

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

FACTORS CONTRIBUTING TO THE GROWTH
OF THE REDEEMED CHRISTIAN CHURCH
OF GOD IN NIGERIA

BY

ARUNA OLALEKAN MAULIYU

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree of
Master of Arts in Missions

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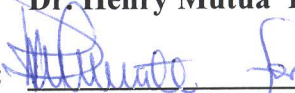
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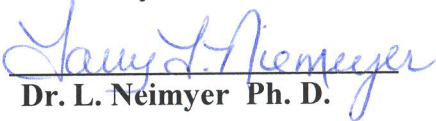
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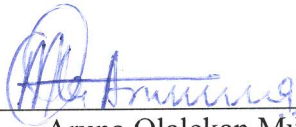
Student's Declaration

**FACTORS CONTRIBUTING TO THE GROWTH
OF THE REDEEMED CHRISTIAN CHURCH
OF GOD IN NIGERIA**

I declare that this is my original work and has not been submitted to any other College or University for academic credit

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners

(Signed)



Aruna Olalekan Mualiyu

July 1, 2001

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CHAPTER ONE

INTRODUCTION

After the end of the Second World War, there was phenomenal growth of African Initiated Churches in Nigeria. Many individuals claimed to have been visited by God and had received instructions to extend the work of God. The Redeemed Christian Church of God (RCCG), an African Initiated Church, was established in Nigeria during this period in 1952.

The church from its onset struggled to survive in terms of number of parishes and membership. However, from 1981, an open explosion began with the number of parishes growing in leaps and bounds. At the last count during the year 2000 convention report, there were at least 4000 parishes of the Redeemed Christian Church of God in Nigeria. On the International scene, the church is present in other African nations including Cote D' Ivoire, Ghana, Mali, Zambia, Malawi, Zaire, Tanzania, Kenya, Uganda, Ethiopia, Gambia, Cameron, Sierra Leone, and South Africa. In Europe the church is spread in England, Germany, France, Norway and Switzerland. In Asia the church is spreading in India and the Philippines. In the Middle East the church is in Israel. In the United States there are parishes in Dallas, Tallahassee, Houston, New York, Washington, and Chicago and also in the Caribbean States of Haiti and Jamaica (Olusegun 1999, 18).

ABSTRACT

This study was an attempt to discover the factors that are responsible for the growth of the Redeemed Christian Church of God in Nigeria particularly in the headquarter State in Lagos. The data collected involved the use of closed-ended questionnaire which was developed using the *Likert Scale of Summated Ratings* to determine the opinion of the respondents. This instrument was administered to 200 pastors in the Redeemed Christian Church of God.

In order to adequately deal with this subject, two research questions were raised by the researcher and thirty questionnaire items were developed from them. The questionnaires were grouped into ten groups which were numbered from Sign 1 to Sign 10. In addition the church documents such as the attendance, church planting records. Casual conversation with the leaders of the church was also used in the study. Generally it was observed that the following ten factors were responsible for the growth of the Redeemed Christian Church of God. They are: Constant Corporate and Personal Prayer, Respect for Biblical Authority, Effective Leadership, Mobilized Membership, Eventful Worship, Continuous Evangelism, Community Life, Compassionate Service, Openness to Change and Released Resources.

In the headquarter state of the R.C.C.G situated in Lagos, the church experienced phenomenal growth from the period between 1980 and 2000 as shown below.

**Table 1. Church Growth of the R.C.C.G
during 1980 – 2000**

	YEAR	PARISHES	MEMBERSHIP
1	1980	20	1000
2	1981	30	1500
3	1982	35	3200
4	1983	45	4000
5	1984	55	5000
6	1985	75	6500
7	1986	80	8500
8	1987	100	10549
9	1988	130	11950
10	1989	145	13347
11	1990	170	16124
12	1991	200	20640
13	1992	230	23788
14	1993	255	25245
15	1994	285	28300
16	1995	310	31750
17	1996	345	35640
18	1997	360	38540
19	1998	390	42500
20	1999	420	46200
21	2000	450	53470

Source: Official Annual attendance record of R.C.C.G 1980-2000

This information is graphically represented below

Figure 1. Church growth indicated by number of parishes 1980-2000

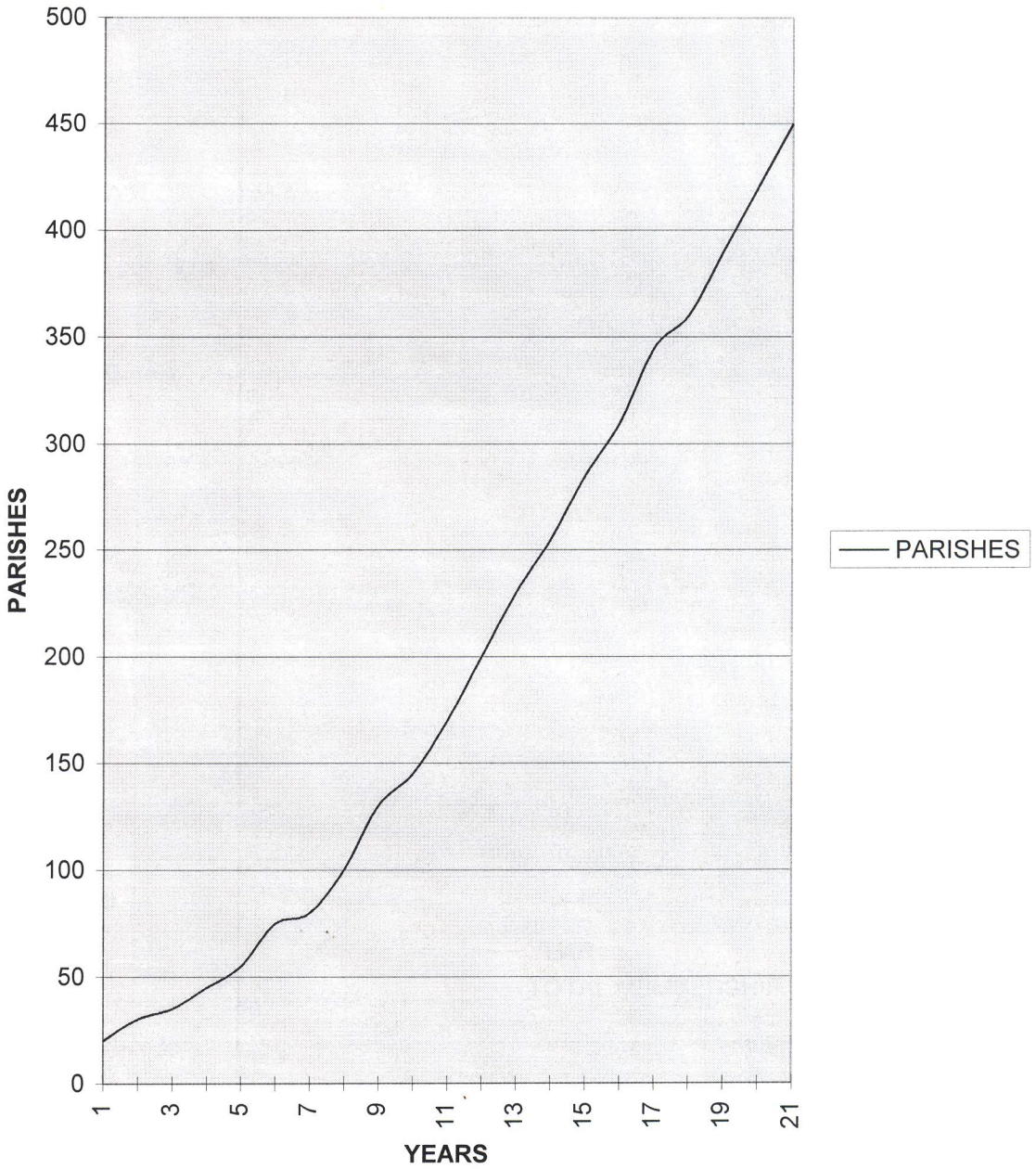
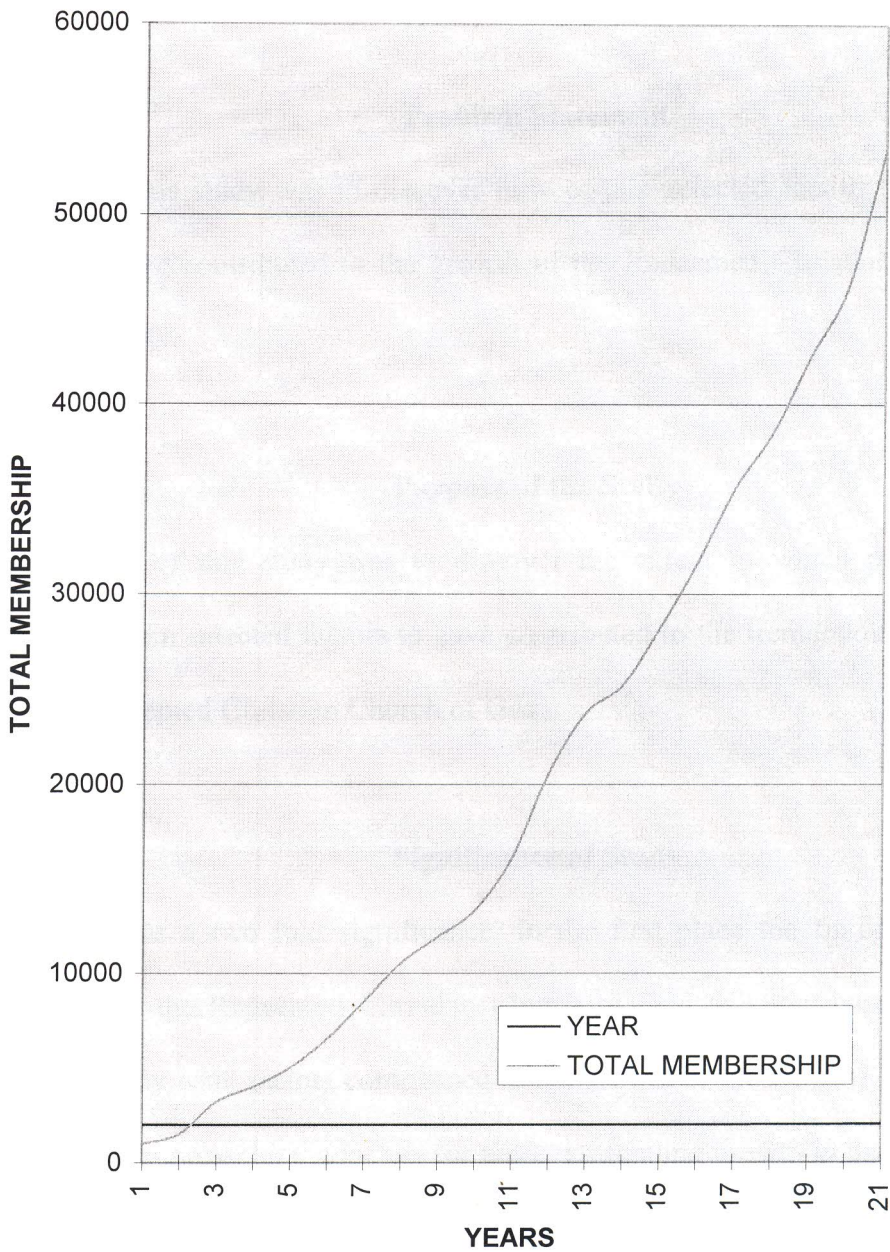


Figure 2. Church growth indicated by number of membership



According to Waymire and Wagner (1980, 15), a 161% church growth per decade is excellent. The data above indicates that the church growth between 1980 and 1990 is 206% and from 1990 to 2000 is about 331%. Overall the church growth from 1980 to 2000 in terms of membership is well over 500% giving an incredible growth rate. It is therefore expedient for one to look into the reasons accounting for this growth.

Problem Statement

The aim of this study was to discover how certain selected factors are perceived by pastors to have contributed to the growth of the Redeemed Christian Church of God from 1980-2000.

Purpose of the Study

The purpose of this study was to discover the extent to which pastors of RCCG perceive certain selected factors to have contributed to the tremendous growth of their church (Redeemed Christian Church of God).

Significance of Study

This study has a two fold significance. In the first place the findings will help the leadership of the Redeemed Christian Church of God to know based on disciplined inquiry exactly what factors contributed to the growth of the church, so as to maintain, develop and improve on the factors for more outstanding growth in the future.

Secondly , it will serve as a resource material for all those mission minded individuals who are interested in the factors that promote church growth.

Research Questions

1. What factors in light of Roy Pointer's strategy for church growth (Pointer 1984, 58-88) may have contributed to the growth the R.C.C.G in Nigeria?
2. In what ways have pastors of the RCCG perceived these factors to have contributed to the growth of their churches?

Research Hypotheses

According to Pointer (ibid) there are 10 signs that contribute to church growth. The following hypotheses are stated to investigate how these factors were perceived by pastors as contributing to RCCG growth.

Hypothesis 1

H1: There will be church growth when the pastor and congregation are involved in constant corporate and personal prayer.

Hypothesis 2

H2: There will be church growth when there is 'respect for biblical authority'.

Hypothesis 3

H3: There will be church growth when there is 'effective leadership'

Hypothesis 4

H4: There will be church growth when the total membership is 'mobilized in the service of Christ'.

Hypothesis 5

H5: There will be church growth when there is 'eventful worship'.

Hypothesis 6

H6: There will be church growth when there is 'continuous evangelism'.

Hypothesis 7

H7: There will be church growth when there is 'community life'.

Hypothesis 8

H8: There will be church growth when there is 'compassionate service'.

Hypothesis 9

H9: There will be church growth when there is 'openness to change'.

Hypothesis 10

H10: There will be church growth when members 'release resource' for God's service.

Delimitation

This study concentrated on describing and analyzing factors that contributed to the growth of the Redeemed Christian Church of God headquarter States in Nigeria. Other Parishes were not studied.

Definition of Terms

In this study the following terms are used as follows:

Church Growth: - All that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with him and into responsible church membership (Wagner 1976, 12).

Annual Growth Rate (Agr): - Is the growth of a local church assembly or parish from one successive year to another (Waymire and Wagner, 15)

Pastor: - Is the leader who has spiritual responsibility for other people and a coordinator of an assembly or parish. He is appointed by the Governing Council of the church in collaboration with the area and state pastors.

Laity: - These are members of the parish or local church who are not ordained as Pastors.

Local Church or Parish: - Is a community of believers where an ordained pastor or assistant pastor is in charge.

Membership: - These are individuals that are “born again” and baptized by immersion by the pastor.

Active Membership: - These are individuals who are ‘born again’, baptized by the pastor and are fulfilling all financial obligations such as tithes and offerings.

Numerical Growth: - This is the membership reproduction experienced by the church through the proclamation and living witness of the Gospel and incorporation of those who respond to the fellowship of the local congregation. Members who are acquired by birth, transfer, etc. and could all be verified as having first acknowledged Jesus as Lord and Savior. (Asante 1996, 4).

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter is a review of the literature that served as a light in relation to this topic. The researcher made use of all necessary materials possible to contribute to this study. This included church records (attendance records, church newsletter, church magazines, church planting records, 'lets go a fishing records', redemption testimony and other documents containing the origin, history and development of the church).

History of the Redeemed Christian Church of God

In July 1909, a son was born into the Akindayomi family of Ondo State of Nigeria. Even though this child grew up surrounded by idol worshippers, he knew there existed a greater power and yearned to know "The God who created the earth and everyone on it" (Olusegun 1999, 18). This pursuit for God led him to the Church Missionary Society where he was baptized in 1927 (Olusegun, 18). Still spiritually unfulfilled, he joined the Cherubim and Seraphim Church in 1931.

Whilst there, he began to hear a voice within him saying, "you will be my servant." Since this was not his intention, he decided to ignore the voice. This went on for seven years during which all the business ventures that he tried resulted into failure. In debt and without peace of mind, he found himself totally dependent on the grace of God. Here marked the beginning of a definite relationship with God.

Totally broken, he yielded saying, “Lord I will go wherever you want me to go” (Olunsegun, 19).

Thus, the Redeemed Christian Church of God was born in 1952, destined by the Lord Himself to take the world for Him. The Church continued to meet at 9 Willoughby Street until it was able to acquire some land thereby witnessing a relocation to the present site at the Headquarters of the church at 1-5, Redemption Way, Ebute – Metta. Lagos (formerly Ia, Cemetery Street) (Olunsegun, 21).

Sometime in the early 1970s, God spoke to Pa Akindayomi about his successor whom he said was not a member of the church but would be a young educated man. Thus, when a young university lecturer joined the church in 1973, Papa was able to recognize him in the spirit as the one that the Lord had spoken about in the past. This man, Enoch Adejare Adeboye who was then a lecturer of Mathematics at the University of Lagos soon become involved in the life of the church. He became one of the interpreters translating Pa Akindayomi’s sermons from Yoruba to English. He was ordained pastor of the church in 1975 (Olunsegun, 21).

When Pa Akindayomi was preparing to meet his Creator. He sent for Pastor Adeboye and spent several hours sharing with him details of the covenant and the plans of the Lord for the church. Even though a year before this, the Lord had revealed to Pastor Adeboye that he would be Pa Akindayomi’s successor, it was still too difficult for him to fully contemplate such an awesome responsibility. Pa Josiah Akindayomi was 71 years old when he went to be with the Lord (died). Amidst controversy, Pastor

Adeboye's appointment was formalized by the reading of Pa Akindayomi's sealed pronouncement after his burial in 1980. After this period the church experienced tremendous growth which has necessitated the investigation about the perceived factors responsible for such growth (Olunsegun, 22).

Substantive Literature

The Origin of Church Growth

McGavran will most likely be remembered as the father of the church growth movement. Church growth is a technical term. McGavran chose it because he believed 'evangelism' and 'mission' had lost their true meaning. They had been defined so many times that they no longer represented the burning zeal of the church to obey the great commission to preach the gospel to the whole world and make disciples of all peoples everywhere.

Before the church growth movement, little was known about church growth and its significance among church leaders. The widespread diffusion of the movement began through McGavran (1955-1959) who brought church growth, as it applied to world evangelization to national and international attention. His ideas have been extensively reviewed in missionary journals on both sides of the Atlantic and around the world. He challenged missionary leaders to reconsider their priorities and strategies in mission and further called for a major revision of methods to take advantage of the tremendous opportunities for evangelism and church planting in many parts of the world. In 1961, McGavran was invited to become the founding Dean of the School of World Mission at

Fuller Theological Seminary, Pasadena, California. In 1965 the institute moved to Pasadena, its present home.

Church Growth as a Biblical Concept

The Bible not only supports church growth, it demands it. God's will is that churches grow. God's will forms the dynamic motivation in the believers' life. God expects church growth because God promises it: church growth should be strived for because God wants it. The overall purpose of God for the unsaved people of the world is basic to New Testament Christianity and also to church growth. "The Son of Man is come to seek and to save that which was lost", says Jesus Himself (Luke 19:10, KJV). The master wants lost men and women found and saved. He expects His stewards to accomplish this objective and provides them with an all-important resource for doing it, namely the Holy Spirit. Jesus', disciples were told to tarry in Jerusalem until ye be endued with power from on high (Luke 24:49, KJV). The disciples waited and prayed. But once they were endued they didn't wait any more. They exploded into action on the day of Pentecost, and church growth began right there and then.

The Book of Acts reveals a record of numerical increase as it describes the rapid growth of the New Testament Churches. The Christian group began as a company of 120 persons Acts 1:15). On the Day of Pentecost, 3,000 souls were added (Acts 2:41-42). In Acts 4:4 Luke records that after imprisonment, persecution and threat, the disciples prayed for boldness to preach the gospel and the company increased to 5,000 men. A chapter later in Acts, the emphasis turned to multitudes of men and women who were incorporated into the fellowship (5:14). In Acts 6:1-7 the report is that the

number of disciples multiplied. By chapter 9, Acts begins to report the increase in the number of churches as well as members. The number of congregations in Judea, Samaria and Galilee is said to have multiplied (Acts 9:31) in Acts 16:5 the change from church to churches underscores the place of organized Christian fellowships (churches) in the development of God's missionary plan. Finally, Paul used the term myriads (10,000) to describe the growth of the churches (Acts 21:20). Clearly, tens of thousands of persons turned to Christ and became members of his churches.

Numbering: Is It Biblically Right or Wrong?

The Bible takes number of members very seriously indeed. Luke records numbers with great clarity and accuracy for example, it was recorded, that there were exactly 120 members of the church before Pentecost and on Pentecost 3000 people accepted the Lord and were added to the church. The whole book of Numbers is given over to a very exact counting. In Numbers 1:17-19, Israel was to be organized into families and lineages. In this way the people were to be counted in order that none be lost in the wilderness (2:32-34). In the same way God directed a second numbering in Moab (Num. 26: 1-4). This also was organized along the same line as the one recorded above to show that all of the former numbering (except Caleb and Joshua) had perished in the wilderness and lost their inheritance through their lack of faith (26:63-65).

In certain parables (Luke 15) our Lord used the statistical principle for preserving the unity of the whole. The shepherd had one hundred sheep in his flock. It was an exact count. He therefore knew that one solitary sheep was missing as did the woman who had lost her coin from her string of ten. The awareness of the loss led to the searching,

finding, and consequent rejoicing; but all this was possible only because of accurate counting. The motive of numbering here is pastoral care. The motive for careful numbering in church growth should not be for self glorification or denominational glorification that will stand biblically condemned. Such was the case with David who was provoked by Satan to number Israel in 1st Chron 21: 1-5. The numbering was a sin because it was self-glorification. David was proudly aware of his kingdom and his military strength and organization. This is implied by the fact that the count was taken of the fighting men, and both Joab and David knew it was wrong. It was wrong because it failed to recognize that Israel's strength was in the arm of the Lord (vv9-13). Therefore the motive for careful numbering required in mission statistics is not found in our accomplishments but the recognition of the seriousness of the commission given to us as lesser shepherds "care for the flock of God" until "the chief shepherd comes" (1 Pet. 5:24 ver NIV). Good numbering is part of good shepherding. Church growth statistics ask questions and demand answers. They demonstrate facts that require urgent notice. The good shepherd knows his sheep even by name (John 10:3). Thus, numerical data are of value to us and we are responsible for keeping church growth statistics with care.

What Causes Churches to Grow?

McGavran 1980 stated the answer to this question. The following are the causes he gave after careful research into factors that cause church growth in many churches of America, Asia, Africa, and Latin America, he proposed the following courses.

1. Some minister, layman, or missionary dedicated his life to planting churches.
2. The Gospel was preached to some clearly receptive part of the mosaic Acts 2:13.

3. Some churchmen recognized one of the many growing points given by God to His church. He valued this beginning and poured his life into it.
4. Some had a particular plan for multiplying churches, which fitted his special population. He prayed for months and years that men and women would be won and churches multiplied, and worked his plan.
5. Environmental and church factors favorable to growth appeared at the same time. For example, in Korea in 1919 Christians led the freedom movement and made Christianity popular. At the same time the Methodists launched a great forward movement.
6. A Christian leader devised a broad pattern of action, which multiplied congregations: Nevius in Shantung, China.
7. Some churchman refused to be tied to work, which did not plant churches. Or some Christian leader discovered the difference between “good church work” and the chief purpose of Christian mission, and turned from one to the other.
8. The Christian religion became “our religion” to a sizeable segment of some culture.
9. Indigenous leaders out of the subculture being converted were put in charge of the church.
10. Indigenous church principles and people movement principles were used together in some prepared people.
11. The church and mission gave prolonged post-baptismal training to Christians and to their children and grandchildren. Herbert Money of Peru notes that in 1964 Peru had 350 evangelical missionaries. The Seventh Day Adventists had only 20, 5 per cent of the total. Nevertheless. They had more than half of the evangelical church members in all Peru. Money credits Adventist effectiveness to systematic post-

baptismal indoctrination.

12. Able leaders in the church were converted, and praying Christians were filled with the Holy Spirit. A revival came to the church. Examples are the Hoovers in Chile, Disciple ministers in Puerto Rico, and the Seaman's of the South Indian Conference of the Methodist Church (McGavran and Wagner 1980,162-163).

Pointer (1984) following the same line of argument points out Ten Signs that are vital for church growth.

1. Churches grow when there is constant corporate and personal prayer. The church that never prays does not grow. Jesus himself taught by word and deed that prayer is essential to the growth of the kingdom of God.
2. Churches grow when the Bible is given the central position. It is the source of Christian doctrine and the manual of church practice. Throughout two thousands years of church history the Bible has constantly remained the church of her distinctive message and mission. The Bible, which is the word of God, is therefore an instrument of the Holy Spirit for the growth of the church and kingdom. Recognition of the power and authority of the Bible within the church is a universal "sign of growth".
3. Churches grow when there is effective leadership. Churches who have leaders who get the job done always grow. Whatever leadership gift, skill or style is required for the healthy functioning of the local body of Christ they possess and exercise it. The primary catalytic factor for growth is the leaders (ministers). Where the minister has a vision for growth and a concern to reach the lost he becomes the key to growth.
4. Church growth studies from every continent and a great variety of cultures have

confirmed a basic New Testament principle that churches grow when they mobilize their total membership in the service of Christ.

5. Churches grow when there is eventful worship, where people feel at home in corporate worship that is strong in cultural relevance. And at the same time the language, music and liturgy suits the man in the street.
6. Churches grow when there is continuous evangelism. The great commission to evangelize the world by making disciples and planting churches is the mandate for every true “community of the king” to engage in this task. Churches that fail to obey this command and do not continually evangelize have lost sight of the kingdom. They not only fail to grow they also forfeit their right to exist.
7. Churches grow when there is community life. The community life of the early church is one of the vital factors for its growth. Christians are to love one another warmly as Christian brothers and sisters with a depth of fellowship in love openly expressed between the members. Fellowship is one of the hallmarks of a church and characterizes true “communities of believers”.
8. Churches grow when compassionate service is given preeminence. The pattern for Christian mission has been laid down in the ministry of Jesus. “As the Father sent me so I send you”, Jesus said to his disciples (John 20:21 NIV). There could be no doubting the cost of obedience to this command. When a local church is motivated by love of Christ to reach out and serve its neighborhood, that church will grow. The love within the community of believers should spill over to embrace all men (Gal. 6:10). Good works are meant to characterize the life of all Christians (Eph 2 8-10).

9. Churches grow when there is openness to change. The plight of mankind required change within the Godhead. The word became a human being (John 1:1-14; Phil. 2:5-8; John 3:16). The plight of the first century world demanded a remarkable degree of openness to change on the part of the apostles and the early church. Paul was prepared to adapt his message and his methods to preach Christ in the multicultural Roman Empire (1 Cor. 9:19-23) Growing churches are not only open to change, but have successfully managed all the changes that they believed the Holy Spirit required.
10. Churches grow when resources are released by the members for the service of God in the form of tithes and offerings. This must be done thoughtfully, cheerfully, faithfully and regularly (Mt. 6:2; 1 Cor. 16:2). One of the most common signs of growth is a zealous commitment to this responsibility.(Pointer 1984, 58-88)

In the same vein, McGavran and Winfield gave an analysis of ten steps they considered as central for church growth in any part of the world, in their book

1. "Discovering church growth principles". Here the authors say. "A church growth principle is universal truth which, when properly interpreted and applied, contributes significantly to the growth of churches and denominations. It is a truth of God which leads his church to spread his good news, plant church after church, and increase his body." They went ahead to say

discovering church growth principles is not difficult. One observes where the church is growing, where God is blessing the efforts of his servants with factual, actual church growth, where the numbers are increasing and new congregations are being born, and where men and women are introduced to Jesus Christ, commit their lives to him, and become responsible members of his church. (McGavran and Winfield 1973, 15-16).

2. “Churches grow as they respect biblical principles” In this point both McGavran and Winfield say, “A church growth person respects biblical principles truths revealed in scripture. The relationships between biblical principles and church growth tie church growth thinking firmly to the Bible. Church growth is the will of God. It has nothing to do with self-aggrandizement. Growth is God’s business, carried out at God’s command” (McGavran and Winfield, 24).
3. “Churches grow as they yield themselves to God’s unswerving purpose to save men. Christ died on the cross and rose again that all families, kindred’s, and classes of men might be disciples. Through Jesus Christ, God’s intent was to open a way of salvation for all people whereby they might be reconciled to God freed from all power of sin and death, they would become part of the reconciling body of Christ – the church.
4. “Churches grow as priority is given to effective evangelism”. Here the authors are saying a church growth definition of evangelism is “to proclaim Jesus Christ as God and Savior to persuade people to become his disciples and responsible members of his church” (McGavran and Winfield, 35).
5. “Churches grow as they rightly discern the body”. In this regard the authors says that in various factors and principles relating to church growth. We need abundant, accurate information about the members of our churches. This basic principle of church growth is called Discerning the body” (McGavran and Winfield, 51).
6. “Churches grow as they rightly discern the community in this regard. “The community is the environment in which the body lives. Churches grow as they rightly discern the community. The community has therefore been defined in terms of geography, that people who live within certain areas, sharing common

characteristics and/or interests” (McGavran and Winfield, 61).

7. Churches grow as they find new groups and ways to disciple. Here the author says, “Pentecost was a red-letter day in the growth of the church. Believers increased from 120 to 3120. For some time after Pentecost the church grew explosively among the Jews. Then a small band of Romans soon became followers of Jesus. All this did happen as the result of carrying out the Great Commission of discipleship by Jesus disciples in obedience to the Lord” (McGavran and Winfield, 74).
8. “Churches grow as they reproduce themselves through Planned Parenthood.” In this regard the authors say, “Churches grow by expansion, that is by present congregations growing larger. They also grow by deliberately planting new churches-planned parenthood, church planting needs to be taken seriously because thee need for new churches is enormous” (McGavran and Winfield, 80).
9. Church grows as they structure for growth. Here the author says “there are ten steps to this structure, and these ten steps should be considered by every church that wants to grow. They are:
 - Building a conscience concerning growth.
 - Identify needs and opportunities.
 - Establish faith goals.
 - Involve laymen and train them.
 - Rightly discern ”the body”.
 - Rightly discern the community
 - Develop effective strategy
 - Invest resources in growth.

- Give priority to effective evangelism.
- Use spiritual resources (McGavran and Winfield, 92)

10 Churches grow as they risk for growth. In this regard the authors say “The history of the church is the miracle of ordinary Christians who had one thing in common faith in God. Walking by faith, they believed God’s promises to be completely trustworthy, no matter what the circumstances. Seeing the possibilities, they dared try the seemingly impossible. The greatest proof that the impossible is possible is the empty tomb. Jesus is alive. And that fact is the most effective means of dealing with those, who say, “it can’t be done”. The first Christians were for the most part, poor and uneducated but obedient to their Lord. They grew from 120 to 3000 and to 5000. By faith the church moved out, empowered by the Holy Spirit. As Luke recorded, they turned their world upside down (McGavran and Winfield, 102).

Three Dimensions of Church Growth

The three ways of Church Growth are biological, transfer, and conversion growth. Biological growth occurs as a result of the children of committed Christian parents coming to faith and active church membership. McGavran and Winfield say “biological growth is good and important since the Bible commands us to rear our children in the fear and admonition of the Lord”. However he went further to say that “biological growth will never win the world for Christ, since the non-Christian part of the world’s population is growing faster than the Christian and seems destined to continue to do so. Should the church rely on biological growth alone, the proportion of Christians in the world would grow smaller and smaller” (McGavran and Winfield, 117)

Transfer growth is meant the increase of certain congregations at the expense of others. McGavran and Winfield say, “transfer growth is also important, every church should follow up the members and conserve as many of them as possible. But transfer growth will never extend the church” (McGavran and Winfield, 98).

The third kind is conversion growth, in which those outside the church come to rest their faith intelligently on Jesus Christ and are baptized and "are added to the Lord" in His church. McGavran says “this is the only kind of growth by which the good news of salvation can spread to all the segments of earth’s remotest bounds. The goal of mission is to have a truly indigenous congregation in every community of every culture. When that occurs, and only when that occurs, we may be sure that the Gospel has been preached to every creature. Patently, this goal requires enormous conversion growth” (McGavran and Winfield, 98).

The Relevance of Church Growth in Africa

Church growth experts came up with growth thinking that it is relevant to the church in Africa. The church needs this kind of thinking in order to deal with the forces that are ranged against it. In the July –August 1975 issue of *Africa Now* a large group of national church leaders and missionaries unanimously agreed that the greatest threat facing the church in Africa is Islam. The rate at which Islam is spreading in Africa is alarming. Many African towns now have mosques and Muslims in many African states or counties are calling for their country to be part of the organization of Islamic countries (OIC). Some others are opting for ‘sharia’ law; while some are planning that

‘sharia’ law should be the law that Muslims should be subjected to and not the civil law of the land.

Stephen Mungama also expresses another challenge, which has to do with “urbanization and the new society”. He says “traditional society is “falling apart” with more and more people going to cities and towns. Westernization has become inevitable and the church has to minister to these people who are in an “identity crisis.” How will the church communicate with these people? Will they need a special approach and perhaps, different churches?

Statistics and Graphs of Growth

“All thinking about the church should be done against the graph of growth, because when done without exact knowledge of how the church has and has not grown, it is likely to find itself in error” says McGavran (130). The importance of this statement is that measuring the growth of any church is not complete without featuring the graph of growth, which explains clearly the growth of the church from year to year.

McGavran went further to say that

the numerical approach is essential to understanding church growth. The church is made up of countable people and there is nothing particularly spiritual in not counting them. Men use the numerical approach in all worth while human endeavor ... without it they would feel helpless and blindfolded, no one was ever saved by statistics, but they can be of marked value to any church which desires to know where, when and how to carry on its work so that maximum increase of soundly Christian churches will result (McGavran, 130).

Also Waymire and Wagner state that graphs of growth are excellent tools for understanding how the church is doing. There are Annual Growth Rates (AGR) and Decadal Growth Rates (DGR). Wagner also states six ways of comparing growth rates. They are:

- 25% church growth per decade is marginal.
- 50% church growth per decade is fair.
- 100% church growth per decade is good.
- 200% church growth per decade is excellent.
- 300% church growth per decade is outstanding.
- 500% church growth per decade is incredible (Waymire and Wagner 1980, 11).

From the different sources cited above, this research adopted this method by collecting the number of Christians in all parishes of the Redeemed Christian Church of God (Headquarter states) and calculated the decadal growth rates.

CHAPTER THREE

METHODOLOGY

This research was an exploratory one designed to investigate the factors contributing to the growth of the Redeemed Christian Church of God in Nigeria with emphasis on the Headquarter State located in Lagos. Exploratory research can take the form of a descriptive research and according to Best: “descriptive research is concerned with the analysis of the relationships between non-manipulated variables, and the development of generalizations (Best and Kahn 1989, 196).

The study in this light considered ten elements crucial to church growth as identified by Pointer (Pointer, 1984). These were examined in light of the rate of church planting and attendance. In this exploratory study, Roy Pointers’ strategy for assessing the reasons that account for church growth was used (see review page 18-20). These factors were examined in light of church planting documents and the perception of pastors.

Entry

The researcher, has been with the Redeemed Christian Church of God, both as member and a full time minister for 13 years and has worked with and under the Headquarter State pastor. This provided opportunity for him to gain access to all information needed for this study.

Data Collection

The sources of information for this study were the church documents, such as documents which contain the origin, history and development of the RCCG Headquarter State. Official magazines of the Church such as “Redemption Light”, the “Christian Pathfinder”, “Annual Attendance Summaries”, and “Church Planting” records. Further the researcher was involved in casual conversation with the State Pastor.

Population

The population for this study was made up of the Redeemed Christian Church of God Parish Pastors, Area, Zonal, and State Pastors. These made up a population of 401 available for the research.

Sampling

Out of the total population of pastors available for the research, 200 were selected to take part in the research and all of these were included in the sample. The selection process was based on several factors among which were

- a. The length of service as pastor of the RCCG. All those selected have served for at least five years as full time pastors.
- b. Those whose churches have experienced phenomenal growth during the last twenty years.

A combination of the two factors made only 200 pastors to qualify to take part in the research

The Research Instrument

The instrument used in this study was a close-ended questionnaire (Appendix 2). It was specifically designed to procure information from the field. It was designed similar to the Likert Scale of Summated Ratings. There were 30 items in the questionnaire divided into 10 sections called 'Signs'. Each 'Sign' contained three identical questions related to the issues that enhance church growth. Sign 1 addressed the issue of 'Prayer', Sign 2 addressed 'Respect for Biblical Authority', Sign 3 addressed 'Effective Leadership', Sign 4 addressed 'Mobilised Leadership', Sign 5 – 'Eventful Worship', Sign 6 – 'Continuous Evangelism', Sign 7 – 'Community Life', Sign 8 – 'Compassionate Service', Sign 9 – 'Openness to change' and Sign 10 'Released Resources'.

Reliability and Validity of the Instrument

Since the instrument was designed by an authority in the field, it was not subjected to further tests of reliability and validity as these have already been established over the long usage of the item in diverse situations. However, to be sure of the applicability of the instrument to the African situation, the instrument was administered in a pilot-test to fifty pastors who were not from RCCG in Lagos (Nigeria) where the RCCG Headquarter States is situated. The returned instruments appeared to be appropriate and hence were administered to the research sample directly without adjustments.

Questionnaire Returns

200 questionnaires were administered to investigate the phenomenal church growth in the RCCG. Out of this number 193 were returned making a 96.5% return. This is

significant enough to be used for the analysis.

Administering the Instrument

The instruments were designed and personally administered by the researcher to the State Pastor who used his administrative office to personally deliver the instrument to his Parish Pastors. This ensured prompt completion and return of the instruments. As a pre-research activity, the researcher also had informal discussions with the State Pastor.

Data Analysis

The questionnaire item used in this research were closed-ended and the opinion of the respondents about the role played by certain identifiable factors in the growth of their churches were measured on a *Likert Four Point Scale of Summated Ratings*. The scale ranged from 1 representing negative (or not a factor) and 4 indicating positive (or a strong factor). In the continuum, 2 represented 'not a strong factor' and 3 represented a factor. Generally, 1 and 2 in the continuum indicated 'not a factor' while 3 and 4 represented 'a factor.'

The responses of the subjects on the scale were tallied and summed up to show their opinion about the issues identified (Appendix 2). Simple frequency counts were obtained and the percentages representing an opinion were calculated for the entire sample. For each "sign" in the instrument, three questions were posited. The average response to these three items were calculated and taken as the individual's response to that factor enhancing church growth.

CHAPTER FOUR

ANALYSIS, FINDINGS AND INTERPRETATION.

The research endeavored to investigate the factors responsible for the phenomenal growth of the Redeemed Christian Church of God. Two hundred pastors from this church were selected for the research due to their experience in pastoral ministry with the church and the rate of the growth of their respective churches.

Ten factors were identified as probable factors responsible for the growth of the church. To investigate these factors two research questions were posited.

1. What factors in light of Pointer's strategy for church growth may have contributed to the growth the R.C.C.G in Nigeria?
2. In what ways have pastors of the RCCG perceived these factors to have contributed to the growth of their churches.

In light of these questions, ten research hypotheses were state investigating the perception of pastors on the contribution of Roy Pointer's ten signs of church growth.

The response of the pastors is given as a summary in table 2

Table 2. Summary Response of Pastors on the Contribution of Selected Factors to Church Growth

SIGNS	RESPONSES				TOTAL
	1	2	3	4	
	NOT A "FACTOR"		A "FACTOR"		
1. Constant Prayer is a factor in Church Growth	5 (2.59%)	39 (20.2%)	85 (44%)	64 (33.2%)	193 (100%)
2. Respect for Biblical Authority is a factor in Church Growth	0 (0%)	2 (1.0%)	33 (17.1%)	157 (81.8%)	192 (99.9%)
3. Effective Leadership is a factor in Church Growth	2 (1.0%)	12 (6.2%)	68 (35.2%)	109 (56.5%)	191 (98.9%)
4. Mobilized Membership is a factor in Church Growth	6 (3.1%)	24 (12.4%)	65 (33.7%)	85 (44.0%)	180 (93.3%)
5. Eventful Worship is a factor in Church Growth	2 (1.0%)	12 (6.2%)	82 (42.5%)	85 (44.0%)	181 (93.7%)
6. Continuous Evangelism is a factor in Church Growth	8 (4.1%)	40 (20.7%)	82 (42.5%)	59 (30.6%)	189 (97.9%)
7. Community Life is a factor in Church Growth	5 (2.6%)	22 (11.4%)	82 (42.5%)	83 (43%)	192 (99.5%)
8. Compassionate Service is a factor in Church Growth	11 (5.7%)	59 (30.6%)	84 (43.5%)	39 (20.2%)	193 (100%)
9. Openness to Change is a factor in Church Growth	2 (1.0%)	16 (8.3%)	82 (42.5%)	92 (47.7%)	192 (99.5%)
10. Released Resources is a factor in Church Growth	17 (8.8%)	48 (24.9%)	84 (43.5%)	44 (22.8%)	193 (100%)

Testing of the Hypotheses

H₁: There will be church growth when the pastor and congregation are involved in constant corporate and personal prayer.

Sign 1 of the instrument was designed to investigate this issue. According to Table 3 below, 193 persons responded to this item making a 100% response. Three sub-questions were posited in the instrument about constant corporate and personal prayer. The responses of each individual were calculated and the mean of the three responses made to represent the respondent's perception of prayer as a factor in church growth. Table 3 below gives the responses

Table 3. Response of Pastors on the Contribution of Prayer to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Prayer is a factor in Church Growth	5	39	85	64	193
Percentage	2.59	20.2	44.0	33.2	100

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of prayer being a factor in church growth, 5 (2.59%) respondents indicated that it is not a factor, 39 (20.2%) indicated that it is not a strong factor, 85 (44.0%) indicated that it is a factor while 64 (33.2%) indicated it is a strong factor in Church growth.

The hypothesis was confirmed as 77.2% of the respondents indicated that Prayer is a factor in Church growth.

H₂: There will be Church Growth when there is respect for Biblical Authority

Sign 2 of the instrument was designed to investigate the role of biblical authority to church growth. 192 persons responded to this item making a 99.9% response. Three sub-questions were posited in the instrument about Biblical Authority. The responses of each individual were calculated and the mean of the three responses represented the respondent's perception of Respect for Biblical Authority as a factor in church growth. Table 4 below gives the responses

Table 4. Response of Pastors on the Contribution of Respect of Biblical Authority Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Biblical Authority is a factor in Church Growth	0	2	33	157	192
Percentage	0	1.0	17.1	81.8	99.9

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to 'Respect for Biblical Authority' as a factor in church growth, all the respondents perceived it as a factor with 98.9% responding that it is a very strong factor. This confirmed the hypothesis.

H₃: There will be church growth when there is 'Effective Leadership'

Sign 3 of the instrument was designed to investigate the role of effective leadership in church growth. 191 persons responded to this item making a 98.9% response. Three sub-questions were posited in the instrument about Effective Leadership. The responses of each individual were calculated and the mean of the three responses calculated to

represent the respondent's perception of effective leadership as a factor in church growth. Table 5 below gives the responses.

Table 5. Response of Pastors on the Contribution of Effective Leadership to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Effective Leadership is a factor in Church Growth	2	12	68	109	191
Percentage	1.0	6.2	35.2	56.5	98.9

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of Effective Leadership being a factor in church growth, 2 (1.0%) respondents indicated that it is not a factor, 12 (6.2%) indicated that it is not a strong factor, 68 (35.2%) indicated that it is a factor while 109 (56.5%) indicated it is a strong factor in Church growth.

The hypothesis is confirmed as over 91% of the respondents identified Effective Leadership as a factor. This means that churches grow when there is effective leadership.

H₄: There will be Church Growth when the total membership is mobilized in the service of Christ

Sign 4 of the instrument was designed to investigate this issue. 180 persons responded to this item making a 93.3% response. Three sub-questions were posited in the

instrument about ‘Mobilized Membership’. The responses of each individual were calculated and the mean of the three responses represented the respondent’s perception of prayer as a factor in church growth. Table 6 below gives the responses

Table 6. Response of Pastors on the Contribution of a Mobilized Membership to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Mobilized Membership is a factor in Church Growth	6	24	65	85	180
Percentage	3.1	12.4	33.7	44.0	93.3

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to Mobilized Membership as a factor in church growth, 6 (3.1%) respondents indicated that it is not a factor, 12.4 (12.4%) indicated that it is not a strong factor, 65 (33.7.0%) indicated that it is a factor while 85 (44.0%) indicated it is a strong factor in Church growth.

The results indicate that over 77% of the respondents identified Mobilized Membership as either a factor or a strong factor in church growth confirming the hypothesis that churches will grow when there is mobilized membership.

H₅: There will be Church Growth when there is Eventful Worship

Sign 5 of the instrument was designed to investigate this issue. 181 persons responded to this item making a 93.7% response. Three sub-questions were posited in the instrument about Eventful Worship. The responses of each individual were calculated

and the mean of the three responses calculated to represent the respondents perception of prayer as a factor in church growth. Table 7 below gives the responses

Table 7. Response of Pastors on the Contribution of Eventful Worship to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Eventful Worship is a factor in Church Growth	2	12	82	85	181
Percentage	1.0	6.2	42.5	44.0	93.7

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

Eventful Worship was perceived by 2(1.0%) respondents as not a factor; 12 (6.2%) as not a strong factor, 82 (42.5%) indicated as a factor and 85 (44.0%) as a strong factor.

This result indicates that Eventful Worship is a factor in the growth of the church, as over 80% of respondents identified it as either a strong or just a factor in the growth of the church. The hypothesis was confirmed.

H₆: There will be Church Growth when there is Continuous Evangelism

Sign 6 of the instrument was designed to investigate the issue of the role of Continuous Evangelism in Church Growth. According to Table 8, 189 persons responded to this item making a 97.9% response. Three sub-questions were posited in the instrument about continuous evangelism. The responses of each individual were calculated and the

mean of the three responses calculated to represent the respondents perception of continuous evangelism as a factor in church growth.

Table 8. Response of Pastors on the Contribution of Continuous Evangelism to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Continuous Evangelism is a factor in Church Growth	8	40	82	59	189
Percentage	4.1	20.7	42.5	30.6	97.9

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of continuous evangelism as a factor in church growth, 8 (4.1%) respondents indicated that it is not a factor, 40 (20.7%) indicated that it is not a strong factor, 82 (42.5%) indicated that it is a factor while 59 (30.6%) indicated it is a strong factor in Church growth.

These results indicate that continuous evangelism was a factor responsible for Church Growth. The hypothesis was confirmed in a rather weak way as only 73.1% of the respondent confirmed it as a factor.

H₇: There will be Church Growth when there is Community Life

Sign 7 of the instrument was designed to investigate this issue. According to Table 9 below, 192 persons responded to this item making a 99.5% response. Three sub-questions were posited in the instrument about community life. The responses of each

individual were calculated and the mean of the three responses calculated to represent the respondent's perception of community life as a factor in church growth. Table 9 below gives the responses

Table 9. Response of Pastors on the Contribution of Community Life to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Community Life is a factor in Church Growth	5	22	82	83	192
Percentage	2.6	11.4	42.5	43.0	99.5

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of community life as a factor in church growth, 5 (2.6%) respondents indicated that it is not a factor, 22 (11.4%) indicated that it is not a strong factor, 82 (42.5%) indicated that it is a factor while 83 (43%) indicated it is a strong factor in church growth.

The result weakly confirms that community life is a factor in church growth. About 75.5% perceive that growth occurs in a way though not very strongly when the church lives as a community of believers.

H₈: There will be Church Growth when there is Compassionate Service

Sign 8 of the instrument was designed to investigate this issue. According to Table 9, 193 persons responded to this item making a 100% response. Three sub-questions were posited in the instrument about compassionate service. The responses of each

individual were calculated and the mean of the three responses calculated to represent the respondents' perception of compassionate service as a factor in church growth.

Table 10 below gives the responses

Table 10, Response of Pastors on the Contribution of Compassionate Service to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Compassionate Service is a factor in Church Growth	11	59	84	39	193
Percentage	5.7	30.6	43.5	20.2	100

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in Church Growth

In response to the issue of compassionate service in church growth, 11 (5.7%) respondents indicated that it is not a factor, 59 (30.6%) indicated that it is not a strong factor, 84 (43.5%) indicated that it is a factor while 39 (20.2%) indicated it is a strong factor in church growth.

The results indicate that compassionate service is a contributor to church growth though not a very strong one as indicated by only 63.7% of respondents.

H₉: There will be Church Growth when there is Openness to Change

Sign 9 of the instrument was designed to investigate this issue. According to Table 11, 192 persons responded to this item making a 100% response. Three sub-questions were posited in the instrument about constant corporate and personal prayer. The responses

of each individual were calculated and the mean of the three responses calculated to represent the respondents' perception of openness to change as a factor in church growth. Table 11 below gives the responses

Table 11. Response of Pastors on the Contribution of Openness to Change to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Openness to change is a factor in Church Growth	5	39	85	64	193
Percentage	2.59	20.2	44.0	33.2	100

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of openness to change being a factor in church growth, 5 (2.59%) respondents indicated that it is not a factor, 39 (20.2%) indicated that it is not a strong factor, 85 (44.0%) indicated that it is a factor while 64 (33.2%) indicated it is a strong factor in church growth.

The results indicate that 'openness to change' is a strong factor to church growth as 90.2 percent of the respondents perceived it as such.

H₁₀: There will be Church Growth when members release resources for God's Service.

Sign 10 of the instrument was designed to investigate this issue. According to Table 11, 193 persons responded to this item making a 100% response. Three sub-questions were posited in the instrument about 'Released Resources'. The responses of each individual

were calculated and the mean of the three responses calculated to represent the respondents' perception of 'Released Resources' as a factor in church growth. Table 12 below gives the responses.

Table 12. Response of Pastors on the Contribution Released Resources to Church Growth

	RESPONDENTS				TOTAL
	1	2	3	4	
Released Resources is a factor in Church Growth	17	48	84	44	193
Percentage	8.8	24.9	43.9	22.8	100

Key: 1 = Not a factor in church growth
 2 = Not a strong factor in church growth
 3 = A factor in church growth
 4 = A strong factor in church growth

In response to the issue of 'Released Resources' being a factor in church growth, 17 (8.8 %) respondents indicated that it is not a factor, 48 (24.9%) indicated that it is not a strong factor, 84 (43.9%) indicated that it is a factor while 44 (22.8%) indicated it is a strong factor in church growth.

From these responses it was confirmed that 'Released Resources' is not a very strong factor to the Growth of the RCCG as indicated by only 66.3%.

Findings and Interpretations

Table 13 below gives a summary of the findings of the research in terms of the contribution of the factors to the growth of the RCCG in Nigeria.

Table 13. Summary of Findings.

Hypothesis	Percentage of Respondents Confirming	Percentage of Respondent not confirming
There will be church growth when the pastor and congregation are involved in Constant corporate and personal Prayer. (H ₁)	77.2	22.8
There will be Church Growth when there is respect for Biblical Authority (H ₂)	98.9	1.0
There will be church growth when there is Effective Leadership.(H ₃)	91.7	7.2
There will be Church Growth when the total membership is mobilized in the service of the Lord (H ₄)	77.7	15.5
There will be Church Growth when there is eventful worship (H ₅)	86.5	7.2
There will be Church Growth when there is Continuous Evangelism (H ₆)	73.1	24.8
There will be Church Great when there is Community Life (H ₇)	75.5	14.0
There will be Church Growth when there is Compassionate Service (H ₈)	63.7	36.3
There will be Church Growth when there is Openness to Change (H ₉)	90.2	9.3
There will be Church Growth when members release resources for God's Service (H ₁₀)	66.3	33.7

The research was an attempt to ascertain the contribution of certain selected factors to the growth of Redeemed Christian Church of God in the Headquarter State of Nigeria.

The ten selected factors were Prayer, Biblical Authority, Effective Leadership, Mobilized Membership, Eventful Worship, Continuous Evangelism, Community Life, Compassionate Service, Openness to Change and Released Resources. These factors according to the analysis and the summary of findings contributed to the growth of the R.C.C.G from 1980-2000. Considering the number and nature of respondents, the analysis revealed that Respect for Biblical Authority (81.8%) was considered the most

significant contributor to the phenomenal growth of the RCCG. This is followed by Effective Leadership (56.5%). This trend can be explained from the fact that the life of the church is based upon the biblical teachings that determine leadership styles. It is common for Christians to commit themselves to a church that teaches the Bible and have it central to all its activities. Biblical authority and leadership effectiveness are compatible. A church leader who dispenses his/her duties on the basis of biblical authority is bound to be a model that people will like to be affiliated with and hence produce a growth in the church.

Compassionate service (20.2%) is rated the least in the factors identified to be very strong in church growth. Compassionate service involved community work, which extended to love for the community. It is not a factor because of the resources and sacrifices involved; this is tied down to the next least factor release of resources (22.8%). It is common that giving in the churches to works of charity and missionary enterprise have dwindled over the years partly due to bad and corrupt governance in the political and economic life of the people. These issues had not therefore come out prominently as factors enhancing the growth of the church. This factor can also account for the low rate of mobilized membership as an important factor in church growth.

Prayer is very personal and hence cannot be a very strong element in church growth, thus, it was not perceived among the very strong factors. However it is a factor among Eventful Worship, Continuous Evangelism, Community Life and Openness to Change. These factors are directly related to life within the church which in a way are motivating factors for church growth. Overall, all the factors performed very well as

factors that are responsible for church growth. Most of the factors were identified as contributing to the growth of the RCCG church in Nigeria though some were generally perceived as weak factors.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.

This exploratory research was an attempt to ascertain the extent to which pastors of RCCG perceive certain factors as responsible to the growth of their churches.

The mandate of the Church is to grow by making disciples, it is therefore important for those interested in the growth of the church and who desire their churches to grow to examine the factors that can enhance growth. The purpose of this study was to examine those factors responsible for the phenomenal growth of the Redeemed Christian Church of God. The issues identified will help the leaders of the Redeemed Christian Church of God to identify the areas they need to improve on as they aspire towards growth. It will also serve as a guide to those who desire their churches to grow.

From the literature examined, ten factors including Constant corporate prayer, Respect for Biblical Authority, Effective Leadership, Mobilized membership, Eventful Worship, Continuous Evangelism, Community Life, Compassionate Service, Openness to change and Released Resources are factors often believed to affect church growth. These were examined to see how they contribute to the growth of the Redeemed Christian Church of God. It was discovered that all of the factors contributed to the growth of the Redeemed Christian Church of God in a rather significant way.

Effective leadership accounted for the highest contributing factor to the growth of the church.

Conclusions and Recommendations

The factors, which account for the phenomenal growth of the Redeemed Christian Church of God, present a challenge to those institutions, which desire growth. While there is growth in the church, this can be further enhanced if the other factors, which rated low as factors responsible for growth, are taken seriously so that the growth can be holistic. Issues like mobilized membership for social action, community and compassion service should expect to rate high as these really show the concern of a church to its non-members who are often in need. It is therefore recommended that the church should review its missionary mandate in light of positive social action that will serve as light for those in the darkness; and hence attract them to the saving knowledge of Christ.

A church that is built on the effectiveness of the leadership can continue to grow with the presence of the leadership. Many times this results in charismatic leadership, it is therefore necessary that the life of the church should depend on its spiritual prowess indicated by the eventful worship and prayer. These should be given special attention in any attempt to desire growth.

Recommendation for Further Studies

Several factors may have influenced the growth of the Redeemed Christian Church of God, which have not been examined. These may have included the leadership style of

the pastors, the wave of revival witnessed by the Nigerian Church during the past twenty years, the rise of Pentecostalism and the notorious military regime which made a lot of people seek solace in religion. Thus, for a comprehensive picture to be obtained about church growth in Nigeria it is recommended that these issues be investigated.

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APPENDIX ONE

Interview Questions

Questionnaire for Pastors and Congregation Members

This questionnaire can be used on the pastors and the congregation members. It is designed to check the factors responsible for the growth of a church. The questionnaire is a replicate of the questionnaire in Roy Pointers book How Do Churches Grow? A Guide to the Growth of your Church in page 185-188 (Appendix 4).

Completing the Questionnaire

Each question has a box beside it that should be filled in with a number 1 to 4 selected from the following scale:

1	2	3	4
Negative (Not a Factor)		Positive (A very strong Factor)	

If the answer to a question is very positive then the maximum score of 4 can be registered, the lower numbers are given accordingly. There are 30 questions, so the highest score is 120.

The purpose of completing the questionnaire is to provide an opportunity for the pastor to evaluate the growth of the church. In this case it will be used to determine the factors responsible for the growth of RCCG.

GROWTH IN OUR CHURCH

Sign 1. Constant Prayer

- 1 Our church has well-attended prayer meetings, either in homes or at the church, every week. []
- 2 Individual and personal prayer is encouraged and topics for prayers are regularly given to church members []
- 3 Prayer for our community and world needs features prominently in the life of our church. []

Sign 2. Respect for Biblical Authority

- 4 When questions arise in our church about the Christian life or our church activities we turn to the Bible for guidance. []
- 5 The preaching and teaching in our church is based on the Bible and related to life today. []
- 6 The Bible constantly challenges our church about the way we behave and what we believe. []

Sign 3. Effective Leadership

- 7 Our minister/pastor/priest is a person with vision for growth And always reminds us of the need to reach out to others. []
- 8 The leaders in our church are caring and loving and are helpful in times of trouble []
- 9 Our leaders know where they are going and get things done []

Sign 4. Mobilized Membership

- 10 Every member of our church is encouraged to discover and use their gifts and talents. []
- 11 Our church recognizes the great variety of spiritual gifts, some extraordinary and others not, and we are willing to recognize and accept each other's gifts []
- 12 We accept the truth that all members have something to contribute to build up the body of Christ and are trying to put it into practice []

Sign 5. Eventful Worship

- 13 Our worship services are always helpful and uplifting times []
- 14 Everybody sings enthusiastically and appears joyful during our worship. []
- 15 Someone who had never been to church before would understand what to do and what was being sung or said in our worship. []

Sign 6. Continuous Evangelism

- 16 Most of our church members love Jesus Christ so much they cannot help talking about him to their relatives, friends and neighbors []
- 17 Our church has an all year round evangelistic programme of visitation, missions, guest services, etc. []
- 18 New converts are regularly welcomed into our church and receive basic Christian instruction in special classes or groups []

Sign 7. Community Life

- 19 Our church is known for its warm, friendly and caring fellowship. []
- 20 People easily feel 'at home' in our church. []
- 21 Church members mix freely and regularly get together on other occasions than Sunday services. []

Sign 8. Compassionate Service

- 22 We are always looking for practical ways to show God's Love in our community. []
- 23 A number of people now come to our church because of the practical help and care we showed them in the past. []
- 24 We have a number of caring and helpful activities on our premises that are open to all and in which church members are active. []

Sign 9. Openness to Change

- 25 There are many testimonies to changed lives in our church. []

- 26 We have seen many changes in our church in the past few years and they have been accepted without bad feelings and divisions. []
- 27 Our church is willing to change the way we do things if it will help outsiders come to know Jesus Christ. []

Sign 10. Released Resources

- 28 People in our church generously give their time as well as their money for God's work. []
- 29 At least 10% of our church's income is given to missions at home and overseas. []
- 30 The financial giving in our church has more than kept pace with inflation. []

VITA

Olelekan Aruna was born to the family of Alhaji Mujitaba Abimbola Aruna and Mrs. Falilat Atinuke Aruna. He was brought up as a devout muslim. Olelekan received Jesus Christ as his Lord and Savior in 1988. He attended the following schools: ICC Agodi Primary School, Ibadan from 1970-1976. Pobuna Secondary School, Poka, EPE, from 1977-1982. Ibadan Boys High School, OKE-BOLA, 1982-1984; Igbobi College, Lagos 1984-1986 where he did his higher school certificate. Ogun State University, Ago-Iwowe, 1986-1989 where he graduated with BA (Honors) in History. He was admitted into the MA in Missions Programme at NEGST in September 1999.

He did his National Youth Service with Christ the Redeemer Ministry, the Ministry Arm of the Redeemed Christian Church of God in 1989-1990. Since completion of National Youth Service, he has been working with the Redeemed Christian Church of God as a full time pastor, Associate National Traveling Secretary for CRM, Missionary to Igeu-oke mission field in Edo State of Nigeria and Principal of the Redeemed Christian School of Mission in Ede, Osun State.