

**A MISSIOLOGICAL STUDY OF THE ROLE OF THE BAPTISM AND INFILLING
OF THE HOLY SPIRIT IN GHANAIAN PENTECOSTAL CHURCHES**

BY

PETER WHITE

(13424280)

**THESIS SUBMITTED TO THE UNIVERSITY OF PRETORIA, FACULTY OF
THEOLOGY, DEPARTMENT OF SCIENCE OF RELIGION AND MISSIOLOGY IN
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE
DOCTOR OF PHILOSOPHY (PhD)**

IN THE SUBJECT

SCIENCE OF RELIGION AND MISSIOLOGY

SUPERVISOR: PROF. C.J.P (NELUS) NIEMANDT

APRIL 2014

DECLARATION

I hereby declare that, except for the references to other people's works, which have been duly acknowledged; "A missiological study of the role of the baptism and infilling of the Holy Spirit in Ghanaian Pentecostal Churches" is as the result of my own research and that it has not been submitted elsewhere for another degree. Additionally, I take responsibility for any inaccuracies and shortcomings, which may be detected in this work.

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Dated:

Peter White

(Student - 13424280)

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Dated:

Prof. C.J.P (Nelus) Niemandt

(Supervisor)

DEDICATION

This work is dedicated to God, and to all the missionaries tirelessly working in the harvest field of God through the help of the Holy Spirit. It is also dedicated to my lovely wife, Mrs. Esther White.

“Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (2 Cor 1: 21 – 22)

ACKNOWLEDGMENTS

I would like to express my deepest gratitude to Prof. C.J.P. (Nelus) Niemandt, my supervisor, as well as to Prof. Thias Kgatla, Dr. Jaco Beyers and Dr. N.J. Gronum for their contributions to this research. Many thanks to Ms Hanré Janse van Rensburg for proofreading the final draft.

I wish to also thank my parents, Mr. and Mrs. Kpedzroku, for the educational foundation they gave me; not forgetting my siblings Francis, Rachael, Veronica, and Romeo for their love and encouragement. I would at this point also like to thank Mr. and Mrs. Boakye for their support; as well as Kofi, Kwame, and Amma for their love towards me and my wife in my absence.

I wish to express my gratitude to Rev. Ekow Eshun, Rev. Eben Kwaku Dadson, Rev. Paul Owusu Yeboah, Rev. Yaw Nsiah Efriyie, and all the pastors of Revival Life Outreach Church. The same to Pastor Augustine Ayo, Pastor Toye Abioye, Pastor Bolaji Anani, and all the members of the Redeemed Christian Church of God (Jesus House for All Nations and that of Mamelodi) in Pretoria, South Africa.

I could not have accomplished this research without the field information supplied to me by Apostle Joseph Sakyi, the Christian Education Director of Christ Apostolic Church International Ghana, and Pastor Curtis Nartey of CACI (Tema Community 4), who was assigned by Apostle Sakyi to assist me with the relevant information.

How would my life have been in South Africa without the wonderful support from the Niemandt family? They accepted me as one of them and also gave me all the necessary

support. Many thanks to Mrs. Marthinet Niemandt, Marthinet, Dewald, Doret and last but not the least, to Chesta for the Cape Town experience.

Prophetess Mrs. Ama Ofosu Koranteng, many thanks for helping me to get to know various places in Pretoria, and also to Mr. Ofosu Koranteng, Nicole and Jordan.

I am so much indebted to my lovely wife Esther White for her contributions, which substantially improved the work. Finally, I wish to express my appreciation to our children Peter Holali(Jnr.), Helen Emefa, as well as to Suzzie, who took care of Peter and Helen during this very busy time.

ABSTRACT

This research discusses the role of the baptism and infilling of the Holy Spirit in missions through a specific focus on Ghanaian Pentecostal Churches. Scripture, history, scholarly works, interviews, observations, ecumenical documents, as well as relevant documents of Ghanaian Pentecostal churches were used to study the issue under discussion. In order to achieve the objective for the topic chosen, the research also discusses some of the major factors that led to Pentecostalism in Ghana – i.e. the concern of the indigenes about their worldview not being addressed by the Western missionaries that came to serve in Ghana. In the desire of the then Ghanaian Christians to have their worldview addressed, they resorted first to the Pentecostalism initiated by the African Initiated Churches, and then to the current trend of Pentecostalism in Ghana. The findings reveal that, though one of the factors that has made Pentecostalism so acceptable to Ghanaians is the way it has addressed their worldview; Ghanaian Pentecostal Churches themselves are of the opinion that the role of the Holy Spirit is the major factor. Their argument is that, it takes the role of the Holy Spirit to convict a sinner of his or her sins and incorporate the person into the body of Christ. After this incorporation, the person needs to be continually filled with the Holy Spirit in order to be able to live according to the will of God. Furthermore, it is the Holy Spirit that also empowers believers to work both within and outside the church. This empowerment is manifested through the gifts that the Holy Spirit gives to believers – for both their personal edification and the perfection of the church. As believers operate in the gifts of the Holy Spirit, God works through them in the power of the Holy Spirit to fulfill the *missio Dei*. It was finally revealed that, although the Holy Spirit is the power behind mission, the human factor cannot be forgotten. With this in mind, it was argued that Ghanaian Pentecostal churches have put into place various missional

approaches, to help them to effectively participate in the *missio Dei*. These missional approaches were therefore discussed in the light of the “five marks of mission” (i.e. Evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society and safe guarding the integrity of creation) and Krintzinger et al.’s holistic mission approach (i.e. kerygmatic, diaconal, fellowship and liturgical).

KEY WORDS

Ghana, Pentecostalism, Holy Spirit, Mission, Missiology, Baptism of the Holy Spirit, infilling of the Holy Spirit, gifts of the Holy Spirit, missiological approaches, African Initiated Churches, worldview, culture.

ABBREVIATIONS

AICs – African Initiated Churches

MICs – Missionaries Initiated Churches

CoP – Church of Pentecost

CACI – Christ Apostolic Church International

WCC – World Council of Churches

PENSOS – Pentecost Social Service

PENSA – Pentecostal Students Association

CASA – Christ Apostolic Students Association

APOSA – Apostolic

CCF – Campus Christian Family

AGSA – Assemblies of God Students Association

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CHAPTER ONE

1.1. Research Background

Pentecost, which is also known as the Feast of the First Fruits, the Feast of Weeks, or the Feast of Harvest in the Bible, is the fiftieth day after Passover. It is a prominent feast in the calendar of Ancient Israel. Later traditions associated the Feast of Weeks with the giving of the Law at Sinai. Some theologians concluded that Exodus 19:1 indicated the law was delivered on the fiftieth day after the Exodus¹. In the New Testament the Holy Spirit came upon the disciples on Pentecost day, a festive time when Jews from different countries were in Jerusalem to celebrate this annual feast²; which later also became the commemoration of the descent of the Holy Spirit upon one hundred and twenty (120) disciples of Christ, fifty days after His resurrection, in the Christian liturgical year. For this reason, Pentecost is sometimes described as the "Birthday of the Church." In addition to the birth of the church, the preaching of the gospel that resulted from the powerful descent of the Holy Spirit – with signs and wonders accompanying it – resulted in the spread of the church, with God adding to the church daily those who were being saved. It is from this New Testament event that the Pentecostal movement in Christianity derives its name, and this event has also become the driving force for every Christian missionary activity³.

¹ Edward Chumney, *The seven festivals of the Messiah* (Shippensburg, PA: Treasure House, 1994), 230.

² Larry Walker, "Festivals" *Holman Bible Dictionary* F or Windows Version 1.0g (Parson Technology, 1994).

³ Frank D. Macchia, "God present in a confused situation: The Mixed Influence of the Charismatic Movement on Classical Pentecostalism in the United States", in *Pneuma: The Journal of the Society for Pentecostal Studies*, 18:1 (1996), 33.

The arrival of European missionaries in the 15th century to the then Gold Coast (Ghana) did not only bring Christianity to the land⁴, but has also changed the land in significant ways. According to census figures for the year 2010, Christians made up 71.2 percent of the Ghanaian population of 18.9 million people.⁵ Pentecostals form the bulk of the Christian population in the country⁶. Larbi argues that the growing edges of Christianity in its most vital and dynamic forms are found in the Pentecostal-Charismatic churches. In spite of the diversity within the Pentecostal-Charismatic movements (churches), they are by far the most important religious trend in Ghana.⁷

Although these missionaries from the West came with the intention to bring Christianity into Ghana, Ghanaian Christians were experiencing a missing link. That is, they saw that their spiritual needs were not met by the then mainline churches which were planted by these Western missionaries (i.e. Roman Catholic Church, the Anglican Church, the Presbyterian Church of Ghana, and the Methodist Church)⁸. In Williamson's comparative study of the impact of Akan Religion and the Christian Faith, he concluded that, although Western missionaries did very well in meeting the needs of Ghanaians at the social and economic level, they failed to make a significant and lasting impact on the religious level;

⁴ Jones Darkwa Amanor, "Pentecostalism in Ghana: An African Reformation", *Cyber Journal for Pentecostal-Charismatic Research*. Available at, <http://www.pctii.org/cyberj/cyberj13/amanor.html> [Accessed 21st March, 2013].

⁵ Ghana Statistical Service, *Population and housing census 2010* (Accra: Sakoa Press Limited, 2012), 1, 6, 40.

⁶ Emmanuel K. Larbi, "The nature of continuity and discontinuity of the Ghanaian Pentecostal concept of salvation in the African Cosmology", *Asian Journal of Pentecostal Studies* 5:1 (2002): 99. Ghana Evangelism Committee, *National Church Survey: Facing the Unfinished Task of the Church in Ghana* (Accra: Ghana Evangelism Committee, 1993), 16-17.

⁷ Emmanuel K. Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity* (Accra: Blessed Publications, 2001), xii.

⁸ Abrefa K. Busia, "Has Faith been adequately represented?" in *International Review of Mission*, 50, (1963), 86 – 89 and also available in, "The commitment of the Laity in the growth of the church and the integral development of Africa", in *Laity today* (1972), 239 – 246.

mainly because they did not address the traditional worldview of Ghanaians, embedded specifically in their belief in spirits⁹.

According to Craig, “world view is a mental model of reality, a framework of ideas and attitudes about the world, ourselves and life. It is a comprehensive system of beliefs”.¹⁰

People’s worldview is affected by factors such as their inherited characteristics, background, experiences, life situations, values, attitudes, the habits they have developed, and more.

Kraft defines worldview as “culturally structured assumptions, values, and commitments or allegiances underlying people’s perceptions of reality and their responses to those perceptions”¹¹. According to Kraft, worldview cannot be separated from culture, for it is included in culture as the structuring of the deepest level of presuppositions on the basis of which people live their lives.

The Ghanaian traditional worldview which is also found in many other parts of Africa - as regards spirits, displays the following characteristics: In Ghana, there is no division and/or differentiation between the animate and the inanimate, spirit and matter, living and non-living, dead and living, physical and metaphysical, secular and sacred, or the body and the spirit. Generally, in the traditional view of many West Africans, they believe that everything (human beings included) is in constant relationship with one another and with the invisible world, and that people are in a state of complete dependence upon these invisible powers

⁹ Sydney G. Williamson, *Akan Religion and the Christian faith* (Accra: Ghana University Press, 1965), 152 – 175.

¹⁰ Rusbult Craig, *Worldview*, <http://www.asa3.org/ASA/education/views/index.html> [Accessed 20th April, 2013].

¹¹ Charles H. Kraft, *Anthropology for Christian witness* (Marykoll: Orbis, 1996), 52.

and beings¹². It is because of this that the Ashanti (Akans) consider the divinities to require a temporary abode - which may be a tree, river, or rock. Their chiefs also keep in their compounds, a three-forked tree branch of tree, which is used as an altar. This branch is known as “*nyame dua*”, which means “God’s tree”. If they want to offer any sacrifice to God, that is where it is done¹³. But this tradition is not only practiced among the Akans of Ghana, it can also be found among the Ewes of the Volta Region. I vividly remember, from my childhood years, there is always a pot on a three-forked tree “*nyame dua*”. In the pot, there was always water, which the entire family would have to use to wash their faces. It is believed that the “soul” of the family is linked to the three-forked “*nyame dua*”, and therefore must be preserved for the generations to come. Generally, both the Akan and the Ewes believe that their many divinities - “*abosom*” or *mawu Sowlui* - are God’s servants and mouthpieces, acting as mediators between him and his creatures. They also believe that these deities or spirits act as guardians of both families and individuals¹⁴.

In addressing the issue of the traditional worldview of Western African people, Paris made reference to Genovese’s statement: “When they took over the Christian God, they simultaneously extended, rather than transcended their own practice”.¹⁵ That is to say their conversion to Christianity did not mean a wholesale exchange of their indigenous religion for a new one¹⁶; for many Ghanaian Christians still believe in the existence of Spirit, witches, evil spirits, and idols and are of the view that these spirits can cause havoc, misery,

¹²Johan Cilliers, *Formations and movements of Christian spirituality in Urban African contexts*, 10, http://academic.sun.ac.za/tsv/Profiles/Profile_documents/Johan_Cilliers_AFRICAN_SPIRITUALITY.pdf [Accessed 20th April, 2013].

¹³ John S. Mbiti, John, *Concepts of God in Africa*, 2nd Edition (Nairobi: Acton Publishers, 2012), 199 – 200.

¹⁴ Mbiti, *Concepts of God in Africa*, 205, 215.

¹⁵ Peter J. Paris, *The spirituality of African peoples: The search for a common moral discourse* (Minneapolis: Fortress Press, 1995), 37.

¹⁶ Paris, *The spirituality of African peoples*, 36.

diseases, death, and poverty in one's life.¹⁷ Because of this deeply embedded worldview, Ghanaian Christians still have the fear that these invisible spirits can have a negative influence on one's life, in spite of the fact that that person has become a Christian¹⁸. To this end, Taylor states that members of the mainline churches were not totally subservient to Western theological worldviews; for, even though missionaries attempted to contextualize or "indigenize" their Western Christianity, the outcomes were often "too superficial"¹⁹

These unaddressed concerns regarding worldview that the Ghanaian Christian faith community experienced therefore intensified in them the craving for a higher spirituality. This desire led to the launch of prayer and Bible study groups in the mainline churches. Some of these groups later separated from the mainline churches and became churches (separate entities) that emphasize the operation of the Holy Spirit both in the church and in the lives of believers.

This separation, coupled with the need for a "higher" spirituality led to the emergence of the African Instituted Churches which are also known as "African Indigenous Churches, African Independent Churches, or African Initiatives in Christianity" depending on the person/institution using the term. According to Turner, they are churches which have been founded in Africa by Africans primarily for Africans²⁰. Scholars such as Dickson²¹,

¹⁷ Peter Kwesi Sarpong, *People differ: An approach to inculturation in evangelism* (Accra: Sub-Saharan Publishers, 2002), 94-103.

¹⁸ John D. K. Ekem, *Priesthood in context: A case study of priesthood in some Christian community and primal communities of Ghana and its relevance for mother- tongue Biblical interpretation* (Accra: Sonlife Press, 2009), 39.

¹⁹ John V. Taylor, *Christian Presence amid African Religion* (Nairobi: Acton Publishers, 2001), 7.

²⁰ Harold W. Turner, "A typology of African Religious Movements", *Journal for African Religion*, 1 (1967):1.

²¹ Dickson A. Kwesi, *Theology in Africa* (Maryknoll: Orbis, 1984), 34.

Pobee²², Bediako²³, and Asare Opoku²⁴ are of the view that the AICs came into existence as a form of protest against the Eurocentric disposition of the mainline churches in Africa and for that matter, in Ghana. According to Oduro, et al:

There is an African way of understanding God and the movement of the Holy Spirit. In the same way, there is an African way of understanding the world, the visible world around us – the cattle, trees, people and cities as well as the unseen world, the supernatural world of spirits and powers.²⁵

The AICs²⁶ therefore came into being as a means of presenting Christianity in a way that would suit the traditional worldview of many West Africans²⁷. Kgatla argues that AICs came into existence as a response to the ignorance of the Western Missionaries toward Africans, their worldview and culture²⁸. A similar view is also shared by Nurnberger.²⁹

With the passage of time, and the emergence of the classical Pentecostal and Neo-Pentecostal churches, these AICs began to lose popularity and membership in Ghana³⁰. The reason for this was that, while the classical Pentecostal and Neo-Pentecostal churches adopted some of the traditional African style of worship – such as drumming, clapping of

²² John S. Pobee, “African Instituted (Independent) Churches”, in N. Lossky et al (eds.), *Dictionary of the Ecumenical Movement*, 1991, 10 – 12; John S. Pobee, and Gabriel P. Ositelu II, *African Initiatives in Christianity* (Geneva: W.C.C., 1998).

²³ Kwame Bediako, *Christianity in Africa* (Edinburgh: Orbis, 1995), 34.

²⁴ Asare Opoku, *West Africa Traditional Religion* (Singapore: F.E.P. International, 1978); “Changes within Christianity: The case study of the Musama Disco Christo Church”, in *The history of Christianity in West Africa* (London: Longmans, 1980).

²⁵ Thomas Oduro, Hennie Pretorius, Stan Nussbaum, and Brain Born, *Mission in an African way: A practical introduction to African Instituted Churches and their sense of mission* (Wellington, South Africa: Christian Literature Fund and Bible Media, 2008), 19.

²⁶ The AICs shall be discussed in further detail in chapter two. There is no way Pentecostalism in Ghana can be discussed without making reference to the role that the AICs have played in making Ghanaian Pentecostalism what it is today.

²⁷ Oduro, Pretorius, Nussbaum and Born, *Mission in an African way*, 19.

²⁸ Thias Kgatla, *Interviewed in his office*, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3rd August, 2013.

²⁹ Klaus Nurnberger, *Christ and the Ancestor in a changing Africa* (Pietermaritzburg, South Africa: Cluster Publications, 2007), 53 – 55.

³⁰ Kwabena J. Asamoah - Gyadu, *African Charismatics: Current development within independent indigenous Pentecostalism in Ghana* (Leiden, Netherlands: Brill, 2005), 29 – 30.

hands, dancing, divine healing, and exorcism – that are practiced by the AICs, they also criticize other practices such as certain types of sacrifices and offerings, and the use of items such as holy water, candles, and ritualistic prayers which are inconsistent with the New Testament. The Pentecostals, on their emergence, emphasized salvation through Christ, the indwelling or infilling of the Holy Spirit in every Christian, the gifts of the Holy Spirit, and mission through the sharing of the gospel followed by miracles, signs, and wonders.³¹ As put by Cox:

The first Pentecost event in Acts 2, serves as inspiration for people who are discontented with the way the religion or the world in general is going. In order to find solutions to their challenges, they turn to Pentecostalism because it is packed with promise...it is about the experience of God not about abstract religious ideas, and it presents a God who is ever ready and caring to attend to human needs through the power of the Holy Spirit³².

Omenyo argues that, although Seymour never stepped on Ghanaian soil and none of his missionaries to Africa set foot in Ghana, one can trace the impact of Seymour and the Azusa Street Revival on Ghanaian Christianity through various connections. They are: the Prophet W. Wade Harris connection, Apostle Peter Anim's connection with the Apostolic Faith Church of Florence Louise Crawford, an associate of Seymour's Azusa Street movement (Peter Anim and his Faith Tabernacle Church are credited with the origins of Classical Pentecostalism in Ghana³³), The Assemblies of God Church's connection through Rev. Lloyd and Margaret Shirer, who were the first Pentecostal missionaries to Ghana in 1931, the Four Square Gospel Church's connection which took place in the 1980's³⁴, and in 1937

³¹ Cephas N. Omenyo, *Pentecost outside Pentecostalism* (Netherlands: Boekencentrum Publishing House, 2006), 5.

³² Harvey Cox, *Fire from Heaven: The Rise of pentecostal spirituality and reshaping of religion in the twenty-first century* (Reading, MA: Addison-Wesley, 1995), 4 – 5.

³³ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 32 – 33.

³⁴ Cephas N. Omenyo, "William Seymour and African Pentecostal historiography: the case of Ghana", *Asian Journal of Pentecostal Studies*, 9:2 (2006), 244 – 258.

James McKeon arrived from the Apostolic Church in the UK and started missionary activities in the country under the leadership of Anim's Asamankese-based group. He founded what later became the Church of Pentecost which is now the second largest church in Ghana³⁵. These encounters are the ones that actually changed the face of Christianity in Ghana, after several years of failed attempts by the various mainline mission organizations to attend to the spiritual needs of their members³⁶. The influence of the Pentecostal wave has been such, that even the current mainline churches – led by Western missionaries – have also been influenced³⁷.

While many of the West African churches typically belong to one of three types - i.e. mainline churches (stemming from Western missionary movements), Pentecostal churches, and AICs (Africa Instituted/Initiated Churches) – many of them still share the primal religion and worldview as their spiritual bedrock. Although there were some extremely puritanical approaches to African traditions among these churches, most of them were characterized by strong Pneumatology and supernatural awareness, which can be ascribed to the traditional or primal religiosity that has been the foundation of many African cultural knowledge and life. This might serve as an explanation for the fact that charismatic Pentecostal currents have been notably detected across all three ecclesiastical types³⁸.

³⁵ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 32 – 33.

³⁶ Omenyo, *Pentecost outside Pentecostalism*, 101 – 219.

³⁷ Bamfo Atiemo, *The rise of Charismatic movement in the mainline churches in Ghana* (Accra: Asempa Publishers, 1993).

³⁸ Caleb Chul-Soo Kim, *a missiological review of african christianity since independence and her missional tasks*, (2013), 123. Available at, <http://cfile26.uf.tistory.com/original/237CB434513811C716C311> [accessed 17 April, 2013].

Russell asserts that Pentecostalism has emerged as the dominant protestant spirituality³⁹. Pentecostals stress the fact that God's gifts can be experienced in the church today. Essentially, they stress the power and presence of the Holy Spirit and the gifts of the Spirit directed towards the proclamation that Jesus Christ is Lord to the glory of God⁴⁰.

At Edinburg 2010, it was noted that the last century has seen an extraordinary rise in Pentecostalism, with its Christo-centric orientation and its Spirit practice, an engagement with primal religions, and a desire to inculturate Christianity by including the realm of the spirits. These experiences have influenced missiology, encouraging reflection upon the inseparable relationship between Christ and the Spirit that has been expressed in many different ways, such as the "anointing of the Spirit" and "the accompaniment of the Spirit", suggesting that there is no part in Jesus that is not touched by the Holy Spirit⁴¹.

The explosive growth of Pentecostalism in the twentieth century has raised the profile of pneumatology within mission, not only with respect to mission theology but throughout the field⁴². This, in effect, causes one to approach mission from the Pneumatological perspective, as presented by Jesus Christ in Luke 4:18 and also encouraged in Acts 1: 8.

Dempster asserts that the theological reflection of early Pentecostals on church mission started with the conviction that the New Testament church was called into existence and

³⁹ Spittler P. Russell, "The Pentecostal View", in Donald L. Alexander (ed.) *Christian spirituality: Five views of sanctification* (Downers Grove: Inter Varsity Press, 1988), 133 – 134.

⁴⁰ Synan Vinson, "Pentecostalism: Varieties and contributions", *Pneuma*, 8 (1986): 32.

⁴¹ Daryl Balia and Kirsteen Kim, (eds.) *Witnessing to Christ today*, Edinburgh 2010, Volume II (Oxford: UK, Regnum Books International, 2010), 24.

⁴² Stanley H. Skreslet, *Comprehending mission. The questions, methods, themes, problems, and prospects of missiology*, Kindle version (Maryknoll: Orbis, 2012), 1760.

empowered for evangelistic witness throughout the world by the coming of the Holy Spirit on the day of Pentecost⁴³. This understanding of Pneumatological mission can also be said to be true of the different Pentecostal Churches and movements in Ghana. According to them, it is the role of the Holy Spirit to convict sinners of their sins and to bring them into the body of Christ. It is also the Spirit that empowers believers to live godly lives, endowed with the manifestations of the gifts of the Spirit for the purpose of mission.

In a nutshell, though Western missionaries did much to propagate the gospel in Ghana, many would say that they could not meet the spiritual needs of the indigenes which are embedded in their worldview. Pentecostalism therefore stepped in to address this spiritual need through missions and evangelism, backed by the demonstration of the power of the Holy Spirit in signs, wonders, and miracles consistent with the Great Commission and the Acts of the Apostles.

1.2. Research Problem

Roamba argues that “very little has been written on the role of the Holy Spirit as a missionary spirit with regard to West African churches”⁴⁴. Though I would not be able to confirm Roamba’s assertion with regard to other West African countries, it is my assertion that his argument is true in the context of Ghanaian Pentecostalism. A review of some books and academic research on Pentecostalism in Ghana attest to this fact. A study of Omenyo’s

⁴³ Dempster Murray, “A Theology of the Kingdom: A Pentecostal contribution”, in Samuel and Sugden (eds.), *Mission as transformation* (Oxford: Regnum, 1999), 48 – 49.

⁴⁴ Jean-Baptiste Roamba, “A West African missionary Church”, in Burgess, Stanley M., (ed.) *Encyclopedia of Pentecostal and Charismatic Christianity* (New York, NY: Routledge, 2006), 11 – 15.

“Pentecost Outside Pentecostalism”⁴⁵, and Larbi’s “Pentecostalism: the Eddies of Ghanaian Christianity”⁴⁶, shows that these books are geared towards a historical search for the emergence of Pentecostalism in Ghana. While Larbi focused on the study of the history of both the Classical and Neo-Pentecostal churches in Ghana, Omenyo’s research was based on the factors that led to the emergence of the Pentecostal phenomenon in the mainline churches of Ghana. In addition to the above researches, Asamoah-Gyadu⁴⁷, study of Pentecostalism in Ghana, presents an overview of current trend of Ghanaian Pentecostalism. Just like Omenyo, Bamfo’s study of Pentecostalism in Ghana is focused on the rise of charismatic movements in the mainline churches in Ghana⁴⁸. Onyinah’s Doctor of Philosophy research addresses Akan witchcraft and the concept of exorcism in the Church of Pentecost⁴⁹. In Gbekor⁵⁰ and Amoah’s⁵¹ Master of Philosophy theses – submitted to the University of Ghana, Legon - they focus on the renewal movement (Charismatic movement) in the Evangelical Presbyterian Churches in Ghana. Furthermore, Lauterback’s research on the Ghanaian Pentecostal phenomenon explores the social and political implications of the neo-Pentecostal ideas, institution and actors in present-day Ghana⁵².

⁴⁵ Omenyo, “*Pentecost outside Pentecostalism*” (2006)

⁴⁶ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, (2001)

⁴⁷ Kwabena J. Asamoah-Gyadu, *Contemporary Pentecostal Christianity* (Eugene, OR: Regnum books International, 2013), and Kwabena J. Asamoah-Gyadu, *African Charismatics: Current developments within independent Indigenous Pentecostalism in Ghana* (Leiden: EJ Brill, 2005)

⁴⁸ Bamfo Atiemo, *The rise of Charismatic movement in the mainline Churches in Ghana* (Accra: Asempa Publishers, 1993).

⁴⁹ Opoku Onyinah, “Akan witchcraft and the concept of exorcism in the Church of Pentecost” (A PhD thesis, presented to the University of Birmingham, 2002)

⁵⁰ Christian Gbekor, “The Bible study and prayer fellowship of the Evangelical Presbyterian Church of Ghana” (M.Phil, thesis presented to the University of Ghana, 1998)

⁵¹ George Amoah, “Schisms in the Evangelical Church of Ghana” (M.Phil, thesis presented to the University of Ghana, 2000)

⁵² Karen Lauterback, “The craft of Pastors in Ghana and beyond” (PhD. thesis submitted to Roskilde University, 2008)

A literature study of the results of the above researches and books shows that, though Pentecostalism in Ghana has been discussed, nothing has as yet been said about the missional role of the Holy Spirit in Ghana. In addition to Roamba's assertion, Omenyo states that:

Pentecostalism and its parallel charismatic renewal in the mainline churches are playing a significant role in shaping Christianity in Africa (Ghana) because of its effective responses to events and processes at work in cultures of Africa. Consequently, if African Christianity is going to continue to be part of the centre of gravity of the world Christianity..., then the Pentecostal movement is key subject for scholarly enquiry⁵³.

Skreslet acknowledged that Pentecostal theologies of mission consistently highlight gifts of the Spirit, especially as these are manifested in sudden outbreaks of ecstatic speech or instances of healing⁵⁴. In view of the above arguments, this thesis therefore seeks to answer the question: "What is the role of the baptism and the infilling of the Holy Spirit in Ghanaian Pentecostals' mission?"

When using the terms "baptism" and "infilling of the Holy Spirit" in this context, I refer to two things: the baptism of the Holy Spirit (not water baptism) and the infilling of the Holy Spirit. The term "baptism of the Holy Spirit" in this context means that it is through the role of the Holy Spirit that one is incorporated spiritually into the body of Christ – as soon as the person receives Jesus Christ as his or her personal Saviour and Lord. The person therefore becomes one with Christ through this spirit baptism (see e.g. 1 Cor 12:12-13, Rm 6:4)⁵⁵.

⁵³ Omenyo, *Pentecost outside Pentecostalism*, 306.

⁵⁴ Skreslet, *Comprehending mission*, 1760.

⁵⁵ J.D. Douglas and Merrill C. Tenney, (eds.) *The New International Dictionary of the Bible*. Pictorial Edition (Grand Rapids, Michigan: Zondervan Publishing House, 1987), 123 – 124.

The second term, which is the “infilling of the Holy Spirit”, in this context also means the empowerment of the Holy Spirit that enables believers to live godly lives, and also to experience the manifestation of the gifts of the Holy Spirit for the purpose of mission and the edification of the saints. In Luke’s narration of the Pentecost event in Acts 2, he testifies that: “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and *filled* the whole house where they were sitting”. At this event, it is not only the fact that the house was filled with the Holy Spirit, but that the disciples were also filled with the Holy Spirit and were therefore empowered to propagate the gospel with boldness, followed by signs, wonders, and miracles (Acts 2: 1 – 2, Acts 4:29 – 33).

In order to address the research problem as stated above in further depth, the following sub-questions will be discussed:

- What provoked the Holy Spirit Movement (Pentecostalism) to manifest in the church history of Ghana?
- Why was Pentecostalism so easily accepted by Ghanaians in the light of their traditional worldview and culture?
- What is the missional role of the Holy Spirit in the lives of unbelievers, and how does it influence the everyday lives of believers?
- What are the views of Ghanaian Pentecostals on the manifestations of the infilling of the Holy Spirit and its missiological implication?
- What are the mission approaches of the Pentecostal churches in Ghana?

1.3. Research Objectives

The objectives of this research are:

- To study the Holy Spirit Movement (Pentecostalism) in the mission history of Ghana.
- To describe and evaluate Pentecostal movements in Ghana in the light of missionary activities in Ghana, as well as in the light of Ghanaian traditional worldview and culture.
- To explore the understanding of Ghanaian Pentecostals of the missional role of the Holy Spirit in the lives of unbelievers and believers, as well as Ghanaian Pentecostal Churches' practical approaches to the issue.
- To describe the Ghanaian Pentecostals' understanding of manifestations of the gifts of the Holy Spirit and its missional implication.
- To describe the mission approaches of Ghanaian Pentecostal churches.

1.4. Relevance of the study

Though many works have been done on Western missionary activities in Ghana, no academic work has been done on mission and church growth in Ghana from a Pneumatological perspective. This research would therefore open the door for such mission studies from a Ghanaian Pentecostal perspective. This could be seen in the light of what Skreslet calls “ecclesiastical history”, a way to account for a part of the Christian past that puts a particular form of the church at the centre of the story⁵⁶. More particularly, it could be described as a kind of mission historiography⁵⁷.

⁵⁶ Skreslet, *Comprehending mission*, 1108.

⁵⁷ Skreslet, *Comprehending mission*, 1433.

This research has both theoretical and practical benefits. Theoretically, it will raise the interest of other Ghanaian theologians to dig deeper into the subject by serving as a base or foundational framework for new research in the area of the ministry of the Holy Spirit, missions, church growth in Ghana; thus enriching the academic study of this perspective. Practically, it would encourage the Pentecostal churches and movements in Ghana to preserve their tradition of mission through the Holy Spirit by laying emphasis on the tradition through their teaching and preaching of the word of God, and encouraging members to do the same.

Furthermore, since this would be the first Ghanaian academic study in the Faculty of Theology, Department of Science of Religion and Missiology at the University of Pretoria, on the role of the Holy Spirit in mission in Ghana from a Pentecostal perspective, it will serve as a platform to tell the story of mission in Ghana from an insider's perspective to the outside world.

1.5. Theoretical framework

The theoretical framework for this research is based on the Pentecostal's concept of Pneumatological mission, which falls under the umbrella of the *missio Dei*. According to Anderson, "Pentecostalism has probably been the fastest growing religious movement in the twentieth century, and it is now found in almost every country in the world. One of the

reasons for this must surely be because it has always had a strong emphasis on the role of the Holy Spirit in mission and evangelism”⁵⁸.

Generally, Christian Mission is recognised as having its beginning in the initiative or mission of God (*missio Dei*)⁵⁹. This means that Christ’s sending out the apostles to proclaim his gospel is rooted in his being sent by God the Father in the Holy Spirit. This classical formulation of the *missio Dei*, affirming that mission is God’s sending forth, was expanded in ecumenical discussion in the twentieth century to include the participation of the church in the divine mission. This conviction led to a reconsideration of mission as ultimately proceeding from a Trinitarian God⁶⁰. Bevans and Schroeder present the *missio Dei* as part of the theology of the Second Vatican Council, which traces its roots to the idea of divine missions developed originally by Augustine and scholastic theologians of the thirteenth century, and was also influenced by Protestant mission theology of the twentieth century,⁶¹ and more recently by Evangelicals and Pentecostals⁶².

In Flett’s view, without the *missio Dei*, the mission of the church would simply be grasping at mere straws; it would be salvation by works alone. Mission is more than mere human activity, reliant on the emotion, volition and action of finite beings. Mission, rightly, belongs to God and anything other than the *missio Dei* being the starting point and climax of redemptive action is no more than an impediment to the proclamation of the true gospel

⁵⁸ Allan Anderson, *Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 206.

⁵⁹ Balia and Kim, (eds.), *Witnessing to Christ today*, 4.

⁶⁰ Balia and Kim, (eds.), *Witnessing to Christ today*, 31.

⁶¹ Stephen B. Bevans and Roger P. Schroeder, *Constants in context: A theology of mission for today* (Maryknoll: Orbis, 2004), 289 – 290.

⁶² Bevans and Schroeder, *Constants in context*, 288 – 295.

message. Flett goes on to say that, the *missio Dei* is not something from which the Christian community can depart. Any other conception of the ground, motive and goal of mission apart from the *missio Dei's* Trinitarian location risks investing authority in historical accident and human capacity⁶³.

According to Bosch, the Holy Spirit is the agent of the Trinitarian mission, and the era of the Spirit is the era of the church⁶⁴. Moltmann posits that the community of the church is like the Christian faith itself - a Trinitarian experience of God⁶⁵. Flett argues that the Holy Spirit is the power of the transition, mediation, communication and history which takes place first in the life of God Himself, and then consequently in our life - in the Jesus' relationship with us⁶⁶. Relationally, Moltmann presents the Holy Spirit as a wholly unique personhood, not only in the form in which it is experienced, but also in its relationship to the Father and the Son, Jesus Christ⁶⁷. This is also the view of the World Council of Churches, which can be seen through their affirmation that the Spirit of God is constantly at work in ways that surpass human understanding and in places that to us are least expected⁶⁸. This relationship was clearly noted when Jesus said at Nazareth: "The Spirit of the Lord is upon me" (Lk 4: 18). Thus one can say that a pneumatological mission theology was therefore propounded at this point by Christ⁶⁹ and this was also why the disciple could not do

⁶³ John G. Flett, *The witness of God: The Trinity, Missio Dei, Karl Barth and the nature of Christian community*, Kindle Edition (Grand Rapids: Eerdmans, 2010), 9.

⁶⁴ David J. Bosch, *Transforming Mission: Paradigm shifts in theology of mission* (Maryknoll: Orbis, 1991), 517.

⁶⁵ Jürgen Moltmann, *Sun of righteousness, arise!* (London: SCM Press, 2010), 26.

⁶⁶ Flett, *The Witness of God*, 239.

⁶⁷ Jürgen Moltmann, *Spirit of life: A universal affirmation* (Minneapolis: Fortress Press, 1992), 12.

⁶⁸ World Council of Churches, "Ecumenical Affirmation: Mission and Evangelism," in Scherer, James A., and Stephen B. Bevans, eds. *New directions in mission and evangelization: Theological foundations* (Maryknoll: Orbis, 1992), 43.

⁶⁹ Balia and Kim, (eds.), *Witnessing to Christ today*, 24.

anything after the ascension of Christ until they received the Power of the Holy Spirit on the day of Pentecost.

As put by Newbigin, Christians are mandated to be the bearers of the Gospel for all mankind and this is “the central Christian tradition”⁷⁰. Having said this, mission is not just something which the church does; it is something which is done by the Holy Spirit who is himself the witness, changing both the world and the church, who always goes before the church in her missionary journey. This implies that it is therefore by the action of the sovereign Spirit of God that the church is launched on its mission⁷¹. Though it is true that we are called to be bearers of the Gospel to all humanity, we are not promised that we will be successful in converting all peoples to faith in Christ. God purposes the salvation of all but we are not to be anxious about our “success” or otherwise in winning men and women to faith in Christ. This is not in our hands. We are rather to be believing and hopeful because we trust the promise given to us that it is the Holy Spirit who will be with us to confirm and affirm the word of God and convict sinners through the gospel.⁷² This therefore affirms the fact that the Holy Spirit is the real agent of mission⁷³.

In line with the view shared above, the Pentecostals’ concept of mission and evangelism is that it is impossible to do missions without the Holy Spirit. This falls within the framework that says that it takes the role of the Holy Spirit to make Christ known to the world by convicting sinners through the gospel and bringing them to the family of God through their

⁷⁰ Lesslie Newbigin, *Christian witness in a plural society* (London: British Council of Churches, 1977), 8.

⁷¹ Lesslie Newbigin, *The Open secret* (Grand Rapids: Eerdmans Publishing Co., 1978), 63 – 66.

⁷² Newbigin, *Christian witness in a plural society*, 17.

⁷³ Newbigin, *The Open secret*, 63.

faith in Christ Jesus, empowering them by the manifestations of the gifts of the Spirit for missions and the edification of the church. In support of Pentecostals' Pneumatological mission approach, Dempster states that the theological reflection on church mission by early Pentecostals started with the conviction that the New Testament church was called into existence and empowered for evangelistic witness throughout the world by the coming of the Holy Spirit on the day of Pentecost⁷⁴. According to Anderson, Pentecostals place primary emphasis on being “sent by the Spirit”, and depend more on what is described as “the Spirit’s leading” than on formal structures. People called missionaries are doing that job because the Spirit directed them to do it, often through some spiritual revelation like a prophecy, a dream or vision (even through an audible voice perceived to be that of God). In comparison to the *Missio Dei* of older Catholic and Protestant missions and the “obedience to the Great Commission” of Evangelical Christocentric missions, Pentecostal mission is grounded first and foremost in the conviction that the Holy Spirit is the motivating power behind all this activity⁷⁵. This is therefore seen in the perspective of Pneumatocentric Mission, Dynamic Mission Praxis, Evangelism: Central Missiological Thrust, Contextualization of Leadership, and Mobilization in Mission⁷⁶. The rediscovery of pneumatology by modern Pentecostalism has to do mainly with the spiritual freedom to “incarnate” the gospel anew into the diverse cultures that exist: to believe in the power of the Holy Spirit is to believe that God can and wants to speak to peoples today through

⁷⁴ Murray Dempster, “A Theology of the kingdom: A Pentecostal contribution”, in Samuel and Sugden (eds.), *Mission as Transformation: A theology of the whole Gospel* (Oxford: Regnum Books, 1999), 48 – 49.

⁷⁵ Allan Anderson, “Towards a Pentecostal Missiology”, *Asian Journal of Pentecostal Studies*. 8:1 (2005), 31.

⁷⁶ Anderson, “Towards a Pentecostal Missiology”, 29 – 47.

cultural mediations other than those of Western Christianity. Being Pentecostal would mean to affirm such spiritual freedom⁷⁷.

McClung posits that at the heart of early Pentecostals' understanding of mission was people's personal experience with the Holy Spirit found around an altar of prayer. This profound encounter was integrated with an eschatological urgency and a passion and empowerment for the evangelism of humankind. This confluence of dynamic themes reveals mission as understood by early Pentecostals. He further described the nature of Pentecostals' mission as biblical, passionate, in the power of the Holy Spirit, Christocentric, and urgent (eschatological urgency)⁷⁸.

1.6. Research Methodology

In studying the role of the Holy Spirit in missions in Ghana with a Pentecostal approach, the multi-dimensional approach as recommended by Omenyo in his study of the charismatic renewal movements in the mainline churches in Ghana is very helpful⁷⁹. According to Escobar, "missiology is an interdisciplinary approach to understanding missionary action. Missiology examines missionary facts from the perspectives of the Biblical sciences, theology, history and social sciences"⁸⁰. With regard to the views above, I adopt the qualitative approach of conducting a research.

⁷⁷ Juan Sepúlveda, "Indigenous Pentecostalism and the Chilean experience," in *Pentecostals after a century: global perspectives on a movement in transition*, eds. Allan Anderson and Walter J. Hollenweger (Sheffield: Sheffield Academic Press, 1999), 133 – 134.

⁷⁸ Grant McClung, *Globalization of Pentecostalism: A religion made to travel*, Murray Dempster, Byron D. Klaus and Douglas Petersen (eds.) (Oxford: Regnum Books, 1999) and in *Azusa Street & Beyond*, edited by Grant McClung (Gainesville, Florida: Bridge-Logos, 2006), 1 – 22.

⁷⁹ Omenyo, *Pentecost outside Pentecostalism*, 9.

⁸⁰ Samuel Escobar, *The new global mission: the Gospel from everywhere to everyone* (Illinois: IVP, 2003), 21.

According to Shank, the qualitative method is a “form of systematic empirical inquiry into meaning”⁸¹. By “systematic” he means “planned, ordered and public”, following rules agreed upon by members of the qualitative research community. By “empirical” he means that this type of inquiry is grounded in the world of experience. “Inquiry into meaning” says researchers try to understand how others make sense of their experience. Denzin and Lincoln are of the view that qualitative research involves an interpretive and naturalistic approach: “This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them”⁸². Since missiology is an interdisciplinary study, qualitative research methodology helped me to examine missionary facts from the perspectives of the focus area and the people chosen for this research. It has also helped me to study things in their natural settings, attempting to make sense of/interpret the phenomena of the Holy Spirit and his influence on mission in Ghanaian Pentecostals Churches in terms of the meaning they bring to them.

1.6.1. Data Collection Instruments

A combination of data collection instruments, such as, literature studies, interviews, participant observation (i.e. the Phenomenological methodology), life histories and relevant documents were used to unearth information for this research.⁸³

⁸¹ Gary D. Shank, *Qualitative research: A personal skills approach* (New Jersey: Merrill Prentice Hall, 2002), 5.

⁸² Norman K. Denzin and Yvonna S. Lincoln (eds.), *Handbook of qualitative research* (London: Sage Publication Inc. 2000), 3.

⁸³ Mark J. Cartledge, *Practical theology: Charismatic and empirical perspectives* (Carlisle: Paternoster, 2003), 69 – 74.

1.6.1.1. Literature Study

Relevant books, journals (both online and in print), magazines, church minutes of meetings, manuals, church constitutions (Tenets), theses and other online resources and databases were used in this study. The information gathered through these sources mentioned appeared in the form of historical, systematic and exegetical study in the research.

The researcher also considered history as one of the pillars of Theology, since every theology is elaborated on within a given historical framework. Therefore it is of the utmost importance to study and present a historical account of the role of the Holy Spirit in Ghana within this framework. It is also used in the description of Pentecostalism in Ghana. The systematic method is used to study what is at stake in the Pentecostal movements in Ghana in relation to mission.

1.6.1.2. Participant observation (Phenomenological methodology)

Epistemologically, phenomenological approaches are based in a paradigm of personal knowledge and subjectivity, and emphasise the importance of personal perspective and interpretation. As such they are powerful for understanding subjective experience, gaining insights into people's motivations and actions, and cutting through the clutter of taken-for-granted assumptions and conventional wisdom⁸⁴. It therefore involves methods of recognizing, identifying, describing, and categorizing objects, events, and language which are usually labelled as "religious". Examples are: sacrament, prayer, Holy Book or

⁸⁴ Stan Lester, *An introduction to phenomenological research* (Taunton, UK, Stan Lester Developments, 1999), 1. Available at, www.sld.demon.co.uk/resmethy.pdf [accessed 30 April, 2012].

Scripture, sacrifice, and taboo⁸⁵. According to Beyers, the purpose of phenomenology is to re-establish contact with the raw materials of life itself by identifying and understanding them as the phenomenon presents it. It is therefore important for the researcher to bracket his or her assumptions and judgments as he or she approaches the phenomenon to be studied⁸⁶.

Scholars like Bleeker, Van der Leeuw⁸⁷, Smart⁸⁸, and Eliade⁸⁹ amongst others recommend the use of phenomenological methodology for the scientific pursuit of knowledge of religions in the twentieth century. According to Dovlo, a Ghanaian phenomenologist, “The Phenomenological Methodology seeks to address two major problems in the study of religion, namely the problem of bias and that of armchair scholarship, in other words, reliance on second-hand information”⁹⁰.

The purpose of the phenomenological approach is to illuminate the specific, and to identify phenomena through how they are perceived by the actors in a situation. In the human sphere this normally translates into gathering deep information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation; and representing it from the perspective of the research participant(s). The ultimate purpose of

⁸⁵ James Cox, *An introduction to the phenomenology of religion* (London: Continuum International Publishing Group, 2010), 25 – 29.

⁸⁶ Jaco Beyers, *Interviewed in his office*, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3 August, 2013.

⁸⁷ Gerardus Van der Leeuw, *Religion in essence and manifestation: A study in phenomenology*. Translated by J. E. Turner, 2nd volume (New York: Harper & Row, 1963)

⁸⁸ Ninian Smart, *Science of religion and the sociology of knowledge: Some methodological questions* (Princeton, NJ: Princeton University Press, 1973) and Ninian Smart, *The phenomenon of religion* (London: Macmillan, 1973).

⁸⁹ Eliade Mircea, *The sacred and the profane: The nature of religion*. Translated by Willard R. Trask (San Diego: Harcourt Brace Jovanovich, Inc. 1987)

⁹⁰ Elom Dovlo, “Phenomenological method in ministerial formation”, *Trinity Journal*, Vol. 2, June (1992), 36.

the use of the phenomenological approach to a missiological study of the role of the Holy Spirit in Ghanaian Pentecostal churches is to clearly and adequately describe how people themselves experience their own world.⁹¹

Phenomenological methodology was therefore used to study the practices of Ghanaian Pentecostal churches in Ghana in relation to baptism and infilling of the Holy Spirit and their view on the manifestations of the Holy Spirit, as well as their mission approaches. This was approached in the study by participant observation in studying the various movements concerned. The researcher visited the various regular meetings, seminars and conferences of the movements under study in order to have first-hand information.

1.6.1.3. Interviews

Fraenkel and Wallen are of the view that a very important instrument in qualitative research is interviews of selected individuals⁹². Interviews were another means used for data collection for this study. Borg, et al, state that, interviews involve the collection of data through direct interaction between the researcher and the individuals being studied⁹³. Fraenkel and Wallen defined interview as a careful asking of questions. The purpose of conducting an interview is to find out what is on the mind of the respondents⁹⁴. According to Ary, et al, interviews include personal, telephone and computer-assisted telephone interviews. They are of the view that personal interviews help the interviewer to observe the

⁹¹ J.S. Kruger, *Studying Religion: A methodological introduction to science of Religion* (Pretoria: University of South Africa, 1982), 17.

⁹² Jack.R. Fraenkel and Norman E.Wallen, *How to design and evaluate research in education* (4th edition) (Boston: Mc. Graw Hill, 2000), 7-11, 127.

⁹³ W.R. Borg, J.P. Gall, and M.D. Gall, *Applying educational research: A practical guide* (3rd edition) (New York: Longman, 1993), 96 – 97, 194 – 195.

⁹⁴ Fraenkel and Wallen, *How to design and evaluate research in education*, 12, 227.

subject and the total situation in which he or she is responding⁹⁵. The researcher had various personal interviews with some selected Pentecostal Church leaders (Apostles, Bishops and General Overseers), Pastor, Elders, Deacons and church members to ascertain their views about the missional role of the Holy Spirit in Ghana and to determine the impact of their views on their method for missionary activities.

These interviews were in an unstructured interview style. Making use of the unstructured interview style approach for data collection from the various people involved, gave me the opportunity to ask follow-up questions when the need arose. Unlike questionnaires, which are sent out with limited space available for answers – and sometimes with answers already provided – which in turn limits respondents in sharing all their thoughts and feelings on the topic/questions provided⁹⁶. I agree with Asamoah-Gyadu's observation which says, informal conversation is one of the key methods of data collection for Ghanaian Pentecostalism, since many of their experiences are not in written form⁹⁷.

1.7. Definition of terms

In order to understand the key terms of this research and the research topic, the following definitions are provided. This will help prevent ambiguity arising, relating to the use and meanings of the terms in other contexts.

⁹⁵ Donald Ary, Lucy C. Jacobs, and Asghar Razaviah, *Introduction to research in education* (Australia: Wadsworth Thomson Learning, 2002), 382.

⁹⁶ K. Underson and D.J. Jack, "Learning to listen: Interview techniques and analysis", in Glucks, S. B., and Patrai, D. (eds.) *Women's Words: The feminist practice of oral history* (New York: Routledge, Chapman and Hall, Inc. 1991), 17 – 24.

⁹⁷ Asamoah-Gyadu, *African Charismatics*, 13.

1.7.1. Holy Spirit

This refers to the third Person of the Trinity through whom God acts, reveals his will, empowers individuals, and discloses his personal presence in the Old and New Testament. The Holy Spirit, in this research, is presented as the force or the power behind all mission activities⁹⁸.

1.7.2. Baptism of the Holy Spirit

To baptize means to be thoroughly immerse/submerge into an element which has the power to change that which it envelops. Relating it to the baptism of the Holy Spirit, it means to be immersed, submerged, buried, completely surrounded by, and/or enveloped wholly by the Holy Spirit⁹⁹. The phrase “baptism in the Holy Spirit” is used seven times in the New Testament to express the relationship between the Holy Spirit and man¹⁰⁰.

The Spirit baptism in this regard is a means through which the redeemed sinner is incorporated into the spiritual body of Christ, not merely as an act of initiation but as a state or condition of personal righteousness. This involves not merely forgiveness of sins but also an impartation of the new life and righteousness of Christ onto the believer. The believer is in Christ and Christ is in the believer. This identification is effected through Spirit baptism (1 Cor 12:12-13). Practically, baptism in the Holy Spirit means we are resurrected with Him into new life (Rm 6:4), and that we should live this new life by exercising our spiritual gifts

⁹⁸ *The Third Lausanne Congress on World Evangelization* (Cape Town, 16-25 October, 2010), 10. Available at <http://www.lausanne.org/en/documents/ctcommitment.html> [Accessed 1 March, 2013].

⁹⁹ Rowlands Gerald, Receiving the Baptism in and gifts of the Holy Spirit, Section D 1 in *The shepherd staff*, Ralph Mahoney, Editor (New Delhi, India: Rekha Printers Ltd, 2002), 3 – 4.

¹⁰⁰ Kanoy J. William, *The marvelous person of the Holy Spirit* (Charlottesville, VA: Colonial Press, 1994), 17-19.

to keep the body of Christ functioning properly. Being identified with Christ in His death, burial, and resurrection, through baptism in the Holy Spirit, establishes the basis for realizing our separation from the power of indwelling sin and our walk into new life (Rm 6:1-10, Col 2:12)¹⁰¹.

1.7.3. Infilling of the Holy Spirit

In the Pentecostal tradition the infilling of the Holy Spirit means the empowerment of the Holy Spirit in the believer to enable him or her to live to glorify God and also experience the manifestation of the gifts of the Holy Spirit for the purpose of mission and the edification of the saints. Before one can be filled with the Holy Spirit, he or she must first of all be born again, as stated in John 3: 1- 7 by the Lord Jesus Christ to Nicodemus. In John 14: 17, Jesus further said, that the world – that is, those who do not know Christ - cannot receive the Holy Spirit. Peter in Acts 2: 38 told the crowd on the day of Pentecost that they must first of all repent and be baptized before they could be filled with the Holy Spirit.

1.7.4. Mission

The Merriam-Webster dictionary defines mission as a ministry commissioned by a religious organization to propagate its faith or carry on humanitarian work; an assignment to work in a field of missionary enterprise; a mission establishment; a local church or parish dependent on a larger religious organization for direction or financial support; and/or organized missionary work¹⁰². According to Bosch, mission is derived from the very nature of God. It is put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The

¹⁰¹ Douglas and Tenney, (eds.) *The new international dictionary of the Bible*, 123 – 124.

¹⁰² merriam-webster , *Mission*, available at, <http://www.merriam-webster.com/dictionary/mission> [Accessed 11 February, 2012].

classical doctrine on the *Missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world¹⁰³.

Mission in this context thus means God sending the church to reach out to the unsaved through the gospel, backed by the power of the Holy Spirit. Still it is important to remember that mission in this regard is seen as the initiative of the Triune God, rather than his Church.

1.7.5. Pentecostal

In this study, the term Pentecostal is used in reference to all movements that stress the renewal in the spirit, the role and manifestation of the Holy Spirit in the life of the individual and that of the church. And where there is active proof of the role of the Holy Spirit in the working of miracles, healing, visions and dreams - perceived as standing in historic continuity with the experiences of the early church especially as found in the Acts of the Apostles – are sought after, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his spirit¹⁰⁴. In this research, the terms “Charismatics” and “Neo-Pentecostals” will be used interchangeably in reference to non classical Pentecostals in Ghana, but this research will focus more on the four major Pentecostal Churches in Ghana (The Church of Pentecost, Assemblies of God, Christ Apostolic Church International and the Apostolic Church Ghana), which are also known as the classical Pentecostals.

¹⁰³ Bosch, *Transforming mission*, 390.

¹⁰⁴ Robert Owens, "The Azusa Street Revival: The Pentecostal Movement Begins in America," in *The century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*, Vinson Synan, ed. (Nashville: Thomas Nelson Publishers, 2001), 15-38. Also see Asamoah-Gyadu, *African Charismatics*, 12.

1.8. Limitation of the study

Published works on the phenomenon under study in Ghana are very limited. Therefore one has to rely on reports of synods/conferences, minutes, correspondence, study materials, and newsletters of Ghanaian Pentecostal churches and related movements. In some cases related theses will also be relied on for this study. This study is limited to Ghanaian Pentecostal churches and their understanding of issues related to the Holy Spirit and mission. Due to limited materials on Ghanaian Pentecostalism, the study will make a good use of ecumenical statements (the Lausanne Movement and the WCC). Though there may some divergence views in the Lausanne Movement and the WCC, one could easily relate to many of their statements in the light of Ghanaian Pentecostal Pneumatological mission theology.

1.9. Research motivation and the position of the researcher

I am a minister of the gospel with a Neo-Pentecostal church in Ghana (Revival Life Outreach Church, Kumasi, Ghana). Though a Pastor in a Pentecostal Church, I will identify my theological orientation as “Evangelical-Pentecostal”. Through my experience in the past thirteen (13) years as a Pastor, I began my pastorate with an Evangelical Church (Christian Life Evangelical Ministry, Dadieso, Ghana) as a missionary, pioneering several works in the Western Region of Ghana as well as Kumasi, Ghana between the years 2001 to 2004. From 2005 – May 2013, I also had the opportunity to serve as a Pastor in Revival Life Outreach Church, Kumasi, Ghana. In this church I also served as the Pastor in charge of Mission and Church Planting.

My experience in the above churches, both in rural and urban areas as a missionary and church planter, developed my interest for missiological research. While studying at the University of Ghana for my Master of Arts in the Study of Religions, and while studying at the Trinity Graduate School of Apologetics and Theology in India for my Master of Divinity and Master of Theology, I was exposed to a variety of information on mission and Pentecostal theology. This ignited my interest in both areas. Based on this exposure, I discovered that no research has been done on Ghanaian Pentecostal's Pneumatological mission. In my Doctor of Theology research at Trinity Graduate School of Apologetics and Theology in India, I focused on the "Role of the Holy Spirit in Missions and church growth". But, at the end, I discovered the need for further research which would focus on Ghanaian Pentecostal's Pneumatological mission. This was what led to my interest in doing another doctoral study in this area.

I wish to also say at this point that, the views presented by Ghanaian Pentecostals in this research, were presented by the researcher from a phenomenological perspective in the light of relevant Ecumenical and scholarly materials. Even though a Pentecostal, my position as a researcher is not to do an exegetical or a comparative study of their views of Ghanaian Pentecostal with that of other Christian denominations, but rather, to describe the views of Ghanaian Pentecostals on the issues under discussion.

1.10. The organisation of the study

Chapter One: Is made up of the research background, problem statement, objectives of the study, the scope of the research, research methodology, significance of the research, definition of terms, keywords, limitation of the study and the organization of study.

Chapter Two: Discusses the Western missionaries' activities in Ghana and narrows down the factors that led to the emergence of Pentecostalism in Ghana. In this context, the history of Pentecostalism in Ghana is discussed, with special emphasis on the precursors of Pentecostalism in Ghana, the AICs, and the four major Pentecostal churches in Ghana. The chapter also discusses why Pentecostalism was so easily accepted by Ghanaians in the light of their traditional worldview.

Chapter Three: Since the focus of this research is on the role of the baptism and infilling of the Holy Spirit in mission in Ghana, it would be unwise not to dedicate a chapter to further study/discussion of the Holy Spirit. The theme for this chapter is based is on Jesus' statements: "When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment" (Jn 16:8). And: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Ac 1:8). This chapter, therefore, presents a missiological study of the Holy Spirit, starting with the Trinitarian mission and narrowing down to the meaning of the baptism and infilling of the Holy Spirit; how the baptism and infilling of the Holy Spirit is received and practiced by the classical Pentecostals in Ghana; and the impact both activities have on the life of believers.

Chapter Four: This chapter describes Ghanaian Pentecostal churches' understanding of the manifestations of the infilling of the Holy Spirit, as well as its missiological implication.

Chapter Five: Discusses the various mission approaches of Ghanaian Pentecostal Churches, with special emphasis being placed on that of the Classical Pentecostal churches and some selected Neo-Pentecostal churches in Ghana.

Chapter Six: Presents the research conclusions and recommendations for areas of further study/research.

CHAPTER 2

A SURVEY OF GHANA IN THE LIGHT OF WESTERN MISSIONARY ACTIVITIES AND THE EMERGENCE OF PENTECOSTALISM

2.1. Introduction

“Missiology is the systematic study of all aspects of mission”¹⁰⁵. Since missiology is concerned with the historical process of church growth, it also pays attention to the historical origin of the church under investigation - their successes and failures - for the purpose of future planning and strategies¹⁰⁶. This is exactly what I wish to do at this point. This chapter discusses the history of how missionaries’ activities took place in the then Gold Coast, specifically focusing on their failures and successes. Discussing Western missionaries’ activities is very important to this research exactly because Pentecostalism came into Ghanaian Church history because of the views and approaches of the Western missionaries towards the culture and worldviews of Ghanaians. In order to unearth this phenomenon, the chapter will present the mission history of some of the mainline Western missionary established churches, and also evaluate their missionary activities that went on in Ghana. The chapter will also discuss the emergence of Pentecostalism in Ghana, as well as some of the factors that made Ghanaians so easily accept the Pentecostal movement (churches) in the face of their traditional worldview of “human-spirits” continual relationship. This will help us to appreciate why the Holy Spirit movement became necessary as a solution to Ghanaian traditional worldview.

¹⁰⁵ Skreslet, *Comprehending mission*, 378.

¹⁰⁶ Inus Daneel, *Quest for belonging* (Zimbabwe: Mambo Press, 1987), 26.

This chapter therefore seeks to answer the following questions:

- What provoked the Holy Spirit Movement (Pentecostalism) to manifest in the church history of Ghana?
- Why was Pentecostalism so easily accepted by Ghanaians in the light of their traditional worldview and culture?

The approach used in this study falls within the Edinburg 2010 argument, which says mission does not happen in a vacuum - it is practiced and received in experiences. And so experience is an essential foundation for mission. This implies that any theory of mission should first arise from an experience. It also follows that the study of mission must be inductive and constructive-critical, studying experiences from ground-level and critiquing the past and present practices of mission¹⁰⁷. However, not all experiences can be taken as foundational for mission; only those which are in line with mission in Christ's way, sharing in Christ's life, ministry, suffering and restoration through the resurrection.¹⁰⁸ In view of this, both a literature study of the movements involved, as well as interviews, will be used for the study.

2.2. Emergence of Western missionaries on the Gold Coast (Ghana)

The seed of the Christian religion in Ghana was sown in the fifteenth century, but the permanent establishment of churches on a nation-wide scale only began in earnest from the second decade of the nineteenth century onwards.¹⁰⁹

¹⁰⁷ Balia and Kim, (eds.), *Witnessing to Christ today*, 12, 14.

¹⁰⁸ Balia and Kim, (eds.), *Witnessing to Christ today*, 17.

¹⁰⁹ F.K. Buah, *A history on Ghana* (Oxford: Macmillan Publishers Limited, 1998), 132.

Though the Europeans who came to the coast of Ghana from the 1470's onwards did have as one of their aims the propagation of the Christian Gospel, this agenda could not properly materialize until the fifteenth and sixteenth centuries, when attempts were made - mainly by Catholic monks - to sow the seed of Christianity by establishing a school in Elmina (as early as 1529 by the Portuguese). But with this attempt, very little success was achieved, primarily because of the inhumane trades that took place alongside their purpose of evangelizing the indigenes. The trade of human beings, together with trade in gold, absorbed the energies and time of these Europeans. This was so because their ultimate purpose was not to propagate the gospel to the indigenes but rather to trade. As a result of this, there was hardly any trace of Christianity in Ghana by the beginning of the eighteenth century. It was not until the 1730's that a serious attempt was made by missionary societies to plant Christianity in Ghana.¹¹⁰

In spite of the fact that several Western Christian mission organizations contributed to the propagation of the gospel on Ghanaian soil, Roman Catholic Mission Societies, Moravian United Brethren Mission, Netherlands Reformed Mission, The Church of England's Society for the Propagation of the Gospel, Basel Evangelical Missions Society, Wesleyan Methodist Missionary Society, North German Missionary Society (The Bremen Mission), and the United Free Church of Scotland - for the purpose of this research I will focus on the ones that have left their footprints in Ghanaian church history and are still relevant in present-day Christianity in Ghana. Notable among these are the Roman Catholic Mission Societies, Church of England's Society for the Propagation of the Gospel, Basel Evangelical Missions

¹¹⁰ Adu Boahen, *Ghana: Evolution and change in the nineteenth and twentieth centuries* (Ghana: Sankofa educational publishers Ltd., 2000), 78.

Society, and Wesleyan Methodist Missionary Society. In doing this, their histories, as well as the policies, methods, strategies and activities they employed to achieve their aim of bringing the Gospel to the then Gold Coast shall be discussed and evaluated. This approach will therefore inform us as to why they were unable to reach Ghanaians in the context of their worldview and culture with the gospel, and were subsequently unable to satisfy the need for “higher spirituality” by the indigenes of Ghana.

2.2.1. Roman Catholic Mission Societies

The earliest recorded attempt to introduce Christianity to the Gold Coast (Ghana) was on 20 January 1482. This day witnessed the arrival of Portuguese explorers and traders, who landed at Shama, a village on the West Coast of Ghana and built a castle in Elmina to fortify their interests. Among these explorers were Catholic priests commissioned by a Papal Bull to create "Holy faith in our Lord Jesus Christ and lead in this faith all souls desirous of being saved"¹¹¹. They erected a cross, celebrated the first mass and prayed for the conversion of the indigenes from idolatry and for the perpetual prosperity of the church, which they intended¹¹². But, though one could say that they had good intentions, their approach was wrong. They had a negative perception about the indigenes and their culture, considering them to be idolatrous and in need of being introduced to the Christian faith¹¹³. In their efforts to evangelize the indigenes, the chaplains - who were sent primarily to serve the spiritual needs of the Portuguese traders - were able to win some of the local people. In order to protect the new converts from the indigenous practices such as the pouring of

¹¹¹ S.K. Odamten, *The missionary factor in Ghana's development - 1820-1880* (Accra: Waterville Publishing House, 1978), 12.

¹¹² Omenyo, *Pentecost outside Pentecostalism*, 45.

¹¹³ Hans W. Debrunner, *A history of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 17.

libations and other ritual practices - they considered founding a separate Christian village at Elmina. They also established schools to educate the new converts and their children with a mixture of Christian education. One of the effects of this approach was that the new converts were also trained to assist in trade. According to Sanneh, the explorers (including the priests) were attracted to the rich gold deposits on the land, and they began to trade in gold and later in slaves and other items rather than focus on evangelizing the people¹¹⁴.

As a result, conversion of the Africans was not achieved until the arrival of Portuguese Augustinian and French Capuchin monks in Elmina during the latter part of the 16th century. However, the Dutch conquest of the Elmina castle in 1637 saw the intensification of the slave trade. This greatly frustrated the renewed attempt at Christianity, and it survived primarily because of Roman Catholicism¹¹⁵.

The re-entry of Roman Catholic missionaries into the Gold Coast at Elmina was on 18 May 1880 through two priests of the Society of African Missions (SMA) - Fathers' Euguste Moreau and Augustus Murat. Their mission activities form part of the second major stream of missionary work in Ghana. The contemporary Roman Catholic Church in Ghana is the fruit of this second attempt to evangelize the indigenes of the Gold Coast.

When the SMA arrived on the Gold Coast, the Protestant missionaries who had preceded them were already evangelizing around Accra, Akropong-Akwapim, Cape Coast, Keta and

¹¹⁴ Lamin Sanneh, *West African Christianity: The religious impact* (Maryknoll: Orbis, 1983), 37

¹¹⁵ Sanneh, *West African Christianity*, 38 – 40.

towns along the coast of Ghana and further inland, and making converts in the Gold Coast colony¹¹⁶.

On the invitation of Sir James Marshall, the then-Governor of the Gold Coast who had himself converted to Roman Catholicism, the SMA sent other missionaries into the Gold Coast to evangelize in the colony¹¹⁷. In 1883, the Sisters of our Lady of Apostles Society also arrived in Elmina to take care of the education of girls, side-by-side with the SMA. By 1901, the Church had spread from Elmina to over forty other townships. In addition, the church was running 17 schools with about 1700 boys and girls. In that same year, the Prefecture of the Gold Coast was raised to a Vicariate, with Father Maximillian Albert as its first Bishop supervising 18 priests, 8 sisters and about 40 teachers from his seat in Cape Coast.

In 1906, the White Fathers entered the Northern Prefecture of the Gold Coast from Ouagadougou (now Burkina Faso) to start missionary work in the northern part of the Gold Coast. They established their first mission station in Navrongo, and from there spread to surrounding areas such as Jirapa and Nandom¹¹⁸.

The period immediately preceding the beginning of the First World War saw a slowing down in the missionary expansion of the Roman Catholic Church. That was because a number of her missionaries were of German descent and were therefore held in suspicion by

¹¹⁶ Jones Darkwa Amanor, *Pentecostalism in Ghana: An African reformation*, Available at <http://www.pctii.org/cyberj/cyberj13/amanor.html> [Accessed 14 May 2013].

¹¹⁷ Kofi K. Agbeti, *West African Church history* (Leiden: E.J. Brill, 1986), 103 – 104.

¹¹⁸ Johan Van Brakel, *The first 25 years of SMA missionary presence in the Gold Coast 1880 – 1905* (Nijmegen: Drukkerskollektief Geulle, 1992), 109 – 110.

the British Colonialists. After 40 years of missionary work, Bishop Ignace Hummel of the SMA, the third Vicar Apostolic of the Gold Coast, gave the following picture of the strength of the Catholic Church to the congregation for the propagation of the faith in Rome: 35 000 baptized, 25 000 catechumens, 10 parishes, 364 out-station chapels, 301 chapels, 22 priests, 13 sisters and 85 schools with 4,734 boys and girls enrolled. In 1922, Father Anastasius Odaye Dogli was ordained – the first indigenous priests from the Gold Coast¹¹⁹. John Kojo Amissah, on the eve of Ghana’s independence also became the first indigenous priest to be elevated to the rank of a Bishop¹²⁰.

2.2.2. The Church of England’s Society for the Propagation of the Gospel (The Anglican Church)

This mission society was founded in 1701 by the Church of England for the purpose of sharing the gospel. By 1751, it established its presence in Ghana through Rev. Thomas Thompson (1708 – 1773) who served as a chaplain and missionary¹²¹. He came to Ghana at the request of the Royal African Company (RAC) to help introduce the natives to Christianity. He served in Ghana from 1752 to 1756.

According to Hastings, Thompson could not make much impact among the indigenous people for two reasons¹²². The first reason was that he was first and foremost a chaplain rather than a missionary among the indigenes of Ghana, which meant that his attention was focused primarily on the Western workers of the RAC rather than on sharing the gospel of

¹¹⁹ Debrunner, *A History of Christianity in Ghana*, 330.

¹²⁰ “The Roman Catholic Experience in Ghana”, *Journal of African Christian Thought*, vol.1, No. 2, December 1998, 26-33.

¹²¹ Debrunner, *A history of Christianity in Ghana*, 52.

¹²² Andrain Hastings, *The Church in Africa 1450 – 1950* (Oxford: Clarendon House, 1994), 177.

salvation with the indigenes. The second reason was that it was very difficult for him to associate much with the local people, because of his faulty view of the religious inclination of the people¹²³.

After four years of an unfruitful mission, he left to go back to his home country, accompanied by three Ghanaian boys of whom two died - the only survivor, Philip Quaake, successfully completed his education in Britain and returned as a fully ordained priest of the Anglican Church to work in Cape Coast in 1766¹²⁴. But he also could not convert many natives in Cape Coast, where he worked until his death in 1816. The reason for his limitation was that he acted more European than African, due to his long stay in Britain and the influence of the British education and culture on him. His main contribution, however, was the school he established and ran till his death¹²⁵.

The Anglican Church's influence did begin spreading through the activities of African believers such as Prophet John Swatson (1855 – 1925), who worked in the Western region of Ghana, as well as a group of Yuroba migrants congregations whose presence were felt in the west-southern Ashanti region. The third was a convert of Swaton at Dunkwa who had migrated to Domi Bipposu; and the fourth were Christians who seceded from already existing denominations or had migrated from the coastal pastures. They further spread to Kumasi, Nsawam, Cape Coast, and other towns in Ghana¹²⁶.

¹²³ Debrunner, *A History of Christianity in Ghana*, 36, 68.

¹²⁴ Jonathan Hildebrandt, *History of the Church in Africa*, 4th edition (Achimota: Africa Christian Press, 1996), 71 – 73.

¹²⁵ Darkwa Amanor, *Pentecostalism in Ghana: An African reformation*, Available at <http://www.pctii.org/cyberj/cyberj13/amanor.html> [Accessed 14 May 2013].

¹²⁶ F. K. Buah, *A history on Ghana* (Oxford: Macmillan Publishers Limited, 1998), 133 – 135. Also see Omenyo, *Pentecost outside Pentecostalism*, 50 – 51.

In conclusion, although the Anglican Church is the church that has had the longest continuous presence in Ghana, it is also the smallest of all the mainline churches in Ghana.

2.2.3. Basel Evangelical Missions Society

The presence of the Basel Evangelical Mission Society in the Gold Coast (Ghana), from 1828 – 1918, was as a result of the request made by a Danish Governor Major Richelieu for missionaries.¹²⁷

When Major Richelieu first arrived at the Gold Coast around 1824 he found that the chaplain's post at the castle had been vacant for 15 years. He also observed that the religious and moral life of the colony was at a very low ebb. To rectify this situation, he revived public worship, which he conducted himself. He established a school in which he also taught, and his enthusiasm and concern for the good life compelled him to baptize about 150 of the pupils in the school. These initial activities encouraged the indigenes to appeal to him to bring them a minister when he was going to Denmark on leave in 1826.

Richelieu reported the request to Mr. Ronne, who represented the interests of the Basel Mission in Denmark. He, in turn, contacted the Crown Prince (one of his former pupils) about the possibility of allowing the Basel Mission to open a field agency on the Gold Coast. The Prince then conveyed the matter to the King of Denmark, who warmly gave his approval. Under these circumstances, the Basel Committee agreed to initiate a mission in the Gold Coast under the protection of the Danes. Through various negotiations, four pioneer missionaries were selected. They were: K.F. Salbach, G. Helzworth, J.G. Schmidt

¹²⁷ Omenyo, *Pentecost outside Pentecostalism*, 53.

and J.P. Henke. They landed in Christiansburg in December 1828. Two of them concentrated their efforts in Christiansburg, while the other two moved along the coast towards the East.¹²⁸

Unfortunately, in August 1829, Helzworth, Salbach and Schimdt died and on 22nd November 1831, Henke dies as well. Though their deaths seemed to make the mission a disappointing venture, the Basel Committee again sent three missionaries - Revs. P. P. Jager, Andreas Riis, and C. F. Heinze. They arrived at Christiansburg in March 1833. Within four months Heinze and Jager were dead. Riis became ill, but he was saved by an African traditional medicine man (herbalist). For years Riis was compelled by the Danish chaplain to restrict his activities to the coast to help improve the immoral life of the people¹²⁹.

In 1836, Riis and a Danish merchant George Lutterodt entered Akropong in Akwapim and established a new station there. Riis enjoyed better health there because it was a hilly area. The re-location to Akropong provided a turning point in the life of the Basel Mission because this move meant that their sphere of work was taken to the rural people, who offered more hope. Akropong was also on the way to Kumasi, the capital of the great Ashanti Kingdom. It therefore became a strategic mission station to reach the Western and Northern belt of Ghana and beyond.¹³⁰

¹²⁸ Agbeti, *West African Church history*, 63.

¹²⁹ Noel Smith, *Presbyterian Church of Ghana 1835 – 1960, A younger church in a changing society* (Accra: Ghana University Press, 1966), 54.

¹³⁰ Carl C. Reindorf, *The history of the Gold Coast and Asante 1500 – 1800* (Basel: 1951, 2nd edition), 220.

In 1837 two missionaries, I. Murdter and A. Stanger, with Miss Ana Walters (the fiancée of Riis) in their company, came to the Gold Coast. Stanger died within a year and Murdter followed in 1838. Before Murdter's death, he and Riis travelled to the Volta Region, and in 1839 Riis alone travelled westwards reaching Kumasi. In 1840, he returned home.

At Akropong, Riis was a friend to Nana Addo Dankwah I, the Akropong chief. He could not convert him because the King told him the word (Bible) was for the Whites and the gods were for the Africans; no African man would marry only one woman. When Riis was going home, the King told him that if African men were to see any African man, married to only one woman, they would accept the White man's religion. The Basel Committee wanted to abandon the work in the Gold Coast because of the heavy loss of lives, but Riis was of the opinion that things would work out eventually and therefore proved adamant. Nana Addo Dankwah's request was made known to the Basel Mission. As a result the Committee resolved to transplant into the Gold Coast Negroes from a Danish territory where some people of African descent had become Christians¹³¹.

Riis sailed with two other colleagues from London in May 1842 to Jamaica in the West Indies, where 24 immigrants - comprising six families - were recruited for the Gold Coast. On the arrival of the West Indians at the Gold Coast on 17 April 1843, they were all attached to the Akropong station. Two years later two of the immigrant families were transferred to Aburi. These Jamaicans had lost their mother tongue and because they spoke in the English language they looked down on the indigenous people. Due to this, the Africans who were interested in Christianity comfortably turned to the whites rather than to

¹³¹ Odamten, *The missionary factor in Ghana's development 1820 – 1880*, 135.

the black West Indian Christians. In 1851, out of a total Christian community of thirty-one at Akropong twenty-one were West Indians. Apparently the project was a disappointment and the Basel Missionary Society acknowledged that, “the ideal of a colony of heaven was not realized by the West Indian immigrants. It turned out, however, that though not apparent initially, the arrival of the West Indians proved to be a turning point in the activities of the Basel Mission. This second missionary effort was accompanied by a policy of evangelizing the children who would later grow into Christian adults. By 1848 (five years after the arrival of the West Indians) there were forty adult converts, as well as three hundred children receiving regular Bible and academic training.¹³²

The Basel Mission showed progress/expansion from 1851 to 1914 in the Ga, Akwapim and Krobo districts. The Osu station was established in 1845 but it was difficult to evangelize in the area because their belief in the indigenous religion and customs was so strong that the inhabitants did not pay much heed to Christian preaching. When Zimmerman moved the station from Christiansburg to Abokobi in 1854, things began to improve and this caused him to build a small Christian Community at Abokobi to separate the new converts from their communities and to help them grow in Christ. In 1855 Zimmerman and Locher entered the Krobo district, and in 1859 a permanent station was established at Odumase. In 1857, a local fetish priest, Paul Mohenu was converted at the age of sixty. The creation of the Odumasi mission station opened the door for Zimmerman to have a friendly relationship

¹³²Omenyo, *Pentecost outside Pentecostalism*, 53.

with Chief Odonkor Azu of Odumase, who eventually offered his twelve year old son, Tei, to Zimmerman to be trained as a Christian¹³³.

From Akropong, Simon Suss opened a station at Gyadam in the Akim area in 1853, and in 1857 the first converts were baptized. Tribal wars between Akim Abuakwa and Akim Kotoku led to the destruction of the Gyadam station. A new station was therefore opened at Kibi by David Eisenschmidt. Though the chief of Kibi, Nana Amoako Atta I, was very hostile to them, they still managed to establish a school there.

Zimmerman opened stations at Anum and in Akuse in 1864, with the Akuse station also being used as a mission trading post. The mission station at Anum was destroyed in 1969 by the Ashantis, and the missionaries the Revs & Mrs. Ramseyer and Kuhne were taken prisoner to Kumasi.

From 1870 to 1914 the mission succeeded in extending its mission work from the Akwapim ridge to Kwahu, Akim and Ashanti and across the Volta as far as Yendi in the north in 1913. Bompata in Ashanti was developed into an industrious Christian village. Nsaba station became the largest station after Akropong.

The most frustrating of all the problems the missionaries encountered was World War I (1914- 1918). Based on the advice of the British governor of the Gold Coast at the time, Sir Hugh Clifford, all the German missionaries were repatriated. The request for repatriation by

¹³³ Presbyterian Church of Ghana, *History of Presbyterian Church of Ghana*, http://anumpresby.com/pcg_history/pcg_history.htm [Accessed 13 June, 2013].

the then-governor was a bitter pill for the Basel Mission to swallow after about ninety years of devoted service in this mission field. In an attempt to fill this void, the Scottish Missionary Society working at Calabar in Nigeria was requested to send a missionary to take charge of the Presbyterian work on the Gold Coast.¹³⁴

2.2.3.1. The policies, strategies and methods of the Basel Missionary Society

The coming of the Basel Missionary Society to Ghana was not only to evangelise but also to help develop believers in the areas of education, trade, and infrastructure development. The following were some of the major policies, strategies and methods for their missions approach:

2.2.3.2. The bridgehead policy

A major policy of the Basel Mission was “to establish a very strong mission station with several missionaries inland; only after the consolidation of this bridgehead was any expansion work to be considered.”¹³⁵

As a strategy towards attainment of the above goal, Riis and a Danish merchant called George Lutterodt entered Akropong in 1836 and established a new station there. This move from Christiansburg Castle at Accra to Akropong marked “a turning-point” in the life of the Basel Mission.¹³⁶

¹³⁴ Presbyterian Church of Ghana, *History*, <http://www.pcgonline.org/index.php/about-us/history-of-pcg> [Accessed 13th June, 2013]

¹³⁵ Debrunner, *A history of Christianity in Ghana*, 107.

¹³⁶ Agbeti, *West African Church history*, 63.

Starting mission work inland was preferable to Riis because he would not “be handicapped by government officials.” Akropong was at a strategic point on the way to Kumasi, the capital of the great Ashanti Kingdom, where Riis hoped to establish a mission station. The establishment of a mission station in Akropong also gave him easy access to other places like Krobo, Akwamu and Akim.¹³⁷

2.2.3.3. The policy of transplanting

The Basel Mission also developed a policy of transplanting African-American Christians, from a Danish territory, onto the Gold Coast. Thomas Buxton of the African Civilization Society suggested the supply of Christians of the black race (Negros) from West Indies.¹³⁸

The “transplanting” policy was adapted mainly for two reasons: First, as a way of averting the spate of deaths among the Western missionaries, which was attributed to too much work - the presence of the Negroes would relieve them of manual work. Secondly, the Negroes were expected to form the initial core group of the local church.¹³⁹ Again the missionaries believed that the presence of the African-American Christians would attract the Ghanaians to Christianity by dispelling the notion that Christianity is “European religion”. Of course, this policy also doubled as a strategy in reaction to the comment made by the Chief of Akropong, “If you could show us some black men who could read the white man’s book, then we would surely follow you.”¹⁴⁰ On arrival at Akropong the West Indians were tasked to build houses suitable for the Europeans.

¹³⁷ Debrunner, *A history of Christianity in Ghana*, 99.

¹³⁸ Debrunner, *A history of Christianity in Ghana*, 107.

¹³⁹ Debrunner, *A history of Christianity in Ghana*, 107.

¹⁴⁰ Debrunner, *A history of Christianity in Ghana*, 107.

2.2.3.4. Policy of separating Christian converts

Under the policy of separating Christian converts from their community, the Basel Missionaries intended to provide a safe haven for the local Christians. These communities were known as “Salem”. They did not want those converts to be influenced by the Ghanaian traditional practices from which they had just come out of. In other words, the missionaries were afraid that the new converts might be contaminated and influenced by the conduct of the unconverted (For example, the primal worship and other non-Christian practices), relapsing in the process. In Ekem’s commendation, he said, “The quality and profundity of Christian conversions often left much to be desired, because it was not unusual for some converts to slip back into the ‘heathen customs’ observed by their non-Christian contemporaries”.¹⁴¹

Where missionary stations were built, “salems” were also established, which meant that converts were required to move out of their traditional homes and settle in the “Christian quarters” or “salems” on the outskirts of the community.¹⁴² In the salems, these converts could be well-monitored to grow in the faith. The “salem policy” was expected to produce “refined” Ghanaian Christians, whose conduct and lifestyle would become a beacon of light to their unconverted counterparts in the community at large. “It was claimed that this system was meant to be an example to the non-Christians about ordered Christian living, would make pastoral care easier for the missionaries and keep the Christians from being forced to participate in traditional rituals against their Christian conscience.”¹⁴³ Christian converts were subjected to strict disciplinary action to ensure that there were no deviations from

¹⁴¹ John D.K. Ekem, *Priesthood in context* (Accra: Son Life Press, 2009), 84.

¹⁴² David N.A. Kpobi, *Mission in Ghana: Ecumenical heritage* (Accra: Asempa Publishers, 2008), 76.

¹⁴³ Kpobi, *Mission in Ghana: Ecumenical heritage*, 76.

church regulations.¹⁴⁴ By 1855 other significant stations had been established at Abokobi, the Krobo area, Aburi, Kyebi, Abetifi, Nsaba, Anum and Ada.¹⁴⁵

2.2.3.5. Policy of subduing African Traditional Religion

The Basel Missionaries saw African traditional religion as a disdainful custom that must be crushed. One report states that the Basel Mission's approach towards some traditional religious functionaries and institutions of the Gold Coast was the principle of "total war" against heathenism and cultural un-enlightenment.¹⁴⁶ The traditional priests and priestesses were viewed as "agents of darkness" who must be fought at all costs, because their work was "demonic".¹⁴⁷

The Missionaries used confrontation and inflexibility rather than consultation and dialogue in dealing with conflicts that arose between them and the indigenous authorities over matters that bordered on customs and traditions. Ekem quotes Mader's report on one of these tensions that arose between the missionaries and Ghanaian traditional leaders:

The initiative was taken around this time to establish a Christian settlement between both parts of the heathen town ... The heathens were highly displeased with this development, and we had to fight it out until the settlement became our unquestionable property in the course of the years.¹⁴⁸

2.2.3.6. Policy of developing the vernaculars

The Basel Missionary Society had a language policy as an effective tool for missionary work. Their aim was to train the indigenous people to read the word of God in their own

¹⁴⁴ Ekem, *Priesthood in context*, 85.

¹⁴⁵ Kpobi, *Mission in Ghana: Ecumenical heritage*, 76.

¹⁴⁶ Ekem, *Priesthood in context*, 73- 74.

¹⁴⁷ Ekem, *Priesthood in context*, 85.

¹⁴⁸ Ekem, *Priesthood in context*, 81.

mother tongue. Their policy was that at all cost the African must hear the Gospel, read the Bible, worship and be taught in his own language.

The method used by the Basel Mission in developing the vernaculars was that: “From the beginning, the Basel Mission insisted on using the local language to evangelize. Every missionary was therefore trained in language skills and encouraged to learn the language on arrival.”¹⁴⁹ The Twi and Ga languages were selected for special study and became important parts of the curriculum of any school established by the Basel Mission.¹⁵⁰

The major player in this aspect was Johannes Zimmermann and Rev. J. G. Christaller. Johannes Zimmermann produced the Ga Primer, Grammar and Dictionary in 1857. This was published in two volumes - “A grammatical sketch of the Ga language” - in 1858. He also revised the New Testament in Ga in 1869. Rev. J. G. Christaller worked on the Twi language. Within 6 years, he was able to publish the 4 Gospels and the Acts of the Apostles in the Twi language. He also prepared other devotional materials in Twi for use in schools. He also produced the monumental Twi Dictionary in 1881. All these things were done in an effort to facilitate missionary work among the indigenes.¹⁵¹ Indigenes that helped with the translation policy were David Asante and Jonathan Bekoe Palmer.¹⁵²

¹⁴⁹ Kpobi, *Mission in Ghana: Ecumenical heritage*, 78.

¹⁵⁰ Kpobi, *Mission in Ghana: Ecumenical heritage*, 78.

¹⁵¹ Debrunner, *A history of Christianity in Ghana*, 173.

¹⁵² Debrunner, *A history of Christianity in Ghana*, 143.

2.2.3.7. Policy on education and training

The “bringing of civilization” was a significant motive for European mission to Africa, and it became evident that education and Western civilization were inseparable bedfellows. In that sense, education formed the strong backbone of the Basel Mission in Ghana. It was a primary objective of the missionaries to establish schools that would “enable the congregations to read the Bible and to use the hymnbook”. Furthermore, the established mission schools would provide an all-round education for indigenous African youths. Elias Schrenk of the Mission wrote to underscore the stated policy in 1867:

If we had a nation with formal education, able to read and to write, my plans for mission work would be different. But now I am convinced that the opening of schools is our main task. I have a low opinion of Christians who are not able to read their Bible.¹⁵³

To achieve the desired objective regarding education and training, two English schools were begun in 1843 in Akropong (which was inland) and at Christiansburg (along the coast). The following formed part of rules laid down by the missionary field conference for both the Akropong and Christiansburg seminaries:

The catechist institutes at Akropong and Osu (Christiansburg) shall train God-fearing young men from among the congregations as teachers and catechists. ... Later they should assist the missionaries in their work amongst the congregations and the pagans.¹⁵⁴

By 1853, the first batch of trained catechists - David Asante, William Yirenkyi, Jonathan Bekoe Palmer, and Paul Staudt Keteku - formed the nucleus of the indigenous collaboration force of the Basel Mission.

¹⁵³ Debrunner, *A history of Christianity in Ghana*, 145.

¹⁵⁴ Debrunner, *A history of Christianity in Ghana*, 145.

Moreover, the school system of the Basel Mission produced many young men who were employed as government clerks. Training was also given in carpentry, masonry, agriculture and other crafts. The training given could therefore be said to be holistic in nature. It is worthy of a mention that a vocational school for the training of girls in needle work was also established, so that they would become very good housewives and serve God better. In a nutshell, a large number of people who became Christians were groomed in these schools.¹⁵⁵

2.2.3.8. Policy on Agriculture

Another aspect of the Basel Mission line of action in Ghana that cannot be ignored is their stance on agriculture. According to Agbeti, the Western Europeans deemed proper commerce as one of the best means of promoting civilization and Christianity in Africa. In pursuance of this the Basel Mission engaged in agricultural, commercial and industrial activities.¹⁵⁶

In this regard, the West Indians were engaged in the cultivation of plantations. Some of the crops planted were orange and mango trees, local vegetables and bananas, yams, beans and groundnuts, as well as coffee, tobacco, cotton, sugar-cane and breadfruit trees. Some of these crops had come from the West Indies.¹⁵⁷ “The Basel Missionary agriculturists established a ‘farm school’ purposely to train the ‘Africans in the scientific cultivation of the soil and for experimentation with as many crops and fruit trees as possible’. The production

¹⁵⁵ Agbeti, *West African Church history*, 67.

¹⁵⁶ Agbeti, *West African Church history*, 70.

¹⁵⁷ Debrunner, *A history of Christianity in Ghana*, 129.

of gum Arabic, rice, tobacco, cotton, as well as coffee, after a time of success eventually gave way to the cultivation of cocoa”.¹⁵⁸

2.2.3.9. Policy on trade

Originally, trade was not a policy of the Mission. It was precipitated by difficult circumstances that characterized the supply of some essential commodities to the missionaries. By employing agriculture they would also be able to supply the Europeans with raw materials for the Mission workshops and promote the welfare of the people by giving them a Christian example of industry and commerce.¹⁵⁹

One aim of the Basel Mission was that, legitimate trade in agricultural products should replace the slave trade.¹⁶⁰ This policy therefore led to the formation of a Mission Trading Commission, later to be converted into the Basel Mission Trading Company.¹⁶¹ The Basel Mission Trading Company (later CTL and UTC respectively) became the official title of the Mission’s commercial enterprise.¹⁶² The money acquired from these commercial enterprises helped the advancement of the Gospel and growth in missionary work. Part of the income was used to subsidize the building of schools, chapels, mission houses and for the training of artisans.

¹⁵⁸ Agbeti, *West African Church history*, 70.

¹⁵⁹ Agbeti, *West African Church history*, 70.

¹⁶⁰ Agbeti, *West African Church history*, 70.

¹⁶¹ Debrunner, *A history of Christianity in Ghana*, 131- 132.

¹⁶² Agbeti, *West African Church history*, 69.

2.2.3.10. Policy on evangelization

The spreading of the Gospel gathered momentum and advanced in Akwapim, the Ga lands, Yilo Krobo, Prampram, Adafo, Akim, Akwamu and beyond. “Salems” were established at Akropong, Abokobi, in the Krobo area, Aburi, Kyebi, Abetifi, Nsaba, Anum and Ada. The participation of Ghanaian collaborators was pivotal to the missionaries’ evangelism efforts.¹⁶³

2.2.4. Evaluation of the Basel Evangelical mission in Ghana

One of the major achievements of the Mission was its driving of the vernacular languages being put into writing, enabling the people to read and understand the Bible in their own language. They, thus, laid a very strong foundation for vernacular education. The training of the indigenous youth, which enabled them to acquire skills, was also very important.

Another accomplishment of the Mission was the establishment of educational institutions for the promotion of evangelization, as well as the growth of the communal and national economy. Education offered the people great opportunities, and enhanced their awareness and/or political consciousness. Again, the role of women, who by tradition and custom were hitherto woefully demeaned, gained a better image through female education and training.

Furthermore, The Basel Mission did very well by developing agriculture. The introduction of new crops and the establishment of plantations enabled the indigenous people to improve themselves in terms of food production. Thus, Ghanaian had jobs to do and experienced an improved standard of living.

¹⁶³ Debrunner, *A history of Christianity in Ghana*, 173.

Also, the separation of Christian converts through the “saalem system”, enabled those local Christians to receive the needed training for effectiveness and efficiency in their later work. It also ensured that new converts did not backslide to a loose moral and religious life, but held steadfast to their new faith. The Mission put trained Ghanaians in charge of these institutions they had established. Finally, the Basel Mission’s spearheading of the abolition of domestic slavery¹⁶⁴ was a step in the right direction. It led to the affirmation and protection of human rights in the country.

But, in spite of the above-mentioned advantages the Basel Evangelical Mission brought to Ghana, there were also some disadvantages experienced. One of the most detestable things the Basel Mission did was the creation of the “saalems” for Christian converts; for, even though the missionaries had good reasons for what they did, it eventually resulted in the separation of the Christian converts from their kith and kin; thus creating a rift in the community. It did serious harm to the indigenous Ghanaian communal life. It also undermined the authority of traditional rulers and family elders. Secondly, the missionaries disturbed the Ghanaian sense of “spirituality” by showing blatant contempt towards their indigenous cultural heritage. The missionaries looked down on everything African, including African art, music and dancing; Ghanaian systems of marriage and other traditional practices were regarded as evil. Lastly, the missionaries did not consider the interest of the local people as they pursued their missionary and political agenda. For instance, the missionaries chose to build houses at any location that seemed suitable to them, regardless of how such actions adversely affected the people.

¹⁶⁴ Debrunner, *A history of Christianity in Ghana*, 173.

2.2.5. Wesleyan Methodist Missionary Society (The Bremen Mission)

The Wesleyan Methodist Missionary Society (WMMS) was founded in England in 1813, with the aim of coordinating missionary work abroad. It was initially not an organized missionary venture, and their work in West Africa probably started with the arrival of settlers from Nova Scotia in Freetown, Sierra Leone, in 1792.

It is to be noted that local initiative played a critical role in the establishment of the WMMS in the then Gold Coast, and Agbeti notes that, “The circumstances which led the Wesleyan Methodist Missionary Society to send their missionaries to Ghana were a demonstration of the role which African initiative played in the establishment of Methodist work in Ghana.”¹⁶⁵

When Sir Charles McCarthy, the Governor of Sierra Leone, accepted the responsibility of supervising forts in Ghana, the immediate result was the opening of a school at Cape Coast Castle with Mr. Joseph Smith appointed as the head teacher. The purpose was to train brilliant African boys for employment in the colonial administration.¹⁶⁶ One day, Mr. Joseph Smith had a sharp disagreement with one of the students, named William de Graft, over matters of religious instruction. This disagreement led to a split of the school into two groups, with Smith as teacher of one and de Graft as the new teacher of the other.¹⁶⁷ William de Graft called his group the “Bible Band”.¹⁶⁸

¹⁶⁵ Agbeti, *West African Church history*, 54.

¹⁶⁶ Agbeti, *West African Church history*, 54.

¹⁶⁷ Agbeti, *West African Church history*, 54.

¹⁶⁸ F. L. Bartels, *The roots of Ghana Methodism* (Cambridge: Cambridge University Press, 1965), 9.

As a result of the division in the castle school, de Graft was dismissed from the school. He left Cape Coast and settled at Dixcove, where he met Captain Potter - an English captain of a ship named *Congo*, himself a Methodist - to whom he appealed for Bibles. Potter was so passionate about helping this fledgling church at Cape Coast that he made a strong case with the Wesleyan Methodist Missionary Society for a missionary to accompany him – at Potter’s own expense – to the Gold Coast. Thus, in addition to Bibles, he arrived at the Gold coast on 1 January 1835 with Rev. Joseph Rhodes Dunwell, one of nine missionaries sent by the WMMS to work in Africa and overseas.¹⁶⁹

The indigenes were so zealous, eager, and willing to know God that Dunwell was filled with joy. The aggressive evangelism of John Sam, a native and member of the “Bible Band” who served as Dunwell’s interpreter, led to the conversion of illiterate artisans, such as goldsmiths, brick layers, and carpenters. Dunwell, on his part, spared no efforts to bring people – who had for the most part remained outside the church – into fellowship for instruction. Unfortunately, Dunwell died within six months of his arrival on the Gold Coast.¹⁷⁰

His untimely death, however, did not do permanent harm to the faith of the new converts. The African’s enthusiasm to serve God was still prevalent in the natives’ expressed determination to go on despite the odds. The words of Joseph Smith epitomized their stance: “I met the class on purpose to know whether they would continue in the profession they had recently entered into, or rather desire to return to their former ways, in consequence with the

¹⁶⁹ Bartels, *The roots of Ghana Methodism*, 26 - 27.

¹⁷⁰ Agbeti, *West African Church history*, 55 – 56.

death of the missionary. They said they would remain in the profession; for though the missionary was dead, God lives.”¹⁷¹

The Rev. and Mrs. George Wrigley replaced Rev. Joseph Dunwell on 15 September, 1836, fifteen months after the death of Rev. Joseph Dunwell. During the noticeable absence of a resident minister to steer the affairs of the church, Joseph Smith proved more than capable of accomplishing the charge Dunwell gave him on his death bed to “watch over the flock, and strengthen them in the Lord”.¹⁷² Joseph Smith was not alone in the discharge of this task; for he was assisted by other Ghanaians: John Hagan (who in 1852 was ordained the first African Methodist minister on the Gold Coast),¹⁷³ Thomas Hughes, John Mills and Elizabeth Smith (who were class-leaders); and John Martin, William Brown, John Aggrey and Hannah Smith (who were assistant class-leaders).¹⁷⁴

Once at their post, The Wrigley’s vowed to build on the work of their predecessor. Mrs. Wrigley, for instance, opened a girl’s school which later developed into the Wesley Girls High School. The Rev. Wrigley started building a chapel at Cape Coast, and learnt the Fante dialect as well. This enabled him to translate the Ten Commandments into Fante. He also opened stations at Elmina, Komenda, Dixcove, Anomabu, Egyaa and Abura Dunkwa, Dominase and Winneba. William de Graft, a native of Winneba, was in charge of the Winneba church. As the work expanded, Rev. Wrigley requested help, and Rev. and Mrs.

¹⁷¹ Bartels, *The roots of Ghana Methodism*, 10.

¹⁷² Bartels, *The roots of Ghana Methodism*, 19.

¹⁷³ Agbeti, *West African Church history*, 34.

¹⁷⁴ Agbeti, *West African Church history*, 19.

Peter Harrop were dispatched to the Gold Coast. Rather unfortunately, all these ministers and their wives died within a year¹⁷⁵.

In view of the serious obstacles which confronted the European agency's evangelization work of the African people, it became principal on the agenda of the missionary body to look for ways to do the work successfully. It was agreed that the most effective instrument for the evangelization of Ghana had to be the Ghanaians themselves. Consequently, Thomas Birch Freeman, a *mulatto* (i.e. son of an African father and English mother), unconcerned as to whether he lived or died as a missionary volunteered to be recruited, coming along with his wife.¹⁷⁶ But, like all the whites before her, his wife - an English woman - passed away within six months of her arrival on the Gold Coast.

He completed the chapel at Cape Coast and dedicated it to God on 10 June 1838. In that same year he also founded churches in Accra and Abaasa. Freeman's evangelistic drive next sent him to Kumasi, which was then described as a "hostile" town. He entered Kumasi on 1 April 1839 and founded a church there. He also managed to open fourteen more stations with the help of James Hayford, a Fante Methodist resident in Kumasi. Freeman opened schools at all his stations, because he saw these schools as the bedrock for any/all future developments. He retired from active missionary work in September 1857.¹⁷⁷

¹⁷⁵ Agbeti, *West African Church history*, 57-59.

¹⁷⁶ Bartels, *The roots of Ghana Methodism*, 24.

¹⁷⁷ Bartels, *The roots of Ghana Methodism*, 72.

2.2.5.1. Policies, strategies and methods of the Wesleyan Methodist Missionary Society

Just as the Basel Missionary Society did, the Wesleyan Missionary society also contributed a lot to the development of Ghana - spiritually, economically, and socially - through their policies and strategies, as discussed below:

2.2.5.2. Ecclesiastical colonialism

As a matter of policy the WMMS was not to operate as an independent body, but always as an integral part of the British Conference of the Methodist Church. As such, all churches were made District Synods of the British Conference in the areas they operated in. This policy may be seen as imperialist and impure; for it was an extension of the policy of colonial rulers to conquer Africa and impose their “superior” European culture on the Africans. This aspect of the policy may be termed “Ecclesiastical Colonialism”, in that the British Conference of the Methodist Church felt the need to establish new branches of the church in other parts of the world.

2.2.5.3. Local initiative

But very interesting and important to note is that the WMMS did not make it a policy to initiate missionary work on the West Coast of Africa. In all of the West African areas that it operated - particularly in Sierra Leone, Gambia, and Ghana - the request for missionary work was made from within those localities. In Sierra Leone, for instance, it was the freed settlers from Nova Scotia - who were already Christians - whose work and activities culminated in the presence of the WMMS entering Sierra Leone. Agbeti writes that “prior to the formation of the WMMS itself in 1813, all the Methodists who had arrived from the

United States of America as colonists had constituted themselves into an independent Christian community known as the “West African Methodist”.¹⁷⁸ We find a similar picture in Gambia, where one Charles Grant - a devout Christian - had formed a small congregation which was operating very well. He and then Governor Charles McCarthy invited the WMMS to establish a mission in Gambia in 1820. This resulted in the pioneer WMMS missionary being dispatched to Gambia in 1821.¹⁷⁹ The mission to the Gold Coast was no exception; for it was through the instrumental work of William de Graft and Captain Potter that the WMMS began its missionary work on the Gold Coast.

2.2.5.4. Collaboration with local partners

Again, as observed from the way they operated, the WMMS showed that the Society was to work hand in hand with the indigenes in their missionary work (For example in interpretation) as a matter of policy. This led them to collaborate with local non-WMMS trained evangelists and prophets, such as William Wade Harris and Sampson Oppong, which in turn led to the winning of thousands of converts to Methodism on the Gold Coast. By 1918, there were 261 congregations (societies) with a total of 78 252 Christians. By 1930, the Methodist church had extended - in geographical terms - more widely than any other mission with some 99,207 members.¹⁸⁰

2.2.5.5. Education

The WMMS took education seriously as a means of extending their influence. Education was to serve the dual purpose of Westernization and evangelization; indigenes were to be

¹⁷⁸ Agbeti, *West African Church history*, 49.

¹⁷⁹ Agbeti, *West African Church history*, 51.

¹⁸⁰ Omenyo, *Pentecost outside Pentecostalism*, 58.

educated as a prelude to being schooled in evangelism and church work. In this respect, it is important to note that the WMMS' educational policy actually took into account the education of girls. Unfortunately, this educational policy could be said to have an impure motive - because it's main focus was actually on bringing the "superior" European culture to the black man.

Educating the indigenes served a two-fold purpose: these educated indigenes would provide much-needed skilled manpower for the Colonial Administration; in addition, they would serve as the critical mass of trained people (evangelists, catechists and priests) for the expansion of the missionary activities of the WMMS. Indeed, by 1885 the WMMS had 15 African ministers, 126 African evangelists and catechists and only 3 European missionaries (the European missionaries thus formed only 2.08% of the workforce). By 1918, there were 42 African Ministers, 665 African catechists and teachers and 12 European Missionaries (thus the European missionaries formed a mere 1.67%).¹⁸¹

The Wesleyan Mission established Girls High Schools, such as the one in Gambia and Wesley Girls High School in Cape Coast, which was established in 1884. Prior to this, they had established Mfantsipim School for boys in 1876. These two Methodist schools are among the leading Senior High Schools in Ghana today. In addition to the above, Trinity college (now Trinity Theological Seminary) was established in Kumasi in 1943, to provide clerical training. By 1960, five other training colleges (Wesley, Komenda, Nkawkaw, Ofinso and Osei Tutu) had been established to train teachers for the mission schools.

¹⁸¹Omenyo, *Pentecost outside Pentecostalism*, 58.

2.2.5.6. Nationalism

The education provided by the WMMS contributed to the formation of the Fante Confederation in 1867. Joseph Ephraim Casely-Hayford, the son of one of the founders, became the leader of the movement and taught members to raise a nation more closely based on tradition.¹⁸²

2.2.5.7. Development of vernaculars

Considerable attention was paid by the WMMS to the development of vernacular literature. Though not as committed as the Basel missionaries, Wesleyan missionaries learnt the local language (Fante) and translated parts of the Bible into Fante. There are reports of the production of a Fante Grammar and a Fante and English and English and Fante Dictionary.¹⁸³ Ekem reports that the implementation of this vernacular policy was mainly through the active participation of indigenous Wesleyan ministers such as the Revs. A. W. Parker, I. Anaman, R. J. Hayfron and S. R. Attoh-Ahuma.¹⁸⁴

2.2.5.8. Trading

The WMMS encouraged the natives to trade with them as well as with their own people. This would ensure that the people would be financially sound, and thus able to support themselves and help the church as well. These trading activities encouraged Fante traders to move along the coast - as well as inland - and set up trading posts. But they didn't just set up

¹⁸² Ekem, *Priesthood in context*, 99.

¹⁸³ Ekem, *Priesthood in context*, 99.

¹⁸⁴ Ekem, *Priesthood in context*, 99.

trading posts, they also took their newfound religion with them - so much so that, wherever one found a Fante trading post, one was sure to find a Methodist society as well.¹⁸⁵

2.2.5.9. Evaluation of the Wesleyan Methodist Missionary Society

The WMMS is credited with immense contributions to educational development and the resurgence of nationalism on the Gold Coast. The skilled manpower produced by the newly-established schools was put to good use when the Gold Coast emerged as independent Ghana. Products of the schools had been imbued with nationalism and may be regarded as the torch bearers of the proto-nationalism that characterized Gold Coast history in the latter part of the nineteenth century and the early decades of the twentieth century.¹⁸⁶ The indigenes were quick to realize that, once he had been educated, the white man was no better than him; certainly not superior. This was the catalyst for the independence movement - to quote Kwame Nkrumah, “the African is capable of taking care of his own affairs.”¹⁸⁷ Furthermore, the democratic constitution of the Wesleyan Methodist Church, coupled with the space it created for Ghanaian initiative, led to the development of a national consciousness. For example, Methodist reverend ministers like Revs. Attoh-Ahuma and Gaddiel Acquah were nationalist in their thinking and were quite outspoken. It is perhaps not surprising that the Wesleyan Methodist Church became known as the National Church of the Gold Coast.

But, as with most things, there was also a dark side to the WMMS’s presence and work on the Gold Coast - the Wesleyan missionaries’ contempt for traditional Ghanaian customs had

¹⁸⁵ Debrunner, *A history of Christianity in Ghana*, 102.

¹⁸⁶ Ekem, *Priesthood in context*, 98.

¹⁸⁷ Kwame Nkrumah, *Independence speech* – March 6, 1957, Accra, Ghana.

the unfortunate effect of alienating converts from their home communities. This approach did not bode well for peaceful coexistence. Conflicts between traditional chiefs and their Christian subjects over the observance of various customs were rife.¹⁸⁸ The remarks of Ekem would seem appropriate as conclusion here:

When the Gold Coast Synod of the British Methodist Conference attained autonomy in 1961, it remained essentially a replica of its parent body. Its beliefs and practices reflected those of British Methodism. Its failure to fully come to grips with the traditional African world-view has still quite often proved disadvantageous to the young autonomous church.¹⁸⁹

The search for a truly Ghanaian Methodist Church continues. Pentecostalism has become ever more popular in Ghana as a way of bridging this gap, exactly because the indigenes easily identified with it.

2.3. Ghana and the Pentecostal wave (Pentecostalism in Ghana)

The Pentecostal Movement in Ghana began at the turn of the 20th century with the "rediscovery" of the manifestations of the Holy Spirit as it is described in Acts 2. Although historically there was no one founder of modern Pentecostalism, some historians claimed that, in the 1880's a number of remote Holiness churches in Tennessee and North Carolina began to stress the New Testament gifts of the Spirit. By 1896, a 100 North Carolina people had spoken in tongues. They split from their Holiness churches in the early 1900's and formed the Christian Union.¹⁹⁰

¹⁸⁸ Ekem, *Priesthood in context*, 86-89.

¹⁸⁹ Ekem, *Priesthood in context*, 99.

¹⁹⁰ *Studies on Spirit-filled Ministry*, <http://www.lectionarystudies.com/parish/holyspirit1.html> [Accessed 19 March, 2013].

The earliest date given for the beginning of the Pentecostal movement is 1 January 1901 - the date Charles Parham, who had been influenced by the Holiness movement, began teaching that speaking in tongues was the Biblical sign of the Holy Spirit's infilling at his Bethel Bible College in Topeka, Kansas¹⁹¹. In 1905, Parham started preaching in Texas and began a Bible College in Houston, where a black preacher named William Joseph Seymour - the son of a freed slave - was required to listen to Parham's lectures from outside the classroom through a half-opened door. In spite of this act of racism, Seymour became convinced of Parham's views.¹⁹²

The leadership of the movement was later passed to Seymour and took on international dimensions. In 1906, Seymour spearheaded the seminal moment of the Pentecostal movement in the U.S. and the world through the Azusa Street Revival. In fact, almost all mainline Pentecostal denominations today trace their historical roots to the Azusa Street Revival¹⁹³. It is this movement that changed the religious landscape of the 20th century entirely, and became the most vibrant force for world evangelization.¹⁹⁴

Although Seymour never stepped on Ghanaian soil, and none of his missionaries to Africa set foot in Ghana, one can trace the impact of Seymour and the Azusa Street Revival on Ghanaian Christianity through various connections. They are: the Prophet W. Wade Harris connection, Apostle Peter Anim's connection with the Apostolic Faith Church of Florence

¹⁹¹ Synan Vinson, *The holiness–Pentecostal tradition: Charismatic movements in the twentieth century* (Grand Rapids, Michigan: Eerdmans Publishing Company, 1997), 89-92.

¹⁹² Gary B. McGee, “*Tongues, the Bible evidence the revival legacy of Charles F. Parham*”. http://enrichmentjournal.ag.org/199903/068_tongues.cfm [Accessed 19th March, 2013].

¹⁹³ New World Encyclopedia, “*Pentecostalism*”, <http://www.newworldencyclopedia.org/entry/Pentecostalism> [Accessed 19 March, 2013].

¹⁹⁴ Gary B. McGee, *William J. Seymour and the Azusa street revival*. http://enrichmentjournal.ag.org/199904/026_azusa.cfm [Accessed 19 March, 2013].

Louise Crawford - an associate of Seymour's Azusa Street movement (Peter Anim and his Faith Tabernacle Church are credited with the origins of Classical Pentecostalism in Ghana¹⁹⁵), The Assemblies of God connection through Rev. Lloyd and Margaret Shirer, the first Pentecostal missionaries to enter Ghana in 1931, the Four Square Gospel Church connection which took place in the 1980's¹⁹⁶ and in 1937, when James McKeon arrived from the Apostolic Church in the UK and started missionary activities in the country under the leadership of Anim's Asamankese-based group. He founded what later became the Church of Pentecost which is now the second largest church in Ghana¹⁹⁷. These encounters would be the encounters that changed the face of Christianity in Ghana radically, after several years of the failure of the mainline mission organizations to attend to the spiritual needs of their members¹⁹⁸.

2.3.1. Precursors of Pentecostalism in Ghana

Before the emergence of Classical Pentecostal churches in Ghana, there were forerunners who worked extensively to spread the gospel - in a Ghanaian mission style which appealed to the indigenes of Ghana and other West African countries such as Sierra Leone, Liberia and Ivory Coast¹⁹⁹. Though their initial missionary activities were faced with various challenges, especially from the already established mainline churches planted by the Western missionaries, one cannot discuss Pentecostalism in Ghana without mentioning their

¹⁹⁵ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 32 – 33.

¹⁹⁶ Cephas N. Omenyo, "William Seymour and African Pentecostal historiography: the case of Ghana", *Asian Journal of Pentecostal Studies*, 9:2 (2006), 244 – 258.

¹⁹⁷ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 32 – 33.

¹⁹⁸ Omenyo, "Pentecost outside Pentecostalism" 101 – 219.

¹⁹⁹ Gordon Mackay Haliburton, *The Prophet Harris: The study of an African Prophet and his mass movement in the Ivory Coast and the Gold Coast 1913 – 1915* (London: Longman, 1971), 15-16, 53-54, 62-63, 78.

names. Their work made a great impact on Pentecostal mission activities in Ghana from then to now.

2.3.1.1. Prophet William Wade Harris

William Wade Harris (1865 –1929) was a Liberian evangelist that was educated by American Methodist missionaries and joined the Episcopal Church as a lay preacher. He led a conventional life until 1910 when he had a conversion experience that led him to begin one of the most dramatic evangelistic campaigns ever. He started operating in Ghana in 1914, and is recognized as the first independent African Christian Prophet²⁰⁰. According to Debrunner, Harris is believed to have had an encounter with the Holy Spirit while in prison; for, after his release from prison, he began to preach wearing a white gown and turban while carrying a bamboo cross, a Bible and a calabash for baptism²⁰¹.

Walker explains Harris' personality, costume, appearance and message in the following way:

The colours of his gown had meaning in the Ghanaian worldview. A plain white robe portrayed him as one coming with purity to remove or defeat evil, which was represented by the crossed black band over his chest. His cross was a symbol of a new force that was available to defeat the evil spirit-force. He baptised from a gourd dish or calabash which was a familiar household item that was cherished and used in serving water and palm wine to visitors as an act of hospitality. Baptism was therefore thought to be the acceptance of an invitation to receive spiritual blessings and protection from Harris' God. Amongst the Akans in Ghana, a visitor was always welcomed by offering them a drink, usually water. Without this offer, the visitor interpreted it as not being wanted in the house. This was the message the people understood. They were enthused by the open confrontation of powers with signs following, so

²⁰⁰Kwame Bediako, *Christianity in Africa: The renewal of a non- Western Religion* (Maryknoll: Orbis, 1995), 91.

²⁰¹Debrunner, *A history of Christianity in Ghana*, 270.

much so that some of them left their “juju” and became members of the existing churches.²⁰²

Bediako regards Harris as “a paradigm both of a non-Western and essentially primal apprehension of the gospel and also of a settled self-consciousness as an African Christian uncluttered by Western missionary controls. Even though Prophet Harris has not been alone in demonstrating these qualities, it seems that he exemplifies them in a very high degree”²⁰³. In discussing the uniqueness of Harris’ ministry and charisma in comparison with other missionaries, Haliburton says that Harris’ ministry shows special powers bestowed on him by God, powers that enabled him to drive out demons and evil spirits. The sick were healed through his ministry and those who practiced black magic and African Traditional Faith or religion confessed and repented and were baptized²⁰⁴.

Though Prophet Harris did not found his own church, his ministry appealed to many people from diverse background - he was given the opportunity to minister in some of the existing churches and encouraged his converts to join these existing churches. Harris’ ministry was perceived as unique and relevant to the needs of his people because his approach addressed their worldview. Consequently, thousands of people were converted through his ministry, especially in Ivory Coast and Ghana²⁰⁵. Apart from his influence on non-Christians, he also appealed to those who were already Christians such as John Swatson, who will be discussed in the next section.

²⁰² Daniel Okyere Walker, “The Pentecost fire is burning: Models of mission activities in the Church of Pentecost” (A PhD thesis submitted to the University of Birmingham, 2010), 54 – 55.

²⁰³ Bediako, *Christianity in Africa*, 91 – 92.

²⁰⁴ Haliburton, *The Prophet Harris*, 3, 117.

²⁰⁵ D.A. Shank, *Prophet Harris, the black Elijah of West Africa* (Leiden: Brill, 1994), 154 – 175. Also see Debrunner, *A history of Christianity in Ghana*, 271.

2.3.1.2. Prophet John Swatson

John Swatson (1855 – 1925) was born in Beyin at Apolonia (Nzema) in the Western region of the Gold Coast (Ghana). He had his basic education at the Benyi local Methodist school. John later became a teacher-catechist of the Methodist Church, but resigned from the Methodist Church to become a disciple of Prophet Harris.²⁰⁶

Just as his predecessor Harris, John Swatson also dressed in a white gown, and a black one for preaching. He was always seen carrying a cross, a Bible and a bowl of baptismal water. Concerning his call to ministry, he claimed to have had angelic visitations and was empowered by the Holy Spirit to preach the gospel, heal the sick, and practice deliverance/exorcism after the manner of his predecessor²⁰⁷.

Swatson ministered in the Western parts of Ghana, specifically at Sefwi, Enchi, Denkyira and its hinterlands, where he preached and converted pagans to Christianity. Swatson's impact was well noted, attracting the attention of the Anglican Church and her mission society named the Society for the Propagation of the Gospel of the Church of England²⁰⁸. He was later ordained by the Anglican Church and licensed to preach throughout the Nzema area. Apart from his mission activities he also helped to translate parts of the prayer book and hymns of the Anglican Church into Nzema. This approach led the indigenes of his area of operation to accept his ministry, as well as attracting converts from mainline churches

²⁰⁶ Gordon Mackay Haliburton, "The Anglican Church in Ghana and Harris movement in 1914", in *The Bulletin of the Society of African Church History*, 1964: 101 – 106, also available in Emmanuel K. Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, (2001), 64. Also see Omenyo, *Pentecost outside Pentecostalism*, 70.

²⁰⁷ Haliburton, *The Prophet Harris*, 30.

²⁰⁸ Debrunner, *A history of Christianity in Ghana*, 277.

(such as the Presbyterian Church and the Methodist Church), who later joined the Anglican Church because they felt at home by being able to worship in a style that suited their worldview and language²⁰⁹. In spite of his contributions to the growth of the Anglican Church, his relationship with the church later became soured. However, the detail of the factors that led to this unfortunate incident is unrecorded²¹⁰. His ministry was followed by that of Prophet Sampson Oppong, another Ghanaian revivalist.

2.3.1.3. Prophet Sampson Oppong

Kwame Sampson Oppong, popularly known as Prophet Sampson Oppong (1884 – 1965) was an early twentieth-century prophet and revivalist whose ministry came to the fore in 1920 when he started working in the Ashanti and Brong Ahafo region of Ghana with the Methodist church²¹¹. Unlike Harris and Swatson, Prophet Oppong was an illiterate and was practicing African Traditional Religion before his conversion. His conversion to Christianity happened when he had an encounter with the Holy Spirit while in prison in Ivory Coast. He claimed he was instructed to carry a wooden cross to preach and to burn all his fetishes²¹².

Though he was unable to read and write, Oppong had an in-depth knowledge of the Bible - an ability and/or gift that he claimed was impacted upon him by the Holy Spirit²¹³. Through his ministry, many souls became saved, and those with evil spirit were delivered. In 1923, the Methodist Church recorded about 20,000 converts won through the ministry of Prophet

²⁰⁹ Paul Jenkins, *The Anglican Church in Ghana, 1905 – 1925*, (II), 183.

²¹⁰ Haliburton, *The Prophet Harris*, 105.

²¹¹ Gordon Mackay Debrunner, *Story of Sampson Oppong*, (Accra: Waterville Publishing House, 1965), 24.

²¹² Haliburton, The calling of a Prophet. In *The bulletin of the society of African Church history* 2:1, (1965): 92. Also see Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 64.

²¹³ Haliburton, *The calling of a Prophet*, 2:1, (1965): 92. Also see Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 66.

Oppong²¹⁴. In describing the impact of his ministry, Webster states that the chiefs and the people confessed their faith in Christ in such numbers that there was no room to accommodate them²¹⁵. On his visit to Cape Coast in 1923, a local newspaper named the Gold Coast Leader presented Prophet Oppong and his ministry in the following words:

This man, an uneducated peasant...saw the vision of the cross of the risen Jesus, and was compelled to preach to the Ashantees. He carried a wooden cross and stone wrapped in a handkerchief. From the looking at the stone, he cites with great exactness and precision every text from the Book of Life. He surprised Cape Coast.²¹⁶

In the latter part of his ministry he separated from the Methodist Church due to disciplinary issues and retired to his native village Akuntanim, where he continued to evangelize till his death in 1965²¹⁷. Haliburton describes him as, “a prophet, one especially inspired and sent by God, and endowed with supernatural powers including prescience”²¹⁸.

From the history presented above on the ministries of Harris, Swatson, and Oppong on the Gold Coast (Ghana), it becomes clear that they made a lot of impact, due to their encounter with the Holy Spirit and the subsequent empowerment they received from Him for mission and the preaching of the gospel. They also understood the worldview of the indigenes of their areas of evangelization, contextualizing the gospel to suit it. Their approach to mission changed the face of both missionary activities and Christianity in Ghana. Though none of

²¹⁴ Archives of the Methodist Church (Methodist Missionary Society), cited by Haliburton, *The calling of a Prophet*. 2:1, (1965): 92.

²¹⁵ The Methodist Recorder, London, 3 May, 1923; cited by Haliburton, *The calling of a Prophet*. 2:1, (1965): 94.

²¹⁶ Haliburton, *The calling of a Prophet*. 2:1, (1965): 94, he cites the Gold Coast Leader, Cape Coast, 27th October, 1923

²¹⁷ Debrunner, *Story of Sampson Oppong*, 311.

²¹⁸ Debrunner, *Story of Sampson Oppong*, 95.

them established a church of their own, some of their converts did - the kind of church that was established because of their work is now classified as “Spiritual Churches” in Ghana.

Though these churches are not part of the Ghana Pentecostal and Charismatic Council, their presence in the history of Pentecostalism and Christianity in Ghana cannot be underestimated; in fact, it is impossible to discuss Pentecostalism in Ghana without mentioning these AICs, because it is their presence that brought to life what is now called Classical and Neo-Pentecostal churches.

2.4. African Initiated Churches

African Initiated Churches is a term which describes churches that were not started or founded by missionaries²¹⁹. At the 2002 Inter-Theological dialogue between representatives of a group of AICs and MICs, held in Nairobi Kenya, AICs were described as:

Any African founded church which believes in Jesus Christ as Saviour, the Holy Trinity (God the Father, God the Son and God the Holy Spirit as One God), and believes in Christian doctrine as presented in the Holy Bible (both Old Testament and New Testament).²²⁰

Though the term AICs does have different meanings in various different contexts, this research will focus on the “Spirit-type Churches” or “Spiritual Churches”²²¹. In Ghana, they are popularly called: *Susum sore* (Akan), *Mumu Solemo* (Ga), and *Bobome tsotsi* (Ewe); which literally means “Spiritual Churches”. They are called “Spiritual Churches” because they claim their activities and style of worship shows that every single aspect of their

²¹⁹ Oduro, Pretorius, Nussbaum, and Born, *Mission in an African way*, 6.

²²⁰ “Christianity in African Context”, *Reformed World*, 55: 1, (2005), 39.

²²¹ Daneel, *Quest for belonging*, 39.

worship and ministry activity has been enabled by the help of the Holy Spirit²²². They are churches which have been founded in Africa, by Africans, primarily for Africans²²³.

Long before Classical Pentecostalism became formalized in Ghana, Pentecostal stirrings in some leading Prophetesses and Prophets had brought renewal to some parts of the country²²⁴. Historically, between 1920 and 1930, a number of African Initiated Churches came onto the Ghanaian scene. The very earliest AICs were from the tours and ministries of already mentioned indigenous prophets. Notable amongst them was the Twelve Apostles Church, the first of the AICs - led by John Nackaba and Grace Tani - which sprang up from William Wade Harris' tours through the Western Region of Ghana in 1914. Other examples are the Musama Disco Christo Church, The Saviour Church, The Apostles' Revelation Society, The African Faith Tabernacle Congregation, The Eternal Sacred Order of the Cherubim and Seraphim Society, and The Church of the Lord²²⁵. These AICs in Ghana were mainly founded by former members of mainline churches who broke away from their mother churches. But some of these AICs came from other spiritual churches or were introduced by Nigerian migrants.

They presented Christianity to the indigenes of their areas of ministry by contextualizing the gospel. The main reason for this approach was to satisfy Ghanaian's deep religious and spiritual desires and their search for an authentic spirituality²²⁶. The AICs exhibit revivalist

²²² C.G. Baeta, *Prophetism in Ghana. A study of some spiritual church* (London: SCM Press, 1962), 1. Also see Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 69.

²²³ Harold W. Turner, "A typology of African Religious Movements", *Journal for African Religion*, 1 (1967):1.

²²⁴ Darkwa Amanor, "Pentecostalism in Ghana: An African Reformation".

²²⁵ Omenyo, *Pentecost outside Pentecostalism*, 73.

²²⁶ Bediako, *Christianity in Africa*, 66.

tendencies and emphasise faith healing. In their healing practices fasting is stressed, as well as the importance of aids such as anointing oil, ritual bathing, and drinking of blessed water. Sometimes other physical elements are applied²²⁷. Faith healing and the exorcism of evil spirits also play an important role in AICs. In this way the AICs made their approach to the gospel relevant to the people of the locations they were working in, also attracting the attention of many of the mainline churches²²⁸. They offer a unique opportunity for observing how the black man, once he has been removed from the immediate influence of Western missionaries, deals with the Christian religion in his own way²²⁹. According to Kgatla, AICs understood Sub-Saharan African situations and confronted them with confidence and assurances from relevant Scriptures in the Bible²³⁰. Nurnberger, in like manner, asserts that, “the prime motive for an African to approach a diviner is not to confess one’s sins and get right with God but to obtain protection, healing, fertility and strength. The AICs are so attractive to Africans because, their office bearers responded to the needs of Africans”²³¹. Thus they connected the Christian message with the real need of the African, demonstrating that God cares about those needs and makes provision for His people by helping to meet them. Although being African was not their motivating factor, the Ghanaian AICs depict an indigenous synthesis of Ghanaian traditional and Pentecostal beliefs and practices. They presented a solution for a turning away from traditional resources of supernatural support to seek refuge in the Almighty God (The God of the Bible)²³².

²²⁷ Omenyo, *Pentecost outside Pentecostalism*, 74.

²²⁸ Pobe and Ositelu II, *African Initiatives in Christianity*, 10.

²²⁹ Daneel, *Quest for belonging*, 26.

²³⁰ Thias Kgatla, *interviewed in his office*, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3 August, 2013.

²³¹ Klaus Nurnberger, *Christ and the ancestor in a changing Africa* (Pietermaritzburg, South Africa: Cluster Publications, 2007), 47.

²³² Asamoah-Gyadu, *African Charismatics*, 40.

Pobee and Ositelu II state that the AICs represent a central development of Christianity in the Africa of the 20th Century. This indicates that there is no way one can discuss Christianity without talking about the genre of the AICs²³³. According to Bediako, the AICs have pointed to the direction that broad sections of African Christianity were moving in, and therefore they testified to the existence of some generalised trends in the African response to the Christian faith²³⁴. In effect, there is no doubt that the presence of both Classical and Neo-Pentecostalism in Ghana was as a result of the initiative of these AICs²³⁵.

2.5. Classical Pentecostal churches in Ghana

Another development in Pentecostalism in Ghana was the birth of the Classical Pentecostal church. Classical Pentecostal churches began in the West in 1906 as a result of the Azusa Street experience, and appeared on the Ghanaian religious scene in the 1920's. Apostle Peter Anim and his Tabernacle Church, which started in 1917, are credited with the origins of Classical Pentecostalism in Ghana²³⁶. Five years prior to the arrival of the first Pentecostal missionary from Europe in September 1932²³⁷, Peter Anim and his Tabernacle Church were believed to have experienced the Baptism in the Holy Spirit. This experience is now being referred to as the "Dispensation of the Holy Spirit in Ghana"²³⁸. In 1935, The Apostolic Church of the United Kingdom sent Apostle Anim and his group a missionary to assist them. Mr. and Mrs. James Mckeown were appointed in 1937. According to Debrunner, they arrived on the then Gold Coast (Ghana) in 1932, only becoming direct

²³³ Pobee and Ositelu II, *African Initiatives in Christianity*, 5.

²³⁴ Bediako, *Christianity in Africa*, 66.

²³⁵ Thomas Oduro, *Journal of African Instituted Churches' Theology* (Published by Good News Theological College and Seminary, Ghana), Volume II, Number 1, September 2006, 1.

²³⁶ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 32 – 33.

²³⁷ Debrunner, *A history of Christianity in Ghana*, 324.

²³⁸ Atiemo, *The rise of Charismatic movement in the mainline churches in Ghana*, 20 – 21.

associates of Anim in 1937²³⁹. The fruit of their labour gave birth to The Christ Apostolic Church, The Apostolic Church, and The Church of Pentecost²⁴⁰. Two of the three churches named here came into being as a result of a continuous reformation in Anim himself because of his constant acquisition of knowledge through his affiliations with foreign churches and their teaching about the Holy Spirit and his works in believers. Important to note here is that the Church of Pentecost was only later founded by Mckeown, years after his separation from Anim.

The Assemblies of God, Ghana, which became the fourth mainline Classical Pentecostal church in Ghana, was founded by Rev. Lloyd and Margaret Shirer, the first Pentecostal missionaries sent by the American Assemblies of God Church to Ghana in 1931 after serving as missionaries in Burkina Faso. They settled in Yendi in the Northern region of Ghana at the invitation by of the king of Dagbon²⁴¹. Their ministry flourished and they later opened branches at Kumasi in 1944 and Takoradi in 1945.²⁴²

2.6. Neo-Pentecostalism in Ghana (Charismatic churches)

Pentecostalism in Ghana is not only limited to the Classical Pentecostal movement, it also bears witness to the influence of Neo-Pentecostals. These are independent Pentecostal churches which came into existence after the evangelical/Charismatic renewal of the 1960's and 1970's, both within and outside of mainline churches. They emerged in a time of

²³⁹ Debrunner, *A history of Christianity in Ghana*, 324. Also see Omeny, *Pentecost outside Pentecostalism*, 94 – 95.

²⁴⁰ Asamoah-Gyadu, *African Charismatics*, 23.

²⁴¹ Bismark Bansah, "Assemblies of God, Ghana at 80", in *Assemblies of God, Ghana 80th anniversary celebration magazine* (Accra, Ghana, Assemblies of God, Ghana, 2012), 14.

²⁴² Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 72 – 75.

economic and social difficulty in the country. As a result of this, the message of these churches is a focused reflection of the economic and social realities of the time; with some of them carrying their messages in the socio-economic realm to other who carry their message in the realm of liberation theology²⁴³. The Atlas for Global Christianity testifies that the charismatic movements strengthened the role of the Holy Spirit within their faith and practices, challenging the doctrine, liturgy, policy, and ethics of the Western missionary churches. Their emphasis on the role of the Holy Spirit in their church services, and evangelistic and mission activities made them attract enough support to be classified as revival movements.²⁴⁴ Some of their characteristics include:

A specific focus on youth, lay-oriented leadership, ecclesiastic office based on a person's charismatic gifts, innovative use of modern media technology, concern with church growth, mostly urban-centred congregations, a relaxed and fashion-conscious dress code for members, absence of religious symbolism in places of worship, English as principal mode of communication, a reflection of the modern outlook, and portrayal of an international image. Their main target groups are students and professionals.²⁴⁵

By 1985, major Neo-Pentecostal churches had been formed; notable among them are the Jubilee Christian Centre, Christian Action Faith, International Central Gospel Church, Grace Outreach Church, Victory Bible Church, the World Miracle Church International (now Perez Chapel International), Broken Yoke Church (now Fountain Gate Chapel), and International Bible Worship Centre (now Royal House Chapel).

²⁴³ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 86.

²⁴⁴ Todd M. Johnson, and Kenneth R. Ross, (eds.), *Atlas of Global Christianity 1910 – 2010* (Edinburgh: Edinburgh University Press, 2010), 131.

²⁴⁵ Asamoah-Gyadu, *African Charismatics*, 31 – 32.

Though many of these churches do not belong to the Ghana Pentecostal Council, a strong bond does exist between them and the Classical Pentecostal Churches in the area of their theological understanding of the issue regarding the Holy Spirit baptism. This is because of the historical connection between the two groups, a connection that can be traced to the background of the founders of the Neo-Pentecostal Church; for history has shown that many of the founders of the Neo-Pentecostal Church had their early Christian foundation within the Classical Pentecostal Churches.

2.7. Western missionaries' activities and Pentecostalism in the light of the Ghanaian culture

The Cultural Policy of the Ghana National Commission on Culture defines culture as “the totality of the way of life of people through experience and reflection in their attempt to fashion a harmonious co-existence between them and their environment; material and non-material”.²⁴⁶

Before the arrival of Western missionaries to the Gold Coast, the indigenes were by and large practicing African Traditional Religion. According to Sarpong, the then indigenes already believed in a Supreme Being - “*Onyakopong*”. But, in spite of this belief in a Supreme Being, they also believed in other deities, spirits, and ancestral spirits; believing them all to be intertwined and in relationship with the living. The deities and spirits demand worship and are said to possess supernatural powers with which they punish or reward their

²⁴⁶ Ghana National Commission on Culture, *The culture policy of Ghana*, (2004) 9, available on <http://www.s158663955.websitehome.co.uk/ghanaculture/privatecontent/File/CULTURAL.%20POLICY%20-%20FINAL.pdf>, [Accessed 8 July, 2013].

worshippers²⁴⁷. Mbiti argues that many Africans believe that there is only one Supreme God. However, this view about God is influenced by factors such as geographical location, culture, language, social, and political factors. He further states that the indigenous names of God have always been present in the worldviews of the different African People, being passed down through the generations by way of oral tradition. In his conclusion, he emphasized that “there is therefore, no place for atheism or denial of God’s existence in many traditional African communities”²⁴⁸.

To reiterate, this means that the indigenes of the Gold Coast had an idea about God before the arrival of Western missionaries. However, these Western missionaries’ encountered the Ghanaian traditional worldview and religion from within their background of a Christianity embedded in the “Enlightenment”. This means that they came with the perception and an approach that presented them as superiors, and that saw the Ghanaian traditional worldview and culture as paganism, thus almost ensuring that their mission attempts would be non-starters. Williamson attests to this in his comparative study of Christianity and Akan Religion.²⁴⁹ Mary Kingsley observed that most of the early missionaries regarded the Africans’ minds as many jugs, which had only to be emptied of the stuff which was in them and then refilled with the particular form of doctrine that the missionaries were teaching²⁵⁰. This, therefore, led the Western missionaries to undermine indigenous Ghanaians, their worldview and their culture, which made the local people approach

²⁴⁷ Peter Kwesi Sarpong, *People differ: An approach to inculturation in evangelism* (Accra: Sub-Sahara Publishers, 2002), 95 – 97.

²⁴⁸ Mbiti, *Concepts of God in Africa*, 2nd edition, 6, 9 – 15.

²⁴⁹ Sydney G. Williamson, *Akan Religion and Christian the faith*, Kwesi Dickson (ed.) (Accra, University Press, 1965), 159 – 164.

²⁵⁰ Max Warren, *Social history and Christian mission* (London, S.C.M. Press, 1967), 75. cited E.G. Mary Kingsley.

Christianity as the “white man’s religion”. Asamoah-Gyadu argues that one of the major setbacks of the missionary approach of these mainline churches was exactly the way they marginalized and underemphasized pneumatic phenomena²⁵¹.

In view of the arguments presented so far it has become very clear that, at the centre of all these challenges, is the issue of the relationship between Christianity and culture. At the heart of every culture lies their worldview. According to Larbi, every culture has within its religious system certain practices directed towards the achievement of what is considered as the highest good. He further states that: “religion, by its nature and purpose, should be holistic; addressing the total needs of the total person - spiritual, physical, and emotional - providing authentic answers for the person’s everyday quests, fears, and anxieties”²⁵². In a similar vein, Kgatla states that many Africans are constantly filled with fear because of their belief in the existence of evils spirits, witchcraft and “black power” which could wreak havoc in one’s life. But, due to the intolerance of the Western missionaries on this matter (aspect of the African’s worldview), they paid no attention to them²⁵³. In fact, they took a liberal and intellectual attitude to the Scriptures, in the process neglecting the experimental elements of Christianity.²⁵⁴

Though gospel and culture was always moving on a parallel line, the missionaries were antagonistic to the idea of a marriage between the gospel and the various cultures they

²⁵¹ Kwabena J. Asamoah-Gyadu, “The promise is for you and your children: Pentecostal Spirituality, Mission and Discipleship in Africa”, In Wonsuk, Ma, and Kenneth, Ross, R., (eds), *Regnum Edinburgh Centenary Series*, Vol. 14, (Oxford: Regnum Books International, 2013), 12.

²⁵² Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 26.

²⁵³ Thias Kgatla, *Interviewed in his office*, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3 August, 2013.

²⁵⁴ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 2.

encountered. But, in spite of this objection, there was sufficient internal bonding between the two to make the Christian faith attractive to a larger section of the Ghanaian population.

This issue at stake here is similar to the one faced by the early church both in/at Jerusalem as well as with Paul and his colleagues who were carrying the gospel from Jerusalem to Antioch (Ac 6: 1- 7, Ac 10 – 15, Gal 3: 26 - 28). In their case, the issue most fundamentally had to do with the relationship between the Christian community and Judaism, especially in the matter of language, temple worship and law. In all these challenges the church's leadership did their best to resolve the issue of gospel and culture, with the best example of this being the Jerusalem council meeting (described in Ac 15) on the issue of circumcision.

In order to address the problem of gospel and culture, the importance of the contextualization of the gospel became a view shared by many theologians and was strongly pushed by the Ecumenical Association of Third World Theologians (EATWOT). Out of this came terms such as “adaptation”, “accommodation”, “indigenization”, “incarnation”, “contextualization”, and “inculturation”. Though none of these approaches is perfect, the idea behind each of them is, “how best can we present the gospel to suit the worldview and culture of people, communities and nations without compromising the essence of the gospel?”²⁵⁵

²⁵⁵ Bosch, *Transforming mission*, 420 – 432.

One of the approaches that have been strongly pushed in Ghana is “inculturation”²⁵⁶. This term is commonly used in the Roman Catholic Church to refer to the adaptation of the way Church teachings are presented to non-Christian cultures, and to the influence of those cultures on the evolution of these teachings²⁵⁷.

Sarpong, a Ghanaian missiologist and a former Catholic Arch-Bishop of the Kumasi Archdiocese of the Catholic Church, argues that by “inculturation”, the evangelizer seeks to present the gospel to the peoples of different religio-cultural contexts in such a way that they are not alienated from their own cultures but find their cultures enriched and fulfilled through the gospel.²⁵⁸ This was also a view shared by Schineller²⁵⁹. In regard to the generally agreed-upon understanding in mind that the mission of the Church is the mission of God working among people, the Christian Church needs to understand and respect the context of their surrounding as they present the gospel.²⁶⁰ Furthermore, based on the view that the Bible - by its very nature - is contextual, inculturation should be an integral part of our understanding of communicating the gospel, if the gospel is indeed to be truly communicated.²⁶¹

A study of the mission and ministries of William Wade Harris, John Swatson, Sampson Oppong, and Apostle Peter Anim show that Pentecostalism is a “Ghanaian-friendly” form of

²⁵⁶ Joseph Osie - Bonsu, *The inculturation of Christianity in Africa: Antecedence and guidelines from the New Testament and the early Church* (Frankfurt: Peter Lang, 2005), 1 – 5, 20.

²⁵⁷ Bosch, *Transforming Mission*, 447.

²⁵⁸ Sarpong, *People Differ*, 9 – 10.

²⁵⁹ Peter S.J. Schineller, *A Handbook on inculturation* (New York: Paulist Press, 1990), 36 – 37.

²⁶⁰ Cornelius J.P. Niemandt, *Artisanal cheese or artisanal Jesus*, a paper presented at Creative and critical dialogue on the future of Missiology as a theological discipline (Unisa, 2013), 2.

²⁶¹ Stephen B. Bevans and Roger P. Schroeder. *Prophetic dialogue: reflections on Christian mission today* (Maryknoll: Orbis, 2011), 69.

Christianity - a form of Christianity that the African can relate to in terms of worship style and expression of spirituality that addresses issues of demonic activity, poverty, disease and death as well as salvation of the soul. In terms of “inculturation”, the indigenous revival and/or renewal movements seem to be the ones that took the African ethos seriously, initiating a shift from the reductionism associated with the then-traditional Western missionary churches, in which peoples’ religious experiences were seen as either superstition or as figments of imagination, and provided solutions to deal with the worldview of Africans²⁶². According to Meyer, the popularity of Pentecostalism in many parts of Africa may be due to their understanding that it deals with the spirit-world²⁶³. This view is in agreement with Cilliers’ stance on the relationship of the Ghanaian culture with spirit, which says: “In Ghana, there is no division and differentiation between the animate and inanimate, between the spirit and matter, between living and non-living, dead and living, physical and metaphysical, secular and sacred, the body and the spirit”.²⁶⁴ Ellis and Ter Haar also share the same view, saying that many African religions are largely about relationships: relationships between the human world and the spirit world; whether these are ancestral spirits, spirits of the land, water, or forest or strange spirits.²⁶⁵

Asamoah argues that, the denial of the existence of spirit-force (witches, sorcerers, fetishes, magic charms and local deities) in the missionary enterprise; radically undermined the work of mission; for, in the process they ended up producing Christians with a double

²⁶² Asamoah-Gyadu, *African Charismatics*, 41.

²⁶³ Birgit Meyer, *Translating the devil: Religion and modernity among the Ewes in Ghana* (Edinburgh: Edinburgh University Press, 1999), 216.

²⁶⁴ Johan Cilliers, *Formations and movements of Christian spirituality in Urban African contexts*, p.10, http://academic.sun.ac.za/tsv/Profiles/Profile_documents/Johan_Cilliers_AFRICAN_SPIRITUALITY.pdf [Accessed 20 April, 2013].

²⁶⁵ Stephen Ellis and Gerrie Ter Haar, *Worlds of power: Religious thought and political practice in Africa* (Johannesburg: Wits University Press, 2004), 21 – 22.

allegiance²⁶⁶. A similar view was also shared by Vanden Toren in his article titled, “*Teaching ethics in the face of African moral crisis: Reflection from a gust*”. He argues that the Western missionaries overlooked the role of the traditional African worldview in their approach of presenting the gospel to Africans. They saw these traditional worldviews on spirituality as merely superstition and thus did not help to find adequate alternative solutions to them. The consequence of this approach led the young Christians to live a double life, understood by the Missionaries as hypocrisy²⁶⁷. Having said this, one cannot totally blame the missionaries for their approach to many of the African cultures and worldviews - in agreement with Walls, missionary Christianity was generally not able to give clear guidelines on many of the issues Africans were faced with because there is nothing similar in the Western culture and experience they could refer to, causing them to treat the African worldview of a “human – spirit” continual relationship as superstition²⁶⁸. This attitude was explained as partly due to the influence of the Enlightenment culture, which says that anything that cannot be proved scientifically and rationally; should not be taken seriously.²⁶⁹ Furthermore, for the Western missionaries, they saw evangelism as meeting the social needs of people, i.e. building a network of schools and colleges, building good roads and other infrastructure, and providing health facilities to better the living conditions of the indigenous people. But, for the Pentecostals, evangelism was about meeting the spiritual needs of people through the power of the Holy Spirit.²⁷⁰ Ghanaians therefore saw Pentecostalism as more appealing and relevant to their worldview. Pentecostalism did not only appeal to

²⁶⁶ E.A. Asamoah, “*The Christian Church and African heritage*” IRM 175: XLIV (July, 1985), 297 cited by Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 29.

²⁶⁷ Brenno Vanden Toren, “Teaching ethics in the face of African moral crisis: Reflection from a gust”, *Transformation: An international Journal of Holistic Mission Studies*, Vol. 30, No 1 (January, 2013), 7 – 8.

²⁶⁸ Andrew F. Walls, “African Christianity in the History of Religion”, in *Studies in World Christianity*, 2:2, (1996), 194.

²⁶⁹ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 2.

²⁷⁰ Asamoah Gyadu, *African Charismatics*, 44.

Africans (Ghanaians) based on their worldview of a “human – spirit” relationship; but also because of Pentecostalism’s use of colour, style of music, drumming and dancing²⁷¹. This can be seen more specifically in the AICs. In spite of the fact that the current Classical and Neo-Pentecostal churches in Ghana have gone through a lot of transformations in their worship style and are now becoming more of a mixture of “European – American” than African in their church services²⁷², MacRobert argues that Pentecostalism has largely been coloured by a distinctively black culture, thus producing a black form of Christianity²⁷³. In addition to the views shared, Pentecostal/Charismatic Christianity has been the driving force of the third awakening, and is largely responsible for the dramatic shift in the gravity of religion. And because of this reason “... Pentecostal Christianity may become the most widespread form of the religion, with as yet unquantifiable effects on mainline Churches and on global politics”²⁷⁴. The rise and growth of independent Pentecostal/Charismatic type Churches presents a further challenge to Christianity in Africa that needs to be continually addressed for the furtherance of the Kingdom of God in Africa.

2.8. Chapter summary

This chapter presented the missiological history of the activities of the Western mainline churches’ missionaries on Ghanaian soil. The focus was on providing a background and context for the rise of Pentecostalism in Ghana.

²⁷¹ Asamoah-Gyadu, “The promise is for you and your children, 13.

²⁷² Todd M. Johnson, and Kenneth R. Ross, (eds.), *Atlas of Global Christianity 1910 – 2010* (2010), 131.

²⁷³ Iain MacRobert, “The black root of Pentecostalism” in Jan A.B. Jongeneel, A.O. (eds) *Pentecost, mission and Ecumenism: Essays on intercultural theology* (Frankfurt am Main: Peter Lang, 1992), 4-5, 79.

²⁷⁴ Lamin Sanneh, *Disciples of all nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2008), 275.

It was argued that Pentecostalism came to Ghanaian mission and church history as a result of indigenous Ghanaian Christians in Western missionaries' established churches' desire to address their "traditional spiritual concerns", something they thought the Western missionaries could not address. The research has shown that the concern to address these "traditional spiritual concerns" contributed significantly to the emergence of Pentecostalism and Pentecostal churches in Ghana.

CHAPTER 3

THE MISSIONAL ROLE OF THE HOLY SPIRIT: GHANAIAN PENTECOSTALS' VIEW AND PRACTICES

3.1. Introduction

After the description of the context and background for the development of Pentecostalism in Ghana, as well as the importance of their emphasis on the Holy Spirit, this chapter will focus on the role of the Holy Spirit in mission from a Ghanaian Pentecostal perspective. This is done as an answer to Roamba's argument that: "very little has been written on the role of the Holy Spirit as a missionary spirit with regard to West African churches"²⁷⁵. Though I do not claim to be sure of this in other parts of Africa, I am sure this claim is true in the context of Ghanaian Pentecostalism²⁷⁶. In response to this call, this chapter seeks to investigate the missional role of the Holy Spirit from a Ghanaian Pentecostal's perspective, in the light of the research question: "What is the missional role of the Holy Spirit in the lives of unbelievers and how does it influence the everyday lives of the believers?"

The chapter will describe the understanding of the work of the Holy Spirit in Ghanaian Pentecostalism. This description is informed by the researcher's own experience as a member of one of the Neo-Pentecostal Churches in Ghana. It is also informed by interviews with some leaders of Pentecostal churches in Ghana, as well as a literature study of statements and the policy positions of Pentecostal churches in Ghana. This work is also

²⁷⁵Jean-Baptiste Roamba, "A West African missionary Church", in Burgess, Stanley M., (ed.) *Encyclopedia of Pentecostal and Charismatic Christianity* (New York, NY: Routledge, 2006), 11 – 15.

²⁷⁶ This research gap was discussed in Chapter One.

done against the backdrop of ecumenical statements (the Lausanne Movement and the WCC), as well as a broader literature study on the issue of the role of the Holy Spirit in mission.

Since one of the essential beliefs of the Pentecostal Movement is the belief in the person and the ministry of the Holy Spirit, this chapter will define and explain who the Holy Spirit is, as well as his works in Christians and non-Christians. In order to achieve this aim, I will first of all approach it within the context of the Trinitarian Mission (*missio Dei*). Other things that will be considered in this chapter are: the meaning of the baptism and the infilling of the Holy Spirit as claimed by the Classical and Neo-Pentecostal churches in Ghana, the three major things the infilling of the Holy Spirit does in the life of Christians, and finally an outline of the differences between the baptism of the Holy Spirit and the infilling of the Holy Spirit - how the infilling of the Holy Spirit can be received and maintained, as well as some characteristics of the Spirit-filled Christians will also be discussed.

3.2. Trinitarian approach to mission

Until the sixteenth century, when the Jesuits first began to use the term “mission” in reference to the spreading of the gospel to people who were not Christians, “mission” was exclusively used in reference to the doctrine of the Trinity. That is the sending of the Son by the Father and of the Holy Spirit by the Father and the Son²⁷⁷. According to LaCugna, the doctrine of the Trinity is not only about God but also about God’s life with us, and our life with each other. It is a life of communion and indwelling, God in us and we in God; all of us

²⁷⁷Bosch, *Transforming mission*, 1.

together.²⁷⁸ This view implies that the word “mission” is about God and his historical redemptive initiative on behalf of creation. Furthermore, it also refers to all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the Triune God in the world, and through that identity, participates in his mission.²⁷⁹ In describing the historical redemptive work of the Triune God, Wright proposes a missional-Biblical hermeneutic. In his view, the whole Bible shows us the story of God’s mission through God’s people in their engagement with God’s work for the sake of the whole of creation²⁸⁰. Biblically, the point of departure for the Trinitarian mission approach was clearly presented by Jesus Christ in John 20: 21 – 22 when He said “...as the Father has sent me, I am sending you.” And with that he breathed on them and said, “receive the Holy Spirit”. In the context of Jesus’ statement, the Father is the Sender, the Lord of the harvest; the incarnate Son is the model embodiment of the Father’s mission in the world; and the Holy Spirit is the divine empowering presence for the entire mission²⁸¹.

The idea that mission starts from God was conceptualized by the German missiologist, Karl Hartenstien in 1934 as *Missio Dei*, and popularized by George Vicedom in his *Mission of God: An introduction to the theology of mission* in 1963²⁸². Bevans and Schroeder present *missio Dei* as part of the theology of the Second Vatican Council, which traces its roots to the idea of “divine mission”, developed originally by Augustine and scholastic theologians

²⁷⁸ Catherine M. LaCugna, *God for us: The trinity and Christian life* (San Francisco: Harper San Francisco Press, 1991), 228.

²⁷⁹ Timothy C. Tennent, *Invitation to World mission: A Trinitarian missiology for the twenty-first century* (Grand Rapids: Kregel Publications, 2010), 59.

²⁸⁰ Christopher J.H. Wright, *The mission of God* (Downers Grove, IL: IVP Academic, 2006), 48 – 51.

²⁸¹ Tennent, *Invitation to World mission*, 75.

²⁸² Tennent, *Invitation to World mission*, 55.

of the thirteenth century, but which was also influenced by the Protestant mission theology of the twentieth century²⁸³, and – even more recently - by Evangelicals and Pentecostals²⁸⁴.

In Saayman view, the term *missional* is meant to refer fundamentally to the *missio Dei*, just as the term missionary does.²⁸⁵ He further argues that in terms of its deepest, fundamental understanding, both *missional* and missionary verbalise the phenomenon we understand as *missio Dei*.²⁸⁶ Flett states that, without the *missio Dei*, the mission of the church would simply be a grasping at mere straws; it would be salvation by works alone. Mission is more than mere human activity reliant on the emotion, volition and action of finite beings. Mission, rightly, belongs to God; and anything other than the *missio Dei* being the starting point and climax of redemptive action is no more than an impediment to the proclamation of the true gospel message. Flett goes on to say that “the *missio Dei* is not something from which the Christian community can depart. Any other conception of the ground, motive and goal of mission apart from the *missio Dei*’s Trinitarian location risks investing authority in historical accident and human capacity”²⁸⁷. The *missio Dei*, affirming that mission is God’s sending forth; was further expanded to include the participation of the church in the divine mission during the ecumenical discussions of the 20th century²⁸⁸. The relationship of the divine persons in the Trinity to one another is so extensive that it has room for the whole world²⁸⁹. The church should be a model of this existence, the manifestation of this

²⁸³ Bevans and Schroeder, *Constants in context*, 289 – 290.

²⁸⁴ Bevans and Schroeder, *Constants in context*, 288 – 295.

²⁸⁵ Willem Saayman, "Missionary or missional? A study in terminology", in *Missionalia* 38:1 (April 2010), 13.

²⁸⁶ Saayman, "Missionary or missional?", 15.

²⁸⁷ Flett, *The witness of God*, 9.

²⁸⁸ Balia and Kim, (eds.), *Witnessing to Christ today*, 23.

²⁸⁹ Jurgen Moltmann, *The church in the power of the Spirit: A contribution to Messianic Ecclesiology*, Trans. Margeret Kohl (Minneapolis: Fortress Press, 1993), 30.

relationship, the communion of humans with God.²⁹⁰ The Cape Town commitment puts it this way:

The mission of God continues to the ends of the earth and to the end of the world. The day will come when the kingdoms of the world will become the kingdom of our God and of his Christ and God will dwell with his redeemed humanity in the new creation. Until that day, the Church's participation in God's mission continues, in joyful urgency, and with fresh and exciting opportunities in every generation including our own.²⁹¹

In the concept of *missio Dei*, Moltmann argues that: “the Holy Spirit has a wholly unique personhood, not only in the form in which it is experienced, but also in his relationship to the Father and the Son”.²⁹² The Spirit of God is constantly at work in ways that surpass human understanding and in places that are least expected²⁹³. This relationship was clearly noted when Jesus said at Nazareth: “The Spirit of the Lord is upon me” (Lk 4: 18). A pneumatological mission theology was therefore propounded at this point by Jesus Christ²⁹⁴, and this was also why the disciples could not do anything after the ascension of Christ until they received the power of the Holy Spirit on the day of Pentecost.

In line with the views shared above, Ghanaian Pentecostals affirm their belief in the Triune God in the following statement: “We believe in the existence of the One True God, Elohim, Maker of the whole universe; undefinable, but revealed as Triune God, Father, Son and the Holy Spirit – One in nature, essence, and attributes, Omnipotent, Omnipresent”. This view

²⁹⁰ John D. Zizioulas, *Being as Communion: Studies in Personhood of the church* (Crestwood, N.Y: St Vladimir's Seminary Press, 1995), 20.

²⁹¹ The Third Lausanne Congress on World Evangelization, *Cape Town Commitment* (Cape Town, 16-25 October, 2010), 5.

²⁹² Jürgen Moltmann, *Spirit of life: A universal affirmation* (Minneapolis: Fortress Press, 1992), 12.

²⁹³ World Council of Churches, “Ecumenical affirmation: Mission and evangelism,” in James A. Scherer, and Stephen B. Bevans, eds., *New directions in mission and evangelization 2: Theological foundations* (Maryknoll: Orbis, 1992), 43.

²⁹⁴ Balia and Kim, (eds.), *Witnessing to Christ today*, 24.

of the Triune God has also influenced their approach to mission²⁹⁵; in fact, one could relate this doctrinal position of Ghanaian Pentecostals to the 2012 mission statement of the World Council of Churches:

We believe in the Triune God who is the Creator, Redeemer and Sustainer of all life. God created the whole *oikoumene* in God's image and constantly works in the world to affirm and safeguard life. We believe in Jesus Christ, the Life of the world, and the incarnation of God's love for the world. Affirming life in all its fullness is Jesus Christ's ultimate concern and mission. We believe in God the Holy Spirit, the Life-giver, who sustains and empowers life and renews the whole creation. A denial of life is a rejection of the God of life. God invites us into the life-giving mission of the Triune God and empowers us to bear witness to the vision of abundant life for all in the new heaven and earth²⁹⁶.

In addition to the Ghanaian Pentecostals' doctrinal position on the Triune God, this view also appears in their songs. In their meetings, they sing songs like:

Akan language – Twi	Translation
<i>Ye w_o nyame basan Koro</i>	We have a three in One God (Triune God)
<i>Ono nkoa na yebe som no (2x)</i>	He is the only One we will worship
<i>Ye w_o nyame Agya</i>	We have God the Father
<i>Ye w_o nyame Oba</i>	We have God the Son
<i>Ye w_o nyame Susumkronkron</i>	We have God the Holy Spirit
<i>Ono nkoa na yebe som no</i>	He is the only One we will worship

²⁹⁵ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 280 – 281, See also Article two of the *Ten Tenets of the Church of Pentecost*, Ghana, Available at, http://thecophq.org/index.php?option=com_content&view=article&id=3&Itemid=8 [Accessed 12 August, 2013].

²⁹⁶ World Council of Churches, “Together towards life: Mission and evangelism in changing landscapes”, in *Ecumenical vision for 21st century*, Lorke, Mélisande and Werner, Dietrich, eds. (Geneva, Switzerland: WCC Publications, 2013), 51.

In effect this means that, no matter the kind of mission model one has in mind, that mission model must recognize that mission is primarily God's mission. The ultimate goal of the *Missio Dei* is thus the "glory of God", where God establishes his reign in the hearts of people - evidenced by the conversion of souls and resulting in "love, equality, diversity, mercy, compassion and justice" amongst God's creation²⁹⁷. To this end the World Council of Churches states that "all Christians, churches and congregations are called to be vibrant messengers of the gospel of Jesus Christ, which is the good news of salvation. Evangelism is a confident but humble sharing of our faith and conviction with other people. Such sharing is a gift to others which announces the love, grace and mercy of God in Christ. It is the inevitable fruit of genuine faith. Therefore, in each generation, the church must renew its commitment to evangelism as an essential part of the way we convey God's love to the world"²⁹⁸. They further state that participation in God's mission follows the way of Jesus, who came to serve, not to be served; who tears down the mighty and powerful and exalts the lowly; and whose love is characterized by mutuality, reciprocity and interdependence. It, therefore, requires a commitment to struggle and resist the powers that obstruct the fullness of life that God wills for all, and a willingness to work with all people involved in movements and initiatives committed to the causes of justice, dignity and life²⁹⁹. In summing up their view, the WCC affirms that the church is called to make present God's holy and life-affirming plan for the world as revealed in Jesus Christ. It means rejecting values and practices which lead to the destruction of communities. Christians are called to acknowledge the sinful nature of all forms of discrimination and transform unjust structures.

²⁹⁷ Andrew J. Kirk, *What is Mission? Theological explorations* (London: Darton, Longmann and Todd, 1999), 28.

²⁹⁸ World Council of Churches, "Together towards life", 53.

²⁹⁹ World Council of Churches, "Together towards life", 60.

This call, naturally, places certain expectations on the church; it must refuse to harbour oppressive forces within its ranks, acting instead as a counter-cultural community. The Biblical mandate to the covenant community in both testaments is characterized by the dictum: “It shall not be so among you” (Mt 20:26)³⁰⁰.

3.2.1. The Holy Spirit

Ghanaian Pentecostals see the Holy Spirit as the mysterious third Person of the Trinity through whom God acts, reveals his will, empowers individuals, and discloses his personal presence in the Old and New Testament³⁰¹. In some of the Pentecostal circles in Ghana, they mostly use the term Holy Ghost for the Holy Spirit. Van Aarde, in this regard, argues that the term “Ghost” – when used for the Holy Spirit – is a misleading translation of the Greek word “πνεῦμα” (which means “spirit”), and that there is no word in the Greek for Spirit. He points out that the closest word is “φάντασμα” which means “apparition.” But this word is never used for the Holy Spirit, the Third Person of the Trinity. The Holy Spirit is a person in the same sense that the Father and Son are persons. He emphasized that the term “Spirit” relates to the distinct role of his person, since the father and Son are also spirit.³⁰²

In the Old Testament, the term "Holy Spirit" is found only in Psalm 51:11 and Isaiah 63:10-11. References to the Spirit of God, however, are abundant. In one sense the Spirit of God is depicted as a mighty wind. The wind in Hebrew is “רוּחַ”³⁰³. This same Hebrew word is also

³⁰⁰ World Council of Churches, “Together towards life”, 61.

³⁰¹ Article seven of the *Ten tenets of the Church of Pentecost*, Ghana, available at, http://thecophq.org/index.php?option=com_content&view=article&id=3&Itemid=8 [Accessed 12 August, 2013].

³⁰² Andries Van Aarde, “The Spirit of God in the New Testament: Diverse witnesses”, in *HTS Theologiese Studies / Theological Studies*; Vol 55, No 1 (1999), 245.

³⁰³ Newbiggin, *The open secret*, 63.

used for breath, depending on the context in which it is being used. During the time of the Exodus, God deployed this wind to part the sea - thus enabling the Israelites to pass through safely and elude Pharaoh and his army (Ex 14:21). God used this agent in two ways: as a destructive force that dries up the waters (Hs 13:15), or as the power of God in gathering clouds to bring the refreshing rain (1 Kings 18:45). The spirit exercised control over the chaotic waters at the beginning of creation. Of the eighty-seven times that the Spirit is described as wind, thirty-seven describe the wind as the agent of God, mostly baneful, and ever strong and intense. This property of the Spirit clearly reflects the power of God. An additional quality of the Spirit is that of mysteriousness. Psalm 104:3 demonstrates that the Spirit as wind is able to transport God on its wings to the outer limits of the earth. No one can tell where He has been or where He is going. Power and mystery form the essence of the nature of God³⁰⁴.

The Spirit is the ultimate origin of all mental and spiritual gifts, as it is the underlying inspiration of the men of wisdom. Not only did the prophets benefit from the influence of the Spirit, but it was said that the Spirit will be shed upon the people of God and upon all the people. Ezekiel and Isaiah express the idea of the Spirit more than any other Old Testament source. Many of Ezekiel's allusions to the Spirit are in regard to Israel's restoration in the future. The reception of the new Spirit, prophesied in Ezekiel and Jeremiah, is dependent upon repentance and is associated with the creation of a new heart. This prophetic foreshadowing, in light of the individual, sporadic, and temporary manifestation of the Spirit

³⁰⁴ Van Aarde, "The Spirit of God in the New Testament", 245.

in the Old Testament, looked forward to a time when the Spirit of God would revitalize his chosen people, empower the Messiah, and be lavishly poured out on all humankind.³⁰⁵

In the New Testament, when John the Baptist burst onto the scene proclaiming the advent of the kingdom of God, the Spirit-inspired prophetic voice returned after a 400-year absence. Zechariah and Elizabeth, John's parents, were informed that their son would "be filled with the Holy Spirit, even from his mother's womb" (Lk 1:15). Similarly, the angel Gabriel visited Mary with the news that "the Holy Spirit shall come upon thee, and the power of the Highest will overshadow thee: therefore also, that holy thing which shall be born of thee will be called the Son of God" (Lk 1:35)³⁰⁶.

A watershed moment in Biblical history occurred at the event of Jesus' baptism when He was anointed by the Spirit of God. The Holy Spirit was then responsible for thrusting Jesus out into the wilderness to undergo temptation. Luke has many more references to the Holy Spirit than do the other synoptic accounts. This can be accounted for by Luke's theological interests, extended into the Acts of the Apostles, which has been rightly named "The Acts of the Holy Spirit", because of the prominence given to the Spirit³⁰⁷. In addition to Luke's account, Johannine theology also includes a doctrine of the Spirit - in the Gospel of John, the Spirit possesses Christ; is indicative of the new birth; will come upon Jesus' departure; and will endow the believer after the resurrection. The Christian community is anointed by

³⁰⁵Trent C. Butler, Editor. "Holy Spirit", *Holman Bible Dictionary*, <http://www.studydrive.org/dic/hbd/view.cgi?n=2827>. 1991. [Accessed 13 August, 2013].

³⁰⁶Lee JangWoo, "Power evangelism in the third wave movement and its implications for contemporary Church growth" (PhD. dissertation: Southwestern Baptist Theological Seminary, 2000), 40-42.

³⁰⁷ James Leo Garrett Jr. *Systematic theology: Biblical, historical, and evangelical*, 2nd edition (North Richland Hills, TX: BIBAL, 2001), 209.

the Spirit; and the Spirit assures the believer of the indwelling presence of Jesus. In the prophetic Book of Revelation John, in Old Testament fashion, depicts himself as a prophet inspired by the Spirit.³⁰⁸ Two basic matters determine John's concept of the Spirit/*Paraclete*/Comforter/Advocate: the Spirit is life-giving (the arrival of a new dispensation with the coming of Jesus makes a new birth possible for people) and testifies to the truth (God's Spirit represents believers when they are accused by the world). John and Luke refer to Jesus as the “bearer” of the Spirit in the period before the resurrection. After Easter the gift of the Spirit was bestowed on the disciples.³⁰⁹

All the apostolic writers witnessed to the reality of the Spirit in the church; however, the apostle Paul offers the most theological reflection on this subject in his letters to the Romans, Corinthians and Galatians. Van Aarde argues that, in both the Old and New Testaments, the work of the Spirit relates to what God does with people. What God does, God does through the Spirit; who is, as it were, the “power of God”. For Paul, living in Christ/in the Lord is the same as living in the Spirit. There is only one Holy Spirit. The Spirit is the bond that unites believers with one another. This fellowship is rooted in the saving acts of Jesus. The Pauline formula of being “in Christ/in the Lord” gives expression to the very basis for the being of the community of faith, its spiritual (pneumatic) existence. These Pauline expressions are the basis of the New Testament understanding of the church³¹⁰.

³⁰⁸ Paul Jackson, “Holy Spirit”, *Holman Bible Dictionary for windows version 1.0g*, (Parson Technology 1994).

³⁰⁹ Van Aarde, “The Spirit of God in the New Testament”, 248.

³¹⁰ Van Aarde, “The Spirit of God in the New Testament”, 250.

As one of the three persons in Trinity, the Holy Spirit is God, a fact that can be understood from numerous passages in the Bible. For example, when Ananias and Saphira spoke a lie about the property that they sold, the Scripture clearly says that the lie that they spoke to the Holy Spirit was a lie spoken to God³¹¹.

3.2.2. The work of the Holy Spirit

The Holy Spirit is the executor of the eternal plan of God. He does practically everything related to sustaining the creation and its creatures, including God's children. In reference to creation we read in Genesis 1:2, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters"³¹²

Another primary role of the Holy Spirit is to bear "witness" of Jesus Christ. He tells people's hearts about the truth of Jesus Christ. The Holy Spirit also acts as a Christian's teacher.³¹³ In 1 John 2: 20 we read, "But you have an unction from the Holy One, and you know all things". He reveals God's will and God's truth to a Christian. Jesus told his disciples.... "The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." (Jn 14:26). Jesus further said, "When He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on his own initiative, but whatever He hears, He will speak; and He will disclose to

³¹¹ Johnson, C. Philip, and Saneesh Cherian, *Tongues: A Biblical study* (Karela, India: Creative Commons, 2001), 3 – 4.

³¹² Matthews A. Kenneth, "Genesis 1-11:26", *The New American Commentary, vol. 1A* (Nashville: Broadman and Holman, 1996), 135.

³¹³ Gailyn Van Rheezen, *Biblical foundations and contemporary strategies: Missions* (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 27 -28.

you what is to come.” (Jn 16:13)³¹⁴. The Holy Spirit is doing all this in order to empower the church for global mission.³¹⁵

The Holy Spirit also empowers the church for powerful manifestation of signs, miracles and wonders. On the day of Pentecost, Peter declared that the coming of the Holy Spirit fulfilled the prophesy of Joel. The ministry of the early church reflected the ministry of Jesus Christ in its emphasis on the proclamation of the word of God through preaching and teaching. Luke records that: “Everyone was filled with awe at the many wonders and signs performed by the apostles” (Ac 2: 43). The manifestation of signs and wonders was not limited to the Apostles only, but was also evident in the ministry of Stephen and Philip.³¹⁶ In fact, the working of miracles and sign and wonders that accompanied the proclamation of the gospel manifested through the Acts of the Apostles in order to show the presence of God through the church as said by Jesus Christ in Matthew 28: 20, “...I will be with you till the end of the age” and confirmed by Luke in Acts 14: 2- 4, “...speaking boldly for the Lord, who confirmed the message of his grace by enabling them to perform signs and wonders”³¹⁷. In agreement with the position of the World Council of Churches, Ghanaian Pentecostal Churches affirm that the same Spirit that worked in the early church is still at work today and until the end of age.³¹⁸

³¹⁴ D. A. Carson, *The Gospel according to John* (Grand Rapids: Eerdmans, 1991), 534-37.

³¹⁵ Tennent, *Invitation to World mission*, 412.

³¹⁶ John V. Taylor, *The Go-Between God: The Holy Spirit and Christian mission* (Philadelphia: Fortress, 1972), 3.

³¹⁷ Tennent, *Invitation to World mission*, 413 – 414.

³¹⁸ World Council of Churches, “Together towards life”, 54 -55.

In order to produce Godly character, the Holy Spirit was given to live inside those who believe in Jesus, in order to produce God's character in the life of the believer. In this regard, the Holy Spirit helps them to develop lives of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.³¹⁹

In relation to the daily life of believers, Ghanaian Pentecostals argue that the Holy Spirit serves as a helper, as described by the Apostle Paul in Romans 8: 26 – 27, “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groaning that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will”. In their view, the Holy Spirit is given to believers to be their helper in every area of their lives. He also helps them to pray according to the will of God³²⁰.

The Holy Spirit also performs a function for non-Christians as well. He convicts people's hearts of God's truth concerning how sinful they are, their need for God's forgiveness; how righteous Jesus is - He died in their place, for their sins; and God's eventual judgment of the world and those who do not know Him. The Holy Spirit tugs on their hearts and minds, asking them to repent and turn to God for forgiveness and a new life.³²¹

³¹⁹ John A. Stuebaker Jr., *The Lord is the Spirit: Authority of the Holy Spirit in contemporary theology and church Practice* (Eugene, OR: Pickwick, 2008), 12, 10.

³²⁰ Robert H. Mounce, “Romans”, *The New American commentary* 27 (Nashville: Broadman and Holman, 1995), 187.

³²¹ Randy Hurst, “Evangelizing a Community”, in Trask, T.E., Goodall, W.I., Bicket, Z.J., (eds), *The Pentecostal Pastor: A mandate for the 21st century* (Springfield, Missouri: Gospel Publishing House, 1997), 271.

In a nutshell, the activities of the Holy Spirit in the age of the Church include, amongst other things, attracting people to Christ, convicting them of truth, regeneration, baptism, indwelling, filling, sealing, guaranteeing, spiritual gifts, fruit of the Spirit, helping to understand the Scripture, and empowering believers. It is noteworthy that Pentecostals points to the Scripture, particularly Pauline thought, as primary source of authority in matters of faith. For them, anytime the Apostle Paul uses the expression “spiritual” it refers to the working of the Holy Spirit.³²²

3.3. The Holy Spirit and mission

The ministry of the Holy Spirit is important to Pentecostals, especially in respect to mission. To present this idea and explore it further, the missiological role of the Holy Spirit in both Testaments will now be discussed. Kim observes that mission as *missio Dei* is a pneumatological paradigm of mission³²³. In a similar manner, Schweer argues that the role of the Holy Spirit has been paramount in the *missio Dei* process. He has been “active in the Old Testament, in creation, in redemption, and in various other spiritual undertakings. In the New Testament, however, his work becomes totally and evidently apparent and prominent in regard to world mission”.³²⁴ Ott, et al state that, “the starting place for considering the spiritual dynamics of mission must be recognizing the role of the Holy Spirit”³²⁵. This implies that the role of the Holy Spirit in mission is indispensable.

³²² Asamoah-Gyadu, “The promise is for you and your children”, 11.

³²³ Kim Kirsteen, *Joining in with the Spirit* (London: Epworth press, 2009), 32.

³²⁴ William G. Schweer, “The Missionary Mandate of God’s Nature”, in Terry, Smith and Anderson (eds.), *Missiology: An introduction to the foundations, history, and strategies of World missions* (Nashville: Broadman and Holman Publishers, 1998), 108.

³²⁵ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of mission: Biblical foundation, historical developments, and contemporary issues* (Grand Rapids, Michigan: Baker Publishing Group, 2010), 240.

The word “mission”, comes from the Latin verb “*missio*” (send)³²⁶, which was derived from the Greek word “ἀπόστολο”, meaning “to send” (from it we get the English word “apostle”)³²⁷. The Merriam-Webster dictionary defines “mission” as, amongst other things, a ministry commissioned by a religious organization to propagate its faith or carry on humanitarian work; an assignment to work in a field of missionary enterprise; a mission established; a local church or parish dependent on a larger religious organization for direction or financial support; and/or organized missionary work³²⁸. A more secular definition of the word “mission” is simply “a body of persons sent to perform a service or carry on an activity”; this can include diplomatic, military, or space missions. A mission can also be simply a task that one is given³²⁹.

Mission in the Christian context is a task in which God sends a person He has called, particularly a mission to introduce another group of people to salvation in Christ. The person sent is called a missionary. This person is charged with the task of spreading the gospel of Jesus Christ under the people to whom he/she is sent. The mission of the church is to send missionaries to all parts of the world until everyone has had the opportunity to hear the message of Jesus and accept Him as Lord. Though the term mission is not found in the Scriptures, the concept of mission permeates the entire Bible. Newbigin defines Christian mission as the proclamation of the kingdom of the Father, sharing the life of the Son, and bearing the witness of the Holy Spirit³³⁰. He further states that mission is something costly

³²⁶ Michael J. McClymond, “Mission and Evangelism”, in *The Oxford handbook of evangelical theology*, McDermott, Gerald. R. (ed), (Madison, New York: Oxford University Press, 2010), 342.

³²⁷ *Encarta Dictionary*, “Missions”, Microsoft © Encarta © 2009. © 1993-2008 Microsoft Corporation.

³²⁸ Merriam-Webster, <http://www.merriam-webster.com/dictionary/mission> [Accessed 11 February, 2012].

³²⁹ *Wordweb Dictionary*, WordNet 3.0 Copyright 2006 by Princeton University. Available at, <http://wordweb.info/>. [Accessed 20 August, 2013].

³³⁰ Newbigin, *The open secret*, 31.

and revolutionary. It is the action of the Holy Spirit who, in His sovereign freedom, both convicts the world and also leads the church toward the fullness of the truth which it has not grasped yet³³¹. According to the World Council of Churches, though mission starts with God, it leads to an ecclesiological approach “from below”. In this perspective it is not the church that has a mission but rather the mission that has a church. Mission is not a project of expanding churches but of the church embodying God’s salvation in this world. Out of this flows a dynamic understanding of the apostolicity of the church: apostolicity is not only about safeguarding the faith of the church through the ages, but also participating in the apostolate. Thus the church mainly and foremost needs to be a missionary church³³². In order to present this holistically, it would be good to also understand the mission of God in both the Old and New Testaments, especially in the four Gospels, and relate it to mission as described in the Acts of the Apostles.

3.3.1. Mission in the Old Testament

While some scholars insist that the Old Testament has little, if anything, to say about mission, the more general understanding is that mission is an important Old Testament concept³³³. Its foundation lies in the understanding that the transcendent God is also the God who is involved in history. He is the God who acts. The record of His involvement in history indicates that His work is both revelatory and redemptive³³⁴. Wright argues that, though the term or the word “mission” is not found in the Old Testament, it should be noted that mission has at its heart a sense of sending and being sent. The sending language used in

³³¹ Newbiggin, *The open secret*, 66.

³³² World Council of Churches, “Together towards life”, 63.

³³³ Bosch, *Transforming mission*, 1.

³³⁴ Bosch, *Transforming mission*, 16 – 17.

the story of Joseph (Gn 45: 7), Moses (Ex 3: 10), Elijah (1 Ki 19: 15 – 18), and Jeremiah (Jr 1:7) provide enough of a foundation to be able to say that the Old Testament is filled with God's redemptive plan for all humankind³³⁵.

Since the fall of man in Genesis chapter 3, God's primary activity has been redemptive, as the confessions in the Old Testament reveal. This redeeming activity of God is missionary because God sends His messengers to the house of Israel and His prophets as His spokesmen to all nations³³⁶. Clearly shows that, God's mission concern humankind, is inclusive, not exclusive. As indicated in the listing of the nations in Genesis 10, God's interest has always been in all people, not just in Israel. When God called Abraham and his descendants, they were chosen to be a means of blessing to “all families of the earth”, not exclusive vessels.³³⁷ Later, God told Israel that they had been elected as God's chosen people. They were to be the recipients and guardians of God's special revelation, and the channel through which the Redeemer would enter the stream of human history.³³⁸ Still, the election was not an end in itself. God called Israel to be holy, separate, and/or distinct from other nations, but they were also to be priests to the other nations. To live among them and lead them to God was their purpose for being.³³⁹

This truth was kept before Israel in two ways. The message of the prophets served as the first important reminder; for instance, Jeremiah was called to be a prophet to all nations and

³³⁵ Christopher J.H. Wright, *The mission of God's people: A Biblical theology of Church's mission* (Grand Rapids, Michigan: Zondervan, 2010), 23, 29.

³³⁶ Ott, Strauss, Tennent, *Encountering theology of mission*, 3 – 6.

³³⁷ Wright, *The mission of God's people*, 41.

³³⁸ Wright, *The mission of God's people*, 72.

³³⁹ Hans Wildberger, *Isaiah 28-49: A continental commentary*, trans. Thomas H. Trapp (Minneapolis: Fortress, 2002), 260-61.

spoke out in judgment against them. He also prophesied that all nations would be gathered in Jerusalem. In like manner, Isaiah envisioned that all nations would be redeemed by coming to Jerusalem. Further, he warned them of God's judgment and called upon Israel to be a "light to the Gentiles".³⁴⁰

The second reminder of Israel's responsibility in mission came through worship. The Psalms took into account that God was the Lord of all nations. The architecture of the Temple provided a place for foreigners to worship in the court of the Gentiles, and the prayer of Solomon at the Temple dedication mentioned this fact.³⁴¹ Furthermore, the history of Israel reminded her of her mission responsibility through Rehab and Ruth becoming a part of Israel, although they were foreigners. The Old Testament emphasized that the nations would have to come to Jerusalem to be saved. In Jonah's mission, God told him to go to Nineveh and call the people to repentance. He rebelled at helping the nation's oppressor escape judgment. Still, the Book of Jonah became the major Old Testament witness to God's love for foreigners, and to His willingness to let foreigners relate to Him in worship.

3.3.2. Mission in the Synoptic Gospels

According to Bosch, the first gospel is essentially a missionary text. It is seen primarily as a missionary text because of Matthew's missionary vision - he did not only present the life history of Jesus Christ, but also provides guidance to a "community in crisis"³⁴² on how it

³⁴⁰ Wildberger, *Isaiah 28-49: A continental commentary*, 260-261.

³⁴¹ Wright, *The mission of God's people*, 254 – 256.

³⁴² He was referring to the Jewish Christian Community who had left Judea before the Jewish war and settled in a predominately Gentile environment, probably Syria. See Bosch's *Transforming mission*, 58.

should understand its calling and mission³⁴³. The three terms in the Great Commission that summarize the essence of mission for Matthew are: make disciples, baptize and teach³⁴⁴. In relation to Luke's gospel, Luke 4: 16 – 21 has, for all practical purposes, replaced Mathew's "Great Commission" as the key text - not only for the purpose of understanding Christ's own mission but also that of the church³⁴⁵. Luke's missiological thought expressed three fundamental concerns³⁴⁶:

1. The centrality of the poor in Jesus' ministry;
2. The setting aside of vengeance; and
3. The Gentile mission.

In Matthew's view, Christians find their true identity when they are involved in mission³⁴⁷. In Mark's and Matthew's gospels Jesus' public ministry begins with the proclamation, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel". Bosch argues that Mark, in particular, clearly has an explicitly missionary purpose in mind in his account of the calling of the disciples. The disciples were called to be missionaries.³⁴⁸

The New Testament brings to a crescendo the Bible's symphonic theme of mission. The mission begins with Jesus who was sent to earth to reveal the Father, to glorify Him, to bring the kingdom of God to earth, and to make God's love and mercy known to a lost

³⁴³ Bosch, *Transforming mission*, 57.

³⁴⁴ Bosch, *Transforming mission*, 66.

³⁴⁵ Bosch, *Transforming mission*, 84.

³⁴⁶ Bosch, *Transforming mission*, 89.

³⁴⁷ Bosch, *Transforming mission*, 83.

³⁴⁸ Bosch, *Transforming mission*, 36.

world. He came to seek and save the lost³⁴⁹. His mission was also inclusive. While Jesus' ministry was primarily for the Jews, He also met the needs of gentiles. He healed the daughter of "a woman of Canaan" and praised the woman for her faith. He also healed the servant of the Roman Centurion. On another occasion, He initiated a conversation with a Samaritan woman, which led both to her conversion and to the conversion of the entire community.

Through His teachings, Jesus made it clear that His mission was to continue after He ascended. Each of the Gospels and Acts contains an account of His mandate to His followers, telling them to go to all the world, make disciples, baptize them, and preach the gospel. Jesus assumed that the church would reach out beyond itself. This commission made a dramatic change in the emphasis of mission; for, instead of expecting of foreigners to come to Jerusalem as was described in the Old Testament, the New Testament makes it clear that the church's mission is to go into all the world and not wait for the world to come to it. Not just selected prophets like Jonah, but all the believers were to go and tell what they had seen to others.³⁵⁰

The scope of mission is inclusive - the church was to cross all barriers and to reach out to all ethnic groups, clans, tribes, social classes, and cultures. The message of salvation was to be shared with all people everywhere. The new disciples were to be baptized and taught; and

³⁴⁹ Darrell L. Bock, "Luke: Volume 1:1-9:50", *Baker exegetical commentary on the New Testament* (Grand Rapids: Baker, 1994), 121.

³⁵⁰ Joel B. Green, "The Gospel of Luke", *The new international commentary on the New Testament* (Grand Rapids: Eerdmans, 1997), 211-12. Also see Just A. Arthur Jr., "Luke 1:1-9:50", *Concordia commentary: A theological exposition of sacred scripture*, vol. 1 (Saint Louis: Concordia, 1996), 190.

the purpose of the teaching was to do more than share information - it was to provide nourishment in the faith as well.

3.3.3. The Holy Spirit in mission in the early Church

Christ Jesus mentioned the importance of the Holy Spirit in mission when He said, “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour” (Lk 4: 18 – 19).³⁵¹

Since the Great Commission is a mandate, the church is expected to be obedient. Even so, it does not have to do the job alone. Christ has promised that He will be with the church until the end of the world. With this assurance, the church was obedient, for the gospel was presented first in Jerusalem, then in Samaria, and finally to the entire world.

Jesus’ presence would be felt through the Holy Spirit. In fact, the disciples were not to go out into the world until the Holy Spirit had come upon them. It is by the sovereign Spirit of God that the Church is launched on its mission and it remains the mission of the Holy Spirit. The Holy Spirit is central in every missionary activity of the church. The Holy Spirit empowers the church. He also convicts and converts sinners, performs mighty works of grace in believers, disciplines the church, sends forth workers, presides over the missionary council, restrains and contains workers, and exercises supreme ecclesiastical authority.³⁵²

³⁵¹ Just A. Arthur Jr., “Luke 1:1-9:50”, *Concordia commentary: A theological exposition of sacred scripture, vol. 1* (Saint Louis: Concordia, 1996), 190.

³⁵² Newbigin, *The open secret*, 65.

Empowered by the Holy Spirit, the early church got involved in mission. The Apostle Paul was called and sent by the Holy Spirit as a missionary to the Gentiles, and he was sent out by the church in Antioch. The Holy Spirit led him in his ministry. He preached Jesus, met people on their own level, established autonomous, indigenous churches, and worked with others - often training them to do the work of ministry.³⁵³ Paul further refused to be dependent on his missionary work for his own livelihood, yet he was grateful when churches responded to his needs. Significantly, he identified with those with whom he worked. Mission was the heartbeat of the New Testament churches.³⁵⁴

The Holy Spirit was the essence of God's leadership and power in Paul's ministry. Paul's success in ministry was not due to methodology or technique. It was because of his walk with God. Even though Paul had a very good reputation - he came from a wealthy, influential, spiritual family and had all the right stuff going for him - he made it clear in his letter to the Philippians that his power was not in his background, but in the power of the Holy Spirit. Paul had guidance because of his relationship with the Spirit of God. Without the power of the Holy Spirit in mission, the church will not be empowered. If the Holy Spirit is not involved, whatever the church does will not last³⁵⁵.

³⁵³ Steven Thomas Harness, "The Holy Spirit's empowerment for evangelism in the book of Acts" (A Ph.D. dissertation, Southwestern Baptist Theological Seminary, 2000), 90.

³⁵⁴ Bob Compton, "Missions", *Holman Bible dictionary for windows version 1.0g* (Parson Technology, 1994).

³⁵⁵ Don N. Howell Jr., "Confidence in the Spirit as the governing ethos of the Pauline mission," in *The Holy Spirit and Mission Dynamics*, ed. C. Douglas McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 38.

3.4. The Holy Spirit and Church growth

Ghanaian Pentecostal churches see church growth as part of mission and argue that all the technology in the world that can be put to use for church growth is not sufficient for bringing the lost to Jesus Christ. According to Apostle Abebrese, “The Bible says that while Paul plants and Apollos waters, God and God alone gives the increase” (1 Cor 3: 6). Every church growth advocate recognizes this, and no book on church growth is complete without a section explaining the role of the Holy Spirit³⁵⁶. Gibbs asserts that, the presence and activity of the Holy Spirit is integral to church growth at every phase. The principles developed for (and associated with) church growth are not substitute for the power of the Spirit, but experience of the Spirit’s power also does not make these principles superfluous³⁵⁷.

In the study of Pentecostals and Charismatics, it is clear that the focus on the person, work, and gifts of the Holy Spirit is recognized by their leadership as the main cause for their growing churches³⁵⁸. In reference to Gibb’s³⁵⁹ view above, the secret of all church growth is found in the following of Scripture; a principle that is adhered to by Ghanaian Pentecostal Churches.

“And so it was that the church throughout Judea, Galilee, and Samaria had a time of peace. Through the help of the Holy Spirit it was strengthened and grew in numbers, as it lived in reverence for the Lord.” (Acts 9: 31)

³⁵⁶ Seminar Presentation of Apostle Ebenezer Nsesa Abebrese, “Church growth” (annual National Pastors’ Conference of the Apostolic Church, Ghana, 2012).

³⁵⁷ Eddie Gibbs, “The power behind the principles” in *Church growth state of the art*, Peter Wagner, Win Arn, Elmer L. Towns, (eds) (Wheaton: Tyndale, 1986), 126.

³⁵⁸ Elmer L. Towns, Vaughan, John N., Seifert David J., “*The complete book of Church growth*” (1981). 187, Available at, http://digitalcommons.liberty.edu/towns_books/47 [Accessed 7 August, 2013].

³⁵⁹ Gibbs, “The power behind the principles” 126.

Gibbs argues that church growth entails much more than recruiting individuals and groups to support a cause enlisting like-minded people. Underlying any observable ethical, sociological, and/or vocational change, there is an indispensable spiritual dynamic at work. No individual can qualify for true church membership without a supernatural work of God taking place deep within his or her personality³⁶⁰. The role of the Holy Spirit in this regard is to show the unsaved person the relevance of the gospel and to take up residence within them that they might live by the power of that message. This, therefore, brings about a change so radical that it can only be described in terms of regeneration, new birth, or new creation.

Gibbs further points out that, by giving due recognition to this irreproducible and unpredictable work of the Spirit of God, we will be safeguarded from cheapening church growth by reliance on human gimmicks and manipulation to enlist members, and by going for the soft option of achieving growth by persuading the Christian clientele around us to change their church allegiance by offering more spectacular attractions. Our obsessive “need for success” is thus relieved as we recognize that our human endeavours, as important as they are, are only a small part of the total operation, and that all that we do must be under the superintendence of the Holy Spirit³⁶¹. Ellis posits that, without the blessing and energy of the Holy Spirit, a local church is merely like a secular organization that experiences sociological growth³⁶². This is exactly the phenomenon Ghanaian Pentecostals wish to avoid.

³⁶⁰ Gibbs, “The power behind the principles”, 128.

³⁶¹ Gibbs, “The power behind the principles”, 128.

³⁶² Ray W. Ellis, “The Holy Spirit and Church revitalization”, available at, <http://churchconsultingnetwork.org/blog/?p=5> [Accessed 7 August, 2013].

In the early Church, the Holy Spirit also produced growth without gimmicks and various forms of manipulation to attract people to the church. The Acts of the Apostles reports that “with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all. The Great Power was from God the Holy Spirit, not man” (Ac 4:33). According to Wagner, the disciples ended up doing what was expected of them in the power of the Holy Spirit; and the following were some of the recorded results:³⁶³

- Acts 2:41 - 3000 converts
- Acts 5:14 - multitudes of converts
- Acts 4:4,5 - 5000 converts
- Acts 6:7 - numbers multiplied³⁶⁴

In view of this, the Church of Pentecost, Ghana, presents the following in their vision for 2013 – 2018:

As the Christian community move out into the world to proclaim the gospel of the kingdom, it must exercise its ministry both in the name and power of Christ to be effective. It is only when communication combines powerful demonstration that lives will be radically and permanently changed. The Holy Spirit is always present to confirm the spoken word with appropriate signs and wonders so that the power of darkness over peoples' minds and bodies might be broken. Such supernatural manifestations are not granted to titillate the curious but to shake the cynical from their spiritual stupor and liberate those in bondage to evil spirits, demonstrating that the power of the living Lord is greater than the most powerful malevolent or capricious spirit. Such "signs following" are presently in the form of physical healing or deliverance from demonic oppression.³⁶⁵

³⁶³ Peter C. Wagner, *Acts of the Holy Spirit: A modern commentary on the book of Acts* (California, USA: Regal Book, 2000), 23 – 25.

³⁶⁴ Matt Slick, “The Holy Spirit in the Church”, available at, <http://carm.org/christianity/sermons/acts-431-holy-spirit-church> [Accessed 7 August, 2013].

³⁶⁵ The Church of Pentecost, Ghana, “five-year vision for the Church of Pentecost”, available at, <http://www.thecophq.org/index.php/the-church/vision-2013> [accessed 12 August, 2013].

Such clashes between the power of God and the power of darkness are referred to as “power encounters”³⁶⁶. In Ghanaian Pentecostalism, Luke’s recording in Acts 8:5 – 13, is a vivid example of a “power encounter”.

This therefore implies that Church growth is as much concerned with the spiritual dynamic brought about by the sovereign Lord as it is with the application of principles³⁶⁷. When God's Spirit is in operation, those principles are powerfully and impressively evident.³⁶⁸ On this note I will agree with Cox’s observation on the growth and quick spread of Pentecostalism, which says that “what makes Pentecostalism to spread quickly is because of the Spirit factor”³⁶⁹.

3.5. Pentecostalism, the Holy Spirit and mission

Russell asserts that Pentecostalism has immersed as the dominant protestant spirituality³⁷⁰. Pentecostals stress the fact that God’s gifts can be experienced in the church today. Essentially, they stress the power and presence of the Holy Spirit and the gifts of the Spirit directed towards that proclamation that Jesus Christ is Lord to the glory of God³⁷¹. According to Asamoah-Gyadu, “what defines Pentecostalism is the experience of the Holy

³⁶⁶ John Wimber, “Signs and wonders in the growth of the Church”, in *Church growth state of the art*, Peter Wagner, Win Arn, Elmer L. Towns Elmer, (eds) (Wheaton: Tyndale, 1986), 142.

³⁶⁷ Gibbs, “The power behind the principles”, 130.

³⁶⁸ Peter C. Wagner, “Contemporary dynamics of the Holy Spirit in missions: A personal pilgrimage,” in *The Holy Spirit and Mission Dynamics*, ed. Douglas C. McConnell, Evangelical Missiological Society Series, no. 5 (Pasadena, CA: William Carey Library, 1997), 114.

³⁶⁹ Harvey Cox, *Fire from Heaven: The rise of Pentecostal spirituality and reshaping of religion in the twenty-first century* (Reading, MA: Addison-Wesley, 1995), 81.

³⁷⁰ Spittler P. Russell, “The Pentecostal View”, in Donald L. Alexander (ed.) *Christian spirituality: Five view of sanctification* (Downers Grove: Inter Varsity Press, 1988), 133 – 134.

³⁷¹ Synan Vinson, “Pentecostalism: Varieties and contributions”, *Pneuma*, 8 (1986): 32.

Spirit in transformation, radical discipleship and manifestations of the acts of the power that demonstrate the presence of the kingdom of God among His people”.³⁷²

Mbiti argues that spirit-filled believers are God’s army in the terrestrial realm. The redemption of the rest of humankind is entrusted into their hands. They are to take the message to the unsaved, set the captives free, cast out demons from their human tenements, take dominion over the principalities, authorities and powers, heal the sick, and raise the dead³⁷³. In Kay’s view, signs and wonders should necessarily follow the preaching of the gospel, thus confirming the veracity of the Bible. The signs that followed the early disciples are believed to be as valid now as then. Signs and wonders must of necessity follow believers today as they obediently testify to Christ. It is in this encounter that the gifts of the Holy Spirit become more significant³⁷⁴.

The idea among Pentecostals that the gifts of the Holy Spirit continue to this day is based on the fact that God gave certain gifts for the edification of the saints - as long as the church is still in existence, it would be impossible for these gifts to cease. In Acts 2, the church received these gifts for the purpose of spreading the gospel, and the church has not yet been able to accomplish the Great Commission³⁷⁵. Though Pentecostals and Charismatics are aware that Paul does explain that tongues, prophecy, and knowledge gifts would eventually cease, they do not believe that the time has come. Green’s position on this matter is that, “it

³⁷² Asamoah-Gyadu, “The promise is for you and your children”, 10 – 11.

³⁷³ John S. Mbiti, *Bible and theology in African Christianity* (Nairobi: Oxford University Press, 1986), 166, 168.

³⁷⁴ William K. Kay, “The dynamics of the growth of Pentecostal Churches: Evidence from Key Asian Centres”, <http://webjournals.ac.edu.au/journals/aps/issue-15/2-dynamics-growth-pentecostal-churches-evidence-so/> [Accessed 7 August, 2013].

³⁷⁵ The Third Lausanne Congress on World Evangelization , 10.

is simply not the case that healing, prophesy, exorcism and speaking in tongues died out with the last Apostle”. He is of the view that there is plenty of evidence in the post-apostolic days, and periodically throughout church history, that this charismatic ministry of the Holy Spirit did not die out. He also elaborates on the place of such ministry in the church today³⁷⁶.

Moreover, since the Great Commission is a mandate, the church is expected to obey it. Even so, it does not have to do the job alone. Christ has promised that He will be with the church until "the end of the world" (Mt 28: 16 – 20). Jesus, in this regard meant that his presence would be felt through the Holy Spirit³⁷⁷. For this reason, on the day of Pentecost, the disciples were empowered (filled) by the Holy Spirit to fulfil the Great Commission. The gospel was, therefore, first presented in Jerusalem, then in Samaria, and finally taken to other parts of the world through various missionary journeys. Souls were won and added to the church daily through the power of the Holy Spirit.³⁷⁸

In order to place emphasis on the Holy Spirit’s role in church growth, Gibbs argues that all the church growth technology in the world is not sufficient for bringing the lost to Jesus Christ...Church growth is incomplete without the role of the Holy Spirit³⁷⁹. Furthermore, the presence and activity of the Holy Spirit is integral to church growth at every phase. The principles are no substitute for the power, and experience of the power does not make the

³⁷⁶ Michael Green, *I believe in the Holy Spirit* (Grand Rapids: Eerdmans Publishing company, 1975), 106, 198 – 204.

³⁷⁷ Bob Compton, “Missions”, Holman Bible dictionary for windows version 1.0g (Parson Technology 1994).

³⁷⁸ *Mission shaped Church* (London: Church House Publishing, 2004), 89. Available at, <http://www.chpublishing.co.uk/uploads/documents/0715140132.pdf> [Accessed 1March, 2013].

³⁷⁹ Peter C. Wagner, Win Arn, Elmer L. Towns, (eds), *Church growth state of the art* (Wheaton: Tyndale, 1986), 125.

principles superfluous³⁸⁰. At the Third Lausanne Congress on World Evangelization held in Cape Town from 16 to 25 October 2010, the Holy Spirit was presented as the missionary Spirit sent by the missionary Father and the missionary Son; breathing life and power into God's missionary Church. Without Him our own witness is futile; for, without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel³⁸¹.

The activities of the Holy Spirit in mission can be summarized in the words of the following statement from the Third Lausanne Congress:

The church is called to witness to Christ today by sharing in God's mission of love through the transforming power of the Holy Spirit. The Spirit fills the Church with his gifts, which must be "eagerly desired" as the indispensable equipment for Christian service. The Spirit gives power for mission and for the great variety of works of service. The Spirit enables believers to proclaim and demonstrate the gospel, to discern the truth, to pray effectively and to prevail over the forces of darkness. The Spirit inspires and accompanies our worship. The Spirit strengthens and comforts disciples who are persecuted or on trial for their witness to Christ.

Our engagement in mission, then, is pointless and fruitless without the presence, guidance, and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering, and enduring under persecution. All we do in the name of Christ must be led and empowered by the Holy Spirit. It is being demonstrated today in the fruitfulness and growth of Churches where Jesus' followers act confidently in the power of

³⁸⁰ Gibbs, "The power behind the principles", 126.

³⁸¹ The Third Lausanne Congress on World Evangelization , 10.

the Holy Spirit, with dependence and expectation³⁸². According to the Second Vatican Council:

When the work which the Father had given the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might forever sanctify the Church. All believers have access to the Father through Christ in the one Spirit. He is the Spirit of life, a fountain of water springing up to life eternal. Through him the Father gives life to men who are dead from sin, until at last he revives in Christ even their mortal bodies. The Spirit dwells in the Church and in the hearts of the faithful as in a temple. In them he prays and bears witness to the fact that they are adopted sons. The Spirit guides the Church into the fullness of truth and gives her a unity of fellowship and service. He furnishes and directs her with various gifts, both hierarchical and charismatic, and adorns her with the fruits of his grace. By the power of the gospel, he makes the Church grow, perpetually renews her, and leads her to perfect union with her Spouse. The Spirit and the Bride both say to the Lord Jesus, "Come!" (Rv 22:17). Thus the Church shines forth as a people made one with the unity of the Father, the Son and the Holy Spirit³⁸³.

In the Edinburgh 2010 Common Call, the church is described as a sign and symbol of the reign of God, called "to witness to Christ today by sharing in God's mission of love through the transforming power of the Holy Spirit"³⁸⁴. In Niemandt's description of trends in missional ecclesiology, he made reference to the church as people of God, who are called, gathered, and equipped by the Spirit and sent to participate in God's mission by bringing the gospel of God's love and new life³⁸⁵. He further states that the church has come into being as a result of mission, and that mission characterizes the whole of Christian existence. Its missional existence is visible in the fact that it is an apostolic community in active

³⁸² The Third Lausanne Congress on World Evangelization, 10.

³⁸³ D'Ambrosio Marcellino, "*The Mission and gifts of the Holy Spirit in the Church*", Second Vatican Council (Lumen Gentium nos. 4 & 8, Vatican II) Available at http://www.crossroadsinitiative.com/pics/Mission_and_Gifts_of_Holy_Spirit.pdf [Accessed 2 April, 2013], see also "*The works of the Holy Spirit*", available at , <http://catalog.franciscanmedia.org/samples/T16599p107-115.pdf> [Accessed 2 April, 2013].

³⁸⁴ Balia and Kim, (eds.), *Witnessing to Christ today*, 1.

³⁸⁵ Cornelius J.P. Niemandt, "Trends in missional ecclesiology", *HTS Teologiese Studies/Theological Studies* 68(1), Art. #1198, 2012, 9 pages. <http://dx.doi.org/10.4102/hts.v68i1.1198> [Accessed 20 July, 2013].

movement towards the world. The new kingdom inaugurated by Jesus Christ, the reconciling work of the living God in Christ, gives birth, through the Holy Spirit, to the missional church. The church is missional and participates in God's mission because it cannot do otherwise. This is the very reason why the church exists³⁸⁶. Bosch concludes that the Holy Spirit is the "agent" of Trinitarian mission and the era of the Spirit is the era of the church³⁸⁷. In Flett's view, the Holy Spirit is the power of the transition, mediation, communication and history which takes place first in the life of God Himself and then consequently in our life, in Jesus' relationship with us³⁸⁸.

Just as the views shared above, Ghanaian Pentecostals place primary emphasis on being "sent by the Spirit"; and depend more on what is described as the Spirit's leading than on formal structures. People called "missionaries" are doing that job because the Spirit directed them to do it, often through some spiritual revelation like a prophecy, a dream, or a vision (and even through an audible voice perceived to be that of God). In comparison to the *missio Dei* of older Catholic and Protestant mission, and the "obedience to the Great Commission" of evangelical mission, Pentecostal mission is grounded first and foremost in the conviction that the Spirit is the motivating power behind this activity. The heart of Pentecostal mission is the experience of the power of the Spirit. This mission has not always been clearly formulated or strategized, as Pentecostal missionaries got on with the job in a hurry believing that the time was short³⁸⁹. Jean-Baptiste Roamba believes that the

³⁸⁶ Niemandt, "Trends in missional ecclesiology", 9.

³⁸⁷ Bosch, *Transforming mission*, 517.

³⁸⁸ Flett *The witness of God*, 239.

³⁸⁹ Allan Anderson, *An introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 206-207.

Pentecostal experience of the Holy Spirit is an integral aspect of the African theology of missions.³⁹⁰

3.6. Baptism of the Holy Spirit

The concept “baptism of the Holy Spirit” is one of the phrases that need much attention, both within and outside Pentecostal theology; but especially in the context of Ghanaian Pentecostalism, due to the way that this terminology has been used and understood in both the Classical and Neo-Pentecostal churches in Ghana.

The word “baptize” in English is translated from the Greek word “βαπτίζω”, which is a form of the word “βαπτω” meaning “to dip or put into”.³⁹¹ According to Rowlands, “to baptize means to thoroughly immerse or to submerge into an element which has the power to change that which it envelops”. Relating it to the baptism of the Holy Spirit, he states that it means to be immersed, submerged, buried, completely surrounded by, enveloped wholly by the Holy Spirit.³⁹² Though the term can be clearly seen in reference to water baptism, when Jesus Christ was addressing His disciples in Acts 1:5 (cf. Mt 3: 11), He said, “John baptized with water, but in a few days you will be baptized with the Spirit and with Fire”; and went on to say in Acts 1:8, “but you will receive power when the Spirit comes upon you. And you will be my witnesses from Jerusalem, throughout to Judea, in Samaria and to the end of the earth”. Concerning the Pentecost event, Luke records that *fire* came upon each one of them

³⁹⁰Roamba, “A West African missionary Church”, 12.

³⁹¹ Godwin Johnnie, “Baptism”, *Holman Bible Dictionary for windows version 1.0g* (Parson Technology 1994).

³⁹² Gerald Rowlands, “Receiving the baptism in and gifts of the Holy Spirit”, Section D 1 in *The shepherd staff*, Ralph Mahoney, (ed.) (New Delhi, India, Rekha Printers Ltd, 2002), 3 – 4.

and they were *filled* with the Holy Spirit and they began to speak in tongues as the Spirit granted them utterance.

Classical Pentecostals refer to the term “baptism of the Holy Spirit” as the experience in the life of believers whereby the person receives “empowerment of the Holy Spirit for ministry”. Many times it is used when they want to explain the issue of “speaking in tongues”. According to them, the evidence of speaking in tongues shows that one has received the baptism of the Holy Spirit.³⁹³ The Church of Pentecost holds that:

All believers in Christ Jesus are entitled to receive, and should earnestly seek, the Baptism of the Holy Spirit and fire according to the command of our Lord Jesus Christ. This is a normal experience of the early Church. With this experience comes power to preach and bestowment of the gifts of the Holy Spirit. The believer is filled with the Holy Spirit; there is a physical sign of “speaking in other tongues” as the Spirit of God gives utterance. This is accompanied by a burning desire and a supernatural power to witness to others about God’s salvation power³⁹⁴.

Having said this, another definition of this term is gradually taking root both in some Classical Pentecostal and Neo-Pentecostal Churches in Ghana. This approach to the term is much stronger in the Neo-Pentecostal churches. In the Neo-Pentecostals view, the phrase “baptism of the Holy Spirit” is used seven times in the New Testament to express the relationship between the Holy Spirit and man. It is one of the ministries of the Holy Spirit³⁹⁵. The baptism of the Holy Spirit can therefore be defined as the work whereby the

³⁹³ Asamoah-Gyadu, “The promise is for you and your children”, 14. Also see article seven of the *ten tenets of the Church of Pentecost*, Ghana, available at, http://thecophq.org/index.php?option=com_content&view=article&id=3&Itemid=8 [Accessed 12 August, 2013].

³⁹⁴ Asamoah-Gyadu, “The promise is for you and your children”, 14. Also see Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 278.

³⁹⁵ William J. Kanoy, *The marvelous Person of the Holy Spirit* (Charlottesville, VA: Colonial Press, 1994), 17-19.

Spirit of God places the believer into union with Christ and into union with other believers in the body of Christ at the moment of salvation. 1 Corinthians 12:12-13 is the central passage in the Bible regarding the baptism of the Holy Spirit as presented by the Neo-Pentecostals: “For we were all baptized by one Spirit into one body, whether Jews or Greeks, slave or free and we were all given the one Spirit to drink”. They further state that, while Romans 6:1-4 does not specifically mention the Spirit of God, it does describe the believer’s position before God in a language similar to the 1 Corinthians passage: “...don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”³⁹⁶

In Neo-Pentecostals understanding, baptism in the Holy Spirit places a new-born child of God into the Body of Christ (the church) and does not necessarily affect the emotions of the believer. The Spirit baptism in this regard is a means through which the redeemed sinner is incorporated into the spiritual body of Christ, not merely as an act of initiation but as a state or condition of personal righteousness. It is the only access to identification with the redeeming Christ. This involves not merely forgiveness of sins but also an impartation of the new life and righteousness of Christ to the believer. The believer is “in Christ” and Christ is in the believer. Moreover, the identification effected through Spirit baptism cleanses the believer through the blood of Christ.

³⁹⁶ *What is the baptism of the Holy Spirit*, <http://www.gotquestions.org/Spirit-baptism.html> [Accessed 17August, 2013].

The significance of the baptism of the Holy Spirit is represented in the New Testament by many analogies. The New Testament regards it as a means of participation in the death and resurrection of Jesus. In Romans 6: 3-5, Paul relates the actual spiritual condition of his readers to such a participation in Jesus' death and resurrection through the Holy Spirit baptism³⁹⁷ in the statement:

Have you forgotten that when we became Christians and were baptized to become one with Christ Jesus, we died with him? For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives. Since we have been united with him in his death, we will also be raised as he was.

To conclude, the Neo-Pentecostals (Charismatic churches) argue that the baptism of the Holy Spirit does two things. First, it identifies believers spiritually with the death and resurrection of Christ, uniting us with Him. Second, baptism in the Holy Spirit joins believers to the body of Christ.

Practically, it means believers have risen with Christ Jesus to newness of life, and therefore must exercise their spiritual gifts to keep the body of Christ functioning properly. Experiencing baptism in the Holy Spirit serves as an exhortation to maintain the unity of the church. According to the position of the Neo-Pentecostals, this is not equal to the infilling of the Holy Spirit. Rather, it is an action of God the Holy Spirit whereby He joins us to the body of Christ (which is also called the Universal Church)³⁹⁸. The purpose of the baptism of

³⁹⁷ Douglas and Merrill (eds.) *The new international dictionary of the Bible*, 123 – 124.

³⁹⁸ *Interview* with Bishop Agyen Asare of the world Miracle Church International Now The Perez Church (On mobile Phone in Ghana – Accra) 13 July, 2013, and personal interview with Rev. Ekow Eshun General Overseer of Revival Life Outreach Church, Kumasi Ghana in his house at Achimota – Accra, Ghana 15 July, 2013.

the Holy Spirit is therefore to make us members of this universal body³⁹⁹. The researcher will at this point encourage Pentecostal theologians and New Testament scholars to give the term “Baptism of the Holy Spirit” a second look in order to help broaden the argument presented here.

3.7. The infilling of the Holy Spirit

Based on the Neo-Pentecostal’s view, through the baptism of the Holy Spirit believers are incorporated in the body of Christ. The second thing believers should seek, after becoming born again, is the power to walk in the newness of life that they have received - this comes through the infilling of the Holy Spirit. Though there is only one “baptism” there are, however, many infillings⁴⁰⁰.

The Acts of the Apostles presented two views about the infilling of the Holy Spirit: in some cases some people received both the baptism and the infilling of the Holy Spirit at the same time; in other places some people were prayed for before they were filled with the Holy Spirit. For example, in the house of Cornelius they were both baptized and filled with the Holy Spirit. They spoke in tongues and some even prophesied (Ac 10: 44 – 47). Acts 8: 14 – 17 tell us that Peter and John placed their hands on some believers in Samaria, and they received the Holy Spirit. In Acts 19, Paul placed his hands on some twelve believers in Ephesus and the Holy Spirit came on them, and they spoke in tongues and prophesied.⁴⁰¹

³⁹⁹ Johnson C. Philip, and Saneesh Cherian, *Tongues: A Biblical study* (Karela, India: Creative Commons, 2001), 8.

⁴⁰⁰ *Interview* with Bishop Agyen Asare, Rev. Ekow Eshun, 15 July, 2013.

⁴⁰¹ James O. Murphy, and Sutton Carolyn Murphy, *An international minister’s manual*, (Arusha, Tanzania: Hundredfold ministries International, 2000), 483 – 484.

These scriptures are mentioned to confirm that people can receive both the baptism of the Holy Spirit - which incorporates them into the body of Christ - and the infilling of the Holy Spirit at the same time, or that people can become born again (i.e. incorporated into the body of Christ) without necessarily being filled instantly with the Holy Spirit.

3.7.1. Three things about the infilling of the Holy Spirit

Ghanaian Pentecostals argue that three things can be said about the infilling of the Holy Spirit when studying Acts:

- It indicates the state of the believer on receiving the Holy Spirit for the first time.
- It describes how the Holy Spirit takes control of the believer for specific purposes.⁴⁰²
- It denotes control of the Holy Spirit over a believer's character.⁴⁰³

On this note, issues such as whether we are baptized or filled with the Holy Spirit once or many times, whether it occurs at conversion or subsequent to conversion, or whether there is initial physical evidence to certify that it has happened, are more important to some Christian leaders today than others. But the reason for this theological discourse is geared towards one purpose - "believers need to receive the supernatural power of the Holy Spirit in their lives and ministry to the greatest extent possible in order to serve God well and also for mission"⁴⁰⁴.

⁴⁰² Church of Pentecost, *The constitution of the Church of Pentecost* (Accra, Ghana: Pentecost Press Ltd, 2010), 14.

⁴⁰³ Timothy Lin, *How the Holy Spirit works in believers life today* (Bennett Court, Carmel, IN: Biblical Studies Ministries International, Inc., 2002), 35 – 36.

⁴⁰⁴ Peter C. Wagner *Acts of the Holy Spirit: A modern commentary on the book of Acts* (Delight: AR Gospel Light Publications, 2000), 53 – 55.

3.8. How to receive the infilling of the Holy Spirit

In the Ghanaian Pentecostal churches' understanding, after one has received Jesus Christ as his or her personal Lord and Saviour (i.e. become a believer), the second thing the believer should seek - in order to live a Christ-like life and to fulfil their ministry - is to be baptized or filled with the Holy Spirit. According to the church of Pentecost, "All believers in Christ Jesus are entitled to receive, and should earnestly seek, the Baptism of the Holy Spirit and fire according to the command of our Lord Jesus Christ: ⁴⁰⁵. Practically, many Ghanaian Pentecostal Churches use the following Bible verses and approaches in their teaching on the "baptism or infilling of the Holy Spirit". In their view, one could be filled with the Holy Spirit through any of the following practices.

3.8.1. The desire or the thirst for the infilling of the Holy Spirit

They encourage those who have not received the infilling of the Holy Spirit to have the desire or the thirst for the infilling of the Holy Spirit. Pentecostals usually approach this by referring to Jesus' statements, "if any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living waters'. But this He spoke of the Spirit, whom those who believe in Him were to receive" (Jn 7:37-39). And: "Blessed are those who hunger and thirst for righteousness for they shall be satisfied" (Mt 5:6).

In their explanation of the above Scriptures, Pentecostals usually say that thirst could mean an earnest desire for something. Concerning God's promise to fulfil our desires, Jesus said,

⁴⁰⁵ Asamoah-Gyadu, "The promise is for you and your children", 14. Also see Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 278.

“Therefore I say unto you, whatever thing you desire, when you pray, believe that you receive them, and you shall have them” (Mk 11:24). Pentecostals also say, based on this promise, Apostle Paul said, “Follow the way of love and eagerly desire spiritual gifts....” (1 Cor 14:1). They therefore place emphasis on Jesus’ statements in John 7: 37 – 38 and Mark 11: 24, as evidence to show that one of the means of receiving the infilling of the Holy Spirit is by desiring or thirsting for it.

3.8.2. Pray in faith and ask the Father to fill you with the Holy Spirit

The second approach, among Pentecostals, to enable believers to be filled with the Holy Spirit is that members are encouraged to pray in faith and ask the Father to fill them with the Holy Spirit. In doing this they refer to Jesus’ statement: "So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him?" (Lk 11:9 – 13) The other part of this aspect is the exercising of faith of members, in order to be filled with the Holy Spirit. They often stress that it is not enough to pray, one also has to exercise his or her faith.⁴⁰⁶

3.8.3. The practice of laying on of hands

The third approach of Pentecostals to enable believers to be filled with the Holy Spirit is the practice of laying on of hands on those who are yearning for it. Many Ghanaian Pentecostals

⁴⁰⁶ Murphy and Carolyn Murphy, *An international minister's manual*: 485 – 486.

especially the Neo Pentecostal churches; mostly rely on Hagin's assertion, which says that "even if a Spirit-filled believer does not have this ministry of laying on of hands, it is all right for him to pray with the candidate, because it releases the candidate's faith"⁴⁰⁷. They therefore rely on the following Bible references as examples for the practice:

- Moses laid his hand upon Joshua - Deuteronomy 34:9.
- The Apostles Peter and John laid their hands on some believers in Samaria - Acts 8:14 - 17
- Ananias laid his hands on Saul - Acts 9:12, 17
- The Apostle Paul laid his hand on some believers in Ephesus - Acts 19: 1 - 7

In reference to the Pentecostal's teachings and practices on the infilling of the Holy Spirit, Murphy and Sutton state that, though the above mentioned ways are Biblical examples, the Lord can simply fill anyone with the Holy Spirit in any setting or circumstance He chooses. God is sovereign and can decide to do anything at any time.⁴⁰⁸

3.9. Maintaining the infilling of the Holy Spirit

The word "maintain" is used here is to propound the idea of consistency in one's relationship with the Holy Spirit. Ghanaian Pentecostal churches, on this matter, state that the Apostle Paul - in establishing his argument on this view - admonished believers to be continuously filled with the Holy Spirit (Eph 5: 18); and in 1 Thessalonians 5: 19 he said, "Quench not the Spirit". In his advice to the Bishop of the Church in Ephesus, Timothy, the

⁴⁰⁷ Kenneth E. Hagin, *Seven vital steps to receiving the Holy Spirit*, 2nd Edition (Tulsa, OK: Faith Library Publications, 1995), 5.

⁴⁰⁸ Murphy and Carolyn Murphy, *An international minister's manual*, 485.

Apostle Paul said, “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tm 1: 6). According to Lin, the admonition of not quenching the Spirit is a command in the present tense that indicates that we should always refrain from extinguishing the activities of the Holy Spirit. He furthers his argument by saying: “To defuse the danger of quenching the Spirit, there are certain things that we must constantly do”. He mentions prayer and a consistent Bible study as some of the ways to achieve this purpose⁴⁰⁹. In like manner, Ghanaian Pentecostals share the same view. The following are some of the ways they have resorted to in order to help one to maintain his or her spirituality.

3.9.1. Prayer

Unlike the Christ Apostolic Church - where the constitution has a lot to say on the how, where, when and why of prayer - the Church of Pentecost has nothing of that sort - they just pray. Everything within the church begins and ends with several minutes of prayer. Apart from encouraging people to pray individually, they also practice mass or congregational prayer, a type of prayer that they believe was practiced by the early church⁴¹⁰.

Biblically, prayer involves the dialogue between God and people, especially His covenant partners. Dialogue is what is essential to prayer. Prayer makes a difference in what happens. Our understanding of prayer will correspond to our understanding of God; for, when God is seen as desiring to bless and sovereignly free to respond to persons, then prayer will be seen as dialogue with God. God will respond when we faithfully pursue this dialogue. Prayer will

⁴⁰⁹ Lin, *How the Holy Spirit works in believers life today*, 53 - 54

⁴¹⁰ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 257.

lead to a greater communion with God and a greater understanding of His will.⁴¹¹ Many Ghanaian Pentecostals see prayer as one of the ways one can use to maintain his or her spiritual relationship with God. They mostly say, “Jesus prayed several times whilst he was on earth”. Jesus said to His disciples “man ought to pray always” and “not to faint”.⁴¹² The apostles also never made light of prayer. The Apostle Paul linked one’s prayer life to the sustaining of one’s spirituality in the statement: “Pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire”.⁴¹³ In order to enforce the culture of prayer in their members, many of the Pentecostal Churches in Ghana have set days (such as Wednesdays and Fridays) for prayer meetings; some of which are in the morning, others in the afternoon, or evening. These prayer meetings are organized in forms such as “revival” or “miracle” services, “all night prayer” and “deliverance” services. Some of the common names or titles for such prayer meeting are: “*Mpaebɔ Kesee*”, meaning “Big Prayer”; or “*Ntentam*”, “wrestling in Prayer”, an idea taken from the Apostle Paul’s statement: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph 6:12)⁴¹⁴. Other names given to these meetings are: “Jericho hour”, “Hour of Divine Visitation”, “Hour of Grace”, “Hour of Divine Intervention”, “Hour of Divine Breakthrough”, “Hour of Restoration”, and “Hour of Prophetic Unction”⁴¹⁵. In these meetings, apart from the fact that their leaders want to encourage members to develop the habit of prayer, many of these prayer leaders and their

⁴¹¹ Randy Hatchett, “Prayer”, *Holman Bible dictionary for windows version 1.0g* (Parson Technology 1994).

⁴¹² Charles Agyin Asare, *Power in prayer: Taking your blessing by force* (Hoornaar, Netherlands: His Printing, 2001), 7.

⁴¹³ Archbishop Nicholas Duncan Williams, *Prevailing prayer*, Sermon preached on GTV, Ghana, 13 April, 2013. He is the Arch Bishop of the Action Chapel International. He well known for his prayer life and has been organizing national prayer meetings to pray for Ghana and the President of Ghana.

⁴¹⁴ Agyin Asare, *Power in prayer: Taking your blessing by force*, 16.

⁴¹⁵ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 35 – 38.

members have at the back of their minds that there is the “devil or evils spirits” one has to deal with in order to have a “breakthrough” in their lives. Thus, in Pentecostal thought, prayer is an activity inspired primarily by a certain understanding of the working of the Holy Spirit as the believer’s source of empowerment.⁴¹⁶

During these prayer meetings the leader usually mention the various prayer topics one after the other, and all present are called upon to simultaneously pray aloud about them with the clapping of hands. The popular view is that praying aloud makes people more active and helps them not to sleep and to concentrate on the prayer more than silent prayer does⁴¹⁷. Other things that characterize such meetings are their approaches to prayer and postures when praying - you would see people punching the air, standing on their toes, rolling on the ground, screaming, blowing whistles, running around, shouting, kicking, and hooting at their enemies. As far as they know, this is the most powerful and spiritual means of dealing with their challenges (i.e. whatever is preventing them from progressing in life)⁴¹⁸.

3.9.2. Diligent study of the Scriptures

Pentecostals also encourage their members to develop a daily personal Bible study life. They are of the view that Bible study is also one of the ways one can become more in tune with God. In an interview with Rev. Ekow Eshun, he said: “Some people always try to brush out certain verses and quotations. Their interest is to study things that will satisfy their

⁴¹⁶ Asamoah -Gyadu, *Contemporary Pentecostal Christianity*, 35.

⁴¹⁷ Omenyo, *Pentecost outside Pentecostalism*, 203 – 204.

⁴¹⁸ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 37.

selfish desires. Every portion of the Bible is of great importance to believers”⁴¹⁹. The Apostle Paul mentioned, in 2 Timothy 3:14 – 17, the source and the importance of the Scriptures to the believer when he said:

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work⁴²⁰.

Many Ghanaian Pentecostals are of the view that one has to acknowledge the important role the Word of God has to play in the life of believers. They many times refer to Jesus’ statement: “It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God” (Mt 4:4). In their explanation of the verse they say that the Word of God serves as the food for our spirit man. As stated by the Apostle Peter, “You must crave pure spiritual milk so that you can grow into the fullness of your salvation. Cry out for this nourishment as a baby cries for milk” (1 Pt 2:2).⁴²¹ Hampton, on this note, argues that as we study the Bible for spiritual growth, it reflects in the change in our character through the renewing of our mind. In this view, the Apostle Paul said, “Don’t copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is”.⁴²²

⁴¹⁹ Personal *Interview* with Ekow Eshun General Overseer of Revival Life Outreach Church, Kumasi Ghana in his house at Achimota – Accra, Ghana 15 July, 2013.

⁴²⁰ Rick Warren, *How to be blessed by the Bible*, available at www.pastors.com [accessed 21 June, 2007].

⁴²¹ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 167.

⁴²² Keathley J. Hampton, III, *The spirit-filled life*, available at, <http://bible.org/seriespage/spirit-filled-life-part-2> [17 August, 2013].

In order to inculcate the culture of Bible studies among believers, Ghanaian Pentecostals also organize Bible studies for their members, which they mostly call “teaching service”, and which varies from one church to another - some have their teaching services on Wednesday or Fridays, while others have theirs on Sundays (popularly known as “Sunday School”). At these meetings various topics are discussed.

The emphasis on the importance of the Bible in the lives of believers, are many times of demonstrated in the songs they sing at their meetings. One of them is presented as an example below:

Twi	Translation
<i>Nyame anum asem etese Ogya (3x)</i>	God’s word is like fire (3x)
<i>Ehye Obosan pasapasa pasapasa pasa</i>	It totally burns the devil.

Asamoah-Gyadu on this note points out that, “The role of the Scriptures in the current phenomenal expansion of the Christian church in Africa is immeasurable”⁴²³. Sanneh, in like manner, states that the eagerness of the Protestants to translate the Bible shows that the Bible is a crucial standard of authority⁴²⁴. Furthermore, in his *West Africa Christianity*, Sanneh argues that the submission of the Bible to the regenerative capacity of African perception is what led to the renewal of Christianity through the independent and indigenous

⁴²³ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 168.

⁴²⁴ Lamin Sanneh, *Translating the message: The missionary impact on culture* (Maryknoll: Orbis, 1995), 3.

churches of Africa⁴²⁵. Throughout Africa Scripture is held in high esteem because of its relevance to the realities in many African communities.⁴²⁶

During the course of this research, it was discovered that, though many Ghanaian Pentecostals do study the Bible for spiritual growth and the “maintenance of their spiritual status”, their other interest is for their lives to be enriched - they argue from the fact that God told Joshua that, as he keeps and meditates and confesses the word of God with his mouth, he will be prosperous and successful (Jos 1: 8). Some of them also state that the Psalmist says: “That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither whatever they do prospers” (Ps 1: 1-3). In order to build an even stronger foundation for their argument, one of them said, “In Paul’s final word to the Ephesians’ Elders, he said the Word of God is both to build up believers and to give them inheritance among the saints” (Ac 20:32). To probe further, I asked them: “How do you become rich as you study the word of God?” One of the members replied: “As you read and meditate on the word of God and pray, you will begin to have fresh ideas on what to do, and as you apply those ideas in whatever you are doing, you will prosper”. This view was also confirmed by the leadership of the church⁴²⁷. This view among Ghanaian Pentecostals about the Word of God leading people to prosper was also confirmed by Asamoah-Gyadu.⁴²⁸

⁴²⁵ Sanneh, *West African Christianity*, 180.

⁴²⁶ Philip Jenkins, *The new faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006), 18, 23.

⁴²⁷ A meeting with members of Revival Life Outreach Church, Kumasi - Ghana, to discuss *the importance of the word of God in the life of believers* (7 July, 2013).

⁴²⁸ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 167.

3.10. Characteristics of spirit-filled Christians

According to the WCC, “life in the Holy Spirit is the essence of mission, the core of why we do what we do, and how we live our lives. Spirituality gives deepest meaning to our lives and motivates our actions”⁴²⁹ “Experiencing life in the Spirit is to taste life in its fullness...the Holy Spirit meets us and challenges us at all levels of life, and brings newness and change to the places and times of our personal and collective journeys”.⁴³⁰

Ghanaian Pentecostals emphasise that every Spirit-filled believer should live according to the Word of God and should show good conduct (morally and spiritually) in all that they do. Many times, this emphasis comes from Jesus’ statement, “... *A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them*” (Mt 7: 15 – 20). In Ghanaian Pentecostals understanding, the word *fruit*, used in this context, is meant as a metaphor for their character - i.e. the product of their life, their acts, and their moral conduct. It is therefore expected of the Spirit-filled believer to bear the fruit of the Holy Spirit, since the Holy Spirit is living in them and helping them to live a Christ-like life. Moreover, Bible history teaches us that the disciples were called Christians for the first time at Antioch (Ac 11: 26), due to their lifestyle⁴³¹. Examples of some of the traits Ghanaian Pentecostals think are characteristics of a Spirit-filled believer are as follow⁴³²:

⁴²⁹ World Council of Churches, *Ecumenical vision for 21st century*, 192.

⁴³⁰ World Council of Churches, *Ecumenical vision for 21st century*, 195.

⁴³¹ Sermon of Apostle Dr. Opoku Onyinah, “Characteristics of a spirit filled believer”, delivered at Pentecostal Students Association Camp meeting, University of Ghana, Legon, 2008. He is currently Chairman of The Church of Pentecost, and also the present president of the Ghana Pentecostal and Charismatic Council.

⁴³² These information were gathered through a personal observation, as well as one-on-one interviews with some members and leaders of the Pentecostal churches in Kumasi, Ghana.

3.10.1. They are humble

According to them, Spirit-filled people are not egocentric but consider others better than themselves. They never make any boasts about themselves or look down on those who are less privileged in society or in the church. They will happily share the rough and concrete bed with you if need be, they will accept all your outward providence and yet thank God for you.

3.10.2. They are prayerful

In Pentecostals' view, Spirit-filled believers pray a lot. As they walk, work, study, or learn, prayer is always upon their hearts. When a prayer need is shared, they do not merely end at saying "I will pray for you", but take note and actually pray perseveringly as long as the need stands. They do not need reminders, as prayer is an integral part of them.⁴³³

3.10.3. They are diligent in their study of the Scriptures

Their Bible reading is not confined to only Sunday services; they are engrossed in the Holy writ daily. They "soak their heads in Scriptures" and devour them. To them, every word in the Scriptures appears printed in golden print. They value and love the Scriptures, from Genesis to Revelation, and are never content with vague interpretation of the Scriptures but diligently read and study the Scriptures prayerfully. The Spirit-filled Christian does not study the word of God for head knowledge, they meditate and hide the word in the most secure cabinets of their hearts. The whole of their lives revolves around, and is directed by, the whole of Scripture.⁴³⁴

⁴³³ Sermon of Apostle Dr. Opoku Onyinah, "Characteristics of a spirit filled believer", Legon, 2008.

⁴³⁴ Sermon of Apostle Dr. Opoku Onyinah, "Characteristics of a spirit filled believer", Legon, 2008.

3.10.4. They are consistent in their daily lives

In Ghanaian Pentecostals' understanding, the public and private life of Spirit-filled believers does not differ. Just as they are in public, so are they when they are alone - perhaps even better! They do not use freedom as a cover-up for evil, but rather seek to glorify Christ in all areas so that they will receive a rich welcome into the eternal kingdom of our Lord and Saviour, Jesus Christ. In short, these Spiritual Christians make every effort, yea, are eager to add all the graces to their saving faith. The less spiritual are content to know that all is well as long as they are "not sinning" or keeping away from the prominent public sins of the times. Not so with the holy! They are diligent about the matter of Christian progress. Working out their salvation with fear and trembling is an unmistakable mark for they know that they have a race to run and a prize to gain.

3.10.5. They are zealous and industrious

They are always busy with the Father's business. Their priorities are as follows:

- i.** They know that there is a world dying in sin and therefore they must preach "as dying men to dying souls". They "preach as never sure to preach again, as a dying man to dying souls". If it were possible, they could preach themselves to death! They possess an unflinching desire to spend and be spent for Christ.

- ii.** They are busy helping the needy in their midst and are available at all times to listen to people's issues and advise them. They are not content to wait to be called upon, they actually go out. They never grow weary of doing good to all, especially the elect. They

know that the poor and needy will always be around, therefore they are sensitive and visit people in their homes, whilst maintaining the highest Christian ethical standards. They apply the apostolic formula of preaching in public and from house-to-house.

3.10.6. They are full of love (*agape*) for the saints and fellowship

The love of Christ is evident the first time you meet them. They love God and His children, and being in their company makes one feel accepted, loved, appreciated, and valued. The amazing thing is that they do all this sincerely with a pure heart and pure motives. They do not pick and choose who they will relate to, nor do they befriend people contingent on possible egocentric gain. No conditions are attached, except of course holiness to the Lord. The spiritual are happiest when in the company of kindred minds, fellow pilgrims heading to the celestial city. Whether they meet you on the highway, the byway or the church grounds, their language is consistently heavy with Christ.

3.10.7. They are discerning

By being close to God and keeping step with the Spirit, the Spirit-filled believer is able to detect spiritual issues, despite their being invisible to the naked eye. They are especially able to read between the lines and intuitively tell what the still small voice of God is saying. The witness of the Spirit enables them to know something before things become public knowledge⁴³⁵.

⁴³⁵ Billy C. Sichone, *Spirit Filled Christian*, 2nd Edition (Mpika, Zambia, 2005), 12-18.

3.11. Chapter summary

This chapter argued that, in the Ghanaian Pentecostal churches' missiological view, the Holy Spirit plays a very important role in the life of both Christians and non-Christians. It started by defining mission from a Trinitarian perspective, which is embedded in the concept of *missio Dei*, and then narrowed it down to the missional role of the Holy Spirit.

The chapter further presented the views of both the classical and Neo-Pentecostal churches regarding the baptism and infilling of the Holy Spirit. In this regard, the Classical Pentecostal Churches are of the view that the baptism of the Holy Spirit is that experience in the life of believer whereby the person receives “empowerment of the Holy Spirit for ministry and missions”, in many cases; it is followed by the initial evidence of speaking in tongues. In the Neo-Pentecostal view, the word “baptism of the Holy Spirit” is used seven times in the New Testament to express the relationship between the Holy Spirit and man, whereby the Spirit of God places the believer into union with Christ and into union with other believers in the body of Christ at the moment of salvation. In spite of the divergent views of Ghanaian Pentecostal Churches on the baptism of the Holy Spirit, they generally believe that the Holy Spirit empowers Christians both for their daily lives, for ministry in the church, as well as mission in the world. Furthermore, the missional role of the Holy Spirit in the life of non-Christians is to convict them of their sins and open their eyes to the gospel.

The chapter proceeded to present some of the practical ways Ghanaian Pentecostal Churches teach their members to both receive the infilling of the Holy Spirit, and the things one has to

put into practice in order to maintain the infilling of the Holy Spirit. The final part of the chapter discussed, what is seen by Pentecostals as some of the characteristics of a Spirit-filled Christian.

CHAPTER 4

GHANAIAAN PENTECOSTAL CHURCHES UNDERSTANDING OF THE MANIFESTATIONS OF THE INFILLING OF THE HOLY SPIRIT

4.1. Introduction

This chapter presents Ghanaian Pentecostal Churches' view on the manifestations of the Holy Spirit, as well as how it could be discovered and developed. The research also attends to Ghanaian Pentecostal Churches' missiological and eschatological perspectives regarding the usage of the gifts of the Holy Spirit. In this regard, the chapter seeks to answer the question: "What are Ghanaian Pentecostals' views on the manifestations of the infilling of the Holy Spirit and its missiological implication?"

The output of this chapter is informed by personal observations of Ghanaian Pentecostalism and interviews with some Ghanaian Pentecostal leaders, as well as referencing literature on Pentecostalism in Ghana and ecumenical documents. It should be noted at this point that the aim of this study is not to approve or disapprove Ghanaian Pentecostals' views, but to present them according to their understanding.

4.2. The manifestations of the Holy Spirit

The term "Manifestation of the Holy Spirit", in this chapter, means how Ghanaian Pentecostals express their spirituality or live out their faith after they have been filled with the Holy Spirit. According to Asamoah-Gyadu, an important element of Pentecostal spirituality is the emphasis on the "gifts of the Spirit", which is often expressed in their

literature as “Charismatic gifts”⁴³⁶. Pentecostals aim at revivalism and the renewal of the world of Christianity. Its emphasis in the modern world is on revivalism in the Christian life as a live experience of the Holy Spirit that must be renewed time and again. Contemporary manifestations of Pentecostalism are often classified in terms of “charismatic renewal” as a result of their general orientation towards the restoration of the gifts of the Holy Spirit, which include speaking in tongues, prophesy, healing, visions, and revelations to the heart of people⁴³⁷. In their theology, the infilling of the Holy Spirit - which is oftentimes followed by speaking in tongues - is not the end goal of one’s spirituality, but is rather seen as a way leading to the Holy Spirit endowment for ministry within the church and mission to the world. Members are therefore encouraged to continue seeking deeper experiences of the supernatural, by identifying their ministry gifts for the edification of the church and for mission. According to Ghanaian Pentecostals, Pentecostalism did not only come as a force opposing the ministry of the Western missionaries in Ghana, but also to help the entire membership of Pentecostal churches to become involved in what the Triune God is doing in the lives of people, cultures and nations. In their understanding, “mission is everybody’s responsibility” and there is no way one could be involved in mission without being gifted by the Holy Spirit to play a specific part⁴³⁸. One could relate this position of the Ghanaian Pentecostal Churches to the Lausanne Confession:

The church is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit. The Spirit fills the Church with his gifts, which must be eagerly desired as the indispensable equipment for Christian service. The Spirit gives power for mission and for the great variety of works of service. Without the gifts,

⁴³⁶ Asamoah-Gyadu, *African Charismatics*, 7.

⁴³⁷ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 5.

⁴³⁸ *Interview* with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana on 1 October, 2013). He was the first apostolic missionary sent to South Africa by the Christ Apostolic Church International and currently the Director of Christian Education of the church in Ghana.

guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.⁴³⁹

Similarly, the World Council of Churches states that, “the Holy Spirit gives gifts freely and impartially which are to be shared for the building up of others and the reconciliation of the whole creation”.⁴⁴⁰ Ghanaian Pentecostals see the diverse manifestations of Spiritual gifts - the gifts of the Spirit - as God’s way of “division of labour” in the church. In spite of the view that all of the gifts are accorded equal respect and recognition, they have been grouped into two major categories - “leadership gifts” and “supportive gifts”⁴⁴¹. The leadership gifts are also described as the “Fivefold ministry” - Apostle, Pastor, Teacher, Prophet, and Evangelist; with the rest of the gifts serving as supporting gifts⁴⁴². These issues will be elaborated on later in the chapter.

For the purpose of this chapter, I would like to present the doctrinal stance of the Church of Pentecost, the Apostolic Church, and that of the Assemblies of God Church – Ghana. This will help us to understand their doctrinal view on the issue under investigation.

The seventh (7) Tenet of the Church of Pentecost in Ghana is titled “Baptism, Gifts and Fruit of The Holy Spirit”, and it reads:

⁴³⁹ The Third Lausanne Congress on World Evangelization, 10.

⁴⁴⁰ World Council of Churches, “The Church: Towards a common vision”, 56.

⁴⁴¹ Christ Apostolic Church International, Ghana, available at, <http://cacihq.org/features/custom-css-styles/> [Accessed 06 September, 2013].

⁴⁴² The Apostolic Church, Ghana, “*Tenet Section 6 and 9*”, available at, <http://www.theapostolicchurch.org.gh/content/what-we-believe> [Accessed 06 September, 2013].

We believe in the Baptism of the Holy Spirit for believers with signs following; and in the operation of the gifts and the fruit of the Holy Spirit in the lives of believers.⁴⁴³

The Apostolic Church of Ghana states that:

As a movement, we are passionate about seeing individual lives connected with Christ and being empowered by the Holy Spirit, equipped to fulfil their God-given purpose and released into mission for the glory of God. As each local Apostolic Church stays committed to equipping and releasing, there will be no end to the number of lives that will be built and the number of communities that will be transformed in Ghana and beyond.⁴⁴⁴

Articles seven (7) and eight (8) of the sixteen (16) fundamental truths of the Assemblies of God also says:

We believe that all believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in The Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. This experience is distinct from and subsequent to the experience of the new birth. With the baptism in the Holy Spirit come such experiences as:

- An overflowing fullness of The Spirit.
- A deepened reverence for God.
- An intensified consecration to God and dedication to his work.
- A more active love for Christ, for his word and for the lost.

We believe that the baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance, described in Acts 2:4. Speaking in tongue in this instance is the same, in essence, as the gift of tongues; but is different in purpose and use⁴⁴⁵.

⁴⁴³ Church of Pentecost, Ghana, *Article 7 of the ten tenets of the Church of Pentecost*, Ghana, available at, http://thecophq.org/index.php?option=com_content&view=article&id=3&Itemid=8 [Accessed 12 August, 2013].

⁴⁴⁴ The Apostolic Church - Ghana, <http://www.theapostolicchurch.org.gh/content/worthy-mention> [Accessed 12 August, 2013].

⁴⁴⁵ Assemblies of God - Ghana, *Articles 7 and 8 of the sixteen fundamental truth of the Assemblies of God Ghana*, available at, <http://www.agghana.org/hq/gh/index.php/about-us/7-agghana/about-us/21-fundamental-truth> [Accessed 14 August, 2013].

Combining these doctrinal positions, we find a common trend in their stance - believers need the infilling (baptism) of the Holy Spirit for ministry and mission empowerment, and this infilling is mostly followed by speaking in tongues as the initial evidence leading into the ever-deeper experience of the supernatural manifestation of the Holy Spirit.

4.3. Ghanaian Pentecostals and speaking in tongues

Since speaking in tongues is mostly the point of departure for many Pentecostal theologians, especially when it comes to the issue of the infilling of the Holy Spirit, this research will follow the same pattern. Generally, Pentecostals believe that many times the initial evidence that one is filled with the Holy Spirit is the evidence of speaking in tongues. In view of this, speaking in tongues will be discussed in this section by considering other related issues.

The technical term for speaking in tongues is *Glossolalia* (γλῶσσα in Greek)⁴⁴⁶. This is spoken of in the New Testament as “new tongues,” “other tongues,” “diverse kinds of tongues,” and even as “the tongues of men and angels”.⁴⁴⁷ The consistent element in the New Testament references to *glossolalia* is the belief that it is the Holy Spirit that causes Christians to speak in tongues, and that the practice is thus one of the Spirit's gifts. Speaking in tongues is thus considered a manifestation of one's being under the direction of the Spirit rather than one's own rational faculty. Apart from the Pentecost event in Acts 2, and other places in the Acts of the Apostles, *glossolalia* has repeatedly emerged in Christian

⁴⁴⁶ *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd Edition (Chicago: University of Chicago Press, 2000), 201.

⁴⁴⁷ *Encyclopædia Britannica*, “Glossolalia”, available at <http://www.britannica.com/EBchecked/topic/599257/glossolalia> [Accessed on 3 November, 2013].

history⁴⁴⁸. In view of this, Pentecostals see the gift of tongues as a supernatural ability, given by the Holy Spirit to believers, to speak in a tongue that is unknown to the speaker. The primary purpose of this gift is devotional - it is intended to be a Divine aid to the prayer life of the believer. This gift can, on rare occasions, be used by God to speak to people in their own language; and, when interpreted, it can speak to a church.⁴⁴⁹

According to Luke's account of the Pentecost event, the tongues in which the believers spoke at Pentecost were foreign languages; doubtlessly this was intended to anticipate the intelligible preaching of the gospel to people of all nations. On the other hand, the *glossolalia* practiced in Paul's churches was unintelligible speech, uttered to God and of use to the assembled congregation only if interpreted by someone other than the speaker. According to the New International Dictionary of the Bible, the gift was not designed merely to facilitate the preaching of the gospel; the message in Acts 2: 14 – 36 was not delivered in more than one language. Moreover, there is no record anywhere in the New Testament that this gift was used to evangelize others⁴⁵⁰. On this issue, Apostle Dr. Onyinah says that:

There were one hundred and twenty (120) in the room at the time the event took place on the day of Pentecost, but the languages mentioned in the context of Acts 2: 8 – 11 were about 16. The historical account in Acts 2: 7 states that the people that came to Jerusalem to celebrate the Pentecost Feast were “God-fearing Jews from every nation under heaven”. In light of the international identity of the gathering of Jewish people in Jerusalem, the languages in the world as at that time could not have been only the ones mentioned in Acts 2: 8- 11. This, therefore, means that the gift of tongues on Pentecost was a direct witness to God's presence and work in their

⁴⁴⁸ Martyn J. Louis. "Glossolalia." *Microsoft® Student 2009 [DVD]*. Redmond, WA: Microsoft Corporation, 2008.

⁴⁴⁹ Peter C. Wagner, *Your spiritual gifts can help your Church grow* (Great Britain, Monarch Publications Ltd, 1990), 232 – 234.

⁴⁵⁰ Douglas and Tenney, (eds.) *The New International Dictionary of the Bible*, 1023 – 1024.

midst. To add to this, the text does not say that the languages uttered by the 120 disciples were presenting a gospel message, but rather that they were saying wonderful things of God (Ac 2: 11). Peter, in Acts 2: 14 – 41, presented the gospel in a known language – i.e. the local dialect understood by the Jews present at the time of the sermon⁴⁵¹.

Many Pentecostal churches stress the use of tongues in prayer. In their view, it helps one to pray better and according to the will of God (Rm 8: 26 – 27). It also empowers the believer's prayer life. Revival Life Outreach Church in Kumasi, Ghana, for example mostly starts their meetings by praying in tongues for at least 15 – 30 minutes before any other prayer topic is raised. According to them, starting a meeting by praying in tongues helps the congregation to easily connect to the Holy Spirit and be built up spiritually, as it is also a direct means of communication with God. Their reference point for this theology is 1 Corinthians 14: 2 – 4 and Jude 20.⁴⁵²

According to Apostle Ntumy, “praying in tongues does not only empower believers for evangelization but also protects them from evil spirits and attack from evil”. He narrated his own experience when he was attacked by a machete-wielding assailant one evening in front of his residence in Accra. He said: “As the man raised the machete to strike me, I fell into a drain by the road side. I started speaking in tongues, and the man jumped onto his motorbike and fled.”⁴⁵³

⁴⁵¹ Interview with Apostle Dr. Opoku Oninyah, in his office at the headquarters of the Church of Pentecost, Accra, Ghana on 27 June, 2013.

⁴⁵² Revival Life Outreach Church is a Neo-Pentecostal church headed by Rev. Ekow Eshun. When it comes to the history of Neo-Pentecostal Churches in Ghana, the name of Rev. Ekow Eshun and Rev. Obeng Darko always pop up. Their names became part of the Neo-Pentecostal Churches' history due to their separation from the International Central Gospel Church. Both Rev. Ekow Eshun and Rev. Obeng Darko are well respected ministers in Ghana because they are believed to have an in-depth knowledge of the New Testament. See Larbi, *Pentecostalism*, 329, 339.

⁴⁵³ Michael Ntumy, “*Church of Pentecost*”. He was a former chairman of the church of Pentecost, Ghana.

In line with Ghanaian Pentecostal churches' view on this subject, Fee posits that understanding this phenomenon from Paul's perspective, "speaking in tongues fit his whole theological outlook. It is therefore an opportunity for all believers to express their deepest selves to God – in praise, thanksgiving, prayer and intercession"⁴⁵⁴.

4.3.1. A reflection on speaking in tongues among Ghanaian Pentecostals

In my reflection on speaking in tongues among Ghanaian Pentecostal believers, in spite of the good aspects of speaking in tongues we have seen, there are also some extreme forms of misuse of the gift of tongues, especially among the youth.

One of the beliefs of many Pentecostals in Ghana, especially those in Kumasi in the Ashanti Region of Ghana, is that one has to make a pilgrimage to Atwea Mountain for prayer and fasting in order to become more spiritual. Atwea Mountain is a prayer mountain located in the newly-created Sekyere Central district in the Ashanti Region of Ghana⁴⁵⁵. The Mountain was discovered as a place for prayer retreat by the late Rev. Asibey, a Methodist Minister who was in charge of the Effiduase Circuit of the Methodist Church of Ghana in the 1960's.⁴⁵⁶

I vividly remember that, at age thirteen, the youth group of our church had a camp meeting at Atwea Mountain for prayer and fasting. Though at the time many of the things that happened there were seen as spiritual, my own reflection on some of the issues, combined

⁴⁵⁴ Gordon D. Fee, *Listening to the Spirit in the Text* (Grand Rapids, MI: Eerdmans, 2000), 119.

⁴⁵⁵ Sekyere Central District, Ghana, *Atwea Mountains*, <http://sekyerecentral.ghanadistricts.gov.gh/?arrow=nws&read=42193> [Accessed 8 September, 2013].

⁴⁵⁶ Presbyterian Church of Ghana, *20 Anniversary Atwea mountain prayer August 2013*, available at, <http://pcgatweamountain.com/?q=homepage> [Accessed 8 September, 2013].

with my research on this topic, I realised that they were not really spiritual but just youthful exuberance. During the camping period, many of the participants had their first experience of speaking in tongues. By the time we came back home, people were given nicknames and titles according to the “sophisticated” nature of the tongues they spoke during the camping period. Though these nicknames were not given by the leadership, they could not do anything about it. You would hear names like “*Kabokabo*”, “*Maraboooka*”, “*Brakrabrakara*”. Though meaningless nicknames, some of these nicknames have stuck with their “owners” till now. I have been informed that, at one of the camp meetings, as the prayer section went on for a long time, the people became tired and in order to notify the leader that they were tired, one of the group members began spiritualizing the local dialect to communicate to the leader. He began saying, “*Yabre ooo, Yabre ooo, ekon de yen ooo, ekon de yen ooo*”, meaning “we tire and are hungry”. The way this message was said - in a “prayer-tongue” style - it would take a very smart person to decode what he was really communicating to the leader.⁴⁵⁷ From a general outlook, this abuse is common among the youth.

In a nutshell, in spite of the fact that people sometimes abuse spiritual concepts due to lack of knowledge on what is being abused, Pentecostal believers do give due recognition to speaking in tongues as a direct spiritual language of communication to God.

4.3.2. Speaking in tongues: The initial evidence of the infilling of the Holy Spirit

One major worry for many Pentecostal believers is when one becomes a believer but the person is unable to pray in tongues as believed by the Churches. One of the beliefs of

⁴⁵⁷ *Interview* with Prophetess Ama Serwah Bonsu, in her house at Kumasi, Ghana on 20 December, 2013.

Ghanaian Pentecostal Churches is that, once a person receives Jesus Christ as their Lord and Saviour, one of the things that help the person to experience the supernatural power of the Holy Spirit in their lives is by praying in tongues. In a discussion with one of the leaders of the Ghana Pentecostal and Charismatic Council⁴⁵⁸, the following question was put to Apostle Antwi: “Is it Biblically true that the only evidence to see that one is filled with the Holy Spirit is the person’s ability to speak in tongues?”

According to him, “The Bible does not tell us to expect any specific outward supernatural signs at the moment a person receives salvation, but it turns out that the Bible does describe one supernatural sign which happened when people received the infilling of the Holy Spirit”⁴⁵⁹. In order to do justice to this topic, an analysis of the six passages which describe Christians receiving the infilling of the Holy Spirit will help us to see the thread woven through these events and/or passages. This will also help us to appreciate Ghanaian Pentecostals’ view on the subject. The following scriptures will be considered for the discussion:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. *All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them* (Ac 2:1-4).

While Peter was still speaking these words [to the household of Cornelius], the Holy Spirit came on all who heard the message. The circumcised believers [Jews] who had come with Peter were astonished

⁴⁵⁸ Ghana Pentecostal and Charismatic Council is the only recognized Pentecostal body in Ghana. It consists of Classical Pentecostal Churches, some Neo-Pentecostal and Independent Pentecostal Churches (i.e. one man churches).

⁴⁵⁹ *Interview* with Apostle Samuel Yaw Antwi on 13 June, 2013 in his office at Accra Ghana. He is the General Secretary of Ghana Pentecostal and Charismatic Council, and an Apostle of The Church of Pentecost.

that the gift of the Holy Spirit had been poured out even on the Gentiles. *For they heard them speaking in tongues and praising God.* Then Peter said, "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have." So he ordered that they be baptized in the name of Jesus Christ (Ac 10: 44 – 48).

As I [Peter] began to speak, *the Holy Spirit came on them as he had come on us at the beginning.* Then I remembered what the Lord had said: "John baptized with water, but you will be baptized with the Holy Spirit". So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?" When they [the Jews who criticized Peter for breaking the Jewish law by eating with Gentiles at the house of Cornelius] heard this, they had no further objections and praised God, saying, "So then, God has granted even the Gentiles repentance unto life" (Ac 11: 15 – 18).

While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples and asked them: "Did you receive the Holy Spirit when you believed?" They answered: "No, we have not even heard that there is a Holy Spirit." So Paul asked: "Then what baptism did you receive?" "John's baptism," they replied. Paul said: "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus." On hearing this, they were baptized in the name of the Lord Jesus. *When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied* (Ac 19:1-6).

From Ghanaian Pentecostals perspective, the following summary can be deduced from the above quoted Scriptures:

1. In every case, when people received the infilling of the Holy Spirit, they began speaking in tongues.
2. In every case, every person who received the infilling of the Holy Spirit spoke in tongues.

3. Speaking in tongues was the convincing evidence that people had received the infilling of the Holy Spirit. For example, in the house of Cornelius (Ac 10:44-48), when Peter heard the Gentiles speaking in tongues he was astonished that God had poured out the gift of the Holy Spirit upon the Gentiles. This was an unprecedented event to Peter, because throughout the Jews' entire history the Gentiles had been "unclean", and salvation was always thought to be only for the Jews. However, based only on the evidence that the Gentiles were speaking in tongues, Peter immediately ordered Cornelius' household to be baptized in water. Peter recognized that the Gentiles had been saved and then filled with the Holy Spirit because they were speaking in tongues.

4. The apostles in Jerusalem criticized Peter for going into the house of uncircumcised men (i.e. Gentiles, referring to Cornelius and his family) and eating with them (Ac 11:2-3) because it was against the Jewish law (Ac 10:28). However, when Peter explained that Cornelius and his household had received the same gift that the disciples had received at Pentecost – i.e. based only on the fact that the Gentiles had spoken in tongues - the apostles had no further objections and they immediately believed that God had granted salvation to the Gentiles (Ac 11:15-18). Speaking in tongues was the convincing evidence for the apostles in Jerusalem.

Though Peter said that the Gentiles had received the same gift that the disciples had received at Pentecost, at the house of Cornelius there was no sound of a violent wind or visible tongues of fire (as there was at Pentecost). The only thing that these two events had in common was speaking in tongues. Therefore, the manifestation of speaking in tongues

was the only evidence that the apostles needed in order to be convinced that the Gentiles had been saved and had received the infilling of the Holy Spirit. The apostles did not ask for any other evidence, nor did they wait to see if the fruit of true Christian repentance was evident in the household of Cornelius. In fact, throughout the Jews' entire history, Gentiles were "unclean," and salvation was thought to be only for the Jews. Yet the Bible says that, as soon as the apostles heard that the Gentiles had spoken in tongues, they immediately believed that God had granted salvation and the infilling of the Holy Spirit to the Gentiles. Speaking in tongues was the convincing evidence for the apostles. Furthermore, there is no other evidence offered anywhere else in the New Testament to be taken as proof that someone has received the baptism of the Holy Spirit.

Putting the four verses mentioned together, the fact established so far is that speaking in tongues was one of the most common indicators that people had been filled with the Holy Spirit. Points number five and six (5 and 6) below will also show us the other side of this story.

5. The Samaritans received the infilling of the Holy Spirit (Ac 8:12-19), but, unlike the other four verses previously discussed, Acts 8:12-19 does not tell us what supernatural manifestations happened when the Samaritans were filled with the Holy Spirit. This account does state that, right after the Samaritans received the Holy Spirit, Simon the Sorcerer offered them money for the ability to impart the Holy Spirit to people. Apostle Antwi at this point argues that, if there was no outward evidence that the Holy Spirit had come on the Samaritans, then Simon would have had nothing to get so excited about. From this we can

deduce that there must have been some supernatural manifestation of the Holy Spirit happening. Based on every single passage which describes the supernatural manifestations that happened when people received the infilling of the Holy Spirit, speaking in tongues was probably one of the supernatural signs that Simon witnessed.⁴⁶⁰

6. The Apostle Paul was filled with the Holy Spirit when Ananias laid hands on him (Ac 9: 17 – 18). Now, though there is a manifestation of supernatural power described in this passage - the scales fall from Paul's eyes and his blindness is healed - there is no mention of speaking in tongues. However, in 1 Corinthians 14:18 Paul told the church at Corinth that he was thankful that he spoke in tongues more than all of them. This indicates that, at some point, Paul received the supernatural ability to speak in tongues, and it is therefore reasonable to say that it probably happened when he was filled with the Holy Spirit in Acts 9:17-18. In this regard, Pentecostal churches in Ghana are of the view that, in the New Testament, there is a high degree of importance placed on the infilling of the Holy Spirit with the evidence of speaking in tongues. However, people do not always pray in tongues immediately after receiving the baptism of the Holy Spirit. According to Archbishop Duncan Williams, the analytical mind does not like to give up control and allow the believer to speak words that are coming from his/her spirit, and this makes it difficult for many people when they try to pray in tongues for the first time. For this reason, people can receive the infilling of the Holy Spirit, whether immediately after they are saved or at a later time, without actually saying anything in tongues right away. They have the ability to pray in tongues, but they do not know that they have this ability due to their personal perception about it (or it could be that they don't quite know how to speak out words which are coming

⁴⁶⁰ *Interview* with Apostle Samuel Yaw Antwi on 13 June, 2013 in his office at Accra Ghana.

from their spirits). Praying in tongues is the usual outward Scriptural evidence that one has been filled with the Holy Spirit; and it could either be immediately or later as it happened to the Apostle Paul.⁴⁶¹

On this same matter, Bishop Agyin Asare says that, as long as people are still receiving Jesus Christ as their Lord and Saviour, and the Holy Spirit has not ceased operating through and in the life of believers, speaking in tongues have not ceased. Jesus said, these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues (Mk 16: 17). All those who will believe is used to mean everybody who will believe in Jesus Christ. Once we still believe that the great commission is not only for the apostolic age but for us also, then speaking in tongues cannot be understood as having ceased with the apostolic age. Furthermore, the event that took place in Acts 2, whereby the people understood what the disciples were saying, happened only once throughout the New Testament. This happened through the will and wish of the Holy Spirit⁴⁶².

4.4. The continuity of the gifts of the Holy Spirit in the Church today

Pentecostals in general believe that the gifts of the Holy Spirit equip believers for mission and ministry in the church and are still in operation in the church today⁴⁶³. According to Alan, the initial experiences of the Holy Spirit in Azusa Street led to worldwide evangelism and mission by ordinary people, inspired by the fire of the Spirit.⁴⁶⁴ Dunn states that, when

⁴⁶¹ Archbishop Nicholas Duncan Williams, *Prevailing prayer*, Sermon preached on GTV, Ghana, 13 April, 2013.

⁴⁶² Bishop Charles Agyin Asare, “*The importance of speaking in Tongues*” (Preaching video, 2002).

⁴⁶³ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 59 - 60.

⁴⁶⁴ Alan Anderson, *Spreading the fires: The missiology nature of the early Pentecostalism* (Maryknoll, NY: 2007), 294.

we talk about the gifts of the Spirit in Biblical terms, we are talking about the inspiring, transforming, and empowering experiences of the grace of God in the life of the believer and in the church. Pentecostals therefore define ministry within the context of the experiences of the Holy Spirit as an ecclesiastical expression of grace. The foundations for this definition of ministry include Paul's words in 1 Corinthians 12: 7 and Ephesians 4: 7.⁴⁶⁵ In opposition to this Pentecostal view, some Christian denominations and theologians believe that the spiritual gifts of the Holy Spirit died out with the apostolic age.⁴⁶⁶ In order to push their argument on this issue, they mostly quote what was said by the apostle Paul in 1 Corinthians 13:8-10: "Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears". For example the cessationist, Warfield, believed that the gift existed in the apostolic church and that it was not limited to Corinth. He further states that an apostolic church without the gifts would be an exception. The gifts, including tongues, were a regular part of church life in the first century and ceased with them⁴⁶⁷. Cessationists' view on 1 Corinthians 13: 8 - 10 is that the perfection to come is the completion of the canon⁴⁶⁸.

MacArthur, commenting on 1 Corinthians, recognizes that the "perfect" cannot be the Canon of Scripture. He argues:

“...that idea would have been meaningless to the Corinthians. Nowhere in this letter does he mention or allude to such a scriptural completion. The

⁴⁶⁵ James D.G. Dunn, “Ministry and the Ministry: The charismatic Renewal challenge to traditional Ecclesiology”, In *Charismatic experiences in History*. Cecil M. Robeck Jr. (ed.) (Peabody, MA. Hendrickson Publishers, 1985), 81 – 83.

⁴⁶⁶ Deere Jack, *Surprised by the power of the Spirit* (Grand Rapids, MI: Zondervan, 1993), 141.

⁴⁶⁷ Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner's Sons, 1918), 5.

⁴⁶⁸ Jack, *Surprised by the power of the Spirit*, 141.

Corinthian believers would have taken Paul's meaning in the plainest and simplest way: as a reference to spiritual and moral perfection...By process of elimination, the only possibility for the perfect is the eternal heavenly state of believers."⁴⁶⁹

In spite of his recognition that the "perfect" is not the Scriptures, MacArthur believes that some gifts (e.g. miracles, healings, and tongues) are no longer meant for today. But Ghanaian Pentecostals are of the view that these gifts are still in operation, as long as it is the same Holy Spirit that is at work in contemporary believers. Fee argues that the cessationist interpretation of this text is not only on the basis of context, but also on the grounds of Paul's intention and the recipients understanding. He maintains that Paul could not have meant the completion of the canon and that the Corinthians could not have understood him to be saying this⁴⁷⁰. Apostle Mankralo⁴⁷¹ of the Apostolic Church in Ghana is of the view that the cessationist interpretation of 1 Corinthians 13: 8 - 10 needs to be evaluated. According to him, one of the best ways to understand what Paul meant by the Greek word "τελείοις" is to examine every instance where he used it in Scripture, and from that determine how he normally used this word. He argues that, apart from 1 Corinthians 13:10, Paul used "τελείοις" seven other times in the New Testament. They are as follow:⁴⁷²

- Romans 12:2 - **perfect** [τέλειον]
- 1 Corinthians 2:6 - the **mature** [τελείοις]
- 1 Corinthians 14:20 - be **adults** [τέλειοι]

⁴⁶⁹ *The MacArthur New Testament Commentary*, 1 Corinthians (Moody Press, Chicago, 1984), 364-367.

⁴⁷⁰ Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson Publishers, 1991), 7 – 8.

⁴⁷¹ Interview with Apostle Peter Okoe Mankralo in his office in Accra, Ghana on 13 June, 2013. He was the Principal of the Apostolic Bible College, Kumasi, Ghana and the current Vice President of the Apostolic Church, Ghana.

⁴⁷² *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 995 – 996.

- Ephesians 4:13 - become *mature* [τέλειον]
- Philippians 3:15 - who are *mature* [τέλειοι]
- Colossians 1:28 - everyone *perfect* [τέλειον] in Christ
- Colossians 4:12 - *mature* [τέλειοι]

In view of the above seven Biblical passages, and based on a general view of Ghanaian Pentecostals, Apostle Mankralo made the following observations on the continuity of the gifts of the Holy Spirit in the Church today:

According to him, with the sole exception of Romans 12:2, it is clear that every time Paul used the Greek word “τέλειον” (“perfection”) he was referring to the *spiritual maturity* of believers, which will not be fully complete or perfect until we are resurrected and transformed with the return of Christ. This, therefore, gives Pentecostals a valid reason for taking Paul's use of “τέλειον” in 1 Corinthians 13:10 as being another reference to the perfection of believer's spiritual maturity when Jesus returns. The internal evidence of Paul's consistent use of “τέλειον” is a strong reason for understanding "perfection" in 1 Corinthians 13:10 as being a reference to our ultimate perfection in heaven.

The Complete Word Study Dictionary of the New Testament, on this issue, says that:

Although "complete" is a valid translation of the basic Greek word “τέλειον”, Paul actually used a specific form of this Greek word in 1 Corinthians 13:10 which has a very definite meaning. Paul used the Greek expression “τὸ τέλειον,” which specifically refers to our *ultimate* perfection in heaven; there is no evidence to suggest that Paul had the completed New Testament in mind in 1 Corinthians 13:10. Instead, the evidence indicates that "perfection" refers to our ultimate maturity as believers⁴⁷³. A similar view is also shared by the New Interpreter's Bible commentary⁴⁷⁴.

⁴⁷³ *The Complete Word Study Dictionary of the New Testament* (Spiros Zodhiates: AMG Publishers, 1992), 1372.

⁴⁷⁴ *The New Interpreter's Bible Commentary*, Volume X (Nashville: Abingdon Press, 2002), 954 – 955.

Apostle Mankralo further states that another thing to take note of in 1 Corinthians 13:8-10 is that Paul said that, when "perfection" comes, then the "imperfect" will disappear. It is clear from the context that the word "imperfect" refers to the spiritual gifts. While this obviously does not mean that the Holy Spirit is imperfect or that His gifts are imperfect; the gifts of the Spirit are for our use while we are in these fallen, physical bodies on earth, and it is our use of the spiritual gifts which is imperfect - Paul said that "we know in part and we prophesy in part". However, when "perfection" comes, meaning the perfection or completion of our salvation at the Rapture (or when we enter heaven, whichever comes first), then we will no longer need these gifts of the Spirit. Furthermore, Paul also describes what will happen when we receive the completion/perfection of our salvation when he says: "But our citizenship is in heaven. And we eagerly await a Saviour from there, *the Lord Jesus Christ, who, by the power that enables him to bring everything under his control*, will transform our lowly bodies so that they will be like his glorious body" (Phil 3:20-21).

Another Pentecostal minister sharing his view on this matter states that, when Jesus returns for us at the rapture, then we will instantly be changed from mortality to immortality. Our previous, mortal, fallen state of existence will be completely done away with when "perfection" comes. It is this completion and perfection of the believer's salvation that Paul was referring to in 1 Corinthians 13:10, not the completion of the New Testament⁴⁷⁵. Ghanaian Pentecostals' argument here is that, if Paul had mentioned the completed New Testament somewhere in the same context as the word "perfection," then this would strengthen the argument that the word "perfection" refers to the completed New Testament.

⁴⁷⁵ Rev. Dr. Mensa Otabil, *The sanctification of the Body and mind* (A sermon presented on GTV, 2010). He is the General Overseer of International Central Gospel Church, Accra Ghana and the Chancellor of Central University College, Ghana.

However, Paul did not mention the New Testament at all in the context of 1 Corinthians 13:10. Paul never said anything about the completed New Testament in the entire book of 1 Corinthians. In fact, Paul never mentioned a "New Testament" or a new set of Scriptures in any of his letters! Dowley, in his view points out that:

We have no Scriptural evidence for taking Paul's vague statement, 'when perfection comes, the imperfect disappears', as being a reference to the completed New Testament because Paul never mentioned such a thing as a New Testament. This makes it even less likely that Paul had such a thing in mind in 1 Corinthians 13:10.⁴⁷⁶

In conclusion, the above Ghanaian Pentecostal arguments indicate that the "perfection" which Paul described is based on the transformation of believers from mortal, corruptible bodies to perfect, immortal, and incorruptible bodies. There is no suggestion in any of these verses, nor anywhere else in Scripture, that the completed New Testament is the "perfection" which Paul spoke of. Moreover, Paul said that certain spiritual gifts will only cease when perfection comes, meaning that believers will no longer need these gifts after they are raptured and have received their perfect, glorified bodies. Since the Rapture has not yet happened, all of the gifts of the Spirit are still functioning in the body of Christ, including tongues. This means that God still wants every believer to be empowered by the Holy Spirit for his/her personal ministry, just as Jesus and the apostles and the early Christians were. There are no other passages anywhere in the New Testament which tell us that any gifts of the Spirit will ever "die out".⁴⁷⁷ Ghanaian Pentecostals' view on this subject can be summarized in the following manner:

⁴⁷⁶ Dowley Tim, *The History of Christianity* (Tring: Lion Publishing, 1997), 106.

⁴⁷⁷ Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Massachusetts: Hendrickson Publishing Inc. 1994), 204 -214.

- The promise of the outpouring of the Holy Spirit was fulfilled at Pentecost.
- It is available to the church as they witness to the end of the earth.
- Jesus' return is associated with the completion of the Great Commission - Matthew 24: 14 - and as long as the church is still in her mission business, and is still relying on the same Holy Spirit that worked in the early church, the same Spirit is still imparting spiritual gifts to believers to fulfil the Great Commission.
- Spiritual gifts will cease at Jesus' return, because of perfect resurrection bodies and intimate fellowship with Jesus.

This position therefore causes them to encourage their members to discover their spiritual gifts and use them for the edification of the church and mission to the world.

Having discussed the views of both the cessationists and Pentecostals on this subject, it should be noted that one of the ministries of the Holy Spirit is to unite people and churches to celebrate unity in diversity, both proactively and constructively. The Spirit provides both the dynamic context and the resources needed for people to explore differences in a safe, positive, and nurturing environment in order to grow into an inclusive and mutually responsible community⁴⁷⁸. The Apostle Paul made this known when he said that “the gifts of the Holy Spirit are given to the church for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, *until we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ*” (Eph 4: 12 – 13).

⁴⁷⁸ World Council of Churches, “Together towards life”, 65.

4.5. Spiritual gifts

According to the Apostolic Church in Ghana “to every believer is given spiritual gift(s), however these gifts were given for specific purposes and discovering the gift(s) one has is very important to the edification of the church and mission”.⁴⁷⁹ Wagner defines the gifts of the Spirit as special abilities, provided by the Holy Spirit to Christians, for the purpose of building up the body of Christ⁴⁸⁰. The list of spiritual gifts in 1 Corinthians 12:8-10 includes: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, speaking in tongues, and interpretation of tongues. In Ephesians 4:7-13, the gifts listed are: apostles, prophets, evangelists, pastors and teachers. In Romans 12: 3 – 8 the gifts listed are: prophesy, service, teaching, exhortation, generosity, leadership and mercy. These gifts of the Holy Spirit are God’s enabling ability and grace to believers to do what He has called them for. The gifts of the Holy Spirit are therefore part of “everything believers need” to fulfil the purposes of God for their lives. The Holy Spirit distributes these gifts of the Spirit as He sees fit for each and every believer.⁴⁸¹ Wimber is of the view that the gifts of the Holy Spirit are the attestation of the empowering of the Holy Spirit and are vital as the signs and wonders of ministry. They serve as spiritual empowerment that equips one for services both within and outside the body of Christ. The gifts are the tools which enable one to fulfil the ministry required. The gifts of the Spirit are received by impartation. The gifts, with the exception of speaking in tongues, are given to believers for the benefit of the church and are developed in a climate of risk-taking and willingness to fail.⁴⁸²

⁴⁷⁹The Ministries of The Apostolic Church – Ghana, available at, <http://www.theapostolicchurch.org.gh/content/ministries-church> [Accessed 12 August, 2013].

⁴⁸⁰ Wagner, *Your spiritual gifts can help your Church grow*, 42.

⁴⁸¹ Wagner, *Your spiritual gifts can help your Church grow*, 39.

⁴⁸² John Wimber, “Signs and wonders in the growth of the church” in *Church growth state of the art*, Peter Wagner, Win Arn, Elmer L. Towns (eds), (Wheaton: Tyndale, 1986), 146.

The gifts (*charismata*) of the Holy Spirit are the trans-rational manifestations of God. They are given by God for the purpose of the ministry taking place for the good of the body of Christ. They are trans-rational in the sense that God, at His own discretion, anoints each person for an effect that He wants to produce⁴⁸³. However, there is a difference between the possession of gifts, and gifts being used by God through believers at a special time and occasion. Many teachers of spiritual gifts have suggested that each person has a gift and it is his or her possession; that they are dispensed to believers and become their property. This does not appear to be the case - in 1 Corinthians 12:4-7 we find that there are varieties “*diairesis*” or assignments of gifts⁴⁸⁴.

The word manifestation in the Greek is “φανέρωσις” which means an exhibition, an act of showing or demonstrating something, an indication that something is present, real, or exists, a visible form in which a divine being, idea, or person is believed to be revealed or expressed⁴⁸⁵. The word “given” in 1 Corinthians 12:7 is present tense, implying continuous action, and could be translated “to each one (God) is giving and keeps on giving...” The word is also passive⁴⁸⁶. This means that each one receives the giving from an outside source; that is, the Spirit. This is not something which can be “worked up” by oneself, but is given as God sees fit for each and every believer. The gifts are given by the Spirit. As they are used, service is made effective by the power of God⁴⁸⁷. Towns indicates that, “a spiritual gift

⁴⁸³ Fee, *God’s Empowering Presence*, 151 – 160.

⁴⁸⁴ Wimber, “Signs and wonders in the growth of the church”, 146.

⁴⁸⁵ Van Aarde, “The Spirit of God in the New Testament”, 253.

⁴⁸⁶ Wimber, “Signs and wonders in the growth of the church”, 146.

⁴⁸⁷ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: Foursquare Media, 2008), 332-333.

is Spiritual in character (*pneumatikos*), sovereignly given by God the Holy Spirit (*charismata*), to minister to others (*diakonia*), in the power of God (*energma*), with an evident manifestation of the Holy Spirit through the Christian as he or she serves God (*phanerosis*)”⁴⁸⁸.

Ghanaian Pentecostal churches, in this regard, see the gifts of the Holy Spirit as spiritual tools for ministry and mission. Referencing from Moses’ encounter with God on his mission to deliver the Israelites from Egypt, God asked him: “What is in your hand?” (Ex 4: 1 – 5) Another point of reference is David’s use of his sling and stones for the deliverance of the Israelites from the hands of Goliath and the Philistine armies (1 Sm 17). Ghanaian Pentecostals are of the view that God would never send you without endowing you with gifts, abilities, grace, and the anointing to accomplish the task He has assigned you for. In their ministry and mission training seminars and conferences, many of their leaders always have this common saying: “Your gift(s) is your tool to fulfil God’s calling upon your life. God will always use your gifts to produce what He wants, if only you yield yourself to Him”⁴⁸⁹. On this note, Ghanaian Pentecostals believe that God is still just as “in the mission business” as He was before, and has therefore endowed the church with spiritual gifts for the purpose of the edification of the believers in the church and mission.

4.5.1. Discovering spiritual gifts – what are they?

According to Bishop Dag Heward - Mills, discovering spiritual gifts is not a hunt for lost treasure. 1 Corinthians 12 and Romans 12:3-8 make it clear that every believer is given

⁴⁸⁸ Elmer .L. Towns, *Evangelism and Church Growth* (Ventura, CA: Regal Books, 1995), 368.

⁴⁸⁹ Dag Heward – Mills, “Iron Sharpens Iron Ministers’ Conference 2012”. He is the Presiding Bishop of The Lighthouse Chapel International, Accra Ghana.

spiritual gifts according to the Holy Spirit's choice or direction - for the purpose of edifying other believers. The exact timing of when these gifts are given is not specifically mentioned.⁴⁹⁰ In spite of this, Ghanaian Pentecostals are of the view that it could be at the time of salvation. This argument is based on the Apostle Paul's statement: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with *every spiritual blessing* in the heavenly places in Christ" (Eph 1: 3). Some Pentecostal ministers explain the phrase "*every spiritual blessing*" as including the gifts of the Holy Spirit, which are received as soon as one has received Jesus Christ as his or her personal Saviour and Lord. However, there are some Scriptures that seem to indicate that God may bless believers with spiritual gifts later in one's Christian life. In Paul's letter to the Romans, he wrote: "I long to see you so that I may impart to you some spiritual gift to make you strong— that is, that you and I may be mutually encouraged by each other" (Rm 1: 11). Both 1 Timothy 4:14 and 2 Timothy 1:6 refer to a gift that Timothy had received at the time of his ordination. According to Wagner, many Bible teachers interpret this to mean that one of the elders at Timothy's ordination proclaimed, under God's influence, a spiritual gift that Timothy would have as an enablement for his future ministry. These two verses indicate that Timothy had a responsibility to stir up, develop, and use this gift⁴⁹¹.

Ghanaian Pentecostals understanding of the above is that these gifts are given to each and every believer, and it is one's own responsibility to discover what you have been endowed with by the Holy Spirit. This is done through serving God with whatever capacity one has. Important to remember in this search is the Apostle Paul's warning to the Corinthian

⁴⁹⁰ Dag Heward – Mills, "Iron Sharpens Iron Ministers' Conference 2012", Accra Ghana.

⁴⁹¹ Wagner, *Your spiritual gifts can help your Church grow*, 113 – 114.

believers that, if they were going to covet after certain spiritual gifts, they should set aside their fascination with the "spectacular" or "showy" gifts and instead strive after the more edifying gifts such as prophesying (speaking forth the Word of God for the building up of others). Paul's admonishment to his audience to desire the best gift in other words means that believers should seek gifts that will benefit the church (other believers). Having said this, it still remains true that these gifts are distributed according to the Holy Spirit's will, not our own.⁴⁹²

4.5.2. Discovering spiritual gifts – what burns in my heart?

In the process of discovering spiritual gifts, 1 Corinthians 12:31 says: "Earnestly desire the best gifts". One can seek a spiritual gift from God and be zealous after it by seeking to develop that area. Though Ghanaian Pentecostals' first point of contact for one to discover his or her ministry is to rely on the Holy Spirit, some of the Pentecostal churches - such as Revival Life Outreach Church in Kumasi, Christ Apostolic Church International, Royal House Chapel, and Light House Chapel International - have also introduced Rick Warren's "S.H.A.P.E" assessment programme into their ministry class lesson. They mostly relate the S.H.A.P.E" assessment programme to the following scriptures: "Your hands *shaped* me and made me" (Job 10: 8^a)⁴⁹³, and "The people I *shaped* for myself that they may proclaim my praise" (Is 43: 21).⁴⁹⁴ According to Warren, in order for one to fully discover his or her ministry, the person must know God has shaped him or her for a purpose. In his view, the acronym S.H.A.P.E means:

⁴⁹² Wagner, *Your spiritual gifts can help your Church grow*, 115.

⁴⁹³ New International Version.

⁴⁹⁴ New Jerusalem Bible.

S: Spiritual Gifts - What has God supernaturally gifted me to do?

H: Heart - What do I have a passion for and love to do?

A: Abilities - What natural talents and skills do I have?

P: Personality - Where does my personality make me best suited to serve?

E: Experiences - What spiritual experiences have I had? What painful experiences have I had? What educational experiences have I had? What ministry experiences have I had?

Based on the above, Warren posits that one's ministry will be most effective and fulfilling when that person is using his or her gifts and abilities in the area of their heart's desire and in a way that best expresses their personality and experience.⁴⁹⁵ Wagner argues that no matter how much we have been gifted, we are all called upon to develop a number of areas mentioned in the lists of spiritual gifts - believers are all to be hospitable, to show acts of mercy, to serve one another, and to evangelize; whether they have these spiritual gifts or not. As one seeks to serve God for the purpose of building up others for His glory out of love, he will bring glory to His name and grow His church. On this note, as believers delight in the Lord, He will give them the desires of their heart and this will include preparing them to serve Him in a way that will bring them purpose and satisfaction in ministry.⁴⁹⁶

4.6. The five-fold ministry

DeSilva writes: "Ephesians 4:11-16 articulates a healthy model for ministry, one that needs to be universally grasped and enacted if the church hopes to keep up with the needs of the

⁴⁹⁵ Rick Warren, *The purpose driven life* (Grand Rapids: Michigan, Zondervan, 2002), 234 – 254.

⁴⁹⁶ Wagner, *Your spiritual gifts can help your Church grow*, 123 – 126.

world.”⁴⁹⁷ Some writers view the gifts of apostle, prophet, evangelist, pastor, and teacher as offices⁴⁹⁸, while others view these five gifts as functions.⁴⁹⁹ When Pentecostals talk about the “Five-fold ministry”, they are referring to the Apostle, Pastor, Prophet, Teacher, and Evangelist. In their view, the five-fold ministry is the “five leadership” or “governmental offices”, given to the church by Christ Jesus, for the edification of the church and for the purpose of church administration and decisions on doctrinal and spiritual issues of the church. This Pentecostal idea will be elaborated on further in the subsequent sub-headings. Hirsch, however, contends that the ministry of Apostle, Pastor, Prophet, Teacher, and Evangelist in Ephesians 4:7, 11 – 12 is not just for church leadership; but for the entire church. His argument is based on the statements: “To each one of us grace is given” (Eph 4: 7), and “it was He who gave some to be...” (Eph 4: 11). He further argues that “Leadership in the light of Apostle, Pastor, Prophet, Teacher, and Evangelist can be conceived as a ‘calling within a calling’. It is a distinct task that entails leading and influencing, and not just ministering”.⁵⁰⁰ In his presentation at the New Communities and Fresh Expressions Church Conference, he states: “We cannot reach maturity without the five-fold ministry working together in the church. They are the missional ministries that generate missional energy”⁵⁰¹.

⁴⁹⁷ David A. DeSilva, *An introduction to the New Testament: Contexts, methods, & ministry formation* (Downers Grove, IL: Sage, 2004), 731.

⁴⁹⁸ Wagner, *Your spiritual gifts can help your Church grow*, 60.

⁴⁹⁹ Alan Hirsch, *The Forgotten ways: Reactivating the missional Church* (Michigan: Brazos Press, 2006), 153. Also see Fee, *God’s Empowering Presence*, 707; Witherington III, *The Letter to Philemon, the Colossians, and the Ephesians* (Grand Rapids, MI: William B. Eerdmans, 2007), 290-291.

⁵⁰⁰ Hirsch, *The Forgotten ways*, 171.

⁵⁰¹ Alan Hirsch, “The permanent revolution: Missional ministry for a missional church” at *New Community and Fresh Expressions of Church*, (A conference organized by the department of Science of Religion and Missiology, Faculty of Theology, University of Pretoria, at NG Kerk Moreleta, 10th March, 2014).



Figure 1: Ghanaian Pentecostals figuratively present the five-fold ministry by identifying them with the five fingers of the hand, for the hand is seen as an object of leadership, direction, authority, order, power and warning.

4.6.1. Apostle

The word Apostle comes from the Greek word “ἀπόστολος” which means "a messenger, envoy, ambassador, or the one sent forth with orders"⁵⁰². It refers to one who has been delegated authority by another in a foreign land⁵⁰³. Wagner describes an apostle as one who “assumes and exercises general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches”.⁵⁰⁴ Apostles have been given especially to church pastors and leaders for missional help and guidance⁵⁰⁵. Church history tells us that Apostles were the first leaders of the Church; they were commissioned by Jesus to initiate and direct the preaching of the

⁵⁰² A Greek-English Lexicon of the New Testament and other early Christian literature, 121-122.

⁵⁰³ Fee, *God’s Empowering Presence*, 191. Also see Duffield, and Van Cleave, *Foundations of Pentecostal Theology*, 351.

⁵⁰⁴ Wagner, *Your spiritual gifts can help your Church grow*, 231.

⁵⁰⁵ Wagner, *Your spiritual gifts can help your Church grow*, 42.

gospel⁵⁰⁶. Hirsch suggests that there are three primary functions of the apostolic ministry. They are as follows:⁵⁰⁷

- To embed missional DNA through pioneering new ground for the gospel and church.
- To guard missional DNA through the application and integration of apostolic theology.
- To create the environment in which the other ministries are able to emerge.

While the majority of Christians agree that the title of apostle is reserved for those among the first generation of Christians, many Christian denominations continue in one way or another to recognize a continuing apostolic ministry. Many churches (e.g. the Roman Catholic Church and the Eastern Orthodox Churches) believe in the doctrine of apostolic succession, which holds that properly ordained bishops are the successors to the apostles. Other Christian groups, such as classical Pentecostals, consider the role of a missionary to be fulfilling an apostolic ministry.⁵⁰⁸ The WCC argues that apostolic succession in ministry, under the guidance of the Holy Spirit, is intended to serve the apostolicity of the Church⁵⁰⁹.

In the Pentecostal sphere, those with the apostolic office could be a senior Pastor of a local church, but does not necessarily have to restrict themselves to the work of a pastor; for they have pastors, Presiding Elders, and Elders that work with them to shepherd the church

⁵⁰⁶ Alan J. Roxburgh, *The missionary congregation, leadership, and liminality* (Harrisburg, PA: Trinity, 1997), 62.

⁵⁰⁷ Hirsch, *The forgotten ways*, 155.

⁵⁰⁸ Duffield, and Van Cleave, *Foundations of Pentecostal theology*, 353.

⁵⁰⁹ World Council of Churches, "The Church: Towards a common vision", 18.

body⁵¹⁰. This is similarly what happens in the three main Classical Pentecostal churches in Ghana. In Ghanaian Classical Pentecostal Churches, an Apostle is an overseer of either a district or a region. Apart from his administrative oversight, he also plans and lays out strategies for evangelistic activities such as crusades, church planting, and training of mission workers. Though typologically the Assemblies of God in Ghana form part of the mainline Classical Pentecostal Churches in Ghana, they do not follow the apostolic leadership pattern. This could be as a result of the position of the General Council of the Assemblies of God on this matter.⁵¹¹

Apostle Opoku Onyinah argues, according to the position of the church of Pentecost, that:

The gifts and office of the apostle are first in the church, because the apostles, as we have seen, are foundation stones. Inspired apostolic teaching is the foundation upon which the church rests. But the apostles are also those who are sent into the world with the message of the gospel. Barnabas, who shared the missionary task, is called an apostle along with Paul. Barnabas did not share the foundational calling of the twelve, but he did share their evangelistic labours (Ac 14:14). As we recognize the missionary dimension of all church offices, the outreach of the church can be seen to include not only the evangelist to preach the gospel, but the use of every gift of the Spirit by the widest range of gifted Christians. The fellowship of the Spirit that binds Christians together also calls and equips them to be Christ's envoys to the ends of the earth. The gift of apostleship in the church today equips one to go where Christ directs in order to establish, instruct, and guide local assemblies of believers.⁵¹²

Presenting his view, based on the constitution of the Christ Apostolic Church International, the Christian Education Director states that, administratively, the Apostolic offices are mainly occupied by the Chairman, General Secretary, and the five other members of the

⁵¹⁰ Wagner, *Your spiritual gifts can help your Church grow*, 42.

⁵¹¹ *Bylaws of the General Council of the Assemblies of God*, Ghana. Revised August, 1993, Article VII, Section 1.

⁵¹² *Interview with Apostle Dr. Opoku Onyinah*, in his office at the headquarters of Church of Pentecost, Accra, Ghana on 20 December, 2013.

National Executive - namely the Fields Director, Missions Director, Evangelism Director, Christian Education Director, and the Prophetic Director. Other Apostles, though not members of the National Executive Board, are the Territorial Apostles who are responsible for the various territories demarcated by the church.⁵¹³

The view of the WCC on this issue is similar to that the Church is apostolic. The Father sent the Son to establish the Church. The Son, then, chose and sent the apostles and prophets, empowered with the gifts of the Holy Spirit at Pentecost, to serve as its foundation and to oversee its mission. The Christian community is called to be ever faithful to these apostolic origins⁵¹⁴. In a similar vein, Hirsch argues that every Holy Spirit-birther believer in Christ Jesus has full missional DNA coding, and therefore has direct access to the power of Apostolic Genius⁵¹⁵. This therefore implies that the church is not only gifted with a small section of people who are to perform in the apostolic office (ministry) - as it is the case in the Pentecostal Churches - but rather that every believer in Christ Jesus has an apostolic assignment.

4.6.2. Prophet

The Hebrew word translated prophet is נביא, and it connotes one who acts as a spokesman for God. In the time of Samuel another word, רֹאֵה “seer”, began to be used as well; recurring seven times in reference to Samuel. After this another word, חֹזֶה “seer”, was employed. In 1

⁵¹³ Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana on 1 October, 2013). He was the first apostolic missionary sent to South Africa by the Christ Apostolic Church International and currently serves as the Director of Christian Education of the church in Ghana. Also see Christ Apostolic Church International, *Constitution*, (2000), 54.

⁵¹⁴ World Council of Churches, “The Church: Towards a common vision”, 128.

⁵¹⁵ Hirsch, *The forgotten ways*, 76 – 77.

Chronicles 29:29 all three these words are used: “Samuel the seer (רואה), Nathan the prophet (נביא), Gad the seer (חֹזֶן)”. In Joshua 13:22 Balaam is called נְחֻלְמֵי (“diviner”), a word used only of a false prophet.⁵¹⁶

Prophets are primarily preachers of righteousness, but sometimes they foretell the future. Prophecy is one of the gifts of the Spirit and those who have and exercise this gift persistently are called prophets. Being a prophet goes beyond the simple display of the gift of prophecy. It is accompanied by supernatural signs (visions, dreams, and trance), an inward voice, and the unusual visitation of the presence and power of God.⁵¹⁷

The WCC states that evangelism is a prophetic vocation which involves speaking truth to power in hope and love⁵¹⁸. For example in the Old Testament, Prophets speak for God in order to build up the body and make them prosper in all they do (2 Chr 20:20). Numbers 12:6 says: "When a prophet of the LORD is among you, I reveal myself to him in visions; I speak to him in dreams." Amos 3:7 says: “Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets”. According to Peter Wagner, the church recognizes a select few of those endowed with the gift of prophecy as also occupying the office of the prophet. These direct the path in which the church should travel.⁵¹⁹

⁵¹⁶ Douglas and Tenney, (eds.) *The New International Dictionary of the Bible*, 823.

⁵¹⁷ Redeemed Christian Church of God, “Workers in training manual”, Revised Edition (Nigeria: Redeemed Publications, 2011), 26.

⁵¹⁸ World Council of Churches, “The Church: Towards a common vision”, 71.

⁵¹⁹ Peter C. Wagner, *Apostles and Prophets: The Foundation of the Church* (Ventura, CA: Regal Books, 2000), 97.

The ministry of the Prophet includes the following:

- A. A ministry that exhorts and strengthens believers.
- B. A message that appeals not to the flesh, but to the spirit.
- C. Accurate prophetic insight, not just generalities.
- D. Spiritual discernment in the lives of others.
- E. The ability to judge other prophetic gifting and manifestations.
- F. Proclaiming God's judgment on all injustice.⁵²⁰
- G. Ensuring that the holiness of God is honoured and truth is respected.⁵²¹

According to the Christ Apostolic Church International, the prophetic ministry has been established as one of the arms of the National Executive offices in the church, to seek God's directions for the church as well as to ensure that the prophetic covenant of the church is being adhered to by the National Executive Council.⁵²² The office is contested for by senior ministers of the church every 4 years at the General Council meeting. Legibility is basically a senior ministers' capability to hold that office with the approval of pastors who can attest to the person's prophetic ability in the past.

Concerning the operation of the office of the Prophet in the Church of Pentecost, Larbi states that prophecies were given to warn people of the Second Advent in the Church of Pentecost. Furthermore, much of the mission and major decisions of the church were

⁵²⁰ World Council of Churches, "The Church: Towards a common vision", 42 – 43, 75.

⁵²¹ Hirsch, *The forgotten ways*, 158.

⁵²² Christ Apostolic Church International, *Constitution*, 67.

directed through prophetic utterances⁵²³. According to the Church of Pentecost's constitution, "whereas those endowed with the gift of prophecy amongst the clergy and laity are allowed to exercise their gift in any church meetings, it is only those ordained into the office of prophet among the clergy who have the authority to give directive prophecies for the church".⁵²⁴ The WCC posits out that "the whole people of God is called to be a prophetic people, bearing witness to God's word; a priestly people, offering the sacrifice of a life lived in discipleship; and a royal people, serving as instruments for the establishment of God's reign"⁵²⁵. Furthermore, the Church, as the body of Christ, acts by the power of the Holy Spirit to continue his life-giving mission in prophetic and compassionate ministry; so participating in God's work of healing a broken world.⁵²⁶

4.6.3. Evangelist

The Greek word "εὐαγγελιστής" (translated evangelist) means "one that announces or spreads the good news of God's kingdom"⁵²⁷. Although Christians are all charged to do the work of an evangelist, there are however, believers who have specifically been called with the ministry gift of evangelism. Evangelists are mobile ministers⁵²⁸, for they are not confined in service to one spot but move about to different localities, preaching the good news concerning Jesus Christ to those who have not heard the message before⁵²⁹. Evangelists pull crowds because of the ability they are endowed with to perform signs and wonders.

⁵²³ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 286.

⁵²⁴ Church of Pentecost, *General Council Meeting minutes*, 1988 and 1998, CoP HQ Archives, Accra.

⁵²⁵ World Council of Churches, "The Church: Towards a common vision", 15.

⁵²⁶ World Council of Churches, "The Church: Towards a common vision", 8.

⁵²⁷ *A Greek-English Lexicon of the New Testament and other early Christian literature*, 403.

⁵²⁸ Scott A. Moreau, *Evangelical Dictionary of world Missions* (Grand Rapids, Michigan: Baker Books, 2000), 346.

⁵²⁹ Hirsch, *The forgotten ways*, 170.

In Ghana, though it is common to see people in public places preaching and claiming to be evangelists, many such people do not belong to a local church. They only preach outside and take their offerings from the public without being accountable to any church. In order to control the intruding of such “evangelists” and their activities on churches, many of the classic Pentecostal Churches have reserved the title “Evangelist” for members of the National Executive Council. It is very scarce to hear the title being used among the members and leaders of local classic Pentecostal churches, even though they may be doing the work of an evangelist. Among Ghanaian Pentecostals, though every believer is assigned the duty of evangelizing, the office of the Evangelist is seen differently from the general call to believers to evangelize. Those who are accorded this title by the church are those who have served in that capacity for a long time and the fruit of their ministry can be testified to by the entire leadership and members of the church⁵³⁰.

4.6.4. Pastor

The Hebrew and Greek words translated as “Pastor” in the scriptures are רֹעֵה and ποιμήν respectively, meaning “shepherd”⁵³¹. The calling of a pastor is that of a shepherd: to attend to, feed and guard the sheep/flock of God. A pastor is an overseer of a number of God’s people. Pastors give proper attention to people and are accessible to these people (sheep)⁵³². They do counselling, prayer, and restoration of lost souls. Pastors must possess, amongst others, the qualities highlighted in 1 Timothy 3:1-7 and live an exemplary life.

⁵³⁰ Church of Pentecost, *The Church of Pentecost constitution* (Accra, Ghana: Pentecost Press LTD, 2010), 43 – 44.

⁵³¹ Douglas and Tenney, (eds.) *The new international dictionary of the Bible*, 721.

⁵³² Hirsch, *The forgotten ways*, 170.

Generally, in the Ghanaian Pentecostal Churches, Pastors are in charge of local congregations. In some circumstances, a Pastor can be appointed to be in charge of a district, and is then given the title “District Pastor”⁵³³. His work is to help his congregation through the teaching and preaching of the word of God. Included in the pastoral calling are the house fellowship Leaders and children or teenagers leaders. In the three main Classic Pentecostal Churches (i.e. Christ Apostolic Church International, the Apostolic Church of Ghana, and the Church of Pentecost), Pastoral care in local churches is left in the hands of Presiding Elders, with a District Pastor who takes oversight of the various local churches - the Presiding Elders are to report to him on activities going on in the various local churches, as well as seek advice on how to run their churches. In this context, only the District Pastor uses the title of “Pastor”. He is the one to call upon to officiate holy matrimony, burial ceremonies, and House dedications.

4.6.5. Teacher

The Greek word δάσκαλος, meaning “master”, is used to connote a teacher in the scriptures⁵³⁴. Jesus was given this title in John 3:2. Hence, a teacher is a specially called person who imparts instruction and communicates knowledge of the word of God as if he is the author of the Bible⁵³⁵.

⁵³³ Church of Pentecost, *Church Government*, <http://www.thecophq.org/index.php/the-church/church-government> [28 September, 2013].

⁵³⁴ *A Greek-English Lexicon of the New Testament and other early Christian literature*, 240 – 241.

⁵³⁵ Bible Hub, <http://biblesuite.com/greek/1320.htm> [Accessed 13 October, 2013].

A teacher illuminates Scripture with a lot of revelations and truth discoveries. He is a “Bible scientist” who discovers and makes clear hidden truth and latent power behind the word of God. He is never boring to listen to⁵³⁶. Although a Pastor/Elder has more responsibilities than teaching alone, he must be able to teach (1Tim 3:2; Titus 1:9).

A person with the gift of teaching is identifiable by two distinct characteristics: he will have a keen interest in the personal study of the Word and in the disciplines involved in studying the Scriptures. He will also have the capacity to communicate clearly the truths and applications of the Word, so others may learn and profit.⁵³⁷

Among Ghanaian Pentecostals, those who are identified as having the gift of teaching - or show the ability of teaching - are mostly put in charge of the Christian education of the church, popularly known as “Sunday School”. This position could be in a local church, at district, regional or national level; depending on the capacity of the person and the available vacancies. However, not all people who do the work of teaching are allowed to use the title “Teacher” - only the Christian Education Director is allowed the use of the title. This approach is mostly the case in the Classic Pentecostal Churches.

The person, who assumes the office of a National Director of Christian Education, is mostly the one who, in conjunction with the leadership of the church, prepares teaching materials (such as Sunday school manuals and devotional books) which can be used by the entire church. He also sometimes organizes training programmes for those who are in charge of

⁵³⁶ Hirsch, *The forgotten ways*, 170.

⁵³⁷ William McRae, *The dynamics of spiritual gifts* (Grand Rapids: Zondervan, 1976), 48.

Christian education at regional, district and local levels to help them to be acquainted with the teachings and doctrines of the church – knowledge and understanding which they then pass on to the members of their local churches during their Sunday School and mid-week teaching services.

4.7. The supportive gifts

The word supportive, when used here, is in reference to the Ghanaian Pentecostals' understanding of the term - which says these ministry gifts are non-leadership gifts, but are also given to believers by the Holy Spirit for the purpose of ministry in the church and mission. Because these are non-leadership gifts, it is possible for those in the five-fold ministry to operate in any of these supportive gifts as well. These supportive gifts have been divided into three main categories. According to Apostle Opoku Onyinah, these classifications were done in terms of how each of the gifts operates. The divisions are as follows:

- **Vocal gifts** - Diverse kinds of tongues, Interpretation of tongues, Prophecy.
- **Revelation gifts** – Word of knowledge, Word of wisdom, Discerning of Spirits.
- **Power gifts** – Gifts of healing, Faith, Working of miracles⁵³⁸.

The understanding and meaning Ghanaian Pentecostals give to these gifts will now be discussed.

⁵³⁸ *Interview* with Apostle Dr. Opoku Onyinah, in his office at the headquarters of Church of Pentecost, Accra, Ghana on 20 December, 2013.

4.7.1. Diverse kinds of tongues

This is the supernatural vocal expression of an inspiration, given by the Holy Spirit, using one's natural voice. God speaks to believers through this gift when used with interpretation. This gift is different from the manifestation of the infilling of the Holy Spirit with the speaking of tongues. According to the Apostle Paul, the one who speaks in an unknown tongue speaks not to men but to God and in the spirit, i.e. he speaks mysteries.

According to the Pentecostals' understanding of the operation of diverse kinds of tongues, this gift can manifest in the church when God wants to speak to the church or a specific person. For example, on the day of Pentecost one hundred and twenty people were baptized with the Holy Spirit, with the manifestation of speaking in tongues, but there was also the operation of diverse kinds of tongues that day. The public (or audience) heard sixteen different languages being spoken, which means that there were 16 people among the 120 who God used to speak to the public at that particular time.

Another example is the testimony of a man who visited our youth fellowship meetings in 1999 in Kumasi Ghana. After the meeting, the man testified that the tongue that one of the members had prayed in was a message directed to him to repent in Dutch language. There are also some other occasional incidences, in some Pentecostal churches in Ghana where people have testified to having had the same experience. However, this cannot be verified.

4.7.2. Interpretation of tongues

It is a showing forth by the Spirit of the meaning and/or explanation of the words or sentences spoken in the other tongue. It is not an operation or the understanding of mind of the interpreter but the Spirit of God. Pentecostal Churches believe that it may come to a believer whom God wants to use in this gift at a particular time; it could be with an expression, a vision or with just the beginning of words. According to their experiences it mostly happens after deep worship or prayer. In this context, someone will be speaking in other tongues and then the Holy Spirit will reveal the meaning to another person, the meaning will therefore be shared with the congregation. Sometimes it could be a warning, encouragement, or direction on what God wants the Church to do. This was the kind of gift Paul was talking about in his statement:

Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church. For this reason anyone who speaks in a tongue should pray that he may interpret what he says. (1 Cor 14: 10 – 13)

Though the manifestation of this gift is not always experienced among Pentecostals, they do however believe that it still exist in the church today. One of the ministers I interviewed on this matter says: “We should not expect the Holy Spirit to act in one way only, He is dynamic in His approach to the way He would like to convey a message to the Church. Because of this, if we are not always seeing the gift of interpretation of tongues in the church, it does not mean that the Holy Spirit is not speaking to the church today. The Holy

Spirit is sovereign and could decide to do anything at any time to convey the mind of God to His people”⁵³⁹.

4.7.3. Prophecy

The gift of prophecy is a spontaneous supernatural vocal expression of inspiration in a known tongue. It strengthens, encourages and comforts the body of Christ. It is a direct message from God to edify or build an individual (or the church as a whole).⁵⁴⁰ This was the gift Saul in the Old Testament operated on in 1 Samuel 10:5 – 12, though he was not called in the office of a Prophet. This gift is not seen as the office of the Prophet is understood in the Five-fold ministry in the context of the Ghanaian Pentecostals’ Theology. In this context it is understood as the person who encourages, comforts and edifies the church through the leading of the Holy Spirit (1 Cor 14: 4). The office of the Prophet foretells, warns against danger, guides, and rebukes. The operation of the gift of prophecy in many Ghanaian Pentecostal churches is similar to that of the Corinthian church (1 Cor 14: 29 – 33). On many occasions, during periods of worship and/or prayer in church services, the leader would say: “Let all be silent before the Lord and let us hear what the Lord has for us”. After this is said, the congregants would cease every act of noise. In this serene atmosphere, you will hear those with the gift of prophecy speaking in tongues, followed with words in a language that can be understood by the congregants. In this manner, the prophet speaks to the church and the outcome of the message is believed by Ghanaian Pentecostals as a message from God through the speaker. This message could be a warning, encouragement, direction, or confirmation on what the church is to do.

⁵³⁹ Interview with Rev. Ekow Eshun, on skype on 25 September, 2013.

⁵⁴⁰ Fee, *God’s Empowering Presence*, 170.

4.7.4. Word of knowledge

It is a revelation of the Holy Spirit of certain facts - past or present - about a person or a situation which was not learnt through the natural mind. The knowledge comes into the one manifesting this gift's mind from the Holy Spirit through a word, a name, a feeling, an impression, a vision or as an inner knowing. This kind of knowledge is not the whole council of God concerning the person or situation in question, but just a part of it⁵⁴¹. Some Biblical examples Pentecostals many times refer to are:

- Jesus' healing of the cripple at the pool of Bethesda on a Sabbath day. According to them, Jesus' reply to the Pharisees' accusation - "I do what I see the Father doing. For the Father loves the Son and tells him everything he is doing, and the Son will do far greater things than healing this man. You will be astonished at what he does" (Jn 5: 17, 19 – 20) - was an operation of the manifestation of the gift of the word of knowledge.
- Another example is Paul's healing of the cripple at Lystra. In that context Luke records that the cripple was listening as Paul preached, and *Paul noticed him and realized he had faith to be healed*. So Paul called to him in a loud voice, "Stand up!" And the man jumped to his feet and started walking (Ac 14:8 – 10). Ghanaian Pentecostals also believe that this is another example of the word of knowledge

⁵⁴¹ Wagner, *Your spiritual gifts can help your Church grow*, 230.

manifesting through the Apostle Paul, concerning the condition of the cripple, as he preached.

Though the above understanding of the manifestation of the gift of word of knowledge could be true, one could also say, it is simply the Holy Spirit transmitting His specific knowledge to a believer on something that person would have no ability or means to be able to know about with his or her own limited intelligence and knowledge levels. It is supernatural knowledge and insight being given directly to a believer by the Holy Spirit.

4.7.5. Word of wisdom

Though in the context of the Bible it is not clear how this gift operates, many Pentecostals define it as “a special, direct, and immediate revelation from God to a believer about God’s mind, His will, plans, and purposes concerning things, people and places”. They might claim a revelation that detects one in the audience has a certain sickness as being a “word of wisdom.” Many Pentecostals are of the view that this gift function in the following manner:

- It foretells future events.
- It reveals God’s plans and purposes for people’s life and ministry.
- It reveals what God desires to be done immediately, in a short while, or further into the future.
- It also reveals the plans of Satan concerning someone or the church.
- It could be manifested through an audible voice, by angelic visitation, dreams, or vision.

If this is the definition of word of wisdom, then it should be viewed as a sub-category of direct divine revelation. A better case can be made that the gift of wisdom simply involves the ability to find wisdom from the Scripture and to convey good counsel to others. In 1 Corinthians 2:6-7, Paul uses “wisdom” as a reference to the possession of prudent and sound judgment. Though the gift of the utterance of wisdom is sovereignly assigned to a limited number, the Christians need to pray that God will give them the "Spirit of wisdom" (Eph. 1: 17). “The wisdom of God, according to Paul, is the whole system of revealed truth. One with the gift of wisdom has the capacity to receive this revealed truth from God and present it to the people of God”.⁵⁴²

4.7.6. Discerning/distinguishing of spirits

According to Fee, it is a supernatural insight into the realm of the Spirit. It reveals the type of spirit behind a person, situation, action and/or message; be it human, God, angelic or demonic. It also reveals the source, nature, and activity of any spirit.⁵⁴³ A Biblical example of this is Paul’s encounter with the girl possessed with a spirit of divination who was known to bring her masters much gain by soothsaying (Acts 16:16 – 18). According to Ghanaian Pentecostals’ understanding, though Paul initially saw the girl’s approach as normal, at the manifestation of the gift of discerning of the spirits through Paul, he discovered that the spirit through which the lady was speaking was not from God. Though every believer is responsible for discerning the spirits, some have a particular power to do so. It is a special ability to distinguish between the spirit of truth and the spirit of error. A person with the gift

⁵⁴² Ronald E. Baxter, *Gifts of the Spirit* (Grand Rapids: Kregel, 1983), 105.

⁵⁴³ Fee, *God’s Empowering Presence*, 171.

of discernment can discriminate between that which is raised up by God and that which pretends to be.⁵⁴⁴ The gift of spiritual discernment not only enables one to discern evil, but also to discern good.

4.7.7. Gifts of healing

According to the Redeemed Christian Church of God, this is a supernatural ability given to some members of the body of Christ to heal diseases and infirmities without natural means of any sort. They are the supernatural manifestation of the Spirit for the banishment of all human illness, whether organic or chronic, malfunctions of any part of the body, or demonic possession⁵⁴⁵. Its operations are mostly in conjunction with the manifestation of “word of wisdom”, “word of knowledge”, “faith”, and/or “working of miracles”. According to Gee, this gift is mostly followed by instant healing. Unlike the healing spoken about in the Great Commission, the gift of healing operates in some believers with specialization to heal specific or certain illness (e.g. blindness, being crippled, deaf and dumb, or epilepsy).⁵⁴⁶ Prophet Francis Kwarteng of House of Power Ministries International (in Tafo Kumasi, Ghana) is believed to have a special healing gift for healing diabetes and barrenness. His television programme on TV3 in Ghana is mostly filled with people claiming to be healed of diabetes and also some testifying of being able to give birth through the prayer of Prophet Francis Kwarteng.

⁵⁴⁴ Leslie B. Flynn, *9 Gifts of the Spirit*. (Wheaton: Victor, 1974), 153.

⁵⁴⁵ Redeemed Christian Church of God, “Workers in training manual”, 28.

⁵⁴⁶ Donald Gee, *Concerning Spiritual Gifts* (Springfield: Gospel Publishing House, 1972), 44.

4.7.8. Gift of faith

Ghanaian Pentecostals are of the view that the gift of faith is given to some believers for specific times and purposes. It is a gift of power to accomplish a certain task; be it in the present or in the future. It enables the receiver to make powerful declarations and bold statements concerning situations⁵⁴⁷. They refer to the following examples from the Bible, such as: Elijah at Mount Carmel (1 Ki 18), Shadrach and his friends (Dn 3: 13 – 18), Daniel in the lions' den (Dn 6), David and Goliath (1 Sm 17:32, 45 - 46), Jesus calming the storm (Mt 8:23-27), and Jesus cursing the fig tree (Mk 11: 12 – 24). Those operating in this gift among Pentecostals do make specific declarations on situations, as they are lead by the Holy Spirit to do, and it is done. Owusu Yeboah of Revival Life Outreach Church (in Kumasi, Ghana), narrated a story of how he was led by the Holy Spirit to declare the healing of a young lady born with the Human Immunodeficiency Virus (H.I.V) who was at the point of Acquired Immune Deficiency Syndrome or Acquired Immunodeficiency Syndrome (AIDS) and was declared by the doctors at Okonfo Anokye Teaching Hospital in Kumasi, Ghana. According to him, on his visit to the young lady, though everything physically showed that the young lady would die, he was struck in his spirit that she would not die. Though it was a challenging moment for him to make such a declaration, he did it. From then on, the lady became healthy and several medical tests have proven that the young lady is now H.I.V negative.⁵⁴⁸

⁵⁴⁷ Rev. Paul Owusu Yeboah, of Revival Life Outreach Church, Kumasi Ghana. Ministry class lesson (20 August, 2012).

⁵⁴⁸ An interview with Rev. Paul Owusu Yeboah on Skype on 13th June 2013. He is the senior Pastor of Revival Life Outreach Church, Spirit Life Centre Kumasi, Ghana. He is the host of the popular Christian programme named "Exploring His Life" on Ultimate Radio in Kumasi Ghana. He is also the Author of the book titled, "Industry of Prayer".

4.7.9. Working of miracles

They are instances of the supernatural occurring through an individual for the purpose of the advancement of the kingdom of God⁵⁴⁹. Pentecostals believe that there are believers who are divinely anointed and appointed to minister in this gift. Those with this gift always experience miracles whenever they speak to a situation in faith or take an action in faith as led by the Holy Spirit⁵⁵⁰. Ghanaian Pentecostals refer to the following Biblical examples:

- When the Israelites were crossing the red Sea – Exodus 14: 13 – 14.
- While the Israelites were crossing the Jordan to Jericho – Joshua 3: 15 – 17.
- Joshua’s war against the Amorites at Gibeon – Joshua 10:12-13.
- Jesus turning water into wine – John 2:5.
- Peter walking on water – Matthew 14:27 – 29.

In summary, all nine gifts as described above are given by the same Spirit, but with different manifestations. According to Ghanaian Pentecostals, oftentimes it will happen that someone with these gifts “graduates” into the leadership gifts as they constantly operate in the gift(s) they are endowed with and their fruit is being testified to by the members and the leadership of their church.

4.8. The missiological perspective on the gifts of the Holy Spirit

Though, for the sake of administrative and ecclesiological order (authority), Ghanaian Pentecostal churches have separated the manifestation and operations of the gifts of the

⁵⁴⁹ William W. Menzies, and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield, MO: Legion Press, 1993), 167.

⁵⁵⁰ Redeemed Christian Church of God’ “Workers in training manual”, 28.

Holy Spirit into “leadership gifts” and “supportive gifts” in their churches; none of these gifts are perceived as “not useful” for missiological purposes. The Apostle Paul clarified this with his analogy of the working of the human body as a way of understanding how the manifestations of the gifts of the Holy Spirit operate in the church.⁵⁵¹ The ultimate purpose of God’s blessing of believers with spiritual gift(s) is for ministry within the church, the mission to the world, and church growth.⁵⁵²

Missiologically, in Ghanaian Pentecostals’ understanding, the gift of the Apostle is seen as a missionary gift for church planting and the training of other leaders to take care of any/all newly planted and/or existing churches; the office of the Prophet is recognized for the purpose of revealing the purposes and plans of God to the church in their mission outreach and any/all other church activities; the office of the Evangelist is for the propagation of the gospel (although every believer is assigned to evangelize); while the Pastoral and the Teaching offices are for discipleship, and are seen as mostly intertwined, due to the criteria presented in 1 Timothy 3:2. In Ghanaian Pentecostals’ understanding, the Holy Spirit can use any of these gifts to present the gospel to others; as it was e.g. in the case of Stephen and Philip, who started their ministry as deacons but ended as evangelists. This implies that “the gifts of the Holy Spirit are given for a common good and place obligations of responsibility and mutual accountability on every individual, local community, and the Church as a whole at every level of its life”.⁵⁵³

⁵⁵¹ Wagner, *Your spiritual gifts can help your Church grow*, 49 – 51.

⁵⁵² Hollis L. Green, *Why Churches Die* (Minneapolis: Bethany Fellowship, 1972), 67.

⁵⁵³ World Council of Churches, “The Church: Towards a common vision”, 15.

Actions towards healing and wholeness of the life of individuals and communities are an important expression of mission. Healing is also one of the gifts of the Holy Spirit (1 Cor 12:9; Ac 3). The Spirit empowers the church for a life-nurturing mission; which includes prayer, pastoral care, and health care on the one hand; and prophetic denunciation of the root causes of suffering, and the transformation of structures that dispense injustice on the other hand. Healing processes could include praying with and for the sick, confession and forgiveness, the laying-on of hands, anointing with oil, and the use of charismatic spiritual gifts (1 Cor 12)⁵⁵⁴.

To sum up, the purpose of the gifts of the Holy Spirit is to assist believers in their ministry, both within and outside the church, in whatever forms the Holy Spirit wishes to manifest. They are not given for personal gain, but for the purpose of bringing healing to the world through the gospel and by inviting human beings from all nations to saving faith⁵⁵⁵.

4.9. Ghanaian Pentecostals' Eschatological view of the gifts of the Holy Spirit

Ghanaian Pentecostal believers place emphasis on the use of individual gifts and talents so that they could be rewarded, both here on earth and in heaven. Members are also made aware of the fact that, if they do not put their gifts and talents to good use in the church, it will be taken away from them as the talent was taken away from the servant who received one talent in Matthew 25: 18, 24 – 30. In order to ensure excellence in the use of the different spiritual gifts and talents, the leadership resorts to Paul's statement many times:

For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly

⁵⁵⁴ World Council of Churches, "The Church: Towards a common vision", 61-62.

⁵⁵⁵ World Council of Churches, "The Church: Towards a common vision", 8.

stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved – even though only as one escaping through the flames. (1 Cor 3: 11 – 15)

By using this text members are made aware of the fact that the quality of their ministry will be tested on the Day of Judgment. This also makes many of their members conscious of the way they use their gifts. In addition to the test for excellence on Judgment Day, members are also assured of the rewards and crowns that await them if only they make good use of their gifts. Reference is therefore made to what Paul said:

I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing. (2 Tim 4: 7 – 8)

To give this a symbolic touch, testimonies are sometimes shared by people on their heavenly experiences - either through dreams, trance, or resuscitation from death. One man, for example, testified to his experience after having gone into a coma for three days because of an accident - according to him, in the period of his coma, he was taken to heaven and was shown a land upon which there was nothing, while on other parts of the land there were mansions; as he asked the angel leading him about this, he was told that portion is without building because he has not done anything on his land and has to go back to the earth to accomplish his ministry. At this point Matthew 6: 19 – 20 is what Leaders and Pastors resort to: “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal”.

4.10. Chapter summary

This chapter elaborated on an overview of the Ghanaian Pentecostals' understanding of the manifestations of the Holy Spirit, and related issues such as the speaking in tongues and gifts of the Spirit. It was argued that the manifestations of the Holy Spirit, in this context, are the way Ghanaian Pentecostals express their spirituality and/or live out their faith after they have been filled with the Holy Spirit. It was, however, revealed that Pentecostals' theology on the infilling of the Holy Spirit - which is oftentimes followed by speaking in tongues - is not the end of one's spirituality; it merely serves as a way to lead believers to the Holy Spirit's endowment (i.e. gifts of the Holy Spirit) for ministry within the church and mission to the world. According to them, these gifts are tools that God has given the church, through the Holy Spirit, for the purpose of reaching out to the world with the gospel.

The chapter also argued that Ghanaian Pentecostals, as with other Pentecostal movements, believe in the continuity and existence of the gifts of the Holy Spirit in the church today. In Ghanaian Pentecostals' view, because the mission of the church is still in motion, these gifts are still needed in the church. And finally, Ghanaian Pentecostals' eschatological view of the gifts of the Holy Spirit was discussed. In their understanding, as they put their gifts to use, they will be rewarded by God - both here on earth and on Judgment Day when they appear before the throne of God.

CHAPTER 5

GHANAIAN PENTECOSTAL CHURCHES' MISSION APPROACHES

5.1. Introduction

Having discussed the factors that led to Pentecostalism in Ghana, the missional role of the Holy Spirit in both believers and unbelievers, as well as Ghanaian Pentecostal churches' understanding of the manifestations of the infilling of the Holy Spirit in preceding chapters; it has become necessary, at this point, to discuss how Ghanaian Pentecostal churches participate in the mission of God (*missio Dei*). This issue is very important to my research, because it was argued in the preceding chapters that the missional role of the Holy Spirit is to convict unbelievers⁵⁵⁶ to have a personal relationship with Christ Jesus and also to assist believers to join in with God's mission. The Holy Spirit does this work through the church as well as individual believers by empowering them to present the gospel to those who have not heard it. How the gospel is presented by Ghanaian Pentecostals must therefore be described. Furthermore, this description is also necessary at this point because a study of the various literatures on Pentecostalism in Ghana has shown that this issue has not been addressed⁵⁵⁷. In view of the research gap, the chapter therefore seeks to answer the research question: "What are the mission approaches of the Pentecostal churches in Ghana?"

In order to achieve the purpose of this chapter, the term "mission" will be briefly discussed, followed by the various mission approaches of Ghanaian Pentecostal Churches, namely, mission and strategic planning, the spiritual approach to mission, evangelism, discipleship,

⁵⁵⁶ John 16: 8.

⁵⁵⁷ This was discussed in Chapter One.

the liturgical approach, and the diaconal approach. The approach of this chapter follows the pattern of “five marks of mission” (i.e. Evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society and safe guarding the integrity of creation)⁵⁵⁸ and Krintzinger, et al.’s holistic mission approach (i.e. kerygmatic, diaconal, fellowship and liturgical)⁵⁵⁹. When referring to the “kerygmatic dimension”, they are referring to all the various forms of the word “ministry” in mission: preaching, witnessing, and providing literature (evangelism). Their view on diaconal approach is in reference to service or ministry oriented approach to mission which seeks to improve quality of life for the poor, as well as changes in attitudes and structures which perpetuate injustice. By “liturgical approach” to mission, they mean how church services could be programmed in such a way that it would appeal to people to come together as a family to worship God. This could also be said of the “fellowship” dimension. Their view of the “fellowship” (*koinonia*) dimension of mission is that the missionary church must become church-with-others. It must truly incarnate the essential *koinonia* of the body of Christ - churches should not see themselves as a unit on their own, but must always have in mind that their fellowship is part of a broader context together with all other believers. They conclude that this has important consequences for the way we practice mission.

The views presented in the chapter are informed by a literature study on Pentecostalism in Ghana, with special reference to the Classical Pentecostal churches. It is also informed by interviews with some leaders of Pentecostal churches in Ghana, as well as participant

⁵⁵⁸ Andrew Walls, Cathy Ross, eds., *Mission in the 21st century: Exploring the five marks of Global mission* (London: Darton, Longman and Todd Ltd., 2008).

⁵⁵⁹ J.J. Krintzinger, P.G.J., Meiring, and W.A. Saayman, *On being witnesses* (Johannesburg: Orion Publishers, 1994), 36 – 39.

observation of how Ghanaian Pentecostal churches approach mission and church planting issues.

5.2. What is mission?

The word mission is, first and foremost, about God and his historical redemptive initiative on behalf of creation. It also refers to all the specific and varied ways in which the church crosses cultural boundaries in order to reflect the life/identity of the Triune God in the world and, through that identity, participate in His mission.⁵⁶⁰ Mission is more than mere human activity - i.e. reliant on the emotion, volition and action of finite beings. Mission, rightly, belongs to God; and anything other than the *missio Dei* being the starting point and climax of redemptive action is no more than an impediment to the proclamation of the true gospel message.⁵⁶¹

The concept of *missio Dei* says God is the agent of mission⁵⁶². From a Trinitarian mission approach, Newbiggin defines mission as the proclamation of the kingdom of the Father, sharing the life of the Son, and bearing the witness of the Holy Spirit⁵⁶³. The *missio Dei*, affirming that mission is God's sending forth; was further expanded to include the participation of the church in the divine mission during the ecumenical discussions of the 20th century⁵⁶⁴. Tennent refers to *missio Dei* as, "all the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the Triune God in the world, and

⁵⁶⁰ Tennent, *Invitation to World mission*, 59.

⁵⁶¹ Flett, *The witness of God*, 9.

⁵⁶² World Council of Churches, "Together towards", 191.

⁵⁶³ Newbiggin, *The open secret*, 31.

⁵⁶⁴ Balia and Kim, (eds.), *Witnessing to Christ today*, 23.

through that identity, participates in His mission”.⁵⁶⁵ In this regard, the Third Lausanne Congress affirms that the church is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit⁵⁶⁶. The World Council of Churches states that “all Christians, churches and congregations are called to be vibrant messengers of the gospel of Jesus Christ, which is the good news of salvation”⁵⁶⁷. In doing this, the church is to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relation to God and with neighbours through Jesus Christ.⁵⁶⁸ The ultimate goal of mission is to present, “love, equality, diversity, mercy, compassion and justice” throughout God’s creation.⁵⁶⁹

In view of the missional assignment of the church, I will at this point describe the various approaches put in place by Ghanaian Pentecostal Churches in their desire to participate in the mission of God.

5.3. Mission and strategic planning

Newbigin asserts that the mission of the church is, in fact, the Church’s obedient participation in the actions of the Father through the Holy Spirit by which the confession of Jesus Christ as Lord becomes the authentic confession of every person in their own tongue⁵⁷⁰. In order to accomplish this call, it is the responsibility of the church to have strategies in place. Malphurs argues that, without mission strategies, the church and their

⁵⁶⁵ Tennent, *Invitation to World mission*, 59.

⁵⁶⁶ *The Third Lausanne Congress on World Evangelization*, 5, 10.

⁵⁶⁷ World Council of Churches, “Together towards life”, 53.

⁵⁶⁸ World Council of Churches, “You are the light of the world”, *Statements on mission by the World Council of Churches 1980 – 2005* (Geneva, Switzerland: WCC Publications, 2005), 4.

⁵⁶⁹ Andrew J. Kirk, *What is mission? Theological explorations* (London: Darton, Longmann and Todd, 1999), 28.

⁵⁷⁰ Newbigin, *The open secret*, 22.

mission teams are only wasting their time. They cannot achieve much. He further states that “the strategy of the church is the vehicle that enables the church to accomplish her mission or overall goal, which is the great commission”⁵⁷¹. Van Rheenen, in like manner, states that “strategies form the final tier of missiology...it is the practical working out of the will of God within a cultural context”⁵⁷². He further suggests that “developing a strong movement for God requires the accomplishment of three main task; these are evangelism, discipleship and leadership development for missions”⁵⁷³.

A study of the mission documents of Ghanaian Pentecostal churches, especially those of the Classic and some Neo-Pentecostal Churches, show that they have well-planned strategies for mission. The vision and mission statement of the Church of Pentecost says: “Planting and nurturing healthy churches globally. We exist to establish responsible and self-sustaining churches filled with committed, Spirit-filled Christians of character, who will impact their communities for Christ”. In the light of this, though Ghanaian Pentecostal churches (as any other Pentecostal movement) emphasizes the role of the Holy Spirit in mission and church growth, they have also learnt to put structures, plans and programmes in place in order to allow the various gifts of the Holy Spirit to operate in the fulfilment of the Great Commission.

The five-year mission plan of the Church of Pentecost states: “The Church's five-year goal shall be “Bringing the people closer to God”. This would help them know God as a loving

⁵⁷¹ Aubrey Malphurs, *Strategy 2000: Churches making disciples for the next millennium* (Grand Rapids MI: Kregel Resources, 1996), 30.

⁵⁷² Gailyn Van Rheenen, *Biblical Foundations and contemporary strategies: Missions* (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 139 – 140.

⁵⁷³ Van Rheenen, *Biblical Foundations and contemporary strategies*, 146.

and caring Father who is interested in, and concerned about, their lives”⁵⁷⁴. That of Christ Apostolic Church International says: “Knowing Christ and making Christ-like disciples of all nations, tribes and peoples and constituting them into the church for worship, edification and evangelism”⁵⁷⁵. The Apostolic Church of Ghana’s missiological vision states that:

We are passionate about seeing individual lives connecting with Christ, being empowered by the Holy Spirit, equipped to fulfil their God-given purpose and released in mission for the glory of God. As each local Apostolic Church stays committed to equipping and releasing, there will be no end to the number of lives that will be built and the number of communities that will be transformed in Ghana and beyond⁵⁷⁶.

Finally, that of the Assemblies of God in Ghana says: “To make Assemblies of God in Ghana a model New Testament Church that relevantly meets the Spiritual, Social, Moral, Economic, and Civic needs of the People within the 21st Century Context”⁵⁷⁷. Just as the views presented above, some of the Neo-Pentecostal churches also have well-planned mission strategies - especially the Light House Chapel International. However, that of the Classic Churches mentioned will form the context from which this chapter will operate. In summary, one could argue that the mission strategy of Ghanaian Pentecostal Churches is presented in evangelism, discipleship, leadership formation and attending to the spiritual, social and economic needs of the people. This is therefore to inform us that mission is not something we can approach in any which way, it must be well-planned in order to be able to achieve the ultimate purpose.

⁵⁷⁴ *Five-year vision for the church of Pentecost*, covering the period 2008 – 2013, available at, <http://www.thecophq.org/index.php/the-church/vision-2013> [Accessed 28 September, 2013].

⁵⁷⁵ Christ Apostolic Church, Ghana, *Mission statement*, Available at, <http://cacihq.org/features/custom-css-styles/> [Accessed 28 September, 2013].

⁵⁷⁶ The Apostolic Church - Ghana, <http://www.theapostolicchurch.org.gh/content/worthy-mention> [Accessed, 28 September, 2013].

⁵⁷⁷ Assemblies of God, Ghana, *vision*, available at, <http://www.agghana.org/hq/gh/index.php/leadership> [Accessed 28 September, 2013]. Also see Assemblies of God, Ghana, *Constitution and Bye-Laws*, article 3 subsection 4 (Accra, Ghana: Assemblies of God Ghana, 2013), 4.

5.4. Ghanaian Pentecostals' spiritual approach to mission

The term “spiritual approach” is used in this context to indicate the way that Ghana Pentecostal churches prepare themselves spiritually before, during, and after their mission, church planting, and evangelistic activities. Mission is not just about proclaiming the gospel - it encompasses spiritual preparation of both those involved in the mission activities and the converted souls. This approach is called “mission spirituality” by the WCC and other scholars such as Bosch, Kim, Helland and Hjalmarson. Kim defines it as “a kind of spirituality which is oriented to the world. It is not individualistic or other-worldly but an engaged spirituality that is lived out of mission”.⁵⁷⁸ It is the means by which churches and individual believers participate in the mission of God, through the way they live in and by the Holy Spirit, in order to know the will of God on what He is doing in their context and do same.⁵⁷⁹

Mission spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life, and has a dynamic of transformation through which the spiritual commitment of people is capable of transforming the world in God’s grace. In doing this churches are called to discern the work of the life-giving Spirit sent into the world and to join with the Holy Spirit in bringing about God’s reign.⁵⁸⁰ It is made up of spiritual resources from which mission springs: the experience of God that initiates, the reading of scripture that guides, and the prayer life that

⁵⁷⁸ Kim Kirsteen, *Joining in with the Spirit* (London: Epworth press, 2009), 256.

⁵⁷⁹ Roger Helland, and Leonard Hjalmarson, *Missional spirituality. Embodying God’s love from the inside out* (Downers Grove: InterVarsity Press, 2011), 23 – 27.

⁵⁸⁰ World Council of Churches, “Together Towards Life”, 52, 56 – 57.

sustains the missionary or the movement in mission⁵⁸¹. In Helland and Hjalmarson's view, "it often carries an intercessory missional focus".⁵⁸² The following subtopics will now be presented to give a more detailed description of the issue.

5.4.1. Prayer

The Synoptic Gospels made us aware of the fact that, before Jesus Christ assumed his fulltime ministry on earth, He was led by the Holy Spirit into the wilderness for spiritual preparation for forty days and nights. Historically, the early church did nothing without prayer - they gave prayer a prominent place in their approach to mission. Helland and Hjalmarson define prayer as a "channel of missional spirituality". It often carries an intercessory missional focus for the spiritual benefit of individuals and churches for the advancement of the gospel.⁵⁸³ In the book, "Perspectives on the world Christianity movement", prayer⁵⁸⁴ was considered as a missional approach one could use. On the issue of prayer, Kritzinger et al. argue that prayer is one of the points of departure for mission⁵⁸⁵.

The New Testament presents prayer as a saturating medium for the mission of Jesus Christ, for the church as described in the Acts of the Apostles, and of Paul's instructions to the churches in relation to mission⁵⁸⁶. Ott et al posit that, "If the cornerstone of mission is the power of the Holy Spirit, and spiritual warfare in an age of conflict is the context of mission, then prayer is the way we express our dependence on the Holy Spirit for enablement in the

⁵⁸¹ Kim, *Joining in with the Spirit*, 256.

⁵⁸² Helland, and Hjalmarson, *Missional spirituality*, 114.

⁵⁸³ Helland, and Hjalmarson, *Missional spirituality*, 114.

⁵⁸⁴ Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspectives on the world Christianity movement*, 3rd Edition (Pasadena, California: William Carey Library, 1999), 145 – 155, 733 – 741.

⁵⁸⁵ Kritzinger, Meiring, and Saayman, *On being witnesses*, 115.

⁵⁸⁶ Wright, *The mission of God's People*, 257 – 259.

middle of this vicious struggle”⁵⁸⁷. In McQuilkin’s view, “prayer is the human conduit of divine energy for mission”⁵⁸⁸. With regards to the necessity of prayer in mission, from the beginning of each year, the leadership of many Pentecostal churches - especially the Classic Pentecostal Churches in Ghana - set a prayer agenda for mission projects and these prayer topics become part of the prayers of local churches. Should it be that there is any emergency mission issue, for example a missionary who has unfortunately found himself in a war zone, the church intercedes for such a person for God’s protection and deliverance. They say that this approach is based on 2 Thessalonians 3:2. In addition to this, the Assemblies of God in Ghana, as part of their mission prayer topics, says, “We are all vulnerable to the enemy’s attacks. Missionaries on the front lines of ministry frequently face the brunt of those attacks. We need to pray for one another and for ourselves that we would remain true to our God-given mission”⁵⁸⁹.

Another common practice of many Ghanaian Pentecostal churches is that, during periods of crusades and conventions, their prayer teams are made to pray that God would work miracles through healing, signs, and wonders in the lives of people present at the crusade and the convention. Intercession is also made for the unsaved so that their eyes would be opened to the gospel and so that they will come to the knowledge of the saving power of Jesus Christ. On other occasions, when the church is about to plant a new church at a new location or in a community, the prayer ministry is sent ahead of time to spend time praying in the community and on the site/place where the new church would be located. Sometimes,

⁵⁸⁷ Ott, Strauss, and Tennent, *Encountering Theology of Mission*, 248 – 246.

⁵⁸⁸ Robertson J. McQuilkin, “The role of the Holy Spirit in Mission”, in *The Holy Spirit in Mission Dynamics*, Douglas C. McCnneil (ed.) EMS series no.5 (Pasadena, CA: William Carey, 1997), 31.

⁵⁸⁹ Assemblies of God, *Mission Department*, available at, <http://www.agghana.org/hq/gh/index.php/missions> [Accessed 23 October, 2013].

the prayer ministry would walk around and through the community, praying against demonic forces that would come against the mission work in the community.

On the issue of prayer for mission, one common song that you will often hear Pentecostals singing is:

Prayer is the key

Prayer is the key

*Prayer is the master key*⁵⁹⁰

Jesus started with prayer

And ended with prayer

Prayer is the master key.

The meaning behind this song is that mission without prayer is just a human activity and would never yield the needed results. Van Rheenen talks about the importance of prayer in mission when he says: “Before, during and after missionary campaign, prayer serves as the support base for both long term and short term mission endeavours”⁵⁹¹. In conformity with Van Rheenen’s concern, the following are some of the mission prayer topics of many Ghanaian Pentecostal Churches. According to Owusu Yeboah, “if these prayers worked in

⁵⁹⁰ The term “Master key”, used in the context of this song, means prayer is the only means to unlock every closed spiritual door or hindrance.

⁵⁹¹ Van Rheenen, *Biblical Foundations and contemporary strategies*, 51.

the days of the early church, then, it will work in contemporary times once they are prayed in Faith”.⁵⁹²

- **Prayer for opportunities to share the gospel**

Ghanaian Pentecostals do base this idea on Paul’s letter to the Colossian church, which says: “Devote yourselves to prayer with an alert mind and a thankful heart. Don’t forget to pray for us, too, that God will give us many opportunities to preach about his secret plan — that Christ is also for you, Gentiles. That is why I am here in chains. Pray that I will proclaim this message as clearly as I should” (Col 4:2 – 4). A similar request was also made to the Corinthian church in the statement: “When I came to the city of Troas to preach the Good News of Christ, the Lord gave me tremendous opportunities” (2 Cor 2: 12).

Though the Scripture above presents Paul’s exhortation to believers to pray, and his appeal for the church to pray for him so that God would grant him opportunities to preach the gospel. In Ghanaian Pentecostals’ understanding, one could relate Paul’s appeal to the contemporary church; for, according to them, as the church prays for opportunities to share the gospel, God would surely bring opportunities for the gospel to be preached at various places according to the will of the Holy Spirit. White shares this view when he states, “I believe we must pray in confidence for the salvation of each person God brings across our path. If this is God's heart, it must be ours as well. Our role is simply to help another say

⁵⁹² Interview with Rev. Paul Owusu Yeboah on skype on 13 September, 2013, the senior Pastor of Revival Life Outreach Church, Spirit Life Centre Kumasi, Ghana. He is the host of the popular Christian programme named “Exploring His Life” on Ultimate Radio in Kumasi Ghana. He is also the Author of the book titled, “Industry of Prayer”.

‘yes’ to the conviction of the Holy Spirit and the grace of God offered in Christ. We need to petition the Lord for opportunities to share the Word with those for whom we pray”.⁵⁹³

- **Prayer for a conducive environment to preach the gospel**

Revival Life Outreach Church, for example, has specifically made it a point to use this prayer point at the beginning of their prayer meetings. Their understanding is that the church needs a peaceful environment to propagate the gospel. The focus of their prayer is that God would influence the decisions of kings, political parties and government policies. They do also pray against any government decisions which would hinder the growth of the church. They approach this by making reference to Paul’s appeal to the church to pray for “all men, kings and all others who are in authority, so that we can live in peace and quietness, in godliness and dignity” (1 Tm 2:1-4). Robb refers to this kind of prayer as “holistic prayer”, by making reference to a similar approach that was adopted in Cambodia.⁵⁹⁴

- **Prayer for those involved in missionary work**

According to Pentecostals, mission work is sometimes frustrating - especially when things get tough. They usually refer to Acts 4: 21-23, Acts 12: 1 -14 and the Apostle Paul’s request, “Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should” (Eph 6: 18 – 20). A similar request can also be found in 1 Thessalonians 3: 1 – 2. In his letter to the church in Corinth, Paul

⁵⁹³Thomas B. White, *The Believer's Guide to Spiritual Warfare* (Ann Arbor, MI: Servant Publications, 1990), 123.

⁵⁹⁴John D. Robb, “Strategic prayer”, in Ralph D. Winter, Steven C. Hawthorne (eds), *Perspectives on the world Christianity movement*, 3rd Edition (Pasadena, California: William Carey Library, 1999), 148 – 150.

testified that through the prayers of the saints for him, he and his team were rescued from mortal dangers in the Province of Asia (2 Cor 1: 8 – 11). Based on the above scriptures, Ghanaian Pentecostal churches do spend a lot of time praying for their missionaries. A typical example of this is when Apostle Michael Ntummy, the past Chairman of the Church of Pentecost, and his family found themselves in a rebel camp during the Liberian civil war⁵⁹⁵; and on another occasion faced the same challenge in Ivory Coast. On both occasions, the Church of Pentecost kept praying for him and his family for divine security and release, and it was done.⁵⁹⁶

- **Prayer for new converts**

As part of the daily prayer practice of Ghanaian Pentecostal Churches, Ephesians 1: 15 – 23 and Ephesians 3:14 - 19 are prayed for the new converts daily, mentioning their names, until they have gone through the membership class and have been confirmed as members of the church. The purpose of this intercessory prayer is to help the new converts to become established in faith. This is mostly done by the prayer team, or what are mostly called “*the watchmen or prayer warriors*”.

In conclusion, prayer and mission are inseparable. Prayer plays a very important role in every area of mission. This was the reason why the disciples could not start their mission until they were empowered by the Holy Spirit after days of prayer in the upper room. In like manner, Ghanaian Pentecostal churches have also given prayer a very important place in their approach to mission. This is seen during their preparation for any major mission

⁵⁹⁵ Michael Ntummy, *Flamingo, Camp of no return* (Accra, Ghana: Pentecost Press, 1994).

⁵⁹⁶ Michael Ntummy, *News from Apostle Ntummy*, available at, http://mkntummy.blogspot.com/2012_09_01_archive.html [Accessed 20 November, 2013].

programme - such as crusades, conventions, and church planting. Furthermore, they take their time to pray for a conducive environment for mission. They also pray for those involved in mission and their new converts so that they would become established in faith.

5.5. Evangelism

Walls call this approach to mission - “to proclaim the good news of the Kingdom”⁵⁹⁷. Evangelism is derived from the Greek word εὐαγγελίου, meaning “gospel” or “good news”. It has to do with the proclamation, publishing, or spreading (announcing) of the good news/the gospel in order to turn people to the knowledge of Christ⁵⁹⁸. Walls states that it is the proclaiming of the life story of Jesus Christ as recorded in the gospels. That is the story of the love of God for creation, reconciliation, and forgiveness.⁵⁹⁹

This is what Krintzinger et al. call the “kerygmatic” dimension of mission. In their view it includes (but is not limited to) preaching, witnessing, and providing literature.⁶⁰⁰ The World Council of Churches says that evangelism is a key to witnessing in mission. They believe that the church has received all that is necessary to witness to the gospel of Jesus Christ. This witnessing can happen, based on the example of the early church, either spontaneously or in more specific/fixed ways. In their view, the call to evangelize is not merely a call in words, but is witness in both word and deed (i.e. involving service and identification with others’ life situations). They conclude that evangelism is therefore a humble proclamation of

⁵⁹⁷ Walls, Ross, eds., *Mission in the 21st century*, 3.

⁵⁹⁸ Scott A. Moreau, *Evangelical dictionary of world mission* (Grand Rapids, MI: Baker Books, 2000), 341.

⁵⁹⁹ Walls, Ross, eds., *Mission in the 21st Century*, 24.

⁶⁰⁰ Krintzinger, Meiring, and Saayman, *On being witnesses*, 37.

the grace of God and an entering into the daily struggle with the poor.⁶⁰¹ Its goal is the salvation of the world and the glory of the Triune God. Evangelism is mission activity which makes explicit and unambiguous the centrality of the incarnation, suffering and resurrection of Jesus Christ; without setting limits to the saving grace of God. It seeks to share this good news with all who have not yet heard it and invites them to an experience of life in Christ and to discipleship.⁶⁰²

Davis argues that Pentecostalism is evangelism⁶⁰³. He made this assertion based on Jesus' statement: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Ac 1: 8); and its subsequent fulfilment in the second chapter of the Acts of the Apostles. In Mark 16: 15, Jesus Christ commissioned the church to go into the entire world and preach the gospel to all creation. The church's attempt to fulfil this vision of evangelism led to various approaches with differing missiological terminologies. These approaches are also common among Ghanaian Pentecostal churches. Some of these approaches will therefore be discussed in the subsequent subheadings.

5.5.1. Mass Evangelism (Crusades)

Mass evangelism is an approach to evangelism whereby the gospel is preached to a crowd of people in an open space. This approach is traced back by Pentecostal churches to the days of the ministry of Jesus Christ (Mt 5:1-2), as well as to the day of Pentecost when the

⁶⁰¹ World Council of Churches, *You are the light of the world*, 7 – 9.

⁶⁰² World Council of Churches, "Together towards life", 68-69.

⁶⁰³ Davis Jimmy, "The gift of the Evangelist: An evangelist's perspective", in T.E. Trask, W.I. Goodall, Z.J. Bicket, (eds), *The Pentecostal Pastor: A mandate for the 21st century* (Springfield, Missouri: Gospel Publishing House, 1997), 295.

Apostle Peter preached in a public space and at the end about 3000 people were saved. In reference to this approach, many classic Pentecostal churches in Ghana organize special mass evangelism programmes at least twice a year, specifically during the Easter and Christmas seasons. These mass crusades are called “National conventions”, “Regional conventions” or “District conventions”; depending on the organizing body of church. The purpose of these mass crusades is to evangelize Christ to the unsaved, as well as to strengthen “one-on-one evangelism” of individual believers. Sometimes some of these crusades are held at places the church would like to plant a new church, increase the membership of a local church, or strengthen evangelism work that has been done in that particular community, district or region. On such occasions, souls that are won are distributed to local churches, depending on the location of the saved souls, and follow-ups are done in subsequent weeks to ensure that the new converts stay in church.

What characterizes these mass evangelism programmes is the spreading of the gospel of Jesus Christ, backed with miracles, healing, and signs and wonders as reported in Luke’s account of Philip’s evangelism at Samaria. At such meetings, after the word of God has been shared, the sick are therefore invited by the preacher to receive healing. Thereafter, those who have been healed will mount the dais to give testimonies of their previous and current condition. According to Allan, “in examining the growth of the church worldwide, one thing is clearly evident, not only is the church flourishing, it is often growing as a direct result of the effects of ‘signs and wonders’”.⁶⁰⁴

⁶⁰⁴ Allan Anderson, “Towards a Pentecostal missiology for the majority world”, in *Asian Journal of Pentecostal Studies*, 8.1, 2005, 34.

Generally, Pentecostals believe that the coming of the Spirit brings the ability to do “signs and wonders” in the name of Jesus Christ to accompany and authenticate the gospel message. The role of “signs and wonders,” particularly that of healing and miracles, is prominent in the Pentecostal mission praxis. Pentecostals see the role of healing as good news for the poor and afflicted⁶⁰⁵. McClung points out that divine healing is an “evangelistic door-opener” for Pentecostals. He states that “signs and wonders” are the “evangelistic means whereby the message of the kingdom is actualized in person-centred deliverance.”⁶⁰⁶ Anderson is of the view that “signs and wonders serve two main purposes. First, they demonstrate the power and divinity of Christ; second, they meet the needs of People”⁶⁰⁷.

One of the primary evidences of signs and wonders being manifested is through “power encounters”. Wagner defines this “power encounter” as “a visible, practical demonstration that Jesus Christ is more powerful than the false god(s) or spirit(s) worshipped or feared by members of a people group. When these divinely appointed encounters occur, the church grows”⁶⁰⁸. According to Bosch, in terms of the New Testament, the exaltation of Jesus Christ is the sign of the victory Jesus has already won over the evil one. Mission, therefore, implies the proclamation and manifestation of Jesus’ all-embracing reign which is not yet recognized and acknowledged by all, but is nevertheless a reality⁶⁰⁹.

⁶⁰⁵ Anderson, “Towards a Pentecostal missiology for the majority world”, 33.

⁶⁰⁶ Grant L. McClung, “Truth on fire: Pentecostals and an urgent missiology,” in McClung, *Azusa Street and Beyond: Pentecostal mission and Church growth in the twentieth century* (South Plainfield, NJ: Logos, 1986), 49.

⁶⁰⁷ Gordon L. Anderson, “Signs and wonders”, in Trask, T.E., Goodall, W.I., Bicket, Z.J., (eds), *The Pentecostal Pastor: A mandate for the 21st century* (Springfield, Missouri: Gospel Publishing House, 1997), 305.

⁶⁰⁸ Wimber, “*Signs and wonders in the growth of the Church*”, 142.

⁶⁰⁹ Bosch, *Transforming mission*, 40.

In view of the arguments presented, Ghanaian Pentecostals believe that a “power encounter” in evangelism is not a new thing but has been in the body of Christ from the time of Jesus Christ through to the early church and are still operational in the church today. They are of the view that signs and wonders should accompany the preaching of the word in evangelism, and that divine healing (in particular) is an indispensable part of their evangelistic methodology.

5.5.2. Personal Evangelism

Another mission approach of many of the Pentecostal Churches in Ghana is “one-on-one” - what others termed “door-to-door” or “personal evangelism”, depending on the person using the term. This approach is about having personal contact with people and sharing the gospel with them. It could be colleagues at one’s place of work, community or business partners. This approach was picked up from Jesus’ encounter with the Samaritan woman at the well in John 4: 4 – 26, and Philip’s encounter with the Ethiopian Eunuch in Acts 8: 26 – 39. With my own experience as Pastor in charge of mission and church planting, I have realized that this approach is a friendly approach where one can informally present the gospel through personal testimony or through conversation. Based on this view, I will call it “relational evangelism”.

5.5.3. Home Cells and Bible study group approach

A “Cell group” approach to mission can be traced as far back as the days of the early church - the New Testament speaks of groups of believers meeting regularly in the intimacy of a home rather than a church. These home churches were Christian fellowship group formed in

the homes of believers. The Apostle Paul, in his letters, wrote of such a church in the house of Aquila and Priscilla, Philemon, and Nympha in Laodicea. Though this approach is practiced in some Pentecostal churches in Ghana, the Church of Pentecost in Ghana has a well-structured programme for this approach in various locations in the country. The church uses the home cell approach as one of the means of reaching out to people with the gospel and also to plant churches at various places⁶¹⁰. According to them the home cell model has the following benefits:

- It is one of the cheapest means of church planting.
- It is the easiest way for leadership formation, since everybody has the opportunity to do something. Duty rosters are developed to enable everyone to participate.
- It develops people's confidence for bigger assignments in the church.
- It serves as a link between the church and the various families of the houses in which the meetings are being held. This, therefore, becomes a way of presenting the gospel to unbelievers in such families.⁶¹¹

5.5.4. Campus evangelism and Pentecostal students groups

Another missiological approach of Classical Pentecostal Churches in Ghana is the campus ministry approach. According to Larbi, until 1974, there was no Pentecostal fellowship in any of the institutions of higher learning in Ghana. The pioneering work of the Pentecostal Students Association in 1974 gave rise to the establishment of such fellowships on various

⁶¹⁰The church of Pentecost, *Church of Pentecost Home cells book*, available at, <https://sites.google.com/site/2013cophomecellbooks/home> [Accessed 29 October, 2013].

⁶¹¹ *Interview* with Missions Director of Church of Pentecost on Phone on 10th January, 2014.

campuses⁶¹². Currently, almost all the Classical Pentecostal churches, and some Neo-Pentecostal Churches, have their student groups or ministries on various second cycle (Senior High Schools) and tertiary institutions in Ghana. These groups serve as a means of keeping their youth in the faith, even as they are away from their local churches. It is also a point of contact and networking among the youth of the various churches. The groups are semi-autonomous as they are allowed to have their own leadership structure and run their own programmes - both at the local and national level, but still have to report to the national leadership of their mother churches about their activities.

The only Pentecostal campus ministry which does not report to a specific mother church is the Campus Christian Family (CCF), a fellowship that was founded by some leaders from various Neo-Pentecostal Churches who did not have campus fellowships and could not find a branch of their local churches near to them. CCF had its first branch at the Kwame Nkrumah University of Science and Technology at Kumasi in 1991, followed by a branch at the University of Ghana in Legon in 1992. According to Fynn, a former executive at the University of Ghana's Legon branch, the CCF was jointly founded by churches such as International Central Gospel Church (ICGC), Victory Bible Church, Grace Outreach Church and Action Christian Faith Chapel. Fynn reports that the reason why the CCF does not currently have a mother church was due to how it started - as a joint collaboration of the named churches. This, therefore, makes it difficult for one church to claim it as their initiative. Furthermore, many of the founding churches now have branches of their own

⁶¹² Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 198 – 200.

churches on various campuses across Ghana⁶¹³. In spite of the fact that the CCF does not have a mother church they report to, their branches are now on almost all of the various tertiary campuses in Ghana.

On the side of the Christ Apostolic Church International, though the church is believed to be the mother of Pentecostalism in Ghana, they did not start a campus ministry until 2003 when Apostle Dr. Michael Nimo, in his term of Chairmanship, initiated the formation of the Christ Apostolic Association of Students. According to Pastor Nartey, it was initially a tertiary school campus ministry, born from the need to reach out to young intellectuals and their colleagues on various University campuses. However, CASA can currently be found in almost all the major universities, polytechnics, and secondary schools throughout the country.⁶¹⁴

Apart from the focus of these campus ministries on winning other non-Christian students for Christ, during the vacation periods of every semester they also go on mission and evangelism outreaches, in conjunction with their mother churches, either to plant a new church or to strengthen a local church which is struggling with growth⁶¹⁵. In terms of ministry and leadership formation, these campus ministries have also served as a way of preparing the next generation of leaders for their local churches. Many times some of the leaders of these groups are later recruited by their mother churches onto their Pastoral or

⁶¹³ *Interview* with Pastor Baffour and Pastor Colins both of Revival Life Outreach Church, Father's love Sanctuary, Ahenema Kokoben, Kumasi, Ghana. (23 November, 2013 on Skype). They were both former leaders and members of Campus Christian Fellowship, University of Ghana branch, Legon.

⁶¹⁴ *Interview* with Pastor Curtis Nartey of Christ Apostolic Church International, Tema Community 4, Ghana in his office on 19 December, 2013.

⁶¹⁵ Church of Pentecost Youth Ministry, *Strategic plan*, available at, <http://www.penteagle.org/index.php/aboutus/strategic-plan> [Accessed 9 October, 2013].

Ministerial board at the end of their studies at the University. Another benefit of this is that many of them enter into ministry in various local churches as “tent ministers”. For example, the current Youth Director of the Church of Pentecost, Pastor David Nyansah Hayfron, was the president of the Pentecostal Youth Association of the Church of Pentecost at Kwame Nkrumah University of Science and Technology, Kumasi Ghana from 1998 to 2004 whilst studying for a Bachelor of Pharmacy (and later a Master of Science in Pharmaceutical Analysis and Quality Control).⁶¹⁶

The following are the names of the various notable Pentecostal campus ministries:

- **CASA** – Christ Apostolic Students Association
- **APOSA** – Apostolic Students Association
- **PENSA** – Pentecostal Students Association
- **AGSA** – Assemblies of God Students Association
- **CCF** - Campus Christian Family

5.5.5. Evangelism through performing arts

Another evangelistic way that has been made use of by many of the youth groups in Ghanaian Pentecostal churches is the use of stage drama and gospel musical shows. On many occasions, the show would be advertised through posters, community information centres and local churches in the community in which the show would take place. Though this approach to evangelism is not effective in urban areas, it is very useful in the rural

⁶¹⁶ Church of Pentecost Youth Ministry, *Youth Director*, available at, <http://www.pentagle.org/index.php/aboutus/youth-director> [Accessed 9 October, 2013].

areas. The reason being that, apart from its evangelical purpose, it also serves as a form of entertainment for the indigenes of the community in which the programme is being held.

The Third Lausanne Congress position on evangelization through arts states that:

We possess the gift of creativity because we bear the image of God. Art in its many forms is an integral part of what we do as humans and can reflect something of the beauty and truth of God. Artists at their best are truth-tellers and so the arts constitute one important way in which we can speak the truth of the gospel. Drama, dance, story, music and visual image can be expressions both of the reality of our brokenness, and of the hope that is centred in the gospel that all things will be made new. In the world of mission, the arts are an untapped resource. We actively encourage greater Christian involvement in the arts.⁶¹⁷

Drane has really done good work on this approach to mission - in his reflection, he states that this approach opens doors for people from various walks of life to attend such programmes, if it is well-planned. He, however, concluded that whatever creative way one wishes to present the gospel, it should be their ultimate purpose that the Holy Spirit will help the audience to understand the message the performers want to put across⁶¹⁸. In Ghana, many of the youth groups that use drama as evangelistic tool are mostly the campus ministries of the various Pentecostal churches. They take several months to plan and prepare for such programmes so that they can really present the gospel to the community in an undistorted manner through stage drama and musical show. This approach to mission in Ghana was greatly influenced by the introduction of European musical instruments and drama patterns from Western missionaries.⁶¹⁹

⁶¹⁷ The Third Lausanne Congress on World Evangelization, 23.

⁶¹⁸ Olive M. F. Drane, *Clowns, storytellers, disciples* (Minneapolis: Augsburg books, 2002), 25 – 27.

⁶¹⁹ Collins John, “Ghana Christianity and Popular Entertainment: Full Circle”, in *History Africa* 31, Volume 1, (2004): 407 – 423.

Some of the notable groups that have made good use of this approach in Ghana are: Agape Incorporated and Joyful Way Incorporated. I had the opportunity to witness how Agape Incorporated used music and drama to bring people to Christ whilst I was in high school at Osei Tutu Senior High School in Akropong, Kumasi (Ghana). On that day many of the young men on campus gave their lives to Christ because the Holy Spirit ministered to them through that performance. This group has, as part of their vision, to reach people in various parts of Ghana with the gospel through music and drama. According to the current president of Agape Incorporated, “since their beginning in 1983, one of their targets is to perform in at least nine (9) educational institutions in Ghana”.⁶²⁰ In a similar way, Joyful Way Incorporated has travelled throughout Ghana, putting up performances in cities, villages, in public places, educational institutions and churches, on radio and television, and where non-Church-going youth could be found. Music evangelism became popular in Ghana through the pioneering work of this group.⁶²¹

In addition to the issue presented above, in the past three years, many Ghanaian Neo-Pentecostal churches have also made good use of Lord Kenya as a means of attracting many young men to Christ. Lord Kenya was a famous Ghanaian Hiplife⁶²² musician who got converted through a personal encounter with Jesus Christ. Before his conversion, he was known to be a chain marijuana smoker and also on drugs. According to his personal account on his encounter with Jesus Christ, he said, he had in his hand a stick of marijuana he was

⁶²⁰ Interview with Mr. Mark Nyame in his office at Asokwa, Kumasi, Ghana, 14 January, 2014.

⁶²¹ Joyful way incorporated, *History*, <http://myjoyfulway.com/About/History.aspx> [Accessed 5 December, 2013].

⁶²² Hiplife is a Ghanaian music which fuses highlife and hip pop. It is also influenced by dancehall and reggae.

about to smoke when the Holy Spirit ministered to him on the 28th of October 2010.⁶²³ After this turning point in his life, he began testifying about Jesus Christ to people through his musical shows. Many Neo-Pentecostal churches have also opened up their doors to him to minister in their churches. Anytime people hear that Lord Kenya is going to minister in Church “A” or church “B”, many people do attend such programmes. From several testimonies from people, and his personal statement, many of his past fans have given their lives to Jesus Christ through some of his musical performances.⁶²⁴

5.5.6 Mission through Media

Charles Wesley’s statement, “The entire world is my parish” is one of the quotes of many pastors and missionaries. Though this statement has a great inspiration to see mission from a wider perspective, the questions that comes to mind is: “How possible can this be?” “How much can one do?” and “How far can the church go in this world of limited resources?”

Niemandt, in his inaugural address, shares that “a missional church is a church sent to bring the Gospel everywhere and in everyday life”⁶²⁵. In order for this to be possible, the church has to move a step further from her traditional method of missions and evangelism and make good use of modern technological knowledge. According to Brawner, “if the church is to effectively reach this sight and sound generation for Christ, we must utilize the same media roads much more than what the society is using every day”.⁶²⁶ McLuhan argues that

⁶²³ Interview with Lord Kenya at his residence at Atasemanso, Kumasi, Ghana on 13 January 2014.

⁶²⁴ Lord Kenya, Audio Compact Disc “*From Getho to Church*” (2012).

⁶²⁵ Cornelius J.P. Niemandt, “Missional leadership –entering the trialogue” (Inaugural Address as Head of Department of Science of Religion and Missiology, University of Pretoria, September, 5, 2012), 4.

⁶²⁶ Jeff Brawner, “Meeting and Using the Media”, in Trask, T.E., Goodall, W.I., Bicket, Z.J., (eds), *The Pentecostal Pastor: A mandate for the 21st century* (Springfield, Missouri: Gospel Publishing House, 1997), 369.

media is an extension of the human body, the microphone becoming an extension of the voice and the camera an extension of the eye.⁶²⁷

The advent of information and communication technology did not only benefit the secular world, but also the church and, for that matter, mission and evangelism⁶²⁸. Through the use of electronic and print media, the gospel has reached many parts of the world. Mitchell reiterated that Ghana, for example, has cultivated an “indigenous film and video culture”⁶²⁹. Kalu refers to this culture as “an evangelical strategy for African Pentecostalism to engage with both the indigenous and contemporary culture through the use of media”.⁶³⁰ Many Ghanaian Pentecostal Churches in the past fifteen years have made a good use of the mass media (radio and television) for the propagation of the gospel. It should however, be noted that, before the advent of private owned media houses in Ghana, the Assemblies of God-Ghana began their radio ministry - dubbed “Bible Time”, aired on Ghana Broadcasting Cooperation, and hosted by Rev. James Kessler - in 1968⁶³¹. The Church of Pentecost also started broadcasting “The Pentecost Hour” on Ghana Broadcasting Cooperation Radio 2 in the 1970’s.⁶³²

⁶²⁷ Marshall McLuhan, *Understanding media. The extensions of man* (London: MIT Press, 1996). 13

⁶²⁸ Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The changing face of missions: Engaging contemporary issues and trends* (Grand Rapids, MI: Baker Books, 2005), 299.

⁶²⁹ Mitchell Jolyon, “From Morality Tales to Horror Movies: Towards an Understanding of the Popularity of West African Video Film”, in Peter Horsfield, Mary E. Hess, Adan M. Medrano (eds.), *Belief in media: Cultural perspectives on media and Christianity* (Aldershot: Ashgate Publishing Limited, 2004), 110.

⁶³⁰ Ogbu Kalu, *African Pentecostalism: An introduction* (New York, USA: Oxford University Press, 2008), 103.

⁶³¹ Assemblies of God, *Ghana History*, available at, <http://www.agghana.org/hq/gh/index.php/about-us> [Accessed 26 June, 2013].

⁶³² *Pentecost Fire and Hour report* in December, 1974 annual report, 29. CoP Archives Accra.

In spite of the how the Classic Pentecostal Churches are using this approach to propagate the gospel; the same cannot be said of many of the current generation of Neo-Pentecostal churches. Due to the youthful exuberance of many of the Pastors, they have turned the use of the media into a platform for projecting themselves, their churches and how “powerful” they are in order to bring more fortune to the lives of the people who will come to their churches. Sometimes they also use the media as a way of replying their critics through insults and curses. Examples are:

- Rev. Ebenezer Opambor Adarkwa Yiadon of Ebenezer Miracle Worship Centre, Kokoben – Kumasi, Ghana versus Bishop Obinim of International God’s Way Church at Kenyasi Bosore near Kumasi, Ghana⁶³³.
- Rev. Ebenezer Opambor Adarkwa Yiadon of Ebenezer Miracle Worship Centre, Kokoben – Kumasi, Ghana versus Pastor, Akwasi Awuah⁶³⁴
- “Pastor Kelvin Kwesi Kobiri, leader of the Charismatic Worship Center and Chief Executive of Live 91.9 FM in Accra on 29th June 2013 morning behaved as if he manufactures insults and has copyright over foul language”⁶³⁵.

There are several examples one can give on this issue that illustrate how prevalent this is among the current generation of Neo-Pentecostal Pastors. Not a single week goes by that

⁶³³ Rev Adarkwah Replies Bishop Obinim: "You ain't seen nothing yet". Published on 1 December, 2009, <http://news.peacefmonline.com/religion/200912/33245.php> [Accessed 9 October, 2013].

⁶³⁴ Prophet one goes bananas: I’m even going to insult more, published on 16 June, 2013, available at, <http://thechronicle.com.gh/prophet-one-goes-bananas-im-even-going-to-insult-more/>[Accessed 9 October, 2013].

⁶³⁵ Peace FM Online, “Mad Pastor in dirty insults”, Published on 29 June, 2013, available at, <http://showbiz.peacefmonline.com/news/201306/167666.php> [Accessed 9 October, 2013].

one does not hear of such reports in the news. However, this researcher can confidently say that there are others who are genuinely using the media for the purpose of broadcasting the gospel.

5.5.6.1. The Social media Approach

Social media has introduced a new reality in which each individual can create a threshold that works for him or her and move it as needed. It gives one the opportunity to connect or communicate to hundreds of thousands of people.⁶³⁶ This assertion is true especially, in reference to the younger generation in Ghana. Ghanaians, just like many people with access to the internet cannot seem to get enough of social networks platforms such as Facebook, Whatsapp, Viber, Chat-on, BB, Line, Instagram, Twitter and so many others. Study on the growth and usage of internet in Ghana also shows that 33% of Ghanaians make use of online communication always, 25% made use of it frequently, with 30% using it occasionally. This therefore suggests how much communicating online has become part of the Ghanaian socio-cultural environment.⁶³⁷ This is what Sweet termed Googlers generation.⁶³⁸

Niemandt defined social media as a form of self-directed mass communication that allows people to communicate with each other without going through the channels set up by the

⁶³⁶ Raj Nadella, "Redefining Connectedness", in *Theological Investigations in the Church and Culture* (Columbia: Columbia Theological Seminary, 2013), 2.

⁶³⁷ Mumuni Y. Kasule, *Increase of Internet usage in Ghana and Its Implications*, published, 20 September 2013, <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=286132> [Accessed 7th June, 2014].

⁶³⁸ Leonard Sweet, *Viral: How social Networking is poised to ignite revival* (Colorado: Waterbrook Press, 2012), 3.

institutions of society for socialised communication.⁶³⁹ It encompasses a broad range of activities, platforms, and technologies all with a common theme: the ability to rapidly publish to the web and to communicate to your audience.⁶⁴⁰ In Niemandt's article, "A network society: social media, migration and mission", he argues that social media plays a very important role in the life of the church and the inculturation of the gospel.⁶⁴¹ The natural advantage of the use of social media is that they are fast, furious, and infectious.⁶⁴² It is an all-inclusive, non-restrictive, non-hierarchical and non-pretentious way of spreading the gospel.⁶⁴³

Although many of the churches in advanced (developed) countries are making good use of social media platforms such as Facebook, Twitter, and WhatsApp to propagate the gospel, this area has not been fully maximized by many of the Pentecostal churches in Ghana. In spite of the fact that some of the Neo-Pentecostal churches are making use of social media platforms, it is at a minimum. On the researcher's vacation in Ghana in December 2013, he had the opportunity to discuss this issue with some colleague ministers in Kumasi, Ghana. The following were some of their reasons for minimal usage of social media for the propagation of the gospel:

⁶³⁹ Cornelius J.P. Niemandt, "A network society, social media, migration and mission" in *Missionalia*, Volume 41, Number 1 (South Africa: South African Mission Society, 2013), 30.

⁶⁴⁰ M. Brown, *Learn to use Facebook, Twitter and linkedIn: The How -To Guide* (Kindle edn. Vook, 2001), 16.

⁶⁴¹ Niemandt, "A network society, social media, migration and mission", 37.

⁶⁴² Sweet, *Viral: How social Networking is poised to ignite revival*, 187.

⁶⁴³ Sweet, *Viral: How social Networking is poised to ignite revival*, 190.

- The issue of education was one of the problems mentioned. According to them, many of the Pentecostal ministers have little or no formal education; therefore they have little or no knowledge about how to use social media applications - either on their cell phone or computer.
- Another issue that came up was that it is a waste of time. They are of the view that one has to take his or her time to type everything one wants to say, and sometimes the person on the other side (i.e. the receiver) may not properly understand what you really want to put across.
- Additional information gathered was that, the use of social media is for the youth (younger generation) therefore they (older negation) need not to worry themselves on how these social media applications work. Once they are able to receive and make calls on their cell phones, they are fine.

Though this research is about Ghanaian Pentecostal churches, the researcher's general observation shows that the minimal use of social media for evangelism in Ghana is not only an issue in Ghanaian Pentecostal churches, but also for the mainline churches. The researcher therefore wishes to recommend that, since this is also one of the approaches that could be used for evangelism, it would be a good area for further missiological research for Churches in Ghana.

5.5.6.2. Print media Evangelism

Print media continues to be a primary vehicle for the expression of evangelistic Christianity. Printed materials with an evangelistic agenda fill a variety of niches within the publishing

industry. As evangelicals have become more business-savvy, it is only natural that the most popular forms of mass communication should be adapted to carry the message of evangelical Christianity⁶⁴⁴.

“Tract evangelism”, which is one of the means of print media evangelism began in Ghana through the influx of the Worldwide Mission Incorporated Gospel tracts and other evangelism tracts. “An evangelism tract is a short, simple presentation of the gospel message, printed in convenient pocket size, designed for easy distribution and use. There is therefore probably no easier or more convenient way to share the Good News of Jesus Christ than through the use of gospel tracts”⁶⁴⁵. The view for this approach to evangelism is that, even if the person it was handed out to does not read it, some way somehow God will use the tract to minister to someone somewhere to become born again.

Apart from the contribution of foreign mission organizations sending gospel tracts to Ghana in English, which could not benefit those who cannot read in English; the Assemblies of God, Ghana and the Church of Pentecost, made it a point to use print media to present the gospel to people in at least the nine officially recognized dialects in Ghana; namely: Akan, Dagaare, Dangbe, Dagbane, Ewe, Ga, Gonja, Kasem and Nzema. Historically, the Church of Pentecost became the first Pentecostal Church in Ghana to start this project. It officially started with the launching of their first official magazine “Pentecost Fire” on 6 March

⁶⁴⁴ Good News to unreached billions, *Print media Evangelism*,
<http://www.gubonline.org/printmediaevangelism.htm> [Accessed 13 October, 2013].

⁶⁴⁵ Good News to unreached billions, *Print media Evangelism*.

1965.⁶⁴⁶ Speaking at the third anniversary celebration of Pentecost Fire, the first General Secretary of the Church of Pentecost reports that:

This paper has been a great avenue through which men and women of all walks of life in Ghana and abroad have been reached with the word of God...It points the way of salvation through faith in Christ Jesus. The baptism of the Holy Spirit for believers is brought to the home to its readers.⁶⁴⁷

In 1978, a printing department was set up at the church's head office to cater for the printing needs of the church. In 1983, the printing department was turned into a limited liability company that was to be known as Pentecost Press Limited (PPL), with Rev. L. A. Nyarko becoming the first Managing Director.⁶⁴⁸ PPL was established to print and publish Christian and educational literature (and stationery in general) in West Africa.

The Assemblies of God, on the other hand, established the Assemblies of God Literature Centre (AGLC) in 1970, located in Accra, through the help of the Andersons. AGLC catered for the literature needs in the sub-region. It published the first Dagomba language version of the New Testament in 1973, through the assistance of Rev. and Mrs. H. S. Lehman and an indigenous Pastor Daniel Wumbee. And later the printing of the gospel message in tracts in various dialects, especially the dialects in the Northern Region of Ghana.⁶⁴⁹ The printing press was recently upgraded through a donation of modern printing equipment from Dr. Sos of the Assemblies God from the United States of America⁶⁵⁰.

⁶⁴⁶ Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 189–190.

⁶⁴⁷ Egyir-Paintsil, J., *Pentecost Fire*, 1968, Volume 3 no. 35, 2.

⁶⁴⁸ *Interview* with the Managing Director, Pentecost Press Limited, 20 December, 2013.

⁶⁴⁹ Assemblies of God, *Ghana History*, <http://www.agghana.org/hq/gh/index.php/about-us> [Accessed 26 June, 2013].

⁶⁵⁰ Assemblies of God, Ghana, *Vision Magazine*, 1st Edition (Assemblies of God, Ghana, 2012), 43.

Debrunner reports that the Assemblies of God focused on the dialects of the Northern region for two reasons - the first reason was that it started from the Northern region of Ghana; and secondly, by the time they began their translation project, the Basel mission had already produced literature in the *Akwapim* and *Ga* languages, and the Bremen mission Society had also produced the Ewe version of the Bible and other gospel literatures.⁶⁵¹

In view of the above arguments presented, the use of the print media therefore also became one of the means used by Ghanaian Pentecostal churches, especially the Classical Pentecostal churches, to propagate the gospel to people in their local dialects. This approach could be argued as the other side of what happened on the day of Pentecost, when people were attracted to the gospel because they heard the disciples in the local dialects of the countries they came from (Ac 2: 5 – 11).

5.5.6.3. Christian movies approach

As part of the Ghanaian Pentecostal churches' approach to mission and evangelism, it makes use of movies. This means of evangelism is very effective, especially in the rural areas. It is mostly aired with an interpreter. The Church of Pentecost, for example, has a well-structured leadership for this ministry nationally and locally.⁶⁵² The Jesus Film Project reports that, the movie has now been translated into more than 1200 languages, with new languages being added every month. This allows God's word to speak to people in more than 200 countries in languages they know and understand...This approach is one of the

⁶⁵¹ Debrunner, *A History of Christianity in Ghana*, 173. Also see Kpobi, *Mission in Ghana: Ecumenical heritage*, 78.

⁶⁵² The Church of Pentecost, *Evangelism ministry*, <http://www.thecophq.org/index.php/ministries/evangelism> [Accessed 13 October, 2013].

most effective tools for evangelism, but also a powerful tool for expanding the church worldwide⁶⁵³. The 2010 report of Mandryk and Global Mapping International on missionary activities of the Serving in Mission (SIM) in Ghana states that, “Christian films are used with great effect to evangelize in especially the rural areas of Ghana”. The report further says that:

The five mobile ‘cinevans’ of Challenge Enterprises/SIM have a total audience of over 1.5 million annually. The Jesus film is in use in 34 languages, with four more in progress. This approach is a key to the annual Church Planting Project, coordinated by the Ghana Evangelism Commission (GEC)⁶⁵⁴.

The Christ Apostolic Church International also reports that the church’s cinevan began operation in 2009. According to the Evangelism Director, Apostle Abrampah, since the inception of the operation of the cinevan in 2009, it has helped the church to establish and revive about 150 branches in night shows throughout the country⁶⁵⁵.

5.5.7. Mission through tent making ministry

Sending missionaries or church planters to various places for evangelism and to plant churches in contemporary times is a very expensive venture - due to economic and immigration issues. One of the means that has been used by various churches to address this challenge is the use of “Tent making” ministers. Tent making ministry refers to the activities of a matured Christian who, while dedicating him or herself to the ministry of the Gospel, receives little or no pay for Church work, but performs other jobs to provide support.

⁶⁵³ *Jesus Film Project*, Available at <http://www.jesusfilm.org/> [Accessed 12 February, 2014].

⁶⁵⁴ Mandryk Jason and Global Mapping International, June 2010 Report on Ghana. Available at, <http://www.hopemissiontrips.com/files/hopemissiontrips/International%20Information/ghan.pdf> [Accessed 13 October, 2013].

⁶⁵⁵ *Interview* with Apostle Abrampah, the mission director of Christ Apostolic Church International, facilitated by Pastor Curtis J. T. Nartey of Tema community 12 CACI church and Apostle Sakyi the Christian Education Director of CACI on the 10 November, 2013, in his office at Accra Ghana.

Specifically, tent making can also be referred to as a method of international Christian evangelism in which missionaries support themselves by working full time in the marketplace with their skills and education, instead of receiving financial support from a Church⁶⁵⁶. The Apostle Paul's missionary account says that he supported himself by making tents while living and preaching in Corinth. On another occasion he reported that he frequently performed outside work, in order not to be a financial burden to the young Churches he founded.

In Classical Pentecostal churches in Ghana, Elders and a Presiding Elder are appointed to take charge of local churches that are less than ten years old and are not financially strong. Many of these Church Elders are both working in the secular world and also serving in their local churches. They are non-paid staff of the church⁶⁵⁷. In such cases, there is one District Pastor or Area Apostle to whom the Elders report to. The District Pastor or Area Apostle is therefore the only Paid staff.⁶⁵⁸ However, this cannot be said of many of the Neo-Pentecostal Churches; with the exception of Light House Chapel International, where many of their Pastors are professionals in various areas in the country, and are therefore not receiving salaries from their local churches (with the exception of one or two fulltime paid Pastors in the local churches which are deemed well established). In many Neo-Pentecostal churches in Ghana, the current trend is for a local church to have about three to four (or even

⁶⁵⁶ Ruth E. Siemens, "Tentmakers needed for world evangelization", in Ralph D. Winter, Steven C. Hawthorne, (eds.), *Perspectives on the world Christianity movement*, 3rd edition (Pasadena, California: William Carey Library, 1999), 733 – 741.

⁶⁵⁷ Church of Pentecost, *The constitution of the Church of Pentecost*, 44, 48, 92 – 97.

⁶⁵⁸ Church of Pentecost, *Church Government*, <http://www.thecophq.org/index.php/the-church/church-government> [28 September, 2013].

more) people claiming to be fulltime Pastors for a church of less than fifty (50) people, and all of them receive their salaries from that “young and small” church.

Having said this, Classical Pentecostal churches have also made good use of the tent making approach to planting churches through some of their more spiritually mature members.

Walker reports that many of the overseas branches of the Church of Pentecost were planted through the use of the tent making mission approach. He argues:

The understanding that Spirit baptism gives the power for witness was paramount among early CoP members and therefore caused them to preach the gospel everywhere they found themselves. As a result, mission stations or branches of the CoP were opened in foreign countries - not through the initiative of the church’s mission department or by an organized church rally or crusade, but by individuals who had travelled to do their private businesses. The mission approach used here was a “bottom-up” approach whereby grassroots members went to places they had not been sent, preached without any intimidation and established churches before reporting to an elder or pastor⁶⁵⁹.

According to Kärkkäinen, Pentecostal mission praxis is characterised, among other features, by aggressiveness, boldness, and the participation of all believers⁶⁶⁰. This can also be said of the Christ Apostolic Church International, the Apostolic Church of Ghana, the Assemblies of God in Ghana, as well as the Light House Chapel International. In a nutshell, the kerygmatic dimension of Ghanaian Pentecostal churches’ approach to mission was discussed here by describing the various forms of the evangelistic activities of Ghanaian Pentecostals in their mission endeavours – i.e. mass evangelism (crusades), personal evangelism, home cells and Bible study group approach, campus evangelism and

⁶⁵⁹ Daniel Okyere Walker, “The Pentecost fire is burning: Models of Mission activities in the Church of Pentecost” (A PhD thesis submitted to the University of Birmingham, 2010), 163, 165.

⁶⁶⁰ V. M. Kärkkäinen, “Pentecostal and Charismatic Missiology”, in Burgess (ed), *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan Publishing, 2002), 877.

Pentecostal students groups, evangelism through performing arts, mission through media, and mission through tent making ministry. The main purpose of these activities is to “present the gospel to those who have not heard it, to call them to repentance, to announce forgiveness of sin and a new beginning in relation to God and with neighbours through Jesus Christ”.⁶⁶¹

5.6. Discipleship

As part of the Great Commission, Jesus assigned the church to disciple believers. In this view, it is therefore impossible to participate in evangelism and church planting without discipleship⁶⁶². They both move together. Bosch refers to mission as the disciple-making assignment of the church.⁶⁶³ According to Barna, every local church must have a philosophy of ministry that emphasizes the significance of discipleship and promotes a process for facilitating such maturity. The church must provide relational opportunities for congregants, matching those who need to grow with individuals and ministries that facilitate growth. Because serving people is such a crucial dimension of spiritual maturity, churches help people grow by giving them opportunities to meet the needs of others.⁶⁶⁴ Malphurs points out that the church is responsible for the disciple-making process, a process that makes sure that each disciple knows his or her divine design and where he/she can have the greatest ministry impact and function⁶⁶⁵. Moreover, every Christian is also personally responsible to be one of Christ’s disciples. Whilst Christ commands the church to make disciples,

⁶⁶¹ World Council of Churches, “You are the light of the world”, 4.

⁶⁶² Walls, and Ross, eds., *Mission in the 21st century*, 24-35.

⁶⁶³ Bosch, *Transforming mission*, 56.

⁶⁶⁴ George Barna, *Growing True Disciples: New strategies for producing genuine followers of Christ* (Colorado Springs: WaterBrook Press, 2001), 31.

⁶⁶⁵ Aubrey Malphurs, *Strategy 2000: Churches making disciples for the next millennium*, (Grand Rapids: Kregel, 1996), 33 – 34.

individual Christians must be committed to becoming disciples⁶⁶⁶. According to Apostle Sakyi, two steps are needed in developing disciples for ministry. The first step is to help each disciple identify his or her gift and the ministry where this gift can be expressed for the greatest benefit of the church. The gifts of the Holy Spirit are given in a rough form and therefore need to be developed. The second step is to equip the disciple to use this gift⁶⁶⁷. Affirming this two-step approach, Lawless states: “Equipping is much more than simply helping members determine their spiritual gifts...a healthy church guides members to use their gifts in ways that are edifying to the church”.⁶⁶⁸

In order to evaluate and follow the progress of the discipleship process, Revival Life Outreach Church in Kumasi, Ghana, has adopted Rick Warren’s Saddleback Church, discipleship programme and has named it Life Development School. The school has four classes - Membership class, Maturity Class, Ministry class and Mission class. Members are therefore encouraged to go through all the various classes, and at the end of each class a certificate of completion is awarded to the participants. Each stage takes about six (6) month to one (1) year to complete, depending on the programme of the church. The purpose of this Christian Education programme is to prepare the next generation of Christian workers and leaders for the church and the mission programmes.⁶⁶⁹ Unlike Revival Life Outreach Church, which is a Neo-Pentecostal church, all the classic Pentecostal churches approach discipleship through their Sunday school programme. In other instances, where there is the

⁶⁶⁶ Malphurs, *Strategy 2000*, 47.

⁶⁶⁷ Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana on 21 December, 2013). He was the first apostolic missionary sent to South Africa by the Christ Apostolic Church International and is currently the Director of Christian Education of the church in Ghana.

⁶⁶⁸ Chuck Lawless, *Disciplined Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Kregel Publications, 2002), 113.

⁶⁶⁹ Revival Life Outreach Church, Kumasi, Ghana, *Christian Education Programme*.

need for the training of people for specific ministry and mission tasks, seculars are sent from their headquarters to various local churches, requesting them to appoint qualified people for the proposed special trainings. The frequency of how one is appointed for such training sometimes determines the person's possibility to become part of the workers and leadership of the church. It is also a way of checking the spiritual maturity of their members and their readiness to work in the church⁶⁷⁰.

5.6.1. Leadership and ministerial formation

From a Biblical perspective, discipleship has a link with missional leadership formation⁶⁷¹. For example, many of the disciples of Jesus Christ became people who pioneered the spread of the gospel during the time of Jesus and also in the Acts of the Apostles. Although not every disciple would become a leader, discipleship serves as an essential part of the missional leadership formation of the church. In view of this argument, the Third Lausanne Congress Commitment says that “the answer to leadership failure is not just more leadership training but better discipleship training. Leaders must first be disciples of Christ himself”. It further states that authentic Christian leaders must be like Christ in having a servant heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God's Spirit, and a deep love for people.⁶⁷² Wagner argues that the second vital sign of a growing church is a “well-mobilized laity”.⁶⁷³ He also reports that “many churches have confirmed that the most important institutional variable for the growth and expansion of the local church is

⁶⁷⁰ Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana on 21 December, 2013).

⁶⁷¹ Walls, and Ross, eds., *Mission in the 21st century*, 35.

⁶⁷² The Third Lausanne Congress on World Evangelization, 36.

⁶⁷³ Wagner, *Your Church can grow*, 28.

leadership”.⁶⁷⁴ Van Rheenen articulates that “congregational nurturing must always be preceded or coupled with leadership training. In the midst of this congregational nurturing, God raises leaders and places them in the body, just as he wants them to be”.⁶⁷⁵ According to Guder, the key to the formation of missional communities is their leadership. Church leadership formation is therefore fundamentally important for the missiological purpose in the world.⁶⁷⁶

In spite of the view that leadership formation is important to mission, Sweet contends that leadership is not only about the leader. Leadership also includes those who are led and those who have chosen or agreed to follow the leader⁶⁷⁷. According to Niemandt and Breedt, “leadership is shared interdependently in a body. With God as the head, the body works together, serving and protecting. The body metaphor of Romans 12 has already been used to illustrate the interrelatedness of members of the Christian community and represents the best example of “body parts” fulfilling a function and even a leadership role when needed. Body parts therefore need each other to be a functional part of the body”⁶⁷⁸.

The mission department of the Assemblies of God in Ghana, states that one of their mission agenda points is to train leaders to proclaim the message of Jesus Christ. In their view, because the heart of mission is to establish churches that will endure, believers need training

⁶⁷⁴ Peter C. Wagner, *Planting churches for a greater harvest* (Ventura, CA: Regal Books, 1990), 20.

⁶⁷⁵ Gailyn Van Rheenen, *Biblical Foundations and contemporary strategies: Missions*, (1996), 164.

⁶⁷⁶ Darrell L. Guder, *Missional Church* (Grand Rapids, MI: Eerdmans Publishing Co., 1998), 183, 185.

⁶⁷⁷ Leonard Sweet, *Summoned to lead* (Grand Rapids, Michigan: Zondervan, 2004), 169.

⁶⁷⁸ Jacobus J. Breedt, and Cornelius J.P. Niemandt, “Relational leadership and the missional church”, *Verbum et Ecclesia* 34(1), Art. #819, 2013, 9 pages. <http://dx.doi.org/10.4102/ve.v34i1.819>.

in God's Word so that they can care for those who are reached through evangelism⁶⁷⁹. In a similar view, many Ghanaian Pentecostal Churches - especially the Classical Pentecostal Churches have put in place a system of leadership development for the purpose of ministry and mission in their churches. Unlike the Neo-Pentecostal Churches, Classical Pentecostal Churches in Ghana have almost the same approach for leadership formation. This could be put in the context of informal and formal leadership formation. These will be elaborated on further in subsequent subheading.

5.6.1.1. Informal leadership formation – In the church

This system of leadership formation is more practical than theoretical. In this approach, Ghanaian Pentecostal Churches do not really consider the educational background of the people involved. Local churches are responsible for this kind of training. Depending on how committed one is to the development of his or her ministry gift, the concept/process moves from membership to church worker, to Deacon (Ac 6) or Deaconess (Rm 16), to Elder and then presiding Elder. At all these levels, formal education, whether secular or theological, is not necessarily required (but is a plus when one has it). The focus here is on developing people's ministry gifts and placing them in positions within the church where they can function optimally. In many cases, people are placed under the mentorship of other senior church workers.

Among the Classic Pentecostal Churches, the farthest a woman can go up the leadership ladder is to the office of "Deaconess". This, however, does not prevent them from national

⁶⁷⁹ Assemblies of God, *Mission Department*, available at, <http://www.agghana.org/hq/gh/index.php/missions> [Accessed 23 October, 2013].

leadership positions which are not part of positions that are about the “five-fold ministry” (Apostle, Prophet, Evangelist, Pastor and Teacher). As part of the ministerial training policy of the Church of Pentecost, it was recommended that: “There is the need to strengthen and create an environment in which women with ministry gifts will be developed to assist in services; and ministry opportunities be created for them in all areas of ministry”⁶⁸⁰.

5.6.1.2. Formal leadership formation – theological education

The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church. Theological education serves first to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God’s Word with faithfulness, relevance and clarity; and second, to equip all God’s people for the missional task of understanding and relevantly communicating God’s truth in every cultural context.⁶⁸¹

With the exception of the Assemblies of God and Church of Pentecost, until recently, many of the Pentecostal churches did not give much importance to theological education. They initially saw it as “unspiritual”, because of the Spirit factor they began with (that is the “Pentecostal mentality”). Some would even go as far as saying that “even the Apostles of Jesus Christ were not educated, but they were still used by God. What you need is the anointing”⁶⁸². Some of their ministers, especially those from the Neo-Pentecostal churches, believe that theological training makes one “unspiritual”. However, among the Classic

⁶⁸⁰ Church of Pentecost, *Vision 2013*, <http://thecophq.org/index.php/the-church/vision-2013> [Accessed, 16 October, 2013].

⁶⁸¹ The Third Lausanne Congress on World Evangelization, 45.

⁶⁸² Asamoah-Gyadu, *African Charismatics*, 126.

Pentecostal, this view is gradually diminishing. It was initially so because many of their former ministers had little or no educational background so the emphasis was on the Spirit factor and one's ministry gift. According to the Church of Pentecost:

The ministry is challenged by the dynamics and trends of the contemporary environment. This, therefore, calls for a constant upgrading and increasing of knowledge and skills in modern trends for all ministers. To be more effective in today's ministry is to engage in life-long learning processes, which are sharpened through prayer. Provision therefore needs to be made for relevant resources and training opportunities for the ministers. Hands-on training also needs to continue. Since this generation may be the last link between the old and the new, the task of the present leadership, amongst other things, is to "apostolize" those ministers who did not have the opportunity to rub shoulders with the founding leaders within the modern context.⁶⁸³

In addition to the above, the WCC also share their view on the importance of theological education in their statement:

A church without proper and qualified theological education systems tends to diminish itself or ends in Christian religious fundamentalism. A church with properly developed theological education qualifies itself for greater degrees of interaction and outreach to the different levels and challenges in its society, as well as to a deeper commitment to holistic Christian mission.⁶⁸⁴

The WCC therefore called for a massive quality improvement in training of missionaries, which should be drastically upgraded in academic level and enlarged in terms of the disciplines covered, by intentionally moving beyond denominational lines in theological education and promoting the establishment of centralized mission colleges jointly supported by different denominations and mission agencies.⁶⁸⁵ To conclude, one could argue that

⁶⁸³ Church of Pentecost, *Vision 2013*, <http://thecophq.org/index.php/the-church/vision-2013> [Accessed, 16 October, 2013].

⁶⁸⁴ World Council of Churches, "Leadership Formation in the changing landscapes of World Christianity", in *Ecumenical vision for 21st century*, 116.

⁶⁸⁵ World Council of Churches, "Leadership formation in the changing landscapes", 113.

evangelism is to be followed by discipleship as presented in the Great Commission. The purpose of discipleship is therefore to nurture believers for spiritual maturity and also to prepare them for leadership. This leadership formation for ministry and mission in Ghanaian Pentecostal Churches was therefore discussed both in terms of informal and formal leadership formation. It was noted that, in Ghanaian Pentecostal churches, informal leadership formation does not take formal education into consideration. This training takes place in local churches. However, formal leadership formation is approached through proper theological education. The ultimate view of many Ghanaian Pentecostal churches for ministerial and leadership formation - be it formal or informal - is to prepare Christians for ministry and mission work, and also in turn train others for the next generation.

5.7. Liturgical approach

The term “the liturgy” normally refers to a standardised order of events observed during a religious service, be it a sacramental service or a service of public prayer.⁶⁸⁶ Worship and the sacraments play a crucial role in the formation of transformative spirituality and mission⁶⁸⁷. Liturgy in the sanctuary only has full integrity when we live out God’s mission in our communities in our daily life. Local congregations are therefore compelled to step out of their comfort zones and cross boundaries for the sake of the mission of God.⁶⁸⁸ Marais submits that churches have to study their demography and react to it in order to be relevant to the communities they are serving in.⁶⁸⁹ In the past fifteen to twenty years, one of the

⁶⁸⁶ John Bowker (ed.), *Oxford Dictionary of World Religions* (Oxford University Press, 1997), 182 – 183.

⁶⁸⁷ Krintzinger, Meiring, and Saayman, *On being witnesses*, 38.

⁶⁸⁸ World Council of Churches, “Together towards life”, 67.

⁶⁸⁹ Frederick Marais, “Missional culture as midwife for fresh expression” at *New community and fresh expressions of church*, (A conference organized by the department of Science of Religion and Missiology, Faculty of Theology, University of Pretoria, at NG Kerk Moreleta, 10 March, 2014).

evangelistic approaches of some of the Neo-Pentecostal churches has become the use of places stuffed with modern equipment for worship, with modern interior decoration for church services. Though this approach is very expensive, it has really attracted many young elites and people in the middle and upper income classes to become part of those churches. The concept for this approach is what the researcher will call, “reaching the elites in their context without compromising the gospel”. The impression presented by some of the proponents of this approach is that “some classes of people would never go to certain churches because they want to be in the context of their class, be it on an educational level, working group and/or social status”. Therefore the church must create room to bring in such people and, once you win them for Christ, they will become very useful and supportive to the church and will also evangelize “people of their class”. This idea could also be related to the WCC statement:

While cherishing the unity of the Spirit in the one Church, it is also important to honour the ways in which each local congregation is led by the Spirit to respond to their contextual realities. Today’s changed world calls for local congregations to take new initiatives. For example, in the secularizing global north, new forms of contextual mission, such as “new monasticism”, “emerging church”, and “fresh expressions”, have re-defined and re-vitalized churches. Exploring contextual ways of being church can be particularly relevant to young people. Some churches in the global north now meet in pubs, coffee houses, or converted movie theatres. Engaging with church life online is an attractive option for young people thinking in a non-linear, visual, and experiential way⁶⁹⁰.

The first church to start this approach in Kumasi (Ghana) was the Assemblies of God’s Calvary Charismatic Centre in 1984, which was started by Rev. Ransford Obeng. Though the church later broke away from the Assemblies of God, they still maintained the concept and the name Calvary Charismatic Centre. CCC is one of the churches in Kumasi which has

⁶⁹⁰ World Council of Churches, “Together towards life”, 66.

reached many such people with the gospel, and now has over 2000 members⁶⁹¹. Other notable Neo-Pentecostal churches that have also made good use of this approach to mission are: Christian Action Faith Chapel International, founded by Archbishop Nicholas Duncan Williams; International Central Gospel Church of Rev. Dr. Mensa Otabil; Light House Chapel International of Bishop Dag Heward-Mills; Royal House Chapel of Apostle Sam Korankye Ankrah; and the Perez Chapel International (formally known as World Miracle Church International) of Bishop Dr. Agyin Asare.

Though this approach was initiated by the Neo-Pentecostal churches, it is gradually penetrating into some of the more Classical Pentecostal churches, as well as some of the mainline churches. According to Larbi, the Church of Pentecost initiated the concept of a Pentecost International Worship Centre (PIWC) because the elites and people of the middle and upper income classes in their churches were being attracted to the Neo-Pentecostal Churches⁶⁹². Bishop Osei Bonsu of the Roman Catholic Church of Ghana also expressed the same sentiment when he said that “the boring and uninspiring nature of Christian worship in the mainline churches is one of the reasons why some Christians are leaving the mainline churches in Ghana to join Pentecostal churches”⁶⁹³. In reference to Bishop Bonsu’s concern on the issue of worship, one of the reasons for the use of ultra-modern facilities and equipment by the Neo-Pentecostal churches mentioned in this subtopic is to enhance a “lively style of worship” during church services and programmes.

⁶⁹¹ Calvary Charismatic Centre, *History*, available at, available at, <http://www.cccghana.com/pages/sections.php?siteid=ccc&mid=2&sid=2> [Accessed 14 December, 2013].

⁶⁹² Larbi, *Pentecostalism: the Eddies of Ghanaian Christianity*, 201 - 204.

⁶⁹³ Osei-Bonsu, *The inculturation of Christianity in Africa*, 14.

Having discussed how some of the Neo-Pentecostal Churches have used this approach for mission purposes, the challenges with this approach - especially with the way some of the current Neo-Pentecostal churches are desperate to use this approach but do not have the means – need to be discussed as well. The researcher had the opportunity to be part of one of the leadership meetings of one of the Neo-Pentecostal Churches in Kumasi Ghana, and the Senior Pastor mentioned that “until we move from our current place of worship to our acquired land for worship with an ultra-modern facility, there are people who would not like to be members of our church”. Though I was shocked by this statement - due to the financial status of the church - the next thing I heard was that the leader went for a bank loan which brought more financial pressure on the church. The reason was because they had to pay that loan with the limited financial resource of the church. From personal observation, some of the Pastors and churches who are not ready to go for bank loans do use manipulations and gimmicks to extort money from their members - in the end using the money gained in this way for their own personal gain.

In summary, the arguments presented here gave an overview of how some Ghanaian Pentecostal Churches have geared their church services and worship structure towards reaching out to the elites and people in the middle and upper income class in order to become part of those churches. The ultimate view of this approach is to present the gospel to the elites, in their context, but without compromising the gospel. Though this approach is expensive, it has penetrated into both Pentecostal and Orthodox churches. The argument

also presents the challenge that this approach brings to mission when churches cannot afford it.

5.8. Diaconal approach

The term diaconal approach is in reference to a service- or ministry-oriented approach to mission, which seeks to improve the quality of life of the poor, as well as institute changes in attitudes and structures which perpetuate injustice. This idea was taken from the Greek word *διακονία*, which is translated as “service” or “minister”.⁶⁹⁴ The mission of the church is not only to preach the gospel but also to be concerned about the welfare of the people within and outside the church⁶⁹⁵. The church is called to service (*diakonia*), in every geo-political and socio-economic context; living out the faith and hope of the community of God’s people, and witnessing to what God has done in Jesus Christ. Through service the church participates in God’s mission, following the way of its Servant Lord. The church is called to be a diaconal community manifesting the power of service over the power of domination; enabling and nurturing possibilities for life; and witnessing to God’s transforming grace through acts of service that hold forth the promise of God’s reign.⁶⁹⁶

As part of the ministry of Jesus Christ, he fed five thousand people; and, on another occasion, four thousand people. Luke reports that God anointed Jesus of Nazareth with the Holy Spirit and power, and *he went around doing good* and healing all who were under the power of the devil, because God was with him. Jesus Christ therefore requires of the church to do same by feeding those who are hungry, clothing those who are naked, and visiting

⁶⁹⁴ Krintzinger, Meiring, and Saayman, *On being witnesses*, 37.

⁶⁹⁵ Walls, and Ross, eds., *Mission in the 21st century*, 35. 46 – 47.

⁶⁹⁶ World Council of Churches, “Together towards life”, 68.

prisoners and the sick. This trend of ministry was one of the missional practices of the early church.

The Lausanne occasional paper 21 states that “only the gospel can change human hearts, and no influence makes people more human than the gospel does. Yet we cannot stop with verbal proclamation. In addition to worldwide evangelization, the people of God should become deeply involved in relief, aid, development and the quest for justice and peace”⁶⁹⁷.

A similar thought was shared in the Brussels Statement on evangelization and social concern at the WCC in April 1999.⁶⁹⁸ Bosch states that “the first words the Lukan Jesus speaks in public (Lk 4:18 - 19) contain a programmatic statement concerning his mission to reverse the destiny of the poor”.⁶⁹⁹ The Third Lausanne refers to this approach to mission as a “godly fulfillment of the mandate to provide for human welfare”. In this mandate, Gods people are commanded - by the law, prophets, Psalms, Wisdom, Jesus, Paul, James and John - to reflect the love and justice of God in practical love and justice for the needy.⁷⁰⁰

Though it is very common to hear in the news in Ghana about churches taking such approach, since the focus of this research is on Pentecostal churches and for the purpose of proper documentation and availability of information, I will at this point focus on two of the Classical Pentecostal Churches (Assemblies of God, Ghana and The Church of Pentecost) for historical and administrative purposes.

⁶⁹⁷ *LOP 21: Evangelism and social responsibility: An evangelical commitment*, available at, <http://www.lausanne.org/en/connect/regions/europe.html?id=79> [Accessed 12 October, 2013].

⁶⁹⁸ “Brussels Statement on Evangelization and Social Concern”, *Transformation*, Vol. 16, No. 2, April 1999.

⁶⁹⁹ Bosch, *Transforming mission*, 100.

⁷⁰⁰ The Third Lausanne Congress on World Evangelization, 13 – 14.

Historically, Assemblies of God in Ghana was the first Pentecostal Church to start practicing social evangelism in Ghana, especially in the Northern Region of Ghana. As at 1948, the female missionaries organised literacy classes for the indigenous women, while the men organised work crews, teaching their male counterparts to make swish blocks, door and window frames, and roof trusses. This improved the economic lives of the people tremendously⁷⁰¹. Between 1948 and 1950, the missionaries built three clinics in the Northern Region of Ghana⁷⁰². Currently these actions have expanded to include initiatives and projects in the Northern part of Ghana in conjunction with World Vision International, Ghana and Compassion International, Ghana to help bring relief to various communities and also empower them economically.

According to the history of Church of Pentecost, the vision for social evangelism was started in 1945 by James Mckeown⁷⁰³, and was affirmed in his letter to the churches in 1957, but could not materialize due to various challenges.⁷⁰⁴ The 1979 General Council meeting, held in Accra, created the Pentecost Relief Association; but its name was changed the following year to the Pentecost Welfare Association (PENTWAS) at the 1980 General Council meeting⁷⁰⁵; and was later registered as PENTSOS in 1992. Administratively, among various Pentecostal and Charismatic churches in Ghana, only the Church of Pentecost has a well-established unit for mission approach, with the name “Pentecost Social Services (PENTSOS)”, based at the Church of Pentecost Headquarters in Accra, Ghana. It was

⁷⁰¹ *The Story of Assemblies of God – Ghana 1931 – 1981* (Accra: Assemblies of God Church, 1981), 12.

⁷⁰² Debrunner, *A History of Christianity in Ghana*, 326.

⁷⁰³ Christine, Leonard, *A Giant in Ghana: 3000 churches in 50 Years-The Story of James McKeown and the Church of Pentecost* (Chichester: New Wine Press, 1989), 72.

⁷⁰⁴ Chairman’s circular letter dated 29 November 1957. Church of Pentecost Headquarters Archives, Accra.

⁷⁰⁵ The Church of Pentecost, Minutes, General Council Meeting, Koforidua, 1983. (CoP HQ Archives, Accra).

registered as a Non-Governmental Organisation with the Department of Social Welfare and Ghana Association of Private Organisations in Development in 1992. PENTSOS seeks to promote and support communities and individuals in their efforts at improving their socio-economic lives. It also seeks to provide charitable services to the deprived and marginalized communities and individuals, the disabled and the widowed; irrespective of colour, creed or religious affiliation.⁷⁰⁶

Many times the church's social activity has served as a bridge to evangelism. It also breaks down prejudice and suspicion, opens closed doors, and gains a hearing for the Gospel. This was clearly noted by the Third Lausanne Congress' occasional paper 21's statement:

If evangelism and social responsibility are twins, their mother is love. For evangelism means words of love and social service/action means deeds of love, and both should be the natural overflow of a community of love. We do not think the local church can reach out to its neighbourhood with any degree of credibility unless and until it is filled with the love of God.⁷⁰⁷

Mostly during festive seasons, many of the churches in Ghana do organize parties for the less privileged in the communities of their operation. Some include medical outreaches - e.g. eye screening, dental care, HIV screening and counselling). Others also assist by sending donations to orphanages, prisons, and hospitals across the country; depending on the plan of the national and local churches. The mission director of Church of Pentecost narrated how social evangelism opened doors for them to share the gospel in many of the rural communities in Ghana. Special reference was made to the provision of borehole facilities

⁷⁰⁶ The church of Pentecost, *Social service*, available at, <http://www.thecophq.org/index.php/the-church/social-services> [Accessed, 3 October, 2013].

⁷⁰⁷ *LOP 21: Evangelism and social responsibility: An evangelical commitment*, available at, <http://www.lausanne.org/en/connect/regions/europe.html?id=79> [Accessed 12 October, 2013].

for these communities, which were facing the problem of hygienic drinking water.⁷⁰⁸ In spite of the reports above, Ghanaian Pentecostal churches have not really done well in the area of “transforming unjust structures of society”.⁷⁰⁹ This could be as a result of the fact that those issues are minimal in Ghana as compared to other countries. It could also be that churches see that approach as not being a priority in their mission activities.

5.9. Mission Funding

In the light of the various Ghanaian Pentecostals’ mission approaches, it has become clear that one cannot do without the issue of how they are funded. Mission funding can be traced as far back as the time of Jesus’ ministry (Lk 8: 1 - 3) and the days of the early church (Ac 2: 44 – 47, Ac 4: 32 – 37). The Apostle Paul made reference to the Philippians church as his main mission financiers apart from his tent ministry (Phlp 4: 10 – 19). Though various churches have their different ways and means for financing their mission work, Pocock et al. are of the view that money is a two-edged sword; for it can either empower or hinder missionary efforts. Their argument proposes a self-support approach to mission⁷¹⁰. Finley, on the other hand, states that “providing financial support to indigenous ministries is effective if a clear distinction is made between directly supporting individual workers or supporting such workers indirectly through indigenous missions board that give oversight to the handling of funds”. He proposed the creation and use of an indigenous mission board to manage such foreign mission partners’ funds to enable easy accountability⁷¹¹. In reference

⁷⁰⁸ Interview with Missions Director of Church of Pentecost on Phone on 10 January, 2014.

⁷⁰⁹ Walls, Ross, eds., *Mission in the 21st Century*, 62 – 72.

⁷¹⁰ Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The changing face of missions* (Grand Rapids, MI: Baker Academics, 2005), 279.

⁷¹¹ Bob Finley, “Sending Dollars and sense: why giving is often better than going” in *Christianity Today*, (1999), 73 – 75.

to Pocock et al and Finley's proposals for missions funding, many of the Pentecostal Churches in Ghana fund their mission activities through self-support. For example: The Church of Pentecost presents the following view on their mission funding:

Church of Pentecost, the CoP operates from the basic financial philosophy of "self-support". This is based on the covenant between the Church's founding fathers and God which states, inter alia, that the Church of Pentecost should not borrow money from outside the Church for the funding of her evangelistic programmes. It does not, however, refuse unsolicited financial support from philanthropists for some of her social services. The two principal financial sources of the Church are tithes and offerings. As and when necessary, special funds are raised at all levels of the Church's administrative structure to meet very crucial financial commitments. The prudent management of the self-financing policy has been able to sustain the Church even in a developing country like Ghana⁷¹².

In Koduah's view, one of the factors that served as catalyst for the phenomenal growth of the Church of Pentecost was its "financial self-supporting policy".⁷¹³ Some of the sources for missions funding for many of the classical Pentecostal churches are:

- Fund raising for mission – Weekly, monthly.
- Tithes and offerings.
- Individual donations.
- Income from investments, schools and business – for example rentals of conference rooms, church premises, and church buses.

5.10. Chapter summary

As was discussed in chapter 4, in Ghanaian Pentecostals understanding the infilling of the Holy Spirit is to empower believers for mission. This chapter argued that mission cannot be

⁷¹² <http://www.thecophq.org/index.php/the-church/church-government> [13December, 2013]

⁷¹³ Alfred Kodua, *The Church of Pentecost in a Postmodern Society* in Onyinah (ed), *James McKeown Lectures*, (2004): 110.

approached in just any which way; therefore Ghanaian Pentecostal churches have put into place strategies in order to be able to participate in the *missio Dei*. These mission strategies of Ghanaian Pentecostal Churches are presented in evangelism, discipleship, leadership formation and attending to the spiritual, social and economic needs of people. Furthermore, the research also revealed that prayer and mission are inseparable. In view of this, Ghanaian Pentecostal churches have given prayer a very important place in their approach to mission.

The kerygmatic dimension of Ghanaian Pentecostal churches' approach to mission was discussed by describing the various forms of the evangelistic activities of Ghanaian Pentecostals in their mission endeavours - i.e. mass evangelism (crusades), personal evangelism, home cells and Bible study group approach, campus evangelism and Pentecostal students groups, evangelism through performing arts, mission through media, and mission through tent making ministry. It was concluded that the main purpose of these activities is to present the gospel to those who have not heard it, to call them to repentance, to announce forgiveness of sin and a new beginning in relation to God and with neighbours through Jesus Christ.

The chapter also contends that evangelism is to be followed by discipleship, as presented in the Great Commission. It was noted that the purpose of discipleship is to both nurture believers into spiritual maturity as well as for the preparation of believers for leadership. Ghanaian Pentecostal churches' approach to leadership formation was therefore discussed from the perspective of both informal and formal leadership formation. It was concluded that the ultimate view of many Ghanaian Pentecostal churches for ministerial and leadership formation - be it formal or informal - is to prepare Christians for ministry and mission work,

and also in turn train others for the next generation. Furthermore, an overview of how some Ghanaian Pentecostal Churches have geared their churches and worship structure towards reaching out to the elite and people in the middle and upper income classes, as well as how Ghanaian Pentecostal churches have used the diaconal mission approach to present the gospel to people. How these mission approaches are financed by Ghanaian Pentecostal churches was not left out.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1. Conclusion

The research on “a missiological study of the role of the baptism and infilling of the Holy Spirit in Ghanaian Pentecostal churches” led us to unearth the following information from the Ghanaian Pentecostals perspective:

- It was noted that Pentecostalism emerged in Ghanaian missiological church history as a result of the view of some Ghanaian believers in the mainline churches (i.e. churches established by Western missionaries) that their “religio-cultural” and “spiritual” needs were being left unattended to by the then-Western missionaries who came to serve in Ghana. The fervent desire of the indigenous Ghanaian believers to address their “traditional spiritual concerns” led to the emergence of Pentecostal churches in Ghana, starting with the AIC’s, and later the Classic and Neo-Pentecostal churches, all of whom emphasises the role of the Holy Spirit as a solution to Ghanaian traditional spiritual concerns.
- The researcher also argued that the Holy Spirit has a ministry for both unbelievers and believers. This argument was presented in the context of the Trinitarian mission, which is itself embedded in the concept of the *missio Dei* and then narrowed down to the missional role of the Holy Spirit from a Biblical viewpoint (i.e. the Old Testament, the Synoptic Gospels and the Acts of the Apostles).

Still on the missional role of the Holy Spirit, the diverse views of both the Classical and Neo-Pentecostal Churches were discussed. It was argued that the Neo-Pentecostals are of the view that baptism of the Holy Spirit incorporates believers into the body of Christ; whilst the Classical Pentecostal churches see the “baptism of the Holy Spirit” and “infilling of the Holy Spirit” as having the same meaning. In their view they both imply the Holy Spirit’s empowerment of people for service in the church and for mission. In spite of the diverse understanding of these terms, both Classical and Neo-Pentecostal Churches believe that, after people have received Jesus Christ as their Lord and Saviour, the Holy Spirit empowers them for ministry and missions. The study further brought to bear Ghanaian Pentecostals’ view on the infilling of the Holy Spirit - how to be filled with the Holy Spirit, how to maintain the infilling of the Holy Spirit, as well as the characteristics of a Spirit-filled believer.

- The researcher further contends that, according to Ghanaian Pentecostals, speaking in tongues is a Biblical sign that one is filled with the Holy Spirit; and therefore also the initial departure point for believers to experience the supernatural endowment of the Holy Spirit. In addition to this, the Holy Spirit also manifests Himself through the gifts He has bestowed on believers in the church according to His will and the grace given to each person. The research moreover unearthed the Ghanaian Pentecostals’ view which says these gifts of the Holy Spirit are still in existence in the church today for personal edification and the perfection of the body of Christ, so

that believers are not influenced by any form of ungodly and/or unbiblical doctrine. In Ghanaian Pentecostals' view, these gifts serve as God's own way of division of labour in the church. The gifts of the Holy Spirit, seen in this light, help believers to effectively serve in their churches and aid the purpose of missions and church growth; since no human ability and technique can yield the best qualitative and quantitative church growth. These gifts were presented in both leadership and supportive gifts. To this end, I also argued that Ghanaian Pentecostal churches do also encourage their congregations to effectively use their gifts, since there are rewards awaiting them in heaven.

- It was finally argued that the manifestation of the infilling of the Holy Spirit in Ghanaian Pentecostal Churches serves as the empowerment of believers and churches to participate in the *missio Dei*. The researcher posits, that mission is first and foremost, about God and his historical redemptive initiative on behalf of creation. In this regard, the Third Lausanne Congress affirms that the church is called to witness to Christ today by sharing in God's mission of love through the transforming power of the Holy Spirit. The World Council of Churches states that "all Christians, churches and congregations are called to be vibrant messengers of the gospel of Jesus Christ". Ghanaian Pentecostal churches participation in the *missio Dei* was therefore discussed in the light of the "five marks of mission" (i.e. Evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society and safe guarding the integrity of

creation) and Krintzinger et al.'s holistic mission approach (i.e. kerygmatic, diaconal, fellowship and liturgical).

6.1.1. Summary: This research presents a Pneumatological perspective on Ghanaian Pentecostal churches' missiology.

6.1.2. Research contribution

- Previous researches done on Pentecostalism in Ghana were based on historical research; this research, on the other hand, presents the missiological perspective of Ghanaian Pentecostalism by linking it to the role of the Holy Spirit. This research would therefore open the door for further missiological studies from a Ghanaian Pentecostal perspective.
- This research has both theoretical and practical benefits. Theoretically, it will raise the interest of other Ghanaian theologians to dig deeper into the subject by serving as a base or foundational framework for new research in the area of the ministry of the Holy Spirit, missions, church growth in Ghana; thus enriching the academic study of this perspective. Practically, it would encourage the Pentecostal churches and movements in Ghana to preserve their tradition of mission through the Holy Spirit by laying emphasis on the tradition through their teaching and preaching of the word of God, and encouraging members to do the same.

- In terms of scholarship, the research give insight on the Ghanaian Pentecostal churches understanding and practices on the baptism and infilling of the Holy Spirit as well as the missiological implications of the issues discussed. This research has also contributed to how Ghanaian Pentecostal leaders see their doctrinal identity on Pneumatological mission in the light of Ecumenical documents on the issue, and the broader Pentecostal mission theology.

6.2. Recommendations for further research:

- More comprehensive research could be done on the characteristics of Spirit-filled Christians; since it is one of the practices of the Pentecostal tradition in general, and Ghanaian Pentecostals in particular.
- Pentecostal theologians and New Testament scholars could have a second look at the term “Baptism of the Holy Spirit” to help broaden the argument presented in this research.
- Though this research is about Ghanaian Pentecostal churches, my general observation shows that the minimal use of social media for evangelism in Ghana is not only an issue for the Ghanaian Pentecostal churches but for the mainline churches as well. I will therefore recommend that, since this is also one of the approaches that could be used for evangelism, it would be a good area of missiological research for churches in Ghana (or any other country).

6.2.1. Recommendations for Ghanaian Pentecostal Churches

I would recommend that leaders of Ghanaian Pentecostal churches should encourage their upcoming theologians to research and write down issues concerning their churches. This approach would help make information easily accessible to researchers. During this research, I observed that some of the people felt uncomfortable to release some of the information about their churches.

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INTERVIEWS

Interview with Apostle Abrampah, the mission Director of Christ Apostolic Church International, facilitated by Pastor Curtis J. T. Nartey of Tema community 12 CACI church and Apostle Sakyi the Christian Education Director of CACI on the 10 November, 2013, in his office at Accra Ghana.

Interview with Apostle Dr. Opoku Oninyah, in his office at the headquarters of the Church of Pentecost, Accra, Ghana on 27 June, 2013.

Interview with Apostle Joseph Sakyi of the Christ Apostolic Church International, Ghana in his office, Accra Ghana on 1 October, 2013). He was the first apostolic missionary sent to South Africa by the Christ Apostolic Church International and currently the Director of Christian Education of the church in Ghana.

Interview with Apostle Peter Okoe Mankralo in his office in Accra, Ghana on June 13 2013. He was the Principal of the Apostolic Bible College, Kumasi, Ghana and the current Vice President of the Apostolic Church, Ghana.

Interview with Apostle Samuel Yaw Antwi on 13 June, 2013 in his office at Accra Ghana. He is the General Secretary of Ghana Pentecostal and Charismatic Council, and an Apostle of The Church of Pentecost.

Interview with Beyers, Jaco, *in his office*, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3 August, 2013.

Interview with Bishop Agyen Asare, The World Miracle Church International, currently called, The Perez Church, Ghana – Accra 13 July, 2013.

Interview with Ekow Eshun, General Overseer of Revival Life Outreach Church, Kumasi Ghana in his house at Achimota – Accra, Ghana 15 July, 2013

Interview with Kgatla, Thias, in his office, Faculty of Theology, Department of Science of Religion and Missiology, University of Pretoria, South Africa, 3 August, 2013.

Interview with Lord Kenya at his residence at Atasemanso, Kumasi, Ghana on 13 January, 2014.

Interview with Missions Director of Church of Pentecost, CoP Headquarters 10 January, 2014.

Interview with Mark Nyame, President of Agape Incorporated, in his office at Asokwa, Kumasi, Ghana, 14 January, 2014.

Interview with Pastor Baffour and Pastor Colins both of Revival Life Outreach Church, Father's love Sanctuary, Ahenema Kokoben, Kumasi, Ghana. 23 November, 2013. They were both former leaders and members of Campus Christian Fellowship, University of Ghana branch.

Interview with Pastor Curtis Nartey of Christ Apostolic Church International, Tema Community 4, Ghana, in his office on 19 December, 2013.

Interview with Rev. Dr. Godwin Tito Agyei, (Ashanti Regional Superintendent, A/G Church, Ghana), in his office at Kumasi, Ghana, 13 June, 2013. He was the past Principal of the Assemblies of God Bible School in Kumasi, Ghana.

Interview with Rev. Paul Owusu Yeboah on skype on 13 June 2013. He is the senior Pastor of Revival Life Outreach Church, Spirit Life Centre Kumasi, Ghana. He is also the host the popular Christian programme named Exploring His Life on Ultimate Radio in Kumasi Ghana. He also the Author of the book titled, “Industry of Prayer”.

Interview with the Managing Director of Pentecost Press Limited, 20 December, 2013.

Interview with Prophetess Ama Serwah Bonsu, in her house at Kumasi, Ghana on 20 December, 2013.