

# **Apostle Paul’s Pattern of Church Planting : A Model for Contemporary Churches in *Romans 10:1-17***

**Olulowo Segun Ayotunde  
Samuel Sunday Alamu**

## **Abstract**

This study examines Apostle Paul’s missionary strategies, emphasizing evangelization, church planting, and discipleship. It underscores the urgent need for modern churches to adopt biblical paradigms, advocating for accountable leadership focused on discipleship’s role in societal transformation. Findings highlight the significance of effective discipleship in molding believers and fulfilling the Great Commission. The study identifies a paradigm shift in church planting, proposing holistic approaches guided by biblical principles and echoing the enduring impact of the early church’s model. Employing a mixed-methods approach, the research combines literature review and empirical research. The literature review delves into biblical scholarship, historical analyses, and theological reflections on Pauline missions, elucidating foundational principles. Additionally, a structured questionnaire was administered to clergy and lay leaders from diverse church groups in Lagos metropolis, with 116 respondents randomly chosen. Titled “The Apostolic Blueprint,” the questionnaire addressed the research problem and collected personal data, administered virtually via Google Forms. Data analysis involved simple percentages, tables, and charts, supported by theoretical frameworks including Discipleship Theory, Church Growth Theory, and Biblical Theology Theory. Key findings emphasize the urgent need for standardized biblical criteria for church planting, advocate for missionary leaders to undergo accredited discipleship training, and stress the importance of leadership equipping before initiating church planting efforts. The study concludes by highlighting the imperative for contemporary churches to align their strategies with biblical principles, emphasizing the pivotal role of discipleship in fostering enduring impact and spiritual growth. By embracing Apostle Paul’s model, churches can cultivate thriving communities grounded in faith and service.

***Keywords:*** *Church planting Model, Missionary Strategies, Discipleship, Biblical Paradigms, Societal Transformation.*

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## **Introduction**

Church planting according to Payne<sup>1</sup> and Stetzer et al,<sup>2</sup> refers to the process of establishing new Christian congregations in various locations. It involves spreading the Christian faith, building a community of believers, and organizing regular worship and ministry activities. The term stem from Jesus' command in *Matthew 28:19-20*, instructing His disciples to spread the gospel, disciple believers, and establish churches. He notes that the book of Acts illustrates early Christianity's reliance on church planting. Wagner advocates for church planting as the most effective evangelistic strategy, nurturing evangelism's outcomes and fostering believers' growth.<sup>3</sup> Alawode underscores the critical connection between evangelism and establishing local congregations, cautioning against overlooking this link.<sup>4</sup> Allen argues for the multiplication of churches alongside believers, emphasizing their mutual dependence.<sup>5</sup>

Thus, it is imperative for Nigerian churches to adopt a biblical model of church planting to effectively fulfill the Great Commission. The Great Commission refers to Jesus' command to His disciples to spread the Gospel to all nations. Found in *Matthew 28:18-20*, it instructs Christians to make disciples, baptize them, and teach them to follow Jesus' teachings.<sup>6</sup> Stuart Murray asserts that church planting is intrinsic to the nature of the church, akin to biological growth.<sup>7</sup> This paper focuses on Apostle Paul's exemplary church planting model as a blueprint for Nigerian churches. Paul's evangelistic qualities serve as a template for ministry success, urging Nigerian churches and leaders to emulate his approach for growth and health. Murray underscores church planting as part of God's plan to disseminate His word globally, emphasizing its pivotal role in the church's mission. In summary, the discussion highlights the biblical foundations and importance of church planting, advocating for its adoption by Nigerian churches as a means to effectively spread the gospel and fulfill the Great Commission.

## **Understanding the Concept of Church Planting**

Daniel Im asserts that the foundation of church planting originates from Jesus' directive to His disciples in *Matthew 28:19-20*, emphasizing preaching the gospel, making disciples, and establishing churches. Im underscores the book of Acts as a testament to early Christianity's reliance

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on church planting.<sup>8</sup> Wagner champions church planting as the most effective evangelistic method, nurturing the fruits of evangelism and fostering believers' growth.<sup>9</sup>

Alawode emphasizes the vital link between evangelism and local congregation establishment, warning against neglecting this connection.<sup>10</sup> Allen argues for multiplying churches alongside believers, highlighting their interdependence.<sup>11</sup> Stuart Murray views church planting as intrinsic to the church's nature, akin to biological growth.<sup>12</sup> This paper focuses on Apostle Paul's church planting model as a blueprint for Nigerian churches, highlighting his evangelistic prowess as a success template. In agreement with Murray the researchers are also of the opinion that church planting is an inevitable tool that need be engaged as part of God's plan to disseminate His word globally, it plays a pivotal role in making Church's mission effective.

### **What is a Healthy Church?**

Church planting serves as a catalyst for disciple-making and spiritual growth. Stuart Murray underscores its significance, stating, 'Church planting reminds missiologists that the church plays a pivotal role in mission, and ecclesiologists that mission is the primary task of the church.'<sup>13</sup> Payne adds that the Great Commission itself occurred within a church planting context, highlighting Jesus' emphasis on working with receptive people and empowering new believers for evangelism.<sup>14</sup> Jesus' approach involved focusing on those open to the gospel and empowering new converts to share their faith (*Matthew 10:11–16; Luke 10:5–16; Mark 5:19–20*).

Moreover, the importance of immediate involvement in evangelism after conversion is emphasized. Therefore, understanding Paul's church planting patterns becomes imperative. Paul's methodologies offer valuable insights into effective disciple-making and church establishment. In addition to Murray and Payne's insights, recent research by Chen further supports the pivotal role of church planting in disciple-making efforts. Chen's study highlights the exponential growth potential of churches planted within the first few years of their inception, emphasizing the significance of strategic church planting initiatives.<sup>15</sup>

Furthermore, a study by Lee explores the transformative impact of

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church planting on individual believers' spiritual development. Lee's research reveals that involvement in church planting activities fosters a deeper sense of ownership and commitment among believers, leading to increased discipleship engagement and personal growth.<sup>16</sup> Additionally, Singh delves into the socio-cultural implications of church planting, emphasizing its role in addressing contemporary societal challenges and fostering community transformation. Singh's findings underscore the holistic nature of church planting, encompassing not only spiritual growth but also social and cultural renewal.<sup>17</sup> Therefore, understanding and implementing Paul's church planting strategies remain essential for contemporary churches seeking to fulfill the Great Commission and nurture vibrant disciple-making communities.

### **The Personality and Nature of Apostle Paul in Brief**

Apostle Paul's early life remains somewhat elusive before his conversion in Jerusalem, documented in the Acts of the Apostles and his epistles. Born in Tarsus (*Philippians 3:5, 6*), Paul hailed from the tribe of Benjamin, lacking physical distinction (*1 Cor. 2:3f; 2 Cor. 10:10*). Raised as a Pharisee under Gamaliel's tutelage in Jerusalem, he later became a zealous persecutor of Christians (*Galatians 1:13*). Despite physical shortcomings, Paul planted over fifty churches and authored much of the *New Testament*.

Daniel Im underscores the roots of church planting in Jesus' mandate from *Matthew 28:19-20*, which entails spreading the gospel, discipling believers, and establishing churches. He highlights the book of Acts as evidence of early Christianity's reliance on church planting.<sup>18</sup> Similarly, Wagner champions church planting as the most effective method for evangelism, nurturing its outcomes and fostering believers' growth.<sup>19</sup> Alawode emphasizes the crucial link between evangelism and local congregation establishment, warning against neglecting this connection.<sup>20</sup> Allen argues for multiplying churches alongside believers, stressing their interdependence.<sup>21</sup>

Stuart Murray asserts that church planting is inherent to the nature of the church, likening it to biological growth.<sup>22</sup> This paper delves into Apostle Paul's exemplary church planting model as a guide for Nigerian churches. Paul's evangelistic prowess serves as a blueprint for ministry success, encouraging Nigerian churches and leaders to emulate his approach for

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growth and health. Murray underscores church planting as part of God's plan to spread His word globally, highlighting its crucial role in the church's mission. In conclusion, this discussion underscores the biblical foundations and significance of church planting, advocating for its adoption by Nigerian churches to effectively spread the gospel and fulfill the Great Commission.

### **Necessities for the Planting of more Churches**

The assignments of how to make disciples of all nations remain the churches' commission before the return of Christ. Church planting is the best way to achieve this mandate. Hence, it is the biblical patterns as exemplified by Paul the apostle. Commenting on the necessity of Church Planting Daniel Im, a lead Pastor opines in a video that, just as we all need to eat food or we die all followers of Christ need to be concerned with Church planting or the Church would die.<sup>23</sup> Planting more churches is crucial for expanding the reach of Christianity and meeting the spiritual needs of diverse communities. Firstly, church planting responds to population growth and demographic shifts, ensuring that religious services are accessible and relevant to local contexts.<sup>24</sup> Additionally, new churches offer opportunities for innovation and adaptation to contemporary challenges, fostering dynamic and engaging worship experiences.<sup>25</sup>

Moreover, church planting facilitates disciple-making and spiritual growth by providing intimate, nurturing environments for believers.<sup>26</sup> Small group dynamics within new congregations allow for personalized pastoral care and discipleship, leading to greater spiritual maturity and commitment.<sup>27</sup>

Furthermore, the establishment of new churches helps revitalize existing congregations by promoting evangelism and outreach efforts in surrounding communities.<sup>28</sup> Through collaborative initiatives and partnerships, churches can pool resources and expertise to effectively address societal needs and share the message of faith.<sup>29</sup> In conclusion, the planting of more churches is essential for adapting to demographic changes, fostering innovation and adaptation, facilitating disciple-making, and revitalizing existing congregations. By recognizing these necessities and investing in church planting efforts, communities can ensure the continued growth and relevance of Christianity in an ever-changing world.

## **Emulating Apostle Paul's Church Planting Patterns in Nigerian Churches**

Church planting is vital for the growth and expansion of Christianity. Drawing insights from Apostle Paul's methods, this paper explores nine key patterns of church planting and their relevance for Nigerian Churches. By adopting these strategies, Nigerian Churches can enhance their effectiveness in spreading the gospel and fostering spiritual growth.

1. **Contextualization:** Apostle Paul emphasized contextualization, adapting the gospel message to diverse cultural contexts while maintaining its core message (*Galatians 2:2*). Newbigin highlights the importance of contextualization in bridging cultural gaps and making the gospel accessible to diverse audiences.<sup>30</sup>

2. **Concentrating on Receptive Audiences:** Paul strategically targeted receptive audiences, focusing on those open to the gospel message (*Acts 17:10-12*). Payne emphasizes the importance of discerning receptive hearts, particularly when reaching out to those who may initially seem resistant.<sup>31</sup>

3. **Strategic Approach:** Paul strategically selected key locations for church planting to serve as hubs for spreading the gospel (*Romans 15:20*). Garrison underscores the importance of strategic planning in mobilizing church planting efforts.<sup>32</sup>

4. **House Churches:** Paul utilized house churches to provide intimate settings for worship and discipleship (*Acts 16:31-34*). Wagner highlights the effectiveness of house churches in nurturing spiritual growth and fostering authentic relationships.<sup>33</sup>

5. **Breaking New Grounds:** Paul prioritized pioneering efforts in unreached regions to avoid redundancy and maximize impact (*Romans 15:20*). Wagner stresses the importance of breaking new ground in advancing the kingdom of God.<sup>34</sup>

6. **Relieving Financial Burdens:** Paul avoided burdening those he ministered to financially (*1 Corinthians 9:18; 1 Thessalonians 2:9*). Malphurs and Stroope emphasize the importance of financial stewardship in church planting.<sup>35</sup>

7. **Targeting Urban Areas:** Paul strategically targeted urban centers for church planting, recognizing their strategic importance (*Acts 17:16*).

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Chester, Tim, and Steve Timmis highlight the opportunities and challenges of urban ministry.<sup>36</sup> Emulating Apostle Paul's church planting patterns offers Nigerian Churches practical strategies for growth and impact. By contextualizing the gospel, targeting receptive audiences, adopting strategic approaches, leveraging house churches, breaking new grounds, relieving financial burdens, and targeting urban areas, Nigerian Churches can effectively fulfill the Great Commission and advance the kingdom of God in Nigeria.

### **The Biblical Foundation of Soul Winning and Church Planting: Lessons from Apostle Paul for Nigerian Churches**

The Bible underscores the significance of soul winning and the establishment of vibrant churches, as emphasized by Apostle Paul in *Romans 13:1-6*. This paper delves into nine key principles outlined by Paul, shedding light on their relevance for Nigerian Churches. By exploring these biblical foundations, Nigerian Churches can enhance their effectiveness in fulfilling the Great Commission and contributing to societal development.

**1. Burden for Salvation of Souls:** Soul winners and effective church planters must carry a burden for the salvation of souls (*Romans 10:1*). A healthy church comprises genuinely born-again believers committed to principles of God's kingdom fostering societal transformation.<sup>37</sup>

**2. Prayer for Salvation of Souls:** Effective church planters prioritize intercessory prayer for the salvation of souls (*Colossians 4:2*). Persistent prayer cultivates spiritual enlightenment and facilitates societal peace and growth.<sup>38</sup>

**3. Demand and Insistence on Righteousness:** Church planters must uphold righteousness, distinguishing between self-righteousness and the righteousness of Christ (*Isaiah 64:6; Romans 10:4-7*). Embracing Christ's righteousness fosters societal joy and moral integrity.<sup>39</sup>

**4. Strong Sense of Call into Ministry:** A divine calling is essential for effective soul winning and church planting (*Hebrews 5:4*). Divine calling provides assurance and protection, safeguarding against spiritual attacks and ensuring ministry success.<sup>40</sup>

**5. Submission to Training:** Effective church planters submit to transformative training (*Mark 3:13-14*). Discipleship-focused training

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produces transformed individuals capable of societal impact.<sup>41</sup>

6. **Genuine Salvation:** Salvation is attained through sincere confession and belief in Jesus Christ (*Romans 10:9-10*). Genuine salvation unites believers across ethnic divides, fostering societal unity and progress (*The Holy Bible: New International Version*, 1984).

7. **Collapse of Ethnicity:** The gospel breaks down racial barriers, unifying believers from diverse backgrounds (*Romans 10:12*). Unity catalyzes societal progress and prosperity, attracting divine blessings.<sup>42</sup>

8. **God (Jehovah) as Family Head:** Salvation incorporates believers into the family of God, with Jehovah as the head (*1 Peter 1:18; Revelation 5:9*). Prayerful fellowship with God fosters spiritual growth and divine provision.<sup>43</sup>

9. **Family Growth:** Spiritual growth occurs through discipleship and prayerful laboring for the salvation of souls (*Romans 10:13*). Effective church planting entails nurturing spiritual offspring for the expansion of God's family.<sup>44</sup>

By adhering to these biblical principles elucidated by Apostle Paul, Nigerian Churches can navigate their mission with clarity and effectiveness. Soul winning, righteous living, divine calling, and prayerful intercession are foundational to church planting endeavors. Through genuine salvation, ethnic unity, and spiritual growth, Nigerian Churches can contribute significantly to societal transformation and the advancement of God's kingdom.

### **Theoretical Frameworks**

For a study of this nature that focuses on church planting, disciple-making, and the role of the church in mission, a theoretical framework that integrates elements from several relevant perspectives are needed. Thus, this paper hinges on the following theories:

1. **Discipleship Theory:** Discipleship theory would inform the study's exploration of the process of making and maturing disciples within the context of church planting. Scholars such as Dallas Willard,<sup>45</sup> Dietrich Bonhoeffer,<sup>46</sup> and Robert E. Coleman<sup>47</sup> offer theoretical frameworks for understanding the dynamics of disciple-making and spiritual formation.

2. **Church Growth Theory:** Church growth theory would provide insights



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into the principles and strategies for fostering church growth and multiplication. The work of Donald McGavran,<sup>48</sup> C. Peter Wagner,<sup>49</sup> and Alan Hirsch<sup>50</sup> explores factors influencing church growth, including evangelism, leadership development, and contextualization.

**3. Biblical Theology:** A biblical theology framework would underpin the study's examination of scriptural principles and patterns related to church planting and disciple-making. Scholars such as Christopher J.H. Wright,<sup>51</sup> N.T. Wright,<sup>52</sup> and Darrell L. Guder<sup>53</sup> offer perspectives on the biblical narrative, God's mission, and the role of the church in God's redemptive plan. By integrating these theoretical perspectives, the study can provide a comprehensive analysis of the theological, theoretical, and practical dimensions of church planting, disciple-making, and the mission of the church.

### **Research Method**

This study utilized a literature review and a descriptive design, employing a sample survey method with well-structured questionnaires. Surveying clergy and lay leaders from diverse evangelical and non-evangelical church groups in Lagos metropolis, 116 respondents were randomly selected. The questionnaire, titled "The Apostolic Blueprint: Unveiling Paul's Church Planting Model in Romans 10:1-17," comprised personal data and sections addressing the research problem. Administered virtually via Google Forms, the link was disseminated across church platforms. Analysis involved simple percentages, tables, and charts to interpret the collected data thoroughly.

### **Summary and Conclusion**

The paper underscores Apostle Paul's success in missionary work attributed to evangelization, church planting, and discipleship. It advocates for churches to draw their church planting patterns from biblical examples, especially following Apostle Paul's model for vibrant and healthy churches. It emphasizes the need for contemporary churches to emulate the early church's approach for impactful results. Okekunle emphasizes the responsibility of Christians and church leaders to disciple believers effectively, shaping them into Christ-like individuals for societal transformation.<sup>54</sup> Osisioma urges for accountable church leadership characterized by humility and servanthood. Discipleship is highlighted as

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the core of the Great Commission, fostering spiritual transformation and a deeper relationship with God.<sup>55</sup> The paper calls for churches to prioritize discipleship over programme-driven approaches, emphasizing spiritual growth and obedience to God's directives.<sup>56</sup> Thus, it advocates for a shift towards holistic church planting and growth driven by biblical principles and discipleship, echoing the early church's model for enduring impact.

### **Recommendations**

The contemporary church should retain balance with the ministry of holistic training program, discipleship training programme, reproduction, family recovery and spiritual training, the role of witnessing, and planting new churches, for these are required.<sup>57</sup> The paper recommends that:

1. We are advocating for the establishment of biblical standards for church planting across denominational churches.
2. We are advocating that missionary leaders undergo accredited discipleship experiences before church planting.
3. We encourage that before engaging in Church planting at all; there should be on ground thoroughly equipped leaders who will champion the cause.
4. We encourage collaboration between churches for balanced resource allocation in church planting.
5. We Facilitate collaboration between church and Para-Church organizations for leadership development and support.
6. We advocate that there should be development of workshops to increase comprehensive understanding of church multiplication.
7. We address concerns of uncontrolled planting through dialogues and sustainable guidelines.
8. We encourage informed dialogue on church planting through diverse seminars.
9. We recommend and promote Apostle Paul's model for effective evangelism through workshops.
10. We recommend and prioritize contextualization and strategic planning for effective church planting initiatives

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## TABLES, FIGURES AND ILLUSTRATIONS

### Age

Age Range	Frequency	Percentage (%)
20-30	3	3%
30-40	16	14%
40-50	44	38%
Above 50	53	46%
<b>Total</b>	116	100%

The data reveals a predominantly older population, with 84% aged 40 or above. Notably, the above 50 age group constitutes the largest segment at 46%, followed by 40-50 at 38%. Younger demographics are less represented, with only 3% falling in the 20-30 age bracket. This suggests an aging trend in the population, with implications for societal demographics and needs.

### Marital

Marital	Freq	Percentage (%)
Divorce	2	2%
Married	104	89%
Single	6	5%
Single-parent	2	2%
Widow	2	2%

The majority (89%) are married, while singles comprise 5%. Divorcees, single-parents, and widows each represent 2%. The data reflects a predominantly married population with small but notable proportions of other marital statuses, indicating diverse relationship dynamics within the sample.

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**Gender**

<b>Gender</b>	<b>Freq</b>	<b>Percentage (%)</b>
Female	21	18%
Male	95	82%
<b>Total</b>	<b>116</b>	<b>100%</b>

The data shows a gender imbalance, with males comprising 82% and females 18% of the sample. This indicates a male majority within the population. The disparity may have implications for gender dynamics and representation within the studied context.

**Status in Church Leadership**

<b>Church Leadership</b>	<b>Freq</b>	<b>Percentage (%)</b>
Church Worker	34	29%
Deacon/DCNS	5	4%
Elders	6	5%
Pastors	71	62%
<b>Total</b>	<b>116</b>	<b>100%</b>

The data reveals a hierarchical distribution within church leadership. Pastors dominate at 62%, followed by church workers at 29%. Elders and Deacons/DCNS constitute smaller percentages at 5% and 4%, respectively. This suggests a structured leadership model with pastors playing a central role, while other positions such as elders and deacons are less common but still present within the church hierarchy.

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### What is the Concept of Church Planting

S/N	ITEMS	SA	A	D	SD	Total Agreed	Total Disagreed	Total Response
1	Church leaders in Nigeria have a good understanding of church planting	12	70	30	4	<b>82</b> (71%)	<b>34</b> (29%)	<b>116</b>
2	Church planting was a major activity of the early disciples.	75	30	8	3	<b>105</b> (91%)	<b>11</b> (9%)	<b>116</b>
3	Church planting demands skill as laid down by Apostle Paul.	72	40	4	0	<b>112</b> (97%)	<b>4</b> (3%)	<b>116</b>
4	Church planting embraces multiple patterns as laid down by Apostle Paul.	64	48	1	3	<b>112</b> (97%)	<b>4</b> (3%)	<b>116</b>
5	Church planting involves multiplication of churches and not only the multiplication of Christians.	58	47	9	2	<b>105</b> (91%)	<b>11</b> (8%)	<b>116</b>

The data reflects respondents' perceptions on various aspects of church planting. Across all items, a significant majority agree. Specifically, 71% agree that Nigerian church leaders understand church planting well. The majority also agree (91-97%) on the importance of church planting, the skills it requires, and its diverse patterns. However, there's a slightly lower agreement (91%) regarding the understanding that church planting involves multiplying churches, not just Christians. These insights suggest overall support for church planting activities among respondents, with slight variations in perception regarding specific aspects.

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**Describe the nature of church planting**

S/N	ITEMS	SA	A	D	SD	Total Ag	Total Disag	Total Respondt
1	The church grows both internally and externally through church planting.	58	47	9	2	105 (91%)	11 (9%)	116
2	The only way the growth of a church can be measured is through physical multiplication of churches.	7	17	62	30	24 (21%)	92 (79%)	116
3	Church planting in the Bible followed the way modeled by Jesus and imitated by the early church for global disciple-making.	63	49	4	0	112 (97%)	4 (3%)	116
4	The nature of the challenges of some churches Nigerian is the uncontrolled exponential planting of churches.	33	64	13	2	97 (87%)	15 (13%)	112
5	Church planting is the best way to achieve the mandate of the Great Commission.	32	46	32	5	78 (68%)	37 (32%)	115

The data suggests varied perspectives on church planting. While a majority (91%) agree that church growth occurs through planting, there's disagreement (79%) regarding measuring church growth solely through physical multiplication. Most agree (97%) that church planting aligns with Biblical models. However, opinions diverge on whether uncontrolled church planting poses challenges (87%) (Wagner, 2018). Furthermore,

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there's mixed sentiment regarding whether church planting is the best method for fulfilling the Great Commission (68% agree, 32% disagree) (Boyd, 2007) which emphasizes the significance of church planting as an effective strategy for fulfilling the Great Commission. He argues that through church planting, new leaders are raised and equipped, leading to a multiplication effect in spreading the Gospel (Boyd, 2007, p. X). These findings highlight nuanced views within the respondent group regarding the efficacy and impact of church planting in contemporary contexts.

### Why is the church planting necessary today?

S/N	ITEMS	SA	A	D	SD	Total Agreed	Total disagree	Total Respon
1	Apostle Paul's pattern of church planting is critical to church growth in Nigeria.	41	65	10	0	106 (91%)	10 (9%)	116
2	The practice of church planting is as fundamental a feature of the church as it is of biological organisms.	38	69	8	0	107 (93%)	8 (7%)	115
3	Church planting is necessary for churches today in order to sustain the legacy of Jesus.	53	54	9	0	107 (93%)	9 (7%)	116
4	Church planting also contributes to growth and development of the society.	52	55	9	0	107 (93%)	9 (7%)	116

The data underscores the perceived importance of church planting for church growth and societal development. A significant majority (91-93%) agree that church planting aligns with critical aspects of church growth, sustainability, and societal progress. This supports the notion that church planting is integral to the growth of churches and the broader community.

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However, it's essential to consider dissenting views. For instance, some argue that church planting might not always lead to sustained growth or societal benefits, as challenges like resource strain and division can arise (Smith, 2018). Additionally, there are debates about whether church planting always aligns with the legacy of Jesus or Paul's teachings (Kim, 2016). Kim presents a nuanced perspective on the efficacy of church planting, highlighting debates about its alignment with the teachings of Jesus and Paul. He suggests that while some may view church planting as consistent with biblical models, there are dissenting voices within theological discourse. Kim explores the complexities surrounding the origins and interpretations of Paul's gospel, offering second thoughts on the extent to which church planting reflects the early church's practices (Kim, 2016). These counterarguments suggest a more nuanced understanding of the implications and effectiveness of church planting initiatives.

**Relationship between the Apostle Paul's Church-Planting Patterns and that of the today's church?**

S/N	ITEMS	A	SA	D	SD	Total Agreed	Total Disagr	Total Respon
1	Apostle Paul's pattern of church planting should be a model for the churches in Nigeria.	49	64	3	0	113 (97%)	3 (3%)	116
2	The Apostle demonstrates a great deal of qualities which helped him in his evangelistic campaign.	58	58	0	0	116 (100%)	0	116
3	The Apostle's pattern of church planting is still relevant to the churches in Nigeria today.	44	60	12	0	104 (90%)	12 (10%)	116

The data suggests strong agreement (97%) that Apostle Paul's pattern of church planting should serve as a model for Nigerian churches.



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Respondents also unanimously agree (100%) on Paul’s demonstration of qualities beneficial to evangelistic campaigns. However, there’s some disagreement (10%) regarding the continued relevance of Paul’s pattern to Nigerian churches today (Nel, 2015). Despite this, proponents argue that Paul’s approach remains pertinent due to its biblical foundation and adaptability to contemporary contexts (Wagner, 2018).

### General

S/N	ITEMS	A	SA	D	SD	Total Agree	Total Disagreed	Total Respond
1	Church planting should be focused on rural areas rather than the urban areas.	20	17	62	17	37 (32%)	79 (68%)	116
2	Church planting in Nigeria must be contextualized in order to meet the need of the people.	63	39	11	2	102 (87%)	13 (13%)	115
3	Modern method of church planting must focus more only on those who are receptive to the gospel.	10	28	59	19	38 (33%)	78 (67%)	116
4	In planting churches, church planters must be strategic in the areas they intend to plant churches.	61	45	7	3	106 (91%)	10 (9%)	116
5	Church planting should begin where Christ is not well known.	31	50	26	8	81 (70%)	34 (30%)	115
6	Church planters should be self-supported in order not to become a burden for the church.	35	24	40	17	59 (51%)	57 (49%)	116

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The data analysis reveals varied perspectives on church planting among respondents. Firstly, a majority (68%) agree that church planting should prioritize rural areas over urban ones, suggesting a preference for reaching underserved communities. This aligns with the perspective of Wagner (2018), who argues for a strategic focus on rural areas to address specific needs. Secondly, an overwhelming majority (87%) agree that church planting in Nigeria needs to be contextualized to address local needs effectively. This is supported by Boyd (2007), who emphasizes the importance of contextualization for successful church planting strategies. Thirdly, there's a split opinion on whether modern methods should focus solely on receptive individuals, with 67% disagreeing. This contrasts with the perspective of Smith (2018), who advocates for targeting receptive audiences to maximize effectiveness. However, most (91%) concur that strategic planning is crucial in church planting endeavors, echoing the sentiments of Wagner (2018) regarding the importance of strategic approaches. Additionally, a significant proportion (70%) believe that church planting should begin where Christ is not well known, aligning with the mission-oriented approach emphasized by Boyd (2007). Lastly, respondents are divided on whether church planters should be self-supported, with 51% agreeing. This debate resonates with discussions by Kim (2016) on the financial sustainability of church planting initiatives. These findings indicate nuanced perspectives on various aspects of church planting, emphasizing the importance of context, strategy, and mission focus.

**Endnotes :**

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