

**GOOD NEWS THEOLOGICAL COLLEGE & SEMINARY OYIBI – ACCRA  
BOX 6484  
ACCRA – NORTH, GHANA.**

**THE EVANGELICAL MISSION OF PROPHET TIMOTHY BORKUMAH OF THE PEACEFUL  
HEALING CHURCH-GHANA.**

**A PAPER ON A SHORT HISTORY OF THE PEACEFUL HEALING CHURCH (NUTIFAFA NA M  
HABOBO) BOX 21 KPEVE, VOLTA REGION, GHANA**



**PROPHET TIMOTHY BORKUMAH  
FOUNDER/LEADER  
PEACEFUL HEALING CHURCH - GHANA**

**PRESENTED TO MR. JOHN ADZA FUMEY (SR. LECTURER)**

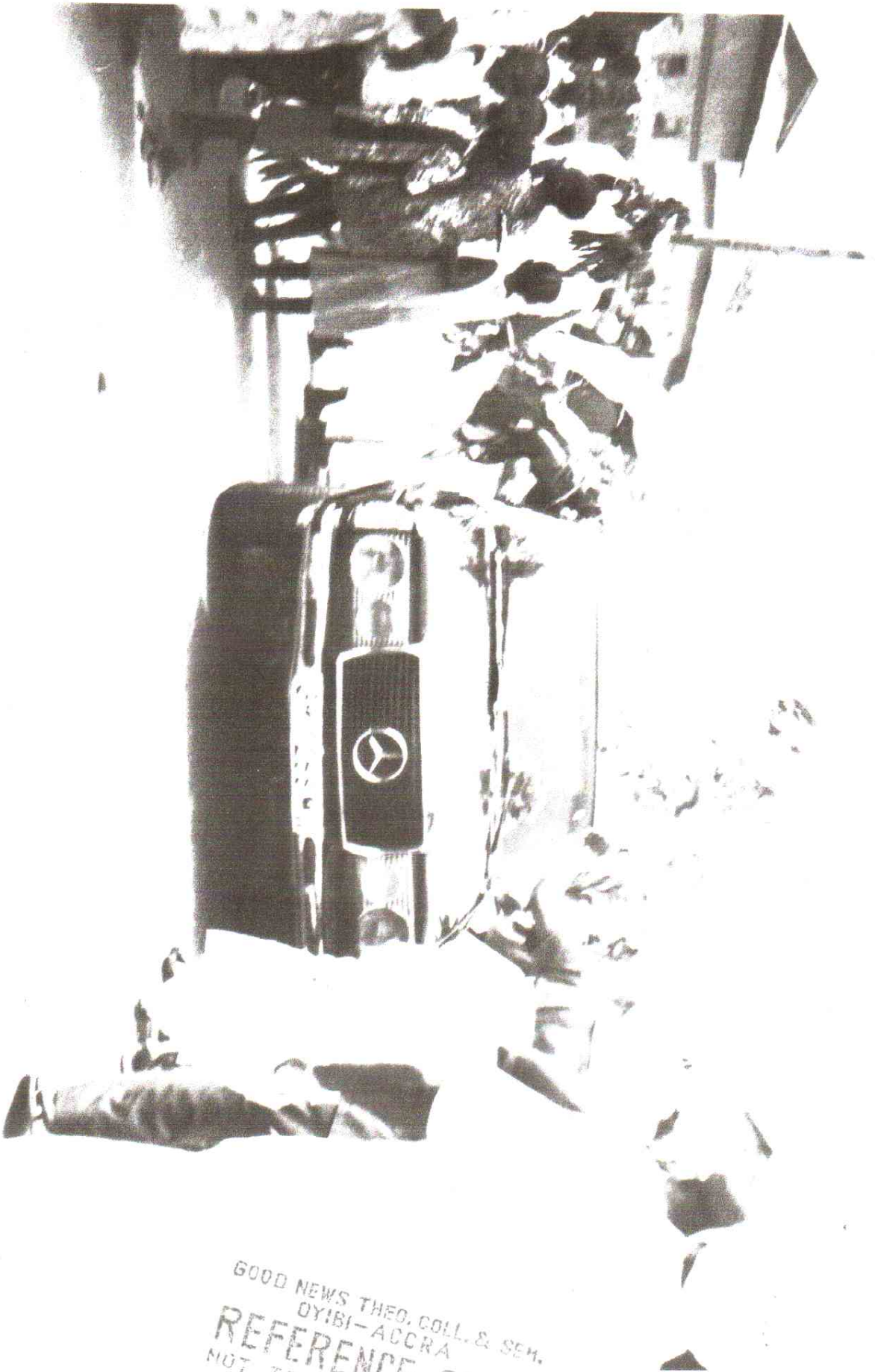
**BY**

**GLORIA ABA MINTAH, APRIL 2004.**

**IN FULFILLMENT OF THE COURSE REQUIREMENT OF THE  
CHURCH HISTORY**

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Procession through Principal Street of Agate during 2000 convention



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Some of the congregants of Peaceful Healing church, 1998 convention – Ho





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## HISTORY OF THE PEACEFUL HEALING CHURCH (NUTIFAFA NA MI HABOBO)

### CHAPTER ONE

### INTRODUCTION:

In every age God has, His witnesses for the truth with a message especially applicable to the time. There was a present truth in the days of Paul and the Apostles; a truth which at that time, was of special importance God who knows all things according to the counsel of His will, has been pleased to place men chosen from all spheres of life; literates, illiterates, shepherds, farmers, kings, slaves etc; under various circumstances and enjoined upon them, duties peculiar to the time which they lived and the conditions under which they lived and the conditions under which they are placed.

Some theologian's place the origin of Pentecostalism in Ghana, and the African Indigenous Churches; around 1920, and they credit this to the Pamphlets on prayer circulated by the Faith Tabernacle Church in America. This pamphlet on prayer was widely circulated in Nigeria and it was brought down to Ghana. But some of the originators of the African Indigenous Churches like Saul of Tarsus had a special call of the Lord: which changed their lives and their communities

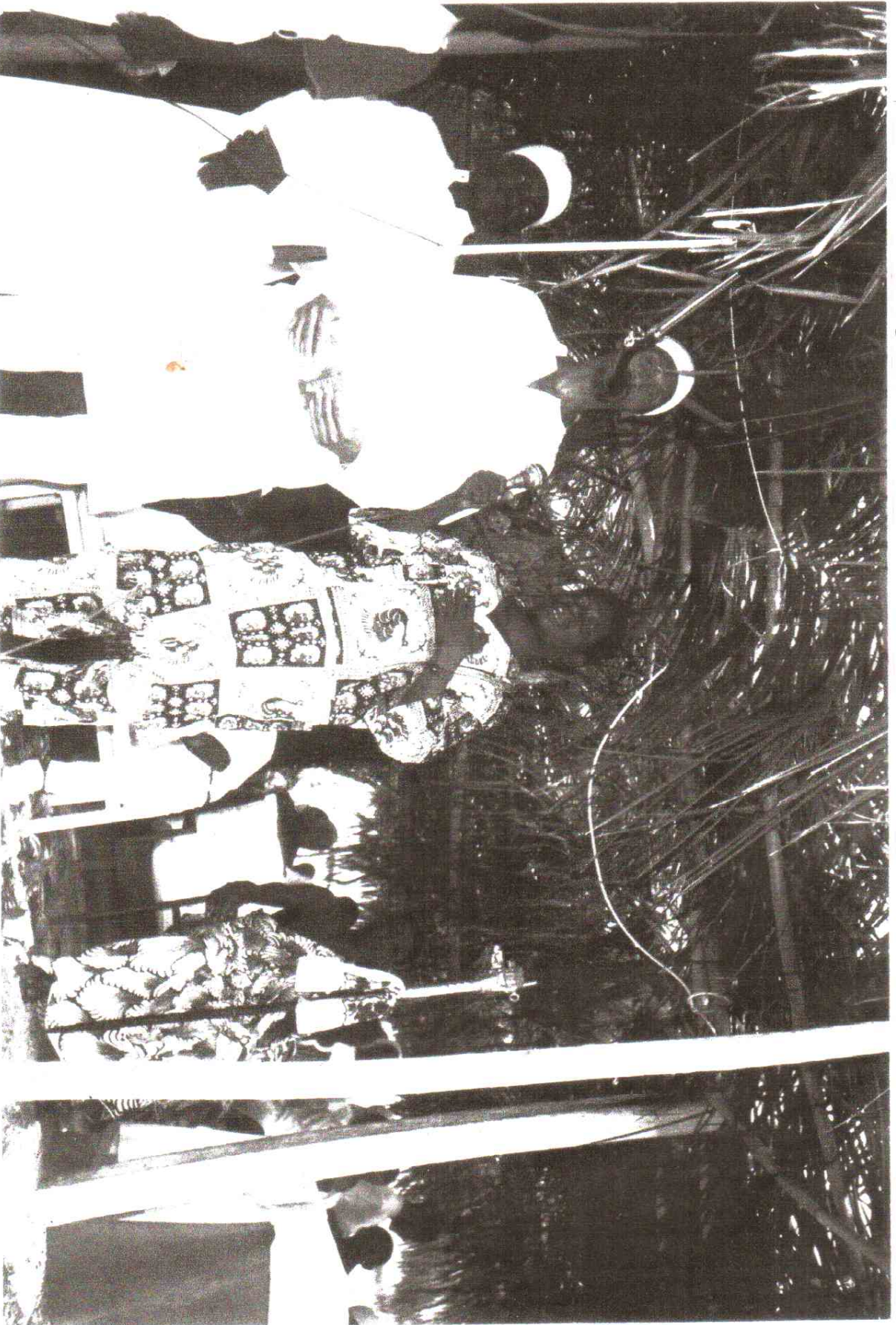
Most of the History of these Churches has been documented and this helps or enables us to evaluate and know the problems, challenges and the persecutions of the church fathers. This is essential to make changes, take inspiration and appreciate the Ministry of these indigenous churches. In the special sense, "THE PEACEFUL HEALING CHURCH (NUTIFAFA NA MI HABOBO) has been set in the world, in the continent of Africa, Ghana, as watchmen and light-bearers, entrusted with a message and warning for a perishing world.

I saw the need to research into the history of this church; in my final year as a student of the Good New Theological College and Seminary because it's history has not been documented by any body. This information and document is an interview granted by Prophet Timothy Borkumah, at "Agate" on the 4<sup>TH</sup> May 2004.

It is my concern and main purpose that this brief history of the " NUTIFAFA NA MI HABOBO", help the up and coming leaders of the church and those who are interested in the growth of the African Indigenous churches to see the challenges and pain that the Leaders went through with no support, no facilities but the word of God and the Holy Ghost as their enabler, when God moves a man touched by the Holy Spirit, no matter their background and education; this man does mighty things. " Those who know their God do exploits."- Daniel 11:32. The Peaceful Healing Church is one of the early Africa Indigenous Churches of the Gold Coast, now Ghana and one of the very few churches of its kind in the Volta Region of Ghana.



Handing over ceremony of electric generator, donated by African Hebrew Israelites to Peaceful Healing Church – the chief electrician on the microphone





The predominant Religions denominations of the Volta Region are African Traditional Religion; the Roman Catholic and the "Bremen Mission" Evangelical Presby Church is the most cherished churches in the Region.

But in the early 1950's the Lord torched men in the Volta Region like, Mawufemi Wovenu of the Apostles, Revelation Society, C.W.K. Serwonuku of the Lord Cometh Again Church, Apostle Diaba Of the New Covenant Church, appeared with truth and a message for their people.

It was about this same time that the Lord called Prophet Timothy Borkumah out of the Evangelical Presbyterian Church with a message for his people and the lost sheep of the Lord.

The church was formed in 1957 as a prayer group in the Bremen Mission that is the Evangelical Presbyterian Church at Teih-Krom off Golo-Kwati. The group organized itself and became a vibrant church in the Volta Region; the church then has about 60 assemblies in various Regions of the country including, Western, Ashanti, Central and Greater Accra. The church has its Headquarters at AGATE, in the Kpandu or Hohoe South District of the Volta Region. They are now putting finishing touches to breaking the ground for the building of a mammoth cathedral.

## CHAPTER TWO

### 2. THE LIFE HISTORY OF THE FOUNDER

- a) **BIRTH:** The man of God, Timothy Borkumah was born on 29<sup>TH</sup> December 1929 at Agate, near Kpeve in the Hohoe South District of the Volta Region of Ghana.
- b) **PARENTAL BACKGROUND:** He was the first born of four children, two men and two women of the late DOEH KWESI and BEATRICE KORKORWA all of Agate.
- c) **EDUCATION:** Timothy Borkumah attended the local Evangelical Presbyterian Primary school at Agate; various circumstances did not permit the young Timothy Borkumah to continue schooling; so he dropped- out of school at primary 6 and took to commercial Farming; growing the major cash crop of the time; cocoa.
- c) **MARITAL STATUS:** When he was of age, he married the woman of his heart, a very industrious, respectful and virtuous Woman. Emma Agbeli; who later became Mrs. Emma Borkumah. They were blessed with 10 children. All of them are alive and serve in various fields in the church. One of them he named my Hope "Morkporkpor in ewe" is now in Australia, reading a first degree in Theology and Sylvester Borkumah, a student of the Good News Theological College and Seminary at OYIBI – ACCRA.

### HIS CALL TO MINISTRY

After marrying his wife, Timothy decided to leave AGATE his hometown for Teih-kro east of Golo kwati, near Lekrebi-Duga to cultivate cocoa. In the first year of his stressful farming, when the young cocoa tress began to bloom, Timothy experienced an unpleasant happenings; problems which normally causes frustrations and heart-aches to many farmers, grass cutters cut-down and destroyed hectares of his cocoa tress, Timothy Borkumah nearly gave-up farming.

As a member of the "Bremen Mission" Evangelical Presbyterian Church and assistant to the priest in ministering the Holy Communion he had faith in Christ, this urged him not to retreat; but to set days aside some days to seek the face of the Lord. He sought to know what to do to stop the destroying of his farm.

*Timothy Borkumah*

Some of the Pastors in Peki convention 2002





He left the village to about a mile into the woods and began a forty (40) days fasting and prayer. In a vision he saw the Lord Jesus Christ, telling him that a portion of his farm was the habitat of mountain dwarfs, that after the forty-days fast, he should plant the forget me not tree at the corners of the farm, and the dwarfs would be driven away from the land. It was the dwarfs who turned themselves into grass-cutters to destroy his farm. From that year the dwarfs ceased destroying his farm.

## **CHAPTER THREE**

### **3. FORMATION OF THE CHURCH**

#### **1. CAUSES AND REASONS FOR THE FORMATION OF THE CHURCH**

After this incident Timothy Borkumah set aside Thursdays to fasts and pray. Both church members and non-church members, who saw what the Lord has done for him, joined his little prayer band every Thursday. They worshiped under a tree from 1958 to 1959.

#### **2. HOW THE CHURCH WAS STARTED**

In 1958, in the middle of the night as the people of Teih-krom slept, a neighbor's daughter became suddenly sick of epilepsy, from Teih-krom to the nearest clinic at Golo-kwati is about two hours drive by car. The child was brought to him. He laid his hands on her and prayed immediately the foul-spirit of epilepsy left her and she was healed. The Lord revealed a herb to him in a vision; by then Timothy Borkumah knew nothing about herbal medicine. He did as the Lord directed by searching for the herb: the "LIGBBE" herb in ewe, he smeared the ground leaves all over the body of the little girl and the epileptic was cured. Many souls were added both to the prayer group and the Evangelical Presbyterian Church.

The first Prophetess of the group SALOTE MATI who was greatly used by the Lord, whose prophecies were confirmed by the Lord, one day during prayer prophesied that the name of the group should be called Teih-krom prayer group (Gbedododa Habobo) in ewe.

#### **3. CRUSADES/REVIVALS:-**

From 1958-1970, the Prayer Group out-shones the Evangelical Presbyterian Church in the area. They held their meetings on Thursdays and attended the Evangelical Presbyterian Church Services on Sundays. Timothy Borkumah and his group moved from village to village, and door to door, some times in an open-air crusades, with the simple but very effective message of "Don't worship idols, the kingdom of Heaven is at hand; our Lord Jesus Christ is coming soon. Jesus is the answer to all problems!!

As the Holy Spirit convicted many of their sins, they accepted Christ Jesus as their personal Saviour and Lord. Many brought their idols of various kinds and shapes to be burnt. Timothy Borkumah, traveled with the Gospel to Akim-Apadwa, Bowri, and Peki, wherever he went the sick were healed and he planted churches.

#### **4. SOME OF THE PIONEERS OF THE CHURCH**

Some of the pioneers of the Teih-krom prayer group who the founder could re-call to memory were;

1. PHILIP DOGBEVI
2. EMMA AGBELI
3. DANIEL ADZOGA
4. SALOTE MATI



A school boy playing ta king drum during Rabbi Ben Amin of Israel  
historical visit to Agate 1994





5. AMELOTO HOTODESU
6. VINCENT AGBO
7. ANANE OF BOWRI
8. KWAO OF AVATIME
9. NORA DUSO
10. EUNICE AHASO
11. GLADYS YAAKESE

By the grace of God four of these pioneers, has been very faithful to the Lord and loyal to the leaders and are still alive: Emma Agbeli his wife, Daniel Adzoga, Ameleto Hotodesu and Gladys Yaakese.

#### **5. PERSECUTION:-**

Some Elders of the Evangelical Presbyterian Church stood against the utterances and prophecies of the first prophetess of the church. Salote mati, they considered them untrue and blasphemous and against the doctrines of the Evangelical Presbyterian Church.

The Elders at Lekrebi reported the case to the District pastor Alipo, who after a careful hearing of the case found nothing wrong with both the leader, the group and prophetess Mati. A vote was cast in the church; and those in favour were over and above the opposers, so the decision to excommunicate them from the church was withdrawn.

From then on hundreds of souls were added to the group and the Evangelical Presbyterian Church. All the souls won were baptized into the E.P. church.

Following these persecutions, prophet Timothy Borkumah who had been commissioned by the District Pastor to lead the Prayer Group, moved to Agate his hometown in 1964. At Agate, when the fame of Borkumah, was heard far and near both prominent statesmen, chiefs and people from all walks of life brought their problems to the lord.

Rev. Gagakumah, of the Have District Evangelical Presbyterian Church could not stand the fame of Borkumah's prayer group. He wrote defamatory letters to the Rt. Rev. Dovlo, Moderator of the Evangelical Presbyterian church at Ho, while these persecutions raged on two of the close confidants of the prophet Borkumah broke-away to form their churches. The first was Sam Amedzro, who defected to form the Lord's Pentecostal church formerly called the "AGBELENGO" (There is Life Ahead) at PEKI-BLENGO.

Before the dust settled on this painful loss of a very active member of the group another indispensable member, Erica Haasu, broke-away to form the "AKOFAFA NA MI HABOBO" at Have. In all these set-backs, Timothy Borkumah and his band of faithful soldiers of the cross were not perturbed or discouraged: They took consolation in the scriptures that the Lord was with them. "Lo I am with you even to the ends of the world" – Matt. 28:20.

### **CHAPTER FOUR**

#### **4. THE GROWTH OF THE CHURCH**

##### **PEACEFUL HEALING CHURCH IS BORN**

Finally in 1980, the Evangelical Presbyterian Church under the Moderator Rt. Rev. Dovlo and the District Pastor Gagakuma decided to excommunicate the "TEIH-KROM GBEDODODA HABOBO" from their fold. They continued to meet outside the Evangelical Presbyterian Church premises until 1981, when they held their first mammoth and colorful convention at PEKI ADZOKOE, one hundred and fifty (150) converts were baptized at the convention by Anthony Ketsi their first Pastor. Some of the converts baptized at the Adzokoe convention were;

Prophet T. K. Borkumal's visit to Jerusalem in 1977, and Rabbi Ben Amin,  
the messiah





- |                       |                     |
|-----------------------|---------------------|
| 1. Emma Agbeli        | 2. Mary Akaabo      |
| 3. Samuel Kodzo Dah   | 4. Christiana Sena  |
| 5. Irene Bonto        | 6. Sylvester Mensah |
| 7. G.K. Agbenyegah    | 8. Millian Duagbor  |
| 9. Christian Borkumah | 10. Lucas Agbogah,  |

Lucas Abgogah, he stayed back at Agate to supervise and protect those who could not attend the convention.

The first leaders of this infant church were Timothy Borkumah, as the spiritual Head, Lucas Agbogah, Apostle Anthony Ketsi as the Pastor and Salote Mati as the prophetess. On this same day Mati prophesied and it was confirmed by other prophets that the name of the church should be changed to PEACEFUL HEALING CHURCH.(NUTIFAFA NA MI HABOBO) with the response as AMEN.

## **2. FIRST MISSIONARY JOURNEY:**

In 1977, while the prayer group were on a procession on the streets of Agate the Assistant of the leader of the African Hebrew community in Israel Rabbi Rabin was on a visit to the Volta Region. As he passed by, he was amused by their numbers, strength and enthusiasm during the procession, he stopped to enquire about the group. After a very lengthy fellowship and discussions, he invited prophet Timothy Borkumah to visit Israel on a working and a religious tour.

In July 1977, Timothy Borkumah honoured the invitation and left the shores of Ghana, with prophetess Elizabeth Obube, for a month's visit to Israel, he Ministered in many synagogues and the Lord used him greatly. He visited many historic and Holy Shrines at Bethlehem, the upper Galilee, the river Jordan, Golgotha, the Mount of Olives and the Wailing-Wall. The Rabbi Rabin

baptized him by immersion in the Jordan River and laid hands on him ordaining and commissioning him as a prophet of the Lord.

In 1978, the Rabbi Rabin reciprocated Timothy's visit to Israel, by sending a team of Doctors and Electrical Engineers from Jerusalem to Agate, Ghana. The Doctors under the auspices of the Volta Region Minister and the Regional Medical Team, treated the people of Agate and its environs of various disease. The Electrical Engineers, Installed at Agate, a (40,000) forty thousand K.V generator to serve the town with electricity.

## **3. SECOND MISSIONARY JOURNEY:**

In 1978, the Lord revealed to the Prophet Timothy Borkumah that a lot of atrocities were going on in the Sefwi Districts of the Western Region of Ghana concerning idolatry and human ritual killings.

Timothy Borkumah traveled to the Sefwi District: Jabuso - Bia, Awudome. He traveled further west to Wassa Asikuma and Tarkwa and Aboso. He had no sophisticated musical instruments, no Teaching materials, no financial support from any quarter, but the only weapon in hand was a Holy Bible, Olive oil and a very strong faith in the Lord that he was with him and He was able -11 Cor; 9:8.

The barren gave birth, people with diverse problems, had their chains broken and they were set free. Branches of the Peaceful Healing church were opened or planted wherever he went, and the Gospel of Christ in a very simple style was presented to the people.

## **4. THIRD MISSIONARY JOURNEY:-**

In 1987, THE black Hebrew community held a conference in Monrovia Liberia and invited prophet Timothy Borkumah as one of the speakers. The Lord wrought many miracles through him. He

Prophet Borkumah and his visiting team in Jerusalem





affiliated with them and adopted some of their doctrines some of these are:- the burning of candles on the altar and also by church members holding a lit candle during begging and intercessory prayers, the preparation of unleavened bread with corn for Holy Communion service, the establishment of a group in the church called the Israelites, who enacts the Exodus of the Israelites in a play with miniature Ark, show-bread and Aaron's rod bud with flowers at all their annual conventions. He also adopted the early Morning Prayer sessions with lit candles and the spread of mats on the floor, which they stand on and pray.

### 5. **CONVENTIONS:**

Each year the first week of December is observed by the church as annual convention, following their beliefs in the feast of Tabernacles –Lev; 23:34-38. "The Lord said these: on the fifteenth day of the seventh month, the Lord's feast of Tabernacles begins and it lasts for seven days.

The first day is a sacred assembly: do no regular work for seven days present offerings made to the Lord by fire, on the eighth day hold a sacred assembly present an offering made to the Lord by fire, it is the closing assembly do no regular work.

These conventions are major revival and soul winning programmes. It is also a time to review the activities of the church and map-up new-ones. It rotated from one assembly to the other and wherever the conventions are held hundreds of souls are added to the church, new converts are baptized and the sick are healed.

The sixth day Saturday is designated to all women in the church; they round-up their activities with gifts to hospitals, orphanages school of the deaf or the mentally retarded and needy in the town or community where the convention is held. Throughout the week in the morning from 2:00am – 5:00am devotional prayers are held where members seek the face of the Lord with a lit candle in hand or placed in front of them. Their moments of inspirations create healings.

The seventh day: Sunday is the climax of the convention and the most colorful ceremony in the church; where chiefs, opinion leaders, Clergymen and notable statesmen attend. It is also observed as Thanksgiving Day when funds are raised to support projects in the Church.

In one such convention in 1993, Honorable Totobi Quakyi, the Minister of State Security attended and was so overwhelmed and impressed that he observed that the church was a "force to reckon with". He donated a Sixty-Seated Tata Bus to the Church. In the 2002 convention, at Peki-Benglo, THE DEI-GA, TOGBUI KODZO DEI condescended at the convention grounds to grace the occasion.

A sacred and memorable ceremony is held on the Sunday nights, when Holy Communion is administered to communicants. The communion Bread is specially prepared by eligible elders of the church chosen by the Presiding prophet of the church. This is prepared in the form of the unleavened bread with corn-dough. As they take the Communion, they re-affirm their faith and dedication to the lord. After the convention, Holy Communion is administered or given quarterly in the local churches, by one Pastor, who is designated to give Holy Communion in all the assemblies of the Church

## **CHAPTER FIVE**

### 5. **THE TEACHINGS & DOCTRINE (BELIEFS)**

#### **1. GOD:**

The church believes in the unity of the God-head and Jesus Christ as the son of God: The Holy Trinity. They believe that God the father is far too great for us to fully understand. He has no beginning and that He has no end that he is everywhere and He is the creator of everything –Ps 139:13, Neh. 9:6. His attributes describe who He is: He is all-powerful, all knowing, Holy, Spirit – Rom 9:19-12, 1 Chr. 29:11, Heb. 4:13, I sam. 2:22, and in view of this we are to "Love the Lord your God with all your heart and with all your soul and with all your mind" – Matt. 22:37.



Procession through Principal Street of Kpong, ER during 2001 convention





## **2. JESUS CHRIST:**

The church believe in the Virgin birth, sinless life, the atoning death of our Lord Jesus Christ, the triumphant resurrection of our Lord Jesus, his second coming and the rapture of the Church. They believe in the justification and sanctification of all believers through the finished work of the Lord Jesus Christ.

They believe that Jesus Christ is the head of the Church, who is the chief shepherd. They believe that Jesus Christ is the son of God – Luke 1:26-35, John 1:1-14, that Jesus came to the world to rescue mankind from Satan's power – Col. 1:13, to give his life as a ransom to buy us back – Matt. 20:28, to destroy the work of the Devil in our Lives – 1 John 3:8, to give us eternal life – 1 John 5:11-12 to restore our fellowship with God the father – 1 John 1:3.

## **3. HOLY SPIRIT:**

The church believe in the Holy spirit baptism of the believer with signs following; that the gifts of the Holy spirit is for the edification and exhortation of the church which is the body of Christ – Eph. 4:11-13, 1 Cor. 12.

They believe that the manifestation of the Holy Spirit was a promise by the Lord Jesus Christ – John 14:16-18. They believe that the Holy Spirit is God – Acts 5:3-4, 11 Cor. 3:17.

The Church believe that the Holy Spirit came to dwell within the believer to minister to him personally: He testifies of our Relationship with God – 1 John 3:24, Rom 8:16, He teaches – John 14:26, He guides – Rom 8:14, He helps us to live pleasing God – Gal. 5:16, He helps us in prayer – Rom 8:11, He gives life to our bodies – Rom 8:11, Indwells the believer for service – Acts 1:8, the introduces the Spiritual realm – 1 Cor 4:4, 8-10, He testifies that Jesus is alive – Acts 5:30.

## **4. SIN:**

The church believe in the depravity of human nature that man is sinful, and has fallen from grace – Rom 3:23, that it is necessary for man to repent of his sins and be regenerated or justified by God through faith in the lord Jesus – Rom 6:6, Eph 2:8-9. The church believe that through that one act of sin by Adam and Eve, man lost the glory and image of God and the dominion over the creation. Satan then took the throne vacated by Adam and Eve and exercised his dominion over the earth, and death filled the world – Heb. 2:14-15, Rom 5:12, Eph 2:1-3. God did not give-up man because of his sin. No! Instead, He put into action another great plan – the plan to save mankind from Satan's power – 1 Cor 15:22.

## **5. SALVATION:**

- a) The Church believes that God's purpose for man is to have peace and life. God loves man and wants man to experience peace and life – abundantly and eternal – Rom 5: 1, John 10:10b. Though God planned for us to have peace most people have not this experience, man has separated himself from God through sin.
- b) They believe that God created us in His own image to have an abundant life. He did not make us as robots to automatically love and obey him, but gave us a will and freedom of choice. We chose to disobey God and go our own willful way. We still make this choice today. This results in separation from God. – Rom 3:23, Rom 6:23.
- c) The Church believe that all attempts to reach out to God, save ourselves or bridge the gap between man and god would not succeed – Prov. 14:12, Isaiah 59:2, good works, religion, philosophy or morality is not the answer, there is only one remedy for this problem of separation from God, Jesus Christ is the only answer to this problem. He died on the cross and rose from the grave, paying the penalty for our sin and bridging the gap from God to man – 1 Tim. 2:5, 1 t. 3:18, Rom 5:8. God has provided the only way we must make the choice.
- d) The Church believe that for one to be saved; we must trust Jesus Christ and receive Him By personal invitation. “ Behold I stand at the door and knock. If anyone hears my voice and open the door, I will come in to him and dine with him and he with me” – Rev 3:20, John 1:12, Rom 10:9. to receive Christ one has to :-



1. Admit your need ( I am a sinner)
  2. Be willing to turn from your sin (repent)
  3. Believe that Jesus Christ died for you on the cross and rose from the grave.
  4. Through prayer, invite Jesus Christ to come in and control your life through the Holy Spirit. (Receive Him as Lord and Saviour).
- e) With this one is assured of his/her salvation – John 5:12-13, Rom 10:13 Eph. 2:29.

## 6. FORGIVENESS/GRACE

- a) The church believes that forgiveness is God's unmerited favour he offer the believer or anyone who repents of his sin. In other words, even though we were sinners, deserving of judgment, God looked upon us in Love and forgave us. His grace makes us accepted into the family of God and provides the power we need to live the Christian life – 2Thess. 2:16-17, Eph. 2:8-9, Eph 1:4-6. This operating force of grace is revealed in the lives of men and women through the whole Bible. Every hero of faith began his walk with God aware of his own weakness and inability.
- b) It is only through him allowing God's Grace, favor or forgiveness and enabling power to work in his life that he was able to become the kind of person that God wanted him to be, and to fulfill the plan and purpose God had for his life.
- c) The church believe that repentance is the first step we take to receive forgiveness and salvation that God offers to us in the Lord Jesus Christ – Acts 2:36-38. That repentance is not just feeling guilty, no one repents unless they first feel guilty about sin, but not all who feel guilty actually repent – Acts 24:25. Repentance is not just being sorry for your sin; some people are very sorry because of the consequences of their sin, or because they have been caught. Many people are sorry, not for what they have done wrong but for the penalty they receive in being caught – 1 Cor. 7:10.
- d) Repentance is not just trying to be a good person, for many people try in their own strength to become a better person and change their way of life. Any self-effort has a root of self-righteousness in it, which does not acknowledge the need of repentance from sin, which leads to forgiveness or God's grace. – Isa. 64:6, Matt. 3:7-10, Rom 10:10.
- e) The church believe that true repentance which merits God's forgiveness is being sorry to God for your sin. True repentance is a sorrow not just towards one's self or towards another person, but first and foremost it is true sorrow towards God – Ps. 51:1-14, Ps. 38:8. For us to receive forgiveness and God's grace we must acknowledge our weakness, be truthful about our sin – 1 John 1:9, turn away from our sin – Prov. 28:13, Hating sin – Heb. 1:9 and if possible paying back to others what we owe – Lk. 19:8, Lev. 6:1-7.
- f) The church believe that as God forgive us our sins, we also should be willing to forgive those who offend us. Unforgiving spirit hinders our prayer and personal relationship with the Lord.

## 7. SICKNESS:

- a) The church believe that our human body is a remarkable organism consisting of billions of cells, and a vanities of organs. The body can grow, heat itself, fight disease, adapt to temperature changes react to environmental stimulation and survive a host of physical abuses. This were included in the observation of king David when he exclaimed that "I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works and that my soul knows right well" – Ps. 139:14
- b) But the body does not last forever because of its fragility. It can break down if it is not catered for and eventually bodies begin to wear down as a result of old age, some of the



Prophet Timothy Borkumah celebrating his 40<sup>th</sup> anniversary in his ministry



causes of physical illness have been discovered to be the sinful nature we inherited from Adam and Eve, demonic powers at work, neglect of health, and disobedience to the rules of eating and resting and the natural problems.

c) **SIN AS A CAUSE OF SICKNESS:** Since sin is basically the rejection of God's rules which isolates us from the life of God. We may see that this alienation is still the major causes of sickness. "A palsy sick man that was brought before Jesus Christ in Matt. 9:1-7, was diagnosed by Jesus Christ that the root cause of his sickness was sin and the moment he was pardoned "he rose and departed to his house" as the bible records – Rev. 21:4.

d) **DEMONIC POWERS AS A CAUSE OF SICKNESS**

The church believes that evil spirits can sometimes be the direct cause of sickness and affliction. In mark 9:17-27, the story was told of a young man who was brought to Jesus, having a dumb spirit. This actually was the cause of deafness and dumbness. Jesus casted out the deaf and dumb spirit, and the young man was delivered.

The spirit of infirmity was able to torture a woman for eighteen years, and another man was made dumb also by evil spirit – Matt. 9:32, Lk. 13:11-16.

e) **NEGLECT OF HEALTH AS A CAUSE OF SICKNESS**

The church believe that our health can suffer if we neglect various basic factors of health and. To stay in health, a proper diet must be maintained. There are certain nutrients and vitamins, which must be included in our regular diet.

Deficiencies and lack in diet will ultimately cause a break-down of health. The food laws of (Lev. 11:1-47, Deut. 14:3-21), may not necessary be applicable to us today, yet the law of good health in (Rom. 14:14,15, Heb. 13:9) concerns us. In adequate rest and sleep affect the condition of health. Too much work and too little time for rest and relaxation will take its toll upon one's health, like it did to Epaphra-ditus – (Phil. 2:25-30).

f) **NATURAL AGEING AS A CAUSE FOR SICKNESS**

The church believes that natural ageing is a cause for many illnesses. Solomon describe so vividly the limitations of advancing years or old age. Hereby urges us to "Remember thy creator in the days of thy youth" Eccl. 12:1, we are warned to serve and Love God while we have strength to do it vigorously – Deut. 34:7.

g) **SOME SAMPLES OF HEALING IN THE CHURCH.**

1. In 1976 one Abgosuga of Ho, was mentally tormented by demons. He was always controlled in chains. He was brought to Prophet Timothy Borkumah. The Lord honoured His name and was set-free. He and his family served the Lord happily in the church.
2. In 1978 one Dzigoboo, now a tutor in a secondary school in Ghana, on whom a spell was cast by his close associates become mentally deranged. Immediately hands were laid on him by the man of God, Timothy Borkumah, he fell unconscious and the spirit of insanity left him.
3. In 1969, an Indian by name S.M. Mepuri had paralysis at the neck and his face turned to face back. By prayer and supplications the face turned to the normally shape. As a token of his appreciation and thanks to the Lord, he built a ten (10) room prayer sanctuary for the church at Agate.
4. One Michael Lade was brought in from the Republic of Benin in 1980 with mental problems. The family tried many fetish shines and hospitals in Continuo but in vein. The Prophet Borkumah prayed for him and the chain, which bound him, was broken. He was normal that same day; word of his healing reached the family of Anodor Komla of Togo, who was blind. They brought Anodor to Agate and he was also healed. Through these miraculous healings the fame of peaceful Healing Church and the Prophet Borkumah reached far and near and many people came to him. When they were healed or delivered they brought their idols and fetish ornaments to be burnt. Fetish priests renounced their religious practices accepted Christ Jesus and were baptized.



Procession during Peki convention 2002



In 1982, Agnes Waya of Bator was brought in with paralyses: stroke and the same time pregnant. They spent days in most of the hospitals; various fetish shines and prayer camps. The Lord miraculously healed her of the paralysis. She also gave birth successfully.

5. In 1983, one Mr. Akoto brought his wife way down from New Jersey Gt. Britain, she was barren, and doctors could not make her fertile. She spent a week at the prayer camp at Agate and left for the United Kingdom, that same year she gave birth to a bouncing baby boy.

#### 7. **WITCHES & WIZARDS:**

The church believes in the existence of demons, witches and wizards and believe that they are fallen angels or spirit beings. Witches and Wizards are human beings possessed by spirit being who causes oppression, atrocities and diseases.

During prayer sessions, and sometimes at conventions, the demonic oppressed were openly set free as they were prayed for.

Witches and Wizards confess openly voluntarily of their being possessed.

The recalcitrant ones sometimes as olive oil or a special herb is rubbed on their eyelids begin to confess in the open and these are recorded in books and also audiocassettes as living testimonies.

## **CHAPTER SIX**

### **6. PRACTICES: -**

#### **1. THE LORDS SUPPER (HOLY COMMUNION)**

- a) The Peaceful Healing Church believe that just as Baptism is the initiation of the person into the Church, the Lords supper (Holy Communion) is the continuation of that identity with the Church by the believer. It is the primary way we are reminded of God's commitments to and covenant with his people through Christ Jesus.
- b) Originally its was part of the Passover feast – Matt. 26:17-30, later the Corinthian church kept it as a Sunday meeting – 1 Cor. 11:17-34, the Apostle Paul practiced it as part of a Sunday meeting – Acts 20:7-11, the Peaceful Healing Church believe that the bread represent the body of Christ and the wine represent the blood of Christ – 1 Cor 11:24, 1 Cor. 11:25.
- c) The church states that the Lord's supper or the Holy Communion is for believers not unbelievers, that one has to examine him/her self if he/she is in the faith that those who eat unjustly would be judged by the Lord – 1 Cor. 10:18-22, 11:27-32, 1 Cor. 10:21, 11:28. the church gives the lord's supper (holy Communion quarterly).

#### **2. SPECIAL CLOTHING**

The peaceful Healing church has carved an image and identity for its members. Through the special clothing they wear. It is very easy to identify them during church service days and even in their normal day to day activities; especially the women who always wear white beads on the necks, wrist and ankles. During worship in all local congregations and at annual conventions, these uniforms are worn according to their designation.

1. SENIOR APOSTLES - BLACK CASSOCKS
2. APOSTLES - WHITE CASSOCK WITH RED CAPE
3. PASTORS/JUNIOR APOSTLES - WHITE CASSOCK
4. DISCIPLES (12 APOSTLES) - WHITE CASSOCK WITH BLUE CAPES  
(They assist the leaders in healing and Deliverance Ministrations)
5. ELDERS - BLUE CASSOCK
6. HEAD – PROPHET - The head-prophet chooses his colures ranging from black, white, or violet according to the occasion or ceremony in a robe, preaching gown/hood or cassock.



Ashaiman Branch Youth choir in attendance at Peki convention 2002



## 6. MUSICIANS, DRUMMERS

7. **SINGERS** - Women use green blouse and white slit, and men use green shirt and green trousers.

## 3. CANDLES AND OILS:

The church believes in the use of candles and olive oil both for healing, anointing of Ministries, Pastors and as a symbol of the Holy Spirit. Candles are put on church altar, on candle stands, sometimes three or seven candle stands. The three stands represent the father, Son and Holy Spirit and the seven stands represents the lord Jesus Christ and the church as the alpha and the omega – Rev. 2:1.

Individuals also use candles during their personal prayer session. The candles are lit and held with the hands or planted on an object in front of the person during prayer and meditations. God is light and the candle light represent God.

Olive oil plays an important role in all the church's prayer ministrations. The church state their belief and practices with olive oil on the book of James 5: 13-18, Isaiah 1:6.

## 4. HOLY WATER:

Peaceful Healing Church – Ghana, uses water in many ways. Water forms part of their healing process. They use water as a therapy for healing, or for holy baths just as the pool of Bethesda was occasionally stirred by angels for healing. The church also blesses water in bottles, gallons and big cans for various physical ailments.

The church believed that water is a symbol of the Holy Ghost. So when blessed, it can be used for various spiritual purposes. Faith is their key point.

## 5. REMOVING OF SANDALS:

Wherever people meet in the name of the Lord, that place of meeting has become Holy ground and should be given due respect. In view of this the Peaceful Healing Church remove their shoes in all their meetings even if under a tree. They quote Moses and Joshua's encounter with Yaweh to support this practice. Gen 3:4 –6 Joshua 5:15.

Prophet Timothy Borkumah said, he was astonished when he went to Jerusalem in 1977, he observed that they worshiped and prayed with their shoes on, in the synagogues and even in the holy shines and historic places. He said he intends to make a proclamation at their next convention for the wearing of shoes and sandals at their church services.

## 6. MARRIAGE: -

The church believes that marriage is instituted by God and is a type of our relationship with God and the Love between Jesus and the church. They believe that the purpose of marriage is for mutual companionship, helpfulness and care for the procreation of children which is God's chosen way for the continuance of mankind and the bringing up of children in the security and trust. The union of husband and wife is in scripture compared to the union of Christ to the church for he loved the church and gave himself for it. (Eph. 5:23-27).

But the church practice polygamy men take more than one wife. This has been the practice since the inception of the church; but at their last Pastor's Conference at Kasoa in March 2003, a resolution was passed to abolish the practice of polygamy in the church.

## 7. PROPHECY: -

Prophecy and prophetic messages is a common practice in the church. Ministers especially prophets and prophetesses in the church during prayer sessions, consultation, give prophetic messages to the church, the Nation and to individuals.

During the persecutions of the church by the Evangelical Persecutions Church Timothy Borkumah prophesied that the little prayer Band will grow to become a mighty tree. That the E.P. church cannot destroy the vision set by the almighty God. This prophesy has been fulfilled the church is now a big nation of believers. Whenever calamities strike Agate; when he prayed whatever the lord gave him to say concerning the problem or the town it came to pass.





Women fellowship of Peaceful Healing church presenting items to Peki  
government Hospital



Prophet Timothy Borkumah once told the chiefs and people of the town that as the church is set in the town, the town will also grow and be known. Agate was formerly a very small village; but now as the church grew so the village has grown to become a town.

#### **8. TODZI (PRAYER GROUND)**

The church believes in Divine Healing and this is the foremost occupation of all its ministers. In pursuance of this, prayer grounds which they call in the ewe language "Todzi" are sited outside all their church premises, with either a cement block cross or a wooden cross. The sick, and all those who seek the face of the lord are prayed for. These places also serve as a place for meditation, fasting and prayer.

#### **9. CULTURAL PRACTICES: DRUMMING & DANCING**

The peaceful Healing Church reached the people with the Gospel of Christ Jesus, gave them the proof of the power of God, evangelized and made Christians. The people came to the throne of grace and were forgiven, they believe and threw away their gods, idols and fetishes; but the church did well not to take them away from their culture and customs; except those customs, which pertained to idolatry and ancestral worship. They brought their dances and drumming into the church.

The church uses "BANJO" a very big giant guitar- shaped musical instrument which is fixed to a pole or pillar, local "Boboobo" or "agbadza" drums "Odondo", a base drum and a side drum is used as musical instruments. Today most of the branches including the Headquarters have given to urbanizations and have added modern musical instrument like jazz-bands to their musical instruments.

Ewe – land, has a lot of cultural dances. The church has beautifully blended these dances like "Agbadza" and "Boboobo" with their worship sessions. This and many more cultural practices make the people feel at home in the church. As they worship the Lord in the diversity of their own culture

#### **10. HERBAL MEDICINE:**

Unlike many faith churches and African Indigenous Churches who does not take medicines prophet Timothy started his ministry with a revelation of a herb, which healed his neighbors child of epilepsy over the years the Lord has revealed to him and other ministers in the church different kinds of herbs, roots and barks of certain trees whose efficacy is very potent and has healed many people with divers ailments. They claim most of these herbs were reveled to them either by the Lord in a dream, trance, or open- vision.

They ascribe their believe in herbal medicine to the scriptures: Isaiah 38:41, Ezek; 47:12, Rev; 22:2. They have not commercialized these medicines, nor do they charge the sick any fees. This is part of their godly service to the congregation or those who need help. Herbal medicines are administered only when the Lord directs or a prophecy is given concerning ones predicament. One of such herbs is the "Ligbe" plant, which is very potent for epilepsy and convulsions.

#### **11. BLESSING OF WOMEN AFTER CHILD BIRTH**

The women at the appointed time after her delivery of a boy thirty three days, of a girl sixty six days is require to go to church service decently dressed (Lev; 11:1-8), thank the Lord for a save-delivery. Then a year later, either at the annual conventions, or in the local church, the children are given membership cards and he/she is baptized and received into the church by the representative of the Head-prophet.

#### **REFORMATION:**

The founder and leader saw the need for reformation, as he is alive to avert any split after his death. Polygamy has been abolished. In consultation with the church council and Pastoral conference, he has abolished polygamy. He presented proposals to the Pastors' conference at Kasoa in March 2003 for the wearing of sandals, and the naming of his successor.

The church constitution is silent about the naming of his successor whiles he is alive. The constitution states that, if the founder/leader is unable to name his successor before his death,



the National Executive Board through prayer and supplication will choose his successor. These reformations especially the naming of this successor would be effected at their next annual convention.

## **CHAPTER SEVEN**

### **WORSHIP:**

(a) Following the order given to the Head-Prophet and presiding Bishop of the peaceful Healing church by the Lord during his first encounter with the lord, and his subsequent calling into the ministry, the church worships on Thursday mornings and Sunday mornings as follows:-

(b) **THURSDAY SERVICE PROGRAMME: EVERY THURSDAYS OF THE YEAR. ONLY OFFICIATING MINISTER CHANGES.**

1. PRAYER AT "TODZI" (PRAYER GROUND)
2. PROCESSION TO THE CHAPEL
3. CALL TO WORSHIP – PS; 35:1-10 (EVERY THURSDAY OF THE YEAR)
4. SCRIPTURE READING – ISAIAH 55, ISAIAH 41:8-20 PS; 118, PS; 100, PS.135, MICAH 4:1-5, MAT; 11:28-30 (EVERY THURSDAY OF THE YEAR)
5. DEVOTION PRAYER
6. SONGS OF PRAISE – CONGREGATION  
SING AND PRAISE THE LORD AMID DANCING
7. THE TEN COMMANDMENTS – CONGREGATION RECITE THE TEN  
COMMANDMENT.
8. SONGS OF PRAISE – CONGREGATION  
SING SONG OF PRAISE LED BY THE BAND
9. THE BEATITUDES: CONGREGATION RECITE THE BEATITUDES: MAT 5:1-12
10. SONGS OF PRAISE – CONGREGATION SING SONGS OF PRAISE AMID  
DRUMMING & DANCING
11. INTERCESSORY PRAYER BY ANY OF THE PASTORS CHOSEN BY THE  
HEAD PROPHET.
12. SONGS OF PRAISE – CONGREGATION SING AND DANCE ACCORDING TO  
GROUPINGS.
13. IN VOCATIONAL PRAYERS BY- ANY OF THE SENIOR APOSTLES CHOSEN  
BY THE HEAD PROPHET.
14. HYMN – THE CHURCH USES THE EVANGELICAL PRESBYTERIAN  
HYMNAL. HYMNS ARE CHOSEN TO SUIT THE OCCASION BY THE  
WORSHIP COMMITTEE.
15. SONGS OF PRAISE –THE CONGREGATION SING TO USHER IN THE  
PREACHER.
16. ANNOUNCEMENTS – THIS IS MADE BY THE CHURCH SECRETARY.
17. OFFERTORY – BY A PASTOR
18. BLESSING OF OFFERTORY – BY A SENIOR APOSTLE.
19. EXHORTATION – BY THE HEAD - PROPHET
20. HEALING/DELIVERANCE – BY SENIOR APOSTLES WITH PROVEN HEALING  
AND DELIVERANCE MINISTRY.
21. BLESSING OF HOLY WATER BY THE HEAD - PROPHET & APOSTLES.
22. CLOSING PRAYER AND BENEDICTION BY- THE HEAD – PROPHET.

### **C. SUNDAY SERVICE**

a) Officiating Ministers in all the church's worship and church programmes: either at annual conventions or in the local churches are chosen by the Head Prophet or the Pastor – In charge.

b) **ORDER OF SERVICE SUNDAY**

1. CALL TO WORSHIP

7. ANNOUNCEMENTS

- |                        |                         |
|------------------------|-------------------------|
| 2. HYMN: E.P HYMNAL    | 8. II SCRIPTURE READING |
| 3. SONGS OF PRAISE     | 9. SERMON TEXT          |
| 4. I SCRIPTURE READING | 10. SERMON              |
| 5. DEVOTION            | 11. OFFERTORY           |
| 6. SONG OF PRAISE      | 12. CLOSING HYMN        |
|                        | 13. BENEDICTION         |

#### **D. ORDER OF SERVICE FOR ANNUAL CONVECTION**

a) The worship and order of service at the Peaceful Healing Church's annual convention is just like the format for Thursdays and Sundays with the exception of the church addressed by the presiding Bishop of the church, stating the purpose and focus of the both the convention and the proceeding year. The Saturday morning is for the women all the officiating Ministers and readers are women.

#### **b) PART ONE FOR ANNUAL CONVENTION TUESDAYS**

1. CALL TO WORSHIP – PS. 103 is read to throw more light on the essence of worshipping the Lord
2. PRAYERS FOR:
  - (a) THANKS TO THE LORD
  - (b) INVOCATION OF THE HOLY SPIRIT
  - (c) ALL LOCAL ASSEMBLIES OF THE CHURCH
  - (d) INTERCESSION
  - (e) OTHER CHURCH DENOMINATIONS
  - (f) THE TOWNS AND VILLAGES IN THE AREA
  - (g) GOVERNMENT AND THE PRESIDENT
  - (h) THE NATION - GHANA
  - (i) OTHER TOPICS
3. BLESSING OF THE CHURCH MEMBERS AT TODZI (PRAYER GROUND)
4. PROCESSION TO THE CHAPEL

#### **PART TWO**

1. DEVOTIONAL PRAYER – MAT.11: 28-29
2. HYMN: E.P. HYMNAL
3. SONGS OF PRAISE
4. SERMON
5. HEALING/DELIVERANCE
6. CLOSING PRAYER
7. BENEDICTION
8. CLOSING HYMN

### **CHAPTER EIGHT**

#### **CHURCH GOVERNMENT:**

##### **1. LEADERSHIP OF THE CHURCH**

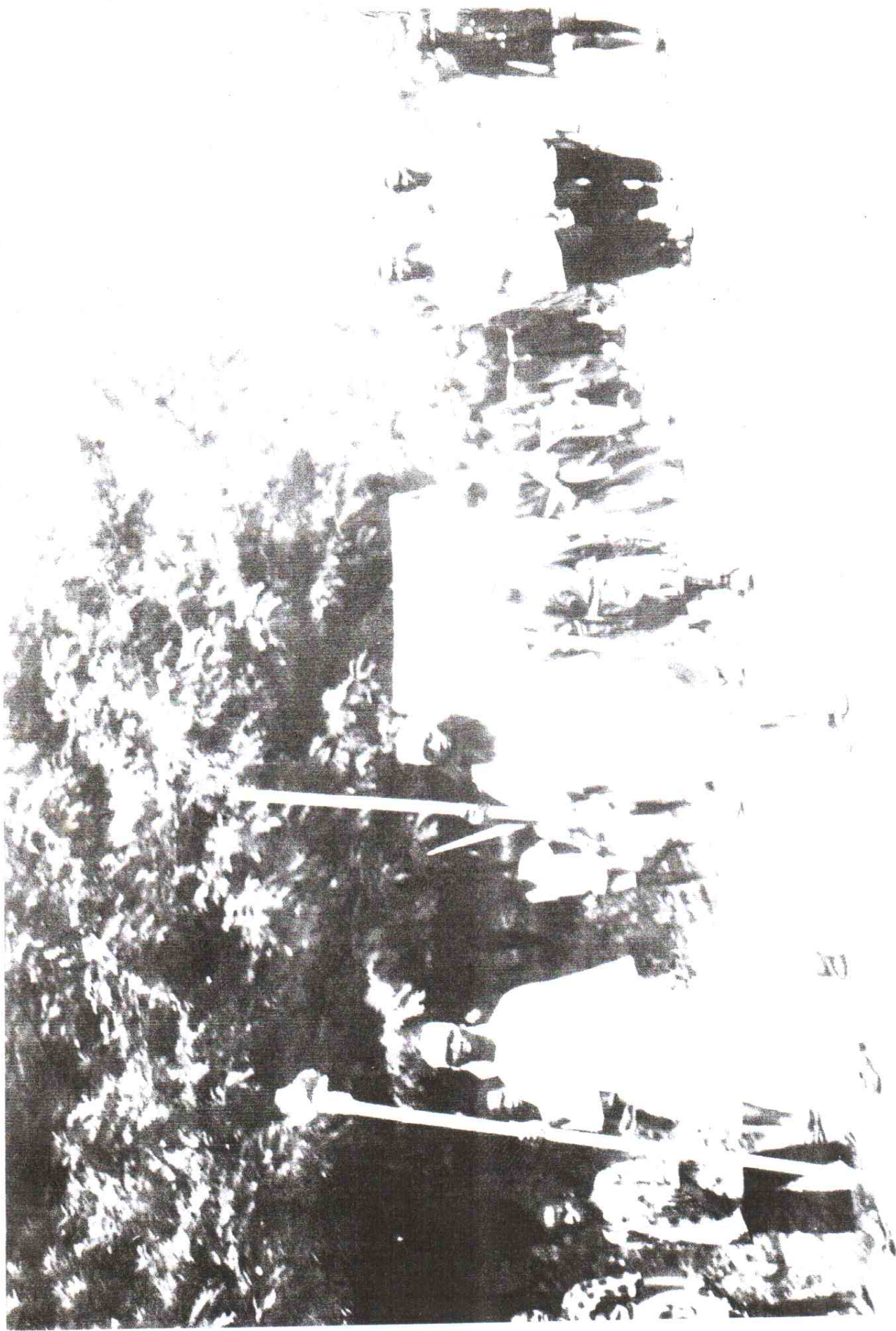
a) The church is governed by rules and regulations embodied in the church's constitution (attached) and by -laws promulgated in 1989. Excerpts from a copy given to me by the hand of the Founder, Prophet Timothy Borkumah states that the church would be governed by the NATIONAL EXECUTIVE BOARD, consisting of the president who is the Founder/ leader the National Apostle, the Administrative Secretary the General Secretary, the General Treasurer, Regional Apostles, Evangelism and Convention Director and Welfare Director.

b. The duties of the Board shall be to convene annual meetings, to discuss the welfare of the church, to receive reports to call bi- annual meetings for elections.

c. To take action in regard to false doctrines and teachings and to ensure co-ordination and harmony in the church.



— Israel group, Kpong branch of Peaceful Healing Church



- d. To examine and pass all candidates for ordination and appointments.
- e. To handle all grievances and complaints against any Minister or Christian worker referred to them.
- f. All requests for assistance from the Districts/Regional Assemblies shall be referred to the Board for approval.

## 2. ORGANIZATIONAL STRUCTURE:

a). The Highest governing body of the Peaceful Healing church is the National Executive Board, headed by the founder and Leader of the church. To facilitate the work of the Board, are committees of the church. They also serve as the Board of Trustees. The current top Hierarchy of the Peaceful Healing Church are:-

### b. NATIONAL EXECUTIVE BOARD:

1. PRESIDING BISHOP – BISHOP TIMOTHY BORKUMAH
2. NATIONAL APOSTLE – S.R APOSTLE LUCAS AGBOGA
3. ADMINISTRATIVE SECRETARY – PASTOR LAWRENCE DAH
4. ASSISTANT ADMN. SECRETARY - PASTOR OKRAH FORSON
5. GENERAL TREASURER - PRO. GLADYS KWADJOKPO
6. SR. APOSTLES - (a) - G.K AGBENYEGA  
(b) - SOGLO DAVID  
(c) - SAMMY DAH  
(d) - SABASTIAN MENSAH  
(e) - CHRISTIAN BORKUMAH  
(f) - DOH K. DAGADU  
(g) - S.K. BITI  
(h) - MARY AKAGBOR  
(i) - THERESA ASARE

### 7. WELFARE OFFICER- APOSTLE H.K BAAH

#### c) DISTRICT APOSTLES:

- |               |   |                    |
|---------------|---|--------------------|
| (1) - AGATE   | - | GK. AGBENYEGA      |
| (2) - KPONG   | - | JOHN K. TORKU      |
| (3) - ACCRA   | - | IRENE BONTO        |
| (4) - HOHOE   | - | DAVID K. SOGLO     |
| (5) - KADJEBI | - | SAMUEL DAH         |
| (6) - HO      | - | M. K. ANANIKUMAH   |
| (7) - KPANDO  | - | GLADYS AYARKESIE   |
| (8) - KPEDZE  | - | RENATUS NYARHE     |
| (9) - KUMASI  | - | MRS. EMMA BROKUMAH |

#### (d) SOME OF THE LEADERS OF THE LOCAL ASSEMBLIES:

- |                    |   |                              |
|--------------------|---|------------------------------|
| 1. AGATE           | - | APOSTLE – LUCAS AGBOGA       |
| 2. KPEVE           | - | APOSTLE JOE SUNU             |
| 3. TODOME          | - | APOSTLE MAGGIE BONTO         |
| 4. ADZOKOE PEKI    | - | MADAM TERESA ASARE           |
| 5. TSIBU DAFOR     | - | S.R APOSTLE SEBASTIAN MENSAH |
| 6. ALL PEKI        | - | S.K. DUSIE                   |
| 7. FINTEY          | - | PRO. PATIENCE                |
| 8. KPONG           | - | APOSTLE KATAMANI PATRICK     |
| 9. AMENSIANYA KOPE | - | PASTOR JOHN TORKU            |
| 10. AVEDO TEH      | - | APOSTLE L.K TSIKUDO          |
| 11. PODOE          | - | APOSTLE H. KPOMEGBE          |
| 12. ASHAIMAN       | - | PASTOR IRENE BUNTO           |



13	NORTH KANESHIE ACCRA	-	APOSTLE S.K. AGBENMEGA
14	TARKWA	-	APOSTLE K. FREMAN
15	KUMASI	-	APOSTLE T. K. KETEKU
16	KOFORIDUA	-	MADAM AWUSI
17	AGORTIME AFEGAME	-	MADAM FANSE
18	AKPOKOPE- ZOMAYI	-	S.R APOSTLE DOH DAGADU
19	HO	-	APOSTLE 21 GA
20	ADAKIU ABLONU	-	PASTOR MICHAEL ANANI-KUMAH
21	HO	-	APOSTLE 21 GA
22	AKOEFE	-	MADAM LYDIA TUOH
23	ANYINAWASE	-	MADAM MAWUSE DZAU
24	HLLEFI	-	MADAM CHARLOTE PARKU
25	ANFOETA GBOGAME	-	APOSTLE SAMUEL DZAHENE
26	KPEDZE	-	APOSTLE AKI AYIKOE
27	AMEDZOFE	-	PASTOR RENATUS NYANE
28	HOHOE	-	MADAM MARY BUABA
29.	DZOLU	-	APOSTLE VICENT AGBADIL
30.	TEHKROM	-	PASTOR DAVID SOGLO
31.	JASIKAN	-	MADAM JANET AMEDIKU
32.	KADJEBI	-	MADAM MARY AKAGBOR
33.	POACE CEMENT	-	SR. APOSTLE SAMUEL DAH
34.	DAIN-DODO	-	S.R APOSTLE S.K. BITI
35.	NKONYA AHENKROM	-	
36.	WUSTUA	-	APOSTLE WELL AGBAR
37.	TSRUKPE TOTA	-	APOSTLE KWAKU BIO
38.	BOTOKU	-	PASTOR GLADYS YAKESIE
39.	AWATE	-	ELECTRICAN
40.	AFAM PLAINS	-	APOSTLE GBORTSE
41.	BUBUASHIE ACCRA	-	MADAM COMFORT NUHE
42.	BOWLI ANANFORM	-	EDWIN AGBETI
43.	ATAKROM	-	-----
44.	DZEEMENI LOLONYO	-	APOSTLE FERDINAND

**e) CHURCH COMMITTEES:**

To promote the mission and objects of the church and to facilitate the work of the local leaders, the church has set various committees to meet future demands:

**1. EVANGELISTIC COMMITTEE:-**

- a) This committee is responsible for making arrangements, which will bring the word of God to the perishing world .
- b) To plan and programme open -air crusades and all soul wining projects.
- c) They train evangelists,, provide Evangelism material for training new converts. The committee also draws programmes for the teaching of new convert. The planning of the annual conventions and any other assignment given to them by the Head Prophet.

**(b) BUILDING COMMITTEE:**

They are responsible for making arrangements for all projects, the church shall undertake. This include, procurement of church furniture, fittings, facilities and accessories which will be needed to make any building or project functional.

**(c) WORSHIP COMMITTEE:**

The worship committee is responsible for the preparation of the church's calendar; the handling of matters concerning worship and services, such as the procurement of communion-wine and bread preparation of the unleavened bread church and at convention programmes, order of services and any other articles or items needed for church service.

#### **(d) THE FINANCE COMMITTEE:**

The finance committee has the sole responsibility for the control of the receipts and disbursements of the church finances. They raise funds through Harvest and free-will offerings, appeal for funds, sale of T-Shirt and Kerchiefs, solicit funds from friends and any other sources approved by the church's constitution. The committee publishes periodic statements of accounts such account are presented to the National Board at their quarterly meetings and annual conventions. The president and the Treasurer are ex-officio members of the committee.

#### **D. THE WOMEN AND YOUTH COMMITTEE:**

This committee is responsible for the training and development of women and youth in the church; this includes the choir and the various singers in the church. They supervise their activities in the church.

### **3. TRAINING OF PASTORS:-**

#### **(a) APPOINTMENTS:**

The church appoints and ordains people into positions of trust in the Ministry, subject to the following qualifications: That before one is born, the Lord predestines what he will do. As the Lord told Jeremiah that "before you were born I knew you".

In the local branches those who are called and their call is confirmed by prophecy; are put under close observation to ascertain the authenticity of their call and also to build their character.

#### **(b) QUALITIES:**

1. The person must be a born again Christian, John 3:3
2. The person must be examined in the light of. 1 Tim; 3:1-17.
3. The person must be obedient to his leaders and to the decisions of the church Board.
4. The person must be teachable and willing to learn.
5. The person should have a sound body and mind, should be active in the church assisting in various roles for not ~~more~~ <sup>less</sup> than five years

#### **(c) TRAINING:**

1. The church believes that before one is born the Lord predestines what he will do. In the local churches trainee Pastors or disciples are put under the feet of seasoned leaders, who train them for an unspecified period of time.

#### **2. BIBLE SCHOOL:**

In 1992 the church began to see the need for a Bible School Education and men were sent to various Bible schools in Accra, Ghana as follows: -

- |                       |  |               |
|-----------------------|--|---------------|
| 1. CHRISTIAN BORKUMAH | - WEST AFRICA INST. THEOLGY                | - 1990-1992   |
| 2. IRENE BONTO        | - VICTORY INT'L BIBLE INST.                | - 1998-1999   |
| 3. REGINALD SARKUH    | - VICTORY INT'L BIBLE INST.                | - 1996-1999   |
| 4. SYLVESTER BORKUMAH | - GOOD NEWS THEOLOGICAL COLLEGE & SEMINARY | - 2002 - 2005 |

### **4. FINANCES OF THE CHURCH**

The Peaceful healing church is financed through free will offerings tithes, proceeds of Harvests and conventions, grants from individuals or organizations - Mal; 3: 8-10 1Cor; 16: 1-2.

As and when funds are available the church board directs the funds to be used only for the purpose and objects of the church. That ministers are given allowance; for their service, transport and any other expenses incurred by the Pastor on behalve of the church. Finance control in the church is the sole obligation of the National Executive Board. All branches use their income for projects and programmes in their local church. The Pastor in-charge of the local churches send only the total proceeds of tithes collected in the year to the Head-quarters during the church annual convention. The issuing of cheques and controlling of bank accounts in the church are the responsibility of the President, Administrative, Secretary and the General Treasurer.



Israel group, Kpong branch. Peaceful Healing Church





Monies of the church are lodged at the Weto Rural Bank at Kpeve, signature of the president is mandatory. All monies of the church are to promote the aims and objects of the church.

#### **5. AIMS AND OBJECTIVES**

The church agrees states and affirms that, in order to establish the Lord's work in a more efficient basis, to promote greater co-operations and secure closer fellowship among born- again believers of all present and future congregation of the church in various parts of the country they will;

- a. They will use greater efforts towards evangelising the under developed districts and unreached peoples and to properly care for the souls in the church.
- b. To establish a Christian community of worshipers, instructions and teaching in the word of God, healing the sick and afflicted, fellowship and prayer.
- c. To periodically visit institutions such as the children's home, schools of the deaf and blind, hospitals to help alleviate their problems.
- d. To institute development projects in the fields of education agriculture and health.

#### **6. DISCIPLINE:**

To maintain law and order in the church, these disciplinary measures are taken as a means of correction transformation, those who do things and actions which tarnishes the name of Christ, and the image of the Peaceful Healing Church are brought before the congregation sometime at the annual conventions and their charges read before meeting-out to them their sentences – 1 Tim. 5: 20. Sometimes they are brought before an arbitration committee to ascertain the truth in the charges.

#### **7. GROUPS IN THE CHURCH**

Various groups are formed in the church for various duties and purposes. Some are for ceremonial purposes others for evangelism and growth of the church and others for social purposes. Some of the groups are: -

1. THE YOUTH FELLOWSHIP
2. THE WOMEN FELLOWSHIP
3. THE CATHEDRAL COMMITTEE
4. THE POLICE
5. THE ISRAELITES

Two of these groups cannot pass without comments these are the police and the Israelites. The police group, who also serve as ushers and guards, were started by the Ashaiman Assembly of the church. It has grown over the years into most of the local churches, they still hold the accolade of "Ashaiman Police".

One person who excelled in their role and duties in the church and commands great respect in the police up-to date is Sister Salome Sarku of the Ashaiman Assembly.

The Israelites group serves as the drama troupe of the church; they use drama to proclaim the Gospel of our Lord Jesus Christ. But they are well known for their official role during annual conventions where they enact the biblical Exodus of the Israelites from Egypt to Canaan, with Moses, Aaron and Joshua leading as they carry their luggages and images. They bring scenes of the Exodus live to memory.

### **CHARTER NINE**

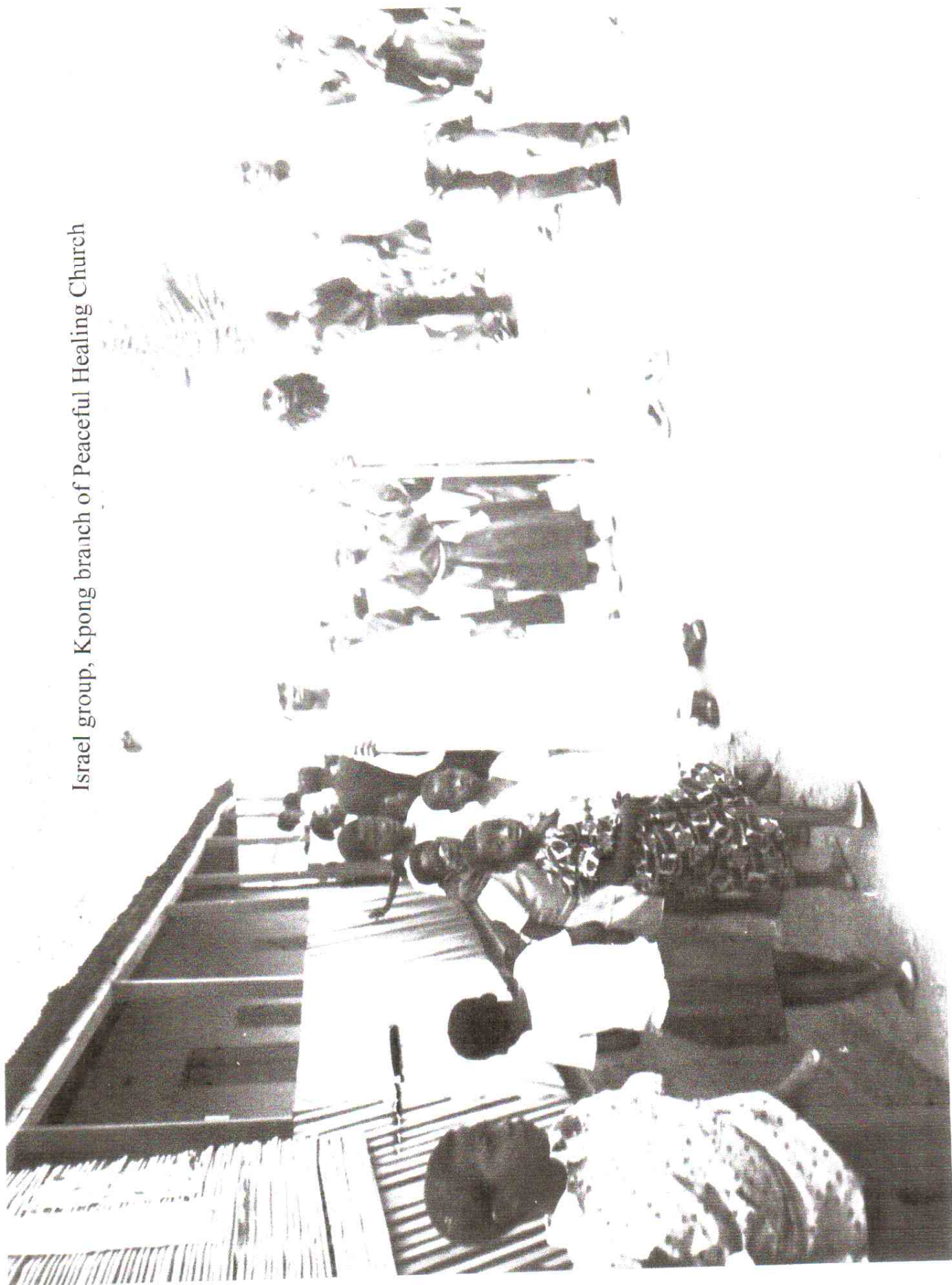
#### **THE CHURCH TODAY:**

##### **1. NUMERICAL STRENGTH**

The peaceful healing church is predominating in the Volta Region. It has branches in other Regions. It has over (60) sixty assemblies in various towns, villages and Hamlets in Ghana. They are easily known or recognized with their green and white or blue and white uniforms, with the women wearing white beads on the neck, wrist and ankles. The church have an average congregation of about one million five hundred. Some of the local assemblies of the church are, Ashaiman, Kpong, Agate, Dain Dodo, Broni-Ase, Poasse Cement, Kadjeebi, Jasikan, Bowri, Hohoe, Dzolu, Teih-Krom, Nkonya Ahenkro, Awate, Tsrui-Petota, Tsrui-Pedukuma, Afram-Plans, Kpegbadze, Hotokope,



Israel group, Kpong branch of Peaceful Healing Church





Akporkope, Botoku, Kpeve, Todome-Kpalime, Peki-Adgokoe, Peki-Dzake, Peki Blengo, Amedzope, Peki-Tsame, Agotime-Afegare, Agotime-Zomayi, Tozikota, Finte, Novisi, North Kaneshie-Accra, Bubuashie-Accra, Kasoa, Wassa-Asikuma, Sefwi-Awudome, Koforidua, Bettie-Wonya, Tarkwa, Aboso, Kumasi, Dzakyi and Aveme.

## **2. PROMINENT MEN IN THE CHURCH**

Like King Agripa, and Necedemus, some prominent men, Statesmen, Kings and Lawyers of great repute either overtly or covertly fell in love with the Ministry of the Peace Healing Church. Some of the men were;

- a. The District Commissioner to Peki in 1965.
- b. The Ghana - High Commissioner to Egypt in the P.N.D.C era-1981.
- c. Hon. Kosi Kedem Member of Parliament for Hohoe South – 1992-2004.
- d. Hon. Totoki Quakyi of the National Democratic congress – 1979-2000.
- e. Lawyer Agbotse Member of Parliament for Ho – 1992-2004.
- f. Lawyer Effa Dartey Member Parliament for Brekum – 1996-2004.

## **3. AFFILIATIONS: -**

The church is affiliated to the Jerusalem Black Hebrew community. Headed by the Rabbi Rabin and the General Council for Pentecostal Churches – Ghana, formerly the Pentecostal Association of Ghana, with over (600) six hundred African Indigenous churches.

In 1984, the Head -Prophetess of the Ashaiman Assembly of the Peaceful Healing Church joined the Council. Initially prophet Borkumah was not in agreement of her association with the Council, but the Church began reaping the fruits of Prophetess Sena's association with the Council. She brought a lot of changes into the Peaceful Healing Church. Some of the National Executives of the General Council for Pentecostal Churches - Ghana began to visit the Church at their annual conventions and other activities. Some of these officials were Bishop Isaack Wontumi the then Greater Accra Regional Chairman and the Rev. Nicholas Tawi -Mintah the Secretary -General.

In 1986, Bishop Timothy Borkumah joined the Council and in 1991, at the Council's annual Congress held at the "MAWULI" SCHOOL, Ho, Prophet Borkumah was elected as the chairman of the Volta Region Branch of the General Council for Pentecostal Churches – Ghana.

## **4. MODEL CHURCH-THE ASHAIMAN & KPONG ASSEMBLIES:**

Ashaiman and Kpong are predominantly commercial areas in the Greater-Accra Region of Ghana. The inhabitants are from all walks of life in Ghana and the neighboring countries; Togo, Bennie and Nigeria. Most of the inhabitants are traders and factory workers with a few farmers and fishermen.

Prophetess Christian Sena and Apostle Patrick Katami after their conversion at the Peki-Adzokoe convention, started the church at Ashaiman and Kpong respectively. By the dint of hard work, the enabling power of the Holy Spirit and the approval and backing of the Head-Prophet Timothy Borkumah the church began to grow.

The Ashaiman and Kpong assemblies outshone the other assemblies; many souls were added to the church and those who gave their lives to Christ denounced the African Traditional Religion. At a prime age and the peak of her Ministry; and at the time she was ranked as the second in command to the Head-Prophet, Prophetess Christina Sena, the reformist sadly lost her life through a motor-accident on the Peki-Accra road. A pregnant woman had a painful and delayed labour, the doctors were preparing her for a surgical operation but the family sought the help of the Prophetess Christina Sena. She rushed to the hospital all the way from Ashaiman and prayed for the patient at the Peki government hospital. The woman had a safe labour. She was not operated-upon. On her way to Accra Prophetess Christina Sena met her untimely death on the (seventh) of April 1988. She was buried at her hometown Peki-Adzokoe on the 7 May 1988. Christiana Sena was succeeded by her Assistant Prophetess Mrs. Irene Bonto, over the years; the Ashaiman Assemblies had established themselves as the model church of the Peaceful Healing church as most of their members play active roles in the affairs of the church.



The first wedding ceremony of the church was held in the Ashaiman Assembly in 2002. The idea for the formation of the now vibrant Women's Ministry of the Peaceful Healing Church, was conceived by Prophetess Irene Bonto leader of the Ashaiman Assembly and the Gt. Accra Regional Apostle of the church. She is currently the National co-ordinator of the Women's Ministry and also the National Welfare Officer of the General Council for Pentecostal Churches – Ghana.

#### **5. ACHIEVEMENTS/GENERAL PERFORMANCE:-**

The Peaceful Healing Church of Ghana grew out of the Evangelical Presbyterian church in 1957, as a prayer group with a few people and now grown to be an independent church with over sixty assemblies, and a National strength of about one million five hundred congregation. Leadership of most of the local branches of the church are illiterate and semi-illiterates without Bible school education, they have no Bible commentaries, but the church has been able to reach-out to the unreached peoples, the rich, poor and even Statesmen with the Gospel of Christ.

The church has proved a point that God's call has no bounds, that when God moves "they who know their God do exploits" – Daniel 11:32. The church has also embarked on the construction of a five thousand seated cathedral with a clinic and a Minister Manse. (Mission House).

Thatch and wooden structures used as chapels are now given way to cement-block buildings all over the assemblies of the church. Most of their beliefs such as the removing of sandals, polygamy the use of candles and others are gradually being abolished.

#### **6. THE CHURCH TOMORROW**

The National Executive Board envisage the expansion of the church through an intensive evangelism programme, to reach-out to five million people in three years time and to increase the membership of the church to three million. The church also intends to send more men for training in a Bible school.

The Peaceful Healing church is eager to build schools, especially primary school. The training of women in the church to acquire viable trade is their prime aim. Plans are afoot to start a vocational school at Agate for the women.

The church has set a committee and given the oversight responsibility of the planning, implementation and the sourcing or raising of funds for the construction of a cathedral at the National Headquarters at Agate. The following are the members of the CATHEDRAL PROJECT PLANNING COMMITTEE.

1. MR. DAITEY
2. WALTER NATEY
3. SEBASTIAN MENSAH
4. SYLVESTER BORKUMAH
5. MARY AKAGBOR
6. BENTRICE DOGBE
7. ZIGA EMMANUEL
8. RICHARD TANU

#### **CHARTER 10**

#### **OBSERVATION/EVALUATION: -**

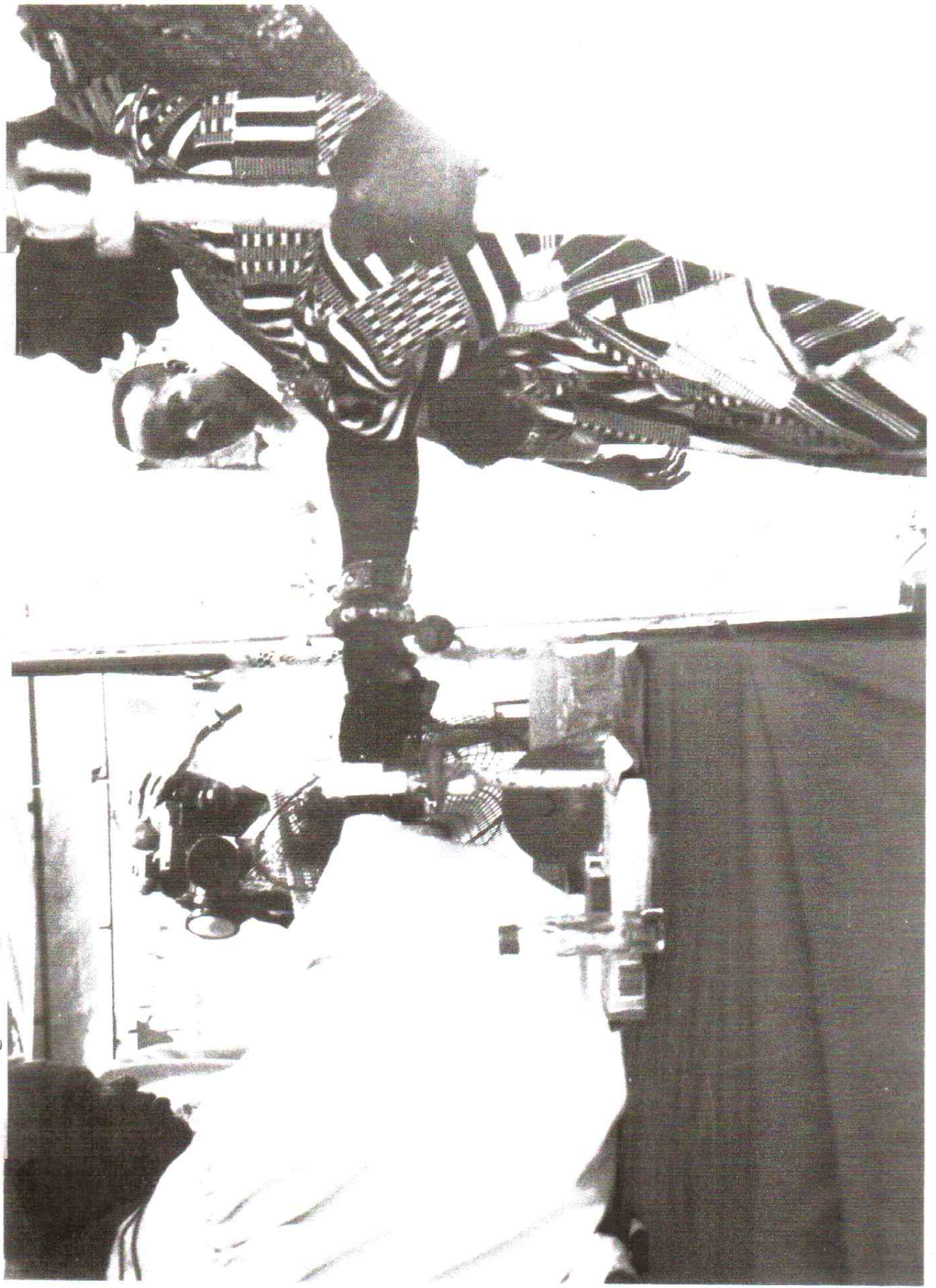
A close study and observation of the peaceful healing church's doctrines and practice qualifies it as a church. It can be placed among the African Indigenous churches, despite its background as an off shoot of the Breman Mission (Evangelical Presbyterian Church).

The founder started very well, but his association with the African Hebrew Community in Jerusalem, made him to blend most of their doctrines and practices with the Evangelical Presbyterian Church's doctrines. There is the need for leaders to be very careful with the church they associate or affiliate with.

The church has cohesiveness, mutual respect, communal spirit, unity of purpose and love for one another. They are very caring, have the Ghanaian hospitality in abundance.



The paramount chief of Peki Traditional area Iogbui Dega exchanging hands shake with Prophet Timothy Borkumah at Peki. Convention 2002 and, congratulating him.





Despite the fact that the present-day youth and the Woman's Desk of the church has embraced evangelism, the church's main focus is on Divine Healing.

Much education is needed in this church to help it grow wider than what it is today. When all the assemblies of the church make Bible School group and individual Bible studies and seminar their focus, the church will turn the Volta Region upside down with the gospel of Christ.

The various assemblies are to be encouraged to at least send and sponsor two students each to the Good News Theological College and Seminary annually.

The Head- Prophet and the Spiritual-Head of the church during this interview made a passionate appeal to the Good News Theological College and Seminary to extend the schools Theological Education by Extension to his church.

The beautiful African dances, drums and musical instruments adopted for worship should not be sacrificed on the altar of reform and modernization for the Lord should be worshiped in the context of cultural diversity it is our godly heritage and our identity.

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### **ACKNOWLEDGEMENT:**

I render my sincerest gratitude to all those who contributed to making the writing of the script possible. The smior Lecturer of Good News Theological College & Seminary Mr. John Adza Fumey who edited it, Prophet Timothy Borkumah who despite his heavy schedule and ailing health sat with me for over four hours to grant this interview, and gave me photographs and vital documents of the church, Apostle Agbenyaga and Rev. Frank Botchway who encouraged me.