

**The Gifts of the Spirit in 1 Corinthians 12:1-11 and their Usage in Some Selected
Pentecostal and Charismatic Churches in Kumasi**



BY

PATRICK YANKYERA (REV)

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SELECTED PENTECOSTAL AND CHARISMATIC CHURCHES IN KUMASI

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PATRICK YANKYERA (REV)

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

The use of the gifts of the Spirit has become an important phenomenon in Christian ministry. However, there are challenges regarding their usage that need to be addressed. It is in view of this that the researcher undertakes a critical study of the use of the gifts of the Spirit in selected Pentecostal and Charismatic Churches in Kumasi. This introductory chapter discusses the background of the study, the statement of the problem, the objective of the study, research question, significance of the study, methodology of the research, delimitations of the study, as well as the literature review.

1.2 Background to the Study

A cursory search of Christian bookstores reveals that the subject of the Holy Spirit and particularly the subject of the gifts of the Spirit are burning issues.¹ Among the gifts of the Spirit, the more spectacular ones such as, tongues, prophecy, healing, miracles and so forth usually receive the most attention.² This might account for the much emphasis on the gifts of the Spirit in Africa, Ghana, and particularly Kumasi in the Ashanti Region in recent times.

According to Alfred Koduah, the Neo-Pentecostal churches appeal so much to the youth and the intellectuals who seem to have been so much influenced by the global culture of consumerism

¹ Daniel J. Lewis, *The Charismata: Spiritual Gifts* (Michigan: Diakonos, Inc, 1999), 4.

² Lewis, *The Charismata: Spiritual Gifts*, 4.

which has in turn, seriously impacted the ministerial philosophy of several Ghanaian Christians and denominations.³ According to him, their emphasis on “deliverance,” “prophetic messages” and “anointing” usually pull crowds, with some members of other denominations attending. For denominations to restrain their members from attending such meetings and also to prove to them that the power of God could be experienced in those churches, some Pastors and leaders are compelled to occasionally run “deliverance services.” Although the “Deliverance Ministries” would encourage their adherents to “vomit out demons,” “whip,” “bomb,” “slap,” “insult” and “hoot” at the devil, “drink blessed oil,” as a means of securing deliverance, most denominations in Ghana feel that deliverance must not be mechanical, but a simple spiritual encounter.⁴

Koduah says that, due to the relatively increased “miracles” that the Deliverance Ministries claim to experience, there is a high patronage of such services. This has compelled some Pastors and leaders to modify their theological positions on the gifts of the Spirit in order to meet the insatiable *here* and *now* needs of their church members.⁵ According to Koduah, this has also made some Pastors and leaders to compromise their God-given gifts. Drawing a balance between maintaining a denomination’s accepted pneumatological position (doctrines concerning the Holy Spirit), on one hand and counteracting the “unorthodox deliverance practices” of the “Charismatic Ministries” on the other, will remain a herculean task for Ghanaian Christians for a long time to come.⁶

³ Alfred Koduah, *Christianity in Ghana Today* (Accra: Church of Pentecost Press, 2004), 109-10.

⁴ Koduah, *Christianity in Ghana Today*, 109-10.

⁵ Koduah, *Christianity in Ghana Today*, 110.

⁶ Koduah, *Christianity in Ghana Today*, 110.

Again emphasis on deliverance has eclipsed fundamental doctrines like repentance, salvation and sanctification.⁷ As a result, deliverance has taken precedence over central Christian concepts like salvation and the love of God.⁸ Emmanuel Kingsley Larbi states that in an attempt to bring what is considered as “salvation” or “abundant life” to their clients, “the Deliverance Ministries re-interpret the African traditional past in the context of their Evangelical/Pentecostal faith.”⁹ He further posits that “their African traditional understanding of the spirit world and the Evangelical/Pentecostal spirituality particularly its demonology, underpin, the theology and praxis of the Deliverance Ministries.”¹⁰ Consequently, sermons on sin, judgment, the imminent *Parousia*, hell and heaven are no longer popular these days in Ghana. Juliana Senavoe explains that in Ghana today, the quest for personal gain has made the teaching of faith and the prosperity gospel become prominent in most churches.¹¹

There is surely a problem if people are serving the Lord only because of what they will get from Him temporarily. Koduah observes that such people are likely to become unstable believers who can be easily tossed about by any wind of doctrine or practice. When answers to their prayer request delay, their businesses no longer flourish and their health and material issues do not go the way they expect, they are likely to consult any medium that may promise ready answers. If their spiritual tap root is not embedded in Christ, the Solid Rock, they are very likely to wither as the “dry season” comes.¹²

⁷ Koduah, *Christianity in Ghana Today*, 111.

⁸ Abamfo Atiemo, *Deliverance* (Accra: Asampa Publishers, 1992), 47.

⁹ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Centre for Pentecostal and Charismatic Studies, 2001), 37.

¹⁰ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 37.

¹¹ Senavoe Juliana, “Gospel and Culture in Luke-Acts: A woman’s meditation” *Journal of African Christian Thought*. Vol.2. (1999):3.

¹² Koduah, *Christianity in Ghana Today*, 132.

The use of electronic media enable some Pentecostal and Charismatic preachers whose focus for ministry is the gifts of the Spirit to reach far and thus make a negative impact on the church and society as a whole. Some prophets in Kumasi have so much majored in the area of interpreting dreams to the extent that it has almost become a major art or practice in their worship. All dreams, to them, must be interpreted spiritually. In the process, people wake up from their dreams just to phone in to some radio stations where dream-interpreting preachers are ready to give meanings to their dreams. Many sincere Christians of our days are asking some pertinent questions as to why there is a dramatic paradigm shift on emphasis as far as doctrine and practices of the Church are concerned. This has resulted in grooming a generation of Christians who are more interested in the gifts of the Spirit in this present world than the Christian's blessed hope in heaven.¹³

The gifts of the Spirit are meant to edify the church according to Paul's teachings, in 1 Corinthians 12:7. Just as the various parts of the human body work together to accomplish the goals of the body, the members of the body of Christ are to utilize their various spiritual gifts to accomplish the goals of Christ for His church.

John F MacArthur, Jr, taking a critical look at the gifts of the Spirit has the following to say: "Spiritual gifts are given to edify the body, not the gifted individual (1 Cor 14:4-5, 17, 26). When you see someone using his gift selfishly or as a performance, or putting other people into a state of unconsciousness, you can be sure that whatever he is doing, he is not using a legitimate

¹³ Koduah, *Christianity in Ghana Today*, 111.

spiritual gift.”¹⁴ MacArthur wants to say that spiritual gifts are not supposed to produce mindless chaos and pandemonium in the churches. Each gift is to work in unity with other gifts.¹⁵

However, in Ghana, the gifts of the Spirit have become symbols of spiritual power, causing rivalry among some Charismatic ministers in Kumasi. There is an unabated inexplicable competition among some TV and Radio preachers as to who is able to demonstrate outstanding miracles. These attitudes in recent times have made many people in the church and outside Christian fraternity skeptical about the operation of the Holy Spirit. What makes the situation unbearable is the fact that these preachers who claim to work miracles have placed extreme emphasis on the use of prophylactic symbols in place of the Holy Spirit as a lure to attract masses. They give items like colour candles, incense, different kinds of perfumes, anointing oil and wrist bangles to worshippers supposedly to protect them against evil or to bring desired results.

1.3 Statement of the Problem

There seems to be misunderstanding of the gifts of the Spirit in some Pentecostal and Charismatic churches in Kumasi. Some Christians have become very interested in the supernatural manifestations of the gifts of the Spirit and are trooping to some Pentecostal and Charismatic Churches for deeper experiences. In view of this, there is a kind of outcry concerning the way Christian ministry is exercised in Kumasi. Some Christians and non-Christians are worried about how the gifts of the Spirit are exercised. The way in which some of the prophets minister to their followers is a matter of concern to all Christians.

¹⁴ John F. MacArthur, Jr, *Charismatic Chaos* (Grand Rapids: Oasis International Ltd, 1992), 161.

¹⁵ http://www.newworldencyclopedia.org/gifts_of_the_Spirit: accessed January 23, 2013.

The situation reflects the lament of Koduah that, “If the current situation remains unchecked, it would be a matter of time that the masses will lose hope in the empty sensationalism being projected in most churches today.”¹⁶ The Pentecostal and Charismatic Churches in Kumasi must, therefore, get back to the Bible and use it to check unbiblical practices and discard them whether they produce results or not.

1.4 Research Question

What are the contemporary understandings of the gifts of the Spirit in 1 Corinthians 12:1-11 in some Pentecostal and Charismatic Churches in Kumasi?

Sub questions:

- What is the contextual meaning of the gifts of the Spirit in 1 Corinthians 12:1-11?
- What are the contextual and contemporary differences in terms of the gifts of the Spirit?
- What are the differences in the mode, manifestations and usage of the gifts of the Spirit exercised in the Pentecostal and Charismatic churches?
- What are the effects of employing the gifts by the Pentecostal and Charismatic Churches?
- What is the motivation for Pentecostal and Charismatic Churches for seeking a post-conversion experience called “the Baptism of the Holy Spirit?”
- Can a person be filled with the Holy Spirit without speaking in tongues?
- What can be done to enhance the proper use of the gifts of the Spirit?

¹⁶ Koduah, *Christianity in Ghana Today*, 156.

1.5 Objective of the Study

The objective of the study was to analyse how Pentecostal and Charismatic Churches in Kumasi understand and use the gifts of the Spirit in 1 Corinthians 12:1-11.

1.6 Significance of the Study

This study investigates issues in relation to the gifts of the Spirit in 1 Corinthians 12:1-11 and how they influence the religious and social practices of some Pentecostal and Charismatic Churches in Kumasi. It helps in minimizing the misunderstanding associated with the exercise of the gifts of the Spirit.

The study is useful to pastors and church leaders who have distanced themselves from exercising the gifts of the Spirit in their churches because of the imbalances in relation to their usage in our contemporary times, and as a result, have simply thrown the proverbial baby away with the bath water. The study enlightens such pastors and church leaders on the right interpretation of the gifts of the Spirit so as to encourage them to use the gifts in their denominations in accordance with the right sense of scripture.

Furthermore, future researchers who may want to go into this area of study will use it as a reference. The findings of this research will help them understand pertinent issues of 1 Corinthians 12:1-11 in relation to the gifts of the Spirit and how they influence the religious and social practices of some Pentecostal and Charismatic Churches in Kumasi.

This work will be a useful resource book for Pentecostal and Charismatic Churches in Ghana. Findings of the research have added to knowledge in the area of spiritual gifts.

1.7 Study Approach and Methodology

The exegetical method was used to study 1 Corinthians 12:1-11. The essence was to contextualize the text under study. Primary data was collected through interviews. Secondary sources such as books, articles, and journals on the subject were reviewed and utilized.

Simple random and purposeful sampling was used to select the respondents. This approach was used because the researcher needed unbiased representation for the study. According to Nancy Jean Vyhmeister, random sampling is a technique used to ensure, as far as possible, an unbiased representation of a population. It avoids the possibility of choosing only one's friends or enemies to answer questions.¹⁷ Thus, the researcher used this sampling method to select the interviewees.

The procedure for selecting the sample was done as follows: One hundred (100) persons were interviewed from selected Pentecostal and Charismatic Churches with respect to the usage of the gifts of the Spirit in 1 Corinthians 12:1-11. The researcher and his assistants made regular visits to some of their meetings to observe their way of worship and their theological orientation with regard to the gift of the Spirit in 1 Corinthians 12:1-11. Observation check list was developed to document the use of the gifts of the Spirit to identify correct and incorrect uses. Other sources included both electronic and print media, which featured some popular television preachers

¹⁷ Nancy Jean Vyhmeister, *Your Indispensable Guide to Writing Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Zondervan, 2001), 131.

whose preoccupation for the ministry are the gifts of the Spirit. Finally, internet information was also used where necessary.

Ethical Considerations/discipline

According to Young and Barrett, ethical research is predicated on the expectation that, the participants will suffer no harm as a result of the research process or its outcomes. Thus it was envisaged that the findings of a research would give something back to the participants which would help their situations. Therefore, the researcher explained what the study sought to bring to the fore; the overall plan and nature of the study was made known to all respondents. All the respondents were further assured that participation in the study was voluntary and that they had the exclusive right to opt out of the study any time they deemed fit. For that reason, the researcher did not force people to respond to the interview questions.

1.8 Delimitations of the Study

The researcher was restricted by time to extend the research to a large number of churches in the other regions of Ghana. Hence he focused on selected Pentecostal and Charismatic Churches in Kumasi for the study.

1.9 Organisation of the Study

The study is made up of five chapters. Chapter one, which is the present chapter, gives the background of the study, the statement of the problem, research question, the objective of the study, significance of the study, methodology of the research, delimitations of the study, as well as the literature review. Chapter Two discusses the background, message and the exegesis of 1

Corinthians 12:1-11. Chapter Three focuses on the gifts of the Spirit: the position of the Pentecostal and Charismatic Churches. Chapter Four analyses and discusses the data collected. Chapter five gives a summary of the findings, issues emerging out of the study, recommendations, and the conclusion of the study.

1.10 Literature Review

Peter Wagner emphasizes that, the dynamic of spiritual gifts is one of the most powerful resources provided by God for the growth and health of His church. However, it is often neglected today.¹⁸ He further argues that some churches neglect the spiritual gifts because of ignorance; some reject them because of abuses they perceive in certain groups. The researcher will investigate to find out what have accounted for the neglect of the spiritual gifts by some churches and suggest some pragmatic measures to curb the supposed abuses of the gifts of the Spirit as Wagner alludes.

John MacArthur asserts that some of the gifts of the Spirit especially, the gift of healing was identified as a gift given exclusively to the apostles (2 Cor 12:12). He affirms that, Jesus and His apostles temporarily banished disease from Palestine, but that was the most monumental era of redemptive history and called for such authentication. To normalize healing would be to normalize the arrival of the Saviour. This gift belonged to the sign gifts for that era only.¹⁹ The researcher does not agree with the position of MacArthur on the gifts of healing. In view of this, he will investigate to find out whether all the spiritual gifts have been given to churches today or were given to the church for exclusive use only during the Apostolic Age, and that they were not

¹⁸ C. Peter Wagner, *Effective Body Building: Biblical Steps to Spiritual Growth* (San Bernardino: Here's Life Publishers, Inc., 1976), 107.

¹⁹ John MacArthur, *The MacArthur Bible Commentary* (Nashville: Thomas Nelson, 2005), 1592

intended to continue after their era. It is not the intention of the researcher to argue out the point extensively here. Rather, in all fairness, he will state that he has not been able to find adequate biblical or historical evidence which would warrant such a conclusion. The researcher will therefore make reference to James 5:14 to argue that healing is not limited to Jesus and the apostles alone but also to the church of today.

David Jackman reveals that it is the height of tragedy that spiritual gifts have become such a divisive issue amongst Christians in our generation.²⁰ He reiterates that it is a supreme irony, because the purpose of the gifts is to build up, unify and edify Christ's body, not to pull it apart. According to Jackman, almost all Christians today know of churches that have suffered severe division and persistent wounding as a result of this very controversy. He attributes the challenge to two main reasons. Firstly, because of the existence of an enemy who counterfeits all of God's gracious works and gifts, - the counterfeit will always be found alongside the genuine. Secondly, the sinful nature (the flesh) of every Christian is at war with the Spirit and obstructing the work of making him holy. Jackman believes that the Holy Spirit, who is carrying out this work in our lives, is always being opposed and frustrated by the world, the flesh, and, behind them both, the devil. The researcher appreciates the contribution of Jackman. However, he fails to identify the cause of the tragedy that the gifts of the Spirit have brought amongst Christians in our generations. Therefore, this thesis will give a detailed account of the causes of pandemonium associated with the gifts of the Spirit among Christians in our contemporary time.

²⁰ David Jackman, *Let's Study 1 Corinthians* (Edinburg: The Banner of Truth Trust, 2004), 199.

Paige Patterson brings to light that much of what was transpiring in Corinth is not at all dissimilar to what is happening in the twentieth century.²¹ He adds that generations of Christians have come and gone, seriously deliberating issues that are critical to faith, but infrequently confronted by the problems addressed in these three chapters (1 Cor 12-14). Yet in the present era, problems similar to those which developed in Corinth have again come to the centre stage. This thesis will investigate the assertion of Patterson to find out whether what transpired in the church of Corinth is similar to what the church is experiencing in our contemporary setting or not.

Pandang Yamsat in his introduction to his book, *The Holy Spirit and His Activities in the Church* highlights that if there is any teaching that is mostly tearing the church of God apart today, it is the one on the use of the gifts of the Spirit.²² He argues that, whenever and wherever there are topical issues in Christian circles today, the Holy Spirit and His gifts are top on the list. He further states that if there is any Scriptural teaching that is least understood or that Christians refuse to understand or internalize, it is that pertaining to spiritual gifts. He adds that some Christians either refuse to follow what the Scripture teaches concerning it and emphasize the non-essentials or are not bothered about the Holy Spirit or spiritual gifts at all. For those who are concerned about the gifts of the Spirit, what counts in the exercise of their spirituality is the ecstasy and the inspired speech that goes with that ecstasy and nothing more. For them, that is the evidence that they are walking with God or have been baptized in the Holy Spirit.

²¹ Paige Patterson, *The Troubled, Triumphant Church: An Exposition of First Corinthians* (Nashville: Thomas Nelson Publishers, 1983), 205.

²² Pandang Yamsat, et al., *The Holy Spirit and His Activities in the Church* (Bukuru: Biblical Studies Foundation, 1998), 1.

Yamsat further admits that, scriptural teachings on the Spiritual gifts has become controversial not because the Scripture is unclear about it, but because of some cultural or traditional upbringings of Christians across the globe. Some have gone for it headlong without closer examination to see where it stands in the teaching of the Holy Scripture and others have been suspicious about any talk of spiritual gifts. In some quarters, some have laid emphasis on one particular gift as the ideal gift that all faithful Christians must possess, while others have held to the miraculous types of gifts as those which every faithful Christian should have. Yamsat adds that for some, one only needs to struggle or wrestle with God to get the best and most spectacular gift he or she desires. Such Christians believe that as long as a person is in tune with God or is baptized with the Holy Spirit, God will surely give him or her, if asks in faith. There has therefore been a great deal of competition for the most spectacular gift ever thought of by many Christians. This, according to Yamsat, in turn breeds spiritual jealousy, pride, envy, hypocrisy, unnecessary spiritual anxiety, and bodily and psychological sickness as well, even death in Christian circles.²³

The observation of Yamsat on the attitude of some Christians regarding the gifts of the Spirit is an undeniable fact. However, he does not suggest the way forward. The researcher is of the view that, it is not enough to identify a problem. It is against this background that this thesis will formulate strategies and recommendations to curb the problem of misunderstanding surrounding the gifts of the Spirit. The proper understanding of the gifts of the Spirit will help shape the perspective of the Pentecostal and the Charismatic churches, help to eliminate pride from those who exercise their gifts in the context of worship and inferiority complex from those who exercise their gifts in less dramatic ways. By this, the ministry of the church will be

²³ Yamsat, *The Holy Spirit and His Activities in the Church*, 51.

complementary and not competitive. Since Gifts are shared out among Christians; all do not receive the same gift, but all the gifts come from the Spirit, so that there is no room for rivalry, discontent, or feeling of superiority.

Mika Vähäkangas and Andrew A Kyomo emphasize that on receiving the Holy Spirit, the disciples acquired unprecedented courage and they started preaching the Gospel of Jesus Christ vigilantly to everyone and anywhere.²⁴ Vähäkangas remarks that, the outpouring of the Holy Spirit, the performance of miracles and the reception of the charismatic gifts were vivid proof of the presence of the power of God in the mission of proclaiming the Gospel of Jesus Christ in different communities of the early church. Vähäkangas assertion on the gifts of the Spirit or charismatic gifts which enabled the disciples to do many things for the course of the Gospel is an indisputable fact. However, he does not give the detailed accounts of the gifts of the Spirit. Therefore, this thesis shall attempt to examine and define the gifts of the Spirit in the light of 1 Corinthians 12:1-11 which Vähäkangas fails to address.

Jose' Comblin explains that the Holy Spirit was not sent to an already formed church; it was the sending of the Spirit that formed the church.²⁵ He further argues that the church exists because the Holy Spirit was sent to form it; the gift of the Spirit is the basis of its existence. So the church is neither before nor outside the Holy Spirit. Comblin posits that there was first a sending of the Spirit to the whole of creation, to call it into being. The church arose and exists as part of this general mission. This statement is important; it shows that the action of the Spirit is not determined by the action of the church. It is not for the church to tell where the Spirit blows.

²⁴ Mika Vähäkangas and Andrew A. Kyomo, *Charismatic Renewal in Africa: A Challenge for African Christianity* (Nairobi: Action Publisher, 2003), 169.

²⁵ Jose' Comblin, *The Holy Spirit and Liberation* (Maryknoll: Orbis Books, 1987), 77.

The reverse is the case: the church must follow and exist only by following where the Spirit blows.²⁶ The researcher admits that the gifts of the Spirit have a place and meaning as much now as in the early church because Christians today need the same power, guidance and encouragement to live for Christ and accomplish His purposes in their generation. This thesis will therefore consider the assertion and build on it to enable Christians in Pentecostal and Charismatic Churches to have comprehensive understanding of the gifts of the Spirit which is the basis of the existence of the church as Comblin alludes.

Wilbur O'Donovan gives a background to the gifts of the Spirit and asserts that, a problem among many believers today is the emphasis on supernatural signs and wonders instead of holiness of life. According to him, many Christians are very interested in the supernatural manifestations of the Holy Spirit, such as the gifts of tongues, prophecy, healing, miracles and other signs and wonders. It is common in some churches to find a great interest in such gifts without an equal or greater concern for holiness of life and obedience to the Word of God.²⁷ O'Donovan's assertion is tenable. Nevertheless, he does not delve into the background to find out why there is so much emphasis on the supernatural signs and wonders instead of holiness of life and obedience to the Word of God. This thesis will examine why there is so much emphasis on supernatural signs and wonders among some Pentecostal and Charismatic Churches which do not lead people to faith and devotion.

²⁶ Comblin, *The Holy Spirit and Liberation*, 77.

²⁷ Wilbur O'Donovan, *Biblical Christianity in modern Africa* (Carlisle: Paternoster Publishing, 2006), 219.

Some scholars including B B Warfield believe that the operation of the gifts of the Holy Spirit was limited to early Christianity.²⁸ According to this view, some of the spiritual gifts were experienced only for a short period, being suited to the Church's infancy. This view is known as cessationism. Classical cessationists generally concede that God still occasionally does miracles today so long as these "miracles" do not add to the New Testament canon or endorse new doctrine.²⁹ In this thesis, the researcher will compare the theory of cessationism with continuationism to find out if the gifts of the Spirit are still in operation today or not.

Stanley M Horton, a Pentecostal scholar, emphasizes that, speaking in tongues is only the initial outward evidence of the baptism of the Holy Spirit.³⁰ He supports his argument with the texts from Acts 2:4; 10:46; 19:6 which specifically record speaking in tongues that occurred with persons who had received the gift of the Holy Spirit. Horton concludes that *glossolalia* (that is speaking in tongues) is closely connected to the spirit baptism, as an immediate resultant action. The assertion of Horton may be right from the Pentecostal point of view. However, the researcher will compare pneumatologies in Acts with pneumatologies in 1 Corinthians to ascertain whether speaking in tongues is the only outward initial evidence of the baptism of the Holy Spirit or if it is possible that one might be baptized of the Holy Spirit and still do not speak in tongues.

²⁸ <http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed 16/8/2013).

²⁹ <http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed 16/8/2013).

³⁰ Stanley M. Horton, *What the Bible Says About the Holy Spirit* (Springfield: Gospel Publishing House, 1976), 261.

Kwabena Asamoah-Gyadu, in his assessment of the gifts of the Spirit notes that, in the Charismatic Ministries, being empowered means the recovery of pneumatic gifts and their dynamic functioning among the community of believers. According to him, the normalization of the use of the gifts of the Spirit in the church is more indicative of their pneumatological emphasis, in practice it cannot be separated from their soteriological goals. Once people are born again, it is expected that they will yearn for and receive the gifts of the Spirit. Those who respond to altar calls in Charismatic churches are prayed for to receive the baptism of the Holy Spirit as part of a period of teaching following conversion. Subsequently, some become beneficiaries of other spiritual gifts.³¹ Since Asamoah-Gyadu is a contemporary African Christianity and Pentecostal-Charismatic Theologian with deep interest in African Charismatism, the researcher can confidently stand on his shoulders to investigate what has informed the Charismatic Ministries to teach their members to yearn for the gifts of the Spirit once they are born again.

On the subject of renewal, J I Parker postulates that “clericalism” as a leadership style is Spirit-quenching.³² According to him, one of the most important theological statements made by the eruptions of Pentecostal activity in Ghana is an affirmation of the ability of the Holy Spirit to make “minister” out of ordinary people by filling them with power and therefore the gifts of the Spirit. Those who champion the cause of clericalism often feel scandalized that lay people, previously counting for nothing in the mission church establishment, become spiritual dynamos after being given a ministry by the Holy Spirit.³³ The researcher will analyze the position of

³¹ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Koninklijke Brill NV: Africa Christian Press, 2005), 159.

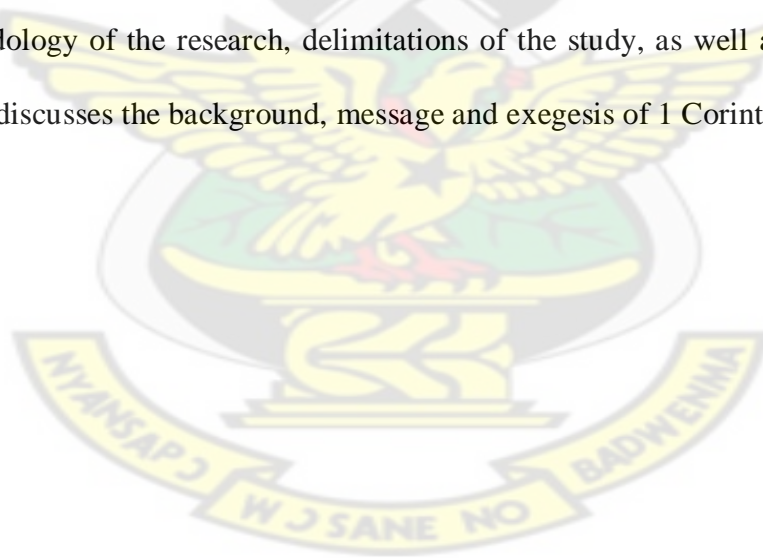
³² J. I. Parker, *Serving the People of God* (Carlisle: Paternoster, 1998), 83.

³³ Parker, *Serving the People of God*, 83.

Parker and relate it to the subject under study, and draw conclusions from there, which will enable the church to gain a proper perspective as to what actually informs the ordained ministry whether it is a spiritual gift or call of God.

1.11 Conclusion

Various authors with different views have treated the subject under discussion due to its implications on the individual and society as a whole. It is important, then, to examine their contributions in order to ascertain the extent to which they have enlightened us on the topic under discussion which has attracted the attention of a cross-section of the Ghanaian populace. Among other things that were discussed in this introductory chapter included the background of the study, the statement of the problem, research question, objective of the study, significance of the study, methodology of the research, delimitations of the study, as well as literature review. The next chapter discusses the background, message and exegesis of 1 Corinthians 12:1-11.



CHAPTER TWO

THE BACKGROUND, MESSAGE AND EXEGESIS OF 1 CORINTHIANS 12:1-11

2.1 Introduction

The previous chapter focused on the general introduction to the thesis. It concluded that various authors with different views have treated the subject under discussion because of its implications on individuals, society and the church as a whole. It is important, then, to have a close observation of their contributions to make a point that will help to do exegetical analysis on the issues of the gifts of the Spirit which has attracted the attention of a cross-section of the Ghanaian populace. This chapter discusses the background and exegesis of 1 Corinthians 12:1-11. The essence is to contextualize the text under study.

2.2 Background of the Church in Corinth

The City of Corinth was one of the largest, wealthiest, and most prestigious cities in ancient Greece.³⁴ Like most ancient Greek cities, Corinth had an acropolis (lit. “a high city”), which rose 2,000 feet and was used both for defense and for worship.³⁵ Corinth was a centre of commerce and cultural activities, and people from all corners of the Roman Empire were there.³⁶ The Isthmian games, one of the two most famous athletic events of that day (the other being the Olympic Games), was hosted by Corinth, causing more human traffic.³⁷ Like many modern cities, the city was intellectually arrogant, materially affluent and morally bankrupt; sin of every

³⁴ Peter Enns and Mark Strauss, *The Baker Illustrated Bible Dictionary* (Grand Rapids: Baker Publishing Group, 2013), 355.

³⁵ MacArthur, *The MacArthur Bible Commentary*, 1562.

³⁶ Vähäkangas, *Charismatic Renewal in Africa: A Challenge for African Christianity*, 181.

³⁷ MacArthur, *The MacArthur Bible Commentary*, 1561.

kind flourished in this city.³⁸ In the city, religion and vices were intertwined. Pagan temples stood everywhere dedicated to Aphrodite, the goddess of love and lust.³⁹ Corinth became a natural centre for trade and a convenient halting-place for travelers moving east and west.⁴⁰ As such, it was a cultural diverse city that was made up of Greeks, Roman colonists and Jews.⁴¹

The Corinthian church was founded about twenty years after the resurrection of Jesus Christ.⁴² It was founded by Paul on his second missionary journey (Acts 18:1-18.). As usual, his ministry began in the synagogue, where he was assisted by two Jewish believers, Priscilla and Aquila, with whom he lived for a while and who were fellow tradesmen.⁴³ Paul narrates that the message he preached to the Corinthians was simple and clear, devoid of any sophistication, that Jesus Christ was crucified, and that they were called to believe voluntarily (1 Cor 2:2). His preaching was accompanied with outpouring of the Holy Spirit, charismatic gifts and manifestation of God's power. All that happened in order that the Corinthians' faith will not be grounded on human wisdom but rather on the power of God (1 Cor 2:5). After ministering in Corinth for over a year and a half (Acts 18:11), Paul was brought before a Roman tribunal by some of the Jewish leaders. Because the charges were strictly religious and not civil, the proconsul, Gallio, dismissed the case. Shortly thereafter, Paul took Priscilla and Aquila with him to Ephesus. From there, he returned to Israel (vv.18-22). Through Paul's efforts at Corinth a church with a membership of 50 or 100 people was established and was flourishing when Paul

³⁸ Miliard J. Berquist, *Studies in First Corinthians* (Nashville: Convention Press, 1960), 2.

³⁹ Berquist, *Studies in First Corinthians*, 2.

⁴⁰ F. F. Bruce et al., *The International Bible Commentary with New International Version* (Grand Rapids: Zondervan Publishing House, 1979), 1347.

⁴¹ Christine Adjei Glover, "All Nations University *Journal of Applied Thought*, Vol. 3 (2014): 210.

⁴² Michael Green, *To Corinth with Love* (Hodder and Stoughton: Word Books Publisher, 1982), 9.

⁴³ MacArthur, *The MacArthur Bible Commentary*, 1562.

left it.⁴⁴ A good number of Corinthian Christians were gifted with charismatic gifts of speaking in tongues, prophesying, interpreting tongues and teaching (1 Cor 12:1-31; 14:1-33).

After the departure of Paul from Corinth, there arose a number of problems.⁴⁵ Upon being fully aware of the situation, Paul wrote in a stern but kind language to the charismatics and others at Corinth. Paul reminds the Corinthians of their life before they met Jesus (1 Cor 6:9-11). Paul lists some of the specific sins for which the city was noted and which formerly had characterized many believers in the church there. Tragically, some of the worst sins were still found among some church members. One of those sins, incest, was condemned even by most pagan Gentiles (5:1).⁴⁶ Most of the believers could not consistently separate themselves from the culture around them. It became necessary for the writer of this epistle to write to correct this, as well as to command the faithful Christians not only to break fellowship with the disobedient and unrepentant members of the church, but also to put those members out of the church⁴⁷ (5:9-13).

Author, Date and Place of Writing

Paul is acknowledged as the author by the letter itself (1:1-2; 16:21) and also by the early Church Fathers. His authorship was attested by Clement of Rome as early as A.D 96. The letter was written in A.D. 55 toward the close of Paul's three-year residency in Ephesus (Acts 16:5-9; 20; 31), during his third missionary journey.⁴⁸

⁴⁴ Vähäkangas, *Charismatic Renewal in Africa: A Challenge for African Christianity*, 181.

⁴⁵ Vähäkangas, *Charismatic Renewal in Africa: A Challenge for African Christianity*, 182.

⁴⁶ MacArthur, *The MacArthur Bible Commentary*, 1562.

⁴⁷ MacArthur, *The MacArthur Bible Commentary*, 1562.

⁴⁸ J. W. Adams et al., *Survey of the New Testament* (Springfield: Resource and Development Ministries, 2005), 75.

Synopsis of 1 Corinthians

The Letter revolves around the problems with Christian conduct in the church. Two events prompted the writing of 1 Corinthians: first, the beginning of oral reports by the household of Chloe regarding contentions in the Corinthian church (1:11) and second, the coming of a delegation from the Corinthian church, Stephanus, Fortunatus and Achaicus – both with an offering (16:17) and with a letter asking the judgment of Paul on various problems which he takes up successively with the introductory phrase, “Now concerning ...” or “Now ...” (7:1, 25; 8:1; 12:1 16:1). It is clearly noted that although the church was gifted (1:4-7), it was immature and unspiritual (3:1-4). Paul’s purposes for writing this letter were: to instruct and restore the church in its areas of weaknesses, to correct erroneous practices such as divisions (1:10-4:41), to address the issues of immorality (ch. 5; 6:12-20) and litigation in pagan courts (6:1-8), to give proper explanation to celibacy and marriage (7:1-40), to address the issues of idol worship (8-10) and women not covering their heads at worship (11:1-16), to give explanation to the essence of the Holy Eucharist (11:17-34), addressing the subject of the gifts of the Holy Spirit (12-14), and to correct false teachings about the resurrection.

Historical Context of 1 Corinthians 12:1-11

Paul’s discourse in chapter 12:1-11 is principally to educate the Corinthian brethren on the importance of the manifestation of the gifts of the Spirit in the lives of individual members of the community of faith and to avoid its abuse.⁴⁹ The early Christians in Gentile communities almost immediately adopted the practices of assembling for prayer, instruction, and edification, usually

⁴⁹ Olugbenga Olagunju, “Exegesis of 1 Corinthians 12:1-11.” *America Journal of Biblical Theology*. Vol 12 no 43 (2011):6.

in the houses of some property-owning members (Acts 18:7; Rom 16:23).⁵⁰ As a rule, these assemblies met for worship early in the morning of the Lord's Day. In some congregations, the service included hymns, prayers, the reading of Scripture, and a sermon or address known as the "word of exhortation." All were privileged to make a contribution if they so desired. Even non-members occasionally took part. These oral contributions were exceedingly diverse, but they fell under three main headings namely instruction, prophecy, and speaking in tongues.⁵¹ Instead of using these gifts to magnify God and edify other believers, they were using them to show off. They stood up in the meetings and spoke in languages which no one else understood, hoping that others would be impressed by their linguistic proficiency. They exalted the sign-gifts above the others, and attributed superior spirituality to those who spoke in tongues. This led to pride on one hand and to feelings of envy, inferiority, and worthlessness on the other. It was therefore necessary for the apostle to correct these erroneous attitudes and to establish controls in the exercise of the gifts, especially tongues speaking and prophecy.⁵²

Roger E Dickson notes that we have this portion of Scripture to study because of the puffed up attitudes of some Corinthian disciples.⁵³ He explains that miraculous gifts permeated the Corinthian church, as well as all the early churches of the first century to which the Christ-sent apostles had travelled. The gifts firmly established the first Christians in their conversion out of Judaism and idolatrous religions. However, in the case of the Corinthian church, we have Paul's instructions concerning the use of spiritual gifts because of the Corinthians' misuse of the gifts. Ephesus, Phillippi, Derbe and a host of other churches did not have the arrogant and puffed up

⁵⁰ Esvstudybible.org, accessed 9/12/13.

⁵¹ H. C. Alleman, *New Testament Commentary* (Pennsylvania: The Muhlenberg Press, 1994), 475.

⁵² William MacDonald, *Believer's Bible Commentary* (Nashville: Thomas Nelson Publishers, 1995), 1790.

⁵³ Roger E. Dickson, *Dickson Teacher's Bible* (Kansas: Africa International Missions, 2011), 1465.

attitude as was typical of many in the Corinthian church. Therefore, there was no need to write exhortations as Corinthians 12-14 to these churches. If it were not the misuse of the gifts at Corinth, we would not have had information concerning their use among the early first century disciples.⁵⁴

John J Kilgallen says chapters 12, 13 and 14 are dedicated to resolving the problems connected with the gifts of the Spirit.⁵⁵ According to Kilgallen, Paul basically writes this epistle to emphasize the tendency of these gifts to unify; to relate these gifts to charity or love of God and neighbour; and to provide specific ideas and recommendations regarding the use of the gift of speaking in tongues when Christians are gathered in prayer.

J Allen Blair emphasizes that the Corinthian believers came to think that to believe in Christ and follow Him meant the complete rejection of anything that appealed to the reason or intellect. At the same time, it was thought that the fullness of the Spirit had to do with a wild, frenzied, aesthetic experience that gave no regard to wisdom or knowledge. Paul informed them that this may be the method of worship in bowing before “dumb idols,” but it was certainly not God’s plan for worshiping Him in the power of the Spirit.⁵⁶

Wilbur E Nelson remarks that the Corinthian church was most certainly in need of guidance. The Holy Spirit had manifested the power and glory of God in dramatic and blessed ways.⁵⁷ When there is such a wave of ecstasy and excitement, people are bound to become more

⁵⁴ Dickson, *Teacher’s Bible*, 1465.

⁵⁵ John J. Kilgallen, *First Corinthians: An Introduction and Study Guide* (New York: Paulist Press, 1987), 109.

⁵⁶ J. Allen Blair, *Living Wisely: A Devotional Study of the First Epistle to the Corinthians* (Neptune: Loizeaux Brothers, 1969), 242.

⁵⁷ Wilbur E. Nelson, *Believe and Behave* (Nashville: A Division of Royal Publishers, 1979), 125.

interested in the gifts than the Giver, preoccupied with emotional and spiritual orderliness. Because that was the case, and had been brought to the apostle's attention, he dealt very frankly with the aberrations that were troubling the church.⁵⁸ For Paul to devote three whole chapters to address the question of the gifts of the Spirit gives credence to how essential it was.

2.3 The Greek Text of 1 Corinthians 12:1-11

¹ Peri. de. tw/n pneumatikw/n(avdelfoi,(ouv qe,lw u`ma/j avgnoei/nÅ ² Oi;date o[ti o[te e;qnh h=te pro.j ta. ei;dwla ta. a;fwna w`j a'n h;gesqe avpago,menoiÅ ³ dio. gnwri,zw u`mi/n o[ti ouvdei.j evn pneu,mati qeou/ lalw/n le,gei\ VAna,qema VIhsou/j(kai. ouvdei.j du,natai eivpei/n\ Ku,rioj VIhsou/j(eiv mh. evn pneu,mati a`gi,w|Å ⁴ Diaire,seij de. carisma,twn eivsi,n(to. de. auvto. pneu/ma\ ⁵ kai. diaire,seij diakoniw/n eivsin(kai. o` auvto.j ku,rioj\ ⁶ kai. diaire,seij evnerghma,twn eivsi,n(o` de. auvto.j qeo.j o` evnergw/n ta. pa,nta evn pa/sinÅ ⁷ e`ka,stw| de. di,dotai h` fane,rwsij tou/ pneu,matoj pro.j to. sumfe,ronÅ ⁸ w-| me.n ga.r dia. tou/ pneu,matoj di,dotai lo,goj sofi,aj(a;llw| de. lo,goj gnw,sewj kata. to. auvto. pneu/ma(⁹ e`te,rw| pi,stij evn tw/| auvtw/| pneu,mati(a;llw| de. cari,smata ivama,twn evn tw/| e`ni. pneu,mati(¹⁰ a;llw| de. evnergh,mata duna,mewn(a;llw| îde.Ð profhtei,a(a;llw| îde.Ð diakri,seij pneuma,twn(e`te,rw| ge,nh glwssw/n(a;llw| de.

⁵⁸ Nelson, *Believe and Behave*, 125.

e`rmhnei,a glwssw/n\ ¹¹ pa,nta de. tau/ta evnergei/ to. e]n kai.
to. auvto. pneu/ma diairou/n ivdi,a| e`ka,stw| kaqw.j
bou,letai⁵⁹

2.4 Translation of the Greek Text of 1 Corinthians 12:1-11 to English

¹Now about spiritual gifts, brothers, I do not want you to be ignorant. ²You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³Therefore I tell you that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say “Jesus is Lord” except by the Holy Spirit. ⁴There are different kinds of gifts, but the same Spirit. ⁵There are different kinds of service, but the same Lord. ⁶There are different kinds of working, but the same God works all of them in all men. ⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is giving through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit. ⁹To another faith by the same Spirit, to another gifts of healing by that one Spirit. ¹⁰To another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another interpretation of tongues. ¹¹All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.⁶⁰

2.5 Exegetical Study of 1 Corinthians 12:1-11

The first part of Paul’s instructions, is signaled by his customary formula Peri. de “Now about or concerning.”⁶¹Anthony C Thiselton has endorsed the widespread view that peri;

⁵⁹ Kurt Aland et al., *The Greek New Testament: Fourth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft, 2009), 594-95.

⁶⁰ New International Version.

⁶¹ This is the fourth occurrence of that phrase (1 Cor 7:1; 7:25; 8:1; 16:1, 12).

dev signals a new topic.⁶² As the chapter begins, Paul uses his characteristic formula to indicate a change of subject matter and a major new section.⁶³ Here, the apostle is responding to a report sent to him from the household of Chloe or someone within the church.⁶⁴

The NKJV translators italicized the word *gifts* to indicate that the word is not in the original Greek⁶⁵ in verse 1. The word rendered “spiritual gifts” here is not the same word which is rendered “gifts” in verse 4. The word “spirituals” in verse 1 is a rendering of a word whose root *pneuma* refers to the spiritual realm. The root word *pneuma* appears 377 times in the New Testament and eleven times in 1 Corinthians 12.⁶⁶ The word “gifts” in verse 1 is not in the Greek text. However, it is clearly understood that the subject of this context is about the manifestation and function of the miraculous gifts that were given by the Holy Spirit (vv.5-11).⁶⁷ So Paul begins, not with the problem itself as a skilled “pastoral theologian,” but rather with a doctrine of the Spirit.

In the first verse of chapter 12, Paul used an indeterminate gender *tw`n pneumatikw`n*. It is either the neuter or masculine gender of the adjective *spiritual* and so could also be translated “spiritual things” or spiritual people.⁶⁸ This is due to the fact that in Greek grammar, the three genders have the ending in the genitive plural. This is always constant.⁶⁹ What favours

⁶² Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 909.

⁶³ Jackman, *Let's Study 1 Corinthians* (Edinburg: The Banner of Truth Trust, 2004), 201.

⁶⁴ Charles Hodge, *A Commentary of 1 and 2 Corinthians* (Carlisle: Banner of Truth, 1983), 239.

⁶⁵ MacArthur, *The MacArthur Bible Commentary*, 1590.

⁶⁶ Wayne Detzler, *Living Words in 1 Corinthians* (Welwyn: Evangelical Press, 1983), 91.

⁶⁷ Dickson, *Teacher's Bible*, 1465.

⁶⁸ Earl Radmacher et al., *Nelson New Bible Commentary* (Nashville: Thomas Nelson, Inc, 1999), 1478.

⁶⁹ Jonathan E. T. Kuwornu-Adjaottor, “Spiritual Gifts, Spiritual persons, or Spiritually-Gifted Persons”? A creative Translation of *tw`n pneumatikw`n* in 1 Corinthians 12:1a, *Neotestamenica: Journal of the New Testament Society of South Africa*. Vol 46, no 2 (2012): 260.

the translation of the verse is the usage in 1 Corinthians 14:1 where Paul used the word with an imperatival force “be zealous for” *ta; pneumatikav*⁷⁰ “spiritual gifts”. If the term is understood as masculine, Paul is referring to “spiritual persons.” If the term is neuter, Paul is referring to “spiritual gifts.”⁷¹ In 1 Corinthians 2:15; 3:1, and 14:37, Paul uses the term in the masculine gender, and thus we understand “spiritual” to describe people. In 1 Corinthians 14:1, the term is used as a neuter and thus is rendered “spiritual gifts.” In First Corinthians *pneumatikoi* “spiritual” is used fifteen times in adjectival form⁷² and in 1 Corinthians 12:1 it is used as parallel usage introducing the issue of the spiritual ones within the Corinthian church who were gifted.⁷³ It is likely that “gifts” and “persons” were so closely connected in the Corinthians’ minds that Paul used the word “spiritual” to imply both. Perhaps the question could be restated as follows: “Don’t the spiritual gifts prove that we are spiritual persons?”⁷⁴

John David Kwamena Ekem is of the view that Paul’s use of *tw'n pneumatikw'n* in this context should be regarded as a rhetorical tool aimed precisely at those who presumed to have been so spiritual (being given over to excessive ecstasy) that they deviated from the true framework in which spiritual gifts should be exercised in the church.⁷⁵ Jonathan E.T. Kuwornu-Adjaottor suggests that the *tw'n pneumatikw'n* in contention can be translated as “the spiritually-gifted persons.” He supports his contention with an exegesis of 1 Corinthians 12:1-3 where Paul is alluding to the claims of an elitist group of self-styled *oij pneumatikoi*

⁷⁰ R. S. H. Lenski, *The Interpretation of Saint Paul’s First and Second Epistle to the Corinthians* (Columbus: Wartburg Press, 1937), 490.

⁷¹ C. K. Barret, *Black’s New Testament Commentary: The First Epistle to the Corinthians* (Peabody: Hendrickson Publishers, Inc, 2006), 278.

⁷² Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peace body: Hendrickson Publishers, 1994), 153.

⁷³ Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul*, 153.

⁷⁴ <https://bible.org/seriespage/unity-and-diversity-1-Corinthians-121-11> (accessed 7/10/2013).

⁷⁵ John David Kwamena Ekem, “Spiritual Gifts or Spiritual persons? 1 Corinthians 12:1a,” Revisited. *Neotestamenica: Journal of the New Testament Society of South Africa*. Vol 38 (2004): 65.

“spiritually- gifted persons” in order to establish a case for 1 Corinthians 12:4-11, which talks about *cavrismata* “gifts of grace.” He says that bringing “spiritual gifts” and “spiritual persons’ together, it is possible to translate *tw'n pneumatikw'n* creatively as “spiritually-gifted persons”.⁷⁶

Charles Hodge is of the view that, *tw'n pneumatikw'n* concerning spiritual, whether men or gifts, depends on the context, as the word may be either masculine or neuter. The latter is the more natural and common explanation, because the gifts rather than the persons are the subject of discussion.⁷⁷ William F Orr and James Arthur Walther however observe that *tw'n pneumatikw'n* in verse 1 refers to “persons” rather than “gifts.” They expressed that the discussion that follows is concerned with persons as much as the gifts they receive. The whole section (vv.12-14), however deals more specifically with gifts that are distributed to different persons.⁷⁸

Ouv qe, lw u`ma/j avgnoei/n means I do not want you to be ignorant. The word “ignorant” comes from the Greek root word *agnoeo*. Our English word “agnostic” comes from the same root.⁷⁹ *avgnoei/n* “ignorant” is an infinitive present active meaning to be ignorant, a disregard, to be uninformed, to lack knowledge. The meaning here is that on spiritual matters, spiritual things, spiritual gifts, or things concerning the supernatural, the Corinthians were ignorant, uninformed and unaware; they disregarded these supernatural things.

⁷⁶ Kuwornu-Adjaottor, “Spiritual Gifts, Spiritual persons, or Spiritually-Gifted Persons”? A creative Translation of *tw'n pneumatikw'n* in 1 Corinthians 12:1a: 261.

⁷⁷ Charles Hodge, *A Commentary on 1 and 2 Corinthians* (Carlisle: The Banner of Truth Trust, 1994), 239.

⁷⁸ William F. Orr and James Arthur Walther, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary* (New York: Doubleday and Company, Inc, 1979), 276.

⁷⁹ <https://bible.org/seriespage/unity-and-diversity-1-corinthians-121-11> (accessed 7/10/2013).

Ouv qe,lw u`ma/j avgnoei/n. “I do not want you to be ignorant” (as in 1 Cor 10:1; cf. Rom 1:13, 11: 25; 2 Cor 1:8; 1Thes. 4:13). The formula marks the introduction of an important subject which must not be overlooked, and is always softened by addition of the affectionate avdelfoi brothers: he will not leave his brethren in ignorance. Moreover, this addition reminds them that there should not be any form of jealousy among brothers as regards the possession of spiritual gifts.⁸⁰ Their ignorance was about the purpose of the gifts not the possession. They already possessed all the gifts (1:7).⁸¹

There are three ways that a person can be avgnoei/n “ignorant” about spiritual gifts. Firstly, one can be avgnoei/n that there is such a thing as spiritual gifts. That is to say, he can fail to know that God endows the genuine believer with very special gifts that empowers and enables one to serve and live for Christ. Secondly, one may know that God gives gifts to His people, but may not know what special gifts God has given him or her. The believer may not know what it is that God wants him to do for Christ and the church. Thirdly, one may know what one’s gifts are, but may not know how to properly use them. It was at this point that the Corinthian church was having so much trouble. Many of the believers knew their spiritual gifts, but they were misusing them, failing to use them as God willed them to be used.⁸²

⁸⁰ Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians* (New York: Morrison and Gibe Limited, 1961), 259.

⁸¹ George E. Gardiner, *The Corinthian Catastrophe* (Grand Rapids: Kregel Publications, 1978), 22-23.

⁸² Leadership Ministries Worldwide, *The Preacher’s Outline and Sermon Bible: Volume 2 Acts-Colossians* (Chattanooga: Zondervan Bible Publishers, 2000), 772.

ε; qnh “pagans” is usually translated “gentiles,” but that translation can be maintained here only by assuming that Paul is thinking of the Corinthians now as adopted Jews, the new Israel.⁸³

The Greek word ἀπαγομῆνοι, “led astray” in verse 2 comes from the root word ἀγνοεῖν meaning “to know not”, “be unaware”. It is an infinitive verb and in present active tense. Ἀπαγομῆνοι does not mean “led astray”: the heathen were not seduced from a better religion to idolatry.⁸⁴ Here only is ἀπαγεῖν “lead” found in the New Testament, and also in the Synoptics and Acts; and there the common meaning is “to lead away by *force*,” rather than by seductive guile, to try, imprison, or punish (Matt 26:57, 27:2, 31; Acts 12:19, 24: 7). The agent who led them on to the worship of idols is not specified; but we are probable to understand the evil one as Satan, “the wily wire-puller of moral mischief.”⁸⁵ The insertion of “as at any time you were being led,” added to ἀπαγομῆνοι, “carried away” in verse 2 emphasizes the idea of senseless and almost unconscious following.⁸⁶ They were led, not by any revelation of Divine will, but by local custom, or by the command of priests or rulers.⁸⁷

Alternatively, one could take ἡ ἡγεσθε “you were being led” as one word, or ὡς ἂν as one word with ἀπαγομῆνοι, “carried away as it were” or “led astray and carried away to the dumb idols.” The figure is that of animals driven to sacrifice.⁸⁸ The main point of this verse is contained in the ἀπαγεςται “carried away” which is reinforced by the simple form

⁸³ Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 276.

⁸⁴ Robertson, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 260.

⁸⁵ Robertson, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 260.

⁸⁶ Robertson, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 260.

⁸⁷ Robertson, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 260.

⁸⁸ Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 276.

ajgesqai here rendered *led astray*. It suggests moments of ecstasy experienced in heathen religion, when a human is (believed to be) possessed by a supernatural power.⁸⁹ The expression “when you were idolaters you were carried away...led” pictures worshippers out of control, in ecstatic states.⁹⁰ The historians of the mystery religions of Greece picture devotees caught up in emotional hysteria, shaking and falling prostrate on the ground and babbling in ecstatic speech.⁹¹ Plato records such scenes. Now Paul is saying, “that is the way it was when you were idolaters, but it shouldn’t be so now!” the spirits of the prophets are subject to the prophets” (14:32). The emphasis is not on the predicate Gentiles but on the explanatory appendix: *carried away to idols*.⁹² Some scholars, including Frank E Gabelein, think that Paul was warning the Christians of Corinth who had apparently been misled about “spiritual expressions not to equate the manifestation of God’s Spirit with what goes on among the pagans. In saying that the Corinthians had been “led astray to dumb idols,” Paul implies that the Corinthians had experienced the effects of evil spirits in their former pagan worship.⁹³ The imperfect tense which is the indefinite participle signifies habitually, whenever the occasion might arise. It is used when the order or request is pictured as a continuous or repeated action.⁹⁴

Paul applies the term Ku, rioj “Lord” to Christ not less than 220 times.⁹⁵ The term Ku, rioj is nominative masculine singular.⁹⁶ Leon Morris writes, “Paul means that it is not a human

⁸⁹ Barrette, *Black New Testament Commentary: The First Epistle to the Corinthians*, 278.

⁹⁰ Gardiner, *The Corinthian Catastrophe*, 23.

⁹¹ Gardiner, *The Corinthian Catastrophe*, 23.

⁹² Barrette, *Black New Testament Commentary: The First Epistle to the Corinthians*, 278.

⁹³ Frank E. Gabelein, *The Expositor’s Bible Commentary with the New International Version: Romans through Galatians* (Grand Rapids: Zondervan Publishing House, 1984), 261.

⁹⁴ Marvin R. Vincent, *Vincent’s Word Studies in the New Testament* Volume 3 (New York: Hendrickson Publishers, Inc, 2009), 255.

⁹⁵ Nigel Watson, *The First Epistle to the Corinthians: Epworth Commentaries New Edition* (London: Epworth, 2005), 127.

⁹⁶ The Greek version of the OT translated the Hebrew YHWH (“God”) as *kupios* “Lord” (Mt 16:16; Jn 4:2, 3, 15).

discovery that Jesus is the Lord. It is a discovery that can be made only when the Spirit works in a man's heart."⁹⁷ The expression "Jesus is Lord" can be understood objectively (i.e., Jesus is the sovereign ruler of the universe) or subjectively (i.e., Jesus is my Master).⁹⁸ The context suggests that Paul had the objective sense in mind.⁹⁹ To summarize, one can say that Jesus is Lord means to give everything that a person is and has to Christ, acknowledging Him to be the Sovereign Majesty of the universe, the very Son of God Himself.¹⁰⁰ The key issue which has been raised (at least the form in which Paul wishes to address it), is this: What criteria are we to apply for specific people or specific gifts to be considered genuinely "of the Holy Spirit"? This led to the conclusion where Christological test for manifestation of the spirit is the proclamation of the Lordship of Jesus Christ.¹⁰¹

The affirmation that Jesus is Lord is undoubtedly one of the earliest creedal statements of the church.¹⁰² The Spirit, then, guides people to make this affirmation and will not influence people to utter the reverse and entirely illegitimate curse.¹⁰³

Scholars have debated extensively on the expression $\nu\alpha\lambda\alpha, \kappa\epsilon\mu\alpha \ \nu\iota\eta\sigma\upsilon/\eta$. "Jesus be cursed." $\nu\alpha\lambda\alpha, \kappa\epsilon\mu\alpha$ is a transliterated Greek word meaning "curse", "the devoted things", the thing to be put to the ban, involving total destruction.¹⁰⁴ Paul invokes it upon those who pervert or reject the gospel of God's free grace in Christ. In such instances it is tantamount to

⁹⁷ Leon Morris, *The First Epistle of Paul to the Corinthians*, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), 165.

⁹⁸ <https://bible.org/seriespage/unity-and-diversity-1-Corinthians-121-11> (accessed 7/10/2013).

⁹⁹ <https://bible.org/seriespage/unity-and-diversity-1-Corinthians-121-11> (accessed 7/10/2013).

¹⁰⁰ <https://bible.org/seriespage/unity-and-diversity-1-Corinthians-121-11> (accessed 7/10/2013).

¹⁰¹ Olagunju, "Exegesis of 1 Corinthians 12:1-11", 11.

¹⁰² Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 278.

¹⁰³ Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 278.

¹⁰⁴ J. D. Douglas et al., *The New Bible Dictionary* (Leicester: Inter-Varsity Press, 1963), 35.

pronouncing an outcome of eternal damnation (1 Cor 16:22; Gal 1:8-9). Such was Paul's desire that his fellow Jews be saved and that he could wish himself *Vana, qema* on their behalf (Rom 9:3). In 1 Corinthians 12:3 Paul says no one speaking by God's Spirit can pronounce *Vana, qema* "curse" on Jesus. In the LXX, the *Vana, qema* refers to what is offered to deity.¹⁰⁵ Some persons in the Corinthian church apparently spoke in tongues and distorted the great truth that "Jesus is Lord." From all indications, the person took the truth that Paul had preached, that Christ became "a curse for us" (Gal 3:13), and he said something to the effect that "Jesus be cursed." Paul proclaims the truth in no uncertain terms: this is not the Spirit of God.¹⁰⁶ Some scholars however believe that Paul is speaking hypothetically here in order to balance his next statement ("Jesus is Lord") and that in reality no Christian would conceivably make such an utterance.

Orr however is of the view that the idea of cursing Jesus is not hypothetical, even for this comparatively early date.¹⁰⁷ According to him, in Paul's defense before Agrippa he says that he "tried to make (the Christians) blaspheme" in Acts 26:11; and this would presumably be an abjuration of Jesus. Later in the century there are hints of the same sort of challenge, coming both from within and from outside the church (1 John 4:1-6 and Rev. 2:13, 3:8, 12:17, 17:14). He further argues that early in the next century cursing and confessing Jesus is well-attested; (Martyrdom of Polycarp 9:2, 10:1, 12:1, and the Epistle of Pliny to Trajan 10:96). The

¹⁰⁵ Enns, *The Baker Illustrated Bible Dictionary*, 66.

¹⁰⁶ Worldwide, *The Preacher's Outline and Sermon Bible volume 2: Acts-Colossians*, 772.

¹⁰⁷ Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 278.

association of confessing under duress by the power of the Spirit is made in Matthew 10:17-20.¹⁰⁸

According to C K Barrett, “Jesus be cursed” may have been uttered by: An unbelieving Jew, a Christian Gnostic who rejected the man Jesus because of a philosophical belief that all matter, including the human body is evil, a non-Christian speaking out in a Christian worship service, and a recanting Christian brought before civil or religious (Jewish) courts.¹⁰⁹ Another school of thought considers the expression “Jesus be cursed” as a reference to that which actually took place at the pagan cults, namely the cursing of Jesus under the influence of demonic powers.¹¹⁰ Ekem disagrees with this view considering the context of 1 Corinthians 12:2 which seems to be pointing to a previous worship life-style held on to by a group of self-proclaimed super-pneumatics who were probably disrupting normal Christian worship through their ecstatic utterances.¹¹¹

Verses 4-6 - These verses seem intended to give the theological context within which all that follows is to be understood. Having given the negative and positive criterion of genuine spiritual endowments as manifested in speech, the Apostle goes on to point out the essential oneness of these varied gifts. These verses are constructed in a similar pattern in the Greek text. Each verse begins with the word *diaire, seij* “different kinds of” making clear where Paul’s emphasis lies. Each verse follows with a noun referring to some activity of God. Again, each verse has a

¹⁰⁸ Orr, *The Anchor Bible 1 Corinthians: A New Translation Introduction with a Study of the Life of Paul, Notes, and Commentary*, 278.

¹⁰⁹ Barrette, *Black New Testament Commentary: The First Epistle to the Corinthians*, 280.

¹¹⁰ Hans Conzelmann, *A Commentary on the First Epistle to the Corinthians* (Philadelphia: Fortress Press, 1975), 2004.

¹¹¹ Ekem, “Spiritual Gifts or Spiritual persons? 1 Corinthians 12:1a,” Revisited. *Neotestamenica: Journal of the New Testament Society of South Africa*. Vol 38 (2004): 65.

Greek expression αὐτοῖς meaning the “same.” Finally, each verse concludes with a reference to God, but each uses a different name for God reflecting the Trinity.¹¹² The repetition of “same” with each divine Person seems to emphasize that the one Spirit/ Lord/God manifests Himself in a great deal of gifts and ministries. Thus, the unity of God does not imply uniformity in gifts; rather, the one and the same God is responsible for the variety itself.¹¹³ I am of the view that the gifts of the Spirit are not meant to cause pandemonium in the church but unity.

The term “different kinds” appears only here in the New Testament and it means diversities, varieties, differences or distribution depending on the context.¹¹⁴ The word διαίρεσις is from a root word expressing an idea of “division.” The noun might mean apportionment, allotment, though most modern translations render it as diversities or varieties.¹¹⁵

The phrase διαίρεσις δὲ χαρίσματος means that there are varieties of gifts. The Greek word χαρισμάτων varieties of gifts in verse 4 is a noun genitive neuter plural. Here, Paul uses the word χαρισμάτων “varieties of gifts” (plural) instead of the Corinthians' term πνευματικῶν. The singular form of the Greek plural χαρισμάτων is χάρισμα. The χαρις part of the word means “grace.” The “μα” portion of the word is the passive suffix meaning “grace” given.¹¹⁶ Thus, the usual English translation is “gifts of the Holy Spirit” or more simply “spiritual gifts. They are “grace gifts” that enable a person to glorify and serve God.

¹¹² Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 58.

¹¹³ Fee, *The First Epistle to the Corinthians*, 58.

¹¹⁴ Timothy Friberg et al., “pneumatika” *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker Book House, 2000), 109.

¹¹⁵ Cleon L. Rogers Jr et al., *The Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 337.

¹¹⁶ <https://bible.org/seriespage/unity-and-diversity-1-corinthians-121-11> (accessed 7/10/2013).

The one who exercises his or her gifts could rightly be called charismatic.¹¹⁷ The word is from the same root *pneuma* “Spirit” which stresses the freeness or bounty of the gifts. Paul wants his readers to understand that the variety of God’s grace is not a matter of earning his favour or attention, rather, out of His love, God gives to everyone in His church.¹¹⁸

The Greek word *diaknōn* is a noun genitive feminine plural. *Diaknōn* is from *diakonos*, the word that expresses the idea of service.¹¹⁹ Many commentators relate this to the five ministerial-gifts given to the church by the resurrected Christ listed in Ephesians 4:11-12. They are the gifts of apostles, prophets, evangelists, pastors and teachers. Fee observes that “Paul lists people, who function in certain ways, not gifts of ministries *per se*.” According to Paul, when these five ministry gifts function appropriately, the general membership of the church are equipped and empowered to do the work of ministry. When the whole body of Christ is thus empowered and activated in the gifts of the Holy Spirit, the entire church grows in unity and maturity (Eph. 4:11-16). This is the biblical model of charismatic leadership.¹²⁰

The Greek word *diaknōn* emphasizes that there are different ways to serve and that certain gifts involve the ability and power to help others. Paul explains that the ministry side of spiritual gifts reflect the “servant” ministry of the Lord (Lk 22:26-27). In this way, spiritual gifts

¹¹⁷<https://bible.org/seriespage/unity-and-diversity-1-corinthians-121-11> (accessed 7/10/2013). The Modern Greek word for *carismavta* (*charismata*) means “a birthday present”, which maintains the important emphasis of love-gift.

¹¹⁸David Prior, *The Message of 1 Corinthians* (Leicester: Intervarsity Press, 1985), 196.

¹¹⁹This word is applied originally to the service of a table waiter or waitress. Then it came to be used of service generally and with the New Testament. It is often used of the service that Christians should render to God. See Beyer *διακονία Theological Dictionary of New Testament* (Grand Rapids: Williams B. Eerdmans Publishing Company, 1964).

¹²⁰<http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed August 2, 2013).

represent Christ's presence and powerful working among us.¹²¹ As Barrett quoted Bittlenger in his book, "It is not a matter of waiting till something comes over me and forces me, but a readiness to give out what God has placed in me".¹²² Paul's main point in this opening paragraph is that Christians differ from one another, not only in natural make-up but in the spiritual gifts distributed to them. As such uniformity of experience and service is not to be expected. Also, philosophically, it is rightly accepted that unity does not necessarily mean uniformity. Siegfried S Schatzmann observes that, there can be no kind of services which are not spiritual manifestations wrought by the Spirit, for a person's gift becomes his ministry.¹²³ Therefore, they must be understood by the believers for the more effective operation of the church body.

The sentence *diaire,seij evnerghma,twn* means there are varieties of working. The word *e;nerghmavtwn* is from *ejnerghmavta*, which means "energy," power or effective actions.¹²⁴ Paul uses the word *evnerghma,twn*, denoting operations, workings, and effects. Some scholars associate these workings with the seven character or motivational gifts listed in Romans 12:6-8:

"We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully (NIV).

¹²¹ Donald Stamps and J. Wesley Adams, *Fire Bible: Global Study Edition New International Version* (Springfield: Life Publishers International, 2009), 2173.

¹²² Barrett, *Black New Testament Commentary: The First Epistle to the Corinthians*, 284.

¹²³ Siegfried S. Schatzmann, *A Pauline Theology of Charismata* (Peabody: Hendrickson Press, 1989), 34.

¹²⁴ H. Paulsen, *energeia-Exegetical Dictionary of New Testament* (Grand Rapids: Williams B. Eerdmans Publishing Company, 1994), 453.

Some commentators relate these operational gifts to human personality types rather than to the gifts of the Holy Spirit *per se*.¹²⁵ However, I am of the view that, Paul is here stressing the outworking power and inherent energy in each Christian since the focus here is on connection with cari, smata “grace gifts” rather than human personality.

e`ka, stw| de. di, dotai h` fane, rwsij tou/ pneu, matoj pro.j to. sumfe, ron is translated “Now to each one the manifestation of the Spirit is given for the common good”. The word divdotai “is being given” is a third person singular and a present passive indicative showing the habitual and repeated action of the giver, who is God. In Christendom, God gives the unique opportunity for the manifestation, expression, or showing forth of the Spirit toward the collective advantage of the whole community of faith to every individual. Spiritual gifts are not for the consumption of the recipient only, but for the nourishment of others, as no one person can have all the gifts.¹²⁶ This is a pivotal point in the entire discussion. W Detzler perceives that since the Corinthians made wrong use of the gifts of God for ostentation and display, there was little or no concern for love. Paul therefore teaches believers that the reason for being enriched with spiritual gifts by God is for the edification and building up of their brethren.¹²⁷ The phrase sumfejron “common good” means “edification”, “advantage”, or “benefit.” Believers are equipped with spiritual gifts primarily for the benefit and edification of others, not for themselves. This is seen in the word fane, rwsij

¹²⁵ <http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed August 2, 2013).

¹²⁶ Yamsat, et al., *The Holy Spirit and His Activities in the Church*, 59.

¹²⁷ W. Detzler, *Living Words in 1 Corinthians* (Welwyn: Evangelical Press, 1983), 258.

“manifestation” which means to be openly and publicly seen. The gifts of the Spirit are to be openly and publicly used; they are to be manifested, that is, used to benefit the church.¹²⁸

pa,nta de. tau/ta evnergei/ to. e|n kai. to. auvto. pneu/ma diairou/n ivdi,a| e`ka,stw| kaqw.j bou,letai “But one and the same Spirit works all these things, distributing to each one individually just as He wills.” This is the fifth reference to the Holy Spirit as the giver of gifts.¹²⁹ Paul emphasizes once again that every believer is spiritually gifted. The gifts chosen are the ones particularly prized by the Corinthians.¹³⁰ Paul, however, wants them to understand that the Spirit chooses what gift shall be given to each Christian, so that none has the occasion for boasting, or entertaining some sense of inferiority.¹³¹ Nelson draws close attention as he comments that one reason the Spirit distributes the gifts “as He wills” is to teach us humility as we recognize our limitations. He further explains that, our gifts, precious as they may be to us, compose only a part of the carismata “varieties of gifts.”¹³²

w-| me.n ga.r dia. tou/ pneu,matoj di,dotai lo,goj sofi,aj(has been rendered by some English versions such as the NIV as “To one there is giving through the Spirit the message of wisdom.” The Greek text does not say, “the word of wisdom.”¹³³ The literal Greek is lo,goj sofi,aj (*logos sophias*) ‘a word of wisdom’. The language clearly hacks

¹²⁸ Worldwide, *The Preacher’s Outline and Sermon Bible* volume 2: *Acts-Colossians*, 776.

¹²⁹ <https://bible.org/seriespage/unity-and-diversity-1-Corinthians-121-11> (accessed 7/10/2013).

¹³⁰ Detzler, *Living Words in 1 Corinthians*, 258.

¹³¹ Detzler, *Living Words in 1 Corinthians*, 258.

¹³² Nelson, *Believe and Behave*, 127.

¹³³ Students of Gk. will understand that the presence of the article may very often be significant, and that the absence of the article very often renders the noun indefinite. Nevertheless, the somewhat common translation “the word of wisdom” is unjustified.

back on the problem addressed in 1:17-2:16, where in the name of wisdom, the Corinthians were rejecting both Paul and his gospel. Indeed, in contrast to their own criterion for “spiritual” excellence, Paul says he deliberately rejected coming to them either in “wisdom” (2:1, 5). With a considerable stroke of inspiration, Paul now does two things: (a) He uses one of their own terms to begin his list of “manifestations” in the assembly that demonstrate the great diversity inherent in the one Spirit’s activities and (b) he reshapes that term in the light of the work of the Spirit so as to give it a significantly different content from their own.¹³⁴ The phrase *lo, goj sofi, aj* “a word of wisdom” means either “a message/utterance full of wisdom” or “an utterance characterized by wisdom.”¹³⁵ In either case its content is probably to be understood in the light of Paul’s own argument in 2:6-16. There the message of wisdom revealed by the Spirit is not some special understanding of the “deeper things” or mysteries of God’s true wisdom.¹³⁶ Frank Gabelein affirms that, *lo, goj sofi, aj* “a word of wisdom” is the ability to express the message of God’s wisdom in the gospel of Christ.”¹³⁷ Emmanuel Asante in his book *God the Spirit* has this to say: In the New Testament, the phrase *lo, goj sofi, aj*, “a word of wisdom” is connected with a strong sense of revelation or insight. This strongly suggests that the gift in question is perhaps akin to a revelational utterance, which engenders insight into the deep things of God.¹³⁸ Asante means that *lo, goj sofi, aj* is the supernatural utterance which is beyond the power of human wisdom to calculate. MacDonald seems to agree with Asante’s view that the *lo, goj sofi, aj* “word of wisdom” is the supernatural power to speak with divine insight, whether in solving difficult problems, defending the faith, resolving

¹³⁴ Fee, *The First Epistle to the Corinthians*, 521.

¹³⁵ Fee, *The First Epistle to the Corinthians*, 592.

¹³⁵ Fee, *The First Epistle to the Corinthians*, 592.

¹³⁶ Fee, *The First Epistle to the Corinthians*, 592.

¹³⁷ Gabelein, *The Expositor’s Bible Commentary with the New International Version: Romans through Galatians*, 262.

¹³⁸ Emmanuel Asante, *God the Spirit* (Accra: Sub-Saharan Publishers, 2005), 72-73.

conflicts, giving practical advice, or pleading one's case before hostile authorities.¹³⁹ Solomon was given such a *carisma* "gift" when confronted with two women laying claim to a baby (1Kgs 3:16-28). Olagunju however believes that since there is no other place in the New Testament where this word is used, the *lo,goj sofi,aj* may be the effective communication of the gospel that brings solution to human problems.¹⁴⁰

The Greek word for faith is *pistis* primarily rendering firm persuasion, a conviction based upon hearing (akin to *pieqwt*, to persuade), is used in the New Testament always of faith in God or Christ or things spiritual. *Pistij*, faith, as a spiritual gift, is not possessed by every Christian. Notice the expression, "to another *pistij* (*pistis*), faith" (1 Cor 12:9). It is a noun nominative feminine singular indicating trust (Rom 3:25), belief or assurance. Faith therefore is firm conviction, producing a full acknowledgement of God's revelation or truth (2 Thess 2:11-12).¹⁴¹ W E Vine suggests that *pistij* the gift of faith is given to some Christians as special ability to see the will of God and tap it for particular situations. When Paul named *pistij* as one of the *carisma,ta* "varieties of gifts," he did not have the saving faith in mind. That is, the *pistij* an individual receives upon repentance and faith in Jesus Christ. The kind of faith Paul had in mind was the mountain moving faith¹⁴² (1 Cor 13: 2; Mark 11:21ff.). To this definition, Vähäkangas adds that *pistij*, the gift of faith is a Spirit-given ability to see something that God wants done and to sustain unwavering confidence that God will do it regardless of seemingly insurmountable obstacles.¹⁴³ James Moffat describes this gift as heroic

¹³⁹ MacDonald, *Believer's Bible Commentary*, 1791.

¹⁴⁰ Olagunju, "Exegesis of 1 Corinthians 12:1-11", 18.

¹⁴¹ W. E. Vine, *An Expository Dictionary of New Testament Words* (Old Tappan: Fleming H. Revell Company, 1966), 71.

¹⁴² Olagunju, "Exegesis of 1 Corinthians 12:1-11", 19.

¹⁴³ Vähäkangas, *Charismatic Renewal in Africa: A Challenge for African Christianity*, 201.

belief in the supernatural, an indomitable assurance that God can overcome any difficulties, and meet any emergencies.¹⁴⁴ What Vähäkangas and Moffat seem to communicate is that pistij in the context is wonder working faith, which manifests itself in deeds rather than in words.

Roger E Dickson believes that once the inspired documents of Matthew, Mark, Luke and John were written, the gift of faith in the context passed away.¹⁴⁵ According to him, the document of John was written specifically to produce faith (Jn 20:30-31). Once churches had copies of this document in their hands, there was no more a need for the miraculous gift of faith. They could read the evidence of John concerning the life and ministry of Jesus. This document alone would produce faith. After inspired documents as John were written, therefore, the Holy Spirit intended that Christians should study the New Testament documents instead of seeking faith directly from the Holy Spirit.¹⁴⁶ On the other hand, the charismatic movement posited that all the supernatural, spiritual gifts including pistij did not cease, but rather continues after the apostolic period.¹⁴⁷ Pistij is the ability to believe in the face of that which militates against belief. One with the gift of faith believes against all odds.¹⁴⁸ I am of the view that the gift of faith is an ability given by the Holy Spirit whereby a person implores God to act supernaturally in order to change the expected order of events.

The literal translation of the Greek carismata ijamavtwn “gifts of healings” seems to be of unusual significance here. carismata ijamavtwn gifts of healings, both are in the

¹⁴⁴ James Moffatt, *A New Translation*, New York: Harper & Bross, 1950, 181.

¹⁴⁵ Roger E. Dickson, *Biblical Researcher Library* (Kansas: Africa International Missions, 2012), 721.

¹⁴⁶ Dickson, *Biblical Researcher Library*, 721.

¹⁴⁷ Oluwafemi Olayiwola Adeyemi, “The charismatic, Pentecostal practices and African Initiatives in Christianity”, *Ogbomoso Journal of Theology*, Vol. XIII 2 (2008):137.

¹⁴⁸ Asante, *God the Spirit*, 64.

plural.¹⁴⁹ *Iamatōn*, to heal, is used as (a) physical treatment 22 times; in Matthew 15:28, AV “made whole,” RV, “healed;” so in Acts 9:34; (b) figuratively, of spiritual healing, Matthew 13:15; John 12:40; Acts 28:27; possibly, James 5:16 includes both (a) and (b). This is the only gift in all the Pauline list of gifts that carries the Pauline unique expression *charismata*, which Paul may be using technically in order to avoid the tendency of regarding healing as an end in itself.¹⁵⁰ Paul uses plural forms for both nouns - *carismata ijamavtwn* “gifts of healings” (1 Cor 12:9). The first plural might indicate that every healing is a special gift.¹⁵¹ The second plural possibly calls attention to different types, or categories, of healings that would involve restoration of the entire person - body, soul and spirit.¹⁵² C Wagner Peter is of the view that *carismata ijamavtwn* gifts of healing in the context is a special ability God gives to certain members of the body of Christ to serve as human intermediary through whom it pleases God to cure illness and restore health apart from the use of natural and medical means.”¹⁵³ Daniel J Lewis adds that the earmarks of the healings in the New Testament are that they were performed apart from the use of natural means, instantaneous, complete, permanent, verifiable, performed both for those who had faith and those who did not (John 9:25).¹⁵⁴

Dickson suggests that the *carismata ijamavtwn* gifts of healing was not for the benefit of the believers, but only for unbelievers as an act to confirm the preaching of the word of God (Mark 16:20; Heb 2:3-4). According to him, members of the early church were not miraculously

¹⁴⁹ Prior, *The Message of 1 Corinthians*, 1985, 204.

¹⁵⁰ Moffatt, *A New Translation*, 181.

¹⁵¹ Arnold Bittlinger, *Gifts and Graces* (Grand Rapids: Wm. B. Eerdmans, 1967), 37.

¹⁵² Bittlinger, *Gifts and Graces*, 37.

¹⁵³ C. Wagner Peter, *The third Wave of the Holy Spirit* (Ann Arbor: Vine Books, 1988), 203.

¹⁵⁴ Lewis, *The Charismata: Spiritual Gifts*, 10.

healed as a result of the gifts of healings. This miraculous gift was directed toward those who were unbelievers.¹⁵⁵

The researcher disagrees totally with Dickson's point of view on healing. Healing is not limited to unbelievers alone but also the New Testament Church is a beneficiary of that gift. That is why in the New Testament economy, James in his letter to encourage Jewish Christians who were suffering opposition and experiencing various difficulties that were testing their faith urges any member of the church who is sick in any way to call for the elders, so that they may pray with faith (Jas 5:14-15). According to F F Bruce, the Jews were accustomed to Rabbis being invited to the home of the sick to pray for such.¹⁵⁶ The elders in James 5:15-16, in the view of Wayne Grudem, had responsibility for pastoral care, maturity and wisdom in dealing with the possible sin involved.¹⁵⁷ They also possessed a measure of spiritual authority that accompanied their office. They would certainly be able to bring along with them, others with gifts of healing if they

¹⁵⁵ Dickson, *Biblical Researcher Library*, 721. In support of the above thought, Dickson considers some very significant situations where the gift of healing was not used in reference to believers. In 2 Corinthians 12:7-9 Paul spoke of a "thorn in the flesh" that buffeted him. In reference to this thorn he said, "*Concerning this thing I pleaded with the Lord three times that it might depart from me*" (2 Cor 12:8). Paul could not heal himself of this thorn. God did not heal him. When he was in Jerusalem in Acts 15, he was with other apostles of Christ. However, they did not heal him. In Timothy 5:23 Paul wrote to Timothy, "*No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.*" Timothy evidently had some problem with his stomach. If he had this problem in the presence of Paul, why would Paul not have healed him? Could it have been that the miraculous gift that Paul possessed to heal was not meant for the believers? While in prison, Epaphroditus came to Paul from Philippi. While in Paul's presence, Paul wrote, "*For indeed he (Epaphroditus) was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow*" (Phi 2:27). This statement of Paul does not say that Paul healed Epaphroditus. It speaks of what God did in a special way in order that Paul in prison not have "sorrow upon sorrow." Our question would be concerning why Epaphroditus became so sick in the first place if he were in the company of one who could supposedly heal him of the "sniffles"? Was it because the gift of healing was not for the healing of members of the church? Consider also the case of Trophimus in 2 Timothy 4:20. Paul left Trophimus sick in Miletus. This case will puzzle those who believe that the gift of healing was meant for the benefit of the disciples. Why did Paul leave Trophimus sick in Miletus? Would Paul have been so unconcerned that he simply left Trophimus without healing him? Or, was it because the gift of healing that Paul possessed, which gift he used to heal the father of Publius on Malta (Acts 28:8), was not meant for the benefit of Christians? Suppose the gift of healing was meant for the church. Everyone who became a member of the church in the first century, therefore, would have been healed. Members of the church who became ill would simply be healed by those who had the gift of healing.

¹⁵⁶ Bruce, *The International Bible Commentary with the New Testament Version*, 1546.

¹⁵⁷ Wayne Grudem, *Systematic Theology: An introduction to Biblical Doctrine* (Leicester: Inter-Varsity Press, 1985), 1065.

wished.¹⁵⁸ The elders are the pastors and spiritual leaders of the church; their basic responsibility is to care for their sheep (Acts 20:28). This care, according to Ezekiel 34:4, includes strengthening the weak, healing the sick, bounding up the injured, bringing back the strayed and searching for the lost.¹⁵⁹ If the elders could be invited to pray for the sick it is obvious in the contemporary setting that believers can call their church leaders to pray for them to be healed.

With respect to *evnergh, mata duna, mewn* “working of miracles,” both nouns are plural in the Greek text. This is a second way in which the gift of faith is manifested. The word translated “miracles” in 1 Corinthians 12:10, 28, 30 is from *duna, mij* meaning power, “inherent ability.” It is used to denote works of supernatural origin and character, which by no means can be produced by natural agents.¹⁶⁰ In verse 10, the term is used together with “working,” from the Greek word *evnergh*. This expression literally means ‘to work,’ ‘to be active’ or ‘operative.’¹⁶¹ When put together, these words describe the gift as the active operation of the power of God in an individual’s life, giving inherent ability to perform supernatural works. *evnergh, mata duna, mewn* in the context specifically refers to that ability given to individual members of the Christian community to demonstrate the mighty powers of God through dramatic healing of bodily ailment and exorcising of demons.¹⁶²

However, some scholars including influential fundamentalist scholar, B B Warfield, believe that the operation of the gifts of the Holy Spirit including *evnergh, mata duna, mewn* was

¹⁵⁸ Grudem, *Systematic Theology: An introduction to Biblical Doctrine*, 1066.

¹⁵⁹ Ezekiel A. Ajibade, “The Charismatics, Pentecostal Practices and African Initiatives in Christianity”, *Ogbomosho Journal of Theology*: “Volume X111(2): (2008):167.

¹⁶⁰ Vine, *An Expository Dictionary of New Testament Words*, 1196, 75.

¹⁶¹ Ronald E. Baxter, *Gifts of the Spirit* (Grand Rapids: Kregel Publications, 1983), 131.

¹⁶² Asante, *God the Spirit*, 57.

limited to early Christianity.¹⁶³ He argues that spiritual gifts were only for the establishment of the primitive church and the so-called fivefold ministry-gifts found in Ephesians 4 were a transitional institution. Fee, on the other hand, has voiced his endorsement of continuationism, affirming that Church tradition as guided by the Holy Spirit is still relevant.¹⁶⁴

This gift of *evnergh, mata duna, mewn* is important for the practical aspects of salvation which involves the whole human reality as a psychosomatic - a body-soul-being. Jesus, the Saviour brought salvation in the sense of physical and spiritual wholeness to the world. But in His redemptive mission to the world, He healed the sick, raised the dead, delivered those bound by demons, forgave sinners their sins and brought newness of life to those who believed in Him. Inclusive of the means by which Jesus brought wholeness of salvation to the world was the working of miracles.¹⁶⁵ I am of the view that a miracle is supernatural intervention in the ordinary course of nature.

The gift of *profhteia*, a prophecy is the next in our discussion. The verb *profhteian*, to prophesy occurs thirteen times in the Gospels and Acts, but mainly with reference to Old Testament prophecies. In Paul's writing, the verb occurs ten times, but exclusively in this epistle (11:4, 5; 13:9; 14:1, 3, 4, 5, 24, 31, 35, 39). *Profhteia*, used in verse 10, occurs five times in 1 Corinthians 12:10; 13:2, 8; 14:6, 22. The root meaning of the Greek word *Profhteia*, as a noun signifies "the speaking forth of the mind and counsel of God" (*Pro*, forth, *fhmi*, to

¹⁶³ <http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed 16/8/2013).

¹⁶⁴ <http://www.free-online-bible-study.org/gifts-of-the-holy-spirit.html> (accessed August 1, 2013).

¹⁶⁵ Asante, *God the Spirit*, 58.

speak).¹⁶⁶ In the New Testament, it is used (a) as the gift, e.g., 1 Corinthians 12:10; 13:2; Romans 12:6; (b) either of the exercise of the gift or of that which is prophesied, e.g., 1 Corinthians 13:8; 14:6, 22. The verb *profhteuvw* (*prophēteuō*) “to prophesy”, is used (a) with the primary meaning of telling forth the Divine counsels, e.g., 1 Corinthians 13:9; 14:1, 3-5 (b) as foretelling the future, e.g., Matthew 15:7; Jn 11:51.¹⁶⁷ Oscar Cullmann has observed that teaching and preaching are based on intelligible exposition of the Word; the gift of prophecy, on the other hand, is based on revelation.¹⁶⁸ It is noteworthy that in Paul’s extended treatment of the manifestation of the gift of prophecy found in 1 Corinthians 14, he does not use either the word (*kerusso*) (“proclaim or announce”) or the common compounds of the verb (*angello*) (“to give a message”).¹⁶⁹ Prophecy may be the communication of a message from God by direct inspiration of the Holy Spirit. It includes both prediction and proclamation, and neither of them should outweigh the other. Anthony D Palma expresses that study of prophetic books show that much of their writings did not relate to the future; often they were concerned with contemporary problems.¹⁷⁰ However, in the context of 1 Corinthians 12:10, the gifts of prophecy is forth telling. It is the ability to speak forth words under inspiration which comes to comfort, exhort and correct.

The Greek phrase *diakri,seij pneuma,twn* “discerning of spirits” is the next gift. The phrase *diakri,seij pneuma,twn* is a noun nominative feminine plural indicating “judgment” or “distinguishing.” It is given as a safeguard for the church so as to avoid being

¹⁶⁶ Matthew D. Green, *Understanding the Fivefold Ministry* (Edo State: Gospel Press and Literature International, 2001), 72.

¹⁶⁷ Vine, *An Expository Dictionary of New Testament Words*, 221-22.

¹⁶⁸ Oscar Cullmann, *Early Christian Worship* (London: SCM Press, 1953), 20.

¹⁶⁹ Ernest Best, “Prophecies and Preachers,” *Scottish Journal of Theology*, Volume 12, (1950):150.

¹⁷⁰ Anthony D. Palma, *The Holy Spirit: A Pentecostal Perspective* (Springfield: Gospel Publishing House, 2001), 39.

misled by “influences” which have origin other than the Holy Spirit (1 Cor 12:2).¹⁷¹ It should be understood that when Paul speaks of distinguishing between spirits, he is immediately assuming two things. First, he assumes that not all spiritual influences are caused by the Holy Spirit taking into consideration his earlier statement about influences and utterances in 1 Corinthians 12:2-3. Also, he assumes that the church must not accept charismatic manifestations uncritically.¹⁷² Such an admonition is strengthened by other New Testament passages as well (1 Cor 14:29; 1Jn 4:1; 1Thes 5:19-21).

James D G Dunn translates *diakri,seij pneuma,twn* as evaluations of inspired utterances and links it closely to the preceding utterance of prophecy.¹⁷³ Olagunju sees Dunn’s view as inadequate because distinguishing between Spirit is not restricted to evaluation of speech alone, it also includes evaluation of other gifts mentioned in 1 Corinthians 12:4-11 whether they are genuine or counterfeit.¹⁷⁴ Frank M Boyd defines the *diakri,seij pneuma,twn* as “judging through”, the ability to pierce through the outward, to tear away masks, and to reach the motivating, animating source of power. This is a divine attribute which qualifies God to be sovereign Ruler and Judge of the universe.¹⁷⁵ According to Boyd, the last days will unquestionably be characterized by a powerful resurgence of “spirits of demons working miracles” and Satanic “signs and lying wonders.” They will reach their intensity in the days of the Antichrist. We can be armed against them by the panoply of spiritual gifts.¹⁷⁶

¹⁷¹ Lewis, *The Charismata: Spiritual Gifts*, 11.

¹⁷² Lewis, *The Charismata: Spiritual Gifts*, 12.

¹⁷³ James D.G Dunn, “Prophetic “I” Sayings and the Jesus Tradition: The Importance of Testing Prophetic Utterances within Early Christianity.” *New Testament Studies*, Vol 24, (1978):175.

¹⁷⁴ Olagunju, “Exegesis of 1 Corinthians 12:1-11,” 22.

¹⁷⁵ Frank M. Boyd, *The Pauline Epistle Volume One* (Springfield: Gospel Publishing House, 1969), 117.

¹⁷⁶ Boyd, *The Pauline Epistle Volume One*, 1969, 117.

Dunn proposes three practical criteria of evaluation to show how these *carismata* “varieties of gifts” should be expressed. Firstly, the test of kerygmatic tradition, that is, does it exalt Jesus (1 Cor 12:3)? Secondly, test of character, that is, does it manifest love? And finally, the test of *oikodomh*, that is, does it build up the faith?¹⁷⁷ According to MacDonald, *diakri, seij pneuma, twn* “discerning of spirits” describes the power to detect whether a prophet or other person is speaking by the Holy Spirit or by Satan. A person with this gift has special ability to discern if a man is an imposter or an opportunist, for instance¹⁷⁸ as seen in story of Peter and Simon the sorcerer (Acts 8:20-23).

2.6 Conclusion

The gifts of the Spirit are sovereignly imparted to individual believers by the Holy Spirit for the ultimate purpose of edifying the whole community of faith and enhancing the work of the ministry. However, the services of the church of Corinth were somewhat chaotic, and the people were apparently equating spirituality with the exercise of the more spectacular gifts. Instead of building up and unifying the Corinthian church, the issue of spiritual gifts was splitting it. Paul told them that he did not want them to be ignorant of them (1 Cor 12:1).

Paul used an indeterminate gender *tw`n pneumatikw`n* “spiritual”. It is either the neuter or masculine gender of the adjective *spiritual*. If the term is understood as masculine in gender, Paul is referring to “spiritual persons.” If the term is really neuter, Paul is referring to “spiritual gifts.

¹⁷⁷ Dunn, *Baptism in the Holy Spirit: Studies in Biblical Theology*, 177.

¹⁷⁸ MacDonald, *Believer's Bible Commentary*, 1791.

The exegetical studies of 1 Corinthians 12:1-11 has shown clearly that several words in the New Testament are translated “gift” in the English Versions and refer, at least in some instances, to spiritual gifts. The most important of these is the word *carismav* (singular) “gift” and *carismavtwn* (plural) “varieties of gifts”. The root of this word is the familiar word *caris* “grace” and the gifts of the Spirit are to be considered as grace-gifts, that is, as favours given by God to an individual for the benefit and edification of others. The gifts are not the benchmark of spirituality or of status in the church, but rather are for equipping believers for service. The repetition of “different kinds” follows with a noun referring to some activity of God “same” using different name for the Trinity indicates essential oneness of these varied gifts (vv.4-6). The gifts are not meant to cause confusion in the church but unity.

Again, the exegesis of 1 Corinthians 12:1-11 has shown that the *lo, goj sofi, aj* “word of wisdom” is the supernatural power to speak with divine insight, whether in solving difficult problems, defending the faith, resolving conflicts, giving practical advice, pleading one’s case before hostile authorities or expressing the message of God’s wisdom in the gospel of Christ.

Pi, stij, the gift of faith on the other hand is a Spirit-given ability to see something that God wants done and to sustain unwavering confidence that God will do it regardless of seemingly insurmountable obstacles. *carismata ijamavtwn* “gifts of healing” in the context is a special ability God gives to certain members of the body of Christ to serve as human intermediary through whom it pleases God to cure illness and restore health apart from the use of natural and medical means.

evnergh, mata duna, mewn “working of miracles” in the context specifically refers to that ability given to individual members of the Christian community to demonstrate the mighty powers of God through dramatic healing of bodily ailment and exorcising of demons. The gift of profhteï, a “prophecy” is the communication of a message from God by direct inspiration of the Holy Spirit. It includes both prediction and proclamation. Diakri, seiĵ pneuma, twn “discerning of spirits” describes the power to detect whether a prophet or other person is speaking by the Holy Spirit or by Satan. The next chapter focuses on the position of the Pentecostal and Charismatic Churches with respect to the gifts of the Spirit.



CHAPTER THREE

THE GIFTS OF THE SPIRIT: THE POSITION OF THE PENTECOSTAL AND CHARISMATIC CHURCHES

3.1 Introduction

The previous chapter discussed the background, message and exegesis of 1 Corinthians 12:1-11. It was discovered that the gifts of the Spirit were sovereignly imparted to individual believers by the Holy Spirit for the ultimate purpose of the edification of the whole community of faith and the enhancement of the work of the Christian ministry. The present chapter discusses the position of the Pentecostal and Charismatic Churches in Kumasi with respect to the gifts of the Spirit.

3.2 Brief Description of Kumasi

Kumasi is the capital city of the Ashanti Region and it is a very important historical centre in Ghana. It is the ancient capital of the Ashanti Kingdom. It is still the heart of Ashanti province and the site of West Africa's largest cultural center. It is the city of the Ashanti king. Kumasi has attracted such a large population partly because it is the regional capital, and also the most commercialised centre in the region. Other reasons include the centrality of Kumasi as a linking city with major arterial routes connecting it to other parts of the country and also the fact that it is an educational centre.

Religious Composition

Christianity is the dominant religion in the metropolis. The proportions of the population in the metropolis in terms of religion are: Christianity (78.8%), Islam (16.0%), and African Religion

(1.0%) respectively. Apart from these three groupings, there is this other group with “No Religion” which constitutes about 4.2% but could vary.¹⁷⁹

In addition to these are thousands of freelance ministers and independent ministries which are mostly involved in the “Deliverance and Prophetic Ministries.”¹⁸⁰ According to Koduah, these are ministries whose main focus is geared toward liberating people from diseases, poverty, demonic oppression, marital and financial problems.¹⁸¹

3.3. Brief Background of Pentecostalism in Ghana

According to Alfred Koduah, Pentecostalism simply deals with the movement that experiences the gifts of the Holy Spirit, most often, prominently including *glossolalia* or “speaking in tongues” (Ac 2:4).¹⁸² The term Pentecostal comes from the New Testament experiences of the early Christian believers on the Day of Pentecost.¹⁸³ The origin of the modern Pentecostal Movement is usually identified with the revival which began in William James Seymour’s Apostolic Faith Mission on the Azusa Street in Los Angeles, California, in 1906.¹⁸⁴

In Ghana, the root of Pentecostalism can be traced to the Faith Tabernacle Church (1917) later known as Christ Apostolic Church. Mr Anim, the founder, who was later known as Apostle

¹⁷⁹ http://www.kma.ghanadistricts.gov.gh/?arrow=atd&_=6&sa=5477 (accessed 19/9/2013).

¹⁸⁰ Koduah, *Christianity in Ghana Today*, 67.

¹⁸¹ Koduah, *Christianity in Ghana Today*, 20. While some see the mushrooming of churches as a revival, others see the situation as chaotic and, therefore detrimental to the growth of Christianity because of the “unorthodox teachings” of some of these springing up churches.

¹⁸² Koduah, *Christianity in Ghana Today*, Accra: Church of Pentecost Press, 2004, 94-95.

¹⁸³ <http://christianity.about.com/od/holyspirit/topicalstudy/a/spiritualgifts.htm> (accessed 23/11/13). The word ‘Pentecost,’ is a rendition of the original “*Pentekoste*.” It is a Greek word meaning “fiftieth.” It became a Jewish festival, which was also called “Feast of Weeks” (Ex 23:14-17). It began when the harvest were presented to God fifty days after the Passover. It was on that day that the Holy Spirit came upon the church (Acts 2).

¹⁸⁴ Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Accra: Boekencentrum Publishing House, 2006), 87.

Peter Anim, is generally regarded as the Father of Pentecostalism in Ghana.¹⁸⁵ Abamfo Atiemo establishes the fact that in 1927, five years prior to the advent of the first Pentecostal missionary from Europe (September 1932), some Ghanaians, including Apostle Anim were believed to have experienced Baptism in the Holy Spirit.¹⁸⁶ The Christ Apostolic Church refers to this event as the “Dispensation of the Holy Spirit in Ghana.”¹⁸⁷

The development of the movement has been profoundly influenced by two dedicated and charismatic figures, Peter Anim and James McKeown.¹⁸⁸ Anim’s movement, which started in 1917, entered into an affiliation with the UK Apostolic Church in 1935. In 1937, James McKeown was sent to the Gold Coast as a missionary of the UK Apostolic Church, to work with Anim’s group. Before the UK Apostolic Church made contact with Anim, the American Assemblies of God had already started missionary activities in Northern Ghana. The Assemblies of God (A/G) was therefore the first foreign Pentecostal body to work in Ghana.¹⁸⁹

In 1939, Anim and McKeown parted company due to a strong disagreement on divine healing and the use of preventive and curative medicine. Anim recognised the remnants of his followers under the name the Christ Apostolic Church. McKeown, joined by some sympathizers from Anim’s group, continued to work as a missionary of the UK Apostolic Church until 1953 when he seceded from the parent body to lead his own indigenous movement. The year 1953, therefore, saw the emergence of three Pentecostal bodies in the country all having the words

¹⁸⁵ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 37.

¹⁸⁶ Abamfo Atiemo, *The rise of Charismatic Movements in the mainline Churches in Ghana* (Accra: Asampa Publishers, 1993), 20-1.

¹⁸⁷ Atiemo, *The rise of Charismatic Movements in the mainline Churches in Ghana*, 20-21.

¹⁸⁸ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 70.

¹⁸⁹ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 71.

Apostolic Church as part of their names. These were Anim's Christ Apostolic Church, McKeown's Gold Coast Christ Apostolic Church, and the Apostolic Church of Gold Coast, affiliate of the UK Apostolic Church. Out of Anim's Faith Tabernacle Church emerged three of the four leading classic Pentecostal churches in the country: The Christ Apostolic Church, Church of Pentecost, and The Apostolic Church.¹⁹⁰ These three bodies and the Assemblies of God became the four main Pentecostal bodies in the country.¹⁹¹ In 1969, the mainline Pentecostal bodies came together to form what is now the Ghana Pentecostal Council.¹⁹²

3.3.1 The Position of the Pentecostals on the Gifts of the Spirit

Pentecostals believe that the "manifestations of the Holy Spirit" are alive, available, and are experienced by modern-day Christians as were seen in the first century Christian believers (Acts 2:4; 1 Cor 12:4-10; 1 Cor 12:28).¹⁹³ There are some distinguishing marks between Pentecostals and other Christians. These according to Cephas Omenyo include:

- A strong emphasis on the need for individuals to undergo the born-again experience before they can claim to be Christians (Jn 3:3).
- A belief in a post-conversion experience called, "the Baptism of the Holy Spirit" with the initial evidence of speaking in tongues (Acts 2:4; 10:44-48; 19:6).
- A strong emphasis on the gifts and fruit of the Holy Spirit (1 Cor 12:1-11; Eph 4:11; Gal 5:22-23).
- A belief in the manifestation of signs, wonders and miracles following the ministration of the word of God (Mk 16:17), as it was in the Bible days.
- A strong belief on the imminent second appearance of Jesus Christ, otherwise called the *Parousia* (Acts 1:11; Rev 22:12).

¹⁹⁰ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 70.

¹⁹¹ Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 70.

¹⁹² Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 74.

¹⁹³ <http://christianity.about.com/od/holyspirit/topicalstudy/a/spiritualgifts.htm> (accessed 23/11/13).

- Emphasis on holiness (Heb 12:14).
- Emphasis on aggressive evangelism (Mt 28:18-20).
- Emphasis on spontaneous worship characterized by singing, drumming, clapping, praising and dancing (Ps 47:1; 149:3; 150:4).
- Strong in church discipline (1 Cor 5:2-5; 1Ti 5:20).
- Emphasis on the “full-gospel” motif (Acts 5:20).
- Emphasis on the simplicity of the gospel and simple lifestyle (2 Cor 1:12)
- Emphasis on prayer and fasting (Acts 13:3).
- Involvement of the laity for the work of the ministry (Eph 4:12).
- Emphasis on devotion to the word of God. Pentecostals have been labeled as the “people of the word” although they do not generally appear to be too interested in formal theological training.¹⁹⁴

Omenyo’s believes that one cannot separate supernatural manifestation of some sort or the gifts of the Holy Spirit from the worship of the Pentecostals.

Manifestations of the Gifts (1 Cor 12: 8-10)

1 Corinthians 12:8-10 lists a series of spiritual gifts. The context suggests that Paul is not being exhaustive or prescriptive. That is, this list does not contain every single spiritual gift. Rather, the Apostle’s purpose is to illustrate the diversity of gifts. This can be seen in the fact that other gifts listed in 1 Corinthians 12:28-30; 13:1-3, 8; 14:6; Romans 12:4-8; Ephesians 4:11 and 1 Peter 4:10-11 are not identical to 1 Corinthians 12:8-10 (nor to each other). Fee suggests that Paul’s concern here is to offer a considerable list so that the Corinthians will stop being singular in their own emphasis.¹⁹⁵

¹⁹⁴ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 97-98.

¹⁹⁵ Fee, *The First Epistle to the Corinthians*, 585.

Walter A Elwell recognizes that the list that follows is intended to be neither exhaustive nor hierarchical, but typical of the gifts that had been experienced at one time or another by Christians in Corinth.¹⁹⁶ According to Denny Miller, the nine gifts of the Holy Spirit in 1 Corinthians 12:8-10 fall naturally into three groups of three gifts each.¹⁹⁷ The first group consists of the revelational gifts. They are word of knowledge, word of wisdom, and discerning of spirits. The second group consists of the prophetic or vocal gifts. They are gift of prophecy, gift of tongues and interpretation of tongues. The third group consists of power gifts. These are gifts of healings, gift of faith and gift of miraculous powers.¹⁹⁸

The Greek word *logos* *gnosis* literally means “a word of knowledge”.¹⁹⁹ “Knowledge” here does not mean general intellectual knowledge but knowledge that is revealed and spiritual.²⁰⁰ According to Harold Horton, the gift of word of knowledge is concerned with the immediate awareness of facts without the aid of the senses.²⁰¹ It constitutes a sharing of a fragment of God’s omniscience, so that God makes known to humans something He knows, but they do not.²⁰² Horton writes; “The Word of Knowledge is the supernatural revelation by the Holy Spirit of certain facts in the mind of God.”²⁰³ This strongly suggests that the gift in question is perhaps similar to a revelational utterance, which engenders insight into the deep things of God. Howard Carter explains the gift as “a supernatural revelation of the existence, or nature of a person or thing, of the knowledge of some event, given to us by the Holy Spirit for a

¹⁹⁶ Walter A Elwell, *Baker Commentary on the Bible* (Grand Rapids: Baker Book House Company, 2002), 978.

¹⁹⁷ Denny Miller, *Power Ministry: A Handbook for Pentecostal Preachers* (Lome: Zondervan Publishing House, 1998), 48.

¹⁹⁸ Miller, *Power Ministry: A Handbook for Pentecostal Preachers*, 48.

¹⁹⁹ Prior, *The Message of 1 Corinthians*, 201.

²⁰⁰ Prior, *The Message of 1 Corinthians*, 201.

²⁰¹ Harold Horton, *The Gifts of the Spirit* (Springfield: Redemption Tidings Bookroom, 1946), 63.

²⁰² Horton, *The Gifts of the Spirit*, 63.

²⁰³ Horton, *What the Bible Says About The Holy Spirit*, 172.

specific purpose.”²⁰⁴ According to Paul Yonggi Cho, word of knowledge is information revealed to one who has this gift when a special need for the Kingdom of God and the cause of the gospel of Christ must be uncovered to the children of God. When there is no human way for us to know the circumstances, God reveals this partial knowledge to the believer through the Holy Spirit by revelation, dreams or visions.²⁰⁵ I believe that since there is no exact definition of the word in the New Testament, the word of knowledge may be supernaturally inspired utterance of fact which can be present, past or future (Acts 5:1-11; 1Kgs 14:1-6; Acts 10:19-21).

Pentecostal believers hold that speaking in tongues is the uniform, initial, outward or physical evidence of having received the baptism in the Holy Spirit.²⁰⁶ The fact of the baptism in the Holy Spirit is not uniquely a Pentecostal belief; what is unique in Pentecostalism is that tongues is the evidence of that baptism.²⁰⁷ The Biblical bases for this view are, first, the three instances in Acts when speaking in tongues is specifically associated with Spirit baptism (Acts 2:8; 10:46; 19:6). Added to these are the other two instances: tongues is inferred at Samaria because of Simon’s eagerness to buy the gift (Acts 8:18-24); Paul’s experience is inconclusive, but it is stated that the Lord Jesus sent Ananias that he might “be filled with the Holy Spirit (Acts 9:17), and Paul later testified: “I speak in tongues more than you all” (1 Cor 14:18). At the house of Cornelius, it was tongues, and tongues only, that convinced the observers that the gift of the Spirit had been poured out in baptism: “The circumcised believers who had come with Peter were astonished 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” (Acts 10:45-46).

²⁰⁴ Howard Carter, *The Gifts of the Spirit* (London: Defoe Press, 1946), 30.

²⁰⁵ Paul Yonggi Cho, *The Holy Spirit My Senior Partner* (Abia State: Christ Crusaders Bookshop, 1990), 148.

²⁰⁶ L. Thomas Holdcroft, *The Holy Spirit: A Pentecostal Interpretation* (Springfield: Gospel Publishing House, 1979), 120.

²⁰⁷ Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, 122.

At the Jerusalem council, Peter reported this event: “As I 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 Holy Spirit” (Acts 11:15-20).

Tongues, as a sign of Spirit baptism, was similarly manifested at Ephesus: “When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied” (Acts 19:6). Whatever other events marked the Spirit’s bestowment, such as wind and tongues that looked like fire, it was only vocal tongues that these outpouring had in common.²⁰⁸

As many are willing to admit, it is difficult to prove from the Book of Acts that speaking in tongues is not the initial evidence of the baptism in the Holy Spirit.²⁰⁹ Most who attempt to discount tongues as the evidence turn to the Epistles, looking for theological proof of their position.²¹⁰ Horton emphasizes that the Epistles are not much divorced from the experiences of Paul, and certainly not from the experiences of the people to whom he was writing. To consider them totally in contrast theologically to the Book of Acts does not fit the facts. Much of what Paul says about the Spirit in his epistles is directly parallel to the experiences in the Book of Acts.²¹¹ The argument against tongues as the evidence is most often based on the question “Do all speak with tongues?” (1 Cor 12:30). Horton sees this argument as weak especially since the

²⁰⁸ Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, 120.

²⁰⁹ Horton, *What the Bible Says About The Holy Spirit*, 259.

²¹⁰ Horton, *What the Bible Says About The Holy Spirit*, 259.

²¹¹ Horton, *What the Bible Says About The Holy Spirit*, 259.

words are in a continuous present tense, “Do all continue to speak in tongues?” meaning do all have a ministry to the church of speaking in tongues?”²¹²

Horton affirms that speaking in tongues is only the initial evidence of the baptism in the Holy Spirit but not a climatic experience.²¹³ As Pentecost itself was only the beginning of the harvest and brought men into a fellowship of worship, teaching, and service, so the baptism in the Holy Spirit is only a door into a growing relationship with the Spirit and with other believers.²¹⁴ When a believer is baptized in the Holy Spirit, he speaks in other tongues; thus, he speaks in a language that He has never previously known.²¹⁵ This experience leads to the provision of power for victorious Christian living and productive service.

Pentecostals hold that, speaking in tongues is not itself the Baptism, but only the sign or evidence.²¹⁶ To say that tongues are a necessary sign of Spirit baptism is not to say that tongues alone are a sufficient sign. Other evidence will follow as the fullness of the Spirit overflows into every avenue of life (Jn 7:37, 39; Acts 4:8). We can expect also a deeper reverence for God (Acts 2:43); a more intense dedication and consecration to God and His Word (Acts 2:42); and an ever-increasing and more active love for Christ, for the Bible, and for the lost (Mk 16:20).²¹⁷ According to Holdcroft, on the Biblical grounds, tongues are a necessary and essential evidence of the baptism in the Spirit. He further argues that, believers may enjoy various remarkable experiences with God and His Spirit, but if they do not speak in tongues, their experience is not

²¹² Horton, *What the Bible Says About The Holy Spirit*, 259.

²¹³ Horton, *What the Bible Says About The Holy Spirit*, 261.

²¹⁴ Horton, *What the Bible Says About The Holy Spirit*, 261.

²¹⁵ Assemblies of God, Ghana, *New Members Course Book* (Accra: Assemblies of God Literature Centre Limited, 2010), 24.

²¹⁶ Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, 122.

²¹⁷ Holton, *What the Bible Says About The Holy Spirit*, 261.

the baptism in the Holy Spirit. God promised that the Biblical pattern was the standard for future times: “The promise is for you and your children and for all who are far off – for, all whom the Lord our God will call” (Acts 2:39). What was true at the Day of Pentecost, and on subsequent occasions in Scripture, must continue to be true throughout the age.²¹⁸

Carl Brumback has compiled “Seven Reasons Why God Chose Tongues”²¹⁹ 1) It is an external evidence constituting a visible symbol of spiritual reality; 2) It is a uniform evidence since tongues are recognizable by all cultures; 3) It properly recognizes the personality of the Spirit; 4) It is a symbol of the Spirit’s complete control of the believer; 5) It manifests the Holy Spirit as the believer’s source of truth and utterance; 6) It signifies the honour that God has placed upon human speech; and 7) It is a foretaste of heavenly speech. William Arthur observes concerning Biblical instances of *glossolalia*: “Here we see the Creator taking to Himself the language of every man’s mother; so that in the very words wherein he heard her say, “I love thee,” he might also hear the Father say, “ I love thee.”²²⁰ The fact of other tongues in Spirit baptism reinforces the command of the Great Commission to reach all nations for Christ.²²¹

Concerning the absence of an explicit reference to *glossolalia* in two of the passages cited by the Pentecostals, A Reuben Hartwick argues that the five instances given as examples are not the only references found in Acts to a supernatural filling by the Holy Spirit.²²² Three other passages describe specific instances where individuals and groups were filled by the Holy Spirit, and none

²¹⁸ Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, 122-23.

²¹⁹ Carl Brumback, *What Meaneth This?* (Springfield: Gospel Publishing House, 1947), 122.

²²⁰ William Arthur, *The Tongue of Fire* (London: The Epworth Press, 1956), 122.

²²¹ Holdcroft, *The Holy Spirit: A Pentecostal Interpretation*, 122.

²²² <http://bonikowsky.org/2013/05/responding-biblically-to-the-practice-of-tongues/> (accessed 26/11/2013).

of these contains any reference to *glossolalia*.²²³ Thus the argument for a normative pattern in Scripture seems untenable because the precedent is certainly not as strong as it is presented.²²⁴

The Position Paper of the Pentecostals (Assemblies of God) notes that although Acts 2 clearly implies that the disciples spoke in intelligible foreign languages, “in the other occurrences in Acts where speaking in tongues is mentioned (10:46; 19:6), there is no indication the languages were understood or identified.”²²⁵ This is a critical justification as the modern practice of *glossolalia* does not correspond to a known human language. In 1972, noted linguist, William J Samarin published his assessment of glossolalia based on a study of its practice in cultures and languages around the world. He concluded that *glossolalia* was “only a facade of language,”²²⁶ despite similarities in form and pattern to human languages. His conclusion is corroborated by W A Criswell.²²⁷ According to the Pentecostals, *glossolalia* can represent either a human language or an angelic one: a real language based on Paul’s reference to “tongues of men and of angels” in 1 Corinthians 13:1. Presumably then, the instances of glossolalia studied by Samarin and Criswell were necessarily instances of angelic languages.

The recorded instances of *glossolalia* described by the church fathers, however, “overwhelmingly suggest that they associate tongues-speaking with a supernatural ability to

²²³ Acts 4:8 (Peter addressing the Sanhedrin), Ac 4:31(The assembled body of believers), and Ac 13:52 (the disciples in general).

²²⁴ <http://bonikowsky.org/2013/05/responding-biblically-to-the-practice-of-tongues/> (accessed 26/11/2013).

²²⁵ [http://ag.org/Beliefs/Position Papers/index. cfm](http://ag.org/Beliefs/Position%20Papers/index.cfm), par.1. The Fundamental truths and position papers are provided online at www.org.org. (Accessed 26/11/13).

²²⁶ William J. Samarin, *Tongues of Men and Angles: The Religious Language of Pentecostalism* (New York: Macmillan, 1972), 128.

²²⁷ <http://bonikowsky.org/2013/05/responding-biblically-to-the-practice-of-tongues/> (accessed 26/11/2013).

“speak rational, authentic foreign languages.”²²⁸ This nearly unanimous affirmation that *glossolalia* referred exclusively to actual languages spoken by natives around the world exactly matches the events described at Pentecost. The other two narrative accounts of *glossolalia* never imply that the tongues being spoken were at all unlike the human languages spoken in Acts 2.²²⁹

Furthermore, when speaking of the use of tongues, the church fathers consistently stressed the necessity of interpretation if the tongue was unknown to the hearers.²³⁰ Hilary writes of “the interpretation of tongues, that the faith of those that hear may not be imperilled through ignorance, since the interpreter of a tongue explains the tongue to those who are ignorant of it” (On the Trinity 8.29-32). The patristic example reflects the parameters Paul established for glossolalia in the church in 1 Corinthians 12-14. Paul stressed that in no event whatsoever was glossolalia to be practiced in the church if it could not be understood by the listeners, since without understanding, it could not edify (1 Cor 14:5).²³¹ If there was no interpreter for the assembly, the speaker was commanded to “keep silent” (1 Cor 14:28).

However, the Pentecostals place little emphasis on the need to interpret tongues.²³² When interpretation is given, it is not understood as translation from one tongue into the native tongue,

²²⁸ Busenitz cites Irenaeus, *Against Heresies* 5.6.1; Hegemonius, *The Acts of Archelaus* 37; Gregory of Nazianzen, *The Oration on Pentecost* 15-17; Ambrosiaster, *Commentary on Paul’s Epistles*, also his comments on 1 Corinthians 1.

²²⁹ Busenitz cites Irenaeus, *Against Heresies* 5.6.1; Hegemonius, *The Acts of Archelaus* 37; Gregory of Nazianzen, *The Oration on Pentecost* 15-17; Ambrosiaster, *Commentary on Paul’s Epistles*, also his comments on 1 Corinthians 1.

²³⁰ Busenitz cites Clement of Alexandria, *Stromata* 4.21; Tertullian, *Against Marcions* 5.8; Origen, *Commentary on 1 Corinthians* 4.61-62; Ambrosiaster, *Commentary on Paul’s Epistles*, also his comments on 1 Corinthians 12:10; John Chrysostom, *Homilies on 1 Corinthians* 36.

²³¹ [http://biblia.com/bible/esv/1 Corinthians 14:5](http://biblia.com/bible/esv/1%20Corinthians%2014:5) (accessed 23/11/13).

²³² In the sixteen fundamental truths and twenty-three position papers of the Assemblies of God, the interpretation of tongues is referenced twice, both times only as a part of a list, and never in discussion of the practice of tongues.

but rather as a broad “declaration of meaning.”²³³ Moreover, the interpretation of one instance can vary significantly from one interpreter to another.²³⁴ The lack of significance ascribed to interpretation within the Pentecostal church is markedly unlike the patristic example, and seems at odds with Paul’s statement that five words with understanding taught more than “ten thousand words in an unknown tongue” (1 Cor 14:19).

Although the Pentecostals do cite verses showing that certain instances of the filling of the Spirit in the book of Acts resulted in an outbreak of the display of *glossolalia*, the instances are far too sporadic to result in a normative pattern suggesting that every believer should expect to engage in *glossolalia*.²³⁵ The pattern has too many discrepancies. The attempt made by the Pentecostals to force a pattern in Scripture and then argue that the pattern is prescriptive is eisegetical.²³⁶ The terminology, though not of course divinely inspired, is an attempt to encapsulate the thought that at the time of Spirit baptism, the believer will speak in tongues. It conveys the idea that speaking in tongues is an immediate, empirical accompaniment of the baptism in the Spirit. As Robert Menzies points out, the Pentecostal focus on evidence can lead easily to a confusion of the gift of the Spirit with the sign.²³⁷

²³³ <http://bonikowsky.org.responding-biblically-to-the-practice-of-tongues> (accessed 23/11/13).

²³⁴ <http://bonikowsky.org.responding-biblically-to-the-practice-of-tongues> (accessed 23/11/13).

²³⁵ <http://bonikowsky.org.responding-biblically-to-the-practice-of-tongues> (accessed 23/11/13).

²³⁶ <http://bonikowsky.org.responding-biblically-to-the-practice-of-tongues> (accessed 23/11/13).

²³⁷ Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1974), 253.

3.4. Brief history of the Charismatic Movement in Ghana

The term Charismatic Movement is used to refer to a movement or group that emerged within the established or the “orthodox”²³⁸ churches in the 1960s. This group also emerged as an attempt to inject “new blood” and extend the new wave of revival within these older denominations. In the early formation of this movement, it was known as “Neo-Pentecostal” that is, (New Pentecostal Movement). But in recent years, it has been frequently referred to as the “Charismatic Revival Movement”.²³⁹ The name refers to the movement of people and groups who profess a personal Pentecostal experience of the Holy Spirit. Such presence is believed to have often been manifested by speaking in tongues, signs and wonders, miracles, and the outward evidence of spiritual gifts as listed in 1 Corinthians 12:8-10.²⁴⁰ The recipients of this charismatic endowment of the Holy Spirit view the experience as a second wave of the Holy Spirit after conversion. So the participants of this experience are usually referred to as the “charismatics”. Their teachings and practices such as speaking in tongues, baptism in the Holy Spirit, emphasis on spiritual healing, which manifests in physical and many more, overflowed into “mainline” churches, like Baptists, Methodists, Anglicans and even Roman Catholics.²⁴¹

The term “Pentecostal” and “Charismatic” are often used interchangeably. Indeed, “they do have several features in common, and even for the expert, in marking their differences, it is

²³⁸ Orthodox Churches. This is used to denote the missionary churches which can NSO be referred to as the “Established Churches,” or the Mainline Churches. The name as used here refers to their age of establishment and experience. Such Churches in this category included Roman Catholic, Anglican, Baptists, Methodist and Presbyterian.

²³⁹ Moses O. Oladeji, *Ogbomosho Journal of Theology*: “The Charismatics, Pentecostal Practices and African Initiatives in Christianity”, Volume X111 2 (2008):154.

²⁴⁰ Oladeji, *Ogbomosho Journal of Theology*: “The Charismatics, Pentecostal Practices and African Initiatives in Christianity”, Volume X111 2 (2008):154.

²⁴¹ Oladeji, *Ogbomosho Journal of Theology*: “The Charismatics, Pentecostal Practices and African Initiatives in Christianity”, Volume X111 2 (2008):154.

frequently difficult to draw a dividing line.”²⁴² When used in Ghana, the expression “Charismatic”, for example, takes on a slightly different meaning from what pertains in a Western European context.²⁴³ In the Western context, Charismatic Movements are normally renewal groups operating within older and more firmly established historic mainline denominations.²⁴⁴ In sub-Saharan African countries like Ghana, however, the expression “Charismatic” is used more in reference to the new wave of independent Pentecostal movements.²⁴⁵ Despite their indigenous roots, they are greatly inspired by North American, televangelistic movements with their mega-church philosophies, world-dominating agenda for Christianity and religious entrepreneurial ambitions that motivate people to translate their salvation into practical everyday achievements in business, education, economics and family life.²⁴⁶ They are distinguished from the classical Pentecostal churches by features such as their predominantly youth membership, use of English Language predominantly, and adoption of American Pentecostal worship styles in terms of music and preaching.²⁴⁷ Susan Hanson asserts that whereas the Classical Pentecostals have limited the salvation message to sanctification and holiness, the Neo-Pentecostals have a stronger sense to bring the message of hope and deliverance from poverty.²⁴⁸ For Hanson, their message also delivers people from ignorance, inferiority complex and mental slavery. Again, while the Classical Pentecostals have a strict dress code for women, especially the use of head-coverings, the Neo-Pentecostals are more relaxed on the issue. The use of local language in the Classical Pentecostal Churches has

²⁴² Stanley M. Burgess, Edward M. Van Der Mass (eds), *The New International Dictionary of Pentecostal And Charismatic Movements* (Grand Rapids: Zondervan Publishing House, 2003), 17.

²⁴³ Asamoah-Gyadu, *African Charismatics*, 1.

²⁴⁴ Asamoah-Gyadu, *African Charismatics*, 1.

²⁴⁵ Asamoah-Gyadu, *African Charismatics*, 1.

²⁴⁶ Asamoah-Gyadu, *African Charismatics*, 1.

²⁴⁷ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 96.

²⁴⁸ Susan Hanson, *A History of Pentecostalism in Ghana: 1900-2002* (Accra: Heritage Graphix, 2002), 46.

attracted the low and the middle class of society. The Neo-Pentecostals, on the other hand, mostly use English language and therefore attract the elite in society. Individual Christians in the Charismatic movements are given what participants often express as ‘a ministry’, or an enabling power, and spiritual sensitivity which is not necessarily imparted through ecclesiastical rites and ceremonies. With such ministry or spiritual power, participants’ testimony is granted through a confirmable experiential encounter with the Holy Spirit.²⁴⁹ In Ghanaian Charismatic movements, the founder, who is perceived to be a man or woman of sacred power, is held in awe and much religious activity may revolve around such persons.²⁵⁰

These movements that emerged onto the Ghanaian scene in the context of the harsh economic situation emphasised prosperity in their sermons.²⁵¹ Koduah laments that, the undue emphasis some Neo-Pentecostals place on “prosperity” and “deliverance” seem to have produced a generation of Christians who equate God’s salvation to success in life.²⁵²

Oral Roberts, Benson Idahosa and Duncan-Williams are representatives of some of the key personalities and associated factors that directly spawned the Charismatic Movements (CMs) in Ghana.²⁵³ Oral Roberts represents the North American (foreign) factor, Benson Idahosa the

²⁴⁹ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 27.

²⁵⁰ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 27.

²⁵¹ Elom. Dovlo, “A Comparative Overview of Independent Churches and Charismatic Ministries in Ghana”, *Trinity Journal of Church and Theology*, 2 (1992), 55.

²⁵² Koduah, *Christianity in Ghana Today*, 114.

²⁵³ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 98.

African inspiration and model, and Duncan-Williams the local person and pioneering founder of a Charismatic ministry in Ghana.²⁵⁴

3.4.1 The Position of the Charismatic Movement with respect to the Gifts of the Spirit

The general belief of Charismatics is that spiritual gifts accompany the experience of the Holy Spirit baptism.²⁵⁵ Phenomenally, spiritual gifts are the most distinguishable characteristic of charismatic renewal. Saint Paul's list of spiritual gifts in 1 Corinthians 12:8-10 is stressed by the charismatic movement. The spiritual gifts are: words of wisdom, words of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, different kinds of tongues, and interpretation of tongues. Although Charismatics expect the above-named *charismata* to operate in their circles, they regard *glossolalia* ("speaking in tongues"), prophecy and healing as the most prominent and cherished of all gifts.²⁵⁶ Charismatics generally believe that after someone becomes a Christian, he or she must seek diligently for the baptism of the Holy Spirit. Those who receive this baptism also experience various phenomena, such as speaking in tongues, feelings of euphoria, visions and emotional outbursts of various kinds. "Those who have not experienced the baptism and its accompanying phenomena are not considered spirit-filled; that is, they are immature or otherwise incomplete Christians."²⁵⁷ This assertion seems to contradict what Paul said with respect to the gifts of the Spirit that "the Spirit distributes the gifts to each one individually just as He wills" (1 Cor 12:11). Paul emphasizes in this verse that every

²⁵⁴ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 98.

²⁵⁵ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 228.

²⁵⁶ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 228.

²⁵⁷ John F. MacArthur, Jr, *Charismatic Chaos* (Grand Rapids: Zondervan Publishing House, 1992), 29-30.

believer is spiritually gifted. Galyn Wiemers affirms that each believer is given one or more gifts at the point of their new birth.²⁵⁸ These are spiritual gifts or supernatural endowments that one receives in addition to one's natural talents, inherited abilities and naturally developed skills.²⁵⁹ The gifts of the Spirit are not merely human achievements, potentials or talents but rather expressions of divine enablement through the energy of the Holy Spirit.²⁶⁰ Vines expresses that the gift of the Spirit is the Holy Spirit Himself who enters our lives at the moment of salvation. If we are the children of God, we have the gift of the Holy Spirit (Acts 2:38).²⁶¹

This completely refutes all claims by the Charismatics that any one gift is necessary for someone to be a Christian, or to be a mature Christian. Vines indicates that since God is sovereign in the matter of giving spiritual gifts, there is no need for us to beg or go through all kinds of spiritual calisthenics to try to convince God to give us a particular gift.²⁶²

Cari, smata ivama, twn is another major concern of charismatic groups in the mainline churches in Ghana. Healing is even one of the major reasons why the group became popular.²⁶³ People believe in healing by faith in God, through the Bible and through prayer. There is a belief that some sicknesses are either caused or worsened by Satan and demons. As a result, healing and deliverance are not separated. For them, prayer for healing is invariably prayer to God to deliver the victim from the bondage of the Devil and demons which caused the sickness or which

²⁵⁸ Galyn Wiemers, *Framework for Christian Faith: A Treasure of Christian Information and Bible Teaching* (Wauke: Last Hope and Publications, 2008), 498-99.

²⁵⁹ Wiemers, *Framework for Christian Faith: A Treasure of Christian Information and Bible Teaching*, 498-99.

²⁶⁰ Lewis, *The Charismata: Spiritual Gifts*, 4.

²⁶¹ Jerry Vines, *God Speaks Today: A Study of 1 Corinthians* (Grand Rapids: Zondervan Corporation, 1979), 181.

²⁶² Vines, *God Speaks Today: A Study of 1 Corinthians*, 185.

²⁶³ Omenyo, *Pentecost Outside Pentecostalism*, 236.

render orthodox medicine impotent.²⁶⁴ Emmanuel Asante, however, expresses that the *carismata ijamavtwn* “gifts of healing” should be identified with Medical Sciences.²⁶⁵ According to him, some people argue that these gifts were essential at a time when progress had not been made in medicine and now that a dramatic headway has been made in the field of medicine, gifts of healing are no longer needed. Nothing could be more untrue than such a statement. Luke, the Physician, may have practised his art as a doctor while travelling with Paul on his missionary journeys. Yet *carismata ijamavtwn* were exercised in places where they evangelized.²⁶⁶

Asante further explains that *carismata ijamavtwn* are not exercised with a view to supplanting orthodox medical aid. *carismata ijamavtwn* on the contrary, are exercised alongside orthodox medical aid. It is nothing but a distortion of biblical faith to refuse orthodox medical aid in the name of the God who heals our diseases. The God who heals in answer to prayer also heals through orthodox medical aid. God answered Hezekiah’s prayer for healing through the use of medicine (2Kgs 20:7).²⁶⁷ Stamps adds his voice to Asante’s position that the Bible recognizes the proper use of medical care²⁶⁸ and adds that God is the one who has gifted people with their skills and abilities, and he can work through physicians and medicine just as He can supernaturally heal our bodies. Any legitimate or true form of healing is really a credit to God’s care and is a reason to honour and thank Him.²⁶⁹

²⁶⁴ Omenyo, *Pentecost Outside Pentecostalism*, 236.

²⁶⁵ Asante, *God the Spirit*, 61.

²⁶⁶ Asante, *God the Spirit*, 10.

²⁶⁷ Asante, *God the Spirit*, 10.

²⁶⁸ Stamps, *Fire Bible: Global Study Edition New International Version*, 1698.

²⁶⁹ Stamps, *Fire Bible: Global Study Edition New International Version*, 1698.
(Mt 9:12; Lk 10:34; Col 4:14).

Some scholars of African religions hold the view that the most important single reason why people join the various Pentecostal movements in Africa is the search for divine or faith healing.²⁷⁰ In Africa, health is often viewed as wholeness: the unity of the “natural” and the “supernatural”. Therefore, healing is sought after vigorously through religious means, as it was, and it is in the indigenous religions of Africa.²⁷¹ On the issue of the importance of healing among African Christians in general, Emmanuel Lartey has remarked:

In Africa, medicine has always been practiced by traditional priest-healers. Healing, exorcism, divination, diagnosis and the restoration to wholeness of ill or disturbed persons are seen as crucial functions of the priest. To the African the most important activity of a priest is the medical one, the ability to diagnose correctly and to prescribe accurate remedies for various diseases. To separate this function from his or her priestly activities or to disclaim the authenticity of this as a valid service of a religious person is to seriously detract from a priest’s acceptability and recognition with a traditional African. This appears to be what happened with Western mission-founded churches.²⁷²

Mainline churches themselves have expressed the need for the incorporation of divine healing in their ethos.²⁷³ A typical example is the special consultation of the Presbyterian Church of Ghana organised as early as 1963 dealing with the Ibadan Report on “The Holy Spirit and the Christian Community”, which among other things recommended that:

- a. The consultation wishes to see the New Testament ministry of healing through prayer restored within the congregations of the Church...

²⁷⁰ Kofi Appiah-Kubi, *Man Curses, God heals: Religious and Medical Practice Among the Akans of Ghana* (Allnheld New Jersey: Osmun Publishers, 1981), 16.

²⁷¹ Ekenneh J. Anyanwu, “The Church’s Healing Ministry in the Light of African Understanding of Health and Healing” in Justin S. Ukpong et. al. (ed.), *Evangelization in Africa in the Third Millennium: Challenges and Prospects* (Port Harcourt: CIWA Press, 1992), 73-74.

²⁷² Emmanuel Y. Lartey, “Healing: Tradition and Pentecostalism in African Today”, *International Review of Mission*, (LXX) 1986, 75.

²⁷³ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 238.

- b. The ministry of healing through prayer should never be isolated from other and care of other Christians. God can use all these means to give healing.²⁷⁴

However, for a long time they had no pragmatic antidote to the problem. One can conjecture that mainline churches just did not have the clues for the implantation of this ministry. It is the Charismatic who have shown the way.²⁷⁵ Thus the concern of the Charismatic Movements for divine healing, which has been translated into practical reality, has in a way met this need within the churches. No wonder more and more mainline churches are giving recognition to healing centres, and some minister/priests refer cases to them or invite them to minister in their churches.²⁷⁶

In Charismatic Ministries every believer is considered a potential recipient of charism(s) or ministry gift(s) of the Holy Spirit.²⁷⁷ Their philosophy follows the New Testament principle particularly evident in Pauline thought that participating in Christ is like functioning as a member of the human body. Each part is by definition within the “body of Christ” (1 Cor 12:12-31). The charisms or “gifts of grace”, as exercised by an individual or groups of believers, constitute their ministry. The different ministries are co-ordinated within the local church to de-legitimising the concentration of charismatic power in the “hands” of prophets, ministers or pastors.²⁷⁸ In principle therefore Charismatic Ministries accept all believers as belonging to the “holy priesthood” and qualified to act as “stewards of God’s manifold grace’ (1Pet 2:9-10).

²⁷⁴ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 238.

²⁷⁵ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 238.

²⁷⁶ Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*, 238.

²⁷⁷ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 97.

²⁷⁸ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 97.

Again, the democratisation of charisma or “gifts of grace” in the Charismatic Ministries means that all words or acts mediating grace to the “body of Christ”, whether listed in the Bible or not, may be considered charisms or ministry gifts (1 Cor 12:7). It is as well that in Pauline thought, charisma is synonymous with *diakoniai*, ministry. What has happened within the Charismatic Ministries is that, as a result of the diversified ministries, “natural abilities” or talents of renewed individuals have been “Christianised” in order that in their new form as spiritual gifts they may be employed in ministry to serve the body of Christ.²⁷⁹ Hiding behind Paul’s words to Timothy: if anyone cleanses himself or herself from ignoble uses, “he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work” (2 Tim 2:21). The literal point of this passage, according to Marshall, appears to be that a vessel previously used for so-called dishonourable purposes can be thoroughly cleaned and will then be fit for honourable uses.²⁸⁰ In “human life”, “this miracle of transformation from an ignoble vessel to a purposeful one “actually takes place through the power of Christ’s Spirit”.²⁸¹ This is particularly evident in the area of music where the singing gifts of Ghanaian gospel singers like Helena Rhabbles and Amy Newman, both Methodists, are now recognised as special “ministries” within the Charismatic family and beyond.²⁸² In Matthew’s account, Jesus begins the parable of the talents by referring to “a man”, a master, “who called his servants and entrusted his property to them” (Matt 25:14-30). Whatever the talents in this parable signify, one of its underlying messages is that just as the master required the servants to account for their stewardship, so does God entrust

²⁷⁹ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 239.

²⁸⁰ Howard Marshall, *The Pastoral Epistle: A Critical and Exegetical Commentary* (Edinburg: T&T Clark, 1999), 761.

²⁸¹ George Arthur Buttrick (ed), *The Interpreter’s Bible*, vol. 11 (New York: Abingdon, 1955), 494.

²⁸² Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 240.

his children with abilities which must be usefully employed.²⁸³ Peter D. Hocken emphasises that in the context of Matthew 25:14-30, natural abilities are the “properties”, gifts of grace that God puts at our disposal, which in the fellowship of believers could be used to minister to the common good of the body of Christ. Here the intervention of God enables recipients to make such gifts available for the Master’s use, for “it is only the coming of God’s Spirit that truly reveals the full potential of human-kind”.²⁸⁴ Asamoah-Gyadu, in his book *Contemporary Pentecostal Christianity* says, when Paul refers to spiritual gifts, he is talking about gifts of grace used in ministry that come from God the Holy Spirit.²⁸⁵

3.5 Conclusion

Pentecostalism is the movement that experiences the gifts of the Holy Spirit, most often prominently including *glossolalia* or “speaking in tongues” (Acts 2:4). The origin of the modern Pentecostal Movement is usually identified with the revival which began in William James Seymour’s Apostolic Faith Mission on the Azusa Street in Los Angeles, California, in 1906. Apostle Peter Anim is generally regarded as the Father of Pentecostalism in Ghana.

Pentecostals believe that the "manifestations of the Holy Spirit" are alive, available, and experienced by modern-day Christians as it was seen in the first century Christian believers. The

²⁸³ Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, 240.

²⁸⁴ Peter D. Hocken, “The Significance and Potential of Pentecostalism”, *New Earth: An Encounter with Pentecostalism* (Springfield, IL: Templegate Publishes, 1976), 15.

²⁸⁵ Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Oxford: Regnum Books International, 2013), 28.

term Pentecostal, therefore, comes from the New Testament experiences of the early Christian believers on the Day of Pentecost.

The Charismatic Movement is an expression used to refer to a movement or group that emerged within the established or the “orthodox” churches in the 1960s. In the early formation of this movement, it was known as “Neo-Pentecostal” (i.e. New Pentecostal Movement). But in recent years, it has been frequently referred to as the “Charismatic Revival Movement”. The name refers to the movement of people and groups who profess a personal Pentecostal experience of the Holy Spirit as listed in 1 Corinthians 12:8-11. The term “Pentecostal” and “charismatic” are often used interchangeably. They do have many features in common, and even for the expert, it is frequently difficult to draw a dividing line between them. When used in Ghana, the expression “Charismatic” takes on a slightly different meaning from what pertains in a Western European context. In the Western context, Charismatic movements are normally renewal groups operating within older and more firmly established historic mainline denominations. In sub-Saharan African countries like Ghana, however, the expression “Charismatic” is used more in reference to the new wave of independent Pentecostal movements.

Some of the distinguishing marks of Pentecostals and Charismatics include a strong emphasis on the need for individuals to undergo the born-again experience before they can claim to be Christians (John 3:3), a belief in a post-conversion experience called, “the Baptism of the Holy Spirit” with the initial evidence of speaking in tongues.

According to the Pentecostals, the nine gifts of 1 Corinthians 12:8-10 fall naturally into three groups of three gifts each. These are revelation, prophetic or vocal and power gifts. The gift of word of knowledge is concerned with the immediate awareness of facts without the aid of the senses. It can be present, past or future.

Most scholars of African religions hold the view that the most important single reason why people join the various Pentecostal movements in Africa is the search for divine or faith healing. Charismatics believe that prayer for healing is invariably prayer to God to deliver the victim from the bondage of the Devil and demons which caused the sickness or which render orthodox medicine impotent. In Charismatic Ministries every believer is considered a potential recipient of charism(s) or ministry gift(s) of the Holy Spirit. The democratisation of charisma or “gifts of grace” in the Charismatic Ministries means that all words or acts mediating grace to the “body of Christ”, whether listed in the Bible or not, may be considered charisms or ministry gifts (1 Cor 12:7). The bed rock of this teaching is 1 Corinthians 12:5 where Pauline thought charisma is synonymous with ministry. The next chapter focuses on data interpretation, analysis and discussion of 1 Corinthians 12:1-11.

CHAPTER FOUR

DATA INTERPRETATION, ANALYSIS AND DISCUSSION

4.1 Introduction

In the previous chapter, we discussed the position of the Pentecostal and Charismatic Churches with respect to the gifts of the Spirit. This present chapter examines the results of the interviews conducted and their consequent implications. In order to analyse the gifts of the Spirit in 1 Corinthians 12:1-11 and their use in the selected Pentecostal and Charismatic Churches in Kumasi, references to the three previous chapters would be made to arrive at conclusions.

4.2 Research Question

The research question stated at the introductory part of the work is repeated here as follows.

“What are the contemporary understandings of the gifts of the Spirit in 1 Corinthians 12:1-11 in some Pentecostal and Charismatic Churches in Kumasi?”

Sub questions:

- What is the contextual meaning of the gifts of the Spirit in 1 Cor 12:1-11?
- What are the contextual and contemporary differences in terms of the gifts of the Spirit?
- What are the differences in the mode, manifestations and uses of the gifts of the Spirit exercised in the Pentecostal and Charismatic Churches?
- What are the effects of employing the gifts by the Pentecostal and Charismatic Churches?

- What is the motivation for Pentecostal and Charismatic Churches for seeking a post-conversion experience called “the Baptism of the Holy Spirit?”
- Can a person be filled with the Holy Spirit without speaking in tongues?
- What can be done to enhance the usage of the gifts of the Spirit?

4.3 Data Collection Procedure

We used simple random and purposeful sampling to select the interviewees. This approach was used because we needed an unbiased representation for the study.²⁸⁶ The procedure for selecting the sample was done as follows: one hundred (100) persons were interviewed from some selected Pentecostal and Charismatic Churches with respect to the usage of the gifts of the Spirit in 1 Corinthians 12:1-11. To be able to interview all these one hundred persons, we employed the services of four research assistants. The research assistants were with the researcher in most of the interviews he conducted personally and so having observed the researcher, they were able to carry out the same task at areas the researcher could not go personally. They went with voice recording devices which they submitted to the researcher after the exercise.

At the monthly meeting of Kumasi Charismatic Ministers Fellowship held on January 6, 2014 at Maranatha Evangelistic Ministry, Adum-Kumasi, the researcher booked appointments with some ministers for the interview with respect to the topic under discussion. He further made

²⁸⁶ Vyhmeister, *Your Indispensable Guide to Writing Quality Research Papers: For Students of Religion and Theology*, 131. According to Nancy Jean Vyhmeister, random sampling is a technique used to ensure, as far as possible, an unbiased representation of a population. It avoids the possibility of choosing only one’s friends or enemies to answer questions. Therefore, this sampling method to select the interviewees was used.

appointments with some selected ministers from the Pentecostal Churches. After the interview with the ministers of churches under consideration, the researcher was granted permission to further interview the members of their assemblies.

The churches selected for field survey included Assemblies of God, The Church of Pentecost, Christ Apostolic Church, Calvary Charismatic Centre, Calvary Redemption Church and Light House Chapel International. These churches were selected on the basis that Assemblies of God, The Church of Pentecost and Christ Apostolic Church are the Classical Pentecostal churches in the country. They believe that the manifestations of the Holy Spirit are alive, available and experienced by modern-day Christians as it was in the first century Christian believers. Cavalry Charismatic Centre, Calvary Redemption Church and Light House Chapel International on the other hand are noted for their growth rate and periodic programmes associated with manifestations of the gifts of the Spirit which attract people from across the length and breadth of the Kumasi Metropolis and beyond. The following Charismatic leaders - Twum Barimah, Jonathan Osei, Stephen Kojo Agyemang, Joshua Kas-Vorsa, Frank Adomako and Divine Adjei, who are not part of the three selected Charismatic Churches, were also interviewed.

Out of the one hundred (100) interviewees, fifty-one (51) were from the selected Pentecostal Churches while forty-nine (49) were from the selected Charismatic Churches. Seventeen (17) out of the fifty-one (51) were from Assemblies of God, eighteen (18) were from the Church of Pentecost and sixteen (16) were from Christ Apostolic Church. Out of forty-nine (49) that were interviewed from the Charismatic Churches, fourteen (14) were from Calvary Charismatic

Centre, fourteen (14) were interviewed from Calvary Redemption Church, fifteen (15) were selected from Lighthouse Chapel International and six (6) were Charismatic leaders from Winning Ways Dynamic Church, Charisma Baptist Church, Christ Redemptive Chapel, Resurrection Faith Ministry, Redemption Grace Chapel and Calvary Life Chapel International. Out of the one hundred (100) persons interviewed from the selected Pentecostal and Charismatic Churches, thirty two (32) were pastors, apostles, prophets, evangelists and teachers and sixty-eight (68) were deacons, elders and church members.

Data was obtained from both primary and secondary sources. Primary data was obtained through interviews with the help of an interview guide. Secondary data was obtained from books, articles, journals and exegesis of the text. Other sources included both electronic and print media, which feature some popular television preachers whose preoccupation for ministry is on the gifts of the Spirit. Internet information was sourced where necessary.

4.4 Responses on the Gifts of the Spirit in 1 Corinthians 12:1-11.

This section discusses the results of the investigations made about the understanding of the Gifts of the Spirit.

4.4.1 Contemporary Understandings of the Gifts of the Spirit in 1 Corinthians 12:1-11

With respect to contemporary understandings of the gifts of the Spirit in 1 Corinthians 12:1-11, ninety– nine (99) interviewees out of the total one hundred (100) interviewed admitted that there are different interpretations of the gifts of the Spirit in 1 Corinthians 12:1-11 among the

churches. Only one (1) person is of the view that there are no different interpretations of the gifts of the Spirit. Out of the ninety nine (99) interviewees who admitted that there are different interpretations of the gifts of the Spirit, forty three (43) attributed it to doctrinal differences. Emmanuel Amoah, General Overseer of Calvary Redemption Church, Daban-Kumasi²⁸⁷ adding to this view expressed that some people based their understanding on church structure to give a balanced, narrow and religious interpretation to the gifts of the Spirit. Twenty two (22) attributed it to lack of knowledge on the part of the users of the gifts. Paul Frimpong Manso, General Superintendent of Assemblies of God-Ghana²⁸⁸ in response to the question at stake said, misinterpretation on the part of the Pentecostal and Charismatic Churches is due to the fact that people do not want to be trained. Others do not take time to study the Bible hence taking scriptures out of context, causing chaos and confusion in the body of Christ especially in Charismatic and Pentecostal tradition. Thirty (30) out of the ninety-nine ascribed it to selfish interest. Ransford Obeng, General Overseer of Calvary Charismatic Centre and Chairman of Kumasi Charismatic Ministers Fellowship²⁸⁹ in connection to this view said the Bible interprets itself with respect to the use of the gifts of the Spirit. God has outlined the use of these gifts and there should be no private interpretation.

The above stated reasons affirm Yamsat's assertion cited in chapter one of this thesis that, the idea of Spiritual gifts is one of the scriptural teachings that has become controversial not because the Scripture is not clear on it, but because of some cultural or traditional upbringings of Christians across the globe. According to him, some have gone for it headlong without closer

²⁸⁷ Interviewed on January 5, 2014.

²⁸⁸ Interviewed on December 23, 2013.

²⁸⁹ Interviewed on January 8, 2014.

examination to see where it stands in the teaching of the Holy Scripture and others have been suspicious about any talk of spiritual gifts.²⁹⁰

In an interview with Solomon King Binambo, Principal of Assemblies of God Theological Seminary,²⁹¹ regarding different interpretations of the gifts of the Spirit in our recent times, he said that: “The church should desist from the mistakes of the Pharisees and Sadducees. Nobody has the right to interpret the gifts apart from what the Bible says about them and how it says it.” He added that “there are serious abuses in every area. Just as corrections were made in the book of Acts, so must there be corrections. Especially in areas where aprons and oil are used, members should be told that they only represent the power of the Holy Spirit. They are not an end in itself as most of our contemporary believers are made to understand.”

Chris Dzoagbe,²⁹² contributing to the question under discussion raised some perceptions about the gifts of the Spirit in our contemporary times which are also some of the causes of the different interpretations as follows:

- a) Those who operate with these gifts are more spiritual than others and they should be revered.
- b) Those operating these gifts have the stamp of God’s acceptance.
- c) Those operating the gifts have permanent ownership of the specific gift and also specialize in that area of operation.
- d) Some misconstrue the word of knowledge for prophecy.

²⁹⁰ See chapter 1 page 13.

²⁹¹ Interviewed on December 24, 2013.

²⁹² Interviewed on January 7, 2014.

Contemporary understandings of the gifts of the Spirit listed by Dzoagbe confirms the assertion of William MacDonald cited in chapter 2 that, instead of using the gifts to magnify God and edify other believers, the Corinthians were using them to show off. They stood up in the meetings and spoke in languages which no one else understood, hoping that others would be impressed by their linguistic proficiency. They exalted the sign-gifts above the others, and were apparently equating spirituality with the exercise of the more spectacular gifts.²⁹³ Based on the findings, it is clear that what is happening in some Pentecostal and Charismatic Churches today in relation to the understanding of the gifts of the Spirit is not different from what happened in the church at Corinth.

Samuel Amponsah, Area Pastor of Christ Apostolic Church, T. U. C.,²⁹⁴ in an interview regarding what has contributed immensely to the issue about divergent interpretation of the gifts of the Spirit in 1 Corinthians 12:1-11 in our contemporary times said that, many of the Pentecostal and Charismatic Churches around do not pay attention to the academic side of our Christian confession as the Bible admonishes us to study to show ourselves approved (2Tim 2:15). According to him, people just want to enjoy the charisma, saying after all, Peter and the other disciples never went to any sophisticated schools. They forget that Peter and the other disciples stayed at Christ's feet for three years. It is almost the same as going to the university. Different interpretations are due to academic and non-academic nature of it. People form their own churches with their own parochial interests. They interpret the scriptures to advance what they want to achieve. He said among many other things that, there are misinterpretations of the gifts of the Spirit in both Pentecostal and Charismatic Churches. However, the Pentecostal churches

²⁹³ See chapter 2, 23.

²⁹⁴ Interviewed January 14, 2014.

especially the classical ones have strong leadership. They have periodic ministerial consultative general councils where doctrinal matters are seriously discussed and given thoughtful considerations. He added that ministers going wayward are usually sanctioned by inviting them for proper education or some are even dismissed outright. Amponsah agreed that misinterpretation goes on but the position of the church on matters of faith is usually synchronized because of strong leadership.

It is unbiblical for contemporary Christians to assume that because someone exercises a gift in an outwardly impressive way, that person is more spiritual than those with less spectacular gifts. In fact, possessing a gift is not synonymous with God's acceptance of the one exercising a gift. It is sad to admit that many Christians in our days believe anything that they hear coming from a person who claims to be a prophet. This weakness exposes us to the same dangers that confronted members of the Corinthian church – they did and said things that were diametrically opposed to the confession that Jesus is Lord.

4.4.2 Contextual Meaning of the Gifts of the Spirit in 1 Corinthians 12:1-11

The field survey showed that a sizeable number of the selected Pentecostal and Charismatic Churches did understand the contextual meaning of each of the gifts of the Spirit. Out of one hundred (100) interviewees, thirty-six (36) were able to explain the gifts of the Spirit contextually as found in 1 Corinthians 12:1-11. Out of the thirty-six (36), seventeen (17) were from the clergy and nineteen (19) the laity. Sixty-four (64) interviewees did not understand the gifts contextually. Out of the sixty-four (64), fifteen (15) were clergy and forty nine (49) were lay church members. This affirms the assertion of Pandang Yamsat cited in chapter one of this

thesis that, if there is any Scriptural teaching that is least understood or that Christians refuse to understand or internalize, it is that pertaining to spiritual gifts.²⁹⁵ Yamsat adds that some Christians either refuse to follow what the Scripture teaches concerning it and emphasize the non-essentials or are not bothered about the Holy Spirit or spiritual gifts at all.

Out of these sixty-four (64) interviewees who did not understand the contextual meaning of the gifts of the Spirit, thirty-eight (38) could partially list the gifts of the Spirit without understanding them contextually. Notwithstanding, the majority of the interviewees affirmed the assertion of Denny Miller cited in chapter three of this thesis that, the nine gifts of the Holy Spirit in 1 Corinthians 12:8-10 fall naturally into three groups of three gifts each namely: revelational, vocal and power gifts.²⁹⁶ According to him, revelational gifts are word of knowledge, word of wisdom and discerning of spirits. The vocal gifts are made of the gift of tongues, the interpretation of tongues and prophecy. The power gifts are the gifts of healings, the gift of faith and the gifts of miracles.

Twenty-six (26) out of the sixty-four (64) interviewees who did not understand the contextual meaning of the gifts of the Spirit were able to list some of the gifts of the Spirit but mixed them up with the fruit of the Spirit and natural talents such as singing, playing of instruments, playing of football, cleaning of chairs etc. The gifts of the Spirit are given by God to certain individuals and they are meant to be used in the service of His people and for the expansion of His kingdom. They are called the gifts of the Spirit because they are given by the Holy Spirit and used through the empowerment of the same Spirit. The gifts of the Spirit must be understood in a different

²⁹⁵ See his comment in chapter 1 page 12 of this thesis.

²⁹⁶ See his comment in chapter 3 page 57.

context from an ordinary talent that one possesses. Talent could be understood on the secular sphere of life. Anyone at all can possess a talent. The gifts of the Spirit in our context are the gifts that one acquires as a result of his or her being endowed with the Holy Spirit. Whereas the focus of a talent is on the person who possesses it, the gifts of the Spirit rather focus on God. The gifts of the Spirit will always have God as a point of reference. Unlike the one who is filled with the Holy Spirit, who attributes the acquisition of the gifts to a divine power, the one who possess the talent attributes it to his or her personal technical knowhow or skill.

To some extent the natural talents could be considered gifts in the sense of common grace - the position of Charismatics with respect to the gifts of the Spirit, as indicated in chapter three of this study is that, in the context of diversified ministries, natural talents of renewed individuals can be “Christened” in order that in their new form as spiritual gifts they can serve the body of Christ. However, the exegetical study on 1 Corinthians 12:1-11 has shown clearly that the Greek word *carismavtwn* “grace gifts” in verse 4 is different from the natural inclination and talents that people possess. The talents and special abilities God gives to individuals like singing, playing of football, dancing and the fruit of the Spirit such as love, joy and peace, to mention a few, are different from the gifts of the Spirit in 1 Corinthians 12:1-11, and therefore should not be put together, as belonging to the same group.

Going by what scripture teaches, it is correct to say that the gifts of the Spirit are purely spiritual and operates out of human elements. One may not be right when one associates them with talents; such an association reduces them to human machinations. If it is the gifts of the Spirit then it is spiritual with the human being serving as only a conduit through which God works.

4.4.3 Contextual and Contemporary Differences in terms of the Gifts of the Spirit

In an attempt to find out whether the contextual meaning of 1 Corinthians 12:1-11 is different from its modern day interpretation, ninety (90) out of the one hundred (100) interviewees admitted that there are differences. Six (6) out of the total number said there are no differences. Below are some of the differences the interviewees identified.

Philip Arthur²⁹⁷ stated that, in the contextual setting of the gifts of the Spirit in 1 Corinthians 12:1-11, the gifts are for the edification of the believers. However, modern day manifestations, which inform the interpretation, are basically for a few people who opt out of the church. For the modern day church, the manifestation of the gifts identifies one as having a special calling to the ministry while in the context of 1 Corinthians 12:1-11, the gifts are for the believers for a communal service in the Church.

Amoah, General Overseer of Calvary Redemption Church, Daban-Kumasi,²⁹⁸ expressed that the gifts of the Spirit in 1 Corinthians 12:1-11 are given when members of the church avail themselves. However, today, most people who manifest these gifts are in the five-fold ministry unlike in the context where members availed themselves much to experience diversities of gifts enumerated in 1 Corinthians 12:1-11.

²⁹⁷ Interviewed on December 20, 2013.

²⁹⁸ Interviewed January 5, 2014.

Jacqueline Dambia, a member of Rhema Assembly of God, Atonsu²⁹⁹ contributed that in the context of 1 Corinthians 12:1-11, people exercised the gift of working of miracle through faith, but today, people are made to pay money to receive miracle. According to Dambia, at Atwea Mountains, one prophet told her to pay some amount of money as a medium to receive her miracle which is contrary to how the gifts should operate in 1 Corinthians 12:1-11.

Stephen Kojo Agyemang, the General Overseer of Christ Redemptive Chapel International, Atonsu³⁰⁰ insightfully disclosed that while in the contextual setting of 1 Corinthians 12:1-11 miracles and healing were instantaneous, in our contemporary setting, manifestations of miracles and healing are not often instantaneous. Contemporary ministers pray for the sick and encourage them to go to hospital to see the doctor while in the contextual setting it was not so.

Daniel Yar, Pastor of Lighthouse Chapel International, Chirapatre-Kumasi,³⁰¹ also indicated that while in the context of 1 Corinthians 12:1-11 prophecy is meant to give edification to the members of the church, in our contemporary setting, most of the people who exercise the gifts of prophecy call themselves prophets. Smith Gyimah, Asokwa Area Head, Church of Pentecost,³⁰² who has made a similar observation, indicated that the confusion among some Charismatic and Pentecostal Churches are exclusively due to lack of understanding between fore telling and forth telling. According to him, prophecy in 1 Corinthians 12:10 is quite different from Old Testament understanding of prophecy. The Old Testament understanding of prophecy is fore telling. The people who received that ability told things that were going to happen. But in 1

²⁹⁹ Interviewed on December 22, 2013.

³⁰⁰ Interviewed on December 30, 2013.

³⁰¹ Interviewed on December 22, 2013.

³⁰² Interviewed on January 2, 2014.

Corinthians 12:10 prophecy is forth telling. Forth telling comes through diverse means. It is the ability to speak forth words under inspiration which comes to comfort, exhort and correct. People should not confuse foretelling with forth telling.

Donald Stamps³⁰³ in the same vein adds that, we must distinguish between prophecy as a momentary expression of God's Spirit (1 Cor 12:10) and prophecy as a ministry gift of the church (Eph 4:11). He explains that, as a ministry gift, prophecy is given only to some, who must then function as prophets within the church on an ongoing basis. The gift of prophecy mentioned in this discussion in 1 Corinthians 12:10 is a periodic manifestation of God's Spirit that is potentially available to every Spirit-filled Christian.

Twenty-eight (28) out of the ninety (90) interviewees who admitted that there are differences in contextual and contemporary meaning of the gifts of the Spirit said, a word of wisdom is a divine revelation of what God is going to do in the future. Gyimah, Asokwa Area Head, Church of Pentecost,³⁰⁴ an adherent of the above view, explained that a word of wisdom is a divine revelation because it is something that is in the mind of God which He communicates to us. He added that some people interpret it as the way that God helps us to be able to know how to do things; but in a Classical Pentecostal understanding, a word of wisdom is what God is going to do in the future which no one knows; it is a revelatory gift.

The Contemporary understanding expressed above is contrary to the contextual exegetical meaning discussed in chapter 2 of this thesis where in the name of wisdom, the Corinthians were

³⁰³ Stamps, *Fire Bible: Global Study Edition New International Version*, 2009, 2176.

³⁰⁴ Interviewed on January 2, 2014.

rejecting both Paul and his gospel. In contrast to their own criterion for “spiritual” excellence, Paul says he deliberately rejected coming to them in “wisdom” (2:1, 5). With a considerable stroke of inspiration, Paul now does two things: (a) He uses one of their own terms to begin his list of “manifestations” in the assembly that demonstrates the great diversity inherent in the one spirit’s activities and (b) he reshapes that term in the light of the work of the Spirit so as to give it a significantly different content from their own. In either case its content is to be understood in the light of Paul’s own argument in 1 Corinthians 2:6-16. There, the message of wisdom revealed by the Spirit is not some special understanding of “deeper things” or revealing something about the future. It is rather expressing the message of God’s wisdom in the gospel of Christ that brings solution to human problems.

While speaking in tongues in the context of 1 Corinthians 12:1-11 is a spiritual gift given by the Holy Spirit to individual members of the church voluntarily without any human influence, some contemporary Pentecostal and Charismatic churches teach their members to repeat certain words in order to receive the gift of tongues. In an interview with Dennis Kyere, a member of Kotei Church of Pentecost ³⁰⁵ he disclosed that he attended the Pentecost Students’ Association (PENSA) revival meeting at the Africa Hall, KNUST in 2009 where those wanting to receive the gifts of tongues were called forward for prayers. He was among them; they were made to repeat the following words “Jesus, Jesus, Jesus” in order to speak in tongues. Do we encounter anyone in the New Testament being taught how to pray in tongues? I think No, but the exact opposite is the case. Those who spoke in tongues in the book of Acts, for example, were never asked what to do, and are never told to do or say anything. In the biblical accounts people speak in tongues spontaneously. Oluwafemi Olayiwola Adeyemi in the same vein shares this story:

³⁰⁵ Interviewed on January 14, 2014.

Some time ago, around 1997, a Baptist pastor went to worship in a Winner's Chapel in Ogbomoso. During the service, all worshippers were enjoined to begin to speak in tongues. The pastor was looking and observing what was going on. One of the ushers moved closer to him and asked him, "Have you received the Holy Spirit?" This is a question Charismatic people will often ask. What they really mean by the question is this: "Have you had the baptism of the Spirit, the Charismatic experience of speaking in tongues?" The usher, based on this pastor's attitude, concluded that since he could not speak in tongues he has not been baptized in the Holy Spirit. As a result, he was counseled by the usher to be submissive and surrender for baptism. When he refused to speak with new tongues, they concluded that he has a demon and was strong headed. But in order to deceive them, he said (*lailai tov*, which means "good night" many times, which incidentally was a Hebrew vocabulary that he had just learned. They then shouted that he has received the baptism of the Holy Spirit.³⁰⁶

This practical experience shared by my informants affirm that one of the distinguished marks of Pentecostals and Charismatics is a strong emphasis on the gifts of the Spirit as indicated in chapter three of this study. It is an undeniable fact that we are in a different dispensation and there is wide disparity between the contextual and contemporary setting so far as linguistic, historic, geographic and cultural gaps are concerned. The interpretation should be done in the context of our contemporary setting. Nevertheless the content of the message should not be altered. We can repackage the message by the use of redemptive equivalence but the meaning of the message should be the same today as it was then.

4.4.5 Evidence of Manifestations of the Gifts of the Spirit

In our quest to discover the evidence of manifestations of the gifts of the Spirit as in 1 Corinthians 12:1-11, ninety-five (95) interviewees out of the total of one hundred (100) acknowledged the full manifestation of the gifts of the Spirit in their churches. Five (5) were

³⁰⁶Oluwafemi Olayiwola Adeyemi, "The Charismatic, Pentecostal practices and African Initiatives in Christianity", *Ogbomoso Journal of Theology*, Vol. XIII 2 (2008):136.

not totally convinced in the maximum operation of the gifts of the Spirit in 1 Corinthians 12:1-11 in their churches.

The ninety-five (95) interviewees who acknowledged the full manifestation of the gifts of the Spirit in 1 Corinthians 12:1-11 in their churches affirm the position of the Pentecostals and Charismatics with respect to the gifts of the Spirit discussed in chapter three (3) that the manifestations of the gifts of the Holy Spirit are alive, available and experienced by modern-day Christians. This demystifies the assertion of classical cessationist B. B. Warfield cited in chapter one that, the operation of the gifts of the Spirit was limited to early Christianity. According to Warfield, some of the spiritual gifts were experienced only for a short time, being suited to the Church's infancy.³⁰⁷

With respect to evidence of manifestation of the gifts of the Spirit in 1 Corinthians 12:1-11, seventy-five (75) out of the ninety-five (95) interviewees who accepted the manifestations of the gifts of the Spirit in their churches disclosed that most members who manifest the gifts of the Spirit in the context of worship services demonstrate certain unusual characteristics such as pulling down chairs, weeping, rolling on the floor, and screaming and at times would have to hold others before they prophesy. Twum Barimah, General Overseer of Winning Ways Dynamic Church, Patasi-Kumasi,³⁰⁸ who has also made similar observation, explained that most of the people who display ecstatic moves in an attempt to exercise their gifts are not mature. Frimpong-Manson, General Superintendent of Assemblies of God-Ghana,³⁰⁹ also attributed the

³⁰⁷ See chapter 1 page 16 of this thesis.

³⁰⁸ Interviewed on January 7, 2014.

³⁰⁹ Interviewed on December 23, 2013.

ecstatic display during the manifestation of the gifts of the Spirit to lack of knowledge on the part of the user of the gift.

However, Divine Adjei, General Overseer of Calvary Life Chapel Int, Santasi-Kumasi,³¹⁰ in his assertion to the mode of operation of the gifts of the Spirit in Pentecostal and Charismatic Churches, he argued that when the Holy Spirit is moving, one's attention is not on how things are happening - whether chairs are broken or shouting to disturb but the minister is interested in the profit the gift brings to the church. This indicates that what happened in the church of Corinth is not different from what is happening in our contemporary Pentecostal and Charismatic Churches as indicated by J Allen Blair cited in chapter 2³¹¹ of this thesis, that the Corinthian believers came to think that to believe in Christ and follow Him meant the complete rejection of anything that appealed to reason or the intellect. At the same time, the fullness of the Spirit had to do with ecstatic experience that gave no regard to wisdom or knowledge. Warren W Wiersbe also adds, "Any so-called spiritual experience that robs people of their God-given intelligence and self-control is not from the Holy Spirit."³¹²

On the contrary, Frank Adomako, Associate Pastor of Redemption Grace Chapel International, Adum – Kumasi,³¹³ is of the view that the temperament of the individual can influence the manner in which one exercises the gifts of the Spirit. Gyimah, Area Head, Church of Pentecost, Asokwa-Kumasi,³¹⁴ shared a similar view with Adomako that, the user of the gift may not necessarily be ignorant about the usage of the gifts but his temperament may influence the

³¹⁰ Interviewed on January 7, 2014.

³¹¹ See chapter 2, 24.

³¹² Warren W. Wiersbe, *10 Power Principles for Christian Service* (Grand Rapids: Baker Books, 2008), 107.

³¹³ Interviewed on January 5, 2014.

³¹⁴ Interviewed on January 2, 2014.

manifestation of the gifts of the Spirit. He added that, once in a prayer meeting at North Kaneshie Pentecost Church, the Lord gave him a word in the course of the service about people who were causing abortion and parents who were encouraging their daughters to commit the same sin. He cried a lot while delivering the message because he felt the heavy heart of God on the issue. Before he realized, there were so many people both young and old in front ready to surrender and confess to God. This was because they were moved to repentance.

Amponsah, Area Pastor, Christ Apostolic Church, T. U. C- Kumasi,³¹⁵ in the same vein indicated that in the presence of God there is liberty. Liberty means that people had the freedom to express themselves in worship. At the same time, he also believes that God is not the author of confusion. Law and orderliness is the hallmark of the presence of God. In his church, he makes sure people do not abuse the presence of the Lord with their gifts since the spirit of the prophet is subject to the prophet. His church has train the functionaries of the service to make sure that law and order is observed at their meetings.

What Amponsah is doing may be a step in the right direction since the gifts are to be used “in a fitting and orderly way” (1 Cor 14:40). The pastors are responsible to ensure that this scriptural order is maintained during church services to avoid unrestrained behaviour. In view of that the leadership of the Pentecostal and Charismatic Churches should see to it that the doctrinal positions and practices of the individual Pastors regarding the usage of the gifts of the Spirit are inspected within the framework of biblical patterns. If the leadership of the named selected Churches fail to supervise how their members exercise the gifts of the Spirit in their local

³¹⁵ Interviewed on January 14, 2014.

churches, the challenge of ecstatic display and other unrestrained behaviour in church services will remain a herculean task to the church.

One Associate Pastor³¹⁶ revealed that the reason the gifts of the Spirit are not frequently used in his local church is due to the intimidation by his senior pastor's presence. The senior pastor alone loves to exercise the gifts of the Spirit in the church. As such, the operations of the gifts are not often manifested unless the go-ahead is given by the senior pastor. He further added that even on occasions that the go-ahead is given to the associate pastors to manifest their gifts, there is sometimes fear and insecurity due to the senior pastor's presence. He does not want anybody to share his "glory" with him.

Baiden Thomas, Pastor of Christ Apostolic Church, T. U. C-Kumasi,³¹⁷ expressed similar sentiments that the reason the gifts are not in frequent use is that, many people are not living right and are always chasing few with the gifts instead of waiting on God, studying His word and meeting His requirements. The attitude of these members have created a dependency syndrome in that those with the gifts are revered and worshiped instead of allowing them to serve the church with their gifts. It is important for the Pentecostal and Charismatic Churches to note that the gifts of the Spirit are not restricted to outstanding individuals, or leaders in the Church. No believer is without a gift just as no believer possesses all the gifts. Thus, the individual members of the Church need each other (1 Cor 12:4-12, 27-30). Members of the selected Churches should therefore be discouraged from pursuing ministers with spectacular gifts creating dependency syndrome and focus on identifying and developing their own gifts.

³¹⁶ Interviewed on January 5, 2014.

³¹⁷ Interviewed on January 19, 2014.

Twenty (20) interviewees confirmed that members in their churches manifest the gifts of the Spirit in a more mature manner devoid of extremism and ecstasy. They attributed this orderliness to training gained by the user of the gift and the measures put in place by the leadership of the various churches. Obeng, General Overseer, Calvary Charismatic Centre and Chairman of Kumasi Charismatic Ministers Fellowship³¹⁸ indicated that every church needs to draw guidelines and let people know what their limit is and where they can go. The rules and guidelines he has for the gifts of the Spirit is that the gift is supposed to benefit other people and not the user of the gifts because a tree does not consume its own fruit. According to him, one of the things his church does is that people are encouraged to use their gifts in small group meetings such as Bible studies and home cells, since their church is big and they may not be able to know anybody who wants to manifest the gifts of the Spirit. But in a smaller group, the user of the gift is known by his group members whether he is living right or not. It is the people that the church has tested and known that manifest their gifts in a larger congregation when they meet.

An enquiry was made by asking this question “Which of the following gifts of the Spirit listed in 1 Corinthians 12:8-10 is/are frequently exercised in your local church?”

- | | | |
|------------------------|--------------------------|-------------------------------|
| a. a word of knowledge | d. working of miracles | g. different kinds of tongues |
| b. faith | e. prophecy | h. word of wisdom |
| c. gifts of healings | f. discerning of spirits | i. interpretation of tongues |

Ninety (90) out of the total of one hundred (100) interviewees mentioned different kinds of tongues, prophecy, word of wisdom, discerning of spirits, word of knowledge, and gifts of

³¹⁸ Interviewed on January 8, 2014.

healing as gifts frequently used in their churches. Ten (10) mentioned faith, working of miracles, and interpretation of tongues as the most frequently used gifts in their churches. The field survey revealed that one of the gifts that is not frequently used in Pentecostal and Charismatic Churches is the interpretation of tongues. Out of the one hundred (100) interviewees, thirty-nine (39) listed it among the functional gifts of the Spirit in their churches. J O Mensah, Territorial Apostle, Christ Apostolic Church, Kumasi-West,³¹⁹ despondently elaborated that “nowadays everybody speaks in tongues to glorify God in worship but the interpretation of tongues are not working in our churches as it was in the days of old”.

We further probed why different kinds of tongues, prophecy, gifts of healing, word of knowledge, discerning of spirit, and word of wisdom are frequently used in Pentecostal and Charismatic churches. Amoah, General Overseer, Calvary Redemption Church, Daban-Kumasi,³²⁰ who confirmed that revelational gifts are frequently operational in his church, said, they are model in which he learnt from the New Testament church and he wants to follow their footsteps. Adjei, General Overseer of Calvary Life Chapel Int, Santasi-Kumasi³²¹ adding his voice to Amoah’s position said the revelational gifts are used frequently in Charismatic Churches because of the prophetic move. Members would like to know what is happening in their lives. Eric Amoah, Deacon of Atonsu Rhema Assembly of Assemblies of God³²² also said, prophecy, different kinds of tongues and interpretation of tongues are predominant in his church because they are visible and for that matter members of the church are always attracted to it and consequently desire asking for it. It is not like the revelational gifts that one cannot know unless

³¹⁹ Interviewed on January 14, 2014.

³²⁰ Interviewed on January 5, 2014.

³²¹ Interviewed on January 7, 2014.

³²² Interviewed on December 22, 2013.

the user of that gift comes out to declare what God has laid on his heart. Arthur, Registrar/Dean of Assemblies of God Theological Seminary,³²³ on the contrary posited that the kind of ministries performed in the local church determines particular gift that are dominantly operative. The findings of the field survey affirm the assertion of Cephas Narh Omenyo³²⁴ cited in chapter three that, Charismatics expect the above-named *charismata* to operate in their circles, since they regard *glossolalia*, prophecy and healing as the most prominent and cherished of all the gifts.

Anyone who has a gift should be given the chance to use that gift as in the early church because Christians today need the same power, guidance and encouragement to live for Christ and accomplish His purposes in their generation. Nevertheless, all the gifts are to be exercised under strict regulation since Christian liberty does not mean disorder.

4.4.6 The Usage, Mode of Operation and Effects of Employing the Gifts of the Spirit

Concerning the use of the gifts of the Spirit, ninety-six (96) interviewees out of the total one hundred (100) interviewed admitted that the gifts of the Spirit can be used negatively. Whereas four (4) say that the gifts of the Spirit cannot be used negatively. Ninety-six (96) interviewees who admitted that the gifts of the Spirit can be used negatively explained that prophecy, word of knowledge, working of miracles and speaking in tongues are the most misused gifts in our contemporary times in some Pentecostal and Charismatic churches.

³²³ Interviewed on December 20, 2013.

³²⁴ See chapter 3, 68.

Prophecy

The study disclosed that some prophets claim to have oracles all the time; others manipulate and show off by asking the congregation: “can I prophesy?” We noticed in chapter two of this thesis that in common usage, the word “prophecy” often means fore-telling, or prediction. This, however, is not the primary or root meaning of the word. Prophets at times did indeed fore-tell certain events, but a study of prophetic books show that much of their writings did not relate to the future; often they were concerned with contemporary problems.³²⁵ Leon J Wood also maintains that the prophets were much the same like preachers of today who urge the people of their own time to live to please the Lord.³²⁶

Arthur, Registrar/Dean of Assemblies of God Theological Seminary³²⁷ disclosed that it is disheartening to hear some of these Charismatic prophets on radio stations nowadays claiming that “*nkɔmhy ɔ wɔ wɔn yɛm sɛ nsuo*” which literally means “prophecy is in their bellies like water” so people should rush to them for theirs. According to him, since the prophets claim to have oracles all the time, people go to them with itching ears to hear what they want to hear. Horton emphasizes that the gift can be exercised only by the direction of the Holy Spirit when he says there is “no evidence that the apostles were able to heal whenever they felt like it by some resident power of healing. Nor did they consider healing their chief ministry.”³²⁸ So it is wrong for any prophet of today to claim to have oracles all the time since Jesus who is the author and finisher of our faith (Heb 12: 2) did not make such claims and followed the leadership of the Father.

³²⁵ See his comment in chapter 2, 47.

³²⁶ Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker Book House, 1979), 67-68.

³²⁷ Interviewed on December 20, 2014.

³²⁸ Horton, *What the Bible Says About The Holy Spirit*, 17.

Mensah, the Territorial Apostle of Christ Apostolic Church, Kumasi-West,³²⁹ revealed that unlike the Old Testament prophets, some Charismatic prophets of today have control over the gifts to the extent that they manipulate the prophecies. Some ask the congregation whether they should prophesy or not to which the obvious reply is “yes” at their meetings. He continued that such an attitude does not concur with biblical disposition and definitely is not a Spirit-directed attitude. It seems such attitude stems from one’s own desire and spirit, which seeks to satisfy the whims of his members. In an interview with Agyemang, General Overseer of Christ Redemptive Chapel International, Atonsus,³³⁰ he told a story about an associate pastor in his former church who prophesied to a man in the church that, he should give him his car or sell the car and give the money to him. The leadership of the church was not satisfied with the prophecy of the associate pastor and sat him down for an interrogation. To their surprise, the associate pastor emphasised that, he helped the man in prayer to have that car. Since it is the first car of the man representing his first fruit, it must go to the priest as enshrined in the scriptures. It led to his excommunication from the church since he insisted and argued with the leadership of the church that his prophecy has biblical authentication.

There is yet another instance of manipulation of prophecy by some Pentecostal and Charismatic ministers revealed in an interview with Jonathan Osei, Founder of Charisma Baptist Church, Atonsus,³³¹ where reported that he once went for a programme for a colleague prophet in Accra after which the host prophet told him that a woman would call him from abroad. When she called, Prophet Osei should tell her a fabricated story in order to collect money for him from the

³²⁹ Interviewed on January 14, 2014.

³³⁰ Interviewed on December 30, 2013.

³³¹ Interviewed on January 4, 2014.

woman. The woman called pretty soon and Prophet Osei just prayed with her without telling her any fabricated story. The host prophet then took the phone from him and said to the woman, “Madam, let me tell you if the prophet did not tell you. When the man of God was praying for you, I saw cockroach which had a long needle at its tail coming to pierce you. As a result of that you started bleeding profusely. To avert this challenge, come and sow a seed of a particular amount. Prophet Osei said he was shocked at that “manufactured” prophecy and advised the lying prophet to desist from that and since then decided never again to respond to his invitation, to minister at his church.

Augustine Baah, Deacon of Rhema Assembly of God, Atonsu,³³² shared similar experience where said that the leadership of his church invited one renowned prophet from Bread of Life Ministry by name Prophet Francis to be a speaker for their Youth Day celebration in 1998. According to my respondent, the man of God said after the preaching, “Today, I will prophesy.” He then called a lady and told her, your husband’s sister who is living with you is a witch. The lady shockingly replied I am a spinster. He called another person and said something similar. He again received the same negative reply that it was untrue. There was murmuring among the members and the whole service then turned into chaos as a result of this orchestrated prophecy.

Many people in the Pentecostal and Charismatic Churches are ensnared in false doctrines and legalistic practices because some have failed to prove all things. They have failed to test the spirits. The Word of God is the antidote for error and all ministries must be examined in the light of the Word. God’s command to test the spirits needs to be obeyed today; it is as relevant today as it was in the days of the early church.

³³² Interviewed on January 16, 2014.

Word of Knowledge

The study revealed that word of knowledge has brought confusion, fear and wrong decision making. In chapter 3 of this study, we established that a word of knowledge is concerned with the immediate awareness of facts without the aid of the senses. Alex Adu-Gyamfi, Atonsu District Youth Director of Assemblies of God³³³ pointed out in an interview that many Pentecostal Church members have been led into decisions that have proved disastrous for themselves, their families or their business enterprises because of the abuses of the gifts of word of knowledge. In the middle of 1996, a Ghanaian weekly newspaper reported a case of Alexander Kwesi Prah, a Ghanaian employee of the Zimbabwe Embassy in Berlin. Prah's numerous attempts to secure a cure for a perennial stomach ache had all failed. When he attempted to secure treatment at home in Ghana, a prophet told Prah that his mother was the cause of the ailment, ostensibly through witchcraft. Armed with this "prophetic revelation" and with a machete hidden in his clothes, Prah lured his mother into the bush and murdered her.³³⁴ March A DuPont was right when he said; In Pentecostal and Charismatic-type churches there seem to be more "Christian witchcraft" going on, compared to other evangelical churches.³³⁵

According to Dzoagbe, Lecturer of Assemblies of God Theological Seminary,³³⁶ another facet of the word of knowledge is the interpretation of dreams. Benjamin Yeboah, Student Pastor of Calvary Charismatic Centre³³⁷ indicated that some of the Charismatic prophets have specialized

³³³ Interviewed January 19, 2014.

³³⁴ *The Mirror*, Saturday, May 25 (1996), 3.

³³⁵ Marc A DuPont, *Toxic Churches: Restoration from Spiritual Abuse* (Tonbridge: International Bible Society, 2004), 13.

³³⁶ Interviewed on January 7, 2014.

³³⁷ Interviewed on January 8, 2014.

in dreams interpretation and over-spiritualized most dreams as emanating from the activities of demons. George Fosu, Atonsu District Secretary of Assemblies of God, Kumasi, in an interview³³⁸ declared that this problem is on the ascendancy because many people in the Pentecostal and Charismatic Churches today approach life situations from spiritual perspective only, disregarding physical aspects. According to him, this leads to misuse of prayer and fasting as sole solutions to all life problems without personal involvement.

While not discounting God's ability to communicate with His people through dreams, it has to be noted that Christians should be careful of literal interpretation of dreams since the just shall live by faith (Rom 1:17) and not by dream. Furthermore, it has to be understood that the ultimate purpose of the gifts of the Spirit is to bring edification to the community of faith. Any so-called spiritual experience that causes confusion and unnecessary fear and wrong decisions is not from the Holy Spirit.

Working of Miracles

The study showed that the working of miracles is now dominated by the use of prophylactics symbols, gain money for personal use and showmanship of spiritual power. Working of miracles in the context of 1 Corinthians 12: 10 in chapter two (2) page 29 specifically refers to that ability given to individual members of the Christian community to demonstrate the mighty powers of God through dramatic healing of bodily ailment and exorcising of demons. Lawrence Otu Nyarko, Resident Pastor of Pentecost International Worship Center, Asokwa³³⁹ depicted the Working of Miracles, as a pneumatic phenomenon, are authentic, however, the process through

³³⁸ Interviewed on January 15, 2014.

³³⁹ Interviewed on January 19, 2014.

which people achieved it sometimes seems dubious in some of our Pentecostal and Charismatic Churches in our contemporary times. Most radio stations in Kumasi have allotted much air time to some Pentecostal and Charismatic preachers who claim to be working miracles in the name of Jesus. A lot of questions have been raised on the credibility of such miracles as most of them are mediated through prophylactics. Gordon Tito Adjei, Ashanti Regional Superintendent of Assemblies of God and Vice Chairman of Ghana Pentecostal Council,³⁴⁰ commenting on the gift of miracles, says, it is important to understand that miracles are never given for the purposes of amazing, amusing, or entertaining. They have a much more serious purpose that is compatible to God's dignity and majesty.

Moses Sumaila, Former Assistant General Superintendent of Assemblies of God,³⁴¹ rightly posits that “sometimes the emphasis on the “miraculous” has led to shameful showmanship and moral decadence, exaggerated and unsubstantiated claims of healing and a triumphalism that betrays the humility of Christ. Emphasis on miracles makes people serve God for what they will get from Him and not for whom He is.

The miracle preachers also sometimes make frivolous and fanatical declarations, which they are unable to fulfill.³⁴² Koduah reports recently about a preacher on one of the radio stations in Accra, who declares that he is the only remaining prophet now and he can perform the mighty miracles as recorded in the Bible. He, therefore, invites people to come for prayer for all their problems to be solved. He claims that if one's head had been decapitated, the relatives can bring the body and severed head for restoration. Koduah expresses the following; “much as I am not

³⁴⁰ Interviewed on January 14, 2014.

³⁴¹ Interviewed on February 18, 2013.

³⁴² Koduah, *Christianity in Ghana Today*, 140-41.

against people exercising their faith and also not limiting God's ability to do the impossible, I think such declarations must be received with much caution as they could easily lead to disillusionment.”³⁴³

What makes the situation unbearable is the fact that some of these Charismatic preachers who claim to work miracles have placed extreme importance on the use of prophylactic symbols in place of the Holy Spirit as a lure to pull masses. They give items like candles in different colours, incense, fluorida water, different kinds of perfumes, anointing oil and wrist bangles to worshippers supposedly to protect them against evil or to bring desired results. In an interview with Joshua Kas-Vorsa, founder of Resurrection Faith Ministry-Daban,³⁴⁴ he disclosed the activity of a particular prophet in Kumasi who sells handkerchiefs which reveal what questions will drop in examination. There were specially blessed anointing oil for fighting off witches and which gets finished after the work of repelling those witches is done. This for Kas-Vorsa is unbiblical and broad day robbery.

One of the Charismatic prayer groups that is gaining momentum and attracting serious criticism from a cross-section of Ghanaian populace with respect to miracles in Kumasi in our recent times is Moments of Glory Prayer Army (MOGPA) – a non-denominational Prayer group. Members of this prayer group are encouraged to come to meeting with any prophylactic symbols they can lay hands on for the man of God to bless for them to serve as a medium for receiving their miracles. In the day of their meeting, people from all over the country go there with gallons of water, anointing oil, bundles of sachet water, and many more just to mention but a few.

³⁴³ Koduah, *Christianity in Ghana Today*, 140-41.

³⁴⁴ Interviewed January 24, 2014.

During the field survey, the researcher and his assistant visited a lady by name Yaa Amanfo, Kotei-Kumasi, on January 13, 2014 who is a member of Wednesday Prayer Meeting at Atonsu Rhema Assembly of God. She was ill and we went to pray for her. After the prayer, we noticed MOGPA bands on her wrist. The researcher enquired of the source and she told us that a friend brought it to her when she learnt that she was sick, to speed up her recovery. The researcher asked her to remove it because all the miracles that took place in the time of the apostles were done in the name of Jesus through simple prayer. She removed it and after the prayer attested that she feels better. There is no ample record in the Bible where God or Jesus asked any of his prophets to use one particular symbol to effect miracle more than once as some of our Charismatic Preachers do today. God may sometimes direct a symbolic prayer but that should not become a routine.

According to Asamoah-Gyadu, one area where spiritual and some charismatic churches attracted relentless attacks and accusation is in their excessive use of and over-reliance on objects and symbols. Gone are the days when the Charismatic and Mainline Pentecostal churches stressed unmediated access to God as Asamoah-Gyadu has alleged in his book.³⁴⁵

Another example of the use of prophylactics could be traced from the following story published by Super Story – a weekly newspaper – with a front page caption: MORE WOMEN FALL VICTIM TO PASTOR’S SYRINGE: Shameless Prophet applying syringe to a stooping lady who is in dire need of help and prayer. According to investigators, the man who returned from

³⁴⁵ Asamoah-Gyadu, *African Charismatics*, 72.

Israel about three years ago established a prayer centre in an area in Sefwi. Many people with different problems went there with their personal and spiritual problems for solutions. According to the source, the pastor at times invites some of his members with special cases to his house for special treatment. One such woman who supposedly needed special treatment said a friend who had also gone there to receive a divine intervention on her business, which was not booming, referred her to the place. She said she met about six persons including two men who have also come to consult the pastor. And from what she said, the pastor did not use any syringe on her but was made to strip herself naked before the pastor. The pastor then used water from the “Dead Sea” to bath her, which according to the woman works wonders when applied according to the instructions of the pastor. When she returned the business had since picked up because she diligently followed the instructions of the pastor. She went on to say that the pastor applies different methods to different cases. “Those who are looking for child birth are the ones he uses the syringe to pump into them the holy water he brought from Israel.”³⁴⁶

Emmanuel Kwame Owusu Ansah, a member of Atonsua Rhema Assembly of Assemblies of God,³⁴⁷ disclosed that he visited one of the leading prayer fellowships, Word and Spirit Church at Aputuogya, a suburb of Kumasi in Ashanti. According to him, the prophet of the said church is noted for performing signs and wonders and during the course of the service, the prophet came on stage claiming he has received special direction which turned out to be occultic rituals. The prophet gave prophylactic symbols like the amulet to a particular member of the prayer fellowship to go and put it at the cross road in a particular time of the night. With this, one may

³⁴⁶ *The Super Story*, Monday, January 10 (2008), 2.

³⁴⁷ Interviewed on January 6, 2014.

ask what kind of ministry we are practising in our contemporary Pentecostal and Charismatic churches. There seems to be no miracle which is not mediated through a prophylactic symbol.

The prophets that the interviewees have cited for using prophylactic symbols may be hiding behind Acts 19:12 when Paul's ministry at Ephesus was marked by extraordinary miracles of healing and setting people free from the control of demons ostensibly through handkerchiefs and aprons. The exegetical study of that text reveals that Paul did not use these items to gain money or show off spiritual power. The Holy Spirit chose to work through Paul and these items as a point of contact to give people faith in Christ. This allowed Paul to minister healing to more people than he could personally and physically touch. Any minister today who attempts to gain recognition or financial support by advertising any prophylactic symbol is not acting according to Paul's motive and spirit.

Luke may have cited this practice simply to establish the fact that Paul had a relationship with God characterized by power that was lacking in those who were trying unsuccessfully to drive out demons in their own power. Only through the power and authority of Jesus can a person exercise authority over evil spirits, as the evil spirits themselves and the people of the city recognized (vv.13-20).

Different kinds of tongues

The study showed that some Pentecostal and Charismatic Churches use tongues to preach and others use tongues for jokes. Different kinds of tongues in the context of 1 Corinthians 12:10 is referring to the use of the gift of tongues and its companion gift of interpretation in public

worship services. It is a Holy Spirit-inspired way of speaking in an unlearned language. Agyemang, General Overseer of Christ Redemptive Chapel International³⁴⁸ disclosed that praying in tongues is held as a unique sign of fullness in the Spirit. Just as in the church of Corinth (1 Cor 12; 14) tongue speaking is a display of spirituality in some Pentecostal and Charismatic churches in Ghana. He continued that some Pentecostal and Charismatic churches, during praying sessions, set aside a special moment for prayer in tongues, thus, everybody is forbidden to pray in the known dialect which to him is an abuse. The idea is to have everything done in an orderly manner to avoid confusion in the church as Paul taught the Corinthians church (1 Cor 14:40). He expressed dismay with the abuse in his attempt to correct one youngster with regards to how he leads prayer in the church when he told him that praying in tongues is the most effective prayer by a Christian, since it is not understood by the devil.

Arthur, Registrar/Dean of Assemblies of God Theological Seminary³⁴⁹ observed that tongues are used not only for prayer but also as a prelude to prophetic utterances. According to him, in some instances, prophets have chosen interpreters who accompany them to every programme the prophets are invited to. He told a story of a prophet who was invited to his church. The prophet used the syllable but with different interpretations and different messages for the individuals concerned. He would say something like “*kurabiiwa CK, wakawaka.*” And this would be followed by interpretation like “you will get a visa to travel abroad.” This phenomenon cast some doubt in the minds of some of the church members. It is difficult to judge from any angle whether the interpretation was accurate or not. John Kwabena Boachie, Ashanti Regional

³⁴⁸ Interviewed on December 30, 2013.

³⁴⁹ Interviewed on December 20, 2013.

Secretary of Assemblies of God³⁵⁰ in an interview posited that some Pentecostal and Charismatic Churches go to the extreme. He continued that, some use tongues to preach, others use tongues for jokes. This extremism sometimes make people skeptical about the gifts of the Spirit especially *glossolalia*.

Reasons for Abuses of the Gifts of the Spirit

Ninety-six (96) interviewees who admitted that the gifts of the Spirit can be used negatively attributed the causes to the following:

- lack of understanding of the working of the gifts
- misinterpretation of the meaning of the gifts
- selfish purposes
- vain popularity
- wrong motive

Effects of negative use of the Gifts of the Spirit

A majority of the people revealed that the gifts of the Spirit could be used negatively; we realized that they all spoke about three different areas where the effect of negativity can be seen. The concern of the interviewees may be classified into conflict and division, false hope, and commercialization.

³⁵⁰ Interviewed on January 3, 2014.

Conflict and division

The study showed that the prophecy nearly destroyed marriage relationships and divided people who were living in harmony. It was discovered in the exegesis in chapter two (2) that prophecies should exhort, comfort, and edify but in some Pentecostal and Charismatic Churches, they create conflict and division. Families are broken because of false prophecy. John Ewusi Kuranchie, Atonsu District Pastor of Assemblies of God,³⁵¹ shared with the researcher how false prophecy damaged one of the rich men in his church in the early 2000s. One of the Prophets in Kumasi seized the car of the said rich man for purification. The prophet said, the Holy Spirit had revealed to him that demons had planned that he would be involved in a fatal accident if he used the car. For a number of years, the man of God was still purifying the car. This brought conflict between the owner of the car and the man of God in question as to how he could retrieve his car. Not only that but also, the prophet went a step further by telling the man that his wife was a witch and his watchman a wizard. So the man's life was miserable until he came to him for counsel. This kind of prophecy is a recipe for divorce; it puts the man in the state of fear and confusion. With this, one can confidently say that the wrongful use of the gifts of the Spirit is a terrible crime. It murders the soul and causes trauma in the depths of any heart that falls prey.

Among the several other interviewees who shared the trauma they have been through was Adwoa Kyerewaah, a member of Atonsu Church of Pentecost Kumasi,³⁵² who revealed that a man of God nearly broke her marriage, and caused division and conflict between herself and the husband. Kyerewaah reported that she realized her husband had begun to distance himself from her. Communication between herself and the husband was dwindling and then reached the stage

³⁵¹ Interviewed on January 13, 2014.

³⁵² Interviewed on January 15, 2014.

of seeking a divorce. When she inquired, the husband revealed that a man of God had prophesied to him that his wife was a witch, and was the cause of all his problems. Kyerewaah explained that their family tried to settle the case without success. It finally took the intervention of the leadership of their church to settle the matter. The story above confirms that the abuse of the gifts of the Spirit can create confusion, division and conflict in the lives of individuals and families. Good prophetic utterance does not bring dissension in the church or in the family. It does edify the church and lead the church to God in peace and harmony.

False Hope

The study brought to bare some people living in sin but received prophecy that God is impressed with their current state of life and He is going to prosper them in order to finance His work and others were taught that all their problems would be solved by using prophylactic symbols. According to Kyei Sarpong, Elder of Church of Pentecost, Kwadaso-Kumasi,³⁵³ the abuse of the gifts of the Spirit has given some people false hope since the so-called prophets of today are full of false prophecies. He shared with the researcher that one prophet prophesied to an armed robber that God was going to prosper his business and prolong his days to be able to help His work. In addition, another 'prophet' prophesied to a lady who had snatched someone's husband that God was going to bless her womb with children and give her a very successful and peaceful marriage. Sarpong, the confidante of these victims said all these prophecies are against the word of God and so should be discarded (Heb 13: 4).

Some prophets of some Charismatic Churches have introduced the practice of giving out prophylactic symbols like wrist bangles and anointing oil to their members probably hiding

³⁵³Interviewed on January 6, 2014.

behind Isaiah 10:27 that, “And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from thy neck and the yoke shall be destroyed because of the anointing” (KJV). These prophets teach their members that all their problems would be solved by applying the “anointed oil,” which they bought at exorbitant prices. It is unfortunate that some of these people who put their hope in these prophylactics and use them accordingly get involved in disaster, accident and attract inexplicable diseases and sickness. Fosu Atonsu District Secretary of Assemblies of God³⁵⁴ is right when he said in the interview that, one of the reasons of the abuse of the gifts of the Spirit is desire to be popular by using unorthodox Pentecostal practices. It must be remembered that in Christianity, the fact that results are obtained does not necessarily give it biblical or divine authentication. Members of Pentecostal and Charismatic Churches should be encouraged to put their faith in Christ than any other prophylactic symbol.

Commercialization

The study showed that prophetic ministry has become an economic venture as well as an arena for making money at the expense of unsuspecting members. Commercialization is another effect of the abuses of the gifts of the Spirit. Eric Adjei Amankwa, Resident Pastor of House of Prayer Assemblies of God³⁵⁵ expressed that one of the effects of the abuses of the gifts of the Spirit in some Pentecostal and Charismatic Churches is the introduction of spiritual consultation. He disclosed that people attending the spiritual consultations are made to pay huge sums of money before seeing the “man of God” all in the name of offering.

³⁵⁴ Interviewed on January 15, 2014.

³⁵⁵ Interviewed on December 27, 2013.

Stella Mensah, a member of Chirapatre Lighthouse Intentional Chapel, Kumasi³⁵⁶ stated that due to the incredible miracles that some Charismatic Ministries claim to perform, they are able to pull masses to their services; preach to them and make money out of them. Yemi-Bankole expresses that, they have so much spread their materialistic gospel in every city of the world to such a large extent that millions of people now have the feeling that materialism is synonymous to salvation and godliness.³⁵⁷ He continues that, they are keen on finding more Bible references to defend the preaching of prosperity with less effort made to put the lost rich people on the narrow way.

David Mensah, Youth Pastor of Calvary Redemption Church, Daban-Kumasi³⁵⁸ said that he knows one prophet in Kumasi who is using the gifts of the Spirit negatively. He continued that, that prophet sells the *Abura mu nsuo* (“water from a well”) to his people but denies that it is for free. However, those who patronize the water say they pay for it. Adomako who claimed he used to be a close associate of that prophet also indicated that in addition to the selling of *abura mu nsuo*, he sells oil at the cost of GH¢200 and GH¢100.

To ascertain the authenticity of the reportage of the interviewees concerning a prophet in Kumasi who is noted for making a big business on the people who come to his prayer meeting, the researcher resolved to closely monitor him on one of the radio stations on his programme *Abayifos ntu* “witches don’t fly” on February 14, 2014. The researcher heard from the ‘horse’s own mouth’ that is, the prophet himself advertising an impending revival. The focus of the revival was the distribution of *abura mu nsuo*. This is what he said, “We’ve now opened the

³⁵⁶ Interviewed on December 22, 2013.

³⁵⁷ Yemi Bankole, *4-Hour Interviews in Hell* (Logos: Alpha Beulah Printing Ventures, 1999), 16.

³⁵⁸ Interviewed on January 7, 2014.

“water from the well.” Which water is like this, water that works wonders, water that God has blessed, making barren give birth to twins and usher people into breakthroughs.” Rush to the prayer camp with your gallons. He concluded there is *Dade* □ *bi twa dade* □ *mu* anointing oil which literally means ‘iron cuts iron’ to imply the superlative quality of his anointing oil. It is sold at GH¢50. The fact is, if the focus of the man is not money, why then does he focus on ‘water from the well’ and the anointing oil instead of Christ who is the centre of Christianity and deliverance. This makes the alleged commercialization on the part of the users of the gifts of the Spirit more obvious in our modern day society.

Positive Effects of the use of the Gifts of the Spirit

The following are the views expressed by the interviewees with regards to how the gifts of the Spirit can be used positively. Those who want the Spirit to use them should:

1. Understand the nature and purpose of the gifts; submit to the leadership of the church.
2. Live a balanced Christian life and avail themselves for the Holy Spirit to use.
3. Be prayerful, study the word of God, and worship.
4. Depend solely on the Holy Spirit
5. Edify the members of the body of Christ
6. Operate in the gifts within the confines of Scripture
7. Glorify Christ
8. Live a Christ like life
9. Obey the direction of the Holy Spirit
10. Be willing to undergo training and coaching by experienced Christians.
11. Rely on the giver (Holy Spirit) and not on one’s self.

12. Desire to become a blessing to others without expecting anything in return.

With respect to how church members use the gifts of the Spirit positively, this is what Benjamin Yeboah, student Pastor of Calvary Charismatic Centre, Ayigya³⁵⁹ expressed: Members are aware that the gifts are not their property and that they are given freely for the benefit of all. The gifts are used to keep the bond of unity, friendship, brotherliness and the overall good of the body of Christ. He further stated that the manifestation of the gifts of the Spirit has helped with church growth, freedom in worship where things are done in orderly manner according to the leadings and directions of the Spirit. The usage of the gifts brings relief and personal contact with God.

Obeng, General Overseer of Calvary Charismatic Centre and Chairman of Kumasi Charismatic Ministers Fellowship³⁶⁰ optimistically stated that those who exercise the gifts of the Spirit positively are more than those who abuse the gifts. But the problem is that those who misuse the gifts are louder than those who do not. Those who exercise the gifts rightly follow the biblical principle that they normally do not broadcast themselves. They leave it to God to exalt them. On the contrary, those who abuse the gifts use it as an opportunity for advertisement. Since those who abuse the gifts appear rather to be more popular and more recognized than the ministers who use these gifts in the Christ like and proper way people think the abusers of the gifts are more than those who are using them correctly.

During the field survey, we witnessed a positive use of the gifts of the Spirit when we visited Calvary Redemption Church on their 14-days prayer and fasting on January 6, 2014 at Daban,

³⁵⁹ Interviewed on January 8, 14.

³⁶⁰ Interviewed on January 8, 2014.

Kumasi. After preaching the Word, Emmanuel Amoah, the General Overseer, led the congregation in prayer. In the course of the prayer, he paused and said, “I have seen three white men sitting around a table. They are discussing about somebody in this church who was in partnership with them. Spiritually, you have been disconnected by the evil forces through somebody you have helped before. But through this prayer, God is going to reunite you to continue your business with them.” He did not call the person to come out. He gave a prayer topic and we continued with the prayer towards that dimension. After the service, we went to greet the prophet and sought permission to interview him as we had already arranged. In the course of our interaction with the prophet, a woman came out and said to the prophet, “I am the one you were talking about.” She narrated everything just as the prophet had already said in a vision. We were amazed in a manner in which a word of knowledge operated in that church in a more orderly and matured manner.

4.4.7 The Motivation for Pentecostal and Charismatic Churches for Seeking a Post-conversion Experience Called “the Baptism of the Holy Spirit.”

Chapter 3 page 55 of this thesis revealed that one of the distinguished marks of Pentecostal and Charismatic Churches is the belief in a post-conversion experience called “the Baptism of the Holy Spirit” with the initial evidence of speaking in tongues which is one of the gifts of the Spirit. The researcher indicated he will compare pneumatologies in Acts with pneumatologies in 1 Corinthians to ascertain whether speaking in tongues is the only outward initial evidence of the Holy Spirit baptism or whether it is possible that one might be baptized with the Holy Spirit and still not speak in tongues.

There were mixed reactions within the selected Pentecostal and Charismatic Churches for this study with regards to whether speaking in tongues is the only initial outward evidence of the baptism of the Holy Spirit as Stanley M Horton, a Pentecostal scholar is cited to have alluded in chapter one of this thesis.³⁶¹ The field survey revealed that what caused the mixed reactions within the selected Pentecostal and Charismatic Churches is the emphasis on the “only initial.”

Out of the one hundred (100) interviewees, thirty-five (35) are of the view that speaking in tongues is not the only initial outward evidence of the baptism of the Holy Spirit. Obeng, General Overseer of Calvary Charismatic Centre and Chairman of Kumasi Charismatic Ministers Fellowship³⁶² stated that speaking in tongues is not the only initial outward evidence but an “essential evidence” of the baptism of the Holy Spirit. He added that he has met people who do not speak in tongues but their accomplishments are very great. Amponsah, Area Pastor of Christ Apostolic Church, T.U.C,³⁶³ who shares the same view specified that speaking in tongues is the “major outward evidence”. He cited an example from the Old Testament that, the day Saul was anointed he spoke in tongues and people wondered if Saul was also among the prophets, indicating that he prophesied. He added that experiences in the book of Acts are enough evidence in scripture indicating that the people who were filled with the Spirit spoke in tongues. He said that in 1970, while some members of the Christ Apostolic Church were praying at Asamankese, Central Region of Ghana, fire descended upon the church and the people spoke in tongues. Whenever God descends, people go beyond the ordinary, so there is no ambiguity in the

³⁶¹ See his comment in Chapter 1 page 16 of this Thesis.

³⁶² Interviewed on January 8, 2014.

³⁶³ Interviewed on January 14, 2014.

scriptures that speaking in tongues is the major outward evidence of the baptism of the Holy Spirit. But then if one does not speak in tongues, we should not conclude that he is not baptized with the Holy Spirit.

Gyimah, Area Head Church of Pentecost, Asokwa-Kumasi,³⁶⁴ echoed that speaking in tongues is “one of the evidence” but not the “only initial evidence.” He said speaking in tongues is not the only initial evidence but should someone get the baptism and is taught well and avails himself or herself, he or she can speak in tongues. Kwabena Boateng, Youth Vice-President of Atonsu Rhema Assembly of Assemblies of God,³⁶⁵ who is of a similar view, ascertains that people can be baptized in the Holy Spirit and prophesy and not speak in tongues. He made reference to Acts 2 where Apostle Peter talks about prophesying and having visions which are all solid and concrete evidence to confirm the baptism.

Agyemang, General Overseer of Christ Redemptive Chapel International, Atonsu,³⁶⁶ is of the view that speaking in tongues is very much associated with the Spirit filled-life but as to whether it is the only initial evidence, that one he does not believe. He cited John Wesley as someone who did not speak in tongues but people spoke in tongues in his meetings. He continued that, tongues speaking should not be used as the only initial evidence of the baptism of the Holy Spirit since it is possible for some people to exercise some gifts of the Spirit but not speak in tongues. Agyemang concluded that there are people who are filled with the Holy Spirit and doing well in the kingdom without necessarily speaking in tongues. He cited an elder in his church that he has been with for 13 years who does not speak in tongues. Agyemang explained that he sometimes

³⁶⁴ Interviewed on December 30, 2013.

³⁶⁵ Interviewed on January 27, 2014.

³⁶⁶ Interviewed on January 7, 2014.

went to the mountains with him to pray for him to receive the gift but he does not. He said when “I compare him to those who speak in tongues in terms of loyalty and commitment, he is far better than those people.”

Contrary to the views above is the belief that speaking in tongues is the only initial outward evidence of the baptism in the Holy Spirit. Out of the one hundred interviewees, seventy-five (75) share the view that speaking in tongues, is the only initial outward evidence of the baptism of the Holy Spirit. Among the adherent of this view is Mensah, Territorial Apostle of Christ Apostolic Church, Ashanti West.³⁶⁷ He is of the view that before one can be sure that one has the Spirit of God, there should be evidence and the first evidence is speaking in tongues based on Acts 2. He reiterated that even when Jesus was baptized, there was a voice. The Holy Spirit descended like a dove upon Him as an evidence of baptism. He concluded that in the Christ Apostolic Church, after water baptism, the ministers spend considerable time on people to receive the baptism of the Holy Spirit whether one likes it or not.

But do people receive it when they are prayed for? Can someone receive the baptism against his or her will? It is about time that the Pentecostal Churches should look beyond the “only initial evidence” debate to other results of a genuine baptism in the Holy Spirit such as : (a) greater sensitivity to things that offend and grieve the Holy Spirit and a greater desire and ability to do what is right (John 16:8); (b) a life that brings honour to Jesus Christ (John 16:13-14; Acts 4:33); (c) a greater desire to pray (Acts 2:41-42; 3:1; 4:23-31; 6:4; 10:9; Rom 8:26); (d) a deeper love

³⁶⁷ Interviewed on January 14, 2014.

and understanding of God's Word (John 16:13; Acts 2:42); an increasing awareness of God as one's loving Father (Acts 1:4; Ro 8:15; Gal 4:6). In effect, the baptism in the Holy Spirit enhances Christian's personal worship and empowers their public witness (Acts 1:8; 1 Cor 14:2-4) and not necessary to speak in tongues per se.

Frimpong-Manso, General Superintendent of Assemblies of God-Ghana,³⁶⁸ indicated that speaking in tongues has become the common denominator of the baptism of the Holy Spirit based on (Acts 2:4; 10:44-48; 19:6). He further indicated that there is difference between the gifts of tongues which is for the edification of the body of Christ and tongues as initial baptism of the Holy Spirit which is for every believer. One is gift, that is the promise of the Father which is for everybody whereas the other one in 1 Corinthians 12 is the gifts of the Spirit referring to spiritual gifts that come after one has received the baptism of the Holy Spirit. One receives the Spirit when one is born again but gets baptized when one is over-flowing with the Spirit.

Donald Stamps³⁶⁹ in support of Frimpong-Manso's view explains that to be baptized in the Spirit means to be "filled with the Holy Spirit" (Acts 1:5; 2:4). According to him, the word "baptize" actually means "to immerse" or "dip into"; but since the Spirit works within a person, baptism in the Spirit implies an overflow of the Spirit. For example, a person who receives spiritual salvation is like a container that was once empty being filled with fresh, clean water. Like the container, the person is no longer empty, but has the Holy Spirit living inside (1 Cor 3:16; 6:19). Then, the baptism in the Holy Spirit is like pouring more clean water into the container until it

³⁶⁸ Interviewed on December 23, 2013.

³⁶⁹ Stamps, *Fire Bible: Global Study Edition New International Version*, 1989.

overflows from within (Jn 7:38-39). A person who is baptized in the Spirit becomes saturated and immersed (e.g., “baptized”) with God’s presence to the point that it spills out of his or her life and is so evident that it influences others. Stamps in his contribution wants to say that, when one is filled with the Holy Spirit speaking in tongues is nonnegotiable.

Gordon Tito Adjei, Ashanti Regional Superintendent of Assemblies of God and Vice Chairman Ghana Pentecostal Council³⁷⁰ affirming Stamps’ argument, said, speaking in tongues is the only effective evidence to make us know that one is baptized in the Holy Spirit and that it helps build and encourage the individual. Godfred Abeka, an Associate Pastor of Calvary Redemption Church, Daban³⁷¹ on the question above adds that from New Testament studies and from historical antecedent, speaking in tongues is the only initial outward evidence. He further stresses that speaking in tongues is the only evidence that will prove to others that something totally different has happened to the speaker whom they know very well.

Theological Implications of *Glossolalia*

On the basis of the passages in Acts, the overall Pentecostal and Charismatic position has been that all believers should have a Pentecostal experience similar to that of Acts 2. According to this position, the experience of Acts is normative and should be the common experience of every believer. Anthony D Palma³⁷² expresses that if this unique phenomenon occurred solely for historical - redemptive purposes, it should have been withdrawn by God after the event in Acts 19. On the contrary, Paul continued to speak in tongues and wished that all the Corinthians would do the same. Donald A Johns says that a worldwide, common technique in story-telling is

³⁷⁰ Interviewed on January 14, 2014.

³⁷¹ Interviewed on January 5, 2014.

³⁷² Palma, *The Holy Spirit: A Pentecostal Perspective*, 157-58.

to tell things in groups of threes and that “three times should be enough to tell anything. The paradigmatic effect of these stories should lead us to expect the same things in our own experience with the Spirit.”³⁷³

Against this general Pentecostal and Charismatic position, we may draw from Emmanuel Asante quoting Michael Griffiths who advances the following arguments:

1. It should be noted that the Pentecostal experience cannot be limited to only one evidential sign, namely speaking in tongues. Several evidential signs occurred including “a sound from heaven as of a rushing mighty wind and appearance of a cloven tongue like as of fire (Ac 2:2-5). Our question is, why select only tongues-speaking as the sign?
2. Those who spoke in tongues on the Day of Pentecost were the disciples. There is no record that three thousand who believed as a result of Peter’s preaching also spoke in tongues. All we are told is that those who believed Peter’s message were baptized and added to the group of disciples (Ac 2:41).
3. There is no conclusive evidence that speaking in tongues and being filled with the Spirit are connected. According to Griffiths “of the nine references in Acts to being filled or being full of the Holy Spirit, Ac 2:4 is the only occasion when being filled with the Spirit is directly connected with speaking in tongues.”
4. The Pentecostal experience is different from the Corinthians’ practice of speaking in tongues. On this score, let’s draw the following contrasts between the tongues spoken on the Day of Pentecost and that which was exercised at Corinth:
 - (a) Whereas all the 120 disciples spoke in tongues on the Day of Pentecost, at Corinth, not all spoke in tongues (Acts 1:15; 2:4; 1 Cor 12:30).
 - (b) The tongues spoken by the 120 disciples in Acts 2 needed no interpretation. What was said was understood by all who heard the disciples (Acts 2:7ff). As a matter of fact, Luke presents the Pentecostal phenomenon, which he describes a *heterais glossais* in terms of *xenolalia* that is the speaking of actual foreign language. At Corinth, tongues called for interpretation (1 Cor 14:2). This of course does not rule out the fact that Paul also thought of speaking in tongues as *xenolalia* among others.
 - (c) At Pentecost, the 120 disciples who spoke in tongues witnessed to the wonderful works of God in the language of at least some of the audience (Acts 2:6, 8, 11). At Corinth, tongues were primarily spoken to God (1 Cor 14:2) and only indirectly to the audience when interpreted.
 - (d) At Pentecost, the experience of speaking in tongues brought salvation to others. At Corinth, the experience, as such, directly edified only the speaker (1 Cor 14:4).

Griffiths believes that the Pentecostal events recorded in the book of Acts do not provide a basis for considering other baptized believers as second rate Christians just because they have not had

³⁷³ Donald A. Johns, “Some New Directions in the Hermeneutics of Classical Pentecostalism’s Doctrine of Initial Evidence,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody: Hendrickson Publishers, 1991), 163.

the so-called “second experience” an experience defined in terms of baptism in the Spirit, which is habitually evidenced by *glossolalia*. In response to Griffith concern regarding why the Pentecostal have selected only one evidential sign – speaking in tongues as only evidence of baptism of the Holy Spirit and have neglected other signs such as mighty rushing wind and appearance of cloven tongues like fire, it has been understood that, the wind and fire are sometimes called theophanies – visible manifestations of God. On historic occasions like the giving of the Law there were thunder, lightning flashes, a thick cloud, and a very loud trumpet sound (Ex 19:16); so on this historic day the Lord manifested Himself in a most unforgettable way with heaven-sent wind and fire. We should note however, that the wind and fire preceded the infilling of the Spirit; they were not part of it. Furthermore, nowhere else in Acts are they mentioned again in conjunction with people being filled with the Spirit.

J Oswald Sanders also contributes to the discussion when he writes that:

- (a) At Pentecost, the disciples spoke to men (Acts 2:6) but at Corinth, the speaking was to God (1 Cor 14:2:26, 27).
- (b) At Pentecost, tongues was a sign or credential to believers but at Corinth, to unbelievers (Ac 14:22; 2:12, 13).
- (c) At Pentecost, the unbelievers were filled with awe and marveled (Ac 2:7, 8, 12-13), but at Corinth, the unbelievers thought the Christians were mad (1 Cor 14:23).
- (d) At Pentecost, there was harmony (Ac 2:1); at Corinth confusion (1 Cor 14:23).³⁷⁴

According to Asante, what seemed to be the reoccurrence of the Pentecostal experience on three different occasions Acts 8, 10, 19 can be explained in terms of the public unification of the different groups who represented believers of all races and ages, that is the universal church.³⁷⁵

The point is that, the outpouring of the Spirit recorded as “typical of what happened time and time again, and a pattern of what ought to happen every time a person comes to a living

³⁷⁴ J. Oswald Sanders, *In the Power of the Holy Spirit* (Downers Grove: Inter-Varsity Press, 1973), 115-16.

³⁷⁵ Asante, *God the Spirit*, 79.

experience of Christ.” At this point, let it be reiterated that all those who through faith in Christ have committed themselves to God are born of the Spirit. They have been baptized in the Spirit (Jn 1:12; Gal 4:6).³⁷⁶

In effect, one section of the people believe that speaking in tongues is normative and should be the common experience of every believer since there is difference between tongues in Acts which is the promise of the Father according to Joel 2:28-29 and Acts 1:4-5 and the tongues in 1 Corinthians 12:1-11, which is spiritual gifts which the Holy Spirit bestows on the members as He determines. In as much as speaking in tongues in the book of Acts is closely associated with the Spirit baptism, it is extremely difficult for the Pentecostal and Charismatic believers to discern and to know the particular tongues that one is speaking, either the tongues in Acts which is for every one or the tongues in 1 Corinthians 12:1-11 which is one of the gifts of the Spirit. In view of this, the researcher is of the opinion that it is not a matter of speaking in tongues, though it is important, but the devotion of our lives to Christ’s lordship in practical obedience is the proof of the Holy Spirit’s baptism in our lives. A Spirit-filled believer is a fruit-bearing believer because the character counts. On the last day the statement of the whole purpose of the believer’s life time is you who did the will of my father and not you who spoke in tongues.

4.4.8 Being Filled with the Holy Spirit without Speaking in Tongues

When the question of “Can a person be filled with the Holy Spirit without speaking in tongues?” was posed, it was realized that there are two divergent opinions. Fifty-two (52) out of the total of one hundred (100) people interviewed are of the view that a person can be filled with the Holy

³⁷⁶ Asante, *God the Spirit*, 84-85.

Spirit without speaking in tongues. Nana Nyamekye Adane-Ameyaw, Police Superintendent and Pastor of Christ Apostolic Church, Asokwa-Kumasi,³⁷⁷ one of the advocates of this view shares that speaking in tongues is just one of the many gifts given by the Holy Spirit and some may have while others may not have. Gladys Asare Frimpong, Women's Ministry President of Atonsu Rhema Assembly of Assemblies of God³⁷⁸ added her voice to Nyamekye's opinion that we should not forget that there is only one baptism with the Holy Spirit in the life of every believer and that takes place at the moment of conversion (1 Cor 12:13). This baptism of the Holy Spirit was initiated at Pentecost and all who come to know Jesus Christ as Saviour share in that experience. Based on this reason, a Christian can be filled with the Holy Spirit without speaking in tongues. Charles Adarkwa, prophet in Atonsu Rhema Assembly of Assemblies of God,³⁷⁹ cited Zachariah, Elizabeth and John the Baptist from the New Testament as people who were all filled with the Holy Spirit without any scriptural empirical evidence of speaking in tongues (Luke 1:41: 67). According to Adarkwa, Billy Graham, one of the greatest American evangelists of our day does not speak in tongues. Arthur, Registrar/Dean of Assemblies of God Theological Seminary,³⁸⁰ in the same vein said, if there is a "temporal filling" for a specific service, there could be a filling without speaking in tongues. This is supported by the initial fillings in Luke's Gospel when those filled rather prophesied. Dzoagbe, a Lecturer at the Assemblies of God Theological Seminary³⁸¹ admitted that the assertion in question is possible because males in particular are shy of speaking in tongues.

³⁷⁷ Interviewed on February 14, 2014.

³⁷⁸ Interviewed on January 18, 2014.

³⁷⁹ Interviewed on January 3, 2013.

³⁸⁰ Interviewed on December 20, 2013.

³⁸¹ interviewed on January 7, 2014.

Warren W Wiersbe³⁸² contributing to the discussion emphasizes that we are commanded to be filled with the Spirit (Eph 5:18), but we are never commanded to be baptized with the Spirit, for we have already been baptized by the Spirit at conversion. As far as the one body is concerned, there is one baptism – the baptism of the Spirit. But as far as local bodies of believers are concerned, there are two baptisms: the baptism of the Spirit, and water baptism.

However, thirty-two (32) of the interviewees indicated that a person cannot be filled with the Holy Spirit without speaking in tongues. Boachie, Ashanti Regional Secretary of Assemblies of God³⁸³ explained that the person after conversion is filled with the Holy Spirit. However, he needs a special empowerment for service and that is the baptism in the Holy Spirit. The disciples were already filled with the Spirit but on the day of Pentecost, they received further empowerment which is the baptism in the Holy Spirit with the initial evidence of speaking in tongues as the Spirit enabled them (Acts 2:4). It is therefore impossible for a person to be filled with the Holy Spirit without speaking in tongues. Kuranchie, Atonsu District Pastor of Assemblies of God,³⁸⁴ shares that the possibility of being filled with the Holy Spirit is seen in John 20 where Jesus breathed on the disciples for temporal filling but in Acts 1:8 they received the fullness of the Spirit and spoke in tongues. When one is full of the Holy Spirit, speaking in tongues becomes a natural phenomenon. It is therefore impossible for a person to be filled with the Holy Spirit without speaking in tongues.

³⁸² W. W. Wiersbe, *The Bible Exposition Commentary: New Testament* Vol 2 (Eastbourne: Kingsway Communication Ltd, 1996), 36.

³⁸³ Interview on January 3, 2014.

³⁸⁴ Interviewed on January 13, 2014.

There are sixteen (16) other interviewees who did not take any direct position on the assertion but believe that a person can be filled with the Holy Spirit with or without the evidence of speaking in tongues. For them, speaking in tongues lies solely in the power of the Holy Spirit who voluntarily gives to the believer.

4.4.9 What Can be Done to Enhance the Use of the Gifts of the Spirit?

The research revealed the need for more teaching and training on the gifts of the Spirit in Pentecostal and Charismatic Churches. Arthur, Registrar/Dean Assemblies of God Theological Seminary,³⁸⁵ revealed that to enhance the usage of the gifts of the Spirit, members should be opened up to the knowledge of the gifts of the Spirit. He further explained that it is only when there is great awareness that the members will avail themselves and desire the gifts of the Spirit. He recommended that leaders of local churches to “open up” to the manifestations of the gifts of the Spirit but should address them from biblical teachings concerning the gifts. To support Arthur’s view, Fosu, Atonsu District Secretary of Assemblies of God,³⁸⁶ explained that members in the local churches need to be educated on the purpose of the gifts of the Spirit. According to him,³⁸⁷ God’s purposes for the spiritual gifts are as follows: (1) To show the grace (i.e., underserved favour, love, help, spiritual enablement) and power of the Spirit among His people in their public gatherings, homes, families and individual lives (1 Cor 12:4-7; 14:25) (2) To help make the preaching of the good news about Jesus effective by confirming the message with supernatural signs and miracles (Mk 16 :15-20; Ac 14:8-18) (3) To meet human needs and to strengthen and build up spiritually both in the church (1 Cor 12:7, 14-30) and in individual

³⁸⁵ Interviewed on December 20, 2013.

³⁸⁶ Interviewed January 15, 2014.

³⁸⁷ Stamps, *Fire Bible: Global Study Edition New International Version*, 2173.

Christians (1 Cor 14:4), developing in them a “love, which comes from a pure heart and a good conscience and sincere faith” (1Tim 1:5; 1Cor 13); (4) To wage effective spiritual war against Satan and the forces of evil (Acts 8:5-7; 26:18; Eph 6:11-12). Amoah, General Overseer of Calvary Redemption Church, Daban³⁸⁸ indicated that members should desire the gifts of the Spirit since they are tools for kingdom expansion. He reiterated that the gifts of the Spirit are profitable and pragmatic tools for kingdom building. Nora Appiah, a member of the Lighthouse Chapel International, Chirapatre, Kumasi,³⁸⁹ added that there should be a great desire for the gifts of the Spirit by the members of the Pentecostal and Charismatic Church as stated in 1 Cor 12:31; 14:1, 39 because we have a great job to do. Ernest Osei Agyemang a member of Calvary Charismatic Center, Ayigya, Kumasi³⁹⁰ opines that members need to live a pure and holy life so as to see the manifestation of the gifts of the Spirit. He reiterated that holy living coupled with a committed prayer life is a pre-requisite for receiving the gifts of the Spirit. Otu-Nyarko, Resident Pastor of Pentecost International Worship Center, Asokwa, Kumasi³⁹¹ acknowledged the need for mentoring and coaching for the identifiable users of the Gifts of the Spirit.

4.5 Conclusion

The purpose of this chapter was to examine the results of the interviews conducted and their consequent implications. In order to analyse the Gifts of the Spirit in 1 Corinthians 12:1-11 and their usage in some selected Pentecostal and Charismatic Churches in Kumasi, special references to the previous three chapters were used as basis for comparison and drawing solid conclusions.

³⁸⁸ Interviewed on January 5, 2014.

³⁸⁹ Interviewed on December 29, 2013.

³⁹⁰ Interviewed on January 8, 2014.

³⁹¹ Interviewed on January 19, 2014.

The field survey showed that a greater number of the selected Pentecostal and Charismatic Churches were not aware of the contextual meaning of the gifts of the Spirit. This affirms the assertion of Pandang Yamsat cited in chapter one of this thesis that if there is any Scriptural teaching that is least understood or that Christians refuse to understand or internalize, it is that pertaining to spiritual gifts.

The research also revealed that doctrinal differences, lack of knowledge and selfish interest have accounted for the different contemporary interpretation of the gifts of the Spirit in 1 Cor 12:1-11. The contemporary understandings are as follows: Those who operate in these gifts are more spiritual than others and should be revered. Again, those operating in these gifts have the stamp of God's acceptance and recognition. Users of the gifts have permanent ownership of the specific gift and also specialize in that area of operation. Some also misconstrue the word of knowledge for prophecy.

In an attempt to find out whether contextual meaning of 1 Corinthians 12:1-11 is different from its modern day interpretation, it was noted for instance that, for the modern day church, the manifestation of the gifts identifies one as having a special calling to the ministry while in the context of 1 Corinthians 12:1-11, the gifts are given to the believers for a communal service in the Church.

Majority of the interviewees acknowledged the full manifestation of these gifts of the Spirit in their churches. This demystifies the assertion of classical cessationist B. B. Warfield cited in chapter one of this thesis that the operation of the gifts of the Spirit was limited to early Christianity.

In view of the differences in the mode of operation of the gifts of the Spirit in 1 Corinthians 12:1-11, interviewees who agreed to the manifestation of the gifts of the Spirit in their churches unveiled that most members who manifest the gifts of the Spirit in the context of worship services sometimes go into ecstasy which is not different from what happened at the church of Corinth.

The field survey again revealed that prophecy, word of knowledge, working of miracles and *glossolalia* are the most misused gifts in our contemporary times in some Pentecostal and Charismatic Churches. Lack of understanding of the working of the gifts, misinterpretation of the meaning of the gifts, selfish purposes, popularity and wrong motive were among the causes of the abuses of the gifts of the Spirit. The negative effects of the usage of the gifts of the Spirit were classified into **conflict and division, false hope and commercialization**.

It was discovered that the gifts of the Spirit could be used positively when the person understands the nature of the gifts, the purpose of the gifts, when and where they manifest and must submit to the leadership of the church. There were mixed reactions within the selected Pentecostal and Charismatic Churches for this study as to whether speaking in tongues is the only initial outward evidence of the baptism of the Holy Spirit. The field survey revealed that the root cause of the mixed reactions stemmed from the emphasis on the “only initial” sign. It is believed that what seemed to be the reoccurrence of the Pentecostal experience on three different occasions as in the book of Acts 8, 10, 19 can be explained in terms of the public unification of the different groups who represented believers of all races and ages, that is, the universal church.

Fifty-two (52) interviewees out of the total of one hundred (100) people interviewed were of the view that a person may be filled with the Holy Spirit without speaking in tongues. This invalidates the assertion of Horton, Pentecostal scholar, that speaking in tongues is the only initial outward evidence of the baptism of the Holy Spirit. The leaders of local Pentecostal and Charismatic Churches should give sound biblical teachings to their congregation in order to enhance the right usage of the gifts of the Spirit in our contemporary times. The next chapter will give the summary of findings, issues emerging out of the study, recommendations and conclusion of the study.



CHAPTER FIVE

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

5.1 Introduction

The previous chapter focused on the examination of the results of the interviews conducted and their implications. Chapters (1-3) were referred to as appropriate basis for drawing solid conclusion in the critical analysis of the gifts of the Spirit in I Corinthians 12:1-11 and their usage in the selected Pentecostal and Charismatic Churches in Kumasi. This final chapter presents a summary of findings, issues emerging out of the study, recommendations and conclusion.

5.2 Data Collection Procedure

The problem this study sought to investigate was the seemingly contemporary misunderstanding of the gifts of the Spirit in some Pentecostal and Charismatic Churches in Kumasi. Some Christians have become very interested in the supernatural manifestations of the gifts of the Spirit and are trooping to some Pentecostal and Charismatic Churches for deeper experiences. The objective of the study was to analyse how Pentecostal and Charismatic Churches understand and use the gifts of the Spirit in 1 Corinthians 12:1-11. The study employed simple random and purposeful sampling to select one hundred (100) interviewees from the selected Pentecostal and

Charismatic Churches. This technique was used because we needed an unbiased representation for the study.

Out of the one hundred (100) interviewees, fifty-one (51) were from the selected Pentecostal Churches while forty-nine (49) were from the selected Charismatic Churches. Out of the one hundred (100) persons interviewed, thirty two (32) were pastors, apostles, prophets, evangelists and teachers and sixty-eight (68) were deacons, elders and church members.

5.3 Summary of Findings

With respect to the contemporary understanding of the gifts of the Spirit in 1 Corinthians 12:1-11, ninety-nine (99) interviewees out of the total one hundred (100) interviewed admitted that there are different interpretations of the gifts of the Spirit in 1 Corinthians 12:1-11 among churches. Our research brought to light, that lack of knowledge, selfish interest and doctrinal differences have contributed to the diverse interpretations of the gifts of the Spirit in 1 Corinthians 12:1-11. Contemporary, some people are of the view that those exercising these gifts are more spiritual than others and should be highly respected. Further, they think that such people (those manifesting these gifts) are superhuman and are more righteous than others and are God's favourites. Some people also have the idea that the users of the gifts have monopolized specific gifts and can exercise them at their discretion. There is also a change in the understanding of "word of knowledge." Some Christians of today interpret it as prophecy.

Again, it was found out that a sizeable number of the selected Pentecostal and Charismatic Churches did not understand the meaning of each of the gifts of the Spirit. Out of the one

hundred (100) interviewees, thirty-six (36) were able to explain the gifts of the Spirit contextually as found in 1 Corinthians 12:1-11. Out of these sixty-four (64) interviewees who did not understand the contextual meaning of the gifts of the Spirit, thirty-eight (38) could partially list the gifts of the Spirit without understanding them contextually whereas twenty-six (26) were able to list some but mixed them up with the fruits of the Spirit such as love, joy and peace and natural talents like singing, playing of football, and dancing.

In an attempt to find out whether the contextual meaning of 1 Corinthians 12:1-11 is different from its modern day interpretation, ninety (90) out of the one hundred (100) interviewees admitted that there are differences. It was brought to the fore that for the modern day church, the manifestation of the gifts indicates that one possesses a unique calling to the ministry, while contextually the gifts are for the believers for a communal service in the church. In the contextual setting of the gifts of the Spirit in 1 Corinthians 12:1-11, the gifts are for the edification of the believers. However, modern day manifestations, which inform the interpretation, are basically for a few people who opt out of the church. The gifts of the Spirit in 1 Corinthians 12:1-11 are given when members of the church avail themselves. However, today, most people who manifest these gifts are in the five-fold ministry unlike in the context where members availed themselves to experience diversities of the gifts enumerated in 1 Corinthians 12:1-11. In the context of 1 Corinthians 12:1-11, people exercised the gift of working of miracle through faith, but today, people are made to pay money to receive miracles. In the context of 1 Corinthians 12:1-11, miracles and healing were instantaneous, in our contemporary setting, manifestations of miracles and healing are not often instantaneous. Contemporary ministers pray for the sick and encourage them to go to hospital to see the doctor while in the contextual setting it was not so.

In the context of 1 Corinthians 12:1-11 prophecy is meant to give edification to the members of the church, in our contemporary setting, most of the people who exercise the gifts of prophecy call themselves prophets. While speaking in tongues in the context of 1 Corinthians 12:1-11 is a spiritual gift given by the Holy Spirit to individual members of the church voluntarily without any human influence, some contemporary Pentecostal and Charismatic churches teach their members to repeat certain words in order to receive the gift of tongues.

Ninety-five (95) interviewees out of the total of one hundred (100) appreciated the full manifestation of the gifts of the Spirit in their churches. With regards to the diversity in the modes of operation of the gifts of the Spirit, the demonstration of the gifts of the Spirit in the selected Churches revealed that many of their members who do manifest these gifts during worship services are virtually not different from what happened at the church of Corinth.

Our findings indicate that in contemporary times, word of knowledge, speaking in tongues, prophecy and the working of miracles are the gifts which are mostly misused in some Pentecostal and Charismatic Churches. Abuses are due to the fact that some Christians lack the understanding of the working of the gifts of the Spirit. Others who are self-ambitious with wrong motive misinterpret the meaning of the gifts to make them popular.

Regarding speaking in tongues being the initial outward evidence of the baptism of the Holy Spirit, there were mixed reactions within the selected churches. The findings indicate that the emphasis placed on the phrase “only initial” brought about the mixed reactions within these selected groups of people. The study found out that a person may be filled with the Holy Spirit but may not necessarily speak in tongues.

5.4 Issues Emerging From the Study

We discovered very interesting dealings of most of our contemporary prophets in some Pentecostal and Charismatic Churches.

- **Preaching God's Word to make money.** Some preachers proclaim messages that people want to hear so that they could extort money from them. Those who truly speak for God must teach God's Word with sincerity and integrity and should never preach for selfish reasons (1Tim 6:5-10).
- **Preaching God's Word to please people.** Some of these prophets do not live according to God's Word. They water down God's message in order to make it more appealing and palatable to attract people. They tend to be self-serving, appealing to the desires of their audience instead of being true to God's Word, which aims at purposefully winning souls for the Lord Jesus Christ. To share the gospel is a great responsibility because the way we present it and live it will encourage people either to accept or reject it. As one shares God's Word with others, they will look for its effectiveness in the person's life.
- **Preaching God's Word to lure people into a false sense of security.** The study has revealed that most of these prophets in some of the Pentecostal and Charismatic Churches in recent times who misuse the gifts have a large, enthusiastic audience and are very popular because they lure people into a false sense of security, making the true ministers' task even more challenging and difficult. We should beware of people who bend the truth in their quest for popularity and power.

- **Preaching God’s Word to entertain people.** Another discovery that this research found out is that the prophetic ministry has become very entertaining in our contemporary time as it happened in the era of Ezekiel.

They talk about you in their houses and whisper about you at the doors, saying, “Come on, let’s have some fun! Let’s go hear the prophet tell us what the LORD is saying! So they come pretending to be sincere and sit before you listening. But they have no intention of doing what I tell them. They express love with their mouths, but their hearts seek only after money. You are very entertaining to them, like someone who sings love songs with beautiful voice or plays fine music on an instrument. They hear what you say, but they don’t do it! (Life Application Study Bible version Eze.33:30-32).

In their meeting, prophet will rise and the congregation will shout “*odii- hye nkom*” meaning the prophet should prophesy and surprisingly these prophets begin to prophesy as well. Even his name been shortened for the fun of it. “Odii” instead of “odiyifo.”

- **Preaching an aspect of God’s Word instead of being holistic.** Many of these prophets are “experts” in prophesying and seem to specialize in foretelling the future, neglecting the equally important prophetic role of forthtelling God’s call to righteousness and His expectations of us as His children. Prophets of these selected Churches should be balanced in their ministry in order not to overemphasize an aspect of the new life, neglecting the other. Nowhere in the Bible does prophecy take the form of satisfying people’s natural curiosity about the future. To this end, Jesus Christ has warned that it was only a wicked generation that wishes for signs (Matt 12:39).
- **Preaching God’s Word to pursue self-aggrandizement.** Most of these prophets who misuse the gifts are selfishly caught up in their own concerns and are neglecting their service to others. Spiritual leaders must be careful not to pursue self-development at the expense of needy or lost people. A minister who muddies the waters for others by

causing unnecessary fears, teaching false ideas, and acting sinfully is a false shepherd to his flock and God does not take kindly to such leadership.

- **Looking at theological education with suspicion.** Theological orientation that individual Christians are given in some Charismatic circles by their leaders, what participants often express as “a ministry”, or an enabling power, and spiritual sensitivity, which is not necessarily imparted through ecclesiastical rites and ceremonies, have contributed to ever-escalating increase of the abuses of the gifts of the Spirit. Some of the founders of these Charismatic Churches substitute knowledge for anointing and come out with conflicting doctrines that breed speculation and mysticism. Most of these Charismatic prophets who misuse the gifts in our generation look at theological education with suspicion and some do not even have formal education. Some see it as an unnecessary excess baggage, which can conveniently be left behind or relegated to the background. Some hold on to the fact that high level education, especially advanced theological education, “kills the anointing.”
- **Imbalances and abuses have led many pastors to be skeptical about the self-styled prophets who abuse the gifts of the Spirit.** We should help these self-styled prophets who sometimes abuse the gifts of the Spirit to learn to express themselves in ways that can be heard and received by others as edifying. They are worth the investment of our time in counseling.
- **The high level of unemployment in the country has brought in the church an emergence of self-acclaimed ministers of the gospel who can be best described as charlatans who have specialized in prophetic ministry.** These charlatan prophets appear to have thrown away all forms of ministerial ethics, hermeneutically balanced

doctrine and sound Christian practices to the wind because their focus is not to build their members as stipulated in Ephesians 4:12-13.

- **Insatiable needs of the people have contributed to why people are trooping in to join the various Pentecostal and Charismatic Churches in our recent times.** Many people are in these selected churches because of divine healing, child birth, overseas travels, getting life partners and many more. This has also led to specialization of ministry where ministers claim to be gifted only in the healing of a particular disease, typically diabetes, solving a particular problem like child birth, breaking of spiritual marriages, meeting particular needs like getting visa to travel abroad and call people of such needs to come to them for instant miracles and solutions. This need to solve such problems seems to overshadow the need to seek the one who gives eternal life in which this abundant life and living is assured.

5.5 Recommendations

Based on the findings of this research, it is being recommended that:

1. To ensure good understanding of the meaning of the gifts of the Spirit in 1 Corinthians 12:1-11, leaders of the Pentecostal and Charismatic Churches should teach and encourage the good use of Spiritual gifts in their church services through sermon series on the spiritual gifts and special seminars on the subject.
2. To curtail misinterpretation of the gifts of the Spirit in our contemporary times, Christians who have received the calling into ministry should undergo Bible School training. The

reason is that it produces better character formation, period of mentoring, godly humility, respect for authority and skill to interpret scriptures.

3. Professors at all levels of Theological Seminary and Religious Studies should delve well into the theme on the Holy Spirit, most especially the gifts of the Spirit to equip those who receive the training to go out to the field with right perspective on the gifts of the Spirit.
4. The leadership of the Pentecostal and Charismatic Churches should check the excesses of the use of the gifts of the Spirit to guide their pastors and church members to the right use of the gifts. They should take disciplinary action against any person who does things in excesses in the name of “direction from the Holy Spirit” which are in conflict with Scriptures.
5. The members of the Pentecostal and Charismatic Churches should not focus on the speaking in tongues as the only outward evidence of the baptism of the Holy Spirit. Rather, they should focus on the primary purpose of the baptism in the Holy Spirit, which makes one an effective witness of the Gospel.

5.6 Conclusion

The gifts of the Spirit are sovereignly imparted to individual believers by the Holy Spirit for the ultimate purpose of the edification of the whole community of faith and enhancement of the work of the ministry. Christians differ from one other, not only in natural make-up but also in the spiritual gifts distributed to them. Each believer has at least one gift, and these gifts are to be discovered and developed for service to humanity. Uniformity of experience and service is not to

be expected. Consequently, spiritual gifts are not the benchmark of spirituality or of status in the church, but rather are an equipping for service. The church is healthy only when individual members work together and use their gifts to benefit one another. If these recommendations are adhered to, the Pentecostal and Charismatic Churches can rise up to the challenge to combat the ever-escalating misunderstandings of the gifts of the Spirit in our contemporary time and also stand in a good position to preserve the good image it has for posterity.

