττει αιχμαλωτοις ἄφεσιν (*kerusai aikmalotois efesin*) translates in Bono as *mempae fawohodie ma b'abε daduam*. The Greek word κηρύττει is a verb used in the aorist active infinitive tense (Zodhiates:1994;204) is translated as “to proclaim” (Strong 2784). Αιχμαλωτοις which is a dative plural masculine noun is translated as “captive” (Strong No. 164). The word ἄφεσιν is also a noun used in the accusative singular feminine case is translated as “release” (Strong No. 859). The literal translation is *mempae ma* (proclaim to) *βε a βε da duam* (those in prison) *fawohodie* (freedom). Akrofi, et al. (1996:209), have translated “proclaim” as *pae*. The Akan word *pae* has been used in the Fante Bible as *paa* rendering “to proclaim” as *membε paa* which seems, to us, as a corruption of the Bono word *mempae*. The Asante and Akuapem Bibles have the word *memmε ka*. We have therefore opted for *mempae* (*mu nka*) as the right Bono translation of κηρύττει. Our use of *mempae* as the contracted form of *me mpae mu nka* is acceptable in the Bono dialect. The word “prisoner” is translated as *ɔ deduani* (Akrofi et al.



1996:209). The Akuapem and the Asante Bibles have the word “prisoner” as *nno mmum* and the Fante as *ndɔ mmum*. We have coined the word *b’abedaduum* out of the Bono phrase *bɛ a bɛda duam* to bring out clearly, the understanding of the Greek word αιχμαλωτοις. We have translated “freedom” in Bono as *ahofadi* in agreement with Akrofi et al (1996:103).

3.4.6 και τυφλοῖς ἀνάβλεψιν, (*kai tuflɔ is anableψin*) the literal translation is “and the blind sight” *na anifrafoɔ anibueɛ*. We have translated the statement in Bono as *na memma b’abeaniafira anibueɛ*. The Greek word και (*kai*) is a conjunction (Zodhiates:1991;204) which translates into English as “and, “even” and “also” (Strong: 2532). In this case “and” is more appropriate. Both the Asante and the Akuapem Bibles translate και as *ne* whereas the Fante translation has it as *nye* (a variant of the Akan word *ne*). Akrofi, et al (1996:11) translates “and” as *ne* and *na*. We have used *na* because it brings out the true Bono meaning. The word τυφλοῖς is an adjective used as in the dative plural masculine sense which translates into English as ‘blind’ (Zodhiates:1991;204) cf. Strong: (5185). Akrofi et al (1996:27) defines ‘blind’ as *onifuraefo*. The Akuapem bible translates τυφλοῖς as *anifuraefo* (plural form); the Asante has it as *anifirafɔ* and the Fante, as *enyifurafo*. We have translated the Greek word τυφλοῖς as *b’abeaniafira* (those who are blind). The Greek ἀνάβλεψιν (*anablephin*) is a noun which is used as accusative singular feminine; translates as “sight” Strong: (309). The English word ‘sight’ has been translated by Akrofi et al (1996:245) as *adehu*. The Fante bible translates ‘sight’ as *adzehu*; the Asante has it as *adehunu* whereas the Akuapem has it as *adehu*. We have used *anibueɛ* which literary means ‘open of eyes,’ because *adehunu* (in its various forms in Akan) connotes

the meaning of ‘ability to see’ but not ‘restoration or recovering of sight,’ as given by Strong (309) cf. Rienecker (1976:418), which the word *anibuee* brings out clearly.

**3.4.7 ἀποστείλαι τεθραυσμένους ἐν ἀφέσει** (*aposteilai tetrausmeos en afesei*) *mengyaa b’abε hyε bε so ma benkɔ*. The literal translation is ‘send away by release the oppressed with liberty.’ The Greek word *ἀποστείλαι*, which is a verb used in the aorist active infinitive tense (Rienecker:1976;148), translates into Bono as *mengyaa*: sending away by release or set at liberty in English (Strong 649). The Akuapem Bible has *ἀποστείλαι* translated as *mimmegya*. The Fante has the same word translated as *membegye* where as the *memmegya*. Akrofi et al. (1996:224) translates ‘release’ as *gyaa*. This explains why the various Akan translations have used the word *gyaa* as root for the renderings; *mimmega*, *membegye* and *memmegya*. We have used *gyaa* which bring out the idea of ‘liberty’ as ‘release’ in Bono. The Greek *τεθραυσμένους* is a verb used as a perfect passive participle in the accusative plural masculine tense (Rienecker:1976;418) and translates into Bono as *b’abε hyε bε so* literally ‘those oppressed.’ According to Strong (No. 2352), the root word *θραυω* from which the word originates translates as ‘to crush’ or bruise. Vine (1997:147) translates ‘bruise’ as ‘to smite through, shatter or broken by calamity.’ All these words are used in the sense of the oppressed and the right Bono word is *b’abεhyεbeso* Akrofi et al (1996:186) translate *hyε*, the root word in *b’abεhyεbeso*, into English as ‘oppress.’ The Asante Bible has translated the word *τεθραυσμένους* as *wɔ̃ apɛkyɛ*(crushed); the Fante has it as *woepirapira* (injured) and the Akuapem has it as *wɔ̃ apɛtɛw*(grind or crush). The Greek word *ἐν*, which is a preposition, translates into English as ‘with’ Strong (1722). However it has been translated here as *ma* in Bono in the sense of ‘let’ Akrofi et al (1996:154).

All the three Akan translation have dropped the Greek word *ἐν* perhaps owing to linguistic equivalence. To us, though the Greek word translates into English as ‘in’, ‘on’, ‘at’, ‘by’, or ‘with’ as used in this case, yet it seems to us that the Bono word *ma* could be used as its equivalent to emphasize on the idea of release being expressed in the Greek word *ἀφεςσει* (refer to paragraph 3.4.5 above)

3.4.8 *κηρύξαι ἐνιαυτόν κυρίου δεκτόν* (*kerusai eniautōn kurio dektōn*) translates literally into Bono as *mempae Awurade anis afe*. We suggest that to facilitate easier Bono understanding we have introduced *na*, *mu* and *ka*. The Greek *κηρύξαι ἐνιαυτόν κυρίου δεκτόν* is therefore translated as *(na) mempae (mu nka) Awurade anis afe*. The Greek word *κηρύξαι* translates as *mempae* in Bono (refer to paragraph 3.4.5 above). The Greek word *ἐνιαυτόν* is used as a noun in the accusative singular masculine sense and translated as ‘year’ (Strong:1763 cf. Rienecker:1976;148). We have translated *ἐνιαυτόν* as *afe* Akrofi et al (1996:313). The Akuapem and the Asante translations of the bible have it as *afirihyia* whereas the Fanti has it as *afrenhyia*. In the Bono, *afrenhyia* (as used in the Fante) means ‘year,’ however it is used in the sense of an anniversary. Anniversary has been translated by Akrofi et al into Akan as *afe* (year), *afedi* or *afekae* (anniversary or celebration of anniversary). Our use of *afe* seems to us, therefore, as more appropriate. The Greek word *δεκτόν*, which is an adjective used in the accusative singular masculine sense, has been translated in English as ‘accepted’ (Zodhiates:1991;204 cf. Strong:1184). We have translated *δεκτόν* as *anis*. Rienecker (1976:148) translates *δεκτός* as ‘acceptable.’ Akrofi et al (1996:94) translate ‘favour’ the root word of ‘favourable’ and ‘acceptable’ (1996:3) as *sani* which is the

same as *anis* . The Akuapem and the Asante bibles have *δεκτον* translated as *anis* whereas the Fante has it as *n'enyis* (which translates as 'his favour').

### 3.5 Bono Nkyerɛkyerɛmu (Commentary) a ɛfa Luke 4:18-19 ho

Saa nkyerɛkyerɛmu yi bɛboa ma yete Bibolo tɛkese no ase yie wɔ Bono kasa mu. Nkyerɛkyerɛmu yi firi Bono twerɛsɛm ne nkyerɛaseɛ a y'adikane de ama dada no so.

**Nkyeyɛmu 18:** πνευμα κυριου επι εμι kyere *Awurade Sumsum* wɔ *mso*. Asem yi kyere obi a Ɔnyankopɔn de ne Sumsum Kronkron ama no sɛ ɔ mfa nni dwuma soronko ma ɔ man no. Na saa asem yi ye asem a Yesu kaa no ne kuro mu (Nasaret). Nasaret ye baabi a betetee no maa no yiniɛ. Ɔde kyereɛ sɛ Ɔnyankopɔn ayi no sɛ Messia. Na ne dwumadie ne sɛ ɔ mmɛka asempa na ɔ nsa yadeɛ; na sɛ adasamma wɔ ahiasɛm bi a, ɔ mɛhwɛ nyi bɛ mfirim. Ου εινεκεν εχρισεν με kyere sɛ *esanse w'asram sɛ*. W'asram kyere sɛ b'asra no ngo. Yudafo ɔ amammere mu no, na adiyifo ɔ no na Ɔnyankopɔn ayi bɛ, sɛ betu ɔ bi si hɔ sɛ ɔ nni Ɔnyankopɔn nkurofo ɔ anim a, ɔ de anwa anaa ngo gu aboa abeben mu, kɔ hwie gu nnipa korɔ atifi ye nsenkyerɛnee sɛ Ɔnyankopɔn ayi saa nnipa no sɛ ɔ nsom ne man. Asem a Yesu kaa no Nasaret yi kyere sɛ na Sumsum Kronron no wɔ ne so enti b'ama no aho ɔ den a ɔ de ɛbesom adasamma. Ευαγγελισασθαι πτοχοις kyere sɛ menka asempa nkyere b'ahiabɛ. Hiani ye obi a ɔ nne sika. Nanso bɛbu bɛ bi sɛ: nye hia nko he ka. Asekyere ne sɛ: obi betumi anya sika nanso adeɛ ketewa be betumi ama ne ho akyere no papaapa. Yesu kaa baa bɛye homhom mu ahiafo ɔ ho asem wɔ Mateo 5:3. Homhom mu ahiafo ɔ ye baa b'ahu sintɔ bi b'abrabɔ m na bɛsɛ sɛ

Ɔnyankop n nhye be ma. Saa nkrofo yi ye dodo a behu be mfomso ne sint na besre  
 Yesu se mfa be b ne nkye be na ngye be nkwa. E ba no saa a, Ɔnyankop n gye be nkwa na  
 de be ye ne mma. Enti Yesu bekaa asempa kyere honam mu ne homhom mu ahiafo nyinaa.  
 Απεσταλκεν με κηρυζαι αιξμαλωτοις αφεσιν kyere se *wasomam (se) mempae fawohodie ma*  
*b'abeda duam*. Be ka se bi da duam a, ebetum aye se b'akyekyere obi anaase obi ako akye obi de  
 no ak ye akoo. Mpre pii no be a beda duam no beni fawohodie. Be kyekyere be de b duam  
 pintin na gye se obi besane be. Mpre dodo a obi b duam no ne aho den bi ara. Onipa  
 baayi no se nhwe ne so no ye no dee pe biara. Yesu kaa se baasoma no se mmeka nkyere  
 b'bedaduum se bemfa beho nni. E ye b ne ne Br nsam nkoasom a adasamma nyinaa ak hye  
 mu no na Yesu bema fawohodie. Yesu ye obi a bubu mpkyere nyinaa na tu daduanni  
 duam. Enti obiaara a Ɔnyankop n nam ne so gye obi firi Br nsam nsam mu no ye somfo .  
 Και τυφλοις αναβλεψιν kyere na *anifrafo anibuee*. Anifra ye yadee a emma obi mfa n'ani  
 nhunu adee. Se obi ani afra a ntumi nhunu kwan nk baabi. E ba saa a, nnipa kor no hia se  
 obi kyere no kwan. Sede yew honam mu anifrafo no, saa nso na yew homhom mu  
 anifrafo . Br msam tumi fira binom b'ani homhom mu ma bentumi nhunu hann a ew Yesu  
 asempa no mu. Saa nkur fo yi nyinaa abrab de be k see mu nso benhu. Yesu tumi sa  
 honam mu ne homhom mu anifrae yadee nyinaa.  
 Αποστέλει τεθραυσμενους εν αφεσει kyere se mengyaa b'abehyebeso ma benk . Yesu kaa  
 se b'abehyebeso a na kyere se nkrur fo binom de atirimu den di binom so tumi a ense,  
 anaaa se beteete be enti beni ahot . Binom de nsisie tiatia be fawohodie so a emma be  
 anigye anaa ahot biara. E betumi ayese aniw so mu na behye obi so e betumi nso aye  
 sumsum mu. Se honam mu o, sumsum mu o, Yesu wu tumi se gye nnipa firi saa tebeano mu.



**Nkyekyemu 19:** κηρυζαι ενιατον κυριο δεκτον kyere se *mempae Awurade anis* afe.

Mempae ye asemfua bi a ekyere se *pae mu ka anaase b* dawuro se: Awurade anis afe no abeduru. Mose mmara no mu no na mfee aduonum biara ye Yubilii. Yubilii ye bere a begyaa nkoa mma be nya fawohodie. Besane twitwa ka mu. Se obi at n abusua agyapadee biara nso a, besane de n'adee ma no. Yubilii ye gye, ahot, yiedie, asomdwoee, amanmmuopa ne anigye bere ma nnipa nyinaa. Yudafo no hunuu saa bere no se mmere a Messia no beba a de gye, ahot, nkunimdie, fawohodie ne asomdwoee bebre Israel man no. Na David ahennie no asan atim bio. Yesu dee na ka bere a yankop n ahye ato h se begye ne nkrofo afiri b ne ne bonsam tumi ase. Yesu ba obi abrab mu a, b na anaa honam ak nn, aniwa ak nn ne asetena mu ahohoahoa a efiri Br msam no firi nnipa no mu; gye onii kor firi saa suban no nyinaa mu. E ba no saa a, na abrab fofor bi ahye ase te se Yubilii a na bema fowohodie, twa ka mu na besane de agyapadee a b'at n sane ma bewranom bio no.

### 3.6 Literal Meaning of Luke 4. 18-19

Jesus is said to have gone to his hometown, Nazareth in Galilee where he was brought up, and on the Sabbath day he went into the synagogue. When he stood up to read the scriptures, he was given the scroll of the Prophet Isaiah which he unrolled and read the passage:

The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.

Literary, Jesus' statement means that the Holy Spirit had come upon him because God had already anointed him (Jesus) to proclaim good news to the poor. God had sent him to proclaim



freedom for prisoners and recovery of sight for the blind. God had sent him to release the oppressed and to proclaim the dawn of the year when the people will receive God's favour. However, because Jesus was not the original author and the people at the synagogue in Nazareth were not the original recipients of that text, it called for interpretation. The original author was quoted as the Prophet Isaiah and because it is a prophecy, the original author goes beyond the prophet to the divine source. It also becomes appropriate to know the interpretation given by the original recipients and how that understanding has been interpreted through history to the recipients in Jesus' day.

### **3.7 The Original Author's Intended Meaning of Luke 4:18-19**

To establish the intended meaning of this text, we shall (as indicated in paragraph 3.2.2 above) consider the original author's intended meaning, the original text and how the intended audience understood the text in its originality. As indicated above, Jesus' read from the scroll written by the Prophet Isaiah. Isaiah is named as the author of the text; however, Isaiah himself ascribes the text to a different origin/source. In Isaiah 1:1, the prophet considers what he wrote as a narration of a vision he had without quoting the source of the vision. In Isaiah 2:1, the prophet again saw another vision. This he narrated without indicating the source. However, in chapter six, Isaiah does not talk about visions but about his encounter with Yahweh who was seated on his throne with angels in attendance. The prophet records in 6:8-9a that: "Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, 'Here am I. Send me!' He said, 'Go and tell this people...' " (NIV). It is hereby established that the source of the text is Yahweh. Barker, et al (1985:1026) states that the heavenly King speaks in the divine council and as a true prophet; Isaiah is made privy to that council as other prophets of God do. It could

be deduced that Isaiah was just re-echoing the counsels of Yahweh. The original source of the entire text from which Jesus quoted was therefore Yahweh. Adeyemo, et al (2006:814) agree with this divine source and writes that Isaiah was listening to hear what God had to say and was concerned for his people. He continues that the message that God asks the prophet to take to his people is an example of the double role of the word of God.

In the view of Keil and Delitzsch (1976:31-32), the first prerequisite to a clear understanding and appreciation of the prophecies of Isaiah, is a knowledge of his time, and of the different periods of his ministry. They give three periods: the first during the reigns of Uzziah (811-759 B.C.) and Jotham (759-743). According to them, it was the period that the bloom of the northern kingdom was destroyed and surpassed by that of the southern. They maintain that despite the prosperity there was grave moral and spiritual decay whereby Israel became idolatrous. To the writers, Isaiah arose with the mournful vocation to preach repentance without success and consequently had to announce judgement. They speak of the second period of Isaiah's ministry from the reign of Ahaz to that of Hezekiah, a span of sixteen years within which open idolatry was introduced under Ahaz, the Syro-Ephraimite attack on Jerusalem and Ahaz's appeal to Assyria for help. The third period is given as the fifteen years of Hezekiah's reign. The faithfulness of Hezekiah to Yahweh and the return of the nation to his worship was enough for Yahweh to postpone judgement on Israel. Zodiates, et al. (1990:896) write: in 701 B.C., Assyria ravaged the Judean countryside, and Jerusalem itself almost fell and Isaiah preached a message of hope for a repentant Judah who would trust in the Lord.

According to Adeyemo, et al (2006:809), the northern kingdom was completely destroyed by the Assyrians, who then invaded Judah and Jerusalem itself narrowly escaped capture (2Kgs. 18-19). They continue that the religious situation was also confused and influenced by political currents and idolatry; these provided the context of Isaiah's message, he denounced the moral and religious corruption of the people and announced God's judgement whilst he preached Yahweh's salvation to the faithful and the repentant sinners as well as the future restoration of Jerusalem. To Adeyemo, et al., the theme of God's chosen one, the Messiah who will bring salvation is central to the book.

Keil and Delitzsch state that the faith of Hezekiah and the majority of his people which rested on the word of promise the Lord gave them through the Prophet Isaiah had its reward when the invading Assyrian army was completely destroyed in a single night. However, the inevitable came when Jerusalem fell to the Babylonians in 587 B.C under Jehoiachin and ten thousand persons were deported (Barker et al, 1984:572-573).

Under these constant threats the promise of a Messiah would have been welcomed with the greatest expectation: the restoration of Jerusalem, the Davidic dynasty and the nationhood of Judah might have been the immediate wish of all the people. In the face of imminent destruction, Judah understood the message in terms of deliverance and might have reacted positively to the message of Isaiah and see it as the only window of hope for the survival of the people and the Davidic dynasty. The people should have resolved to stop the idolatrous and

syncretic ways of worship and remain faithful to Yahweh. It has been said that God sent the prophets mostly in the eleventh hour to try to prevent the people's headlong rush to destruction: warn them of the consequences; call them back to God in repentance, to comfort the survivors and assure them of God's love and purpose for them. This is the more reason why we strongly suggest that the people of Isaiah's day understood the message in terms of deliverance and were to have responded positively to his message. The picture that the prophet painted of the Messianic period was enough for the people to crave for it.

### **3.8 Interpretation of Lk. 4:18-19 in the History of the Church**

The statement that Jesus gave in Luke 4:18-19, as indicated earlier, is a direct quotation from Isaiah 61:1-2. Therefore to understand the passage historically is to look at it from the period it was written to date and how it has been interpreted at different periods. According to Brenton (1981:i), the earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era; this version has been so habitually known as the Septuagint (LXX). Hendriksen (1984:252) gives a comparison of the English translations of the Hebrew and the Greek texts of Is. 61:1-2a as follows:

The English translation of the Hebrew –

The Spirit of the Lord God (is) upon me, because the Lord has appointed me to announce good news to the poor. He has sent me to bind up the brokenhearted; To proclaim to the captives liberty; and those bound opening of eyes; To proclaim the year of the Lord's favour.

The English translation of the Septuagint –

The Spirit of the Lord (is) upon me, Because he has anointed me; He has sent me to proclaim good news to the poor. To heal the broken hearted, To proclaim to the captives release; And to the blind recovery of sight; To announce the year of the Lord's favour.

It could be seen that “to heal the broken-hearted” is missing in the Lucan account of the text under consideration. Instead Luke adds “to set the oppressed free.” According to Hendricksen (1984:253-254), perhaps Luke's was not to reproduce the entire *haphtarah* (selection from the Prophets) but only the words used by Jesus as the text for his sermon or it could be that correctly interpreted, the reference to “the poor” to whom the good news must be proclaimed made a further statement about “the broken-hearted” not absolutely necessary. He concludes that Luke has a better explanation for that. Hendricksen argues that “He has sent me” which is added to “to set free the oppressed” by Luke does not correspond to Isaiah 61:1,2a nor the LXX, and can probably be a *midrash* or *comment* on the immediate preceding passage. The meaning, he states would be “When I said that the blind receive recovery of sight, I mean that this takes place when they are set free from the oppression they had been enduring in Satan's dark dungeon.” Hendricksen compares the statement with Isaiah 58:6 and suggests that it is natural to refer to the deliverance of those crushed or oppressed because the passage is not far removed from Isaiah 61:1.

Perhaps the ancients understood “anointing” as being sanctified or consecrated. In I Kings 19:16, the Hebrew word מָשַׁח (*mâshach*) which translates “to anoint” or “consecrate” means primarily to rub with oil (Strong 4886). It is applied in Psalm 105:15, in the Hebrew מָשִׁיחַ (*mâshîyach*) for “anointed” in the sense of consecrated persons like kings, priests and prophets (Strong 4899). In Jeremiah 1:5, קָדַשׁ (*qâdâsh*) consecrate by means of sanctification is used



(Strong 6942). It seems to us that these suggest the solemnity and the divinity of the origin of the task that is given in a particular situation. The Targum reads, “The prophet said, ‘The spirit of prophecy before the Lord God [Yahweh Elohim] is upon me’ ” (Interpreter’s Bible, Vol. 5:1956; 710).

Justin in his dialogue with Trypho (a Jew) wrote:

Now, it is possible to see amongst us women and men who possess gifts of the Holy Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power but because these would not continue after Him...for even at His birth He was in possession of His power...And then, when Jesus had gone to the river Jordan, where John was baptizing, and when He had stepped into the water, a fire was kindled in the Jordan, and when He came out of the water, the Holy Ghost lighted on Him like a dove [as] the apostles of this very Christ of ours wrote (Roberts & Donaldson:1999;243).

This clearly suggests that up to the time of Justin, believers were anointed for particular tasks in the Church for their God and, these understood it not as the quest for power but as an impartation that will put “fire” in them as did their Lord. These believed that such an impartation of the Spirit will enable them live and serve their God in perfection. Irenaeus writes: we do now receive a certain portion of His Spirit, tending towards perfection, being little by little accustomed to receive and bear God (Roberts & Donaldson: 1999:533). It seems to us that their understanding of “anointing” also meant “being possessed” by the Spirit. The Shepherd of Hermas (Vision 1) wrote that he fell asleep as he walked and a spirit took him and carried him away through a pathless region where no one could pass owing to its precipitous and eroded nature.



Wesley (Weakley, Jnr.:1977:85), commenting on how believers are used by the Holy Spirit, said those in Christ Jesus walk after the Spirit, both in their hearts and in their lives. They are taught by the Holy Spirit to love God and their neighbour with a love which is springing up to everlasting life. By the Holy Spirit, they are led into every holy desire. They are led into every divine and heavenly temper, until every thought which arises in their heart is holiness to God. He says those who walk after the Holy Spirit are led by Him into all holiness of conversation with no corruption. They edify, minister grace to their hearers and engage themselves in justice, mercy and truth in whatever they do in all their relations with their neighbours to the Glory of God.

### **3.9 Contemporary Understanding of Lk. 4.18-19**

Jamieson, et al (1974:996-997) writes that Jesus' quote which is from a well-known section of Isaiah's prophecies in the Septuagint announces the sublime object of his whole mission, its divine character and his special endowments for it. Jesus was an embodiment of the Servant of the Lord who was to raise up the tribes of Jacob and be a means of Yahweh's salvation to the ends of the world (cf. Is 49:3-6). The writers understand the acceptable year as an allusion to the Jubilee (Lev. 25:10) which was a year of universal release for persons and properties (Is. 49:8 cf. 2 Cor. 6:2). According to these writers, the maladies under which humanity groans are set forth in the passage as property, broken-heartedness, bondage, blindness, bruisedness (crushedness) and Jesus announces himself as the glorious healer for these when he read the passage in the synagogue at Nazareth.

Wiersbe (1989:45) states that, the Jewish rabbis interpreted this passage (Is. 61:1-2) to refer to the Messiah, and the people in the synagogue at Nazareth knew it as well. He continues that they were shocked when Jesus boldly said that it was written about him and that he had come to usher in the “acceptable year of the Lord.” He maintains that “the acceptable year of the Lord” mentioned here refers to the “Year of Jubilee” described in Leviticus 25 and the main purpose of this special year was the balancing of the economic system: slaves were freed to return to their families; sold properties reverted to original owners, all debts cancelled and the land, humans and beasts rested. Wiersbe states that Jesus applied all of this to his own ministry, not in a political or economic sense, but in a physical and spiritual sense. He adds, Jesus had certainly brought good news of salvation to bankrupt sinners and healing to broken-hearted and rejected people. He had delivered many from disease and from bondage. Indeed, it was a spiritual “Year of Jubilee” for the nation of Israel yet his listeners would not believe in him because he was a local boy. If the audience were really shocked, then Wiersbe seems to suggest that the quotation Jesus gave was well understood by his audience differently than what Jesus explained to them. Perhaps there was much talk about the Messianic Age when the Anointed of God will appear as a liberator, but how can the expected Messiah be the known carpenter’s son?

According to Welch, Jesus declared himself to be the Anointed One spoken of by the prophet and as the one who was commissioned to declare that the day of the Lord had come. Welch continues that Jesus by his statement announced that the messianic era had begun in him and by his coming he inaugurated Yahweh’s gracious reign of salvation and blessing. In his view, the Saviour had come at the time; the door of mercy was open and the poor, the captive, the needy,

the sorrowing heard the good news of deliverance and release. He maintains that Jesus not only declared the coming salvation and his own involvement in its fulfilment: he was the one through whom God's grace was mediated.

Swindoll (1994:93-95) writes that they were feeling proud of the hometown boy whom all of Galilee was buzzing about. According to him, the words that Jesus uttered are revolutionary but not in the sense of rebellion but life changing which culminates in new life. In Swindoll's view, there will be a time when Jesus would deliver God's judgement but the time he visited his hometown was "the springtime of God's grace which God was generously shedding abroad to all nations and this he wanted his family and friends to be among the first to know about his calling to that mission. However, to him, the people of the synagogue received the stunning announcement of Jesus' claim to be the Messiah as a bombshell dropped on them.

Guthrie et al (1970:896) state that Luke placed this incident at Nazareth ahead of its proper chronological position because it provided an ideal opening summary of the message of Jesus. They continue that in the synagogue Jesus read Isaiah 61:1-2 and gave a discourse on its fulfilment on three levels: the level of present fulfilment; that of personal fulfilment and lastly, on the gracious fulfilment. To them, the text that Jesus read includes a phrase from Isaiah 58:6 and this probably might be included by the narrator because of its obvious fitness to describe the ministry of Jesus. They maintain that the various acts described are to be taken spiritually rather

than literally and the people were at first amazed by what Jesus said, but their response quickly became hostile because of the pretentious claims.

All these seem to point to the fact that Jesus' words were received by his audience with understanding and admiration at first. However, there was a break in communication at some level because his claims of being the Messiah and him being the fulfilment of that prophecy perhaps tuned his audience off. It seems very difficult to know exactly where the dividing line of acceptability and rejection lies. Was it the claims that Jesus made in the interpretation of Isaiah 61:1-2 that led to the break in communication and his consequent rejection or the verbal battle that ensued after the sermon? If we consider Luke's account, the sermon that Jesus delivered was graciously received. "All spoke well of him and were amazed at the gracious words that came from his lips" (Lk. 4:22a). According to Welch (1974:57), those who rebutted that isn't this Joseph's son, were offended because they saw Jesus only as Joseph's son.

Morris (1982:107) views the questions raised on Jesus' parentage by the audience as proceeding from astonishment rather than offense. He writes that they were astonished that someone from their own town, one whom they could call "Joseph's son" could speak like this. According to him (1982:106), the words that Jesus spoke were the words prophesied of the Messiah's ministry to the people in distress, the poor, the captives, the blind and the oppressed (Is. 61:1ff. cf. 58:6). In Morris' view, Jesus' application of the words to Himself shows that the sense of vocation that came with the heavenly voice at his baptism remained strong. He concludes that Jesus saw

himself as coming with good news for the world's troubled people and the acceptable year of the Lord" does not represent any calendar year but to the era of salvation.

Hastings and Clark (1961:238,239) state that recovering of the sight to the blind is one of the works which Jesus Christ came into the world to do and the procedures are recorded in the four sight-giving miracles recorded in the Gospels. They give the first sight-giving miracle as the recovering of sight to the blind as work to which the power of God alone is competent (Matt. 12:22-28). The second sight-giving miracle, according to them, informs us that the recovering of sight to the blind is a work which requires the exercise of faith as its condition (Matt. 9:27-30). The third sight-giving miracle instructs us that the recovering of sight to the blind is a work which does not always and necessarily complete itself at once – the restoration is gradual (Mark 8:22-25). They give the fourth miracle as that which is accomplished by the use of means or a subsidiary agency (Jn. 9:6,7).

Hasting and Clark (1961:240,241) maintain that Jesus worked to set the bruised at liberty. The writers' understanding of "the bruised" is three-fold. These are the two types of those who are bruised by sin: that is, sinners who despise themselves for falling into sin and those who keep sinning until they have sunk immeasurably deeper in it. According to the writers, bruised sinners of the first type feel the ignominy and the shame of it and gladly accept recuperation and liberation when it comes their way. These, they consider, as fettered not bruised, fallen but with the desire to get up again. However, the second type keeps on sinning until they are bruised in



character, crippled their lives and rob themselves of the power to recuperate – these have not only gone into prison but have settled down in their prison home. To them, the next are those who are bruised by doubt – doubters who do not want to doubt and the sceptics. They describe the first type as those with wrong standpoints and are unable to see the truth in Jesus. These of this type regret their inability to see this truth and though uncertain about many things but is certain that doubt per se is an abnormal character and not conducive to life. For Hastings and Clark, these are fettered in doubt but not bruised. They describe the sceptics as those who not only luxuriate in doubt but also doubt with all avidity, triumphant glee, delight, defiance and with the joy of not being orthodox. To them, the third type of the bruised are those who are bruised by trouble; the congregants who have troubles, disappointments and sorrow. They maintain that these difficulties affect people in different ways according to their temperaments; whereas some recover quickly, others do not. To the writers, those who recover quickly from their sorrows and do their utmost to forget the sting; however, those who do not recover quickly could commit physical, spiritual, intellectual or religious suicide. We agree with the writers that the ministry of Jesus outline in Luke 4:18-19 is to give “bruised” humanity liberty. The word bruise in our estimation is limited in the sense of the consequence of sin. But for the death and resurrection of Jesus, the consequence of sin is damaging and destructive. In our opinion, Isaiah 61:2 where Jesus ended his quotation at Nazareth synagogue has the day of vengeance of our God as well. God is poised to punish the unrepentant sinner severely. Isaiah describes the day God will punish sin as a day the Lord will repay wrath to his enemies and retribution to his foes (59:18). What God did to Judah when he visited them with his wrath without remedy (2 Chron. 36:16), is a clear example of what he will do to the unrepentant sinner on the day of his wrath. The liberation that Jesus gives to the sinner is liberation from death and total separation from



God who is the source of life, which is very disastrous than bruises. In the Ghanaian Christian ministry these days, the preaching that brought discomfort to the sinner is fast eroding to give way to the type that invites people to the “anointed of God” for their well-being. We subscribe to the ministry that puts food on the table but it should not be at the expense of the message of repentance that leads to salvation. Any ministry that does not proceed from the salvific work of Christ is not Christian and will be characterized by egoism and lust. Persons engaged in such ministry may do so passionately, however, there will be no compassion poor and needy.

Adeyemo et al (2006:1213) state that at the onset it should be noted that the political language of Luke 4:14-44 is unmistakable. They write that Jesus announces the five purposes for which God has sent him as to preach good news to the poor; to proclaim freedom for the prisoners, to proclaim recovery of sight for the blind, to release the oppressed and to proclaim the year of the Lord’s favour (4:18-19). And this announcement took place during Jesus’ visit to the synagogue of Nazareth where he publicly presents himself to the nation as God’s Messiah. In the view of these writers, if someone has a message from God to give, the natural place to deliver that message is the place where people come together to worship or hear the word of God. They continue, that is precisely what Jesus did when he began his campaign in a synagogue. To them it is clear that from the beginning to the end Jesus was oriented to the needs of the poor, both those who were poor within themselves and those who were poor in social, economic and political contexts. They conclude that the portrait of Jesus in this section is of someone who is empowered by the Holy Spirit and the empowerment divided Jesus’ audience into two groups – those who recognize God in Jesus’ words and works and those who do not. From the point of

view of Adeyemo et al, as outlined above, there are these issues to contend with: firstly, how political is Jesus' statement? It is our view that no one can rule out the political nature of Jesus' statement in Luke 4:18-19 yet it must be noted that politics is done by humans who are very much engrossed in selfishness. The liberation of the self from sinful ways would reflect in the liberation of evil and oppressive political structures. The view of the writers that the synagogue was the precise and natural place for Jesus to announce his political message seems to suggest to us that Jesus used religion as a catalyst for his political ambitions. To us this does not rule out the fact that some opportunists use religion to solicit support and sympathy of the people for political ends. Jesus carried a targeted message and that was the time, place and audience for that message. The good news that God has for his people is universal yet it should be delivered in a context to make meaning.

Carter et al (1977:233-234) suggest that the use of *apostello* adds the idea of a delegated authority making the person sent to be the envoy or representative of the sender and the mention of *captives* literally means prisoners of war also. If we are to take these assertions literally, then there are political connotations here. However, the writers are convinced that the mention of return from exile and the release at jubilee, admirably expresses Christ's work of redemption which is not political. According to Wiersbe (1989:45), the reference here of the Year of Jubilee (described in Leviticus 25) which Jesus applied to his own ministry, is not in political or economic sense but in physical and spiritual sense. The question is: how physical is Wiersbe's 'physical?' Will the Messiah's liberation affect the politics and the economy of the people? In Mante's (1995:49) view, we need to understand that we are called from the world for the world.

He continues that the mistake of some Christians in the past was that they only taught the partial truth that we are called from the world and do not add that we are called for the world. He insists that if we are called for the world then we need to live in the world, meaning, we need to have certain basic things in order for us to exist. Mante (1995:49) cites having jobs as part of enhancement of life which counters the evils of unemployment and poverty. Gooding (1987:80) states that there is no reason why the term should not mean among other things the financially poor which include poverty of all kinds. Hastings and Clark (1961:234) hold the view that poverty is not a curse but a great trial and where there is hunger, subsistence, decline of industry and family incomes diminish there is perplexity, restlessness or weariness that must be addressed. It is therefore our view that owing to the difficulties associated with compartmentalizing of Jesus' statement as regards the economic, political, social, physical and spiritual; it seems to us that the statement is encompassing and very comprehensive. Does the purpose outlined by Jesus tell us something about holistic ministry?

Indeed, ministry is comprehensive and demands holistic approach; should it be preaching to the morally and spiritually bankrupt, dealing with poverty, liberating the physically and the spiritually oppressed, healing the sick, supporting the weak and afflicted or fixing the economy of individuals and societies? What concept, methodology or approach do we adopt from Jesus' statement to enhance our own ministry? When we compare the Nazareth proclamation to Jesus' other teachings on service, we may be closer to the concept and mode of his ministry.

### **3.10 Jesus' Concept and Mode of Ministry**

In this section we shall try to bring together all the sayings of Jesus that point to his understanding and the way of service. It is our view that in so doing we can establish some of the modalities set by Jesus for those who wish to be in Christian ministry.

#### **3.10.1 The Virtuous Nature of Christian Ministry – Luke 16:13 (Matt. 6:24)**

According to Jesus, no one can serve two masters; he will either hate one or love the other, or he will be devoted to one and despise the other.” This tells us that in Jesus’ view, service (ministry) is virtuous and stems out of love and devotion. In the absence of these, ministry turns out to be hatred proceeding out of selfishness and egoism. Servants despise themselves for being asked to do the unrealistic services (which they see as duties) for fellow humans. Ministry must principally proceed from the love of God and devotion to him.

Weakley (1977:166) says, anyone with the witness of Christ’s salvation rejoices in the witness of God’s Holy Spirit with his spirit that he is a child of God. Such a person rejoices even more in the hope of attaining the glorious image of God. He seeks a full renewal of his soul in righteousness and true holiness. The glory he or she attains is an incorruptible inheritance which is undefiled and would not fade away. The love of God fills the heart by the Holy Spirit who has been given to them. Such is now a child of God, because they have been given the Holy Spirit through Jesus and can cry out “Abba, Father.” He says the parental love of God continually increases by the witness within them because the desires of their eyes and the joy of their heart is God. He continues that those who love God in this manner cannot help loving others, also; they

love not only in word, but in deed and in truth. These testify to the scriptural truth that “If God so loved us, we also ought to love one another” (1 Jn. 4:11 – NIV). They love every human being because the mercy of God extends over all of His creatures. They love those they know not because these are offspring of God and Jesus has died for their souls. They love the evil, the unthankful and the enemy; make place in their hearts for them and pray for those who hated, persecuted or despise them.

Sider et al (2006:132-133) states that the Christ-like unfailing and overcoming love comes from God the Father. They continue that when we recognize our debt to God for his boundless love for us, we rely on God’s grace to share in his boundless love for others – particularly those who are unloving, unloved, and unlovable. They maintain, we are the pipeline for God’s refreshing and loving waters to generate parched lives. According to the writers, the most important way to love is to receive God’s generous, gracious, unconditional and unmatched love for humanity in Christ Jesus. They conclude that when we rest in God’s love for us, we in turn cannot help but to radiate that love to others. It is our candid opinion that those whom God has shown his greatest love constantly remember their unworthiness and grace extended to them and the thin line which is the blood of Jesus that has separated them from sin, destruction and death. These know for sure that they are no better than the person in distress but for the blood of Jesus and, feel the burden to deal humanely with those they serve.

Henrichsen (1988:73) commenting on God’s love for humanity writes that God’s disposition towards humanity is one of love, and he expects our disposition toward others to be the same. He adds that the Lord Jesus did not say that people will know that you are his disciples by the



knowledge in scripture or church attendance or by the converts you lead to him but by the love we have, one for the other. Reciprocal of God's love to the individual is very pertinent in shaping one's personal disposition towards others. The individual accepts the fact that all humans are equal before God and he loves them all.

### **3.10.2 Christian Ministry is Servanthood – Lk. 22:25-27**

Jesus states here that: "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves" (NIV). By this Jesus debunks the idea that the least serves the greater. To Jesus, service in God's kingdom is different from worldly service. It should not be the exercise of authority over those served. It should not be viewed as a relationship between a benefactor and a beneficiary. He gives the principle of the greater serving the younger. It is also like the person serving feeling great and taking delight in having provided for the needs and satisfaction of someone else.

There is greatness in ministry and as Berkof (1994:310) states; the work of Christ determines the dignity of his person. He continues that Jesus was a mere man but in view of the work which he accomplished and the service he rendered, we rightly attribute to him the predicate of Godhead. There is an Akan proverb which states that *Bediako wɔ̃ gye no akono* meaning "the title

‘Warrior’ is attained at battlefields.” The dignity in being of use to satisfy the needs of humanity, through service, is the attainment of recognition and honour before God and humanity as conduit of divine providence. Berkof maintains that Jesus gave up divine privileges and took an humble position of a slave and through that service, God raised him up to a place of the highest honour and gave him a name above all names. To Berkhof, Jesus by his service was able to found the kingdom of God on earth and thus making the purpose of God his own and now in some way possesses the ability to induce humans to enter and live in the kingdom community lives that are motivated entirely by love. It is our view that Christian ministry, if well accomplished, accomplishes the divine purposes of God in his humanity and becomes a pointer to alienated humanity back to live with their God in perfect obedience to his will.

### **3.10.3 Christian Ministry Demands Attentiveness and Commitment – Lk. 9:62**

Jesus said: “No one who puts his hand to the plough and looks back is fit for service in the kingdom of God” (NIV). Jesus here makes it clear that those who serve in the kingdom of God need to be attentive to the needs of others and show commitment in their service delivery. Christian ministry by this description seems to suggest that without being attentive and committed no one can serve well. It is committing the self and all.

Samuel and Sugden (1999:22-23) write, commitment to the cause of the kingdom of God will mean costly discipleship for people in terms of time, possessions, money and ability. They maintain that God calls people to devote their talents to the service of the hungry, the stranger,

the naked, the sick, the prisoner whom Jesus identifies as his brothers and sisters. Christian ministry seems to suggest the commitment of personhood, very life and treasured resources and making them available for use by God to satisfy the needs of suffering humanity. And if this could be well done, then the individual ought to be seen as placing his or her life, talents and abilities and all personal resources at the altar of Christ to be sacrificed for humanity in his perfect will. In the view of Kraus (1998:100), the real basis for inequalities in the world lies in human nature not in economic systems. He says, the sickness of our world is a spiritual illness that comes from a living relationship with God and people need to be born from their primary socialization in alienated and alienating system. In his view, a better economic system will not ensure a better life. Only by creating a better life through committed service that proceeds from loving relationships can a better system be developed.

Darmani (2003:54) states that to attend to the flock diligently calls for an equally diligent interaction with the people we serve. He continues that if we are to obey Jesus' command to feed and tend his flock, it is while we get close to people, listen to them, talk with them and visit them that the need to intensify the ministry of reconciliation of God and self becomes apparent. Christian ministry calls for maximum effort and commitment exhibited in complete diligence before the needs of those entrusted in our care could be met. Stanley (2005:188-189) states that scripture tells us clearly that God has a twofold purpose in mind for His children: first, that we would be involved in good works, and second, that we would bring Him honour and glory. Stanley maintains that we carry out these intentions of God by investing our lives in those things that bring honour and glory to Him.

### 3.10.4 Christian Ministry Thrives on Readiness, Preparedness and Immediacy of Actions – Lk. 12:35-36

Jesus says: “Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him” (NIV). Jesus seems to tell us that ministry means readiness and preparedness to serve. He also seems to tell us that ministry demands immediacy of actions without any foot-dragging.

Christian ministry is a calling which must readily be responded to in all preparedness and resultant actions taken in immediacy without dragging or procrastination. Those who minister to God’s humanity feel this sense of calling always. In Akan tradition, kingship is equated to the serving of the urgent needs of the community. Therefore when chiefs are swearing to the people they say: *Se mo frɛ me awia o! Anadwo o! Ensuo mu o! Memfa nsuo ngyna manum da. Me suae me yi yadee*. This literally means, “When I am called in the day or night or through the rain, I will quickly respond, except when I am sick.” This is so because the Akan traditional leader is a warlord who is expected to plan, mobilize and protect the people in face of imminent attack by enemies. Drudgery in such emergency situations could be a great catastrophe.

Watson (1997:221-222) describes the urgency in God’s calling as the swiftness within which the angels of God called Lot and his family out of Sodom, when it was ready to rain fire. Watson

continues that in the same way, God sends his ministers to call his people from fire and brimstone of hell and from all those curses to which they were exposed. In our view, this sense of urgency is what should be translated to the Christian ministry. Those who serve others in the name of Jesus Christ should always be dressed up ready for service keeping lamps burning and waiting for the least opportunity to offer immediate service in love.

### **3.11 Conclusion**

We have tried to translate the text and interpreted it in Bono. We have also done the exegesis on the text considered the various words in Bono understanding. The historical and contemporary understanding of the text was considered in the chapter. Above all we tried also to understand how Jesus viewed ministry and how he expected others to do it based on his statements taken from Luke 9:62; 12:35-36; 16:13 and 22:25-27. These references seem to suggest that Jesus views ministry done in his name or for him as one that stems out of love and devotion to him. He also considers ministry as servanthood in the sense of the greatest serving the least with attentiveness and commitment; ready and prepared to execute actions immediately.



## **CHAPTER FOUR**

### **CHRISTIAN MINISTRY: ITS HISTORICAL DEVELOPMENT IN GHANAIAAN METHODISM**

#### **4.1 Introduction**

In this chapter, we discuss Christian ministry as understood and practised in the country and in the Methodist Church Ghana through the various epochs of the country's political history to the present. We also discuss the views of some eminent Methodist theologians on the concept and mode of practice on Christian ministry in this country. The chapter also discusses the current understanding of the Christian ministry as practised by the Methodist Church Ghana (MCG). The following section is a brief account of the beginning of Christian ministry in Ghana (then Gold Coast); how the ministry was viewed and practised from the colonial period to Ghana's independence.

#### **4.2 Beginning of Christian Ministry in Ghana**

As indicated in Chapter one, paragraph 1:2, it seems to us that the Portuguese began Christian ministry in this country in about 1471. Indigenization began in the Elmina Castle in 1529 when the Portuguese began to educate the locals with the view that they could minister in the Church; this seems to paint the picture that Christian ministry was seen as service within the Church at the time.

#### 4.2.1 Christian Ministry in the Colonial Period

Colonial administrators who came to the Gold Coast might have facilitated their work with the Christian ideals. Westernization which was synonymous with colonization was somehow equated to Christianity. The Christian life was an integral part of western culture which was seemingly forced on Ghanaians. Christian ministry practitioners and their services were thus seen as an appendage to the colonial administration. A case in point is a report sent by Winniett to the British Realm in 1846, two years after the signing of the Bond of 1844. This report clearly demonstrates that the colonial administrators depended greatly on the Church as a key ally in governance. According to Winniett:

The moral influence of the Government...is producing its legitimate effects; and the Christian Religion on which all the principles of good government are founded, is steadily and surely making its way among the people...If Government used its authority to declare human sacrifice illegal and procure its virtual abolition, missionaries added their persuasion and declare the practice abhorrent to God (Williamson:1965:2).

In the view of Winniett, Christian thought and praxis were foundational to the moral fibre of the nationhood of Gold Coast (now Ghana). Secondly, he indispensably acknowledged that “all the principles of good governance are founded” on the Christian religion. Thirdly, he acknowledged the persuasive quality of the Christian religion as an indispensable tool in urging the populace into rightful living.

Williamson (1965:44,46) states: “Administrators and missionaries of the last century were in no doubt whatever that their civilization and religion were related and mutually reinforcing benefits...and the introduction of the Christian religion would remake Africa.” Williamson’s thought could somehow be said to have been influenced by Western thought and culture, however, it appears to indicate that civilization and Christianity have, invariably, been bedfellows since the development of the concept of centralised administration in this land. If so,

could it be said that Christian ministry has contributed to the development and organization of the Ghanaian society? Could it also be said that Christian ministry has influenced the culture and the way of life of Ghanaians from the time Christianity came into contact with Ghanaians? Again, is Williamson right in stating that Christian ministry could remake the Ghanaian society?

We agree with Williamson that civilization and religion (Christian) are related and cannot be divorced from each other. Secondly, the culture of the people evolves out of their religion and it is out of the culture and traditions that civilization grows. The religious and the non-religious alike cannot underestimate the positive contributions that Christianity has made towards the shaping of society. Russell, an atheist, concedes that religion has made some contributions to civilization. He writes:

I cannot, however, deny that it [religion] has made some contributions to civilization. It helped in early days to fix the calendar, and it caused Egyptian priests to chronicle eclipses with such care that in time they became able to predict them. These two services I am prepared to acknowledge... (<http://www.positiveatheism.org/hist/russell2.htm> - accessed 16/12/10).

Russell sees religion as providing services to humanity by contributing to civilization in helping to fix issues of life with great care. Though Russell in this statement was defending his position on the non-existence of God, a position we do not share; yet he acknowledges the fact that religion (and for that matter Christianity) has some contributions to make for the development of society and this is done meticulously. The idea of “fixing” in the sense of “putting in place” and “care” in the sense of “providing needs through love” expressed here is very crucial in the services Christians provide to society. And the services that Christians provide, within and without the Church, is the ministry. Could it be said that historically, Christianity has contributed and continue to contribute positive services to humanity and to the development of society?

#### 4.2.2 Christian Ministry at Ghana's Independence

Williamson (1965:69) states that not only has education sponsored by missions provided a corpus of educated people capable of employment; but also, through its own institutional life, it has developed the sense of public responsibility. By this, Williamson seems to suggest that the mission schools produced the educated work force and persons who will be responsible for public interest for the nation. The services that the Christian church provided by way of education produced the brains that spearheaded Ghana's independence. At the time of independence most of the educated in the society had benefited from the education of the mission schools. Christian ideals, somewhat adulterated by Western culture, was the norm of society. The development of the nation and the morality of its people heavily depended on Christian principles.

A post-independence statement made by President Nkrumah (MCG:1961:39) reinforces the argument that the development of Ghana has been greatly influenced by Christian thought and practice. Nkrumah, addressing the Methodist autonomy Conference in 1961, said:

The contribution which the Methodist Church, in concert with other religious denominations, has made to the progress of Ghana is invaluable. It is a record of which you can be justly proud. It is my hope that now that the Methodist Church has gained its freedom, it will, as never before, co-operate with the Government in the social and educational reconstruction on which we have embarked. The Church, with all that it stands for cannot exist in isolation nor in a vacuum. Its life must be founded in the life of the people who look to it for guidance and inspiration... Let it not be said of the Methodist Church of Ghana that it failed in a period of opportunity.

As an advocate against colonialism and neo-colonialism (in whatever form), Nkrumah linked the autonomy of the MCG to the republican status of the country and saw Christian ministry (generally) as an indispensable partner in the social and educational reconstruction agenda of his government. In the view of Nkrumah the life of the church is foundational to the lives of the populace and without this foundation the people will lose guidance and inspiration. In our view,

Nkrumah had it right in saying that the church's "life must be founded in the life of the people who look to it for guidance and inspiration" and the life of the church is seen in the service that it provides.

Seemingly, leaders and administrators in Ghana (past and present), do acknowledge that the contribution made by the Christian church in nation building is invaluable. These civil leaders might have invariably depended on Christian teachings and practice to provide guidance and inspiration to the populace. Christian ways of serving, in a way, enhanced the ability of the leaders better in their service to the people in all the ramifications of national life. Christian ministry in Ghana is perceived to possess a distinctive character that will facilitate and promote national reconstruction. We subscribe to the view that suggests that Christian thought and praxis possess all the cultural dynamics that will sustain the timelessness in the provision of guidance and inspiration in nation-building.

#### **4.3 Christian Ministry in the Methodist Church Ghana: A Historical Development**

This section traces the understanding and practice of Christian ministry in the Methodist Church Ghana from 1835 to date. We will consider doctrinal beliefs and some key statements made by important personalities of the Church from the period when the Methodist Church of the Gold Coast was affiliated to the British Conference until now.



#### **4.3.1 Beginning of the Methodist Ministry in Ghana (then Gold Coast)**

Bartels (1965:1,13,15) states that Methodism in Ghana took root in a soil which had been tilled, if intermittently, by successive generations of Christians of different denominations from as far back as the fifteenth century. When the Rev. Joseph Rhodes Dunwell, the first Methodist missionary to Ghana, arrived in 1835, he was taking his place in a line of pioneers. Bartels posits that Dunwell arrived at a time when groups of African Christians were preparing, unaided, a place in which the seed of Methodism could flourish. He says that on Sunday, 4<sup>th</sup> January Dunwell preached his first sermon in Ghana to the 'Meeting' at the house of their leader who had invited him to attend. It was a branch of the 'Meeting' at Dixcove which requested Captain Potter to send them bibles and the message yielded the sending of Dunwell as the first Methodist missionary. In Bartels' view, the Methodist practice at the time was: fellowshipping, praying, singing, reading and interpretation of scripture with Dunwell introducing sermons, meditation on scripture, witnessing at class meetings and extempore praying. He states that what brought the 'Meeting' together were; a sense of sin; fear of hell-fire, the need to repent and the assurance of the redeeming love of Christ.

#### **4.3.2 Methodist Ministry in Pre-independence and Post-independence Ghana**

In restating the mission of the Methodist Church in 1946, The British Conference (which had jurisdiction over the Methodist Church, Gold Coast) identified, among others, life in the Kingdom described by Jesus as essentially social life (MCGBD:1946:3-15). The Conference stated that the reality of our love for God is to be treated by the degree to which we give ourselves to others in friendship and service. This means that Christian ministry to the Methodist at that point in history embraced social service as well. The missionary churches of the time in the Gold Coast

were greatly involved in spiritual, physical, mental and moral development of the people. According to Grant (MCGD 1961:57), ministry pursuits of the MCG at autonomy were in the areas of moral development, education, health and social welfare of the people. He states:

A church is not great because it is autonomous or wealthy or large. It is great when it produces men and women who live in the power of God by the grace of our Lord Jesus Christ, when it is able to turn the world the right side up...To this end we shall consider what to do and say to our people, to stir them to seek the way of Christ more faithfully to the support of the Holy Cause...When we consider finance, property, education, medical work, social welfare...we must not forget that this Church may become in God's hand a truly effective instrument for the bringing in of the glorious Kingdom of our dear Lord and Saviour, Jesus Christ (Methodist Church Document, 1961:57).

To Grant, the Christian ministry practised by the MCG when it was granted its autonomy in 1961 was transformative, supportive and instrumental in facilitating Kingdom realities. In his view, the greatness of the MCG does not lie in autonomy, wealth or numbers. The greatness of the Church should be considered in her ability to help people live rightly in the power of God and in the grace of Jesus Christ; and that; the Methodist ministry will continue to be holistic by caring for the soul, mind and body. We consider this view as orthodox and the right direction that Christian ministry should be holistic. Asante-Antwi cited in Foli (2008:419) states that the gospels show that good news and good works are inseparable; and to preach the Kingdom of God involves a commitment to justice and peace whereby through evangelism and social justice the Church is called to work for a loving, just and peaceful society.

#### **4.3.3 Christian Ministry in the Post-Independence Methodist Church**

At autonomy the doctrinal beliefs of the MCG given in the constitution could be summarized as: belief in the Holy Catholic Church; the Apostolic Faith, the Creeds, the Protestant Reformation

with a Divinely appointed mission to spread Scriptural holiness through the land by the proclamation of the evangelical faith based on divine revelation recorded in the holy scriptures (as interpreted by Wesley in his notes and the Forty-four Sermons), and a shared ministry based of the priesthood of all believers (MCGD:2000;7). On the ministry of the MCG, the constitution (2000:12-13) states:

Christ's Ministers in the Church are stewards in the household of God and shepherds of his flock. Some are called and ordained to this sole occupation and have a principal and directing part in these duties, but they hold no priesthood differing in kind from that which is common to the Lord's people and they have no exclusive title to the preaching of the gospel or the care of the souls. Others, to whom also the Spirit divides His gifts as he wills, share these ministries with them...the Christian ministry depends upon the call of God who bestows the gift(s) of the Spirit, the grace, and the fruit, which indicate those whom He has chosen...The Methodist Church holds the doctrine of priesthood of all believers, and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of persons...

When the two are put together it seems to give us the picture of an orthodox evangelical church with a shared ministry of stewardship and caring participated by all according to the gifting and graces bestowed on these by the Holy Spirit and recognized by the fruits. We therefore suggest that those in the ministry of the MCG should be spirit-filled stewards and carers.

#### **4.3.4 Methodist Conference Position on Christian Ministry after 1961**

The Methodist Church had structures and facilities at the autonomy to achieve the holistic ministry of caring for the sick, poor and needy in society; and, adequate educational institutions to train people to become productive to church and society. The MCG in 1961 was also blessed with ministry practitioners (lay and clergy) who were of character, ability, dedication to the Lord and were loyal to the Church and state. Grant prided in the then members of the MCG at the autonomy. He states:

Our church has always been blessed with laymen and ministers of character and ability, dedicated to our Lord Jesus Christ and loyal to His Church. As we welcome many delegates from all over Ghana who are members of this Foundation Conference, we rejoice that in our generation also the Church still has such men in its ranks (MCGD:2010;7).

We can say in limited sense that the MCG is still blessed with people of character, ability and dedication to the Lord. However on the larger scale, it seems doubtful because the Methodist influence through the spread of scriptural holiness and the exhibition of the love of God to all people are no more prevalent in the Ghanaian society. Methodist educational institutions that used to be breeding centres for sound Christian morality are nothing to talk about these days owing to the “agenda of secularity” championed by the state. Immorality, corruption, lies and selfishness are the cankers killing our dear nation whereas “so-called” Methodists manage high offices of state. What is the import of Jesus’ statement in Luke 4:18-19 to the Ghanaian Methodist in the face of these cankers of state?

Two years after the autonomy (1963) there was the need to set priorities in ministry so that the MCG will be focused on the prevalent needs of the people of the period. Grant said (MCGD:1963):

We must not turn aside from the tasks that need to be undertaken here and now: (i) to enable our people to worship more intelligently and to understand the truth as it is in Jesus Christ our Lord, (ii) to plan and prosecute a campaign in every Society and Circuit to make our people literate, and (iii) to enable every Member to be an evangelist bringing neighbours into a saving knowledge of Christ by the spoken word and witnessing life.

In our view, Grant was advocating a three-pronged approach of ministry that targets: knowledge of the truth in Christ; education and, evangelism. If people are well taught to intelligibly understand the Christ-event and are well educated; they will automatically promote evangelism through word and deed. Whereas the MCG struggles to prevent the mass exodus of its members and continue to rely on “itinerant” evangelists for revival meetings, Paa Grant’s call has not worked in the Church. Lately, there is much talk about the pew growing higher than the pulpit. However, to us the growth is only secular; devoid

of the spiritual, the mental and the moral. Majority of the people in the pews these days are well educated yet morally bankrupt and are incapable to witness Christ Jesus to others. The immorality and indiscipline that have almost crippled this nation and the parading of dubious characters as “men of God” tell a lot about what succeeding generations of Methodists since autonomy have done about the mission statement of Jesus in Luke 4:18-19 and the vision of the fathers.

#### **4.3.5 Methodist Conference Position on Christian Ministry in 1966**

In 1966, the Methodist Conference had travelled five years in self-determination and taking the stock, Koomson posed this question: “What is the purpose of Methodism in Ghana today?” Koomson pointed out that:

It is not enough to point to our Constitution and Standing Orders and say: ‘The last word is written here.’ Nor is it enough to say, ‘Let us continue to do as our fathers did.’ New occasions teach new duties: it is the present age we are called to serve and as a Church, we must seek and find God’s plan for us in our age. In the Bible we find the will of God for mankind in all ages. If while reading the Bible we keep in mind the present needs of our people, I am sure that the Holy Spirit will guide us to find our specific task at this time, in this place (Conference Agenda 1966 cf. Foli:2008:81).

Koomson seems to suggest that the guidelines given for ministry by the Methodist Church in her constitution is not exhaustive. Methodist ministry should not be conservative but should demand the breaking of new grounds to serve the needs of people according to their varied situations based on biblical injunctions and under the guidance of the Holy Spirit. Koomson continues,

The basic need of people in Ghana today is to find some power greater than ourselves to deliver us from sin. During the last year we have seen the overthrow of a regime which vociferously condemned dishonesty, self-seeking, bribery, corruption, nepotism and slander, while at the same time the leaders of that same regime created conditions under which these evils flourished. And all the blame cannot be thrust upon the discredited leaders: we have to acknowledge our own guilt. By our lip-service and by our silence we gave them comfort and become a party to lies, treachery and hatred. The Church appeared to have lost her prophetic voice. The word on every lip now is development. Has the word of God any relevance in this situation? (Foli:2008:81-82)



Perhaps Koomson addressed the issue of Spirit-guided ministry. He perceived the situational need of the people in Ghana at the time as liberation from sin; characterized by dishonesty, self-seeking, bribery, corruption, nepotism and slander. His worry was that the Church at the time was either silent on issues or paid lip-service to the ruling class thereby becoming a partner to the sin of the time. Koomson acknowledged that the Church appeared to have lost her prophetic voice and questioned the relevance of the word of God in the situation whereby Ghanaians lived in bondage to fear, enslaved by sin and motivated by greed for money without a prospect of building a righteous nation. He maintains that it is only Jesus who can save such a hopeless situation; the primary task of ministry is to point sinful humans to Jesus. According to Koomson, salvation is more than the provision of material needs; the gospel must be demonstrated in the life of the redeemed community and the world desperately needs to see the Christian example at work daily in the lives of those who profess to be Christians. He saw the task confronting the Church at the time as the reformation of Church and Nation and the spread of holiness through the land.

The aforesaid brings out clearly the idea of stewardship and shepherding in the Methodist ministry. With the scriptures as basis, the post-independence Methodists sought to preach the gospel and care for souls through the power of the Holy Spirit. They were able to turn the world “the right-side up” by their lifestyles and could stir people to seek the way of Christ more faithfully. At that time the Methodist Church was blessed with laymen and ministers of ability, who were dedicated to the Lord Jesus Christ and loyal to the Church, to carry out such a great

vision. These were un-daunting and ready to break new grounds to serve human needs in time and space.

#### **4.3.6 Methodist Conference Position on Christian Ministry in 1986**

Stephens states that the Church does not exist for the Church, but as an instrument of God's creative activity in the world. He said, from this basis, the Church could not possibly ignore the conditions of life and the present state of the human community. He maintains that it is primarily through the obedient action of faithful men and women that the sovereign God is enabled to act directly in human history (Conference Agenda 1986 cf. Foli:2008:264-265). To him, if God is genuinely and faithfully worshipped, the Christian must witness and act and their witness and action must direct itself towards helping shape the things that society does when it acts as a whole.

We consider this statement as a re-echo of the Methodist belief that God has raised them for his divine purposes in shaping society and this must be accomplished in every generation. And Methodists (Christians) must always avail themselves as instruments to be used for divine purposes. Dayton (1987:57) commenting on the Church as God's instrument states that God intends that the world be redeemed and that his kingdom be established; God's instrument in the world is the Church which is a sign of the kingdom. To Dayton, God's intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which is accomplished in

Christ Jesus our Lord. In our opinion, when we partner God in his work we must rely on his enablement in order to accomplish his intended mission through us.

Ainger (MHB.812:1,3,5) writes that God is working his purpose out as year succeeds year and works his purpose out as the time is drawing near when the earth shall surely be filled with the glory of God. He asks, “what can we do to work God’s work and make it prosper and increase” and answers that, “we can do nothing substantial unless God blesses our deeds.” If the ancients availed themselves to be used by God as instruments for the manifestation of his glory, what is the position now? Bediako (2000:95) postulates, modern theology has lost touch with, and seems incapable of answering to, the crucial issues which lie at the heart of human existence, essentially religious issues like questions of human identity, community, ecological equilibrium and justice.

It seems to us that Christian ministry is gradually ceasing to be God’s instrument in facilitating His kingdom realities and has lost her prophetic voice in addressing the crucial issues which are at the heart of human existence. We therefore agree with Stephens that the Church cannot in any way ignore the conditions of life and the present state of the human community. Contemporary Methodist ministry is challenged by the fact that there are many unpleasant religious and social situations to address. Historically, Methodism addressed contemporary issues of the times. Amponsah (2006:19) says that practical fruits of social reforms championed by Methodist lay leaders in Great Britain from 1792 to 1813 were; abolishing of the slave trade, protection of

children used in tedious and dangerous work, prison reforms and the protection of insane in asylums.

#### **4.3.7 Methodist Conference Position on Christian Ministry in 2006**

According to Aboagye-Mensah, the MCG realizes that it has been sent by God to witness in the midst of issues and problems that affect society and individuals regarding governance and human development. The MCG recognizes that these issues and concern cannot be addressed through human efforts alone unless there is added divine power and grace (Conference Agenda 2006 cf. Foli:2008;486-488). In his view, for the MCG to continue witnessing in the world she has been called as God's agent for social transformation, she would require total dependence on the Holy Spirit. He acknowledged the fact that the witness of the Lord Jesus Christ in the world was made possible through his dependence on the Holy Spirit. He catalogued a number of instances in the life of Jesus where he had the manifestation of the Holy Spirit and ended by saying, Jesus returned to the synagogue of Capernaum [sic. Nazareth], to announce his manifesto in the words of the prophet Isaiah that, the Spirit of God had descended upon him in all his fullness. He views Jesus' ministry as preaching, teaching and healing which was done through the power of the Holy Spirit. He challenged all Methodists to open their lives to the presence and power of the Holy Spirit so that Methodist witness will glorify God and bring lasting blessings upon His Church and the world. By this statement, it seems to us that Aboagye-Mensah gives the idea that Methodists are problem-solvers and agents of social transformation through the power of the Holy Spirit. Also there seems to be the strong conviction that without the presence and

power of the Holy Spirit, Christians cannot glorify God in ministry, neither would their ministry be a blessing to humanity.

Aboagye-Mensah was re-echoing what Yamoah had earlier said in 1974 about those who minister without the Holy Spirit. Yamoah said: The multitude of need around us shows we have lived more for ourselves and less for the Lord and our care for the future of the Church is indicative of the extent we look outside ourselves to others. He said when we look at the actions of people without the Spirit of Christ; we see negative actions like negligent of others' needs in the face of aggressive indulgence in corruption, maximising profits at the expense of employees, industrial impropriety, bribery, black-marketing, inflation, gambling and smuggling (Foli:2008:191-193). We may add drug-trafficking and abuse; and above all, political dishonesty and lies. Yamoah was swift to say that those who practise these things are primarily antagonistic to the Spirit of Christ and then to the welfare of the state and others. We agree with Aboagye-Mensah and Yamoah that human effort is insufficient in ministry and people who minister without the Spirit of Christ tend to be antagonistic and curse to the very people they are supposed to serve. Paul states: "Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit...And if anyone does not have the Spirit of Christ, he does not belong to Christ" (Rom. 8:8-9:NIV). We suggest that any service, rendered by Christians outside the control and direction of the Holy Spirit, points to carnality and selfish motives.

The factor of the Holy Spirit in the ministry of the believer is the anointing that a person needs for ministry. If this is so, then anointing is given for service and without service there



is no need for anointing. Ryle (1997:117) states that it is not enough to acknowledge the Lordship of Jesus and his offices; but also we need to know Jesus' principal offices as the Friend of the poor in spirit, the Physician of the diseased heart and the Deliverer of the soul in bondage. Ryle proposes that it is in this light we must learn to know Him and without such knowledge we shall die in our sins. In our view, the "principal offices" mentioned here by Ryle are Jesus' appellations and these appellations (titles) point to the works he does. The experiential knowledge of Jesus of believers and that of the world could only be adequate when faith in him is demonstrated through service to humanity without which Jesus would ever be unknown. Buama (1991:25) postulates that when one knows a person's names and titles, one does not only know who that person is and what he represents; one knows also how to regard, receive and relate to him.

Serving the needs of the people should also be humane and ecological friendly. Under the guise of corporate responsibility towards society, the corporate world seems to be indulging in dehumanizing practices with all impunity and, later gives paltry sums as contribution to development. This defies the object of Christian ministry and is therefore unacceptable. Thomas (1961:62) postulates that it is not only necessary for Christians to do all the active good they can; they must also avoid all unworthy actions which give just cause of offense to others. He states that these harm the cause of Christ's kingdom, and spoil the witness of the Church in the world because Christian witness is not found only in words and deeds but character.

#### 4.3.8 Methodist Conference Position 2010

Asante states that the principle of connexionalism is intrinsic part of the Methodist origins which points to the mutuality and interdependence which derive from the participation of all Methodists and indeed all Christians through Christ Jesus in the very life of God himself. He defines connexionalism as the principle that “all leaders and congregations are connected in a network of loyalties and commitments that support, yet supersede, local concerns.” According to Asante the principle of connexionalism allows for the structures of fellowship, consultation, governance and oversight at all levels of church, to express the interdependence of all churches, and help to point up, at all levels, necessary priorities in mission and service. He adds that connexionalism does not stifle the possible degree of autonomy at the local levels of the connexion and societies, circuits and diocese exercise the greatest possible degree of autonomy in the context of connexionalism. He gives the implications that connexionalism has for ministry in the MCG as: the recognition of ministries of unity and oversight by the Conference; abhorrence of Church governance of sectionalism or territorialism and unbalanced development, strengthening of unity and *koinonia* and reconciliation. Asante bemoans the ineffectiveness of the current church structure saying there is therefore, the need for pragmatic restructuring of the boards to make them more effective and efficient. He called on all to support the implementation of the ten-year strategic plan of the Church. He concedes that the MCG is faced with enormous challenges that call for concerted efforts to address them in order to achieve the kingdom mandate entrusted into their hands. He says the Church must position herself in a way that will make her more responsive to the needs of society and effective in her mandate to minister to the lost world. He asks whether the MCG is fulfilling its mandate of effectively

spreading scriptural holiness to the people of Ghana and beyond; and whether the current structures and culture of the MCG are adequate and effective enough for achieving her vision and mission and for the effective delivery of ministry (Conference Agenda 2010 cf. MT. Vol. 23. No.3, p.7).

Though Asante raises these critical issues to solicit support for the implementation of the Church's strategic plan, these issues of Church governance, structures, *koinonia* (sharing in common), have strong implications for the attainment of holistic ministry. If it is true that the present boards of the church structure do not function the way they should, then the reforms introduced in 1985 were ineffective. Twenty-five years ago on the same platform at Sekondi Conference, Stephens condemned the structures that had been used for the past twenty-five years and justified the introduction of the existing structure. It was his hope that the board system (introduced at that time) would facilitate the implementation of Conference decisions for the total good of ministry. It seems to us that this expectation could not be met which might have affected the way ministry is done in the Church. Twenty-five years from that time, the current Presiding Bishop deplores the ineffectiveness of the structures supporting the Methodist ministry which is deeply rooted in connexionalism. The idea of connexionalism is not only Christian but one of the practices of the apostolic church (Acts 2:42). This made the Church achieve much through signs and wonders and made them respected by society. According to Seedah (2011:12), the Methodist Church Ghana is no more a force to reckon with in the area of addressing the needs of people. He doubts whether the Church is truly independent and if so why the African Independent Churches (AICs) are achieving more than the Methodist Church. Seedah considers the Methodist "connexionalism" as a mere rhetoric unless there is a fair distribution, discipline and

accountability in the management of resources of the Church. He proposes a connexionalism that will make it possible for the Conference office to assume responsibility for all finances and vital resources so that a fair distribution could be made to facilitate the ministry of the MCG.

Another area of concern is the clergy-lay interdependency which seems to suggest that the MCG have lost focus or are confused about ministry. The focus of the lay seems shifted from being partners in ministry to become direct competitors of the ordained. In the past, the gifts and graces of seasoned laymen and women of repute were made available for the total good, growth and expansion of the Church. Trigge (MCGD:1961;43), congratulating the autonomous MCG, wrote that the Church had grown in stature and enlarged with gifts of vision, devotion and resources which had enabled her to be independent and to participate strongly in the fellowship and purpose of God's Kingdom. What seems to prevail in contemporary times is that gifts and resources are not being harnessed and channelled for productive ministry. It appears that lay participation in ministry is being recognized not as partnership but as a means to give stiff competition to the ordained; and in a way, demonstrate the inefficiency and ineffectiveness of ministers. Some lay officials of the Church are demanding allowances and facilities equal to that which is enjoyed by the ordained or the full-time workers of the Church.

On the other hand, some ministers see lay participation in the ministry of the Church as a means to kick them out of "business" and take from them the little privileges they enjoy. There are some ministers who consider lay participation as a process to reduce their fame or as a means to point out their inefficiencies and deficiencies. It seems to us that these

ministers fail to recognize the diverse nature of Christian ministry and might be quick to kill any initiative emanating from the lay, good or bad. The teamwork and the co-operation that facilitated the rapid growth of the Methodist ministry in this country in the past seem eroded. Such clerical assumption is contrary to effective management of lay ministry. Kemper (1979:33) makes it plain that the clergy should not think that if lay persons had all the skill necessary for effective church leadership there would be no need for clergy.

Asante addressed this issue by saying: there is the recent development where some within the laity have seen themselves as in competition with the clergy and some within the clergy have felt very uncomfortable with the call for lay participation in Christian service and administration of the Church (2011 Message to Synods). In his admonishing for teamwork between lay and clergy, Asante reminds the Synods of the collective vision and mission of the Church. He draws attention of members to the uniqueness of the MCG and employs all to know the *persona*, culture and identity of the Church. He creates awareness on factors that contribute or hinder the functioning of the Church and, stresses on the need to mobilize and train the lay with the view to building its capacity for service in and through the Church.

According to Asante, the Methodist tradition has been in the forefront in respect of the promotion of lay ministry. The laity has always been integral part of the Church's ministry yet the greater percentage in terms of the Church's concentration in respect of training people for ministry has always been on the clergy with the intention of building the capacity of the clergy to be facilitators of the ministry of the *laos* (the people of God). The type of teamwork and teambuilding that the MCG needs is the involvement of the lay and the clergy



in ministry. He quotes the Deed of Foundation of the Church to make clear, the distinctiveness and difference in the roles of the clergy and laity as follows:

the ordained has a specific role of leadership in the exercise of the church's corporate life and worship. The clergy has the responsibility to ensure order, discipline and unity in the Church. The ordained has been set apart to the ministry of the word and Sacrament.

It seems to us that Asante's call for team-work and team-building in ministry and the acknowledgement of its diverse nature is timely to save the Methodist ministry. Kemper (1979:32) says the clergy should not assume that the lay person knows about Church ministry, how it got to be so and why they should participate in it. In Kemper's view, the task of the clergy is to know where people are and where they ought to be and how to move them through persuasion; and this is precisely what Asante, the Presiding Bishop, has done.

However, in our opinion, the MCG should address the issue whereby in recent times clerical and lay roles in the Church seem to overlap. A case in point is, with the adoption of the Episcopal system of church governance, the sanctuary is being dominated by lay leaders at connexional and diocesan functions to the neglect of senior and experienced clergy. There seems to be, also, a great confusion about the role of Synod Secretaries (always chosen of the clergy). Under Standing Order (S.O.) 510(1), he functions as secretary to the Standing Committee of the Diocese and as a member of other Synod committees. With this, the Synod Secretary loses his right as the administrative head of the diocese. Whereas S.O. 15(2) gives the Administrative Bishop the right to see to the implementation of Conference decisions, the Synod Secretary has no such right in the diocese. With the creation of the position of diocesan lay chairmen who are supposed "to assist the Diocesan Bishop in giving leadership to the church (S.O.520;8a)," the role of the Synod Secretary has been subjected to ambiguities and needs to be redefined in order not to make them page-boys of the bishops.

It is our view that the ministry of the MCG has not changed but the emphasis and the methodology have constantly changed. The interpretation of *κοινωνία* (partnership connexionalism) in this Episcopal era of the MCG questions the role-play of some people in the Church. Partnership in ministry does not mean usurping of roles. Theologically, individual roles must be acknowledged because Paul says, he plants and Apollos waters (1 Cor. 3:5-6). Kemper (1979:32) states: “Most serious ruptures between clergy and laity have their root in lack of understanding about ministerial and lay roles. The fault for that lack of understanding is almost always the clergy’s.” Indeed with the introduction of the Episcopal system of governance in the Church, it seems that the Methodist Church is being run with manifestos. Some bishops give no room for divergent views; with criticisms (constructive or otherwise) considered as opposing or dissenting views, culminating into rubber-stamping of decisions. While the MCG upholds connexionalism dioceses are gradually becoming autonomous with certain roles overlapping. In most cases, Synod Secretaries (who are normally experienced clergy) incur the wrath of their Bishops and are changed incessantly to the peril of the individual’s ministry and the overall ministry of the Church; because the position of the Synod Secretary is not spelt out clearly under the 2000 MCG Constitution and Standing Orders.

#### **4.4 Conclusion**

We have tried in this chapter to give the historical development in Christian ministry in Ghana and that of the Methodist Church Ghana, from the time that the first Portuguese Christians

entered this country to the present time. We have considered the views on ministry given by Presidents of Conference and Presiding Bishops of the Methodist Church Ghana in their addresses to Conference from the inception of the Church to the present and the understanding of these in Methodist circles. It is clear now that the position of the MCG on Christian ministry has not changed; yet any careful observer will note that the methodology and emphasis keep changing with time. The change is not in keeping with the vision of the fathers of our autonomy. The MCG has failed in the three-pronged ministry focus (knowledge of the truth in Christ; education and, evangelism) proposed by Grant in 1963. It is our view that the reform of nationhood contained in Jesus' statement in Luke 4:18-19 would be realized in this country if Methodists will emphasize and be well poised to spread scriptural holiness in the land.



## **CHAPTER FIVE**

### **ANALYSIS OF DATA AND DISCUSSION**

#### **5.1 Introduction**

In this chapter, data collected on the topic of the research is analysed and discussed. It focuses on Christian ministry in the Ankaase and Berekum Circuits of the Methodist Church Ghana.

#### **5.2 The Research Questions**

In chapter 1.5 we stated that our main objective of this study is to seek to understand the Ghanaian concept of Christian ministry and how it is practised in the Methodist Church Ghana particularly, in the circuits mentioned and to find out the implications of Jesus' statement in Lk. 4:18-19, on Christian ministry in the Methodist Church Ghana and specifically at the Ankaase and Berekum Circuits.

We therefore posed these questions: what is the general contemporary understanding of Christian ministry in the Methodist Church Ghana? How is this understanding translated in practice in the Methodist Church, particularly in the Ankaase and Berekum Circuits? How is the example of ministry, given by Jesus in Lk. 4:18-19 which states that "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (NIV) understood and practised in the Methodist Church and in the circuits mentioned? How can these theories and examples used

in these circuits be adopted and adapted for use by Christians to enhance wholeness of life in this country? Are there differences in the concepts and modes of ministry practised in Ankaase and Berekum circuits from the other Methodist circuits? How do we determine whether ministerial functions (practised in these circuits) are biblically justified or otherwise? Basing on Lk. 4:18-19, do the beneficiary communities in Ankaase and Berekum understand the exact nature and demands of Christian ministry or are they forced into accepting any service because of necessity? Have the people in the circuits under investigation exhausted all the diverse opportunities in ministry as given in Lk. 4:18-19? If not, what other service(s) could the Methodist Church provide in addition to what is already provided in these localities?

### **5.3 Christian Ministry in the Ankaase Circuit of the Methodist Church Ghana**

In this section, we discuss how Methodism was introduced to Ankaase, the establishment of the Ankaase Freeman Society, the Circuit centre and, the first congregation of the Methodist Church Ghana to be opened outside Kumasi. This congregation invariably became the first Christian congregation in the area. We discuss Christian facilities and programmes of the Church in place in the Ankaase Circuit.

Ankaase is a town in the Afigya-Kwabere District of the Ashanti Region of Ghana with an estimated population of 5,848. The town was established by Nana Okra Amponsem and the Stool, Kyidom Okra Amponsem, was created by Otumfo Osei Tutu I as his military rear-guard at warfront in 1731. The town is located about three kilometres off Aboaso on the Kumasi-



Mampong highway about thirty minutes drive from Kumasi (Profile for Afigya-Kwabre District cf. Kumasi Traditional Council Document).

### **5.3.1 The Ankaase Circuit of the Methodist Church Ghana**

According to Joshua Sekyere (Society Steward of Ankaase Freeman Society), Methodism was started in Ankaase in the year 1876 by Opanin James Kofi (alias Adokwabo) and his friend John Kofi. The two were converts at Bibiani before moving to Ankaase. They started meeting secretly in John Kofi's house for prayers and were later joined by Hanna Kofi and Lucy Safo. The rate at which their number grew became a concern to the then chief, Nana Kofi Nsankyire, who felt the Christians would lure his loyal subjects into rebellion against him. Just around that period, one John Boateng and his wife turned Christians when Okomfo Asogya, a popular fetish priest of Ankaase, died. The conversion of Boateng (confidant of the fetish priest) made Nana Nsankyire (the Chief) more suspicious about the Christians, and started persecuting them.

Nana Nsankyire decided to have nothing to do with the new group to the extent that when their first catechist, Acquah, approached the chief for a piece of land to build a chapel he did not only turn down their request but also arrested the group and had them flogged in public. It is said that, in a bid to deter the Christians from meeting and others from joining them, Nana Nsankyire on a number of occasions tied them to pillars and flogged them publicly. The persecution of the faithful could not deter them to abandon their newly-found faith; neither could it make them revert to the worship of gods. Even when the Chief heard that a report on the persecution is

made outside Ankaase, he would either flog the members or impose a fine on them. It is alleged that in some instances, he ordered the burning down of their houses. Peter Boakye Asim (an octogenarian lay preacher of Wadie-Adwumakase and a product of the Methodist School at Ankaase) confirms the persecution of the early Methodists at Ankaase. By 1917 the Methodist Church in Ankaase was positioned to spread to other villages. That year, the Adwumakasekese and the Aboabogya Societies were started. This was followed by the Ejuratia Society in 1918 and Mpobi Society in 1919.

Ankaase was in the Kumasi circuit until the creation of the Asawase circuit and Ankaase became Asawase Section 'B' until 1983 when it was granted a circuit status at the church's Conference held at Sunyani. The societies that originally formed the Ankaase Circuit were Ankaase, Aboabogya, Aduman, Adwumakasekese, Edebinso, Edwenasi-Maasi, Wadie-Adwumakase, Aboaso, Heman, Ejuratia, Mpobi, Wawase, Swedru and Dumanafu. The circuit was formally inaugurated on Sunday 29<sup>th</sup> January, 1984 by Most Rev. S. B. Essamuah (then President of Conference). Sekyere states that the Very Reverend Kwaku Abaka (then Superintendent Minister of Bantama) was given oversight responsibilities of the new circuit for one year after which time the Very Rev. P. K. Amoah was inducted as the first Superintendent Minister.

Currently the Ankaase Circuit is composed of eleven societies and one nursery-society at Nantan. There was a re-demarcation of the circuit and the Adwumakasekese, Edebinso and Edwenasi-Maasi Societies have joined other circuits. There are five ministers in the circuit

stationed at Ankaase, Ejuratia, Aboabogya, Heman and Wadie-Adwumakase. There are Methodist schools located at Ankaase, Aboabogya, Swedru, Ejuratia, Heman and Wadie-Adwumakase. The Church has a hospital and a library located at Ankaase through which it serves the community and her environs (MCGD:2009).

Our investigation has revealed that Ankaase Circuit is one of the deprived circuits in the Kumasi Diocese in terms of population, finances and logistics. During the last two years assessment payments by the societies have been poor, resulting in the circuit's inability to meet her financial commitments. The profile for the Afigya-Kwabere District (pp. 96-97) explains that sixty-eight percent of the inhabitants (out of which sixty-one percent are farmers) receive less than one hundred Ghana cedis a month. However, the ministry of the Methodist Church seems to be making giant strides in healthcare provision and education, suggesting that ministry is serving needs and not deriving benefits.

### **5.3.2 Christian Ministry Facilities and Programmes in the Ankaase Circuit of Methodist Church Ghana**

The Methodist Church Ghana ministers to the needs of the people through the congregations, the Ankaase Methodist Faith Healing Hospital, the Ankaase Town Reading Library, the Heman Model School and a number of other basic schools. The Church also has a health evangelism programme for some communities in the area as well as an adult literacy programme.

### **5.3.2.1 The Methodist Faith Healing Hospital**

According to Philip Tabiri (Hospital Administrator, 2001-2010), the people of Ankaase through the initiative of one J. K. Manu decided to open a hospital in 1973. At a point the project came to a standstill and was almost abandoned. In 1982, Manu single-handedly reactivated work on the hospital building and he was able to construct the building to the roofing stage. The community, led by Manu, decided to hand over the running of the hospital to the MCG in 1984. Tabiri states that the MCG invited the Mission Society of United States of America to join in the running of the hospital. Negotiations were made and eventually Manu was invited to the United States of America by the Mission Society where a formal agreement was signed. Tabiri said that the Mission Society, on behalf of The Methodist Church Ghana, made some financial commitments and the existing main building of the hospital (then uncompleted) and a plot of land were handed over to the MCG. According to Tabiri, the money paid by the Mission Society on behalf of the MCG represented payment for the building, the plot of land and compensation for properties (mainly cocoa and food crop farms) on the land. The necessary arrangement for the take-over and the opening of the hospital was made and the hospital was officially dedicated on 24<sup>th</sup> September, 1988 by the Most Reverend J. S. A. Stephens (then President of Conference) and other dignitaries of the Church with Rev. H. T. Maclyn and Dr. Jeffrey Lester who represented the Mission Society in attendance. Rt. Rev. E. C. Bonney was the Methodist District Chairman and General Superintendent of Kumasi at the time.

Camron Gongwer (a missionary serving at Ankaase and the first resident doctor) confirms that the Ankaase Hospital is a joint-venture between the Methodist Church Ghana and the Mission

Society and said it is also true that it was through the initiative of J. K. Manu that the building for the hospital was given to the Church. He said the Mission Society began by sending two missionaries (a doctor and a nurse), equipment and supplies. Unfortunately, the hospital was then not ready to accept the missionaries. The doctor had to return to the United States of America whereas the nurse went to serve at the Wenchi Hospital. A couple Jim and Rita Donner were sent to Ghana to work on the Ankaase project. They began by working on the provision of infrastructure, that is, the building, electric power generator and water supply to the hospital. According to sources at the hospital, Jim had to go back to America to sell his house in order to fund the project.

Gongwer says the first missionary family to be sent to the Ankaase Hospital by the Mission Society was Gary and Rebecca Mink. Vera Duncan (Principal Nursing Officer and Matron, 1991-2010) corroborates this story and says, the hospital began operating as a rural clinic in 1991 with one staff-nurse by name Veronica Amankwaah. Member-nurses of the then Methodist Medical Association of the Kumasi District (spearheaded by Mrs Grace Danso, then Co-ordinator of Methodist Clinics) offered voluntary services at the clinic on Wednesdays which happened to be the market day for the area. Just about that time the first missionary couple, the Minks, arrived in 1991 and served for seven years, leaving in 1998.

According to Gongwer, the name Methodist Faith Healing Hospital was adopted because the Church initially thought about the provision of holistic healing (i.e. body, soul, and spirit). The



motto coined for the hospital at the time is “Making life whole.” The Hospital has as its mission, “Making life whole by delivering holistic and quality healthcare to humanity.” Its mission is to become a centre of medical excellence which seeks to restore and maintain the total wellbeing of people through preventive, curative and rehabilitative services (2009 Annual Report:5-6). In the light of this, medical and paramedical structures that were put in place at the founding of the hospital for the attainment of this objective of holistic healing still persist. There is a chaplaincy department which oversee the spiritual nurture and counselling of clients, workers and their families. There is also the Community Health Evangelism Unit which aims at education of preventable diseases and social evangelism. There is a nutrition centre (currently inoperative) where food preparations are made for babies, a modern community library built at Ankaase and a literacy programme which promotes reading and writing in the Akan language. Daily chaplaincy operations at the hospital are: thirty minutes devotional service in the morning, bed to bed visitation of in-patients, counselling and welfare support for staff members, their families and needy clients.

According to Hospital sources, currently, the Ankaase Methodist Faith Healing Hospital is a model facility and provides orthodox medical care and spiritual nurture for the more than 10,000 residents in the immediate area and for those in surrounding towns and villages. In the hospital’s annual report for 2009, there were 42,619 out-patient cases (p.8); 3,688 admissions (p.9), 1,628 surgeries (p.10), 3,024 reproductive and child-care services (p.12) and 1,794 family planning care (p.13). The hospital has eighty-four (84) permanent employees (p.15) and some casual staff. It is the only referral hospital in both the Kwabre West and Afigya-Kwabre Districts of the

Ashanti Region. Also, the hospital serves as a referral point for communities between Tafo and Mampong Government Hospitals. It serves as an institution for the transformation of lives through ministry to the physical and spiritual needs of patients. During our visit to the Hospital we observed that physical structures at the hospital today include a two-story building housing the general wards, the surgical wards, the laboratory, two theatres, public health department, HIV counselling centre, health insurance unit, the chaplaincy, conference centre and the administration. The out-building houses the OPD, the records department, pharmacy, labour and maternity wards. Other structures include stores, three-unit nurses' quarters, two-unit three-storey bungalows for middle-level personnel, eight-unit two-story bungalows for top management personnel and doctors, a water pumping station and, a mortuary. Construction of a three-storey facility to serve as OPD, administration and a nursing training college is currently under way.

#### **5.3.2.2 Community Health Evangelism**

According to Gongwer, the Community Health Evangelism (CHE) programme is a multifaceted, community-based ministry programme that addresses the needs of the whole person – physical, spiritual, emotional, and social. It was begun in 2003 after Reed and Lola Buchanan (a missionary family) arrived at Ankaase in 2002. In the CHE programme, facilitators have been trained to reach out to their neighbours through education regarding preventive diseases, sharing the Gospel message, and funding micro-loan programmes to facilitate community development. The missionaries, partner with local trainees to communicate the principles of CHE in an indigenous format. The CHE programme aims at preventing diseases through education

regarding hygiene, nutrition, and the purification of water. Andrews Aniah (a CHE official at Ankaase) states that since the inception of the CHE programme in Ghana in 2002, eight (8) villages have adopted the programme and begun fifteen (15) CHE programmes. Over thirteen thousand (13,000) people have received medical care and heard the Gospel message. Dozens have accepted Christ as their Lord and have enrolled as Methodist Church members. Not only has the physical health of residents in these remote villages improved, but the spiritual health of the community has also improved as well.

#### **5.3.2.3 Ankaase Literacy Programme and Town Reading Library**

Anne Gongwer (missionary and wife of Camron Gongwer), said her desire for education made her recognize the need for increased education, and literacy training among the inhabitants of Ankaase and the surrounding villages. She said she sought to address the illiteracy rate in the area by initiating the Ankaase Literacy Programme in 2000. The programme enables many Ghanaians of all ages to learn how to read and write in the Asante Twi mother-tongue. Anne says the Ghanaian volunteers she engages on the programme have taught more than 80 people how to read the Bible in their mother-tongue language. All these graduates are presented with a Bible upon completion of the course. Anne said she founded the Town Reading Library in Ankaase in 2006 with support from missionary partners and some churches in the United States of America. Ankaase Town Reading Library is a modern library with computers and the only library in the area which serves several schools in surrounding villages

#### 5.3.2.4 Heman Methodist Model School

According to Kofi Appiah Poku (philanthropist and donor of the Heman Complex), the Heman Methodist Model School is his brain child. It is a complex basic school built in 2003 with plans to develop into a Senior High Technical/Vocational school in future. The school is located at Heman (12 miles north of Kumasi) in the Afigya-Kwabre District. Poku said his initial plan was to build a chapel and a manse for the Heman Calvary Society. When the then Presiding Bishop of the Methodist Church – Most Rev. Asante Antwi – heard about it, he suggested that a school should be included in the plans. Work on the chapel (the first component of the project) began on 24<sup>th</sup> September 1999. During the foundation-stone laying ceremony of the chapel and the manse on 28<sup>th</sup> September 2003, sod was cut to begin the construction of the primary school. The main financiers of the project were the Naachiaa Plant Pool Limited and the Naachiaa Estates Limited (companies owned by Poku), supported by the Methodist Church, Kumasi Diocese, and some individual philanthropists. The Heman community provided free labour for the construction work.

Beatrice Opare (Headmistress of the Heman Model School) collaborates this and adds that the school which began operating in September 2005, aims at providing quality learning environment – infrastructure, ICT, library, teachers and methods – through the provision of best quality education and training to young people to develop them intellectually, morally, socially and spiritually, from Nursery through Primary to Junior High School, to meet the challenges of the globalized world. Its vision is to provide a sound educational and moral training to village children and to develop them to realize their potentials as lawyers, doctors, scientists, engineers,

skilled artisans/technicians, and entrepreneurs, to mention a few, to help transform society and cope with the changing global situation. The school has currently reached Junior High School Form Three. There are nineteen (19) teachers and six (6) non-teaching staff.

Opare states that facilities at the school include: buildings for the Primary and the Junior High schools, a nursery block, a computer laboratory, a library, a canteen, a clinic, a counselling centre, six-unit teachers' flat, a chapel, a manse, a borehole fitted with a water pump and storage tanks, a kitchen and, toilet facilities. The School also has rented accommodation, fully paid, for the next ten (10) years for all the teachers.

#### **5.4 What People Are Saying About Christian Ministry at Ankaase**

We give in this section, views of ministers of the Methodist Church Ghana stationed in the Ankaase Circuit, those of some Caretakers and Stewards, workers serving in Methodist institutions in the Circuit and, that of some traditional and political leaders from the communities where the Methodist serves in the Circuit.



#### **5.4.1 Views of Ministers Stationed in the Ankaase Circuit on Christian Ministry**

Views sampled from ministers serving in the Ankaase Circuit are recorded in this section to enable us know about their understanding of the concept of ministry and the way in which they serve in the circuit.

Victor Anderson (Superintendent Minister, Ankaase) states: Christian ministry is regenerated Christians making themselves available for God to use through the Holy Spirit to bring people into the kingdom of God. This, he said, is done in the Ankaase Circuit through preaching, teaching, counselling, personal evangelism, crusades, camp meetings, Bible studies, meeting people's health, economic and social needs. He maintains that the way ministry is done in the circuit is no different from other circuits. According to Anderson, Church's ministry manifests in part of Jesus' ministry statement as recorded in Luke 4:18-19 because, it is Jesus who continues to work out his purposes, through him, so that all that the statement entails could be achieved. In his view, the teaching ministry is what is done best in the circuit.

Beatrice Opare (Circuit Minister stationed at Heman) considers Christian ministry as the proclamation of the Gospel to the perishing. She says, she does ministry in the Ankaase Circuit through preaching, revival meetings, retreats and evangelism. To her, preaching, evangelism and prayer conferences make the Ankaase Circuit different from others. In her view, Jesus' ministry statement as recorded in Luke 4:18-19; manifests in her own ministry through the proclamation of the good news, setting captives free and the rescuing of the perishing. Opare maintains that preaching is what is done best in the Ankaase Circuit.

Abraham Agyemang (Chaplain at AMFHH) defines Christian ministry as the special calling and the gifts given to believers to empower them for service in the Church. He says, as a minister, he does ministry by harnessing the various gifts and graces such as preaching, teaching, counselling, for the good of the people. Agyemang sees no difference in the way ministry is done in Ankaase from other circuits except that teaching is recently being enhanced. Agyemang says Jesus' statement in Luke 4:18-19 is emphasized in his ministry in the form of proclamation, counselling and teaching for empowerment. According to Agyemang, preaching is what is done best in the Ankaase Circuit.

According to Eric Adjei Danso (Circuit Minister, Wadie-Adwumakase), Christian ministry is the ministry of Jesus Christ in teaching and preaching. He does ministry through crusades, prayers, retreats, counselling and deliverance. Danso maintains that in the Ankaase Circuit ministers have time for counselling, prayer and deliverance. He said Jesus' ministry statement in Luke 4:18-19 manifests in his ministry through prayer, counselling and healing. In his view, deliverance, teaching, counselling and prayer are the best practices in the circuit.

Gertrude Habiba Osumanu (Circuit Minister, Aboabogya) defines Christian ministry as the proclamation of the word of God to all and the liberation of captives. According to her, she does ministry through ministration of God's word, healing the sick and organizing deliverance services. She states that ministry in the Circuit is different from others through camp meetings.

Osumanu says Jesus' statement in Luke 4:18-19 becomes part of her ministry through preaching, deliverance, healing and supporting the oppressed. To Osumanu, preaching and prayer are ministry practices done well in the Ankaase Circuit.

#### **5.4.2 Views of Caretakers and Stewards Serving in the Ankaase Circuit on Christian Ministry**

Survey conducted on the caretakers and stewards who are basically in charge of the societies in the Ankaase Circuit reveals the following:

##### **Understanding of Christian ministry**

Christian ministry is understood by the Caretakers and Stewards as: the proclamation of the good news of Jesus Christ throughout the world; the healing of the broken-hearted through the power of Jesus Christ, deliverance of captives in the name of Jesus and, the practice of what Jesus did by reaching the outcast and the marginalized.

##### **How Christian Ministry is done**

The Caretakers and Stewards identified preaching, healing, deliverance, evangelism, prayer, visitation and, teaching as the way ministry is done in the circuit. To them healing and deliverance is done mostly at camp meetings. Out of seventeen (17) respondents, six caretakers and eleven stewards, sampled, twelve (12) identified preaching as the way ministry is done in the circuit. Five (5) out of the seventeen (17) identified healing as the way ministry is done in the circuit. Four (4) identified deliverance as the way ministry is done in the circuit. Five (5)

identified evangelism as the way ministry is done in the circuit. Twelve (12) of the number identified visitation as the way ministry is done in the circuit. Five (5) identified prayer as the way ministry is done in the circuit.

### **Difference in Ministry as Compared to other Circuits**

There were no differences in the ministry as compared with other MCG circuits, however these emphasis were identified: (1) that in the Ankaase Circuit, unlike others, weekly programmes, prayer retreats and counselling sessions are held periodically mostly at Camp Meetings and, (2) that preachers in the circuit attach great seriousness to preaching assignments.

### **How Jesus' Statement in Luke 4:18-19 Manifests in the Ministry of the Circuit**

All the seventeen (17) respondents identified preaching as the aspect of Jesus' statement that manifests in the ministry of the circuit. Twelve (12) out of the number identified prayer as the aspect of Jesus statement that manifests in the ministry of the circuit. Five (5) identified healing; twelve (12) identified deliverance, four (4) mentioned counselling and five (5) gave teaching.

### **The Best Ministry Practices**

Five (5) out of seventeen (17) respondents identified teaching as the best ministry practice in the circuit. Twelve (12) respondents identified preaching as the best practice. Thirteen of the number (13) identified prayer. Four of them (4) identified evangelism as the best practice.

### **5.4.3 Views of Employees Serving in Methodist Institutions in the Ankaase Circuit on Christian Ministry**

Some of the employees serving in Methodist institutions in the Ankaase Circuit gave their understanding and the way they conduct ministry in the various institutions as:

#### **Individual Concepts of Engagement**

Nine (9) out of the ten (10) people interviewed see their ministry for the Church as work and service. They say “work” because they are being remunerated and “service” because they see what they do as a Christian responsibility. One of them considered what she does for the institution as service and explained that though she works for salary that is not her prime consideration for her work. She always has the sense of being called to serve God with her whole life.

#### **Personal Mission Statement**

These mission statements were given by the interviewees who work in institution in the Ankaase Circuit: making life whole; being an instrument for God, being a minister of God, ordained to serve God and humanity, service to God and country and, making others know God through service.



### **Biblical Justification of Service(s) Provided**

All the interviewees considered all they do at the various institutions as biblically justified. One employee said for him to leave his country to come and serve Ghanaians is one of the boldest decisions he had taken in his life and he sees God using him as an evangelist and a physician. A majority of the interviewees claimed to have been called by God to work at their various places.

### **Differences in the Services Provided by Individual Employees**

Each of those interviewed saw their work as different from others for these reasons: some gave the reason that they see themselves as called or ordained by God to serve his people; some claim that they need to perform difficult and sacrificial tasks at certain times, and, some see themselves as dedicated servants of God.

### **Acceptance of the Services Provided by the Community**

Those interviewed claim that they are accepted in the communities they operate in based on respect granted them by the communities and the recognition of their services; humility and professional competence, appreciation given to the services, and how those served are encouraged by the outcome of the services.

### **Greatest Individual Achievement to the Total Ministry of the Church**

All of those interviewed prided themselves in contributing to the success and growth of the various institutions in which they work and being of help to the various communities.

### **Suggestions for the Improvement of the Methodist Ministry**

The interviewees had a lot of suggestion which can help the Methodist Church improve on her ministry. Some will like the Church to adopt holistic ministry practices. Some wished the Church to engage well-qualified and committed Christians in her institutions and try as much as possible to provide adequate supervision for the employees and maintain them on good remuneration. There are still some who called on the Church to have well-defined structures for her institutions and plans which will be insulated from constant changes.

#### **5.4.4 Views Expressed by Beneficiaries of Methodist Ministry in the Ankaase Circuit**

Views of some traditional leaders and assembly representatives who are direct beneficiaries in the eleven (11) communities where the Methodists operate are given below: Most of the interviewees have knowledge of Methodist ministry in their localities. What the majority of them know in terms of social ministry are the schools, therefore in the communities where there are no Methodist schools, they cannot cite any tangible benefit from the Methodists. It is those in Ankaase Township that could point to the hospital, scholarships and sponsorships, the library and the school. Those interviewed accepted the social interventions made by the Church in the communities as necessary services. All the opinion leaders interviewed had benefited personally from the Methodist ministry in one way or the other. According to the leaders, those serving in Methodist institutions in the localities do their work professionally, with much expertise and love devoid of personal gain. All of them said they will continue to patronise the Methodist services

in their areas even when there are alternatives to these services. They however recommend that the Methodist could improve their ministry. They asked if the scholarships and sponsorships granted to the people of Ankaase could be extended to other communities in the area. There should be a boarding home at the Heman Model School so that children of parents who cannot afford the daily shuttle bus service could equally have the opportunity to study at the school. Some communities request that the library services should be extended to them. They suggest that the Church should engage more Methodists in the institutions so that the Methodist moral training in the institutions would be preserved.

### **5.5 Christian Ministry in the Berekum Circuit of the Methodist Church Ghana**

This section is a discussion on the establishment of Methodism in the Berekum Circuit of the Methodist Church Ghana. The first society to be opened is the Freeman congregation; however, it is not the first Christian Church in the town. The first Christian congregation is the Emmanuel Presbyterian Congregation. Currently there are three Methodist societies – Freeman, Wharton and Bethel – within the Berekum Township. The Berekum State, established after the 1731 Asante-Gyaman War (Berekum Traditional Council Document:1), is the capital of the Berekum Municipal Assembly in the Brong Ahafo Region of Ghana. The Berekum Municipal administrative district is bordered to the northeast and northwest to the Wenchi and the Jaman South Districts respectively, south to the Dormaa Municipal, southwest to Asunafo North Municipal Assembly and southeast to Sunyani. The Assembly's Profile (2010), says Berekum has a population of 43,137 out of a total of 129,410 persons in the municipality.

### 5.5.1 The Berekum Circuit of the Methodist Church Ghana

According to Alice Owusuaa (one of the children baptized when the Freeman Society was formed), Methodism was introduced by Yaw Nkoranza about 1924. Owusuaa though not a founding member joined the Society in the 1920s and is the only surviving member of those who trekked on foot to Sunyani to witness the centenary celebrations of Gold Coast Methodism in 1935. She said before the introduction of Methodism, one Solomon Owusu was the only Methodist in Berekum. Solomon Owusu had registered as a member of the Sunyani Methodist Church. She states that Solomon Owusu was a member of the Presbyterian Church in Berekum at the time and was disciplined for polygamy. Owusu heard of a rival church in Sunyani and therefore went to join that Church then known by the indigenes as Wesley Mission. Owusu had to walk over 20 miles (35 kilometres) to attend church services each week until one morning he heard someone singing the lyrics (*Abibindwom*) of his newly found church. Upon interrogation he got to know that Nkoranza who was a member of the church he attends and had come to work at Berekum as a carpenter.

Owusuaa says within the next three days their number had grown to more than ten and these became the nucleus of the new society. They were: Yaw Nkoranza, Solomon Owusu, Kwasi Adawua, Kwasi Kuma, Kwabena Hene, Albert Henneh, Isaac Okrah, James Tabiri and some women. The new society began meeting in Tabiri's house. They acquired a piece of land at Awerempe (near Tabiri's house) for the construction of a shed which was roofed with thatch. The rapidity with which the new congregation was attracting members owing to the warmth of their fellowship subjected them to a lot of accusations. A man who suspected his wife, who was

a member of the church, for infidelity set the shed on fire. Everything under the shed was burnt to ashes; however, the Holy Bible and the hymn book were untouched. This miracle brought greater numbers to the fold.

According to Owusuaa, the congregation approached the then Chief of Berekum, Nana Barnie, for a piece of land to build a chapel. The present site – which was where the bodies of people who are sacrificed for ritual purposes; those who commit suicide and those who die through any form of accident were thrown – was given to them. It is said that those who died these unnatural deaths were considered accursed and were deprived of proper burial; hence the place was a dumping place. The site originally extended to the Koraa River, bordered on the sides by the Biadan and the Dormaa roads. It was later that the chief asked the congregation to release part of the land to the Catholic Church for the establishment of the Holy Family Hospital.

She says during the centenary celebrations of the Methodist Church Ghana in 1935, about ten years of the establishment of the Berekum society, the congregation was well established that her members were able to learn the anniversary song taught them by the then teacher-catechist, Bentum. According to her, she is the only surviving member of those who travelled on foot to Sunyani for the celebrations; then a young woman but now a centenarian. Efforts to establish a school met a lot of challenges partly because of the stiff competition given by the Presbyterians and partly because of the death of the teacher-catechist, Yawson, who started the school. Despite the challenges, the first Methodist school in the circuit was started in the 1940s.



Berekum was part of the North Ashanti Mission Circuit of the Methodist Church Ghana with its headquarters at Wenchi. It was at the autonomy in 1961 that it was granted a circuit status. The Superintendent Minister at the time was the Rev. K. J. A. Stedman. The circuit originally included Japekrom, Jinijini, Seikwa and Berekum Sections. Jinijini and Japekrom have been made circuits with Seikwa remaining as part of the Berekum Circuit. Currently, the circuit is composed of twenty-two societies, namely: Berekum Freeman, Berekum Wharton, Berekum Bethel, Biadan, Senase, Kato, Anyinasu, Mpataapo-Kutire, Namasua, Mpatasie, Akroforo, Pepaase, Kotaa, Domeabra, Abisaase, Tewobaabi, Koraaso-Nkantanka, Seikwa, Kyekyewere, Bepoase, Tanokrom and Goka. There are ten (10) Methodist basic schools in the circuit situated at Berekum, Biadan, Senase, Kato, Akrofro, Abisaase and Seikwa.

### **5.5.2 Christian Ministry Facilities and Programmes at the Berekum Circuit of the Methodist Church Ghana**

The record in this section contains research made in the Berekum Circuit of the Methodist Church Ghana concerning the understanding of the concept and the modalities of practice of Christian ministry solicited from ministers, caretakers, stewards, teachers and opinion leaders. The Circuit is mainly into education as a social service. Record on research conducted by us, on the Freeman Preparatory and Junior High Schools (JHS), and the Biadan Methodist Senior Secondary and Technical School has also been given in this section. These may give us some idea of the services the Church offers to the communities within which it operates.

### **5.5.2.1 Berekum Freeman Preparatory and Junior High Schools**

According to R. K. Anane (Headmaster, Berekum Freeman Preparatory School), the school began in 1990 as a result of Sunyani Synod directive to all circuits in the diocese to open a private preparatory school. This became necessary owing to the great advances made by the Ansu Ababio Preparatory School at the time and seemingly loss of control by the Church on the existing Methodist schools. The School began as a kindergarten in the chapel complex. H. K. Nuamah was given the sole responsibility to manage the school. Nuamah's expertise enabled the pupils to progress rapidly academically. Through his instrumentality Madam Enningful, then about to retire from the Ghana Education Service was appointed to head the school. The "KG Two" pupils were prepared very well that at the end of the year they were able to continue to "Stage One."

He says that at the graduation ceremony organized for the pupils that year, their notable performance attracted Kwabena Kyereh's (then DCE) attention and he allocated a European Union sponsored-project comprising of two separate three-classroom blocks with office and store to the school. The facility enabled the school to make giant leap and within five years, the population had grown above three hundred. Now the school runs three streams at the preparatory section and two streams at the Junior High level with a population close to one thousand pupils. The Freeman Junior High School was started as a partnership between the Church and the Government of Ghana and operated as a quasi-public school in 1996. The first batch of students graduated in 1998 with a hundred-percent pass and six (6) distinctions. Since then, the school has maintained the hundred-percent (100%) pass until now. During the 2010

Basic Education Certificate Examinations, two of the pupils qualified for the Presidential Award and one of them was selected to represent the Brong Ahafo Region at the National Awards Day Ceremony.

#### **5.5.2.2 Berekum Methodist Senior High Secondary Technical School**

According to E. K. Nsiah (Headmaster), the School was established in 1998 by the Methodist Church Ghana. The original two blocks that were in use at the beginning was put up by Owusu-Acheampong (then MP for Berekum) from his share of the MP's common Fund and was intended to be used as a vocational school for the community. The community later decided to convert the facility to a Secondary School. It was during that time that the Freeman Society at Berekum was planning to open a Secondary School to accommodate graduates from the Freeman Junior High School. The then Superintendent Minister, Charles Woode, was contacted by the Biadan community and the Church adopted the school and turned it into a Secondary Technical School.

Nsiah states that there were challenges in admission because the school started as a day school and it was decided that to attract students from the Berekum locality, the school should provide free transport for students. The Berekum Circuit at the time raised an amount of twenty-four million cedis (₵ 24,000,000) now two thousand, four hundred Ghana Cedis (Gh₵ 2,400), for the purchase of a thirty-three-seater Benz bus for the school. The Methodist Church also helped in the construction of a hostel facility for the School. The Freeman Society paid the salaries of the

masters (including Rev. Amo-Ayesu the Headmaster) from February 1998 to December 2000 and housed the headmaster at the local manse and three other masters in rented-quarters.

He says the Parent-Teacher Association (PTA) in 2008/9 donated a bus to the school which is currently in use to provide free transport for students and teachers. The PTA is also helping in funding the extension work on some dormitories of the school. The school through its Internally-Generated Funds, with support from the Sunyani Diocese of the Church, has completed a dining-hall project. The Government of Ghana, through the Ghana Educational Trust Fund is funding five projects: two-unit four bungalows, one workshop, one two-storey dormitory including two masters' bungalows and a twelve-unit classroom block.

Nsiah says, academically, the school was the best in the district in the 2008 West African Senior School Certificate Examinations. Out of the one hundred and sixty-seven (167) candidates presented, one hundred and five (105) qualified for admission into tertiary institutions. Five out of the number gained direct admission to the Kwame Nkrumah University of Science and Technology that year. The School has seventy-three (73) employees at the moment. This figure is made up of thirty-nine (39) teaching (including five national service personnel) and thirty-four (34) non-teaching staff.

## **5.6 What People Are Saying About Christian Ministry at the Berekum Circuit**

We give in this section record of views given by ministers, caretakers, stewards, employees working in Methodist institutions and leaders of the beneficiaries of Methodist Church Ghana ministry in the Berekum Circuit.

### **5.6.1 Views of Ministers Stationed in the Berekum Circuit on Christian Ministry**

Edward Bawah Duri (Superintendent Minister, Berekum Circuit) understands Christian ministry as belonging to the Lord and as he is not physically present, he calls people in diverse ways to continue what God himself has established through our Lord Jesus Christ by proclaiming the gospel. Duri said he does ministry in the Berekum Circuit by committing himself everyday to the Lord to be used in what the Lord reveals to him to do at particular instances. He said it is based on these revelations that he draws his programmes to suit the situational needs of the people. He thus explores newer ways each time to serve God's people through prayer, preaching and social services. According to Duri, the way he does ministry in the Berekum Circuit is different from other circuits because he always seeks from the Lord newer ways to serve the needs of the people. He said Jesus' statement in Luke 4:18-19 manifests in his ministry because it is Jesus who gives the anointing he needs for ministry and as such he becomes conscious of the pattern Jesus has given him to do his work. He said evangelism, deliverance, teaching, welfare of members, preaching, prayer, healing and social action are all done well in the Circuit. He said the Circuit does not do well in discipleship. The circuit has resources for counselling but the people they serve are not interested in attending counselling sessions.



Emmanuel K. Yeboah (Circuit Minister, Seikwa) understands Christian ministry as doing the work of God through the concept given by Jesus Christ. He said he does ministry in the Berekum Circuit through mobilization of devoted members, funds, and personal interaction with members and non-members so that Christian principles of serving their needs will be achieved. He said the way ministry is done in the Berekum Circuit is different from others in the priority that members of the societies give to meeting attendance and giving. We consider this as emphasis not difference. Yeboah states that Jesus' statement in Luke 4:18-19, manifests in his ministry in the Berekum Circuit, through satisfying the needs of the oppressed, the sick and the needy. He states that preaching and deliverance are the best ministry practices done in the Circuit.

Stephen Baffour Awuah (Circuit Minister, Freeman Society) understands ministry as the practice whereby a person is called with the expectation to introducing others to Christ Jesus so that they may possess Christ and enjoy his fellowship. He states that he does ministry in the Berekum Circuit through the sharing of the word of God through preaching, witnessing Christ on one-on-one basis and demonstrating the love of God to others. Awuah sees no difference in the way Church ministry is done in the Berekum Circuit from other circuits. In his view Jesus' statement in Luke 4:18-19 manifests in his ministry in the Berekum Circuit; however he strongly believes that there should be a lot of improvements in order to achieve the holistic ministry outlined in the statement. He states that deliverance, preaching and prayer are the ministry practices done well in the Circuit.

Cecilia Nyarko (Circuit Minister, Kato) understands Christian ministry to mean the entire (holistic) work Christ Jesus has assigned to Christians to do on earth. She states that she does this ministry in the Berekum Circuit through the proclamation of the word, discipling of new converts and integrating them to the fellowship of the Methodist Church and ensuring that their welfare is catered for. According to Nyarko, the difference in the way ministry is done in the Berekum Circuit and others lies in the much emphasis that the Berekum Circuit gives to discipleship and counselling. She said Jesus' statement outlined in Luke 4:18-19 manifests in her own ministry in the Berekum Circuit through proclamation of the word, comforting the oppressed and praying for the release of those in spiritual captivity. Nyarko considers preaching as the best ministry practice done in the Berekum Circuit.

Samuel Kofi Takyi (Chaplain, Biadan Methodist Senior High Technical School) understands Christian ministry as teaching, preaching and counselling others and explaining to them the mind of God in addressing human needs. He said he does ministry in the Berekum Circuit through preaching, organising seminars, leadership training and crusades. Takyi said the difference in the way ministry is done in the Berekum Circuit and that of the others is that the Circuit organizes mini-camp revival meeting aside the main camp meetings and holds joint Covenant Sunday services for members of the circuit. He states that Jesus' statement in Luke 4:18-19 manifests in his ministry in the circuit through deliverance, healing and provision of the needs of the poor and needy in the locality. In Takyi's view, discipleship; teaching, preaching, counselling and prayer are the best ministry practices done in the Berekum Circuit.

### **5.6.2 Views of Caretakers and Stewards Serving in the Berekum Circuit on Christian Ministry**

Survey conducted on the caretakers and stewards who are basically in charge of the societies in the Berekum Circuit reveals the following:

#### **Understanding of Christian Ministry**

Christian ministry is understood by these as: witnessing about Jesus Christ the deliverer to people; meeting the concern of others, display of Christian character in service, accepting Christ and making him known to others, the work of God done in truth and justice, stewardship of the people of God, putting one's abilities for the use of Jesus Christ and his church, working for Christ Jesus so that people would believe in and have faith in him; making the purposes of God real in humans; holistic deliverance of God to humanity, soul winning; and a call to glorify God through service.

#### **How Christian Ministry is Done**

The caretakers and stewards do ministry mostly through preaching; organising of revival meetings and retreats, visitation, teaching, discipling new members, holding of constant deliverance and prayer meetings and evangelism. Out of the thirty- four (34) sampled, two (2) said they do ministry through evangelism, four (4) of the thirty-four (34) say through preaching, six (6) out of the number through discipleship, sixteen (16) of them through teaching, two (2) of

the total were counsellors, six (6) out of the thirty-four (34) say by organising revival meetings and retreats and four (4) out of the thirty-four (34) regular visits to church members.

### **Difference in Ministry as Compared to other Circuits**

The respondents gave the differences in the way they do ministry in the Circuit as compared to others as: the manner in which they try to offer the best of hospitality to all who visit the Circuit; the regularity within which seminars, retreats and camp meeting are held; the great commitment and good organizational skills demonstrated by the members; effective holding of devotional and evening services; demonstration of good preaching skills by preachers; better giving-spirit resulting in the good financial base of the circuit; effective organization of prayer ministry and sustained spiritual growth. We are of the view that all that is said here are done in other circuits as well. What differ are methodology and emphasis.

### **How Jesus' Statement in Luke 4:18-19 Manifests in the Ministry of the Circuit**

The caretakers and stewards maintain that Jesus' statement in Luke 4:18-19 manifests in the ministry of the circuit through the concern they show to and the provision they make to satisfy the needs of the poor in the localities; through intercessory prayer, deliverance, witnessing, healing, preaching counselling and teaching. Twelve (12) out of the thirty-four (34) persons interviewed said Jesus' statement manifests in their ministries in the area of deliverance. Ten (10) out of the thirty-four (34) said the statement manifests in their ministries in preaching. Two (2) out of the thirty-four (34) in prayer another two (2) in preaching and two (2) others are counsellors.

### **The Best Ministry Practices**

On best ministry practices in the Berekum Circuit, fourteen (14) out of thirty-four (34) gave evangelism. Twenty-two (22) out of the same number gave deliverance. Eleven (11) out of the thirty-four (34) said it is preaching. Eighteen (18) out of the same number gave prayer as the best practice. Four (4) out of the number said it is discipleship. Fifteen (15) out of the thirty-four (34) said the best practice is social action and twelve (12) out of the number see counselling as the best practice.

### **5.6.3 Views of Employees Serving in Methodist Institutions in the Berekum Circuit on Christian Ministry**

Ten (10) of the employees serving in Methodist institutions in the Berekum Circuit, sampled in the survey, gave their understanding and the way they conduct ministry in the various institutions as:

### **Individual Concepts of Engagement**

Some of those interviewed see the services they perform in the institutions as calling by God. Some consider their services as duties they need to perform for the people of God. Others see the services they provide as a way of serving God.



### **Personal Mission Statement**

These mission statements were given: to help to alleviate hardships of people; encourage others to live meaningful lives, serving God through the serving of others and working to bring others to Christ.

### **Biblical Justification of Service(s) Provided**

All of the ten (10) interviewees see the services they provide as biblically justified. All of them see their work as sacrifices for God not as employment because, their remunerations are not commensurate with the work they do.

### **Differences in the Services Provided by Individual Employees**

Six (6) of those interviewed considered themselves as ministers of Christ. One (1) said her work was different because she does not work for personal gains. Three (3) others said they are different because they consider the services they provide to others as a way of serving God.

### **Acceptance of the Services Provided by the Community**

Eight (8) of the interviewees said their services in the localities in which they operate are appreciated because they do their work professionally and with competence. Two (2) maintain that they work in love and not by the rule.

### **Greatest Individual Achievement to the Total Ministry of the Church**

Some of the greatest achievements of those interviewed are that they have helped in the organization of either the men's, women's, or a special group in the Methodist Church with some of them rising to the Diocesan or Connexional level. Some also said that they have contributed to the growth of their institutions. One of them said that, as a headmaster, he had improved the academic performance and the infrastructure base of the school he supervises.

### **Suggestions for the Improvement of the Methodist Ministry**

Those working in Methodist institutions in the Berekum Circuit suggest that the Church should see the need to assist the employees in continuous education than to leave their fate in the hands of the Ghana Education Service (GES). The Methodist Church should encourage those Methodists who wish to serve in the institutions by giving them special packages. They suggest that the Church should institute award scheme for the employees.

#### **5.6.4 Views Expressed by Beneficiaries of Methodist Ministry in the Berekum Circuit**

The Chiefs and Assembly Officials sampled in seventeen (17) of the twenty-two (22) localities where there are societies in the Berekum Circuit possess knowledge of the Methodist Church. The services that the Church provides in the circuit are schools (which is the major one), improvement of morality of the citizenry, provision of two bore-hole water systems and creation of a prayer centre. Those interviewed said the services provided by the Church in the localities are helpful to the people. Majority of the leaders interviewed said they have in one way or the other benefited, personally from the Methodist Ministry. They claim that those working in the Circuit for the Methodist Church are very professional and competent. They also see the

Methodist workers as doing their work lovingly and without any sign of making personal gains. All of them said they will continue to patronize Methodist services even if there are alternatives. It was at Senase and Akrofro where the community leaders would have wished the Methodist Schools in these communities were located well because of the threats vehicular traffic pose to the lives of the pupils. The beneficiaries would wish that the Methodist Church could improve her services by stationing more ministers in the Circuit, have a strong electronic media ministry to preach sound biblical doctrines as counter to lies being perpetrated on the air waves and establish more schools and provide Methodist teachers to improve on morality in the area.

## **5.7 Discussion**

Our research has revealed that the understanding of Christians on ministry in the Methodist Church Ghana and in the Circuits of Ankaase and Berekum and; on the implications of Jesus' statement in Luke 4:18-19 seem to suggest that anointing is being separated for use by God in serving his people and not possessing and displaying of special spiritual powers. We must concede that we cannot discuss all the issues raised by our respondents in this work because of limited space and time. We have therefore chosen to discuss the issues on the concept of Christian ministry understood and practised as shepherding, stewardship in the witness of Christ Jesus, *koinonia* (fellowship or partnership), the minister as an instrument of God and structures for effective delivery.

### **5.7.1 Christian Ministry as Shepherding**

During our research at Ankaase, Eric Kwame Detoh (Medical Superintendent, Ankaase Hospital 2002-2009) in an interview said his greatest joy in ministry is when he was able to

help a student-diabetic patient overcome his depression and go through treatment and his education successfully. Caring for the needs of others is very pertinent in shepherding. It has long been understood that only pastors carry the imagery of shepherds in the church. However Detoh's use of his position and experience as a medical doctor to minister to the need of the young diabetic which made it possible for him to continue his education clearly suggests that he is a shepherd.

Does Christian ministry involve shepherding and if so, in what ways and to what extent? Hornby (2000:1086) states that shepherding is the act of taking care of sheep or guiding somebody or a group of people somewhere, making sure they go where you want them to go. The definition seems to suggest that those serving as true servants of Jesus Christ have the primary responsibility to care and guide those in their charge for the realization of the specific objective of supporting life and in its fullness. Therefore whoever has a charge to serve the people of God in any capacity has a flock and, the flock is those whom he or she serves.

Yeboah (5.6.1) has said that ministry is personal interaction with people so that Christian principles of serving needs of people will be achieved. In the case of the diabetic student, his greatest need at the time was to get healing and get back to school. Detoh was able to help the sick student to achieve just that and complete his university education. The personal interaction that Detoh had with the student, enabled him serve the latter's greatest need. Is it the case always that the personal interaction that all those ministering in the Ghanaian Christian circles, these days, help the people in meeting their needs?

We wish to state that the categories of care and guide are pastoral. In Matthew 9:36, *ποιμην* which is translated as shepherd (Strong:4166) denotes a prime responsibility to pasture. Henry (1997:2058) states that the Church of Christ is the flock, which he has purchased with his own blood (Acts 20:28), and Jesus Christ, himself, is the Chief Shepherd of it. The shepherd takes care of both the tender and the weak; and the strong and the mature because in all instances he or she shows great tenderness for all of them. According to Vine (1997:839) a shepherd is one who tends herds or flocks and not one who merely feeds them. He says the word is metaphorically used of Christian pastors who guide as well as feed the flock which is the exercise of oversight involving tender care and vigilant superintendence.

If the above assertion is true, then the MCG through the MFHH at Ankaase has demonstrated sufficiently that tending and tender care goes hand in hand in Christian ministry. In 5.3.2.2., we have recorded that, in addition to orthodox medicine practised at Ankaase by the MCG, the CHE programme creates avenues for education on preventable diseases and micro-finance whilst at the same time sharing the Gospel of Christ. Also, in 5.3.2.3., the need for increased education and literacy training among the inhabitants has led to the establishment of a literacy programme and a library at Ankaase. In our view these are interventions that will argument the normal preaching and prayer so that the Church could achieve the holistic ministry that Luke 4:18-19 outlines. We can state unequivocally that the missionaries who facilitated the setting up of these ministry structures are anointed of God. This is because in 3.8 we stated that the ancients understood anointing in Luke 4:18-19 as being sanctified or consecrated for a solemn or a divine task in a particular situation. Most



of those in Christian ministry in Ghana, currently, are reputed to deepening the woes of those in need than meeting their needs. Masses of people troop to various prayer centres and camps regularly in order to have solutions to their felt needs. The aspect of Jesus' statement in Luke 4:18-19 on "the release of the oppressed and announcing of the acceptable year of the Lord" is somewhat a mockery.

Takyi in 5.6.1 says ministry involves counselling others and explaining to them the mind of God in addressing human needs. This is an indicator that shepherding in Christian ministry should include counselling. The MFHH at Ankaase has structures for medical, emotional and spiritual counselling. The Chaplaincy department at the hospital is responsible for distress and emotional counselling of clients whereas there is a unit responsible for HIV and reproductive health counselling. In 5.4.2, we have stated that the caretakers and stewards sampled in the Ankaase circuit understand the healing of the broken-hearted through the power of Jesus Christ as part of Christian ministry. What is worrying is that apart from the MFHH counselling structures, there is no counselling centre in the two circuits investigated yet some of the ministers mentioned counselling as a ministry practice (5.4.1.). Duri (5.6.1.) contends that the Berekum circuit have resources for counselling but the people they serve in the area are not interested in attending counselling sessions. The resources he mentions are the traditional Methodist way of contacting the minister or caretaker for counselling when a need arises. The circuit has no counselling centres neither are there trained counsellors. We propose that the MCG should take advantage of modernity and specialization to meet the counselling needs of the people.

Nestle-Aland (1994;20) in Matthew 8.30 used *βοσκομενη* in the sense of feeding and in Matthew 8:33. *βοσκοντες* for tendering in the sense of *ποιμαινω* (*poimainō*) meaning, to act as a shepherd. Vine (1997:417) writes that *βοσκω* to feed is primarily used of a herdsman who has the responsibility to nourish by providing food and metaphorically of spiritual ministry. Shepherding is therefore serving people evoking the sense of feeding, guiding and responsible oversight to support holistic human life; anything short of these renders ministry unchristian.

Christian ministry as shepherding involves serving Jesus and responding to his leading to serve others and bring them into the Kingdom of God. Anderson (5.4.1) states that Christian ministry is whereby Christians make themselves available for the use of God through the Holy Spirit to populate his Kingdom. And for a person to be anointed of God, he or she should allow Jesus to work out his purposes in him or her so that the poor will hear the Good-news, prisoners will be released, the blind will see, the oppressed will be set free and there will be restoration of people's humanness and their economic well being. In 4.2.1 above we have made it clear that the idea of fixing to put in place and care by providing needs through love which is expressed in ministry is very crucial in the services Christians provide to society. The role-play as shepherds must be Christocentric in order to be good shepherds serving the needs of the flock but not lords.

Peter Kwasi Sarpong (Roman Catholic Archbishop Emeritus of Kumasi) in an interview said the minister has other roles as shepherd and king but not kingship in the sense of ruling or lording over others but in the sense of serving the people. He states that as good shepherds, ministers must be sensitive to what is happening around them and be involved in the transformation of society, destruction of structures of iniquity, exploitation and oppression. In 5.6.2., we have stated that caretakers and stewards of the MCG in the Berekum Circuit understand Christian ministry, among others, as the witness of Christ which meets the concern of others by displaying Christian character in service done in truth, justice and stewardship of people.

Lawrence (2003:140) says that pastors are shepherds and not power brokers. Pastors must be more like a husband or a loving father within a family than a village chief, a politician, or an executive of a company. Similarly, Tan (2006:143-144) says, the Chief Executive Officer (CEO) model of pastors and church leadership that is gaining more widespread influence in today's Church which is considered as an organization rather than a living organism in Christ Jesus is deplorable. He states that it will mean that the Church will have devoted disciples who will be servants to Christ and will allow Christ himself to lead them to serve one another and the world. David Osei Cudjoe (Bishop of the True Church of Christ) in an interview says it is worrying to see a situation whereby people who are supposed to be servants of God and his people turn to behave as lords who live and act like politicians and business tycoons with a horde of body-guards making them inaccessible to the people they serve.

Christian ministry demands qualitative care of souls by persons with unquestionable spirituality. By this we suggest that those in ministry must live and work as Spirit-filled Christians who provide the best services out of the limited resources at their disposal but not as services which should indispensably be accepted however poor they may be. Nouwem (1971:65,71) states that the minister who cares for people is called to be skilful not a handyman, knowledgeable not an imposter, professional not a manipulator. He states, a minister must deny himself, be faithful and understand human suffering so that the cared will discover that through the hands of the carers, God shows his tender love for them. According to him, Christian ministry demands a spirituality whereby the minister can be an agent of social change without having to be trapped in the pitfalls of a manipulative world. Such spirituality allows the minister to be very much involved in this world because he or she is free towards it and does not cling to it with a destructive possessiveness. Christian ministry in whatever manner must be soul caring and life supporting.

In 5.6.2 caretakers and stewards in the Berekum Circuit of the MCG have stated again that Jesus' statement in Lk. 4:18-19 manifests in the total ministry of the Church in the circuit through the concern that the Methodists show to and the provision they make to satisfy the needs of the poor in the localities in which they operate. Asante (2002:76,77) says, Jesus' ministry to the poor was fundamentally a ministry of restoration of life. He states that ministry must bring hope to the hopeless, relief to the burdened, liberation to the oppressed and lead to the acceptance of the religious and immoral people. In his view, to participate in Jesus' ministry is to strive passionately for justice, eagerness to be generous, understanding, compassionate and kind. To Asante, ministers have as their primary duty, the service to the

poor and ministry as service to the poor is ministry that seeks to bring people into fullness of life, socially, economically, politically and spiritually.

### **5.7.2 Christian Ministry as Stewardship**

Anderson's assertion that Christian ministry is whereby Christians make themselves available for the use of God (5.4.1) denotes a sense of stewardship. Additionally, Agyeman's (5.4.1) understanding of Christian ministry as the special calling and the gifts given to believers to empower them for service buttress the same point that Christian ministry possesses a sense of stewardship. Making oneself available for use by God; special calling and the gifting to empower people to serve clearly tell us that there is an owner or a master to whom the steward is accountable.

Stewardship is defined by Hornby (2000:1173) as the act of taking care of or managing something. In Luke 12:42 (Nestle-Aland:1994;203,440), *οικονομος* denotes the manager of a household or an estate; and it is used in Romans 16:23 in the sense of manager (treasurer) of public works. According to Vine (1997:1087) metaphorically, *οικονομος* is used in 1 Corinthians 4:1 for preachers and teachers; Titus 1:7 for overseers of churches and 1 Peter 4:10 for an administrator of gifts. He states that in Matthew 20:8, *επιτροπου*, root *επιτροπος*, is used instead of *οικονομος* in the sense of overseer (guardian) of property – one to whose care something is committed as in Galatians 4:2 and in Luke 8:3, *επιτροπου* translates as steward.



We propose that those engaged in Christian ministry are stewards in the Church as managers, overseers, administrators and guardians. According to Asante (1999:21,22), in the New Testament, steward translates two Greek compound words, *οικονομος* and *επιτροπος*. He says, both words mean management or caretakership or administration of a household. The person, who manages or administers a household or is in position of trust or holds a public office, is referred to either by the term *οικονομος* or *επιτροπος*. He states that from the biblical perspective, stewardship implies the function of delegated responsibility of household administration or management which is a service of trust and accountability according to the directions of the master. Asante (1999:7,28) states that as Christians, we have a mandate of stewardship; this mandate charges us to responsibly manage what God has entrusted us, which is responsible care for all animate and inanimate things, as endowments to be used for proper end. Asante seems to suggest that ministering as a responsible steward demands proper care and use of resources to achieve proper end for God's creatures. He considers the Church as a stewarding community constituted as stewards of the mysteries of God through their witness of Christ; therefore members of the Church should consider their individual gifts as belonging to the whole Church and not gifts for the individuals to do whatever they please. To him, believers in Christ have a stewardship of service upon which they will give account at the second coming of Christ. This same thought is expressed by Duri (5.6.1.) when he states that Christian ministry belongs to the Lord who is physically absent and who expects that those in ministry continue what he has established through our Lord Jesus Christ.

However it seems to us that ministry in Ghana (Christian or secular) lacks the edge of responsible stewardship. The view expressed by Caretakers and Stewards in the Berekum Circuit in 5.6.2 that their understanding of Christian ministry include stewardship of God's people; working for Jesus to draw people to faith in him and making the purposes of God real in humans seem missing in the MCG. Immorality and materialism that have crept into Christian ministry in this country are constant worry to all the Church and state. The accusation of adultery levelled against Bishop Obinim of the International God's Way Ministry, Kumasi, the resultant assault he meted on the staff of the Hot FM Radio Station in Accra; and the destoolment of Nana Kutu Ayim Baffour II, Omanhene of Nsawkaw because of his trial before the courts on forgery charges as reported by Takyi-Buadu, C. et al (*Daily Guide* No.186/11;3), question the potency of the Christian ministry as stewardship and a way of shaping the holistic lives of the people. Koomson (4.3.5 above) has stated that the basic need of the people in Ghana today is neither economic nor political; it is the ability to find some power greater than ourselves to deliver us from sin because the Church has lost its prophetic voice and by lip-service or through silence has become a party to lies, corruption, bribery, treachery and hatred. Those engaged in ministry must be people for whom the only secret of power in the ministry is the open secret of devout life (MCGD:1961;4) controlled by Christ Jesus and the Holy Spirit. People must live and serve in the realm of spiritual life and be committed to the building of the holistic lives of God's people through service – Christian ministry as stewardship reconstructs the holistic lives of the people but does not destroy lives. Grant says ministers must equip members of the Church to deal with those afflicted in mind and spirit; by training all to receive the gift and power of the Holy Spirit

through whom they can truly recognize a case whereby they can proclaim to sinners that “thy sins are forgiven thee: go in peace and sin no more (Foli:2008;40).”

According to Sarpong (2002:15), those engaged in the ministry of the role-play of Christ should strive after holiness themselves and try to pass it on to others. Ntsiful (1996:3) says, what the minister is, is far more important than what he is able to do for what he is gives force to what he does because there is no dichotomy between what we are and what we do. He states that godly character is very foundational and our challenge in Christian ministry will simply not work; neither will those in ministry be seen as ministers of the Word when we hear of ministers who steal from church coffers, have extra-marital relations, dupe unsuspecting congregants or sacrifice the truth of the Word of God to suit their own desires and circumstances.

As stated above, lessons that must be learnt from the circuits under study is that in both circuits, the leadership (5.4.1 and 5.6.1) recognize Christian ministry as delegated service committed to Christians in the absence of Christ the master which belongs to regenerated persons who have availed themselves to be used by the Holy Spirit. The research has revealed that those engaged in ministry for Christ in these circuits are messengers of the eternal gospel of salvation which is proclaimed to people of every nation, tribe and language (Rev. 4:6); these seem to be people of substance, living as sacrifices for Christ Jesus (Rom. 12:1), being the aroma of Christ (2 Cor. 2:15), justified and made righteous (Rom. 6:19). By their actions and pronouncements they give ample demonstration as being persons who desire to glorify Christ Jesus and serve the interest of others.

### 5.7.3 Christian Ministry as *Koinonia* in Christ

Koinonia or partnership is given great prominence at Ankaase Hospital. The mission of the hospital “Making life whole by delivering holistic and quality healthcare to humanity” is achieved through κοινοvia (partnership) of personnel manning the medical and paramedical structures at the Hospital (5.3.2.1). The same κοινοvia (partnership) between Naachiaa Plant Pool Limited, Naachiaa Estates Limited, the MCG and some individuals made the establishment of the Heman Methodist Model School possible. Christian ministry is thus seen as fellowship, partnership and communion in Christ in terms of distribution of spiritual gifts and physical resources. This means that there is no room for stardom or individualism in Christian ministry but coordinated efforts put together to witness Christ Jesus. In Acts 2:42,44, it is said of the apostolic church that they constantly shared fellowship and were all together and had everything in common.

According to Strong (No.2842), κοινοvia translates into English as partnership, communion, distribution or fellowship. Vine (1997:420) corroborates this position and adds that μετοχη also translates partnership or fellowship. Carson, et.al. (2007:1819) state that recognizing the other believers as brothers and sisters in the family of God, the Christians in Jerusalem shared all they had so that all could benefit from God’s gifts. They say it is tempting for people to cut themselves off from one another: concerning themselves with only their interests and enjoying only their own individual little piece of the world; but as part of God’s spiritual family, it is our responsibility to help one another in every way possible, because God’s family works best when its members work together. They also

maintain that new believers in Christ need to be in groups, where they can learn God's Word, pray, and mature in faith; therefore those who have just begun a relationship with Christ Jesus, must seek out other believers for fellowship in order to grow. Thomas (1961:50) gives these reasons why Methodists meet in fellowships: a means of social gathering; practical help, spiritual counsel, encouragement, study and prayer.

*Κοινωνία* facilitates the bond of physical and spiritual unity of believers and make them solidly united for the common purpose of witnessing about Christ Jesus. Asante (1999:154,155) states that the Church is organic in the sense that its members are in Christ and are knit together by a spiritual kinship baptized in one Spirit to form one Body. He states that members of this one body constitute a community of believers who confess Jesus Christ as risen Lord, whatever their nationality, race, colour or tongue; they are bounded together in a loving, worshipping, servicing, witnessing, caring and expecting fellowship. He says this sharing, which is the sharing of material and spiritual food, is referred to as *κοινωνία*. At Ankaase the blend of white missionaries and Ghanaians in health care delivery is wonderful. Culture is no barrier to *κοινωνία*. In 5.4.3 we have stated that an expatriate employee said for him, to leave his country to come and serve Ghanaians is one of the boldest decisions he had taken in his life. He might have his fears and uncertainties when he left his country yet these have been eliminated and the person's name is now a household word in Ankaase due to the *κοινωνία* he enjoys.



According to Thomas (1961:47), John Wesley advised his solitary followers, believers who had received justification and who were determined to follow Christ but were facing difficulties in Christian growth, to meet as spiritual societies. Thomas states that in Wesley's view, the Bible does not know anything like solitary religion. He says Wesley told the new converts to strengthen one another by talking together as often as they could, pray earnestly with and for each other so that they may endure in their Christian lives. Perhaps this idea has influenced Methodist to behave like Congregationalists whereas the Church structure denotes partnership of leaders and congregations for mutual support and pastoral oversight.

This New Testament idea of *κοινωνία* is the basis of the Methodist Connexionalism. As stated already (4.3.8 above), connexionalism is the principle that allows all leaders and congregations to be connected in a network of loyalties and commitments that support and supersede local concerns. Connexionalism in its present form in the Methodist Church began from the formation of religious societies. Davey (1985:25,26) writes that John Wesley practically determined the stability and progress of Methodism consolidated his evangelism campaign by forming the Societies of People called Methodists and wrote the rules of membership himself. He says these religious societies or fellowships were small groups for mutual spiritual enrichment which dated from the previous century, and Wesley only continued that useful tradition in setting up local Methodist societies. According to the Methodist Constitution (S.O.701,1), the society is the local organisation of the Methodist Church meeting as one congregation for public worship.

*Koinonia* or connexionalism in the spirit of networking, partnership and communion, will enable the Church in the management and allocation of the available meagre resources at her disposal for the total good of ministry. Wesley in like manner, moved his preachers frequently, never allowing them to stay in one place more than three years at the most. Because these preachers ‘rode circuit’ around the societies in their large district to preach, the groups of chapels to which they were appointed became known as circuits (Davey:1985;26). Under S.O. 601 of the Methodist Church Ghana Constitution, a circuit consist of one or more societies under the pastoral care of one or more ministers and is a distinct authoritative unit within a diocese in which usually several societies are conveniently situated for the purpose of pastoral oversight, mutual support and Christian care are banded together. For the purposes of the advancement of the work of the evangelical revival and as a review mechanism, John Wesley and his brother Charles met in London in 1744 with four Anglican clergymen who were supporters of their work, to confer about the work of the revival. From this small communion or select beginning, grew the annual conference of preachers which was presided by John Wesley himself (Davey 1985:26). The Conference of the Methodist Church is also known as the Methodist Connexion which is a network of Methodist congregations or fellowships across Ghana.

Though founded with good intentions, the connexionalism (that is the networking of fellowships) in the Methodist Church exists only in the payment of assessments and attendance to meeting and conferences. Pastoral oversights, mutual support of members and Christian care in the Methodist Church Ghana have become the direct responsibilities of individual societies; even at the local level, organizations operate in an uncoordinated

manner isolated from each other like individuals competing for a trophy. Unlike the New Testament Church, sharing of resources according to the total needs of believers generally does not work in contemporary Methodism in Ghana. In paragraph 4.3.8 above, Seedah has stated that the Connexionalism in the Methodist Church is a mere rhetoric and has called for a fair distribution of resources. It is our view that *koinonia* in its whatever form, from local to national, should be maintained and encouraged for the advancement of the Methodist Church Ghana and Christian ministry generally.

#### **5.7.4 The Minister as God's Instrument**

In 5.4.3 one of the mission statements given by the workers in the Methodist institutions in Ankaase is that he is an instrument for God. Anderson (5.4.1) has stated that Christian ministry is regenerated Christians making themselves available for God to use through the Holy Spirit to bring people into the kingdom of God. In our view, these statements put together make those engaged in Christian ministry instruments of God. Hornby (2000:622) defines an instrument as a tool or device used for a particular task or a person who is used and controlled by somebody that is more powerful. Greek word *ὄργανον* (Strong No. 3696) translates into implement, utensil or tool; for offensive purposes, it could mean armour or weapon. Vine (199:595) states that *ὄργανον* means a tool, an instrument or a weapon and it is metaphorically used in Romans 6.13 for members of the physical body as instruments or weapons for either righteousness or unrighteousness. This understanding suggests that persons in ministry are considered as tools which God uses for specific tasks of

implementing, conveying and fashioning out his love and mercies to his people and in protecting them or fighting for them against the enemy.

Agyemang (5.4.1) says that Christian ministry is the special calling and the gifts given to believers to empower them for service. This view is corroborated by Asante (1999:27) who says the Christian community is a charismatic community graced with specific spiritual gifts which empower its members to perform particular functions or ministries for the common good; presupposing that the Church is not an end in itself but a means to an end. Members of Christ's Church are used by him as instruments to achieve divine purposes. Hugh (1961:61) says as members or limbs of the Church, the body of Christ, which is his instrument to carry out his will in the world; those ignorant of God's purpose and their own need and, those in danger of destroying themselves need our help. In the view of Grant (4.3.2 above), Christians have to be truly effective instruments in the hand of God for bringing people into the glorious Kingdom of our Lord Jesus Christ. We propose that the Methodist Church should be a fit instrument of morality in this country where insults and lies have bedevilled our body politics and the sanctity of the priesthood of Christ Jesus is being questioned. According to President Nkrumah (4.2.2 above), the life of the Church must be founded in the life of the people who look to it for guidance and inspiration. It is incumbent on all Christians in this country to demonstrate to all that as fit instruments of God, we have influenced, guided and inspired Ghanaians into rightful living.

### **5.7.5 Structures for Effective Ministry**

Our research has revealed that in the Ankaase and the Berekum Circuits of the Methodist Church Ghana, shepherding is done through structures provided for preaching, revival meetings, retreats, visitation, teaching, discipleship, prayer, evangelism, healing and deliverance. Whereas the Ankaase Circuit combines modern-scientific and traditional structures in ministry, the Berekum Circuit relies on old and traditional ones (refer to 5.3.2, 5.4.2, 5.5.2 and 5.6.2 above). We propose that a restorative Christian ministry which targets at soul caring and life supporting should be based on both scientific and traditional structures. In 4.3.5 above, Koomson has stated that we must seek and find God's plan for us in our age and must recognize that the Holy Spirit would guide us to find the specific needs for God's people in time and in space. Christian ministers should understand the demands of the age and allow the Holy Spirit to guide them to find the specific needs of the people of the time by applying new technologies. It seems to us that the Methodist Church Ghana is not taking advantage of technological advancement in the provision of ministry. In some of the area visited in the Circuits under study, the Methodist Church Ghana continues to work with dilapidated and outmoded structures and infrastructure. It was observed that some of these were old hospital equipments that have been donated. In 5.3.2.1 above we have also stated that Jim and Rita Donner, who were sent by the Mission Society to the Ankaase Hospital, worked on the hospital building, electric power generation and water supply. These continue to be the main infrastructure base in use at the hospital to date. We must concede that the Heman Model School, the Ankaase Town Reading Library and even the Hospital in its current state, are masterpiece yet, the Methodist Church Ghana must have a



constant system of updating and modernizing her facilities in this era of technological advancement.

In 5.6.4 a beneficiary of the Methodist ministry in the Berekum Circuit has called on the Church to have a strong electronic media ministry to preach sound biblical doctrines to counter the lies being perpetrated on air. It is an indictment that the MCG is not taking advantage of modernity to boost her ministry in these areas. All the “one-man churches” have media ministries and are featured on the various FM radio stations. Can this be said about the MCG? How many circuits of the Church go on radio to preach? Kraus (1998:17-18) states that few of us are aware of how profoundly the process of modernization has affected both our theology and our concept of the Christian mission in the world. He says, the gospel we have preached from our position of power has contained more promise of upward mobility through technology and democracy than we may have intended; and the changes introduced by new computer technologies are more obvious. Koomson in his address to the 1970 Annual Methodist Conference meeting at Winneba called for a radical renewal that will allow people to grow into full humanity, in the new human being in Christ Jesus, by using modern technology. He said, today we have more instruments to help us than our pioneer Christians had; we have newspapers and the radio, we have television and other aids and forms of education, and we have reliable transport (Foli:2008;137) we may add the internet.

We propose that the Methodist Church Ghana should make use of the numerous Information and Communication Technology (ICT) equipments and other modern infrastructure to facilitate her ministry. If the Church is truly committed to the improvement of the lives of the poor, a well-organized rural ministry should be put in place to boost agriculture in the areas of post-harvest management and processing and, the provision and training of the rural folk in ICT use in addition to evangelization which is the core business. Also the Methodist Church should begin to consider introducing its members to the harnessing and use of solar energy as a humble means of partially solving the energy problems of her members in face of mounting electricity bills. According to Samuel and Sugden (1999:393), any Christian vision of the future must trace trends of the future, new areas of concern and a positive Christian response.

## **5.8 Conclusion**

We have analysed and discussed the data collected on Christian ministry during our research at the Ankaase and the Berekum Circuits of the Methodist Church Ghana in this chapter. We looked closely at the structures and programmes in place in the circuits, views of the people engaged in ministry in these areas and those of the beneficiaries of Methodist ministry in the areas. Our discussion centred mainly on Christian ministry as shepherding, stewardship, and *koinonia* in Christ; the minister as God's instrument and structures needed for effective ministry which came out of our research in Methodist circuits mentioned above.

## **CHAPTER SIX**

### **CONCLUSION: SUMMARY OF FINDINGS, ISSUES EMERGING OUT OF THE STUDY AND RECOMMENDATIONS**

#### **6.1 Introduction**

In this chapter, we shall give the summary of our findings, issues emerging out of the study and some recommendations.

#### **6.2 Summary**

What we have sought to do is to understand the concept, practice and the implications of Jesus' statement in Luke 4:18-19 for Christian ministry in this country with particular reference to the Ankaase and the Berekum Circuits of the Methodist Church Ghana. In Chapter two we identified the author of the Gospel of Luke as a gentile Christian, physician and companion of Paul the Apostle; A. D. 59-63 as a possible date, with an uncertain place of writing and Theophilus as the recipient of the book. In chapter three, we did an exegesis on the text – Luke 4:18-19. We have given the mother-tongue transliteration and interpretation in Bono which helped us greatly in understanding the text. In addition, Jesus' other pronouncements on ministry which demand virtue, servanthood, commitment and readiness should be considered seriously in ministry. In chapter four, we found out that Christian ministry in this country dates back to 1471 however, indigenization began in 1529 at Elmina when the locals were trained at the castle school. It has also been discovered that Christians ministry has facilitated governance in Ghana through moral and academic influence since 1844. We have established that ministry is a matter of sustenance of life, done by the elect who are empowered by God's Spirit, by the

provision of security and peace to souls. It was discovered that politicians look to Christians for inspiration and guidance whereas Christians see themselves as fit instruments in the hand of God for his work. It was also discovered that the Methodist ministry in this country predates the coming of Dunwell her first missionary in 1835. In chapter five, we looked at Christian ministry in the Ankaase and the Berekum Circuits; the facilities, structures and programmes available, the understanding of ministers, caretakers and stewards of the MCG and that of traditional and political leaders. We stated that no major differences in the concept and mode of ministry were discovered. The observable differences were in methodology and emphasis. The responses we had from interviewees summed up to give the view that Christian ministry involves shepherding, stewardship fellowship or partnership, the minister being used as an instrument of God and the creation of effective structures. It was also established that Methodism in both Ankaase (1876) and Berekum (1924) was planted by lay members of the Church.

### 6.3 Summary of Findings

It was discovered that the Gospel of Luke was written for the purposes of teaching the recipient the truth about the life and work of Jesus Christ. It was realized that the statement that Jesus made (Luke 4:18-19) was understood by his hearers as very comprehensive; in the political, economic, social, physical and spiritual sense of deliverance from oppressive structures of the time. It has come to the fore that ministers of the Methodist Church of Ghana are stewards and shepherds raised to spread scriptural holiness through the land in the power of the Holy Spirit. It has also been established that *koinonia* (in the form of connexionalism) which is very important in the Methodist ministry is breaking up in the Methodist Church Ghana. It has been discovered

that ministers of the Methodist Church are calling for reforms in the practice of ministry. It has been discovered that the Methodist Church combines scientific and traditional structures in her ministry in Ankaase and purely traditional in Berekum; with most of these structures dilapidated and in need of improvement. It has come out that Christian ministry is a delegated service performed by regenerated persons for Jesus Christ the Lord. Finally, it has come out that anointing is being separated for use by God in serving the needs of his people.

#### **6.4 Recommendations**

We wish to recommend that all those engaged in Christian ministry should be people of morality; those who can effectively inspire and guide others into holistic living. To facilitate good governance and sound morality of the people, Bible knowledge as a subject should be re-introduced in our schools. The Government should tap the expertise of the Church in adult literacy training and extend it to ICT training so that the adult population would be computer literates. We also wish to recommend that the Methodist ministry concept in Ankaase which targets spiritual, emotional, mental and the physical needs of the people be adopted and replicated in all churches in this country in order that the holistic demands of Luke 4:18-19 would be met. Also the CHE programme (5.3.2.2), which ministers preventive healthcare, gives micro-loans and evangelism, should be adopted and practised by all churches operating in the cities and big towns as a means to improve healthcare, sanitation, economic well-being and evangelism in the slums and also to boost the holistic demands of Luke 4:18-19. We recommend that all churches in Ghana should take advantage of modernity to update their ministry structures and programmes. The Christian Council, the Catholic Secretariat, the Ghana Pentecostal



Council and other bodies should come out with a standard criterion for training, minimum requirements and modalities that would serve as guidelines for all those who wish to do ministry in the name of Christ Jesus in this country; as a way to guard against quacks who parade as “the anointed of God.” We propose that Christians in Ghana should help facilitate the eradication of poverty, hunger and mounting energy costs by educating and supporting the rural folk in post-harvest management and processing; and in the development and use of solar energy. We wish to recommend that the notable contribution made by Vera Duncan who left the comfort of the Komfo Anokye Teaching Hospital to stay and work at Ankaase Hospital for twenty (20) years should be recognized and rewarded. Also the contributions made by the missionary couples of Minks and Gongwer at Ankaase should be well appreciated. We would like to finally propose that the efforts made by the founders of Ankaase and Berekum societies of the Methodist Church Ghana and those who have contributed in diverse ways toward the development of Methodism in these areas should be recognized and adequately rewarded.

## **6.5 Conclusion**

In conclusion, we would like to answer the question on the general understanding of the concept and practice of Christian ministry in Ghana Methodism and its related question of the implications of Jesus’ statement made in Luke 4:18-19 that ministry, in the Christian sense, is a delegated service performed by regenerated persons for Christ Jesus the Lord. It is a process whereby Christians avail themselves to be used as ‘fit’ instruments for the work of guidance and inspiration of others. The concept of anointing in ministry implies that one is separated and

empowered by the Holy Spirit to be used as a shepherd and steward in serving the needs of God's people; thereby protecting the glory of God and his Kingdom on earth in a holistic and comprehensive way to sustain lives, provide security and peace. The practice of ministry should proceed out of love and devotion to Christ Jesus, the master; as servanthood in the sense of the greatest serving the least with all attentiveness and commitment, ready and prepared to execute actions immediately.

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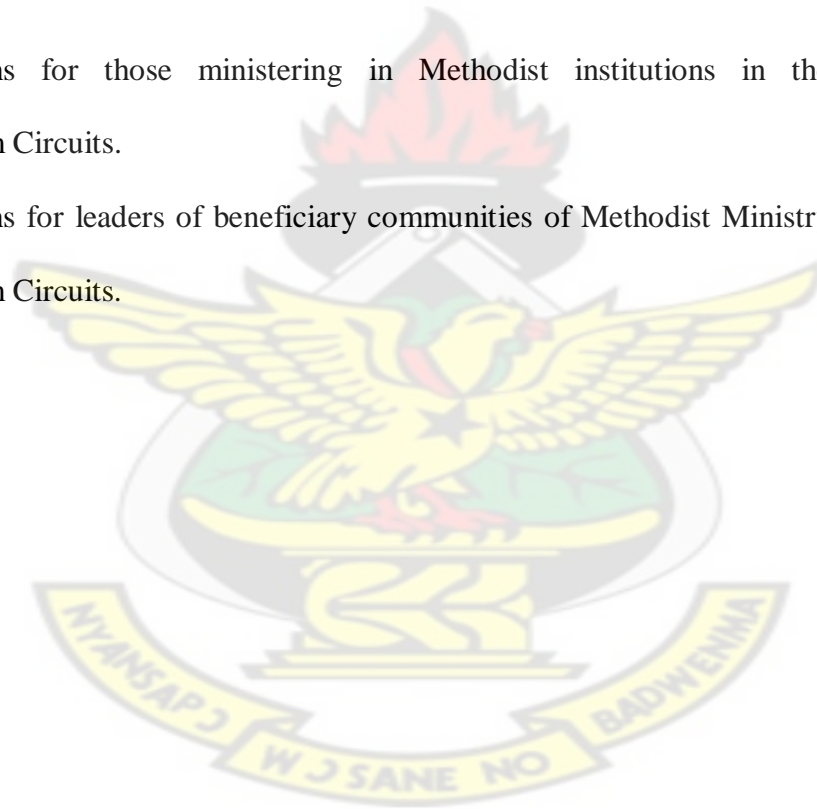
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## APPENDIX I

### Interview Guide

- I(A) Questions for Ministers serving in the Ankaase and Berekum Circuits.
- I(B) Questions for Caretakers and Stewards serving in the Ankaase and Berekum Circuits.
- I(C) Questions for those ministering in Methodist institutions in the Ankaase and Berekum Circuits.
- I(D) Questions for leaders of beneficiary communities of Methodist Ministry in the Ankaase Berekum Circuits.

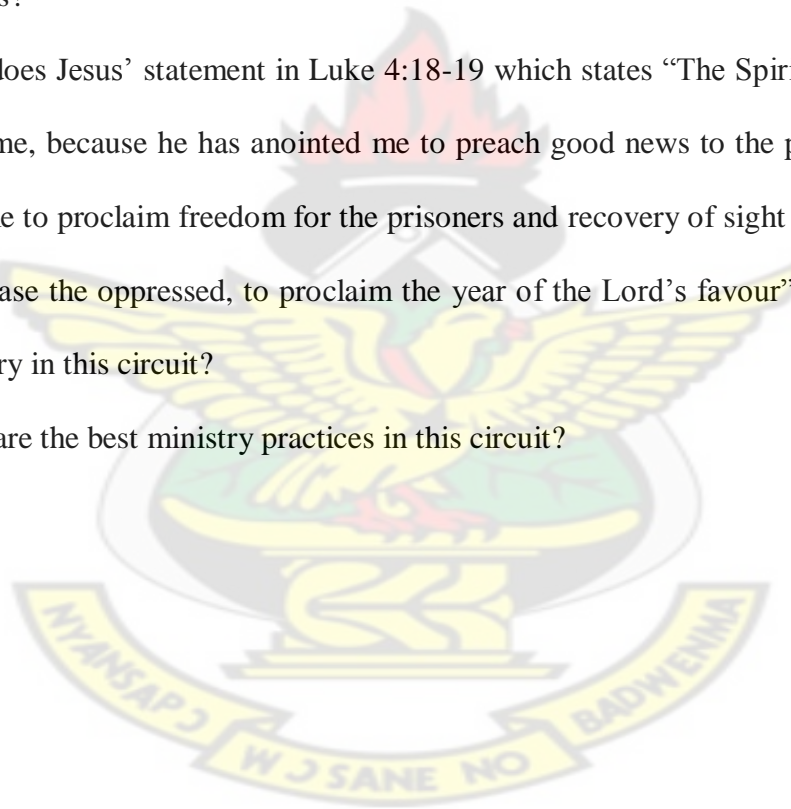




## **APPENDIX I(A)**

### **Questions for Ministers Serving in The Ankaase And Berekum Circuits**

1. What is your definition of Christian Ministry?
2. How do you work as a minister in this circuit?
3. How different is the way you do ministry in this circuit different from other circuits?
4. How does Jesus' statement in Luke 4:18-19 which states "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" manifests in ministry in this circuit?
5. What are the best ministry practices in this circuit?



## APPENDIX I(B)

### Questionnaire for Caretakers, Stewards at Ankaasi And Berekum

1. How do you understand Christian ministry?

.....

.....

2. How do you do it in this circuit?

.....

.....

3. How is the way you do ministry different from other Methodist Circuits?

.....

.....

4. Is Jesus' statement: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Lk. 4:18-19) part of your ministry in this circuit? Yes/no.....

If yes, in what ways?.....

.....

.....

5. State what you do best in terms of Christian ministry in your circuit

.....

.....

## **APPENDIX I(C)**

### **Questions for Those Ministering in Methodist Institutions in Ankaase and Berekum Circuits**

1. What will you describe all that you do at Ankaasi, is it work (task or job) for God or service (provision of needs) to God's people?
1. Jesus gave his mission statement for ministry as: Preaching the Goodnews to the poor, Proclaiming freedom for captives, Proclaiming recovery of sight for the blind, Proclaiming release to the oppressed, Proclaiming the year of Jubilee. What is yours?
2. Do you see how you serve as biblically justified?
3. What makes your service at Ankaase/Berekum different from other employees and in what ways?
4. Do you think your work at Ankaase/Berekum is accepted by the people based on mutual respect and the recognition of your special abilities or you are accepted because of necessity?
5. What is your greatest achievement in ministry?
6. In what ways can the Methodist Church improve on her services in Ankaasi in order to achieve the holistic ministry objectives outlined in Lk. 4:18-19?

## **APPENDIX I(D)**

### **Questions for Leaders in Beneficiary Communities of Methodist Ministry at Ankaase and Berekum**

1. Do know about the Methodist Church?
2. What services does the Methodist Church provide to the people of this town?
3. Are these services needed by the people?
4. Have you personally benefited from this service?
5. Are those serving in these areas doing their work out of love?
6. Are those serving in these areas doing their work for personal gain?
7. Do those serving in these areas possess the necessary expertise?
8. Do they do their work professionally?
9. Should there be an alternative to the services, will you continue to patronise these services?
10. In what ways can the services provided by the Methodist Church be improved?

## APPENDIX II

### Photo Album for the Research



Freeman Methodist Chapel, Berekum (Para. 5.5.1)



V/Rev. Edward Bawa Diuri – Superintendent Minister (Para. 5.6.1)





Mr. J. K. Nsiah, Circuit Steward, Berekum, (Para. 5.5.1)



Obaapanin Alice Owusuaa, a second-generation member and niece of Solomon Owusu the Methodist member who trekked on foot from Berekum to attend services at Sunyani before the establishment of the Berekum Society (Para. 5.5.1)



Freeman Preparatory School Bus (Para. 5.5.2.1)



European Union Donated Class Room Blocks at Freeman Preparatory School, Berekum (Para. 5.5.2.1)

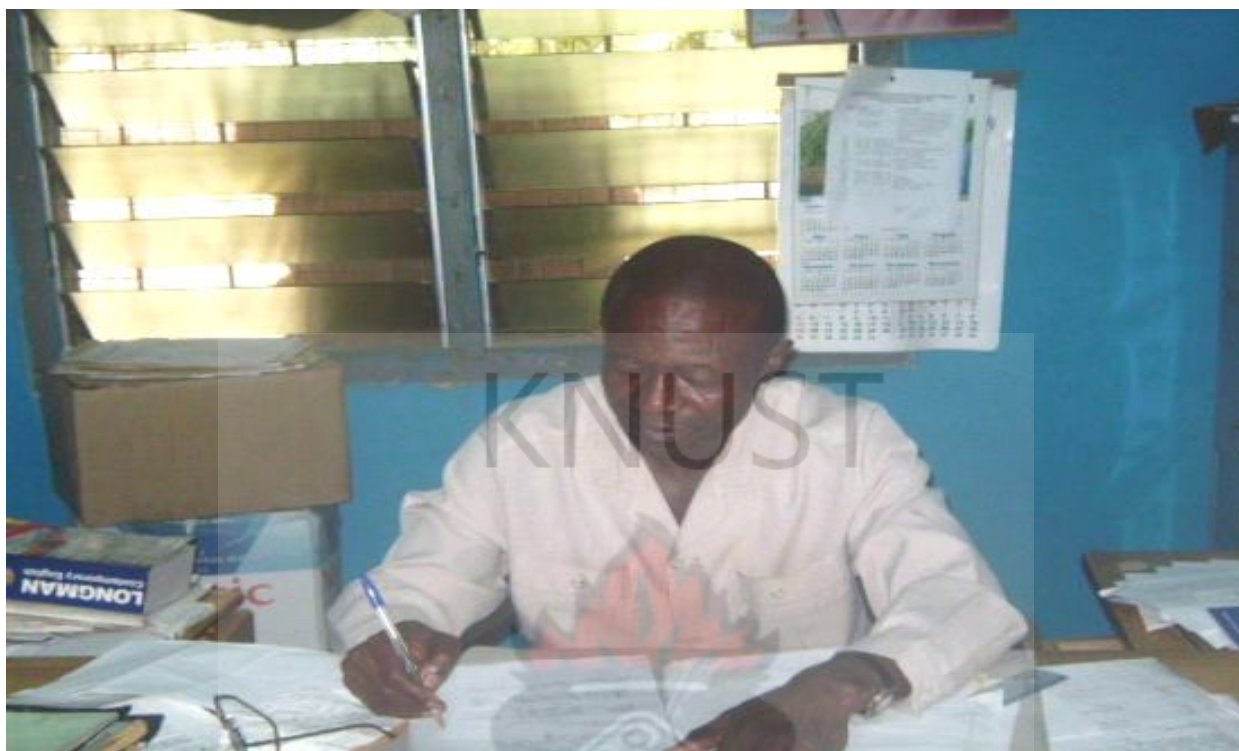




New Classroom Block under Construction, Freeman Preparatory School, Berekum (Para. 5.5.2.1)



Slab – Commissioning and Dedication of Methodist Senior High Secondary School, Berekum (Para. 5.5.2.2)



Mr. E. K. Nsiah, Headmaster, Methodist Senior High Technical Secondary School, Berekum  
(Para. 5.5.2.2)



Front View – Meth. Senior High Sec. Tech. School, Berekum (Para. 5.5.2.2)





ICT Class – Meth. Senior High Sec. Tech. School (Para. 5.5.2.2)



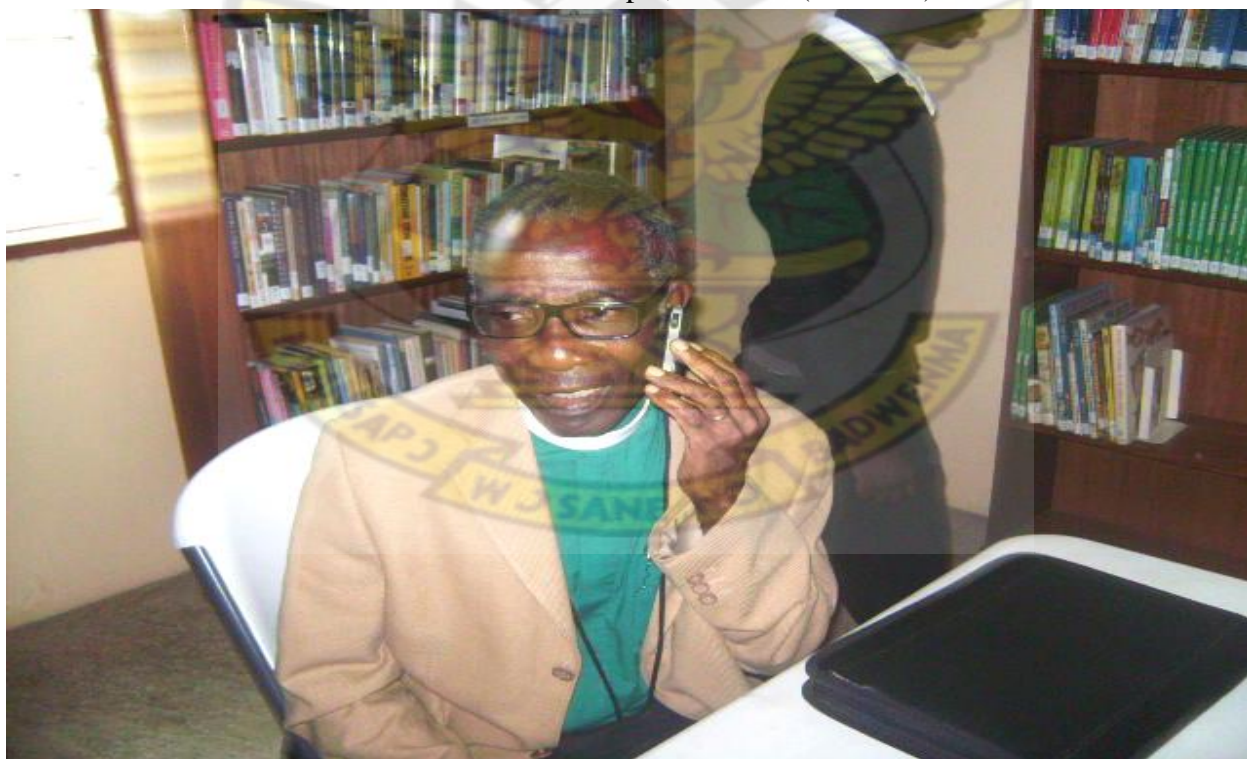
Remains of the 33-Seater Benz Bus Donated by the Berekum Circuit of the Methodist Church Ghana (Para. 5.5.2.2)



Ankaase Circuit – Photo Album (Paragraph 5.2)



Freeman Methodist Chapel, Ankaase (Para. 5.3)



Very Rev. Victor Anderson, Supt. Minister, Ankaase Circuit (Para. 5.4.1)

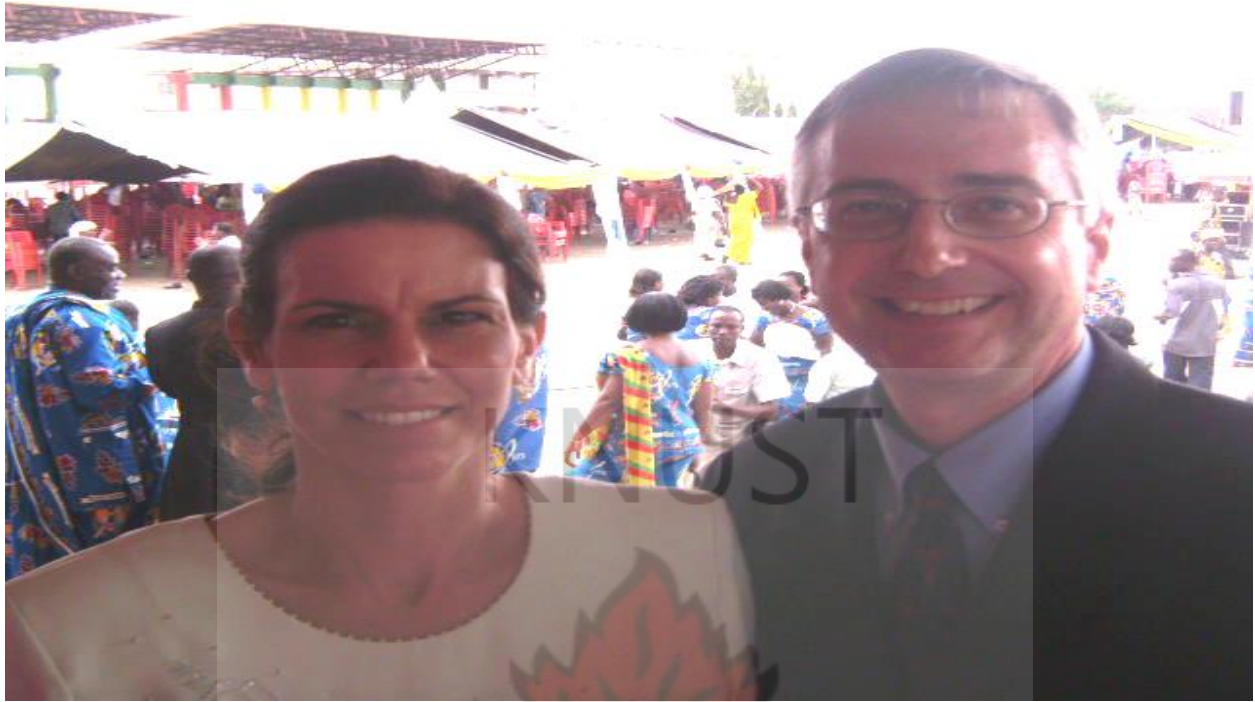


General View of Methodist Faith Healing Hospital, Ankaase (Para. 5.3.2.1)



Senior Staff Flats, Methodist Faith Healing Hospital, Ankaase (Para. 5.3.2.1)





Dr. And Mrs Gongwer, Missionaries – Ankaase Hospital (P.5.3.2.1)



Staff Morning Devotion, at The Methodist Faith Healing Hospital, Ankaase (Para. 5.3.2.1)



Staff Morning Devotion at MFHH, Ankaase (Para. 5.3.2.1)



Rev. Clement Forkuoh, A Member of The Chaplaincy Team Ministering at a Devotional Meeting at The Out-Patients Dept., Ankaase MFHH. (Para. 5.3.2.1)





Rev. Forkuoh and a section of The Out-Patients who visit The MFHH, Ankaase (Para. 5.3.2.1)



Nurses Working at The Children's Ward, MFHH, Ankaase (Para. 5.3.2.1)





A taste of The Family Medical Practice – Ankaase (Para. 5.3.2.1)



Mrs. Anne Gongwer, Founder, Ankaase Town Reading Library (Para. 5.3.2.3)



Slab – Dedication Of The Ankaase Town Reading Library (Para. 5.3.2.3)



General View Of Ankaase Town Reading Library (Papra. 5.3.2.3)





Mr Peter Boakye Asim, Wadie-Adwumakasi, Beneficiary Of Methodist Education In Ankaasi  
(Para. 5.3.1)



Aboabogya Methodist Primary School, The First In The Ankaase Circuit (Para. 5.3.1)



Methodist Chapel, Heman, Part Of The School Complex (Para. 5.3.2.4)



Minister's Manse, Heman, Part Of The School Complex (Para. 5.3.2.4)





Nana Kwaku Duah I Teachers' Flats, Heman (Para. 5.3.2.4)



Classroom Blocks, Heman Model School Complex (Para. 5.3.2.4)





Computer Laboratory And Library Block, Heman Model School (Para. 5.3.2.4)



Mechanized Bore-Hole Water System And Shop, Heman Model School (Para. 5.3.2.4)