John Kwasi Fosu

Experiences of pneumatic phenomena in contemporary Ghanaian Christianity as appropriations of 1. Cor 12 – 14

A critical analysis
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GENERAL INTRODUCTION

Background of the study

The notion of pneumatic phenomena is of much interest within contemporary Ghanaian Christianity. The reason is that Christianity in Ghana, like global Christianity, has been influenced by Pentecostal and Charismatic movements.¹ In this respect, the interpretation and appropriation of 1 Cor 12-14 play a central role in the Ghanaian ecclesial context where claims of pneumatic manifestations (χαρίσματα) occupy a pivotal role in the life of the church. For this reason, some contemporary Ghanaian Christians suppose that some spectacular χαρίσματα such as glossolalia, prophecy and miracles are the evidence of superior spirituality while their absence is a proof of spiritual inferiority.² Moreover, through the claim of exercising χαρίσματα as a religious experience in Ghana, there have been reported cases where ministers offer some forms of directions (which are claimed to be divinely inspired) for church members to comply with at all cost.³ These phenomena usually relate to payment of money and use of symbols. The problem associated with these claims of pneumatic phenomena is that it is not clear in how far they reflect Paul’s teachings on pneumatic phenomena (1 Cor 12-14) or if they are mere resonances of the traditional religious roots of Ghanaian Christians. The need for critical exegetical and phenomenological analysis of this issue, therefore, becomes imperative.


² To Cephas Omenyo, Pentecost outside Pentecostalism: A study of the development of Charismatic Renewal in the Mainline Churches in Ghana (Zoetermeer: Boeckencentrum, 2002), 216, this tendency leads to the phenomenon whereby some contemporary Ghanaian Christians parade themselves as ‘spiritual elites’ and so look down on other people including priests who are presumably perceived as not having the Holy Spirit. Eric Anum, “Reconciliation in Pauline Letters (2 Corinthians 5:14-17): Lessons for the Ghanaian Context,” Journal of African Biblical Studies 1, no. 2 (2008): 78-79 has also observed that the kind of allegiance and solidarity of the Corinthians to the apostles and the disciples because of their gifts, which created disorder, factionalism and divisions can be likened to the kind produced by Ghanaian church members who also show allegiance to church leaders with spectacular gifts.

³ A case in point is an instance where a prophet has instructed a woman to carry a 50 kg bag of cement to walk for about 1 kilometre. This instruction occurred after the prophet is reported to have been angry at the woman for failing to obey his prophetic instruction. See “Shocking angel obinim punished woman, asked her to carry a bag of cement for two hours,” YouTube video,” 17:16, posted by “Bishop Obinim Ministries,” May 3, 2018, https://www.youtube.com/watch?v=-7m30TajcPCs.
Aim and specific objectives

The main aim of this dissertation is to examine the notion of pneumatic phenomena in contemporary Ghanaian Christianity with emphasis on the interpretation and appropriation of 1 Cor 12-14. The general assumption of the study is that the exercise of χαρίσματα in the contemporary Ghanaian Christian context is based on a particular understanding of the text of 1 Cor 12-14 which is informed by the notion of spiritual manifestations in West African traditional epistemic terms. Specifically, the research seeks to achieve the following objectives:

1. Describe contemporary Ghanaian Christianity with emphasis on its pentecostalizing influence.
2. Engage exegetically the Greek text of 1 Cor 12-14.
3. Explore the notion and phenomenological expressions of sunsumakyede (gifts/manifestations of the spirit) in the traditional West African (Akan) thought and to demonstrate how they are exercised in traditional worship settings.
4. Investigate the contemporary Ghanaian Christians’ interpretation and appropriation of χαρίσματα (1 Cor 12-14) and to find out which hermeneutical perspectives guide their interpretation.
5. Critically analyse the notion of pneumatic phenomena in the contemporary Ghanaian Christian context and to determine its motivating factors.

Scope and limitation of the study

This study focuses on an analysis of the text of 1 Cor 12-14 and its reception within contemporary Ghanaian Christianity. Geographically, while the contemporary reading and appropriation of 1 Cor 12-14 focus on Ghana, the issues raised and discussed are not unique to the African context nor do they represent all Africans/Ghanaians. The study thus represents a creative attempt to link readers’ text and context. Thematically, the content of this dissertation is multidimensional and correlative in nature. It uses phenomenological and empirical hermeneutical insights in its analysis. It thus employs a deductive mode of reasoning in analyzing the pneumatic phenomena in the Corinthian ἐκκλησία and in the contemporary Ghanaian Christian context. It is envisaged that this work will be of relevance not only to biblical scholars, ecumenicists and theologians from other contexts but also to the further development of contemporary Ghana’s pentecostalized Christianity.

Conceptually, the use of the term pneumatic phenomena in this dissertation denotes all claims of spiritual experiences and manifestations in the Christian worshipping context. Specifically, in the context of exegetical discourse, the Greek term χαρίσματα and its collocative meaning manifestations of the πνεῦμα (1 Cor 12:7-10) is commonly used. Further, in the context of empirical/phenomenological discussions, the anglicised form of χαρίσματα which is charismata is preferred.
Instances where ordinary/empirical interview partners used the term *gifts of the spirit* or *spiritual gifts*, it is also maintained in the presentation and analysis.

**The significance of the research within scholarship**

The relevance of examining Pauline χαρίσματα with an emphasis on its interpretation and appropriation in contemporary Ghanaian Christianity cannot be overemphasized. First, examining the notion of pneumatic phenomena in the light of 1 Cor 12-14 serves as a worthwhile contribution to contemporary Pentecostal/Charismatic scholarship. A number of theologians have reasonably agreed that Pentecostalism is the fastest growing stream of Christianity in the world. In his commentary on the impact of African Pentecostalism, Asamoah-Gyadu suggests that “African Pentecostal/Charismatic Christianity is complex. It is alive. It is thriving. And it must be a major focus for Christians around the world who are involved in evangelism, missions and the state of the global Church.” Similarly, Cephas Omenyo has observed that “the growth of Pentecostalism in sub-Saharan Africa since the turn of the twentieth century cannot be overlooked by any serious student of African Christianity.” Thus in addition to affirming the presence of Pentecostalism as a new stream of global Christianity and subsequently describing its rapid growth, the theological task of subjecting the exercise of χαρίσματα to critical exegesis serves as a worthwhile enterprise.

Second, this research attempts to contribute to the debate on the link between the African worldview on spirituality and the contemporary exercise of χαρίσματα in the Ghanaian Christian context. Walter Hollenweger and Allan Anderson have already drawn our attention to the continuous worldviews between African traditional maps of the universe and Pentecostalism. Kalu agrees

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with Hollenweger and Anderson in the assertion that Pentecostalism engages more in African traditional worldviews than traditional mainline mission did and does. Kalu describes this experience as a resonance between Pentecostalism and African maps of the universe. Kwabena Amanor similarly opines that Pentecostalism “has ridden on the back of the African religious worldview” to grow in Ghana. Having studied the understanding that different African Christians have on the person and work of the πνεῦμα, Chigor Chike has also established that they have similar views on pneumatology. In light of this background, this dissertation questions whether certain spiritual manifestations are exclusively oriented towards African traditional religious expression or are merely a reflection of Pauline χαρίσματα. This could be made possible by combining an empirical and phenomenological examination with an exegetical analysis of the exercise of χαρίσματα in the contemporary Ghanaian ecclesiastical context.

Third, the research contributes to a reorientation of the relevance of Paul’s χαρίσματα in the contemporary postmodern world. Within theological scholarship, diverse hermeneutical views exist regarding conceptions of χαρίσματα. With reference to the debate on the relevance of Paul’s χαρίσματα today, whereas some theologians interpret χαρίσματα from the cessationism perspective, others argue in favour of its non-cessationism or continued existence. Others too interpret it from the perspective of partial cessationism. Pentecostal hermeneutics generally represent the non-cessationism in

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10 Chigor Chike, "African Pneumatology in the British Context: A Contemporary Study" (PhD thesis, University of Birmingham, 2011), 124-127 attributes the similarity of views on the Holy Spirit by the respondents of his studies to the common background of these Christians. They were all from sub-Sahara Africa although these Christians belonged to different denominations. In addition to Pentecostal Christians, Chike’s work covered African Catholics, Baptists, Methodists and Anglicans.


12 Partial cessationism argues in favour of the continuous existence of some χαρίσματα as listed in 1 Cor 12. This perspective affirms the position on non-cessationism with regards to some of the χαρίσματα such as teaching, helps and administration (1 Cor 12:28). However, they appear to follow the view of cessationism with regard to some spectacular χαρίσματα such as miracles, healing, and glossolalia (1 Cor 12:28-30). To them, the more spectacular χαρίσματα such as glossolalia, miracles and prophecy cannot be exercised as they were during the times of the Apostles. See Anthony Thiselton, *The Holy Spirit – In Biblical Teaching, through the Centuries, and Today* (Grand Rapids: Williams B. Erdmans Publishing Co., 2013), 497-498.
contemporary times. Pentecostals approach the text of scripture based on experience. Gorden Fee regards this method of interpretation as problematic. Some other representatives of non-cessationism view do not, however, subscribe to the Pentecostal position on glossolalia as an initial evidence of salvation, yet they argue for the continued existence and relevance of all the Pauline χαρίσματα. Wayne Grudem could as well be described as taking a tolerant position in his appeal to both sides of the debates. He writes,

Those in the charismatic and Pentecostal camps and those in the cessationist camp (primarily Reformed and dispensational Christians) really need each other, and they would do well to appreciate each other more. The former tend to have more practical experience in the use of spiritual gifts and in vitality in worship that cessationists could benefit from if they were willing to learn. On the other hand, Reformed and dispensational groups have traditionally been very strong in understanding of Christian doctrine and in deep and accurate understanding of the teachings of Scripture. Charismatic and Pentecostal groups could learn much from them if they would be willing to do so. But it certainly is not helpful to the church as a whole for both sides to think they can learn nothing from the other, or that they can gain no benefit from fellowship with each other.

Bringing the above discourse into the African context, it could be observed that the development of biblical interpretation has undergone a certain paradigm shift. The last quarter of the 20th century saw various hermeneutical developments ranging from inculturation, liberation and contextual hermeneutical perspectives. Marius D. Herhodt sees African Pentecostal and Charismatics hermeneutics as belonging to the liberation hermeneutics whose point of departure is an emphasis on African Christian spirituality with a particular attention to the function of χαρίσματα.

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14 Gordon Fee, Gospel and Spirit: Issues in New Testament Hermeneutics (Peabody - Mass: Hendrickson, 1991) 83, 85-86, has observed that Pentecostals could be praised for recapturing the joyful radiance, missionary enthusiasm and life in the Spirit in the church in spite of some of their excesses. Their attitude toward Scripture regularly has included a general disregard for academic exegesis and carefully thought-out hermeneutics. In fact, hermeneutics has simply not been an agenda for Pentecostals. It is probably fair and important to note that in general the Pentecostals’ experience has preceded their hermeneutics.


16 Grudem, Systematic Theology, 1046.

17 Werner Kahl, Jesus als Lebensretter (Frankfurt am Main: Peter Lang, 2007), 73-86 gives an overview of the historical development of African interpretation of the Bible as he reviews the work of the African New Testament scholar, Ukpong.

18 Marius D. Herhodt in describing Pentecostal and Charismatic hermeneutics points out that there are mainly three areas that make up a common Pentecostal point of departure, irrespective of minor differences between separate Pentecostal and charismatic groups. These are: the very peculiar function of the charismatic gift and consequently the emphasis on the central role of the Holy Spirit; The peculiar understanding of the church and the physical role of the body in worship;
From the perspective of Pentecostal hermeneutics and by taking the cosmological worldview of the African into consideration, an interpretation of scripture with reference to χαρίσματα should aim at meeting the needs of the African Christian’s spiritual context.

The complexity of the issue at stake makes a careful hermeneutical examination of the pneumatic phenomena in contemporary Ghanaian Christianity necessary. By that, it is envisaged that both professional and ordinary readers of 1 Cor 12-14 could be engaged in the interpretative processes for relevant theological reflections.

Methodology

The purpose and specific objectives of this research necessitate a combination of different research methodological approaches that are systematic, exegetical, anthropological, phenomenological and empirical hermeneutical perspectives. The rationale for selecting diverse methodological approaches in general lies in its ability to achieve the aim of the research from different perspectives. To curtail the weakness embedded in the combination of such a multi-dimensional methodological approach, the researcher attained and developed an adequate working knowledge of all the perspectives that have been used in this research.

In explicating the variety of methods used to analyse the various subject areas of this study, I utilize the systematic and descriptive approach to study contemporary Ghanaian Christianity. In this case, I reviewed diverse theological and missiological literature on Ghanaian Christianity with an emphasis on its


In this light, therefore, attempts have been made to describe in detail the methods used in every chapter.
Pentecostalizing features. Thereafter, I made a systematic review of documents encompassing ethnography, African/Akan philosophical anthropology and literature on religious worldview for my quest for the notion and phenomenon of sunsumakyde (gifts of the spirit/spiritual manifestations) in the Akan traditional thought. In this respect, my reflective personal knowledge of the subject matter as an insider was helpful.

Furthermore, rhetorical criticism is employed in the exegesis of 1 Cor 12-14. In this regard, I have drawn from the strength of diverse theories within rhetorical criticism for a comprehensive whole. As a rhetorical analysis, the exegetical procedure adopted encompasses an analysis of the rhetorical situation, the identification of the rhetorical unit and structure, textual analysis of the selected passage within 1 Cor 12-14 with particular attention to the rhetorical *inventio*, arrangement/*dispositio* and discourse analysis with an emphasis on the rhetorical devices or styles. In an attempt to survey how contemporary Ghanaian Christians, interpret and appropriate the text of 1 Cor 12-14, I undertook an empirical study using the combined theoretical approaches of empirical and phenomenological hermeneutics.\(^{21}\)

The specific critical tool that has been used to guide the general presentation of the findings in the study is pentadic criticism. Pentadic Criticism was developed by Kenneth Burke as a tool to analyse the ways in which persuaders use language to change beliefs and influence actions. As a rhetorical tool, Burke formulated the pentadic criticism in his 1945 book, *Grammar of Motives*,\(^{22}\) to aid in the examination of persuasive messages and experiences. However, it was not widely known and used within scholarship until two decades after the publication. In contemporary times, diverse academicians such as both rhetorical and literary theorists, philosophers, social scientists and theologians study and apply it.\(^{23}\) Like most academic perspectives, pentadic criticism draws on a combination of earlier theories.\(^{24}\) Burke, for instance, took the ideas of dramatic forms and the power of

\(^{21}\) The combination of empirical hermeneutics and phenomenological hermeneutics made it possible to embark on a qualitative research on three local churches within the Kumasi metropolis of Ghana. By the use of empirical hermeneutics, selected interview partners were composed of both empirical readers (ordinary readers) and professional readers (experts such as pastors and exegetes) of the selected biblical text (1 Cor 12-14) under investigation. The employment of phenomenological hermeneutics was intended to bring out the idea that selected interviewees were given the atmosphere to narrate their subjective lifeworlds and experiences with reference to their understanding and appropriation of the biblical text and phenomenon under study.


\(^{24}\) To King, “Pentadic Criticism,” 166, Burke took the idea of dramatic form and the power of stories in human history from Aristotle’s *Poetics*. From the great Roman Poet, Horace, Burke took
stories in human history from Aristotle’s *Poetics* where the centrality of human story in the formation and maintenance of community was affirmed. As a great name giver and a classifier, Aristotle constructed a useful vocabulary, labeling all the parts of narrative structure. To him, therefore, the names for the central features of a common story are plot, character, spectacle, dialog, and concept. Burke renamed these parts with the terms acts, agent, scene, agency and purpose.

Pentadic criticism has, therefore, been adopted in this dissertation as a unit of synthesis with respect to the study on Paul’s response to the pneumatic phenomena in the Corinthian ἐκκλησία, the notion and phenomenological expressions of sunsumakyeide and the hermeneutical analysis of pneumatic manifestations in the churches studied. The significance of applying the pentadic method to synthesise the selected (con)text and phenomena in this thesis lies in the fact that, as pointed out by King, “Dramatistic Pentad is not about finding the underlying and absolute truth of a situation. Rather it is a method of discovering why people do what they do. Language is not analysed for its truth, but its strategic uses.” Following Clarke Rountree, dramatism is useful for “explaining what he, she or others, say about his, her or their own past present, and future actions of the past present and future actions of others.” Moreover, Burke convincingly argues that his five rhetorical elements (act, scene, agent, agency and purpose) have a universal validity in analysing texts and situations for objective understanding.

**Structure of the dissertation**

The dissertation is divided into four main parts. Each part consists of two chapters. Each chapter begins with a description of its method employed.

Part I situates the study into both academic and ecclesial contexts. It thus consists of chapters 1-2. The first chapter presents a review of relevant literature the notion of generative categories, and from the language of scholar and co-author of the *Meaning of Meaning*, Ivor Armstrong, Burke took the idea of the importance of form in art.


26 King, “Pentadic Criticism,” 168.


29 See King, "Pentadic Criticism, 176-177. To King, “By identifying the perspective of a piece of discourse and then looking at it from several other perspectives, we can go far in discovering whether it is wise, or foolish, moderate or extreme, helpful or destructive, self-interested or altruistic.”
pneumatic phenomena with reference to the exegesis of 1 Cor 12-14, dialectical theology and intercultural hermeneutics. The chapter concludes that many exegetes, on the one hand, approach the given text with no or little emphasis on the relevance of charismata in the contemporary ecclesial contexts. On the other hand, the writings from many African authors are mainly descriptive and they take a phenomenological approach to emphasise their usefulness. Hence the need to employ both exegetical and empirical and phenomenological analytic tools to study the notion of pneumatic phenomena in contemporary Ghanaian Christianity in this study. The second chapter presents an overview of Ghanaian Christianity with a special emphasis on its Pentecostal and charismatic influences. In an attempt to describe the nature of Pentecostal and Charismatic Christianity in Ghana, the various strands of the movement since the last century will be discussed. The chapter concludes by highlighting some of the major phenomenological and theological orientations of the Pentecostal and Charismatic movements that have made it attractive and thus influential in the Ghanaian Christian context.

Part II engages exegetically the Greek text of 1 Cor 12:1-11; 13:1-3 and 14:1-5 within the broader context of 1 Cor 12-14 as an attempt to understand Paul’s response to the issues pertaining to pneumatic phenomena in the Corinthian ἐκκλησία. Part II consists of chapters 3-4. By employing the academic tool of rhetorical criticism, the third chapter examines the rhetorical unit and type, situation, inventio and dispositio of 1 Cor 12-14. In the fourth chapter, special attention is given to Pauline concepts of πνευματικός and χαρίσματα and the examinations of the manifestations of the πνεῦμα within scholarship. Before drawing some conclusion from the chapter, there will be a highlight of how Paul creatively responds to the issue of pneumatic phenomena in the Corinthian ἐκκλησία. Significantly, a rhetorical analysis of 1 Cor 12-14 seeks to contribute to the discourse on pneumatic phenomena both in contemporary Ghanaian Christianity and within New Testament scholarship. In relation to the other aspects of the thesis, therefore, the understanding and insights from this exegetical study will serve as a tool and thus a criterion for analysing the claims of pneumatic manifestations that would be presented in Part IV of the thesis.

Part III explores the notion of sunsumakyede (gifts of the spirit) in the Akan traditional thought. It consists of chapters 5 and 6. One main reason underscoring the relevance of these chapters is Paul’s allusion to the religious past of the members of the Corinthian ἐκκλησία in 1 Cor 12:2. For this understanding suggests that people’s religious background could influence their understanding and exercise of χαρίσματα. Also, this investigation demonstrates the common understanding within scholarship that contemporary African pneumatic manifestations in the ecclesiastical context, to some extent, relate to the traditional
religious past of the Africans. Chapter five discusses the nature, study approaches and the relevance of engaging African traditional cosmology within scholarship. Through a review of selected literature relating to African cosmology and religious worship, chapter six then presents a systematic thought on the Akan notion and exercise of *sumsumakyede*. In relation to the other chapters of this thesis, this exploration is essential in the analysis of how contemporary Ghanaian Christians make sense of Paul’s χαρίσματα in the light of their own traditional epistemic framework.

Part IV consists of chapters 7-8. The seventh chapter begins the empirical aspect of the dissertation by analysing the notion of pneumatic phenomena in contemporary Ghanaian Christianity from the perspective of empirical and phenomenological hermeneutics. The result of the empirical study that was conducted on Grace Baptist Church, Amakom (GBC), Calvary Charismatic Centre (CCC) and Moments of Glory Prayer Army (MOGPA) all in the Kumasi Metropolis from July 2016 to January 2017 forms an essential part of this chapter. The presentation in this chapter includes interviewees’ perceptions of the commencement of the phenomenon of charismatism in their respective churches, their understanding and experiences pertaining to the Pauline χαρίσματα of 1 Cor 12-14, and how the exercise of χαρίσματα relates to Paul’s teaching about ἀγάπη, propriety and building up of others in their respective churches. This empirical presentation demonstrates how the churches studied make sense of the text of 1 Cor 12-14 in their worshipping contexts.

Chapter eight is a continuation of the previous chapter and it attempts to critically examine the issues of pneumatic phenomena that have been presented. The phenomena are critically analysed from a hermeneutical perspective in order to identify their possible influential factors such as the Akan traditional religious thought on spiritual manifestations, modern Pentecostalism and Western critical thought on Pauline χαρίσματα. At the end of this analysis, the reader would be able to identify some challenges that the African readers pose to the traditional ways of reading 1 Cor 12-14 both in the local and global contexts. The chapter then includes a summary of the findings and conclusion from the empirical study.

Finally, the research generally concludes with a brief summary of the dissertation followed by seven theses for the interpretation and appropriation of 1 Cor 12-14 mainly in the Ghanaian Christian context which might be relevant also for other parts of the world.

For the purpose of achieving the research aim, the logic behind the above arrangement of the objectives is reflected in the sequence of the parts and their inherent chapters. Part I introduces the subject of investigation both in the academic discourse and in the contemporary Ghanaian Christian landscape with a focus on its Pentecostalising influences. Since Ghanaian readers mainly refer to the
text of 1 Cor 12-14 with regard to claims of pneumatic manifestations, it then becomes necessary to offer a close reading of the passage in Part II. This serves as an attempt to understand what Paul means regarding pneumatic manifestations. This then serves as a criterion in the analysis of pneumatic phenomena in contemporary Ghanaian Christianity. Part III then analyses the notion of *sunsumakyêde* which serves as traditional epistemic presupposition from which contemporary Ghanaian Christians read and appropriate 1 Cor 12-14. Thereafter, Part IV presents and critically analyses the experiences of pneumatic phenomena in contemporary Ghanaian Christianity.
PART I:
PNEUMATIC PHENOMENA WITHIN SCHOLARSHIP AND IN ECCLESIAL CONTEXT

This part situates the study into both academic and ecclesial contexts. It thus consists of chapters 1-2. The first chapter presents a review of relevant literature on the notion of pneumatic phenomena within biblical and theological scholarship. The second chapter presents an overview of Ghanaian Christianity with a special emphasis on its Pentecostal and charismatic influences.
CHAPTER ONE

REVIEW OF RELEVANT LITERATURE ON PNEUMATIC PHENOMENA

1.1 Introduction

This chapter reviews some literature on the notion of pneumatic phenomena. The interdisciplinary nature of this dissertation demanded a review of some relevant materials that relate to exegetical studies on 1 Cor 12-14, dialectical theological interpretation of scripture, Pentecostalism and its influence on Ghanaian Christianity and intercultural hermeneutics with reference to West African Christianity.

1.2 Literature on Exegesis of 1 Cor 12-14

Accordingly, the selection of modern writings on the exegetical aspect is based on a variety of methods and perspectives employed. In this light, representing a historical-critical approach to reading 1 Cor 12-14, a review of Soeng Yu Li’s Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14 is made.1 From a rhetorical analysis and also from a feminist perspective, Antoinette Clark Wire’s The Corinthian Women Prophets: A Reconstruction through Paul’s Rhetoric2 is also selected for a review. Next, representing the socio-historical theological perspective, I have also reviewed Luise Schottroff’s Der erste Brief an die Gemeinde in Korinth.3 Representing a Pentecostal reading of Pauline letters, I have reviewed Gordon D. Fee’s God’s Empowering Presence: The Holy Spirit in the Letters of Paul.4

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1 Soeng Yu Li, Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14 (Tübingen: Mohr Siebeck, 2017).


3 Luise Schottroff, Der erste Brief an die Gemeinde in Korinth, Theologischer Kommentar zum Neuen Testament 7 (Stuttgart: Kolhammer, 2013).

1.2.1  Soeng Yu Li: Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14

This book is one of the most recent and detailed exegetical contributions to the study of Pauline χαρίσματα. As the title indicates, Li explores Paul’s understanding of the πνευματικά in 1 Corinthians 12-14 and the question of why Paul focuses on the χάρισμα of prophecy in 1 Corinthians 14. Li employs the historical-critical method to analyse 1 Corinthians 12-14 and other relevant texts. His general hermeneutical perspective is eschatological. He also applies philological and semantic studies to the words which are analysed within their contexts. In this regard, his main interest lies in the meanings of the Greek χαρίσματα and πνευματικά and their semantic relations with each other. Following other scholars, Li challenges the popular understanding of χαρίσματα as “spiritual gifts.” He further questions the hypothetical reconstruction of the background of the problems within the Corinthian ἐκκλησία that are common in the standard commentaries with their widely accepted notion that in 1 Corinthians 12-14, Paul is dealing with “spiritual gifts.”

After a thorough investigation of the semantic relationships between πνευματικά and χαρίσματα, Li establishes that they are to be understood as meronymy. He then undertakes an exegesis of 1 Cor 12-14 from a meronymic perspective. Li concludes that Paul teaches about the topic of πνευματικά in 1 Corinthians 12-14 that characterises the πνευματικοί (spiritual persons). In this light, ἁγάπη characterises both the Corinthians’ behaviour and practices. Demonstrating his teaching, Paul then uses the χάρισμα of prophecy in 1 Cor 14 as a paradigm of τὰ χαρίσματα τὰ μείζονα for the gathered ἐκκλησία living in the eschatological present.

On the one hand, Li’s approach of 1 Corinthians 12-14 as a unity without following or being influenced, as far as this is possible, by widely accepted hypothetical reconstructions, could be said to be one of the insightful and rich contributions to the exegetical discourse. Thus, contrary to other exegetes, Li approaches 1 Corinthians as a coherent teaching unit on πνευματικά and thus sees 1 Corinthians 12-14 as contributing to the understanding of the πνευματικά.

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5 Li, Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14.
6 Li, Paul’s Teaching on Pneumatika, 1.
7 Li, Paul’s Teaching on Pneumatika, 4.
8 Li, Paul’s Teaching on Pneumatika, 4-5.
9 Li, Paul’s Teaching on Pneumatika, 189.
10 Li, Paul’s Teaching on Pneumatika 488,
11 Li, Paul’s Teaching on Pneumatika, 194-335
12 Li, Paul’s Teaching on Pneumatika, 491.
On the other hand, in his exegesis of 1 Cor 12:1-3, Li rejects the notion of a Christological criterion between true and false inspiration that the passage seems to suggest.\(^{13}\) Arguing from Paul’s verbal cognocendi (ἀγνοεῖν in 12:1, οἴδατε 12:2 and γνωρίζω in 12:3), Li initially appears to be convincing in that these verses signal a didactic motif. However, his significant remark on the behaviour of the πνευματικοί that “they must reflect the character of the one whom they confess to be their Lord and thus the Corinthians must in the ‘future-oriented-present’ live of life that is appropriate and worthy of the gospel of Christ, a life in imitatione Christi,”\(^{14}\) seems to contradict his argument against the Christological criterion that 1 Cor 12:1-3 implies.

Moreover, arguing from the perspective of intelligibility that results in οἰκοδομή, παράκλησις and παραμυθία, Li maintains that, to Paul, 1 Corinthians 14 teaches about the preference of prophecy to glossolalia. Considering this understanding of prophecy, he concludes that prophecy serves as a “paradigm of τὰ χαρίσματα τὰ μείζονα and glossolalia as counter-paradigm.”\(^{15}\) What makes this conclusion questionable is the fact that Li tends to overlook the rhetorical force with which Paul articulates his instruction on χαρίσματα and thus Paul’s instruction on how the χαρίσματα are exercised is overlooked. In this light, his argument that glossolalia serves as a counter-paradigm is untenable since glossolalia when accompanied by its corresponding interpretation serves the purpose of οἰκοδομή.

1.2.2 Antoinette Clark Wire: The Corinthian Women Prophets: A Reconstruction through Paul’s Rhetoric

As the name of the book implies, Antoinette Clark Wire purposes to “reconstruct as accurate a picture as possible of the women prophets in the church of first-century Corinth.”\(^{16}\) Wire’s main interest is in “their behaviour, daily and occasional, their position in society and the church, and their values and theology.” Using the exegetical method of rhetorical analysis on Paul’s argument, Wire attempts to reconstruct the theological understanding of the Corinthian Christian women. She then argues that Paul’s loss of social status in becoming a Christian affected his theology and that inversely the Corinthian women’s gain in status influenced their theology.\(^{17}\) Thus, by using the hermeneutical perspective of feminist biblical interpretation, Wire’s The Corinthian Women Prophets provides a rich insight into

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\(^{13}\) Li, Paul’s Teaching on Pneumatika, 490.

\(^{14}\) Li, Paul’s Teaching on Pneumatikal, 490.

\(^{15}\) Li, Paul’s Teaching on Pneumatika, 492.

\(^{16}\) Wire, The Corinthian Women Prophets, 1.

\(^{17}\) Wire, The Corinthian Women Prophets, 10, 188.
early Christianity and it helps to appreciate exegetically the interrelationship between social status and theology. Worthy of note is that many scholars had not taken up the challenge of investigating women’s role in the Corinthian church. It is against this background that Wire’s book is relevant.

What Wire presents as a new insight in Pauline studies is therefore evidenced in her critique of the dogmatic readings of Paul’s letters common in historical-critical studies of 1 Corinthians. To Wire, these readings have tended to absolutize Pauline theology and thus see Paul’s teaching as normative. This tendency, in the observation of Wire, serves as an attempt to cast Paul’s “opponents negatively, to affirm Paul. It is as if every opinion these interpreters hold is Pauline and every opinion of Paul’s their own.” A further significance of Wire’s book is her identification and discussion of the rhetoric characteristic of 1 Corinthians. Among other things, to Wire, by employing textual rhetorics, Paul develops an argument that seeks to dissociate self-benefit from community benefit with respect to food sacrificed to idols (1 Cor 8:1-11:1) and spiritual gifts (1 Corinthians 12:1-14:40). In each case, Paul appears to pick up from the Corinthians’ letter the explanation of their God-given strength. To Wire, the Corinthians “exercise spiritual gifts and show that they are spiritual people. Paul affirms both their knowledge and gifts, but he wants to subordinate them to the common good.”

On the other hand, Anders Eriksson has already drawn our attention to one weakness in Wire’s rhetorical reconstruction whereby she solely relies on the four types of arguments in The New Rhetoric. To Eriksson, this makes her insensitive to the importance of the speaker’s (Paul’s) rhetorical strategy and the ordering of the individual arguments. A further critical observation of Wire’s textual analysis on the rhetorical character of Paul’s argument from the common good, however,


19 It is worth observing that some contemporary exegetes do not make the issue of gender in 1 Cor 12-14 form an essential part of their exegetical tasks. G. Dautzenberg, Urchristliche Prophetie: Ihre Erforschung, ihre Voraussetzungen im Judentum und ihre Struktur im ersten Korintherbrief (BWANT, 104; Stuttgart: Kohlhammer, 1975), 270 for instance, does not include the gender of the prophet as part of his investigation on the Urchristliche Prophetie. Also, D. E. Aune, Prophecy in Early Christianity and the Ancient Mediterranean World (Grand Rapids: Eerdmans, 1983), 195-198 does not make gender issues to have any bearing on his investigation although he identifies certain prophetesses in her investigation. Other exegetes such as C. Forbes, Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment, WUNT, 2/75 (Tübingen: J.C.B. Mohr, 1995), 278 likewise do not attempt to address gender issues regarding 1 Cor 14:33b-36.


22 Eriksson, “Women Tongue Speakers, be Silent,” 83.
seems to affirm it and does not deny it.\(^{23}\) Similarly, following Erikson, Wire’s attempt to investigate the presence of women in Corinthian Christian community could be described as “a hermeneutic of affirmation”\(^{24}\) in that Wire unequivocally describes some of the Corinthian women as prophets.

### 1.2.3 Luise Schottroff: Der erste Brief an die Gemeinde in Korinth\(^{25}\)

Schottroff’s more recent book, *Der erste Brief an die Gemeinde in Korinth* is part of the series of *The Theologischer Kommentar zum Neuen Testament*.\(^{26}\) Schottroff employs the socio-historical perspective in her commentary on 1 Corinthians. By this approach, she describes Paul in five areas before engaging in a verse by verse commentary on 1 Corinthians. One of the significant aspects of Paul that Schottroff emphasizes is his life as *der Mystiker* (a spiritual mystic). To her, Paul teaches that *Gottes Geist* (God’s Spirit, which she describes as the ‘holy spiritual power,’ i.e. *heilige Geistkraft*) lives in those who belong to God. Thus, Paul employs a plural language such as angelic language in the description of his *Gotteserfahrung* (experience of God, 1 Cor 2:6-10).\(^{27}\)

Significantly, on the one hand, Schottroff draws our attention to the fact that Paul does not limit his *Gotteserfahrung* to himself nor a small group of people. Instead, in her view, Paul’s experience is a *demokratisierte Mystik* (1 Cor 13:1-13).\(^{28}\) On the other hand, Schottroff’s explanation that the Corinthian messianic community had their *Kraftquelle* (source of power) in their *Gotteserfahrung* because the congregation of believers had less-education and a working-class background and were victims of violence, in my opinion, seems to be untenable. For this perspective appears to contradict Paul’s previous emphasis that God’s πνεῦμα dwells in all who belong to God irrespective of their social status (1 Cor 12:13).

By applying a socio-historical perspective, Schottroff also argues at length that the χάρισμα of glossolalia in the context of 1 Cor 14 should be understood in the sense of *mit Gott in der Muttersprache reden* (speaking with God in one’s own mother tongue).\(^{29}\) Substantiating her argument, Schottroff makes reference to the


\(^{24}\) Eriksson, “Women Tongue Speakers, be Silent,” 83.

\(^{25}\) Schottroff, *Der erste Brief an die Gemeinde in Korinth*.

\(^{26}\) The uniqueness of this German critical commentary series is its treatment of Jewish-Christian dialogue, feminist theological interpretation, and sociohistorical issues.

\(^{27}\) Paul testifies about his own spiritual experience in 2 Cor 12:2-5, 1 Cor 15:8-10.

\(^{28}\) Schottroff, *Der erste Brief an die Gemeinde in Korinth*, 13.

\(^{29}\) Schottroff, *Der erste Brief an die Gemeinde in Korinth*, 266-271.
multi-lingual situation of the Corinthian ἐκκλησία. To her, the fact that Paul pleads with the Corinthian congregation of believers to interpret glossolalia implies that it was not a non-cognitive language. From the perspective of the Septuagint (LXX) and the Greek literature, Schottroff argues that Paul’s use of (di)hermeneuein relates to a translation from one language to another. To her, the same (di)hermeneuein implies interpretation.³⁰ Moreover, to Schottroff, the Pentecost event (Acts 2) supports the fact that exercising glossolalia requires a translation from one language to another.³¹ In my opinion, it seems problematic, however, to imagine how one’s own mother tongue language could become a χάρισμα. Further, if communicating with God in one’s own mother tongue is regarded as a χάρισμα, as Schottroff argues, then one does not need to belong to God or become part of the community of believers before receiving this χάρισμα. This thus seems to contradict Paul’s teaching on the meaning of χάρισμα. Also, the Greek dihermeneuei in its syntactical form connotes that it is the speaker who is instructed to do the interpretation. By this perspective, it does not necessarily mean that another person must interpret the glossolalia.

1.2.4 Gordon D. Fee: God’s Empowering Presence: The Holy Spirit in the Letters of Paul

Gordon D. Fee is one of the Pentecostal biblical exegetes who has written a major commentary on 1 Corinthians and on Pauline pneumatology. In his God’s Empowering Presence, Fee makes a thorough exegetical analysis of all the verses and passages that explicitly or implicitly refer to the pneuma in Pauline letters.³² Of particular relevance to this dissertation is Fee’s thorough exegetical analysis of 1 Cor 12-14³³ and his detailed discussion on the continues relevance of Pauline pneumatology.³⁴

In his theology of the Spirit, Fee emphasizes that the pneuma is “the personal presence of God himself.”³⁵ In this light, “Person, Presence, and Power” defines the essence of the πνεῦμα from the perspective of Paul.³⁶ Thus, to seek the πνεῦμα is to seek God.

³⁰ Schottroff, Der erste Brief an die Gemeinde in Korinth, 268
³¹ Schottroff, Der erste Brief an die Gemeinde in Korinth, 268-289.
³² Fee, God’s Empowering Presence, 29.
³³ Fee, God’s Empowering Presence, 146-261.
³⁴ Fee, God’s Empowering Presence, 896-903.
³⁵ Fee, God’s Empowering Presence, 3.
³⁶ Fee, God’s Empowering Presence, 8.
Commenting on 1 Cor 12-14, Fee posits that the major problem addressed by Paul in 1 Cor 12-14 is glossolalia. Hence, the structure of 1 Cor 12-14 suggests that Paul generally begins his discussions on the problems in 1 Cor 12 and narrows it in 1 Cor 14. Fee here argues that the fact that Paul includes glossolalia among the lists of χαρίσµατα in chapters 12-14 and specifically places it in the last position suggests that it is not the least χάρισµα but the major problem addressed by Paul. Moreover, Fee views 1 Cor 12-14 as Paul’s description of what it means to be spiritual. By this perspective, being spiritual means to edify the community at worship (1 Cor 12-14) since the perfect had not yet come (1 Cor 13:8-13). What Fee emphasizes here is that the χαρίσµατα of 1 Cor 12-14 are in continuous relevance for today’s church that awaits the final consummation.

Fee’s exegetically informed descriptions of the πνεῦµα as a person and the manifestations of the πνεῦµα, on the one hand, are very relevant to the contemporary discourse on pneumatic phenomena given the phenomenon of pentecostalization and charismatization of global Christianity. On the other hand, since Fee claimed to have both pastors and exegetes as his intended audience, it could be observed that the size of the book and the detailed exegetical analysis of all the passages relating to the πνεῦµα in Pauline letters seems to make it difficult to reach pastors who are not biblical exegetes.

1.3 Literature on dialectical theological interpretation of scriptures pertaining to pneumatic phenomena

Significantly, relevant materials that focus on dialectical theological interpretation of scriptures have also been selected. Among such writings are Anthony Thiselton’s The First Epistle to the Corinthians and his The Holy Spirit - In Biblical Teaching, through the Centuries, and Today; James D. G. Dunn’s Baptism in the Holy Spirit and Jesus and the Spirit; Rudolf Bultmann’s Theology of New Testament 1 (with an attention to his discussion of the notion of pneumatic phenomena) and his The

37 Fee, God’s Empowering Presence, 148.
38 Fee, God’s Empowering Presence, 147.
39 Fee, God’s Empowering Presence, 199.
New Testament and Mythology\textsuperscript{44} with particular focus on his notion of demythologization of the spirit; and Karl Barth’s The Resurrection of the Dead.\textsuperscript{45} Here particular attention is paid to Barth’s notion of pneumatic phenomena in 1 Corinthians and his recognition of differences in worldview in intercultural theological dialogue.

1.3.1 Anthony Thiselton: The First Epistle to the Corinthians and The Holy Spirit - In Biblical Teaching, through the Centuries, and Today

In his The First Epistle to the Corinthians: A Commentary on the Greek Text,\textsuperscript{46} Thiselton offers a detailed theological exegesis of 1 Corinthians. Significantly, Thiselton discusses exegetically 1 Cor 12-14 with a detailed excursus on prophecy and glossolalia. Among other things, Thiselton’s commentary is a helpful tool in understanding the effect history of the text (Wirkungsgeschichte). Drawing from the apostolic fathers, patristic, medieval, Reformation, and modern authors, for instance, Thiselton briefly summarizes how each age has read the text of 1 Corinthians. The commentary appears to be difficult, however, in identifying Thiselton’s own views on major themes discussed.

In his recent book on The Holy Spirit - In Biblical Teaching, through the Centuries, and Today, Thiselton offers a “thorough biblical and historical study of the Holy Spirit in systematic form” with a secondary purpose of developing “a mutual dialogue with Pentecostals and those influenced by the Renewal Movement.”\textsuperscript{47} The relevance of this material to this dissertation, among others, lies in its strength of offering a current biblical and historical overview of pneumatology that focuses on contemporary debates on the Pentecostal movement. Thiselton’s explanation of the diverse uses of the term “spiritual,” in its broader sense and its Pauline usage is also insightful. In its broader use, in the view of Thiselton, being “spiritual” refers primarily to the “anthropological use of ‘spirit’ as merely a human capacity or pertaining to the nonmaterial or religious aspirations of human beings.”\textsuperscript{48} To him, this corresponds to the noun “spirituality.” In the case of the latter, Thiselton explains that “when Paul uses the Greek word, pneumatikos “spiritual,” he is alluding specifically to the agency, work, and effects

\begin{itemize}
\item \textsuperscript{45} Karl Barth, The Resurrection of the Dead (London: Hodder & Stoughton, 1933).
\item \textsuperscript{46} Thiselton, The First Epistle to the Corinthians.
\item \textsuperscript{48} Thiselton, Holy Spirit, 471.
\end{itemize}
of the Holy Spirit, for whom the lordship of Jesus Christ has become the supreme criterion (1 Cor 12:3). When Paul uses pneumatikos ('spiritual person'), in 1 Corinthians, he is referring to those whose life and thought are characterised by the Holy Spirit.”

On the other hand, as part of the summary and conclusion of his book, Thiselton presents his view on the nature of χαρίσματα. To him, many of the χαρίσματα cannot be construed as “spontaneous” or intuitive gifts, but as trained dispositions. Designating many of the χαρίσματα as a learned behaviour, however, will appear to contradict the Greek meaning and sense of the word, χαρίσματα in the light of 1 Cor 12:7-10. This then demands further studies.

1.3.2 James D. G. Dunn: Baptism in the Holy Spirit and Jesus and the Spirit

In his Baptism in the Holy Spirit, Dunn re-examines the New Testament teaching about the gift of the Holy Spirit as it relates to Pentecostalism of his time. By that Dunn traces the root of Pentecostalism to the Holiness Movement and among some Puritans and Methodists. Discussing the notion of Baptism in the Holy Spirit, Dunn argues that 1 Cor 12:13 serves as the only place where Paul uses the phrase, Baptism in the Holy Spirit, as a significant metaphor of initiation and incorporation into membership of the body of Christ. What Dunn means here is that becoming a Christian and becoming a member of the body of Christ is parallel to Baptism in the Spirit. To Dunn, the Pentecostals’ attempt to restore the emphasis on the Spirit in the New Testament is a worthwhile enterprise. However, in his opinion, Pentecostals’ emphasis on separation of Spirit-Baptism and conversion-initiation is contrary to New Testament teaching.

In his Jesus and the Spirit, Dunn focuses on the religious experience of Jesus. By that, he pays attention to the prayer life of Jesus and Jesus’ experience of the Spirit. He then draws our attention to the fact that Jesus was conscious of God’s

49 Thiselton, Holy Spirit, 471.
50 Thiselton, Holy Spirit, 497.
51 Dunn, Baptism in the Holy Spirit.
52 Dunn, Baptist in the Holy Spirit, 129.
54 Dunn, Baptism and the Spirit, 226.
Spirit upon and working through him. In his interesting discussion of the topic, “Was Jesus a Charismatic?” Dunn describes Jesus on the one hand, as a Charismatic figure when recognized as a man inspired by the Spirit’s power to do miracles and authority to operate as one who had authority. On the other hand, when seen from the perspective of ecstatic religion, Dunn describes Jesus as not a charismatic figure.

Significantly, in Dunn’s discussion on the notion of χαρίσματα especially in the ecclesiastical context, Paul preferred the use of the term χαρίσματα to πνευματικά to emphasize that all gifts were free gifts of graces. To him, χάρισμα is not synonymous to human talents. Most importantly, Dunn draws our attention to some of the important themes within Pentecostal Christianity through his emphasis on Christian experience with reference to Jesus’ relationship with the Spirit.

1.3.3 Rudolf Bultmann: The notion of the pneumatic phenomena and demythologization of the spirit

In his *Theology of the New Testament 1*, Bultmann makes a significant contribution to the understanding of pneumatic phenomena. The manifestations of the πνεῦμα, in his view, “are in a man’s conduct which is extraordinary, mysteriously or terrifyingly mighty, and seems inexplicable as coming from merely human capabilities and powers.” Explicating Paul’s concept of pneuma, Bultmann further observes that “it is miraculous – insofar as that takes place in the sphere of human life – either in what men do or in what is done to them.” According to Bultmann, Paul attributes miracles and extraordinary psychic phenomena as well as brilliant insights and deeds of heroism or of moral power to the πνεῦμα. To Paul, from the observation of Bultmann, such are regarded as “pneumatic” (spiritual) not because they are phenomena of the inner or ethical life but because they are miraculous.

Bultmann critically identifies certain inconsistencies or contradictions about Paul’s conceptions of the πνεῦμα. On the one hand, all Christians have received the Spirit in baptism and have been transformed into a new nature. But

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57 Dunn, *Jesus and the Spirit*, 201-212.


elsewhere, the fact of this common possession is ignored. For Paul distinguishes between those who are regarded as bearers of the Spirit or the Spirit-endowed in the church (1 Cor 2:13-3:3) and those who are unspiritual or those who are overtaken by some trespasses (Gal 6:1). With particular attention to 1 Cor 12, Bultmann then identifies a similar contradiction based on Paul’s conception, on the one hand, that the χαρίσματα vary, and on the other hand, they vary in value (1 Cor 12, 14) and that Paul exhorts the people to “earnestly desire the higher gifts” (1 Cor 12:31). The merit of Bultmann’s observation to the study of the notion of pneumatic phenomena is based, in my opinion, on the fact that Paul appears to give a double understanding of the πνεῦμα. On the one hand, it is conferred upon one at baptism and on the other hand, the πνεῦμα is given now and again for the occasion enabling a person to accomplish extraordinary things. Moreover, it seems more paradoxical, as Bultmann rightly notes, that on the one hand, the πνεῦμα is the origin of a new attitude and capacity in the Christian. On the other hand, the Christian’s attitude qualifies him/her for a new endowment with the Spirit and that one must strive after χαρίσματα.

From an existential hermeneutical perspective, Bultmann argues in his *The New Testament and Mythology* “that the New Testament presupposes a pre-scientific and mythical worldview.” He then maintains that such a cosmology was now obsolete and incompatible with scientific knowledge. To him, “we can no longer believe in spirits, whether good or evil...” Bultmann here does not mean that the aspects of pneumatic (spiritual) phenomena in the New Testament are completely irrelevant. Rather, his agenda was that it needed to be demythologised in the light of the contemporary modern/western rationalistic worldview of his time. By his demythologisation task, Bultmann sought to eliminate, or rather re/interpret existentially and theologically all traces of supernatural references in the New Testament.

It is worth emphasizing that Bultmann’s *demythologization of spirits* agenda seems to be a representation of the modern view with respect to the relevance of pneumatic phenomena in contemporary times. In a particular historical context that was deeply rooted in the modern worldview, it can be said that Bultmann’s approach makes more sense in that the rational mind could by that in philosophical terms understand the teachings of the New Testament. In another context such as in Africa, Bultmann’s contribution could also serve as an invitation to approach the claims of pneumatic manifestations with critical lenses. However, it seems

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questionable and thus problematic, in determining whether this perspective would be meaningful in some other contexts such as Sub-Saharan Africa, where though in a postmodern world, the cosmological worldview of the people is spiritual. Given Bultmann’s argument that biblical interpretation and for that matter exegesis is made possible within a framework of one’s Vorverständnis, approaching the text of 1 Cor 12-14 by African readers in the light of their presupposition that spiritual manifestations are real, will then inevitably contradict Bultmann’s perspective on the “spirit.”

1.3.4 Karl Barth: The notion of pneumatic phenomena in 1 Corinthians and the recognition of differences in worldview in intercultural theological dialogue

In his The Resurrection of the Dead, Barth briefly surveys 1 Corinthians in order to bring out the unity of thought of the letter. Barth highlights the value of love over and against schism and arrogance in the Corinthian ἐκκλησία. Commenting on 1 Cor 13, Barth states that the chapter identifies the temporality of those things that are not love. He does not seem to have a problem with pneumatic phenomena as taught by Paul. Barth’s major suspicion, however, has to do with the pneumatic manifestations which find a parallel in pagan religions. To him, “What we are really concerned with is not the phenomena in themselves, but with their whence? and whither? To what do they point?” Barth’s major concern is, therefore, whether the claims about χαρίσματα genuinely come from the Spirit and it is used for the work which the πνεῦμα purposes to do. In the opinion of Barth, χαρίσματα are to be exercised in the context of the church and their use should also be Christ-centered. He observes that χάρισμα “does not end in themselves but point beyond themselves to Christ and to the common good of the Church.”

In his later writings, Barth makes a critical but interesting observation with regard to the recognition of different patterns of thought and worldviews in both Western and non-Western ecclesiastical contexts. Barth seems to be convinced, in his remarks, that the spiritual worldview (Magisches Weltbild) characteristic of many Christians from Africa and Asia are closer to the worldview of the biblical

66 Barth, The Resurrection of the Dead, 80.
67 Barth, The Resurrection of the Dead, 80.
text than the worldview of the West. In this respect, the differences in patterns of thought call for mutual dialogue and engagement.69

1.4 Literature on intercultural interpretations of Scripture from African perspectives

An attempt has also been made to review some literature that focuses on intercultural interpretation through African lenses. For that purpose, J. D. K. Ekem’s *Priesthood in Context* and his recent article on “Spiritual gifts” or ‘Spiritual Persons”? 1 Corinthians 12a Revisited70 and Werner Kahl’s *Jesus als Lebensretter*71 with particular attention to his view on *intercultural biblical interpretation* has been reviewed.

1.4.1 J. D. K. Ekem: Priesthood in Context and his “Spiritual gifts” or “Spiritual Persons”? 1 Corinthians 12a Revisited

J. D. K. Ekem is a New Testament Professor at the Trinity Theological Seminary, Legon, Ghana. He is also the director of the Institute of Mother Tongue Biblical Hermeneutics of the same seminary. In his book, *Priesthood in Context*, Ekem discusses the work of the Akan traditional priests and that of the African indigenous Pentecostal priests for a constructive dialogue between the two religions.72 Ekem’s description of the essential role of the Akan traditional priesthood serves as an insightful contribution to the understanding of the religious past of the Christian priest.73

In his exegetical article, “Spiritual gifts” or “Spiritual Persons”? 1 Corinthians 12a Revisited, Ekem argues that given the rhetorical tone of 1 Corinthians, a more

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69 Barth, *Das christliche Leben*, 373.


71 Werner Kahl, *Jesus als Lebensretter* (Frankfurt am Main: Peter Lang, 2007).


73 It is needless to point out, however, that the Christian religious context of Ekem’s studies on the priesthood does not form part of the current studies. The differences in the theology and praxis of this strand of Pentecostal Christianity underscore the reason for their exclusion in this study. The focus of this study is on the Pentecostal-Charismatic evangelical Christianity that excludes Richard Foli’s category of Independent ’spiritual’ Churches. See Richard Foli, *Christianity in Ghana: A Comparative Church Growth Study* (Ghana: Trust Publications, 2006), 61-90 for his classification and description of the contemporary Ghanaian Christianity.
viable interpretation and translation of the genitive plural τῶν πνευματικῶν would be “spiritual persons” instead of “spiritual gifts.”\textsuperscript{74} To him, τῶν πνευματικῶν, in the sense of “Spiritual persons” should be the substantive rendering in the main text instead of appearing in the parenthesis and footnotes of some Bible versions and Commentaries. Ekem further argues that τῶν πνευματικῶν can be creatively used as a sort of doubled edged rhetorical tool aimed at addressing ecstatically inclined elites within the Corinthian congregation that tended to place a high premium on pneumatic manifestations. Significantly, the various uses of πνευματικός as a Pauline rhetorical tool and the religio-cultural background of 1 Corinthians 12:1-3 substantiate Ekem’s argument.\textsuperscript{75} Although Ekem seems to be more interested in embarking on an intercultural reading of the text, it is worth observing that he focuses more on translation than on hermeneutics.

\subsection*{1.4.2 Werner Kahl: Jesus als Lebensretter and intercultural biblical interpretation}

In his book, \textit{Jesus als Lebensretter}, Kahl makes a systematic study of West African interpretations of the Bible.\textsuperscript{76} Of relevance to this study is Kahl’s thorough discussion of the notion of miracles in the New Testament from an ethnological perspective. By that Kahl draws our attention to the fact that from the West African perspective, faith and for that matter, religion is inseparable from the concrete life of the people. Faith in the saving act of God is rooted in experience.\textsuperscript{77} Further, Kahl’s critical engagement of both popular and academic interpretations of the New Testament in Ghana contributes to the creative attempts in making Scripture and for that matter theology relevant to particular contexts in contemporary times. By that perspective, the ordinary reader dialogues with the professional reader as active partners in the interpretative process. Kahl’s argument in support of intercultural biblical hermeneutics and contextual exegetical approaches in the study of the New Testament text in his recent article, “Jesus Power, Super Power - Productive Frictions in Intercultural Hermeneutics - A German Perspective,”\textsuperscript{78} further serves as a welcoming proposition in this thesis. For Kahl has well argued that intercultural biblical hermeneutics should be informed by critical engagement.

\begin{itemize}
\item \textsuperscript{74} Ekem, “‘Spiritual Gifts’ or ‘Spiritual Persons’?
\item \textsuperscript{75} Ekem, “‘Spiritual Gifts” or “Spiritual Persons,”’ 55-65.
\item \textsuperscript{76} Werner Kahl, \textit{Jesus als Lebensretter} (Frankfurt am Main: Peter Lang, 2007).
\item \textsuperscript{77} Kahl, \textit{Jesus als Lebensretter}, 201.
\end{itemize}
with and not uncritical embraces of postcolonial perspectives. The extent to which intercultural biblical hermeneutics, with reference to the contemporary African Christian context, should be critically engaged, however, remained unanswered in Kahl’s submission.

1.5 Literature on the phenomenon of African (Ghanaian) Pentecostalism

In looking at publications on the phenomenon of African Pentecostalism, the following writings by Ghanaian authors have been reviewed: J. Kwabena Asamoah-Gyadu’s *Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* and his *Contemporary African Charismatics and their Interpretations*; Kingsley Larbi’s *Pentecostalism: The Eddies of Ghanaian Christianity*; and Cephas Omenyo’s *Pentecost Outside Pentecostalism*.

1.5.1 J. Kwabena Asamoah-Gyadu: Contemporary African Charismatics and their interpretations


Among some of the issues Asamoah-Gyadu raises that demand careful attention in this study are some distinctive marks of Pentecostal spirituality. Most essentially, to him, Ghanaian Pentecostal spirituality affirms God’s existence and presence. Secondly, using healing as an example, in his observation, this living God authenticates God’s power or presence in ‘signs and wonders.’ Thirdly, renewal in Ghanaian Pentecostalism also affirms the restoration of spiritual gifts not just in an ontological sense, but also as a functional reality. The fourth important hallmark of Ghanaian Pentecostal spirituality is the affirmation of worship as an authentic

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83 Omenyo, *Pentecost outside Pentecostalism*.
encounter with God. Asamoah-Gyadu’s submission on χαρίσμα deserves much attention. To him, through Pentecostalism religious functionaries are expected to demonstrate signs of being closer to the divine sources of power than ordinary devotees. In this case, religious leaders who are perceived as incapable of exercising spectacular χαρίσματα lose the confidence of the people. Given the evidence of Pauline χαρίσματα, what calls for further scholarly attention, therefore, is the question, if religious functionaries should be able to exercise spectacular χαρίσματα at all cost. This calls for further reflection that is informed by biblical exegesis.

In his more recent work, Contemporary Pentecostal Christianity: Interpretations from an African context, Asamoah-Gyadu discusses some interpretations of Pentecostals on different pneumatological themes. Significantly, Asamoah-Gyadu’s work is helpful in understanding the current claims of pneumatic phenomena in Ghanaian Christianity. As important as his discussions on the current Pentecostal themes suggests, however, Asamoah-Gyadu’s work seems to be limited to Charismatic/Pentecostal Christianity. It does not cover the larger context of the contemporary Ghanaian Christianity. Moreover, Asamoah-Gyadu’s interpretations and analysis are not informed by critical exegetical perspectives.

1.5.2 Kingsley Larbi: Pentecostalism: The Eddies of Ghanaian Christianity

Kingsley Larbi in his Pentecostalism: The Eddies of Ghanaian Christianity, gives a historical overview of Ghanaian Pentecostalism and neo-Pentecostalism. Through a historical and descriptive approach adopted for his study, Larbi’s contribution serves as an important source for studying Ghanaian Pentecostalism. From a historical perspective, Larbi attributes the success of Ghanaian Pentecostalism to the continuities between African traditional cosmology and that of the Pentecostal movement. Among other things, Larbi’s book contributes to a historical understanding of the Pentecostalization of Ghanaian Christianity. To him, the growth of Ghanaian Christianity in the 20th century could be attributed to the fact that Pentecostalism played a significant role in the historic mainline churches. In this respect, Larbi identifies the exercise of charismata as one of the important elements of all the strands of renewal groups in the 20th century. It is in

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85 The use of ‘Spectacular Spiritual gifts’ here denotes the kind of χαρίσματα such as prophecy, healing, miracles and tongues speaking that are usually exercised publicly.
86 Asamoah–Gyadu, Contemporary Pentecostal Christianity.
87 Larbi, Pentecostalism: The Eddies of Ghanaian Christianity.
88 Larbi, Pentecostalism, 50-95.
this framework that the contemporary Ghanaian church has embraced charismatism in their ethos and praxis especially in the 21st century. The need, therefore, to make a critical assessment of the continued emphasis of the manifestations of the πνεῦμα in contemporary times then becomes imperative.

1.5.3 Cephas Omenyo: Pentecost Outside Pentecostalism

Cephas Omenyo is one of the leading Pentecostal scholars in Ghana. He has published extensively mainly on the influence of Ghanaian Pentecostalism in both local and global ecclesial contexts. In his major work, *Pentecost Outside Pentecostalism*, Omenyo surveys the impact of Pentecostalism on the mainline missionary churches in Ghana. 89 Significantly, he observes that the Ghanaian Charismatic renewal groups have “placed considerable weight on the power, gifts and manifestations of the Holy Spirit in their Spirituality.” 90 Members are therefore encouraged to pray, seek and exercise all the χαρίσματα. Notwithstanding the positive aspect of emphasizing the χαρίσματα in the Ghanaian context, Omenyo identifies a common danger of erroneously equating the possession and manifestation of spectacular gifts of the Holy Spirit with spiritual maturity. This tendency, in his opinion, leads to the phenomenon of some Christians parading themselves as ‘spiritual elites’ and thus look down on other people including priests who are presumably perceived as not having the Holy Spirit. Omenyo further observes that such people are usually branded as “unspiritual” or “carnal” which sometimes creates tensions in the church. 91 If Omenyo’s observation holds, then it follows logically, however, that an empirical analysis of the dynamics of exercising χαρίσματα in the larger context of contemporary Ghana’s Pentecostalized Christianity becomes necessary.

1.6 Conclusion

This chapter has sought to review relevant literature on the notion of pneumatic phenomena within biblical and theological scholarship. It is obvious from the above review that the study of pneumatic manifestations with reference to 1 Cor 12-14 has been approached from various perspectives and with different emphases. While many exegetes approach the given text with no or little emphasis on the relevance of charismata in the contemporary ecclesial contexts, the writings from many African authors are mainly descriptive and they take a phenomenological approach to emphasise their usefulness. Significantly, Karl

89 Omenyo, *Pentecost outside Pentecostalism*.
91 Omenyo, *Pentecost outside Pentecostalism*, 216.
Barth has drawn our attention to the need for openness to diverse perspectives in the study of pneumatic manifestations, especially from both African and Western contexts. Based on that motivation, among others, the uniqueness of this dissertation lies in its employment of both exegetical and empirical-phenomenological analytic tools to study the notion of pneumatic phenomena in contemporary Ghanaian Christianity.
CHAPTER TWO

PENTECOSTALIZATION OF CONTEMPORARY GHANAIAN CHRISTIANITY

2.1 Introduction

This chapter examines Ghanaian Christianity with a special emphasis on its Pentecostal influences. It identifies various strands of Pentecostal-Charismatic Christianity since the last century and discusses some of the major phenomenological and theological orientations that have made the movement attractive and thus influential in Ghanaian Christian religious context. Methodologically, therefore, this chapter takes a descriptive approach. Some existing scholarly works that focus on the Pentecostal and Charismatic influence are hereby utilized.

2.2 Pentecostalism as a stream of Global Christianity

Since its inception, Christianity has been evolving as a social organisation, ever changing its institutional shape, redefining its mission and creating new expressions of worship. It is highly probable that the rate of change in the 21st century is not greater than in other periods. However, in contemporary times, the fact is that the demographics of Christendom are being turned upside down – quite literally because the centre of gravity of Christianity is moving from the northern hemisphere to the global South. In Latin America, for instance, Catholicism

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1 Ulrich Dehn, Weltweites Christentum und ökumenische Bewegung (Berlin: EB-Verlag Dr. Brandt Berlin, 2013), 19 has drawn our attention to the fact that the use of the expression, global Christianity by some authors as a competitive term for World Christianity attempts to associate the parallel nature of contemporary Christianity to economic globalisation.


losing membership to Protestantism.\textsuperscript{4} It has also been observed that mainline denominations in Western Europe are in decline.\textsuperscript{5} Independent churches are challenging established ones in that an ecstatic, vibrant worship is replacing routinized liturgical forms.\textsuperscript{6}

A major factor causing this transformation is Pentecostalism. Some theologians draw a continuity between present-day Pentecostalism and early Christianity. For in Acts 2, the \textit{Holy Spirit} is recorded to have visited a small number of the followers of Jesus who spoke in ‘tongues,’ healed the sick, prophesised and established a network of Churches throughout Asia Minor (Acts 2).\textsuperscript{7} In subsequent centuries, however, the ecstatic phenomena of early Christians became domesticated since Christianity became established as a state religion under Constantine and was then organised into a hierarchical structure. From the beginning of the twentieth century and up to now, however, Pentecostalism is said to be revitalized and thus reshaping Christendom.\textsuperscript{8}

Apart from the biblical reference to Pentecostalism, there has not been consensus on the historical reference point of modern-day Pentecostalism in terms of time and geography. To begin, some theologians argue in favour of the North-American root of Pentecostalism.\textsuperscript{9} To this view, modern-day Pentecostalism, dates back from January 1, 1901, when students at Bethel Bible School in Topeka, Kansas, spoke in tongues under the instruction and guidance of Charles Fox Parham. A few years later, Parham took his message of Baptism in the Holy Spirit to Houston Texas, where William J. Seymour, a black Holiness preacher became convinced that the Holy Spirit was still in the business of working supernatural miracles. Seymour then began preaching the same message to a small gathering of people in 1906 in Los Angeles, igniting what became known as the Azusa Street revivals, named after the street where an interracial gathering of people began to replicate the acts of the first century apostles: speaking in tongues, healing the sick, and prophesying. Within a few years, Pentecostal missionaries were traveling around the world, and Pentecostal movement was launched, although similar manifestations occurred well before the twentieth century in Africa, England, Finland, Russia, India, and Latin America. It was in the 1960s and

\textsuperscript{6} Miller and Yamamori, \textit{Global Pentecostalism}, 17.
\textsuperscript{7} Miller and Yamamori, \textit{Global Pentecostalism}, 17.
\textsuperscript{9} Miller and Yamamori, \textit{Global Pentecostalism}, 18.
1970s that another movement of the Pentecostal spirit in Roman Catholic and Mainline Protestant Churches who went in the name of “Charismatic renewal” emerged. Once again, people spoke in tongues, many claimed supernatural healing, and a more intimate worshipped emerged that emphasized prayer and meditative praise choruses. As in the early part of the twentieth century, there was a synchronicity to the movement, with Christians simultaneously witnessing to the power of the Holy Spirit in locations diverse as Argentina, Singapore and South Africa.\footnote{Albert-Peter Rethmann, “Die geschichtliche Entwicklung der Pfingstbewegung und ihre Praxis: Anfrage an Theologie und Kirche,” in Pentekostalismus: Die Pfingstbewegung als Anfrage an Theologie und Kirche, Weltkirche und Mission 1, ed. Tobias Keßler and Albert-Peter Rethmann (Regensburg: Verlag Friedrich Pustet, 2012), 15-23.}

Contrary to the above view, some theologians such as Walter Hollenweger and Allan Anderson argue for many and different theological and geographical roots of Pentecostalism.\footnote{Walter Hollenweger, Pentecostalism: Origins and Developments Worldwidek (Peabody, MA: Hendrickson, 1997), for instance, discusses fivefold roots of Pentecostalism. These are the black oral root, the Catholic root, the evangelical root, the critical root and the ecumenical roots. From a historical perspective, Allan Anderson attributes the diverse geographical roots of Pentecostalism to the global revival networks that occurred in early part of the twentieth century. See his book, An Introduction to Pentecostalism (Cambridge: Cambridge University Press, 2004).} In addition, Donald Dayton has also argued for the theological root of Pentecostalism which is not geographically based. To him, the present-day Pentecostalism has continuity from the nineteenth century Wesleyan holiness and healing revival.\footnote{Donald W. Dayton, Theological Roots of Pentecostalism (Grand Rapids, Michigan: Francis Asbury, 1987).} Besides, Michael Bergunder has highlighted the central role of the network of faith missions in bringing about the rapid spread of Pentecostalism without which it would have remained a North American phenomenon. To Bergunder, this also explains the variances within Pentecostalism since the movement encountered different cultures within a particular historical context.\footnote{Michael Bergunder, Die südindische Pfingstbewegung im 20. Jahrhundert: Eine historische und systematische Untersuchung (Frankfurt am Main: Peter Lang, 1999), 113.}

The variations in Pentecostal and Charismatic categories and orientations make issues of definition and terminology significant in these studies.\footnote{Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan, Studying Global Pentecostalism: Theories and Methods (Berkely and Los Angeles: University of California Press, 2010), 4, have drawn our attention to the difficulty pertaining to a good definition of Pentecostalism given the huge diversity of Pentecostal phenomena.} Whilst admitting that the various varieties within Pentecostalism make issues of definition difficult, with reference to its growth, Allan Anderson describes it as, ‘ends of the earth’ form of Christian mission with a transnational orientation based on personal enterprise, the ubiquitous voluntarism of its membership, and the constant
multiplication of multicafterted, variegated organizations whose primary purpose is to evangelize and spread their influence worldwide. These constant efforts to expand and proselytize are underpinned by a firm belief in the Bible as an independent source of authority, one that resonates with local customs and relates better to a spiritual and holistic worldview—and by theological convictions based on a common experience of the Spirit who empowers believers’ mission to the world. The personal conversion of individuals is the goal of these efforts.¹⁵

In a similar way, to Asamoah-Gyadu,

Pentecostalism may be understood as that stream of Christianity that emphasizes personal salvation in Christ as a transformative experience wrought by the Holy Spirit; and in which such pneumatic phenomena as “speaking in tongues,” prophecies, visions, healing, miracles, and signs and wonders in general, are sought, accepted, valued, and consciously encouraged among members as evidence of the active presence of God’s Spirit.¹⁶

The related designation “Charismatic” derives from Paul’s expression χαρίσματα (gifts of the Spirit) in 1 Cor 12-14 in reference to those “extraordinary graces” attributable to the experience of the πνεῦμα.¹⁷

From the above definitions, and in looking at the general orientation of Pentecostalism as a movement, some essential marks could be identified. To begin, Pentecostalism emphasises personal salvation in Christ as transforming and empowering experience accessible by the Holy Spirit. Subsequently, an emphasis is placed on the manifestation of the Spirit with a particular reference to the spectacular ones such as glossolalia, miracles and prophecy.¹⁸ Furthermore, the respective cultural worldview of the adherents of Pentecostals come into play. Relatedly, Pentecostal worship is characterized by popular interpretation of the Bible to meet existential realities. Next, Pentecostals make strategic use of the media. Last but not least is the strong emphasis on the concept and phenomenon of holistic ministry. The pursuit of holistic ministry is somehow connected to the


¹⁷ Asamoah-Gyadu, “‘Born of Water and the Spirit,” 389.

In this presentation, therefore, the term *Pentecostalisation* is used in reference to the broad influence of Pentecostal and Charismatic Christianity in the Ghanaian Christian religious atmosphere and the adoption of Pentecostal Christianity by the mainline churches. Similarly, the use of the term *Pentecostals* in this study includes all the major and minor differences within this new stream of Christianity.

### 2.3 Overview of Ghanaian Christianity with an emphasis on its scholarly discourse

Ghana is one of the Anglophone countries in the western part of sub-Saharan Africa that rests on the Gulf of Guinea on its southern border. It shares other borders with Togo (eastern), Côte d’Ivoire (western) and Burkina Faso (northern). The Ghana demographics profile 2015 shows that Ghana’s population is estimated to be 28,500,000. According to the 2010 population census, 71.2% of Ghanaians are Christians. Muslims make up 17.6% and those who belong to the African traditional religion are 5.2%. Those who are of other religions apart from the ones mentioned constitute 0.8 and none religious people in the country are also 5.2%. With 71.2% of Christians, Ghana has one of the highest rates of Christianity in the world and Ghanaians make no attempt to hide the importance of this religion in their society.

The history of Christianity in Ghana can be traced to two main streams. The first has to do with the earliest recorded attempt to introduce Christianity to the Gold Coast (which has later come to be known as Ghana) mainly by some

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21 Werner Kahl, *Jesus als Lebensretter* (Frankfurt am Main: Peter Lang, 2007), 237 perhaps presents an objective picture of the religious reality in Ghana: He writes that, “Kleinbusse (Trotros) und Verkaufsbuden sowie Friseurshops tragen Aufschriften wie, “Jesus saves,” “Our healer,” “God is Great,” Was bei Muslimischen Besitzern seine Entsprechung in “Allahu akbar” findet. Daneben erscheinen etwa in Ghana die sog. Adinkra Symbole aus traditionellen afrikanischen Religion, die z.B. auf die Allmacht Gottes – (Gye Nyame) verweisen.“ Moreover, the peaceful atmosphere and cooperative nature of the three major religions in Ghana are clearly seen in the instances that there are one religious department at the national universities. Also, there is the practise of prayers from all these religious groupings during national gatherings. Thirdly, representatives of these three religions play active roles in the Ghana National Peace Council and so provide a religious voice on national issues.
Portuguese Catholics on 20th January 1482.\textsuperscript{22} However, it appears that this earliest effort did not make a lasting impact, especially on the indigenous people. The second stream which appears to be more relevant in ensuring permanent Christianisation in the country began in the eighteenth to the twentieth centuries. Foli traces the development of Christianity in Ghana through the efforts of various mission organisations that arrived in the region during the eighteenth, nineteenth and twentieth centuries. He observes that some of the Mission Organisations and the years of commencement of their missionary activities in Ghana include: the Moravian missionaries who arrived in 1737, the Church of England Society for the Propagation of the Gospel (SPG) from 1751, the Basel Evangelical Missionary Society from 1828, the Wesleyan Missionary Society from 1835, the North German (Bremen) Missionary Society from 1847, the Roman Catholic Missionary Society from 1880, African Methodist Episcopal Zion Mission, from 1898, Southern Baptist Convention from 1898 and later independent Pentecostal missionaries from the Apostolic Church of Bradford, from 1937, and the American Assemblies of God from 1932.\textsuperscript{23} It is worth remarking that those western missionaries who came to the Gold Coast especially in terms of abiding fruits made a conscious attempt to partner with the indigenous converts. Regarding their missionary strategies, Foli further points out that, Thomas Birch Freeman, the son of an African father and an English mother succeeded in building up and expanding Methodism in Ghana using indigenous converts, some of whom became catechists and evangelists.\textsuperscript{24} Foli again observes that the ordination of the first seven African pastors by the Bremen Mission between 1882 and 1912 greatly enhanced the mission work in Ghana. Furthermore, the Roman Catholic Mission Society used schools very effectively to establish the presence of the Catholic Church in Ghana. S.D.A mission used literature to scatter Adventist ideas along the West Coast of Africa.\textsuperscript{25} However, some Pentecostal missionaries such as William Wade Harris is said to have converted 120,000 people to Christianity between 1913 and 1915 across Liberia, Côte d’Ivoire and Ghana, encouraging them to join existing Methodist or Roman Catholic churches, although they established their own churches at places where churches were not in existence already.\textsuperscript{26} In the observation of Foli, these

\textsuperscript{22} Richard Foli, \textit{Christianity in Ghana: A Comparative Church Growth Study} (Ghana: Trust Publications, 2006), 13 -14 notes that, on 20th January 1482, a Portuguese expedition of 600 men under the command of Don Diego d’Azambuja sought permission from the chief of Elmina and thus obtained a site on which a fort and a chapel were build and dedicated to St. George. Among the members in this group were Roman Catholic monks who later established a school in 1529.


\textsuperscript{24} Foli, \textit{Christianity in Ghana}, 56.

\textsuperscript{25} Foli, \textit{Christianity in Ghana}, 56.

\textsuperscript{26} See Amanor, “Pentecostalism in Ghana.”
local missionaries did not rely on the building of schools, colleges and provision of social amenities to win members. They rather relied only on the preaching of the Gospel of Jesus Christ and sought further to meet the existential needs of their members through spiritual means. This has been described as “Contextualized Gospel.”

Academic discourse on contemporary Ghanaian Christianity, in general, has been done from different perspectives by both Western and African scholars in recent times. Some scholars approach it from a historical perspective by studying some particular mission or social movements. Some also have looked at Ghanaian Christianity based on its development in some specific locations or in a more general view of Ghanaian Christianity. Others have approached the studies by examining some churches, denominations or as Christian religious groups or movements. The subject of Pentecostalism and Charismatism is usually studied, on one hand, alongside its relationship between Christianity and

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27 This is in reference to the works of William Wade Harris, Sampson Oppon and John Swatson and others that gave birth to the African Independent Churches (AICs). See Foli, *Christianity in Ghana*, 57.

28 This will be looked at in detail in the course of this chapter.


traditional religion and culture, and on the other hand, between Christianity and modernity with a particular focus on media technology. In this study, critical use of this diverse literature, especially those with specific Pentecostal descriptions is made in order to discuss the influence of Pentecostalism on Ghanaian Christianity.

### 2.4 Typology and ecumenical groupings of contemporary Ghanaian Christianity

Some theologians have made an attempt to categorize the Churches in Ghana. Three of them deserve mention: Paul Gifford, Richard Foli and Cephas Omenyo. To begin, Paul Gifford categorized Ghana’s Church by 1980 into four main strands. These are The Catholic church, being the largest single denomination; the mainline Protestant churches which include the Methodists, the Bremen and Basel Presbyterians and the Anglicans; the established Pentecostals (Apostolic Church, Church of Pentecost, Christ Apostolic Church and Assemblies of God) and the African Independent Churches (AICs). Gifford in his book, *Ghana’s New Christianity*, adds another category representing the charismatic churches as powerful newcomers emerging over the last two decades of the twentieth century.

Foli’s typology divides the churches in Ghana into five different categories. These are the Historic Churches that include the Presbyterian Church of Ghana, the Methodist Church, the Roman Catholic Church, the A.M.E. Zion Church, the Seventh Day Adventist Church and the Anglican Church. These are often referred to as ‘mainline’, ‘mission’, ‘orthodox’ or ‘established’ churches in Ghana. Characteristics of these churches are their thorough coverage of the country, their

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40 See Foli, *Christianity in Ghana*, 62.

41 The use of the designation “orthodox” in the Ghanaian Christian context refers to the Churches that are of western missionary origin and not as in Orthodox stream of Christianity prevailing in Eastern Europe. See Gifford, *Ghana’s New Christianity*, 23.
“orthodox” (Western) traditions and their long history in Ghana, most of them being established during the nineteenth century.\textsuperscript{42} The second category, according to Foli, is \textit{Other Mission-Related Churches}. This comprises the churches stemming from more recent missionary activity in the second half of the twentieth century, such as the Evangelical Churches of Ghana (World Evangelization Crusade [WEC] Mission), the Good News Churches, the Evangelical Lutheran Churches (Evangelical Lutheran Mission) and the Churches of Christ (Churches of Christ Mission).\textsuperscript{43} Foli points out that these missions have focused on ethnic groups native to northern Ghana, including northerners living temporarily or permanently in the southern part of Ghana.

The third group, according to Foli are the Pentecostal churches. He designates this group as the Pentecostal Churches “resulting from the missionaries’ activities of Pentecostal Missions” that started work in the country in the early 1930s such as the Assemblies of God, the Apostolic Church, the Christ Apostolic Church and the Church of Pentecost. Many of these churches are well organised and established in Ghana. Foli’s fourth category is the Independent Charismatic Churches.\textsuperscript{44} His last category is the ‘Independent ‘Spiritual’ Churches’, which corresponds broadly to the AICs of Gifford’s group.\textsuperscript{45} According to Foli, more than 600 different churches fall into this group, including the Twelve Apostles Church, The West African Water Healing Society, The Musama Disco Christo Church and the African Faith Tabernacle. Cephas Omenyo’s classification slightly follows that of Foli’s classification. He, however, adds a sixth group, namely \textit{The Neo-Prophetism}.\textsuperscript{46} This label reflects the new group that makes use of the elements of the independent spiritual churches and that of the neo-Pentecostals in a new way.

A critical observation of Gifford’s and Foli’s typologies reveals that they largely correspond. However, Foli categorizes the Catholic Church among Gifford’s mainline Protestant Churches and thereby designates “Historic Churches” as a unique category. Admittedly, attempting to classify such different Churches is a

\begin{footnotes}
\footnotetext[42]{See Foli, \textit{Christianity in Ghana}, 64-70 for detailed description of the Historic Churches in Ghana by way of their organizational structure, leadership, membership, worship and emphasis on the Holy Spirit.}
\footnotetext[43]{See Foli, \textit{Christianity in Ghana}, 70-72.}
\footnotetext[44]{These Churches are also known as the neo-Pentecostal churches. Examples of Churches in this category are the Christian Action Faith Ministry, the Redemption Hour Faith Ministry and the International Central Gospel Church (ICGC) and Calvary Chrismatic Centre (CCC).}
\footnotetext[45]{Foli, \textit{Christianity in Ghana}, 90-91. It is important to note that Foli’s designation of the term “Spiritual Churches” is his attempt to point out their engagement “in activities that are either meant to invoke the Spirit of God or are meant to be signs of His descent upon the worshippers.”}
\end{footnotes}
difficult task and so some of the descriptions and definitions noted above appear not to do justice either to distinctions within the groups or to the inaccurate boundaries between them. It could be observed that, in agreement with Gifford, using International Central Gospel Church (ICGC) and Calvary Charismatic Church (CCC) as examples, not all neo-Pentecostals emphasize indigenous culture. These Churches appear to be modernists in orientation and praxis. Moreover, Pentecostal Churches such as the Church of Pentecost and Christ Apostolic Church also invoke the spirit of God. In addition, some independent spiritual Churches use similar symbols and objects that are commonly used by historic churches in their rituals and liturgies. For a complete overview of this typology with due consideration of this critical observation on the above typologies, see appendix 3 for (personally proposed) comprehensive diagramme serving as a brief overview of the typology of the Churches in Ghana.

The above different denominations have organised themselves into different organizations as umbrella bodies for ecumenical purposes especially at the national level. These include Christian Council of Ghana (CCG); Ghana Bishops’ Conference of the Catholic Church; Ghana Pentecostal and Charismatic Council (GPCC); National Association of Charismatic and Christian Churches (NACCC); Association of Spiritual Churches; and Ghana Union Conference of the Seventh Day Adventist Church. These umbrella bodies work hand in hand to provide a uniformed voice on national issues. A case in point is that some

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47 Gifford, Ghana’s New Christianity, 125.

48 Among the core values of CCG include unity, justice, reconciliation, compassion for the displaced and the disadvantaged, pursuit of tolerance among Faiths and the integrity of creation. The Christian council of Ghana indicates that they serve as research-based organisation and advocacy institution. In terms of socio-economic development, they have contributed in ways such as institutional strengthening, good governance, socio-economic justice and interfaith ecumenism, peace and reconciliation and human rights and gender. See www.christian-councilgh.org. Accessed March 6, 2017 for detailed information.


50 The GPCC are made up of 209 different denominations. It was initially established in 1969 with the name Ghana Evangelical Fellowship and has since changed the name. It seeks to promote welfare of its members and the whole nation. The main aim of GPCC is therefore to promote evangelical activity and interchange of ministry. The current chairman is Rev. Dr. Opoku Onyina. See www.gpccghana.org. Accessed March 6, 2017 for further information.

51 The National Association of Charismatic and Christian Churches (NACC), was formed out of the then Ghana Pentecostal Council in 1999 and are made up of 119 denominational members. The main purpose is to supervise member Churches to maintain high moral standards. The motto for this group is “For the integrity and the preservation of the Church.” See www.naccc.org.gh. Accessed November 17, 2016.

52 See www.adventistgh.org. Accessed November 17, 2016. This union was organised in 2013 and it is made up of six conferences.
representatives of these ecumenical bodies form part of the Ghana National Peace Council which serves as an infrastructure for peace.\textsuperscript{53}

\section*{2.5 Pentecostal influence on Ghanaian Christianity}

\subsection*{2.5.1 Statistics}

With reference to the statistics on Global Pentecostalism, citing Barret and Johnson in their estimate, Anderson notes that in 2010, Pentecostals had 614 million adherents that make it a quarter of the world’s Christians population. In this case, the dynamic growth of Pentecostalism is best explained in reference to the three majority world continents.\textsuperscript{54} It is apparent from these figures that the geographical map of Christianity that is perceived as shifted from the global North to the South has it that much of the growth in the majority world are seen at places where Pentecostal influence is strongest. As a reflection of the picture of the statistics on global Christianity, the statistics on Ghanaian Christianity show that Pentecostal/Charismatic has become a rapidly growing stream of Christianity in Ghana. The current statistics on Ghanaian Christianity shows that Pentecostal-Charismatic Christianity consists of 28.3\%. Whereas Protestant Evangelicals forms 18.4 \% and Roman Catholic 13.1\% and others 11.4\%.\textsuperscript{55} It is interesting to

\textsuperscript{53} Infrastructure for peace is a dynamic network of interdependent structures, mechanisms, resources, values and skills which through dialogue and consultation, contribute to conflict prevention and peacebuilding in society. See P. V. Tongeren, “A Multi-Stakeholder Dialogue on Infrastructure for Peace internationally,” in \textit{Global Peace Building Strategy/World Peace Partnership}, 2011. Ghana appears to be among the few countries in the world to have a well-defined infrastructure for peace in which religion plays a key role. It has therefore been observed that Ghana’s national peace architecture with particular reference to its National Peace Council is an important emerging model for developing state capacity to protect civilians and prevent conflicts. Members are expected to be Ghanaians of high moral standing and professional integrity, drawn from diverse sectors or society. The following organized groups and institutions are identified by the law to provide representatives: \textit{Christian bodies} (one representative from each) which include Catholic Bishops Conference, Christian Council, Ghana Pentecostal Council, National Council for Christians and Charismatic churches; \textit{Muslim bodies} (one representative from each) including Ahmadiyya Muslim Mission, Al-Sunnah Muslims, Tijjaniya Muslim Groups, African Traditional Religions (one representative); The traditional authorities, i.e. the National House of Chiefs (one representative). Other members include four representatives nominated by the following: The President of the Republic of Ghana (2 nominees), one of which must be female and other identifiable groups, including private sector and professionals (2 nominees).

\textsuperscript{54} As appealing as this figure may be, Anderson observes that Pentecostalism still does not remain significant Movement both in Europe (2 percent of the overall population – except Portugal) and in North America which have 4 percent. See Anderson, “Pentecostalism and the Transformation of World Christianity,” 46.

\textsuperscript{55} Nyarko, \textit{2010 Population and Housing Census}, 40. Interestingly, the percentage of Pentecostal Christians in Ghana seems to reflect the global picture. For approximately a quarter of the World’s Christians fit this description. Remarkably, whereas in 1970 less than 10 percent of Christians identified with Pentecostalism, by 2025, fully one-third may be Pentecostal. Again, it has been observed that in 1900, Europeans and North Americans constituted 80 percent of the world
observe that apart from it being the fastest stream of today’s Ghanaian Christianity, it has influenced the other established forms of Christianity such as Roman Catholicism and Evangelical Protestants. Giving the statistics that of the 71.2% of Ghanaian Christian population, 28.4% are Pentecostals coupled with the inherent Charismatic renewal movements in almost all the mainline churches, one is inclined to argue that Pentecostalism/Charismatism has taken over the contemporary Ghanaian Christian landscape. Cephas Omenyo’s description of the nature of these impacts indicates that the rapid growth of Pentecostalism is of particular significance especially in its influence in almost all kinds of Christian Churches in Africa and other continents.

2.5.2 Strands of Pentecostal Christianity in Ghana

This part of the study presents a picture of the various ways in which Pentecostal/Charismatic Christianity exist in Ghana. Pentecostal/Charismatic Christianity in Ghana exists in different forms depending upon their historical development, theology and their particular culture of influence. Larbi perhaps gives a detailed historical development and overview of Pentecostalism in Ghana in the 20th Century. These include spiritual churches, classic Pentecostal churches, the charismata in the mainline churches, para-church organisations, neo-Pentecostal movement and Pentecostal prayer camps. In addition to Larbi’s strands of renewal, Omenyo has drawn our attention to the existence of neo-Prophetism in 21st century Ghana. Before explaining these outlined strands of Christians, whereas today 60 percent live in Asia, Africa and Latin America. This shows that the southern hemisphere and thus the developing world seems to be the fertile soil for Pentecostalism. For detailed statistics on global Pentecostalism, See The New International Dictionary of Pentecostal and Charismatic Movement, ed. Stanley M. Burgess and Edward M. van der Maas, rev. and exp. ed. (Grand Rapids: Zondervan, 2003), 286-289.

56 See Omenyo, Pentecost outside Pentecostalism, 101-198 for an extensive discussion on how Pentecostalism has influenced the mainline Churches.

57 Omenyo has insightfully noted that, “On the whole, the posture adopted by African Pentecostalism has led to a process of “Pentecostalization” that does not recognize denominational barriers in Africa. African Pentecostalism is increasingly the fastest growing sector of Christianity in Africa, permeating all facets of life and changing the face of African societies. Furthermore, its growth has led to its exportation to other parts of the world, where African migrants are found. African Pentecostalism is now making inroads into predominantly non-African societies. Indeed, it is reshaping global Christianity.” See his article, “African Pentecostalism” in The Cambridge Companion to Pentecostalism, ed. Cecil M. Roberk Jr. and Amos Yong (Cambridge: Cambridge University Press, 2014), 149.

58 The strands of Pentecostalism in Ghanaian Christianity go beyond the three kinds of Pentecostalism identified by The New International Dictionary of Pentecostal and Charismatic Movement, xviii-xx. In this material, the three kinds identified include Classical Pentecostals, The Charismatic Movement and Neocharismatics.

59 See Larbi, Pentecostalism, 68-89.

60 Larbi, Pentecostalism, 68-89.
renewal in both 20th and 21st centuries Ghanaian Christianity, the remarkable ministries of Prophet Wade Harris, Prophet John Swatson and Prophet Sampson Oppong that have generally been acknowledged as forerunners of Ghanaian Pentecostalism need to be mentioned. For their revival and prophetic ministries resulted in the establishment of independent spiritual churches that are popularly known as AICs.61

To begin, Ghanaian Pentecostalism exists in the form of Independent “Spiritual” Churches.62 This strand is similar to what Anderson designates as The Independent Pentecostal Churches63 that were formed in the first half of the 20th century and birthed into indigenous revival movements which later expanded in isolation from the mainstream Christianity. In Ghana, the term “Spiritual Church” was originally used to include the classic Pentecostals but because of sharp differences in theology and ethos between the two groups, a distinction has been made. The origin of these churches is traceable to 1914 when Prophet William Wade Harris’ evangelistic activities reached the western regional province. Harris’ preaching turned thousands away from traditional religious practices in the Nzema area.64 Thus, Harris seemed to be the most interesting African Prophet of the 20th century. The Twelve Apostles church popularly known as Nackabah constitutes a continuing result of Harris’ evangelistic activities in the western province.65 Several other Churches such as Grace Tanne’s Faith-Healing Church sprang up outside Harris’ initiative.66

The second notable personality who contributed to renewal within the evangelistic framework of converting non-Christians from 1914-1924 is John Swatson.67 When John Swatson came into association with Harris, it is claimed, the Holy Spirit fell on him and he was commissioned by Harris to be his agent and he called his movement “Christ Church Mission.” Swatson preached against traditional religion and made several zealous converts at Sehwi. According to Foli, 61 See Asamoah Gyadu, “Born of the Water,” 390; Larbi, Pentecostalism, 68.

62 The term “spiritual church” is intended to signify that in their worship the groups concerned engage in various activities which are either meant to invoke the Spirit of God or are to be interpreted as signs of the Spirit’s descent upon the worshippers. See C. G. Baeta, Prophetism in Ghana (London: SCM Press, 1968), 1; Foli, Christianity in Ghana, 91.

63 Here Anderson cites examples from some contexts within the global South such as Indigenous Chinese Christianity, African independent spirituality and Pentecostals in India. See Anderson, “Pentecostalism and the Transformation of World Christianity,” 45-46.

64 See Foli, Christianity in Ghana, 46, 91.

65 John Nackabah was a traditional priest who became converted by Harris and later formed this Church. For detailed description of this kind of Independent Spiritual Churches in Ghana, see Foli, Ghanaian Christianity, 90.

66 Grace Tanne was a former priestess of a traditional shrine who was converted by Harris and she later established her own Church.

67 Larbi, Pentecostalism, 64.
his converts joined the Anglican Church. However, despite this more positive approach of the Anglican Church, the relationship between the Church and Swatson soured as Foli, comments, “it is pitiful that one who had brought so many into the Anglican fold should have felt himself in such bitter circumstances.”

Another important person in the history of AICs in Ghana is Samson Oppong whose ministry began around 1917. According to Foli, Sampson Oppong’s ministry in Ashanti was short-lived, yet he led 110,000 people to Christianity including a number of chiefs. There was an unprecedented abandonment of traditional religion in Ashanti, which fundamentally altered the history of Ashanti. Prophet Oppong’s ministry made a breakthrough in the evangelistic task of the Church at a time when there were insurmountable difficulties in the preaching of the Gospel in Ashanti. The Methodist Church readily accepted prophet oppong and in 1920 they absorbed his converts which led to the firm establishment of the Wesleyan Mission in Ashanti. Prophet Oppong saw himself as John the Baptist preparing the way for the Church to follow-up.

The second group of Pentecostal movement in Ghana is the classic Pentecostals. These are the Christ Apostolic Church, the Church of Pentecost and The Apostolic Church. The development of these movements in Ghana has been influenced by two dedicated charismatic figures: Peter Anim and James Mckeown. Foli observes that the Apostolic Church, the Christ Apostolic Church and the Church of Pentecost are the fruit of Apostle Peter Anim and James Mckeown’s mission in Ghana. Historically, the Apostolic Church worldwide was started in 1916 by a group of Christians led by Pastor D. P. Williams during the course of the Welsh Revival that begun in 1904. Peter N. Anim’s group of Faith Tabernacle Church at Asamankese started the branch in Ghana. With the visit of Pastor Perfect from the U.K., it became possible for the group to embrace the teachings of the Apostolic Church. Pastor Perfect ordained Annim as Pastor and put him in charge of the infant Church. He also enrolled Anim as a correspondence student of the Apostolic Church Bible School in Penygroes in South Wales. Thus, they adopted the name Apostolic Church after the Apostolic Church in Bradford in 1935 with Asamankese as headquarters. In 1936, Pastor Vivian Wellings, the Secretary to the missionary movement visited Ghana and his report made the missionary committee to send a resident missionary to promote the work of the Church in Ghana. Thus, on 2nd March 1937, Pastor Mckeown arrived in the country as the third missionary of the Apostolic Church from Bradford to superintend the work. Pastor Mckeown became sick three months after arriving in Ghana and his

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68 See Foli, Christianity in Ghana, 48.
69 Larbi, Pentecostalism, 66.
70 Foli, Christianity in Ghana, 49-50
71 Classic Pentecostals generally trace their root to America and especially to the Azusa Street Revival. Anderson, “Pentecostalism and the Transformation of World Christianity,” 45.
condition worsened day by day. The District Commissioner at Kibi then took Mckeown to the European Hospital (Ridge Hospital) in Accra. He recovered after having been admitted for eleven days and returned to Asamankese to continue his work. Surprisingly, this created a problem between Anim and Mckeown as the Faith Tabernacle Church headed by Anim was popularly known as *kyirebjejntuo* (Those who did not believe in other forms of medication apart from divine healing). This resulted in a split of the infant Church into two factions. Pastor Anim had Asamankese as his headquarters and operated in the eastern part of Ghana. The other faction was under Pastor Mckeown who settled in Winneba and was given the responsibility for the work at Akoroso, Gomoa Manso, Saltpond and others all in the Central region of Ghana. It was agreed between the two superintendents that each keeps to his territory only. Notwithstanding this agreement, the assemblies in the Eastern Region under Pastor E. K. Okanta withdrew their allegiance from the Asamankese faction and invited Pastor Mckeown to be their leader. By 1952, the Apostolic Church, for instance, could boast of not less than 53 ordained African ministers, 512 assemblies with a total membership of about 10,000.\(^{72}\)

Commenting on the growth of the Apostolic Church, Pastor David Tenobi who was one of the key leaders during the split has this to say: "The rapid growth of the Apostolic Church throughout Ghana ...was not achieved through the building of schools and colleges or through the provision of social amenities to the people, but by the preaching of the old time Gospel of Jesus Christ by the Holy Spirit filled men of God, which changed the lives of thousands of men and women who believed."\(^{73}\) Thus a misunderstanding leading to the division between Anim and Mckeown over divine healing as against western form of healing eventually gave birth to the *Christ Apostolic Church* in 1939 for Anim’s faction.\(^{74}\) Mckeown’s faction later came to be known as the *Church of Pentecost* after Ghana’s independence.

There are also other classical Pentecostal bodies in Ghana such as the Assemblies of God, the Four-Square Gospel Church and Pentecostal Holiness Church. The Assemblies of God, for instance, was the first foreign Pentecostal Mission to work in Ghana when the American branch of the Assemblies of God came to the northern part of the country in 1931. The two key missionaries worth noting are Lloyd and Margaret Shirer. These missionaries later got married in Burkina Faso and the couple turned their attention to Ghana. Having critically

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\(^{72}\) Foli, *Christianity in Ghana*, 39-41.


\(^{74}\) The visit of the "Latter Rain" team from America in February 1953 led by Dr. Thomas Watt to the Apostolic Church spark off a series of events which eventually led to the split of the Apostolic Church and the birth of the Gold Coast Apostolic Church on 22nd May 1953. With James Mckeown as the spiritual leader, they severed relations with Bradford. When Gold Coast attained independence in 1957, the name changed to *The Ghana Apostolic Church*. See Foli *Christianity in Ghana*, 43.
made their observations, the couple set out to recruit reinforcement missionaries for the work in Ghana. Two other missionaries joined the couple from New York and entered the country across the northern border instead of through the usual coastal doorways of Cape Coast, Elmina, and Accra and established a Church at Yendi in 1932. In the same year, another missionary arrived and opened the Tamale station, followed by the Walewale station in 1935. In 1937 the Bawku station was opened followed by the Accra and Kumasi stations which were both opened in 1944 and a year later the Takoradi station was started. Then followed a long list of missionaries whose activities from the 1950s to 1981 ensured the expansion of Assemblies of God throughout the country. The unique case of the spread of the Assemblies of God Church from North to South needs special mention. It is the only Church that entered the country from the North. This is clearly the reason behind its prominent presence in the northern sector of the country. The Assemblies of God Church is the leading classical Pentecostal Church in Northern and Upper West Regions in terms of number of Churches followed by the Church of Pentecost.

The charismata within the mainline churches constitute another form in which Pentecostalism exists in Ghana. This is wisely captured in the title of Omenyo’s book, *Pentecost outside Pentecostalism*. The rapid influence of Pentecostalism in the mainline Churches in Ghana makes Omenyo’s statement that “Pentecostalism in Ghana knows no denominational barriers” insightful. In other words, Pentecostal/Charismatic Christianity has influenced the mainline churches in their liturgy, prayer pattern and general revival programmes to the extent that there seems now to be a thin line between Pentecostal churches and mainline churches on face value, in terms of their practices.

Another form of Pentecostal presence in Ghana is para-church organizations. Many para-church organisations in Ghana are Pentecostal and charismatic-oriented in that they subscribe to the Pentecostal beliefs and practices in their meetings. Examples are the Scripture Union (SU), Full Gospel Businessmen Fellowship International (FGBMFI) and Women’s Aglow. There are also neo-

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75 Foli, *Christianity in Ghana*, 37-38.
77 Omenyo, *Pentecost outside Pentecostalism*.
78 This can be seen today in the major Pentecostal/charismatic revival programs of the mainline Churches.
80 Historically, the para-church movements began in the late 1960s and 70s. During those times, the Pentecostal revivals saw the proliferation of many churches in the country and produced many non-denominational evangelistic associations such as the SU, Youth
Pentecostal Movements of independent African initiative which are popularly known as Charismatic Churches. These neo-Pentecostal movements began in the Americas in the 1960s and found its expression in Ghana from the 1970s. The resultant Churches prefer the designation “Charismatic” or “Ministries.” They mainly operate in urban areas. Some of the Charismatic Churches that are worth noting are Christian Action Faith Ministry, The Redemption Hour Faith Ministry, The International Central Gospel Church, The Parez Chapel International (formerly known as World Miracle Church International) and CCC.

Pentecostalist prayer camps also serve as a kind of Pentecostal Christianity in Ghana. Here, the important person who is at the centre is the prophet who also functions as a healer. Larbi observes that these camps appear to be the major healing and deliverance centers after the established hospitals. Closely related to these prayer camps is the phenomenon of neo-prophetism and what appears to be popular charismatic non-denominational prayer movements. Examples of such category of Churches and ministries are the Ebenezer Miracle Worship Centre, International God’s Way Ministry and Moments of Glory and Prayer Army (MOGPA) in Kumasi, Ghana. MOGPA operates as a trans-denominational worldwide prayer network with branches in Europe and other parts of the World.

2.5.3 Common features of Pentecostal influence in Ghanaian Christianity

As already noted, since there are different groups within the Pentecostal movement, some of the features to be discussed are those that are basic and can be found in all the diverse groups described above. These features make Pentecostal/Charismatic Christianity attractive in Ghana. To begin with is the basic theological emphasis that revolves around the Spirit. Through the influence of Pentecostalism, many contemporary Ghanaian Christians emphasize the experiential role of the Spirit for transformed and empowered living. This was


81 During these periods most of the interdenominational fellowships were revitalized to become Churches. The Nigerian Benson Idahosa may be particularly credited with the move from fellowship to Church formations as most young men who attended his Bible School in Nigeria returned to establish churches. See Larbi, *Pentecostalism*, 89.

82 Asamoah-Gyadu has given detailed description of this form of Pentecostalism concerning their missionary zeal, globalizing phenomenon and Africanness. See his article, “Born of water and the Spirit,” 400-402.

83 See Larbi, *Pentecostalism*, 89.


Initially only emphasised by Pentecostals. It has now been adopted by the mainline churches due to the fact that Ghanaian traditional and cultural worldview sees reality as spiritual and as such a source of solution to all life difficulties. In this case, what the traditional African would have looked for in his or her native religious environment is provided by the Pentecostal theology of the Spirit. The implication of this feature of Pentecostalization of Ghanaian Christianity is that churches that do not place much emphasis on pneumatic phenomena indirectly see their church members seeking for solutions to the reality of their life problems elsewhere. Subsequently, much room is given to pneumatic experiences and the exercise of charismata in almost every Christian worshiping context.

Another important influence of Pentecostalism in Ghanaian Christianity is the employment of contextualized liturgy. Here, many contemporary church services are organized to reflect both the cultural background of the Africans and that of their respective western inherited traditions in the case of the mainline churches. Some of these contextualized elements include oral theology through music, spontaneity at worship services, simple and informal worship services, loud prayers and the essential role of the vernacular and contextualized language. Similarly, religious symbols or elements such as “anointing oil” at worship services are thought to be and or used as possessing some form of immediate physical blessings, what seems to be a reminiscence of African traditional religious worshipping elements. It is not uncommon for many

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86 In terms of liturgy, for instance, many Ghanaian Pentecostal and Charismatic churches use a very simple informal liturgy that creates the space and atmosphere for the Spirit to operate during worship. Even if this may not be seen in many historic Churches, especially in their Sunday worship services, one can see these phenomena in their revival meetings. Corporate worship provides the atmosphere for the experience of the Spirit such as tongues speaking prophecies and other pneumatic expressions.

87 Music constitutes one of the oral theological forms through which contemporary Ghanaian Christians express their experiences. Interestingly, the style of music and dancing first emphasized by Pentecostals in Ghana has permeated and revolutionized the music industry and that of Church music. Hence, in contemporary times, most churches in Ghana sing Gospel Songs that are accompanied by drumming and dancing. Some describe their dance as “Holy Ghost dance.” See Omenyo, Pentecost outside Pentecostalism, 211-212.

88 In recent times, many churches in Ghana make room for participatory worship in which people are able to worship God in languages that come naturally to them. See Omenyo, Pentecost outside Pentecostalism, 210-211.

89 To many Ghanaian Christians, praying aloud shows their seriousness. The content of their prayers is mainly based on their needs ranging from spiritual, social and material. Most pray in tongues especially when it is a congregational prayer. An important aspect of the prayers is that it is seen as a way of engaging in warfare against the devil. This is understood from Paul’s teaching on the subject in Ephesians 6:10-12. They believe that praying in tongues helps them to pray seriously. See Omenyo, Pentecost outside Pentecostalism, 203-206.

90 The Lord’s Super for instance, is not frequently celebrated among Pentecostals as compared to the other mainline Churches. When it is celebrated, some of the Pentecostals see it as a miraculous meal which members are expected to take in faith to expect healing and other miracles. Similarly, among many Pentecostals, emphasis is placed on the essential role of laying
Churches in Ghana to applaud a preacher by clapping at the end of sermons that impresses them. Moreover, prayer and fasting programmes, all night (vigil) prayer meetings, revival meetings, healing and deliverance services akin to those of Pentecostals and neo-Pentecostals have become popular in many mainline Churches.

Further important influence of Pentecostalism on contemporary Ghanaian Christianity is the resonance of the African traditional religio-cultural worldview. Just as it is believed and practiced in African Traditional religion, it is held in recent times that, Christianity is living and being in touch with the source and channel of power. Through the influence of Pentecostalism, Christianity in Ghana has become a religion that advocates the immediate experiences of the supernatural thereby portraying God as an interventionist. Thus the African traditional religious notion and practice of exorcism which is connected to the struggle for success has become a common practice in today’s Ghanaian Christianity. Regarding the practices of healing and deliverance, for instance, in traditional

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91 Kwame Bediako, Christianity in Africa: The Renewal of A Non-Western Religion (Edinburgh: Orbis, 1995), 192 has observed that primal religions such as African traditional religions generally conceive of religion as a system of power and of living religiously as being in touch with the source of and channels of power in the universe. To him, this perspective is contrary to the perspective of Christian theology in the Western world whereby one is perceived to understand the Christian Gospel as a system of ideas.

92 In Africa, religion is perceived to be survival strategy and so prayers and rituals often aim at achieving such practical ends as health, fertility, rain, protection, or relational harmony. Some Pentecostal scholars like Walter Hollenweger, Kalu and Anderson here strongly advocate the view that Pentecostalism is doing well in Africa because its spirituality resonates with primal piety. See Walter J. Hollenweger, Pentecostalism, Origins and Developments Worldwide (Peabody: Hendrickson Publishers, 1997); Allan Anderson, An Introduction to Pentecostalism (Cambridge: Cambridge University Press, 2004), 171. Kalu uses the Ghanaian traditional symbol Sankofa to explain that African Pentecostalism is rooted in the Africa’s cultural past. See his book, African Pentecostalism: An Introduction (Oxford: Oxford University Press, 2008), 169-176.

93 Success in life is connected to the very purpose of life. Being wealthy and having powerful positions in society can be a sign of success. When success delays it is perceived that there is some kind of disturbance in the progress towards it. This disturbance is believed to be spiritual. In traditional religious contexts, this could be seen as an attack by witchcraft or ancestral curses that are causing disturbance. In Pentecostalism the blame is put on demons and so the first step is to diagnose. In traditional religious context, one must visit an expert, a kind of office for healing and divination. In Pentecostalism anyone can practically discern between spirits, but people possessing such gifts are usually ministers. The second step is delivering the possessed person. Kalu distinguishes between exorcism and deliverance. Exorcism is more associated with rituals and the mere exorcising of alien spirits. Deliverance, which is the term more used by Pentecostals, also entails a re-filling of the Holy Spirit subsequent to the mere exorcising of the demon. See Kwalena J. Darkwa Amanor, “Pentecostal and Charismatic Churches in Ghana and the African Culture: Confrontation or Compromise,” Journal of Pentecostal Theology 18, no. 1 (2009): 123. See also Asamoa-Gyadu, “Born of water and the Spirit,” 407-408.
African religions, healings are believed to occur when some kinds of magical powers are invoked. In this case, the client is often required to give some kind of offering to a spirit, an ancestor or a deity. Among Christians today, however, it is believed that the mere mention of the name of Jesus Christ is the only way in which one can be holistically healed and delivered properly. This is done in prayer, often aggressive prayer which is made in a spiritual warfare mode. The invocation can also be on the blood of Jesus, and the power of the Spirit. Oil, water and other symbols are sometimes used in connection with the name of Jesus Christ as a means.

Interestingly, through the influence of Pentecostalism in contemporary Ghanaian Christianity, it is held that God has endowed some people with extraordinary charismata and talents. The gifted and talented are often referred to as “anointed people” or “men of God.” In the traditional religious context, these people would have been called medicine men, diviners or seers. In a contemporary Ghanaian Christian context, however, they are known as pastors, ministers, prophets and apostles. They are thought to possess charismata that people need and they are respected and revered as chosen ones. Moreover, most of the contemporary churches recognize individual charismatic leaders and revivalists (both lay and ordained) and as such they invite them to minister their charismatic gifts.

The prevalent use of the media in contemporary Ghanaian Christianity could also be said to be influenced by Pentecostals. Contemporary church programmes are mostly advertised on banners, handbills, television and through local radios. In some local movies, the essential roles of Pentecostal theologies of success and power encounter are portrayed. Moreover, many contemporary Ghanaian Christians read books that are published by Pentecostal-charismatic pastors. These authors make use of simple communicative English language that the ordinary Ghanaian Christian can read and understand.

94 Some Pentecostal ministers and pastors who are deemed to be spiritually gifted by God appear to be like “superstars,” and people travel from far and near to hear them preach and exercise their gifts of the Spirit. This is of course a phenomenon that is not exclusively of contemporary Ghanaian Christian oriented. There has always been extraordinary people in all movements. People came from far to listen to Luther and John Wesley too. The revivals in the 19th century were marked by preachers that attracted large groups of people. In the 20th century we had non-Pentecostals like Billy Graham who figured as a “man of God” that people travelled from all corners of the earth to hear him speak.

95 See Omenyo, Pentecost Outside Pentecostalism, 298.

96 What Gifford, Ghana’s New Christianity, 30-40 describes as a feature of Ghana’s neo-Pentecostal Christianity, regarding the use of the media, has also been observed by Omenyo as utilized by the mainline churches in Ghana. See Omenyo, Pentecost Outside Pentecostalism, 298.

97 See Gifford, Ghana’s New Christianity, 34-35. See Asare, “Pentecostal-Charismatic Christianity in ideo films.”
Emphasis on financial giving, social gospel, success and prosperity gospel\textsuperscript{98} (or an emphasis on holistic ministry) is another important feature of contemporary Ghanaian Christianity. Financial giving in the form of tithes and offerings has become an important part of Ghanaian Christian spirituality and discipleship.\textsuperscript{99} Through the success of Pentecostal Churches, many mainline churches have also been challenged to embrace the dynamics of what it means to be self-supporting, self-governing and self-propagating.\textsuperscript{100} In terms of promoting social gospel in recent times, however, Pentecostal Christianity has not only learned from the mainline Churches in areas of healthcare and providing education,\textsuperscript{101} but their use of information and communication technology have also as well been impactful on the mainline Christianity and the nation at large.


\textsuperscript{99} Many Ghanaian Pentecostals and Charismatic Churches are built on the idea that finances are to be generated from within the church. To this many contemporary Ghanaian Churches tithe with zeal and understanding. Asamoah-Gyadu, “Born of Water and the Spirit,” 409.

\textsuperscript{100} In a developing economy like Ghana where the government continues to rely heavily on foreign assistance, it is to the credit of Ghanaian Churches that it integrates Christian discipleship with financial giving in order to support mission of the church.

\textsuperscript{101} Mention can be made of the establishment of the first private University in Ghana by a neo-Pentecostal Church, International Central Gospel Church (ICGC). Through that example, almost all the mainline churches in Ghana have established their own private universities. See www.central.edu.gh. Accessed January 5, 2017.
The neo-Pentecostals’ notion of “prosperity gospel”\textsuperscript{102} which seems to resonate with the Western worldview of materialism and capitalism\textsuperscript{103} also serves as another feature of contemporary Ghanaian Christianity. Although many mainline churches do not emphasize it the way the neo-Pentecostals do, the phenomenon of “seed sewing”\textsuperscript{104} that is related to the “prosperity gospel” appears to be patronized by many established churches in their worshipping contexts.

The use of the laity in ministry constitutes another outstanding feature of contemporary Pentecostalized Ghanaian Christianity. In recent times, many Ghanaian churches have come to accept the Pentecostal notion that the Church grows where there are manifestations of spiritual gifts, whether among the laity

\textsuperscript{102} Asamoah-Gyadu, “You Shall Receive Power,”\textsuperscript{51}, has explained that Neo-Pentecostals do not just emphasize speaking in tongues and operating spiritual gifts, but also preach upward mobility and redemptive uplift inspired by messages of possibilities and prosperity. This means that among Neo-Pentecostals, salvation may be presented as something that is as existential as it is eschatological although that which is eschatological remains subdued in preaching.” Gifford, \textit{Ghana’s New Christianity}, 44-70 also sees this as the propagation of the gospel of victory which are presented in different forms such as motivation, which is about developing positive mental attitude, encouraging entrepreneurship, practical attitude to life through hard work, financial planning and investments, time management and avoiding alcoholism. Relatedly, there is also an emphasis on deliverance from evil spirit through the help of a pastor. It is worth remarking that these ways to success and prosperity constitute, to some extent, an essential need of many Africans. Thus, such messages are appealing to the African context. It is needless to observe, however, that the notion of the “prosperity gospel” is one of the controversial features of many neo-Pentecostal churches. It is seen to be an extension and a consequence of the notion of faith. The idea which seems to suggest that if a Christian can acquire spiritual gifts through faith, he can also acquire good health and wealth. And when spiritual gifts are signs of having lots of faith, then having a lot of money and being healthy are a sign of being a successful Christian. Thus the “prosperity gospel,” teaches that, it is God’s will that humans prosper, and that one can prosper through taking steps of faith. Anderson observes that wherever the prosperity gospel is emphasized, in most cases, it is only the leader or the pastor in charge that is usually wealthy. He therefore thinks that some Pentecostal ministries are connected to some exploitative practices. See Anderson, “Pentecostalism and the Transformation of World Christianity,”\textsuperscript{51}. For further constructive critique on the prosperity gospel, see Philip Jenkin’s article, “The Case for prosperity.” www.christiancentury.org/article/2010-11/case-prosperity. Accessed January 29, 2017; A. Heuser, (ed.), \textit{Pastures of plenty: Tracing Religio-scapes of Prosperity Gospel in Africa and Beyond} (Frankfurt: Peter Lang, 2015); Heuser, “Charting African Prosperity Gospel Economies.”

\textsuperscript{103} To Gifford, the origin of the prosperity gospel is found in the USA. It finds its roots in US capitalism and the televangelists of the 1940s and 1950s. It emerged in a time of economic growth. Prosperity gospel thrives in and emerges from a culture of individualism and pursuits of individual happiness. Gifford, \textit{Ghana’s New Christianity}, 61-62.

\textsuperscript{104} “Seed sowing” refers to the phenomenon of making financial donations in the Christian worshipping context with the hope of receiving better returns. Since many Ghanaian Christians have come to subscribe to the belief that, it is the will of God for all areas of human life to be better, “seed sowing” for better life has become a common practice in the ecclesial context. J. Kwabena Asamoah-Gyadu, \textit{Contemporary Pentecostal Christianity: Interpretations from an African Context} (Oxford: Regnum, 2013), 80 describes this motive of financial giving, which is giving in order to receive something, in recent times as a “transactional giving.”
or the clergy, for the good of the whole community. Emphasis is therefore placed on the Pauline notion of pneumatic phenomena in recent times. This influential phenomenon, therefore, calls for further critical empirical hermeneutics in terms of its application in the context of local churches. It seems, therefore, that Ghanaian Christians place many emphases on gifts of the Spirit and these have come with the challenge of using different ecclesial titles.

With reference to the use of the Bible and hermeneutical methods, through the influence of Pentecostalism, many contemporary Ghanaian Christians regard the Bible as a book that is no longer meant for the clergy or the ordained. The general tendency of biblical interpretation in the Ghanaian ecclesial context is that, though not without some amount of critical studies of the Bible, there is a strong emphasis on religious experience and the leading of the Spirit. Besides, through the influence of Pentecostalism in contemporary Ghanaian Christianity, many Christians now claim to take the Bible seriously. In this case, the Bible is regarded as the “word of God” and this to some extent contributes to the reality of selective readings of some biblical passages. As to whether the passages of scriptures are literary interpreted and in a narrative manner presented in the contemporary Ghanaian context, one needs further investigation.

In sum, in view of the above common features of Pentecostalism that characterize contemporary Ghanaian Christianity, it is worth arguing that Pentecostalism is to be regarded as a dynamic movement that will continue to shape the future of Ghanaian Christianity just as it will, in the observation of Anderson, continue to shape global Christianity. Anderson observes that Pentecostalism has a secured future in global Christianity in terms of its growth. Among the three factors that he discusses include its globalized features, socio-cultural and theological factors. In terms of globalization, neo-Pentecostal promise

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105 Asamoah-Gyadu, “You Shall Receive Power,” 64 describes this phenomenon as the “democratization of charisma.”

106 Many of the leaders of the Pentecostal/Charismatic Churches do not have high theological training. Yet many adopt very big titles such as Archbishop, Apostles, Rev. Dr., Prophets and others. To justify their titles, many of these leaders dress flamboyantly and professionally.


108 Werner Kahl, Jesus als Lebensretter (Frankfurt am Main: Peter Lang, 2007), 254-255.

of health and wealth makes it appealing not only in Africa but also in Asia. The use of the mass media both in its print and electronic form also serves as a contributing factor of growth of Pentecostalism. With reference to its socio-cultural feature, in the view of Anderson, Pentecostalism as a movement is culturally adaptable. It thus thrives and grows in areas where the spiritual universe is highly recognized. For in these areas, supernatural experiences such as healing are regarded as normal. Pentecostalism, therefore, grows in pluralistic religious environments. With regard to theological factors, Anderson throws more light on the personal experience of God through the Spirit’s empowering presence to the marginalized. This can be realized through prayer, born-again experience, persistent evangelism, deliverance and the use of contextualized liturgies.110

2.6 Conclusion

An attempt has been made in this chapter to present a general overview of contemporary Ghanaian Christianity with a particular focus on its Pentecostal influence. With 71.2% of the total Ghanaian population as Christians and still counting on the numbers, Ghana could be seen as one of the nations in the global South with a high population of Christians. This steady growth has been attributed to the strong influence of Pentecostal and Charismatic Christianity, a phenomenon that has been described in this chapter as “Pentecostalisation of contemporary Ghanaian Christianity.” It is interesting to observe that, through the influence of Pentecostalism, contemporary Ghanaian Christianity has undergone a paradigm shift from its culture of the western European and American origins to the culture of the current practitioners who are Africans. Consequently, contemporary Ghanaian Christianity is characterized by contextualized liturgies, the resonance of African worldview, emphasis on the Spirit as empowering and transforming lives and the use of charismatic laity and media in ministry.

Among other things, this study has partly confirmed the assertion that, although African Pentecostalism has resulted largely from local initiatives, some indigenous founders and leaders worked in creative collaboration with foreign Pentecostal missions and thereby contributing to their success.111 It is worth noting that the above-identified influences of Pentecostalism in contemporary Ghanaian Christianity have, nevertheless, come with some challenges that calls for further theological and hermeneutical examination.112 Among such thought-

110 Anderson, “Pentecostalism and the Transformation of World Christianity,” 51-52.
112 Amos Yong, The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology (Grand Rapids: Baker Academic, 2005), 22 has already drawn our attention to some challenges of Pentecostalism in the global context along three lines which include “the ecumenical, the interreligious, and the relationship between religion and science.”
provoking questions include: *how do contemporary Ghanaian Christians make sense of the notion of pneumatic phenomena in 1 Cor 12-14?*; and to what extent can the contemporary Ghanaian readings and appropriations of Pauline notion of pneumatic phenomena with particular reference to charismata such as prophecy, healings and speaking in tongues be seen as problematic from the perspective of Pauline pneumatology? These and other related questions call for further research especially from wider perspectives of exegetical and empirical/phenomenological hermeneutics.
PART II:
PAUL’S RESPONSE TO THE PNEUMATIC PHENOMENA IN 1 COR 12-14: A RHETORICAL ANALYSIS

This part of the study engages exegetically the Greek text of 1 Cor 12-14 as an attempt to understand Paul’s response to the pneumatic phenomena¹ in the Corinthian ἐκκλησία. The study employs the academic tool of rhetorical criticism. Following the exegetical procedure as proposed by G. A Kennedy in his New Testament Interpretation through Rhetorical Criticism,² this part of the study consists of chapters 3-4. The third chapter analyses the rhetorical unit and type, situation, inventio and dispositio of 1 Cor 12-14. The fourth chapter then offers a close reading of the Greek text of 1 Cor 12:1-11; 13:1-3 and 14:1-5 with special emphasis of the rhetorical devices. It is envisaged that a rhetorical analysis of 1 Cor 12-14 will serve as a worthwhile contribution to the discourse on pneumatic phenomena both in contemporary Christianity and within New Testament scholarship.

¹ The ambiguity surrounding the terminologies and for that matter the issues that Paul addresses in 1 Cor 12-14 informs my choice of the words, pneumatic phenomena. Anthony C. Thiselton, The First Epistle to the Corinthians: A Commentary on the Greek Text (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 901 has drawn our attention to the fact that, hardly any statement in 1 Cor 12-14 remains uncontroversial. For these chapters offer several specific exegetical and interpretative challenges that begin with the issue of whether the Greek τῶν πνευματικῶν (12:1) should be understood as a masculine genitive plural (people of the Spirit, spiritual people) or neuter genitive plural (spiritual gifts, spiritual matters, spiritual realities, what comes from the spirit). Similarly, the meaning of Paul’s use of the Greek, διαρέσεις χαρισμάτων (12:4) as referring to apportioning instead of simply the diversity of what God in his sovereign choice gives remains controversial. Thus, by choosing to use the term, pneumatic phenomena, emphasis is placed not only on χαρίσματα (spiritual gifts), but all what is done in the name of spirituality that include manifestations of the πνεῦμα.

CHAPTER THREE
ANALYSIS OF THE RHETORICAL UNIT, TYPE, SITUATION, INVENTIO AND DISPOSITIO OF 1 COR 12-14

3.1 Introduction
This chapter begins the exegesis of 1 Cor 12-14. Following the exegetical procedure of the exegetical process in this chapter, the rhetorical unit and type, situation, inventio and dispositio of 1 Cor 12-14 is analysed. In what follows, attempt is first made to present the rhetorical criticism as an exegetical method employed in this study.

3.2 Rhetorical criticism as a method of New Testament interpretation
As an indisputable Pauline letter, the specific scientific tool used to interpret the selected texts of 1 Cor 12:1-3; 13:1-3; and 14:1-5 within 1 Cor 12-14 is rhetorical criticism. Rhetoric is the art of persuasion or the means of argumentation. By applying rhetoric to study Pauline letters, it is presupposed that Paul generally sought to persuade his audience by means of his letters. In Paul's time, rhetoric was the basic form of education for those who could afford it. A growing body of scholarly studies of Paul and Pauline literature shows that Paul was well tutored in rhetoric. Even those who were not trained in rhetoric were accustomed to it and knew its conventions by having lived in a rhetorical culture. The rationale for

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selecting this method is that, as Robert W. Wall amply observes, “everything in 1 Corinthians is rhetorical.” This suggests that interpreters of 1 Corinthians must regularly inquire of its rhetorical force. Following V. K. Robbins and G. R. Osborne, J. D. K. Ekem observes that “It is becoming increasingly obvious in Pauline studies that any attempt to come to full grips with the import of Paul’s writings cannot overlook his skillful use of rhetorical devices to buttress important theological arguments.” As an exegetical tool, therefore, rhetorical criticism attempts to understand Paul to be employing the patterns of argumentation and structure that are familiar with the Greco-Roman writings.

Thomas R. Schreiner in his book, Interpreting the Pauline Epistles has observed that rhetoric can be classified into three main areas: Judicial, deliberative and epideictic. Judicial rhetoric is used in the law court where the language of defense and accusation is said to predominate. Deliberative rhetoric summons people to consider the future thereby persuading or dissuading them from a certain course of action. The use of epideictic rhetoric is an attempt to celebrate common values or aspirations or pointing out something that is worthy of blame. Tracing these classifications to Aristotle rhetoric as he sought to wed it to philosophical reasoning, Osborne observes that Aristotle developed eight aims or values for proper speech which include: that which is right, lawful, advantageous, honourable, pleasant, easy and necessary. Osborne also identifies the concept of judgment that was predominant in Aristotle’s rhetoric. Rhetoric in this sense focusses on the development of “proofs” or arguments that are adequate to

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6 See Antoinette Clark Wire, The Corinthian Women Prophets: A Reconstruction through Paul’s Rhetoric (Minneapolis: Fortress Press, 1990), 197-201, especially page 198. To Wire, “The advantage of using Hellenistic rhetoric to analyse Paul’s writing is obvious: they are the conventions he most likely heard and used if he spoke about rhetoric and they help us read his letters in light of other texts of his period.”


8 Schreiner, Interpreting Pauline Epistles, 20.

9 Osborne, The Hermeneutical Spiral, 144-145. He further notes that Aristotle and the classical handbooks also developed the five “canon” or laws of rhetorical persuasion. These are: “invention, delineating the topic and developing the argumentation; arrangement, organizing the material into an outline and determining the best sequence for the argumentation; style, selecting the proper words and figures of speech to achieve clarity and heighten the arrangement; memory, seeking a natural and forceful presentation; and delivery, adding vocal inflection, gestures and facial features.”
persuade. Here Aristotle found three types of proofs: ethos, authenticity or credibility that a speaker or writer develops in the work; pathos, the emotions stirred in the audience by the speech; and logos, the logical arguments produced on behalf of the thesis.\(^\text{10}\)

With reference to classical rhetorical patterns, there has been no conclusion by scholars as to whether there were four or six parts in a proper speech.\(^\text{11}\) Schreiner, for instance, identifies four elements in most rhetorical speeches. These are \textit{exordio}, \textit{narratio}, \textit{probatio} and \textit{peroratio}.\(^\text{12}\) Osborne, on the other hand, adds two more elements which are \textit{partitio} and \textit{refutatio} and thus explains all the six parts in his work with the conviction that all of them are necessary for New Testament Studies.\(^\text{13}\) \textit{Exordio} introduces the speech and attempts to create a rapport between the speaker and audience in order to create interest and goodwill toward the subject matter. The \textit{narratio} part involves the main proposition which contains the background information relevant to the argument. The proposition could be given in figurative language for the sake of effect.\(^\text{14}\) Osborne observes that the element \textit{partitio} is often made a part of the \textit{narratio}. This is the enumeration of the particular points to be made, often in the form of the opponent’s or one’s own argument. Under the \textit{probatio} or \textit{confirmatio}, the arguments for the proposition are presented. Osborne observes that the speaker brings together the evidence on behalf of the proposition quoting authorities and citing parallels to enhance the case being made. Proofs usually take two forms: an analogy or comparison with something the audience finds favourable and an example that demonstrates the value of the speaker’s position.\(^\text{15}\) The \textit{refutatio} attempts to disprove opposing views, usually by a similar means to the \textit{probatio}. Osborne notes that “In a judicial speech this would involve the refutation of an opponent. In a declarative speech, this would involve a rhetorical presentation of the opposite perspective so as to enhance the argument.”\(^\text{16}\) The last part which is \textit{peroratio} attempts to summarize the whole argument and it includes a conclusion so that the hearers will be convinced.\(^\text{17}\) The speaker at times appeals to both reason and the emotions on behalf of the thesis.

It could be observed that the above elements appear to form the basic outline of a speech and practitioners were encouraged to be creative in the


\(^{11}\) Osborne, \textit{The Hermeneutical Spiral}, 145.


\(^{13}\) Osborne, \textit{The Hermeneutical Spiral}, 145.

\(^{14}\) Osborne, \textit{The Hermeneutical Spiral}, 145.

\(^{15}\) Osborne, \textit{The Hermeneutical Spiral}, 146

\(^{16}\) Osborne, \textit{The Hermeneutical Spiral}, 146.

\(^{17}\) Schreiner, \textit{Interpreting Pauline Epistles}, 21.
arrangement and composition of their speech. The task, with respect to the study of the text of 1 Cor 12-14, is to trace the developing argument in order to determine the pattern of persuasion that Paul used in his response to the pneumatic phenomena. This tool is also helpful in identifying the formal type of passage under investigation.

This study follows G. A. Kennedy’s proposed procedure of New Testament interpretation through rhetoric. It then applies Kenneth Burke’s pentadic critical perspective for the synthesis. As already noted in the introductory chapter of this thesis, applying Burke’s pentadic criticism to analyse phenomena and texts is helpful in gaining a balanced perspective. Hence, this chapter follows an eclectic rhetorical criticism. Accordingly, an attempt will be made to determine the rhetorical unit and type and analyze the rhetorical situation and problem of the passage. Thereafter, there will be a presentation of the inventio (theme and flow of argument) of the entire sub-rhetorical unit of 1 Cor 12-14, an examination of the dispositio (the arrangements of the arguments of the text) and the analysis of the style and the structural content of the text. Next, an attempt will be made to evaluate the rhetorical effectiveness of the author as proposed by Kennedy. Before drawing up a conclusion from the chapter, there will be a synthesis of the study using Burkan pentadic criticism as a guide.

3.3 The rhetorical unit and type of 1 Cor 12-14

1 Cor 12-14 forms part of the context of 1 Cor 11-14 where Paul expresses issues of proper conduct in the worshipping context of the Corinthian ἐκκλησία. These are improper appearances at public worship (1 Cor 11:2-16), misconduct at the Lord’s Supper (1 Cor 11:17-24) and irregularities regarding the use of χαρίσματα (1 Cor 12-14). The presence of the announcement of the theme with the phrase, περὶ δὲ τῶν πνευματικῶν in 1 Cor 12:1 indicates the commencement of a new section within a broader discourse of matters about certain practices in the worshipping context. It appears that in 1 Cor 15:1, Paul introduces a new theme which is about τὸ εὐαγγέλιον ὃ ἐὑγινεῖσάμην ὑμῖν (the gospel which I preached to you). Thus, the sub-rhetorical unit that begins from 1 Cor 12:1 ends at 1 Cor 14:40.

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19 Thiselton, *The First Epistle to the Corinthians*, 900 has observed that most scholars overlook the broader theological framework of 1 Corinthians 11:2-14:40 in which 1 Cor 12 exists. They instead treat it only as an ad hoc response to questions about spiritual gifts or persons.

Following Smit and Mitchell, the main genre of 1 Cor 12-14 adopted in this analysis is that of deliberative rhetoric. Mitchell, for instance, has convincingly argued that the corpus 1 Cor 12-14 and even the entire letter of 1 Corinthians should be taken as a deliberative argument which purposes to persuade the audience to undertake a particular course of action in the future on the grounds that it is the most advantageous course to follow.

### 3.4 Analysis of the rhetorical situation

In the rhetorical analysis, the term that is used to describe the context of a rhetorical event is known as the rhetorical situation. It designates both the physical setting for the event and the socio-political contexts which brought about the need for using rhetoric. Lloyd F. Bitzer defines the rhetorical situation as “a complex of persons, events, objects, and relations presenting an actual exigence which can be completely or partially removed if the discourse introduced into the situation can so constrain human decision or action as to bring about the significant modification of the exigence.” Three main parts of the rhetorical situation can be identified from Bitzer’s definition. These are exigence, the complex of persons (the sender and the audience) and constraints. Exigence refers to a problem or an issue that causes or prompts someone to write or speak. Derived from the Latin, exigence pertains to a real reason to send a message. The audience describes the group of persons who have the power to modify the exigence. The rhetorical audience is that which can alleviate the exigence. In the view of Bitzer, the constraints are made up of persons, events, objects, and relations which are parts of the situation because they have the power to constrain decision and action needed to modify the exigence. Standard sources of constraint include beliefs, attitudes, documents, facts, traditions, images, interests, motives and the like; and when the orator enters the situation, his discourse not only harnesses constraints given by the situation but provides additional important constraints – for example, his personal character, his logical proofs, and his style.

In rhetorical analysis, the function of the rhetorical situation corresponds to the technical role of the Sitz im Leben in form criticism. Correspondingly, in this


25 Kennedy, *New Testament Interpretation through Rhetorical Criticism* 34, has amply observed that the concept of “author’s intention” more or less corresponds to the Sitz im Leben in form criticism.
study, the appropriate description of the sender of the message or the text, the situation or the problem in the Corinthian audience (ἐκκλησία) that caused the response and the constraints such as the belief system and traditions of the addressees are therefore discussed under this rhetorical situation.

3.4.1 Describing Paul, the author of 1 Corinthians

Traditional rhetoricians consider the source of a message as a single person who possesses a particular personal charisma.\textsuperscript{26} Aspects that are usually looked at in this regard are the writer’s or speaker’s educational background, a line of thought and style and experience in general. Some rhetorical critics describe this as the rhetorical biography.\textsuperscript{27} From the perspective of Aristotle’s rhetoric, the ethos of the speaker, which includes a good sense, good character, and goodwill plays a significant role in this regard. In some cases, the speaker represents groups or organisation.\textsuperscript{28}

The authorship of 1 Corinthians, which the letter’s internal evidence in 1 Cor 1:1 ascribes to be Παῦλος (Paul) has received wide scholarly support.\textsuperscript{29} Discourse on the authorship of the entire pericope of 1 Cor12-14 with reference to 1 Cor 13, however, has attracted some scholarly debate.\textsuperscript{30} As a Jew by birth and from the


\textsuperscript{27} Hill, “The ‘Traditional’ Perspective,” 44.

\textsuperscript{28} Hill, “The ‘Traditional’ Perspective,” 44.

\textsuperscript{29} Martin Ebner and Stefan Schreiber, eds., Einleiting in das Neue Testament (Stuttgart: Kohlhammer, 2013), 281-403 treat 1 Corinthians simply as part of Pauline undisputable letters.

\textsuperscript{30} In the discourse on the authorship of 1 Corinthians 13, J. Paul Sampley, “Acts: Introduction to Epistolary Literature; Romans; 1 Corinthians” in The New Interpreter’s Bible: A commentary in Twelve Volumes, Volume X, ed. Leander E. Keck (Nashville: Abingdon Press, 2002), 951-952 point out that some scholars argue that Paul had the thought of the chapter from elsewhere and made it part of his argument. Similarly, to other scholars the entire spiritual gifts section of 1 Corinthians 12-14 seems to be some other writers’ work that Paul made use of. G. D. Fee, God’s Empowering Presence: The Holy Spirit in the Letters of Paul (MA: Hendrickson, 1994), 198 for instance, sees 1 Cor 13 as an interlude, but argues in favour of its relevance to understanding the entire context since without it the succeeding argument would lose much of its force. Bruce J. Malina and John J. Pilch, Social Science Commentary on the Letters of Paul (Minneapolis: Fortress Press: 2006), 117, from a social science perspective, also question the authenticity of the entire 1 Cor 13. R. A. Horsley has observed that those who designate the authorship of 1 Cor 13 to another writer instead of Paul interpret the chapter without connecting it to the discourse on spiritual gifts. He writes that, “The famous hymn to love has sometimes been identified as a digression, or even as an interpolation - perhaps not even written by Paul. However, it is an integral step in a deliberative argument in which Paul shifts into the praise of a virtue as an illustration of his exhortation. It has an exalted style that stands out from its literary context, and should be seen as a brief encomium, which in ancient rhetoric was a speech in praise of a hero or, in this case, a
tribe of Benjamin with a Hebrew name Saul, Paul had Roman citizenship in which
his Roman name is Paul. This dynamic and diverse linguistic background of Paul, to
some extent, enhanced his vocation as κλητὸς ἀπόστολος Χριστοῦ Τησσό διὰ
θελήματος θεοῦ (1 Cor 1:1). There are two common scholarly views with respect
to Paul’s knowledge of Hellenistic rhetoric. On the one hand, Paul might have
picked his rhetorical skills during his career as an itinerant preacher and disputant in
debate and possibly by self-tuition. On the other hand, Paul’s educational
upbringing in Tarsus enabled him to be exposed to the rhetoric style of writing.
As a man of diverse multicultural backgrounds, R. P. Meye has well noted that
two main experiences were especially critical in shaping Paul’s spirituality. The
first has to do with his initial Israelite religious heritage and practice grounded in
the tradition of Tora and shaped by his Pharisaic commitment. This influenced his
perspective on prayer and equipped his in-depth knowledge of the Hebrew


32 The traditional interpretation of Paul’s Damascus event as Paul’s conversion from Judaism to Christianity has been criticised within New Testament scholarship. Paul’s Damascus event is then interpreted to mean an experience of Berufung (a call into ministry). Commenting on 1 Cor 1:1 and with reference to Paul’s Damascus event, Luise Schottroff, Der erste Brief an die Gemeinde in Korinth, Theologischer Kommentar zum Neuen Testament (Stuttgart: Verlag W. Kohlhammer, 2013), 11 explains that “Paulus selbst versteht seine Berufung als Gottes Ruf, das Evangelium zu den Völkern zu bringen, d.h. zum neuen Exodus im Namen des von Gott erweckten Messias Jesus. Damit wendet er sich von seiner Arbeit gegen die messianischen Gemeinden ab, nicht aber von Judentum.”


34 For further detailed account of Paul’s pre-Christian life, call to be an apostle to the Gentiles and life as a Christian, see Udo Schnelle, Apostle Paul, 57-120.

35 See Hans Michael Wünsch, Der paulinische Brief 2 Kor 1-9 als kommunikative Handlung (Münster: Lit. Verlag, 1996), 17. In line with this thought, C. Joachim Classen, “Rhetorica,” University of California Press 10, no. 4 (Autumn, 1992), 323 ttp://www.jstor.org/stable/20135342 makes two observations: “(a) anyone who could write Greek as effectively as Saint Paul did must have read a good deal of works written in Greek, thus imbibing applied rhetoric from others, even if he never heard of any rules of rhetorical theory; so even if one could prove that Saint Paul was not familiar with the rhetorical theory of the Greeks, it can hardly be denied that he knew it in its applied form; and (b) anyone who studied the Old Testament as carefully as Saint Paul undoubtedly did must have noticed the rhetorical qualities displayed there and must have given some thought to the best way of expressing himself.”


Scripture. Paul’s pharisaic commitment made him understand what it meant to live in the context of a covenant community. The other experience that shaped Paul’s spirituality was his Damascus event as represented in Acts 9:1-10.\footnote{Wire, \textit{The Corinthian Women Prophets}, 1, 5.}

The relation of the author, Paul to the Corinthian audience could be identified from the accounts of his missionary journeys in the Acts of the Apostles. Paul visited Corinth on his second missionary journey between 50 and 53CE after he had met with seeming failure in cultured Athens (Acts 18:1-17).\footnote{Hill, “The ‘Traditional’ Perspective,” 42.} He became friends with two Jewish tentmakers, Aquila and Priscilla, and remained in Corinth for a year and a half. He reasoned with Jews in the synagogue weekly and Silas and Timothy joined him after they had completed their ministry in Berea. The ruler of the synagogue, Crispus was converted to the faith in Christ and baptized by Paul (Acts 18:8, see also 1 Corinthians 1:14-16). Paul claimed to receive special divine encouragement to stay in Corinth (Acts 18:9). After a year and a half, he departed for Ephesus leaving behind a church rich in χαρίσματα (1 Cor 1:4-7).

3.4.2 \textbf{The rhetorical audience: The Corinthian ἐκκλησία}

The recipients of a message in the rhetorical analysis are described as the audience or intended readers of the author’s message. They are regarded as free agents who make rational choices about the matters at hand. It has been observed that an analysis of the audience is a construct\footnote{Hill, “The ‘Traditional’ Perspective,” 43.} and so traditional rhetoricians divide audiences into three: forensic, deliberative and epideictic.\footnote{Wire, \textit{The Corinthian Women Prophets}, 4.} Deliberative speech, for instance, is aimed at a decision.\footnote{Hill, “The ‘Traditional’ Perspective,” 42.} A selection of the kind of audience is determined by both the text and the context. In this light, there have been many attempts to reconstruct the specific audience of 1 Cor 12-14. Wire, for instance, has argued that Paul, in this corpus, addressed the Corinthian women prophets.\footnote{Wire, \textit{The Corinthian Women Prophets}, 1, 5.} One weakness of Wire’s argument is her attempt to reconstruct a group that is part of a larger group to whom the author writes. From a rhetorical perspective, however, even an audience that seems to be divided could be forged into something that approaches unity. Thus, Paul could address both men and women in the Corinthian ἐκκλησία if the exercise of χαρίσματα served as an exigence in order that they could become the true audience.
In this light, the intended readers of 1 Cor 12-14 constitute the Corinthian ἐκκλησία that are of multicultural background: Jews, Romans, Greeks and other people from the east (Acts 18:4-8). Subsequently, these recipients appear to constitute the ἐκκλησία that had organized themselves explicitly around Paul, Apollos, Cephas and Christ’ (1 Cor 1:12). The issues that account for the divisions are the arguments and views on what goes into ensuring one’s spirituality.

3.4.3 The exigence that demanded a rhetorical response

A study of Paul’s purposes for writing 1 Corinthians shows that Paul responds to a number of questions that the Corinthians have asked him about. In this light, what Paul addressed in 1 Cor 12-14 could be described as his rhetorical response (as an act of communication) to the problem of their distorted view of spirituality and for that matter, pneumatic manifestations. It has been traditionally argued that the issue of division in the Corinthian ἐκκλησία pertains to the Corinthians’ notion of spirituality that centers on key persons who were perceived to be “spiritual” because of their spectacular χάρισμα. Whereas Fee argues that the

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44 John Drane, Introducing the New Testament (Oxford, Lion Publishing Plc, 1986), 315 gives a detailed description and explanation on what the various groups in the Corinthian ἐκκλησία may have been composed of. He observes that: ‘The ‘Paul Party’ would consists of libertines, people who had heard Paul’s original preaching on the freedom of the Christian and concluded from it that, once they had responded to the Christian gospel, they could live as they liked. The ‘Cephas Party’ is believed to be legalists who like the Judaizers in Jerusalem, believed that the Christian life meant the strict observance of the Jewish Law, both ritual and moral. Many of them had probably been Jews or Gentile “God-fearers” before they converted to the Christian. The ‘Apollos Party’ was probably devotees of classical Greek outlook. Acts 18:24-28 tells us that Apollos was a Jew from Alexandria, an eloquent man, well versed in the scripture. In Alexandria, many Jewish teachers lived and taught. One of them was Philo (20 BC-AD 45) who sought to show that all that was in Greek philosophy had actually been foreshadowed by Moses and other Old Testament writer. Apollos’ group is likely to enjoy teachings of this kind. Finally, the ‘Christ Party’ probably consisted of a group of men and women who considered themselves to be above the groups that had developed around the personalities of ordinary men. The assumption is that they wanted the same direct contact with Christ (Himself), in the same way as they had experienced direct mystical contacts with gods in the pagan Eastern Mystery Religions.” It is important to point out that the understanding of this situation of the Corinthian ἐκκλησία concerning their spiritual allegiance around persons, as noted above, has greater understanding of all the other issues discussed in the entire epistle.

45 Paul’s purposes for writing to the Corinthians were several. He was first to deal with several moral problems and divisions as the people had divided themselves into groups and were proclaiming themselves followers of Paul, Apollos, Peter or Christ (1:10). His second reason was to deal with several questions that had been asked in a letter the Corinthians had sent to him (7:1). The third purpose that appears throughout the book is Paul’s defense of his apostolic authority. See Fee, The First Epistle to the Corinthians, 11.

46 It is important to point out that this perspective on the issue of the Corinthian Christians concerning their spiritual allegiance around persons contributes to a better understanding of all the other issues discussed in the entire letter. Drane, Introducing the New Testament, 315.
major issue addressed relates to glossolalia, others such as Li, argues that it has to do with the χάρισμα of prophecy. It could be argued from the patterns of Paul’s argumentation, however, that the major exigence demanding a response was some inapt exercises of χαρίσματα in the Corinthian ἐκκλησία. In this sense, Paul paid much attention to the χαρίσματα of glossolalia and prophecy as examples.

It is not clear within New Testament scholarship whether the nature of exigence, as argued above, relates to the religious pasts of the members of the Corinthian ἐκκλησία. Forbes, for instance, in his detailed research on the χαρίσματα of glossolalia and prophecy concludes that there were no convincing parallels whatsoever found within the traditions of Graeco-Roman religion in terms of terminology, concept or phenomenology. Rather the phenomena of speaking in tongues or prophecy should be seen as Pauline terminology of an inspired speech. To Forbes, the most probable allusion of the problem in the Corinthian Church is their background in Hellenistic religion. To him, the Corinthians might have held, “from their pre-Christian experience, that divine inspiration was an overwhelming phenomenon, not to be resisted, and endowing one with a spiritual status beyond the ordinary.” Forbes here alludes the cause of conflicts on pneumatonic manifestations to the diverse religious backgrounds of the Corinthians as a mixture of Christian experience, Hellenistic-Jewish popular philosophy and partial view of Paul’s own teaching. Whilst Forbes’ submission appears to be convincing with particular reference to the Hellenistic Jews in the Corinthian ἐκκλησία, it cannot be said of the Corinthian Christians who were of Gentile religious background considering Paul’s reference to their ecstatic past in 1 Cor 12:2. In this respect, following Conzelmann and Ekem, I argue that in 1 Cor 12:2-3, Paul seems to be alluding to the Corinthians’ previous participation in a

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47 Fee, God’s Empowering Presence, 149.
48 Li, Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14, 1.
49 Majority of scholars do not agree to the perspective that the religio-cultural background of 1 Cor 12-14 with particular reference to glossolalia and prophecy were closely related to other religions of the wider Graeco-Roman world.
50 Forbes, Prophecy and Inspired Speech, 316.
51 Forbes, Prophecy and Inspired Speech, 318.
52 Forbes, Prophecy and Inspired Speech, 321 writes, “Against a theological background most probably drawn from speculations within Hellenistic Judaism, and with the example of Paul and (perhaps) the other early apostles in mind, some among the Corinthians began to restrict the practice of prophecy to their own number, dominating the congregational meetings, and claiming that only they (the Spiritual, the mature, the prophets) had the right to evaluate prophetic utterances. It is against this position that, one based on a mixture of Christian experience, Hellenistic-Jewish popular philosophy and partial view of his own teaching, that Paul directs his attack in 1 Corinthians 12-14.”
traditional religious cult that would have laid emphasis on ecstatic phenomena. Although not all the members of the Corinthian ἐκκλησία were Gentile converts to the faith in Christ, it is doubtless to think that they were most probably familiar with cults in which experiences of ecstasy were common. Moreover, the fact that Paul reminds his Corinthian audience of how they formerly allowed themselves to be driven by spiritual forces who were “dumb idols” appears to indicate that some Corinthians had been transposing their former beliefs and practices into their new worshipping context.

### 3.4.4 The rhetorical constraints

The occasion and event for writing 1 Corinthians have been understood from historical and theological perspectives within New Testament scholarship. With reference to the chronological dimension, two factors prompted Paul to write 1 Corinthians. The first is based on the report of dissensions received from Chloe’s household. The second factor is based on the letter received from the believers in Corinth seeking guidance on several questions. In this sense, four distinct events facilitating the writing of 1 Corinthians which have been identified in scholarship include i. the oral report of “discords” and “splits” brought to Paul; ii. the response of the letter received which is signaled by Περὶ δὲ ὑν ἐγράψατε; iii. the number of Corinthians expected to see Paul and so Paul explained his plan to visit them; iv. the likelihood of Paul receiving information from Stephanus, Fortunatus, and Achaicus (16:17-18).

From a theological perspective, several explanations have been offered. To begin is the assumption from the sub-apostolic age and the earlier patristic times that Paul felt called to address the problem of discord and splits in 1 Cor 1:10-12.

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53 Ekem, “Spiritual gifts” or “Spiritual Persons” 64. Conzelmann, 1 Corinthians, 1975, 205 maintains that the form of ecstasy in the Corinthian ἐκκλησία is a resonance of being under control by demons in pagan cults.


55 Thiselton, The First Epistle to the Corinthians, 32.


57 Mitchell, Paul and the Rhetoric of Reconciliation, 65-99 and L. L. Welborn, Politics and Rhetoric in the Corinthian Epistles (Macon: Ga.: Mercer University Press, 1997), 1-94. To Thiselton, The First Epistle to the Corinthians, 32, it is probable that “Chloe’s people” were business agents or responsible managerial slaves who were acting on Chloe’s behalf.

58 According to Thiselton, all these events explain the visit of Chloe’s household and add further details for Paul’s explanation. See Thiselton, The First Epistle to the Corinthians, 33.

59 Thiselton refers to Clement of Rome (CE 96) as alluding to Paul’s language “concerning himself, and Cephas and Apollos because even then you had made yourselves partisans” See his book, The First Epistle to the Corinthians, 33. To this Clement suggested love, faithfulness, and long-
In recent scholarship, however, Mitchell has demonstrated that “factionalism” serves as an exigent that Paul addressed almost in every chapter of the book.\textsuperscript{60} Welborn perceives the root problem as one of “personal adherents pledged to particular leaders”\textsuperscript{61} whereas A. D Clarke\textsuperscript{62} thinks of the issue in 1 Corinthians 1:10-12 as one of “personality-centered politics.” To Thiselton, however,

to the degree to which Corinthian Christians imbibed secular Corinthian culture with an emphasis on peer groups and local value systems, the church had indeed become embroiled in what we have termed a \textit{postmodern pragmatism of the market} with its related \textit{devaluation of truth, tradition, rationality, and universals}.\textsuperscript{63}

In the view of Thiselton, a misplaced value system in the Corinthian church served as the core theological problem that Paul sought to address. To this, he argues that this value system is corrected only by placing the community as a whole under the \textit{criterion and identity of the cross of Christ}. Thus, to Thiselton, not ecclesiology, but a proclamation of grace and the cross to Christian believers takes centre stage.\textsuperscript{64} Following Thomas Schmeller, it could be argued, however, that the two main factors that prompted Paul to write 1 Corinthians include his response to the questions that the Corinthian believers asked him about and Paul’s personal rhetorical instructions on thematic theological issues.\textsuperscript{65} Among these include Paul’s response to the issues of spirituality with reference to pneumatic phenomena in 1 Cor 12-14.

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suffering and avoiding unstable or chaotic disorder as antidote of which later Ignatius and Tertullian picked up as their themes. See Thiselton, \textit{The First Epistle to the Corinthians}, 33.

\textsuperscript{60} Mitchell, \textit{Paul and the Rhetorics of Reconciliation}, 67 argues that “the entire letter of 1 Corinthians is permeated with the vocabulary and \textit{topoi} used in political rhetoric to discuss and combat factionalism; thus, dissension is at issue throughout all sixteen chapters of the letter.”

\textsuperscript{61} See Welborn, \textit{Politics and Rhetoric in the Corinthian Epistles}, 7 and 11 as quoted in Thiselton, \textit{The First Epistle to the Corinthians}, 33. Thiselton describes this as a power struggle and not a theological issue.


\textsuperscript{63} Thiselton, \textit{The First Epistle to the Corinthians}, 33.

\textsuperscript{64} Thiselton, \textit{The First Epistle to the Corinthians}, 34.

3.5 The rhetorical **inventio** of 1 Cor 12-14

3.5.1 The flow of argument

In neo-classical rhetorical criticism, the canon of **inventio** is the first among the five processes involved in analyzing an artifact such as a given text or speech. Thus, this section of the study applies the rhetorical canon of **inventio** to analyze the major ideas, lines of argument and content of 1 Cor 12-14. **Inventio** is based on two major forms of proof. The first is external or inartistic proofs which encompass testimonies of witnesses and documents such as letters and contracts. The second is based on internal or artistic proofs which fall under three categories of logos, or logical argument, ethos, or the appeal of the rhetor’s character and pathos, or emotional appeal in the text. Accordingly, attention will be drawn to the internal proofs to identify the flow of argumentation in 1 Cor 12-14.

With reference to the logos of the text, and in the light of its effects on the audience, reading 1 Cor12-14 identifies Paul’s logical appeal in his address of the questions raised by the Corinthian ἐκκλησία. Paul hereby answers questions and attempts to correct problems within the Corinthian ἐκκλησία regarding the exercise of χαρίσματα (gifts of grace). The overall development of the argument in 1 Cor 12-14 is that Paul begins in chapter 12 to discuss issues of φανέρωσις τοῦ πνεύματος (manifestation of the πνεῦμα) in different allotments (diversity), the unity of source and purpose in the ἐκκλησία. This is illustrated using the unity of the body metaphor (1 Cor 12:12-26). Moving from chapter 12 to chapter 14, it

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67 To J. M. Lauer, *Invention in Rhetoric and Composition* (West Lafayette, IN: Parlor, 2004), 6: “Invention was one of five terms used by Aristotle to characterize the parts of the rhetorical process. The other terms were arrangement, style, memory, and delivery. Inherent in the notion of invention is the concept of a process that engages a rhetor (speaker or writer) in examining alternatives: different ways to begin writing and to explore writing situations; diverse ideas, arguments, appeals, and subject matters for reaching new understandings and/or for developing and supporting judgments, theses and insights; and different ways of framing and verifying these judgments.” See also Kennedy, *New Testament Interpretation*, 23.

68 Foss, *Rhetorical Criticism*, 29.

69 Foss, *Rhetorical Criticism*, 29.

becomes obvious that Paul’s argument is both informative and corrective. Here, the Corinthians’ notion of the πνεῦμα and their related practices in the ἐκκλησία are challenged as 1 Cor 13 emphasizes the importance of ἀγάπη (love) which is introduced as the ὑπερβολὴν ὁδὸν (excellent way). Paul then brings the argument to an end in 1 Cor 14 by arguing about the notion of the οἰκοδομή motif.

Worthy of note in traditional rhetorical criticism is that the rhetor presents adequate evidence to the audience and thus uses that evidence to encourage them to pursue an amicable conclusion.71 Foss describes this process as constituting inductive and deductive argumentations.72 In this light, it could be observed that the announcement of the theme in 1 Cor 12:1 signaled by τῶν πνευματικῶν and the subsequent elenchus of the φανέρωσις τοῦ πνεῦματος (manifestation of the spirit) in 1 Cor 12:7-9 portray Paul’s deductive reasoning strategy. Focusing on the χάρισμα of glossolalia and prophecy in 1 Cor 14, Paul attempts to bring his general argument to the specific. The χάρισμα of speaking in tongues then appears to be “hoch bewertet” (highly valued) within the Corinthian ἐκκλησία and this probably resulted in many conflicts in the Corinthian ἐκκλησία.73 Consequently, Paul includes it in almost all the lists of χαρίσματα in this rhetorical unit of the letter (1 Cor 12:8-10, 28-30; 13:1-3, 8; 14:6, 26).

After teaching about the important issue of χαρίσματα in 1 Cor 12 by way of their source, nature and significance in the ἐκκλησία, Paul employs the artistic proof of pathos in 1 Cor 13 to describe how the χαρίσματα are to be exercised. To Paul, they are to be exercised in the context of ἀγάπη (love).74 As a rhetorical word that serves as the theme of 1 Cor 13, ἀγάπη appeals to the emotions of the audience. As Thiselton rightly observes, by using ἀγάπη Paul seeks to debunk “self-centered spirituality” in order to exhort the Corinthians.75 In reference to the artistic proof of pathos, Paul demonstrates how devoid of value χαρίσματα are when they are exercised without ἀγάπη. Arguing from the perspective of Aristotelian rhetoric, Oda Wischmeyer seems to support this view by her assertion that the ἀγάπη is an intersection of emotions and ethos and so it should be a

71 Foss, Rhetorical Criticism, 29.
72 Whereas inductive reasoning uses series of examples to draw a general conclusion, deductive reasoning begins with a generalization that is acceptable to the audience and based on that applies that generalization to a specific audience. See Foss, Rhetorical Criticism, 29.
73 Schottroff, Der erste Brief and die Gemeinde in Korinth, 240.
74 David E. Garland, 1 Corinthians, BECNT (Grand Rapids, Michigan: Baker Academic, 2003), 605 observes that the question that 1 Cor 13 addresses is not about “which gift is the most beneficial, stimulating, or spiritual.” Instead, it is “love radiated in exercising their gifts.”
75 Thiselton, The First Epistle to the Corinthians, 1028.
constructive desire of the soul to God and people. Commenting on the source of the notion of ἀγάπη, Garland has also drawn our attention to the fact that, although mention is not made of God and Christ, Paul’s notion of ἀγάπη is rooted in the cross of Christ as the central defining reality. Thus, Paul describes ἀγάπη that is rooted in God’s love in Christ.

In addition to the above argument, Paul also applies the artistic proof of ethos. In the view of Aristotle, the rhetor gives the right impression of himself/herself to prove credibility. In identifying the writer’s credibility in the letter, worthy of note is Paul’s previous self-introduction in 1 Cor 1:1 as the κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ (called Apostle of Jesus Christ) not by his own will but διὰ θελήματος θεοῦ (by God’s will). Paul had already presented himself as a messenger of God in the opening of the letter although he later identified himself as one of the four leaders that a certain group of people in the Church had rallied around as their role model (1 Cor 1:12). With respect to Paul’s response to the pneumatic phenomena in 1 Cor 12-14, he sought further to persuade his Corinthian audience by presenting himself as someone who claimed to have special knowledge of τῶν πνευματικῶν of which he does not want the Corinthians to be ἄγνοεῖν (ignorant) about (1 Cor 12:1). To Paul, his knowledge of πνευματικῶν was not only abstract or theoretical (cognitive) but experiential (1 Cor 14:18-19). This possibly created adequate trust between himself and his audience. Although Paul as a rhetor seemed to identify himself with his audience by addressing them in 1 Cor 12:1 as ἀδελφοί (brethren) and by the subsequent descriptive expression, ἐβαπτίσθημεν (we were baptized) in 1 Cor 12:13, he later appeared to present himself as one who possessed superior authority over his audience through his claim of having received a direct instruction from the Κύριος (1 Cor 14:37).

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77 Garland, 1 Corinthians, 606.

78 Foss, Rhetorical Criticism, 29.

79 Hendrikus Boers, Christ in the Letters of Paul: In Place of a Christology - Beihefte zur Zeitschrift für die Neuestamentliche Wissenschaft 146 (Berlin/New York: De Gruyter, 2006), 343.
3.5.2 The text-coherence of 1 Cor 12-14

Within Pauline scholarship, 1 Cor 13 and 1 Cor 14:33b-36 have been perceived to be hindering the flow of argument and for that matter the text-coherence of the entire pericope of 1 Cor 12-14. With reference to the contextual integrity of 1 Cor 13, scholars such as J. Weiss and H. Conzelmann, on the one hand, saw the chapter as a digression and for that matter as a charming and self-contained hymn on love. Weiss, for instance, argued that ἁγάπη does not occur in 1 Cor 12:1-30 and 14:1-40 and so that signified an interpolation. On the other hand, scholars such as A. Lindemann, D. Zeller, Mitchell and Wire more recently posit that 1 Cor 13 comprises an important link in the flow of argumentation between 1 Cor 12 and 1 Cor 14. Paul rather employs a digression technique that was previously used in 1 Cor 7:17-24 and 1 Cor 9:1-10:22 which does not wander away from the main theme but amplifies or illustrates it. In this light, ἁγάπη does not only serve as an appropriate response to the factionalism in the ἐκκλησία, but it means, to follow the words of Stendahl, a “concern for the community and is the check on the exercise of the gifts for personal gratification or the gratification of some rather than all.”

The contextual integrity of 1 Cor 14:33b-36 within the broader context of 1 Cor 12-14 also appears to be complex thereby attracting diverse interpretative perspectives among exegetes. To begin, many scholars see it as non-Pauline

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80 J. Weiss, Der erste Korintherbrief, 10th ed. (Göttingen, Vandenhoeck and Ruprecht, 1910) argues that the material is a polemic against Gnostics and Gnosticism, and that it belongs in 1 Cor 8:1-13 and not in 1 Cor 12-14:40. To Weiss, the statement that love is not “puffed up” (1 Cor 13:4) belongs with 1 Cor 8:1 (knowledge puffs up) but love builds up. See also Conzelmann, 1 Corinthians.

81 Dieter Zeller, Der erste Brief an die Korinther, KEK. NT 5 (Göttingen: Vandenhoeck & Ruprecht, 2010), 383 sees 1 Cor 12:31b-13-13 as a rhetorical digression and as such he does not see it as a secondary insertion. In a similar way, A. Lindemann, Der erste Korintherbrief: Handbuch zum Neuen Testament 9/1 (Tübingen: Mohr, 2000), 3 also makes a cross reference to 1 Cor 13 with 1 Cor 12 and 14 and as such sees 1 Cor 13 not as an interpolation. J. A. Fitzmyer, First Corinthians, A New Translation with Introduction and Commentary, AYB (New Haven, CT: Yale University Press, 2008), 488. See also Mitchell, Paul and the Rhetoric of Reconciliation, 270-271. Wire, The Corinthian Women Prophets, 139-140.

82 Mitchell, Paul and the Rhetoric of Reconciliation, 165-71, 273-277 has demonstrated how ἁγάπη plays key role in combating factionalism and strife in the Greco Roman world and Hellenistic Judaism and opines that this background influenced Paul’s appeal to ἁγάπη as the solution to factionalism in the ἐκκλησία. To this, Mitchell describes ἁγάπη as “the mortar between the bricks of the Christian building.”


84 See Wire, The Corinthian Women Prophets, 229-231 for detailed studies on the interpretative challenges of 1 Cor 14:34-35.
interpolation.\textsuperscript{85} This argument posits that 1 Cor 14:33b-36 is written by someone other than Paul. Other exegetes argue from a rhetorical perspective and thus describe the passage to be Paul’s quotation of the Corinthians’ view. To this assertion, 1 Cor 14: 33b-36 represents Paul’s summary of an authoritarian Corinthian pronouncement on the part of some male traditionalists who desired to bar women from speaking in the church.\textsuperscript{86} Another perspective is that Paul made use of contextual terms such as \textit{speaking, silence, order and churches} that show a concern for accord in husband and wife relationships.\textsuperscript{87} This study, on the text-coherence of 1 Cor 14, therefore, follows the rhetorical perspective which identifies Paul to be addressing the entire \textit{ἐκκλησία} about the exercise of \textit{χαρίσματα} (the manifestations of the \textit{πνεῦμα}). In this case, 1 Cor 14:33b-36 forms part of the entire rhetorical unit.\textsuperscript{88}

### 3.6 The \textit{dispositio}: The rhetorical and thematic structure of 1 Cor 12-14

Another important task in the rhetorical analysis from the neo-Aristotelian perspective is the examination of the arrangement or structure of the artifact. This is referred to as \textit{dispositio}. It describes how the text or speech is organized.\textsuperscript{89} Here, the general pattern of arrangement adopted for the rhetoric is analyzed through its thematic units and functions.

#### 3.6.1 Overview of the rhetorical structure of 1 Cor 12-14

With reference to the rhetorical structure, the phrase \textit{περὶ δὲ τῶν πνευματικῶν} (1 Cor 12:1) indicates the commencement of a new argument addressing issues of pneumatic phenomena. This argument runs through 1 Cor 12-14 with an attention to the \textit{χαρίσματα} of glossolalia and prophecy. The introduction (1 Cor 12:1-3) and conclusion (1 Cor 14:37-40) enclose three major steps of argumentation. From deliberative rhetoric and in a didactic sense, Paul in 1 Cor 12:4-30 insists upon

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\textsuperscript{86} Garland, \textit{1 Corinthians}, cites Hunter, 666.

\textsuperscript{87} See Thiselton, \textit{The First Epistle to the Corinthians}, 1152 citing Witherington, \textit{Women in the NT}, 99. See also Garland, \textit{1 Corinthians}, 667 for detailed discussions on this position.

\textsuperscript{88} To Carson, \textit{Showing the Spirit}, 131, vv. 33b-36 fall under this description in that the immediate preceding verses further refine the discussion.

\textsuperscript{89} Foss, \textit{Rhetorical Criticism}, 30.
both the unity of source of the diverse χαρίσματα and the purpose of the χάρισμα while 1 Cor 13:1-13 discusses ἀγάπη as a required virtue accompanying the exercise of χαρίσματα. From Paul’s argumentation, 1 Cor 14:1-33 focusses on the οἴκοδομή motif in the exercise of χαρίσματα. Paul achieves this purpose by comparing the χάρισμα of prophecy with the χάρισμα of glossolalia. Thus, Paul begins the discussion somewhat generally (in a deductive reasoning) in the first section (1 Cor 12:1-3), offers a more didactic discourse using actual or hypothetical action as an example (1 Cor 12:4-14:36) in the second section, and gives more precise (corrective) advice in the third (1 Cor 14:37-40). He appears to assert his own apostolic authority explicitly at the very end (1 Cor 14:37-38). Paul’s argument with respect to the pneumatic phenomena continues with deliberative rhetoric urging the Corinthians to take a particular course of action in their future community gatherings (summarized in 1 Cor 12:31; 14:1, 39-40). Paul had earlier on made a similar appeal to pursue his notion of συµφέρον (common advantage or common good) in 1 Cor 12:7.

Drawing from Mitchell and Smit for the specific rhetorical structure of 1 Cor 12-14, with minor variations, 1 Cor 12:1-3 can be regarded as exordio. Then 1 Cor 12:4-14:36 entails three rounds of narratio (argumentation). Within the three rounds of the arguments, 1 Cor 12:4-11 serves as the first with 12:12-31a serving as confirmatio. Since Paul intents to discuss how χαρίσματα should be exercised, he discusses the notion of ἀγάπη in a rhetorical perspective in 1 Cor 12:31b-13 to serve as the second round of the narratio. The rhetorical word οἴκοδομή (building up) is picked up in 1 Cor 14:1-36 thereby constituting the third round of argumentation. The proposed rhetorical structure, as described above, is presented in the diagramme below:

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91 This is contrary to Smit’s proposal. For Smit proposes two rounds of argumentation: 13:4-30 and 14:1-33. See his article, "Two Puzzles: 1 Cor 12:31 and 13:3," 212-214.

### 3.6.2 Proposed rhetorical structure of 1 Cor 12-14

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| **Exordio** | 1 Cor 12:1-3 | The statement of the general theme of the rhetorical unit (12:1-3) | - Clearance of the exigence signaled by the phrase τῶν πνευματικῶν (1 Cor 12:1).  
- Associating the Corinthian's notion of spirituality with their past religious spirituality (verse 2).  
- Associating the audience' notion of spirituality with their notion of confession (verse 3). |
| **Narratio 1** | 1 Cor 12:4-11 | Didactic discourse on the manifestations of the πνεῦμα (χαρίσματα) | - Discourse on the variety and unity of source of χαρίσματα (v. 4-6)  
- The purpose and elenchus of the manifestations of the πνεῦμα (vv. 7-11).  
  i. The purpose of the manifestations of the πνεῦμα (v. 7).  
  ii. Elenchus on the manifestations of the Spirit (vv. 8-11). |
| **Confirmatio** | 1 Cor 12:12-31a | Illustration of the unity of source and variety of the manifestations of the πνεῦμα using the metaphor of the σῶμα and σῶμα Χριστοῦ | - The metaphor of σῶμα (1 Cor 12: 12-26)  
- The metaphor of σῶμα Χριστοῦ (vv. 27-30) |
| **Narratio 2** | 1 Cor 12:31b-13 | Discourse on ἀγάπη as ὑπερβολήν ὁδὸν (excellent way) for exercising charismata. | - ἀγάπη (1 Cor 13:1-3) as ὑπερβολὴν ὁδὸν in the exercise of charismata.  
- The meaning of ἀγάπη (1 Cor 13: 4-7)  
- The lasting nature of ἀγάπη (1 Cor 8-13). |
| **Narratio 3** | 1 Cor 14:1-36 | Discourse on οἰκοδομή motif and other practical regulations in the exercise of χαρίσματα | - οἰκοδομή motif guiding the exercise of charismata (1 Cor 14:1-37)  
  i. Preference of the charisma of prophecy over the charisma of speaking in tongues (1 Cor 14:1-25)  
  ii. Instructions on the notion of orderliness (1 Cor 14:26-36). |
| **peroratio** | 1 Cor 14:37-40; cf. 1 Cor 12:31 | The admonition of desiring to be spiritual with emphasis on exercising the charisma of prophecy or glossolalia. | |
3.6.3 The genre and thematic structure of 1 Cor 13

The genre of 1 Cor 13 has attracted diverse scholarly debate without arriving at any consensus. Mitchell regards the genre as deliberative rhetoric designed to persuade the Corinthians to take a particular course of action. Smit, however, sees this chapter as a depreciatory speech that demonstrates how useless, devoid of virtue and limited these χαρίσματα are, as compared to ἀγάπη. Sigountous argues that the passage is an example of an encomium and thus explains that it is used to praise both people and virtues.

On the structure of 1 Cor 13, Garland following Sigountous, on the one hand, divides it into four blocks: prologue (1 Cor 13:1-3), acts (1 Cor 13:4-7), comparison (1 Cor 13:8-13) and epilogue (13:13-14a). Most writers, however, perceive a chiasmic form, which clearly divides into three blocks: (a) 1 Cor 13: 1-3 (b) 1 Cor 13: 4-7 (c) 1 Cor 13: 8-13. 1 Cor 13:1-3 provides an adequate argument (contra Fee) in favour of the proposition that it forms an essential part of Paul's entire argument in 1 Cor 12-14. Here, Paul emphasizes the central role of ἀγάπη in the exercise of χαρίσματα. Significantly, Paul reminds the Corinthians of his earlier point raised in 1 Cor 12:7 that the purpose of χαρίσματα is not for the individual receiver but for the συµφέρον (benefit of all in the community), thereby enjoining them on the need for collaboration and unity. 1 Cor 13:13 further anticipates Paul's argument in chapter 14 on his preference for prophecy over glossolalia that is without interpretation. For both glossolalia which is interpreted and the χάρισμα of prophecy edify hearers who may be either members or visitors of the ἐκκλησία. Paul points out clearly here that even what appears to be most spectacular gifts amount to nothing when it is not expressed in ἀγάπη.

In 1 Cor 13:4-7, Paul then describes what this ἀγάπη entails (in both positive and negative ways) and does. In his conclusion of 1 Cor 13, Paul identifies some χαρίσματα that are both present and future-oriented. Lindemann and Zeller see 1

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93 Wischmeyer, Der höchste Weg: Das 13. Kapitel des Korintherbriefes, StNT 13 (Gütersloh: Gütersloh Verlagshaus, 1981), 205 has identified a number of proposed genres. These are encomium, ekphrasis, priamel, hymn, aretology, series of creedal formulas, sermon, instruction, diatribe, didactic psalm, religious ethical logoj. See also J. E. Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology (Rome: Editrice Pontifico Institute Biblico, 2007), 281 for a detailed list on the proposed genre of 1 Cor 12-14.


96 J. G. Sigountos, "The Genre of 1 Corinthians" New Testament Studies 40, no. 2 (1994): 248 - 256. An encomium is praise in form but exhortation in function. An encomium included five elements: prologue, birth and upbringing, acts, comparison and epilogue. Usually the second is omitted as irrelevant to virtue and points out that the two major important elements would be acts and comparison.

97 Garland, 1 Corinthians, 606.
Cor 13:4-7 as an encomium or *Loblied*. Discourse on 1 Cor 13:8-13 identifies three major views. The first view is that 1 Cor 13:8-13 does not relate to the *Parousia*. According to the second view, 1 Cor 13:8-13 is to be interpreted from an eschatological perspective. The third view suggests that 1 Cor 13:8-12 throws light on the theme of love and must, therefore, be interpreted in terms of future-oriented present.

In recent times, the issue of the present versus the future cessation of miraculous gifts continues to attract an extensive scholarly debate. The debate centers on the particular reference to the interpretation of the Greek τέλειον (perfect) in 1 Cor 13:10. On this, R. Bruce Compton identifies four major views within scholarship. These are: The “perfect refers to (1) the completed New Testament canon; (2) the spiritual maturity of the church; (3) the return of Christ, with the miraculous gifts ceasing before then; and (4) the return of Christ, with the miraculous gifts continuing until then.”

### 3.6.4 The genre and thematic structure of 1 Cor 14

Regarding the discourse on the theme, genre, the flow of argument and overview of 1 Cor 14, having discussed the motif of ἀγάπη in the exercise of Charismata in the previous chapter, Paul now turns to the concrete instruction on the pneumatological manifestations and thus how the charismata of glossolalia and prophecy in the

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103 See 1 Cor 14:1, 6, 26.
worshipping context can be exercised. Whereas Lindemann\(^\text{104}\) sees glossolalia and prophecy in the ἐκκλησία as the central focus of the chapter, Zeller places the edification (building up) of the Church as the focus.\(^\text{105}\) For Garland, 1 Cor 14 is about regulations for worship and concluding instructions on spiritual gifts and to Thiselton, “love for the other and ordered differentiation in evaluating prophecy and tongues” constitutes the focus of the chapter.\(^\text{106}\) In this study, therefore, the theme of οἰκοδομή (building up) of the ἐκκλησία and the practical instructions on Paul’s notion of propriety (intelligibility, self-control and order) in the exercise of χαρίσματα are considered to be of central importance. Based on that major theme, following Thiselton, Garland and Zeller, 1 Cor 14 can be divided into two major sections: 1 Cor 14: 1-25 and 1 Cor 12:26-40. The first section relates to the concern and the need for others in the exercise of χαρίσματα whereas the second section gives instruction on the need for propriety.

The first section (1 Cor 14:1-25) focuses on the motif of οἰκοδομή in the exercise of χαρίσματα. This can be sub-divided into four sub-sections: i) 1 Cor 14:1-5: the exercise of spiritual gifts for the edification (building up) of the other and not the self. The major rhetorical word used here is οἰκοδομή that seeks the interest of the ἐκκλησία and not of the self (1 Cor 14:4-5); ii) 1 Cor 14:6-19 focusses on the principle of intelligibility as one exercises his or her χάρισμα so that the others who are present will be benefited; iii) 1 Cor 14:20-25 throws more light on the need to use the mind as a sign of ἀγάπη and maturity. Thiselton has observed that this first part of the chapter sets the χαρίσματα of prophecy and glossolalia in contrast throughout in “antithetical parallelism.”\(^\text{107}\) This can be seen in 1 Cor 14:2-4: For the one who speaks in a tongue (glossolalist) speaks to God (v. 2); the one prophesying speaks to humans (v.3); the one speaking in a tongue builds up himself or herself. But the one who prophesies builds up the congregation of believers (v.4).

The second section (1 Cor 14:26-40) focusses on Paul’s notion of propriety and orderliness that are characteristic of God’s nature. It is the orderly worship that also shows a concern for others.\(^\text{108}\) The translation, meaning and integrity of 1 Cor 14:33b-36 within this last section appears to be complex and thus attract

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\(^{104}\) Lindemann, Der erste Korintherbrief, 295 captions the Chapter as “Glossolalischen und prophetisches Reden in der Gemeinde.”

\(^{105}\) Zeller, Der erste Brief an die Korinther, 421.

\(^{106}\) Thiselton, The First Epistle to the Corinthians, 1074-1077. It is insightful to note here how Thiselton relates chapter 14 to the previous two chapters. He writes the, “Sections (a) and (b) relate respectfully to issues about love for the other (8:7-13; 13:1-13) and to the way in which the God of love who gives his Holy Spirit acts through differentiation, temporality, and order (cf. 12:4-31).

\(^{107}\) Thiselton, The First Epistle to the Corinthians, 1077.

\(^{108}\) Thiselton, The First Epistle to the Corinthians, 1076.
many interpretative perspectives among exegetes. This study follows a rhetorical perspective that Paul addresses the whole church on the exercise of χαρίσματα. For the focus of the second half of 1 Cor 14 which is on the χαρίσματα of prophecy and glosolalia is also related to the order that, in Paul’s argumentation, must be maintained for the purpose of οἰκοδομή (building up) the ἐκκλησία.

1 Cor 14:37-40 has been identified as the peroratio of the speech that began in 1 Cor 12:1-3. The peroratio purposes to close the discussion on the subject and exert pressure on the audience to take the intended action or decision. Following Garland, if this position is correct, then the phrase “I am writing to you” does not refer to the immediate context of 1 Cor 14:25-36, but to the entire passage beginning from 1 Cor 12:1-3.

3.7 Conclusion

This chapter has attempted to apply rhetorical criticism to study 1 Cor 12-14. By using rhetorical analysis in this study, it was necessary to examine the rhetorical unit and type, situation, inventio and dispositio of the passage. This study has demonstrated that the entire section of 1 Cor 12-14 is to be taken as a sub-rhetorical unit focusing on Paul’s instruction on the manifestations of the πνεῦμα. The rhetorical situation of the text consists of the Corinthian ἐκκλησία who is made up of believers that Paul addresses as ἄδελφοι who have all been baptized (ἐβαπτίσθημεν) by the one πνεῦμα into ἐν σώμα. This ἐκκλησία is characterized by the all-inclusive membership of Ἰουδαίοι, Ἑλληνες, δοῦλοι, ἐλεύθεροι (Jews, Greeks, slaves, free people), γυναῖκες (women) and ἄνδρες (men). Worthy of note is the fact that ἄπιστοι and ἰδιώται (unbelievers and strangers) may take part in the gathered ἐκκλησία (1 Cor 14:23). It was the gathered ἐκκλησία as a worshipping context that constituted the setting of manifestations of πνεῦμα.

An attempt has been made to investigate the rhetorical inventio and propositio of the text. Regarding the inventio, in his persuasive strategies, Paul employed the rhetorical strategies of logos, ethos and pathos in appealing to the Corinthians’ minds, ethics and emotions respectively in order to persuade them to pursue his desired course of action. With reference to the propositio, in between the exordio (1 Cor 1-3) and peroratio (1 Cor 14:37-40) is located, Paul’s three rounds of narratio (argumentation). The next chapter then seeks to give a detailed

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109 See the section under the text-coherence in this study.
111 Garland, 1 Corinthians, 674 explains that “The peroratio emphatically drives home the point, with no beating around the bush. It is short and not necessarily sweet. The polite speech with which Paul begins in chapter 12 is now put aside for direct, blunt speech.”
analyses of the above identified thematic structure with a particular attention to the rhetorical devices and evaluation of Paul’s rhetorical strategy.
CHAPTER FOUR
AN EXEGETICAL ANALYSIS OF 1 COR

4.1 Introduction

This aspect of the rhetorical analysis focusses on a close reading of the Greek text of 1 Cor 12:1-11; 13:1-3; and 14:1-5 within 1 Cor 12-14.¹ Attention will be drawn to the analysis of Paul’s use of rhetorical devices in the text. Significantly, the selection of the above passages within the context of 1 Cor 12-14 for a closer reading does not only serve as an attempt to keep the length of this study manageable but more importantly, it is based on the presupposition that these texts identify certain concepts whose meanings constitute an interpretative framework for understanding the entire sub-rhetorical unit.² As part of the exegetical analysis, therefore, special attention will be drawn to the concepts of πνευματικός and χαρίσματα and the manifestations of the πνεῦμα within scholarship. Accordingly, the division and for that matter, the reading of the text will follow the rhetorical structure as proposed in the table form in the previous chapter. Significantly, this analysis aims at highlighting Paul’s response to the exigent of pneumatic phenomena in the Corinthian ἐκκλησία.

4.2 Conceptual background of 1 Cor 12-14: The meaning of χάρισμα and πνευματικός

The traditional and popular English translation of the Greek lexemes χάρισμα/χαρίσματα and πνευματικός/πνευματικά as spiritual gifts has been questioned within recent New Testament scholarship.³ In the light of its theological meaning, Hughson T. Ong, for instance, argues against the legitimacy of using ‘spiritual gifts’ to translate the Greek lexemes χάρισμα, πνευματικός, and

¹ This reading is based on the critical text as established by Nestle - Aland Novum Testamentum Graece, 28th rev. ed. (Stuttgart, Deutsche Bibelgesellschaft, 2012).
² Among other things, the rhetorical meanings of the Greek vocabularies πνευματικόν, χαρίσματα, and συμφέρον in 1 Cor 12:1-11; ἀγάπη in 1 Cor 13:1-3 and οἰκοδομή in 1 Cor 14:1-5 are essential to understanding the entire pericope of 1 Cor 12-14. This will be demonstrated further under the compositional analysis.
πνεῦμα. He then goes on to propose that ‘spiritual gifts’ should be seen more broadly as any gift or blessing of/from the Spirit (incl. eternal life, the ability to remain chaste, gracious favor, etc.) and not as a technical term, denoting a catalogue of gifts or abilities or ministries. If Ong’s and Li’s arguments hold, then what appropriate term or concept should be used to describe the catalogue of gifts within the broader context of 1 Cor 12-14? This session of the study, therefore, seeks to explore the conceptual meanings of the Greek lexemes χάρισμα and πνευματικός. Attention will also be drawn to their contextual and for that matter their collocative meanings and thus their rhetorical significance.

4.2.1 The concept of πνευματικός

The lexeme, πνευματικός could be found within Greek literature which originated before Paul. The TLG, for instance, identifies six occurrences of πνευματικός before the corpus Paulinum of which the earliest attestation is found in Aristotle (4th Century BCE). The word πνευματικός is not attested to in the LXX, although the root πνεῦμα translates the Hebrew נר (breath, spirit, wind). To Li, it is probable that the cognate term, πνευματικός was not understood by the translators of the LXX as a word that relates to the πνεῦμα, the Spirit of God.

Within the New Testament, the notion of πνευματικός occurs twenty-six times as a derivative of πνεῦμα. The addition of the suffix “ικος” to a Greek noun denotes a distinctive feature and so πνευματικός is simply an adjective that conveys the sense of “belonging to or pertaining to” the characteristic of being ‘spiritual.’ Depending on the context, πνευματικός pertains to, first, spirit as in the inner life of a human being, that is being spiritual. Second, it refers to the divine

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4 Ong, “Is ‘Spiritual Gift(s)’ a Linguistically Fallacious Term?” 583-594. To Ong, “The only instance where it appears to be a proper translation, however, is in Rom 1:11, where ‘spiritual gift’ translates the phrase χάρισμα πνευματικόν. In this particular instance, we see a one-to-one correspondence for the noun χάρισμα and the adjective πνευματικός.”

5 Ong, “Is ‘Spiritual Gift(s)’ a Linguistically Fallacious Term?” 584.

6 The LSJ for instance, identifies six different meanings of πνευματικός. These are: I. “of wind or air”, II. “of the breath or breathing,” III. of spirit, spiritual, IV. οἱ Π. a school of physicians who referred all questions of health to pneumatic agencies. V. conveying pneûma, κοιλία, of the left ventricle of the heart. VI. Rhet., Adv. πνευματικός in one breath. See “πνευματικός” stephanus.tlg.uci.edu/lsj/#eid=86574&context=lsj&action=from-search.

7 See “πνευματικός” in The Thesaurus Linguae Graecae (TLG) for a chronological textual search for the lemma. (http://stephanus.tlg.uci.edu/Iris/demo/tsearch.jsp#s=3)

8 Li, Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14, 106.

9 All these references are exclusively Pauline with the exception of two occurrence in 1 Peter.


πνεῦμα that has to do with the (divine) spirit, caused by or filled with the (divine) spirit, pertaining or corresponding to the (divine) spirit. Thirdly, it pertains to something that is not physical, including but not exclusively evil spirits. Thus, depending upon the particular context of its usage, πνευματικός caries a particular feature of being ‘spiritual.’

In view of the scholarly debate that πνευματικός was used in the LXX mainly in the light of its meaning in classical literature as windy and gaseous, Paul’s use of πνευματικός could be rightly observed as extending towards the direction of “of spirit, spiritual.” Paul uses πνευματικός as a derivative of πνεῦμα in the contexts of 1 Cor 2:6-3:4; 1 Cor 12-14 to describe the eschatological gift of God’s grace and power. Thus, Paul and the other earliest Christians expressed that the believers of Christ had the πνεῦμα indwelled in them. Those who were perceived to be without the πνεῦμα were designated as ψυχικός (belonging to the soul) or σάρκινος/σαρκικός (belonging to the flesh). Both σαρκικός and ψυχικός belong to a similar semantic domain with πνευματικός and so they share a common semantic feature denoting “world(ly) behaviours.”

Paul’s use of πνευματικός within the context of 1 Corinthians 12–14 seems to be ambiguous in the light of its syntactical relations. It is against this background that much attention has been drawn to the rhetorical use of πνευματικός within Pauline scholarship. Analysing the meaning of πνευματικός in its adjectival or nominal form in 1 Cor 2:13-3:1; 12:1; 14:1, 37; 15:44-6, Dunn, for instance, has drawn our attention to the possibility that it looks very much as though Paul is both “taking over and reformulating the language of his opponents, thereby meeting the challenge of what is best understood as an incipient Gnosticism expressing an elitist and perfectionist spirituality.”

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17 Ekem, “‘Spiritual gifts’ or “Spiritual Persons,”” 59. Following Dunn, Ekem observes that a critical reading of 1 Corinthians suggests the existence of a “super-spiritual” community within the Corinthian Church that considered itself to be the real πνευματικός (1 Cor 2:15), τελείοις (1
Chapter 4 – Exegetical Analysis of 1 Cor 12:1-11; 13:1-3; 14:1-5

11-14 identifies certain practices within the worshipping context of the Corinthian ἐκκλησία. In Paul’s argumentation, this relates to improper appearances at public worship (1 Cor 11:2-16), misconduct at the Lord’s supper (11:17-34) and irregularities regarding the use of χαρίσματα (1 Cor 12-14). In this light, 1 Cor 12-14 could be taken as a rhetorical unit with the notion of πνευματικῶν in 1 Cor 12:1; 14:37 referring to “Spiritual persons” who claim to exercise their χαρίσματα. Specifically, Paul opens the discourse on χαρίσματα and their bearers with reference to “Pneumatics” about whom inquiries have been made (1 Cor 12:1). He then recapitulates the subject at the end of his dialogue and thereby challenges the one who considers himself/herself to be “spiritual” to assess the divine source of his (Paul’s) message (1 Cor 14:37).

4.2.2 The concept of χαρίσματα

The use of the term χάρισμα (charisma) in contemporary times denotes an exceptional gift of a person that, in the words of John Stott, “seems to describe a mixture of charm and genius.” However, χάρισμα in ancient Greek antiquity indicated a contradiction to wages or merit/earnings. In this context, grace was not an award nor an outcome of continuous efforts or work. Χάρισμα did not also point to the receiver of the gift and it could not be understood in the sense of the receivers’ spiritual position. Χάρισμα did not, therefore, point to the receiver of gifts but the giver.

Etymologically, the Greek χάρισμα is a verbal noun which is a derivative of the verb, χαρίζω. The verbal noun describes the result of the action, which in this case, is expressed by χαρίζω. As a relatively late word in the Hellenistic context, ἔλεος (mercifulness) translates the Hebrew thought of χάρισμα in the Septuagint.
In the New Testament, χάρισμα appears 17 times.\(^{23}\) It is commonly accepted within scholarship that, χάρισμα is used both in general and in a special sense. Generally, on the one hand, χάρισμα is used in connection with both χάρις and πνεῦμα in the discourse on pneumatic phenomena. In connection with χάρις, χάρισμα carries the idea of grace that further connotes “Erfreuen durch Schenken, der geschenkte, nicht verdiente.”\(^{24}\) Χάρις in this context is always identified with a joyful and warm atmosphere and so it does not indicate a problem. Thus, χάρισμα\(^{25}\) has to do with grace or the manifold effect of grace that one receives. It is the undeserved favour, token or a gift. This implies that χάρισμα does not only have its derivation from grace, but it evidences the effect and impact of grace.

A further study of the 17 uses of χάρισμα in the New Testament reveals that it does not only relate to gifts and skills which a person receives through the πνεῦμα. Rather, it has a wider application. For instance, Paul talks about the χάρισμα of Christ when he wants to point out the Heilsgabe.\(^{26}\) Similarly, in Romans 6:23, χάρισμα is used to describe the effect of Christ’s act, namely ζωὴ αἰώνιος (eternal life). In these instances, everyone who believes in Christ is a “Charismatic.” Moreover, Paul uses χάρισμα to describe the gift of marriage or singleness in 1 Cor 7:7.

On the other hand, the technical meaning of χάρισμα as a spiritual gift is described in Romans 12 and in 1 Cor 12-14. Next, the verbal noun χάρισμα is used in a specialized sense in the New Testament to refer to θεός as the giver of the χάρισμα to all who have responded to the Berufung of θεός. In all the different occurrences in the New Testament, χάρισμα has the same basic meaning. It thus refers to the divine gift that is graciously given to those who have affirmatively responded to the Berufung of θεός. This χάρισμα is manifested in the Zwischenzeit and described as the eschatologically oriented present.\(^{27}\) In this light, χάρισμα can be Gabe (personal gift) or a communal gift (Aufgabe). The distinction is that the latter one is not exclusively a Gabe but an Aufgabe. On the other hand, the

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\(^{23}\) Out of these occurrences, Paul uses the term 16 times and Peter uses it once in 1 Peter 4:10. Paul uses the term in Romans and in the Corinthian letters. In the Pauline usage of the term, Conzelmann is of the view that, Paul uses it in soteriological motive. See Conzelmann, “χάρισμα,” 394.

\(^{24}\) See Conzelmann, “χάρισμα” Th.WNT: IX, 394.

\(^{25}\) The addition of μα to the Greek χάρις denotes the result of the action. See Conzelmann, “χάρισμα” in Th.WNT, IX: 393. It carries the idea of Gunstbezeugung, Wohltat and Geschenk (favour, good deed and gift).

\(^{26}\) In this sense, Conzelmann “χάρισμα” in Th.WNT: IX, 394 observes that, “das Ganze der geschenkten Heilsgabe ist χάρισμα” (the whole gift of salvation is χάρισμα).

\(^{27}\) Manfred Baumert, Natürlich – übernatürlich: Charismen entdecken und weiterentwickeln. Ein praktisch-theologischer Beitrag aus systematisch-theologischer Perspektive mit empirischer Konkretion, (mit Darstellung und Evaluation der Gbentests), (Frankfurt am Main: Peter Lang Verlag, 2011), 133 amply describes the χάρισμα as having a transitory value.
personal gift designates only a Gabe and not an Aufgabe.\textsuperscript{28} Since the use of χάρισμα is precisely determined by the context surrounding it, following Li, it could be argued that the use of χαρίσματα in 1 Cor 12-14 is in reference to communal gifts.\textsuperscript{29}

Another important observation is Paul’s collocative use of χαρίσματα in relation to διακονιῶν ἐνεργημάτων in 1 Cor 12:4-6. The ambiguity here relates to the question as to whether χαρισμάτων, διακονιῶν and ἐνεργημάτων relate to the πνεῦμα, κύριος and θεός (Spirit, the Lord and God) respectively. Following Conzelmann’s argument, when one considers the rhetorical element carefully, there will be no need for the division since the emphasis here is on the side of θεός and not on the χάρισμα or its effect.\textsuperscript{30} The rhetorical triune representation summarizes the unity of divine manifestations by pointing out that each one possesses a χάρισμα. This highlights the importance of each member of the ἐκκλησία.

4.3 A translation of the Greek text of 1 Cor 12:1-11; 13:1-3; 14:1-5\textsuperscript{31}

1 Cor 12:1-3

1 And concerning those (who think they are) spiritual ones,\textsuperscript{32} brethren (brothers and sisters), I do not want you to be ignorant. 2 You know that when (you were) Gentiles, you were carried off to speechless idols, whenever you were being led away. 3 On this account, I am explaining to you that, no one, whilst speaking by (in) the Spirit of God, says “Jesus is cursed,” and no one is able to say that Jesus is Lord, unless by the Holy Spirit.

1 Cor 12:4-11

4 Now there exist diverse allotments of grace-gifts, but the same Spirit. 5 And there are differences of services (ministries), but the same Lord. 6 And there exist different allotments of workings (operations), but it is the same God working all these things in all persons (everyone). 7 But to each one is given the public manifestation of the Spirit for the communal benefit. For through the Spirit, one is given the message of (divine) wisdom and to another the word of knowledge according to the same Spirit. 9 To another (is given) faith by the same Spirit, and to another (is given) grace-gifts of healings in the same one Spirit. 10 And to other workings of miracles (powers), and to another prophecy, and to another discernment of Spirits, to another species of tongues, and to another

\textsuperscript{28} Li, Paul’s Teaching on Pneumatika, 102.
\textsuperscript{29} Li, Paul’s Teaching on Pneumatika, 102.
\textsuperscript{30} Conzelman, “χάρισμα” in Th.WNT: IX, 396.
\textsuperscript{31} This is my personal translation of the Greek text taken from Aland, Kurt, et al. Eds, Nestle - Aland Novum Testamentum Graece, 28th rev. ed. (Stuttgart, Deutsche Bibelgesellschaft, 2012), 541-544.
\textsuperscript{32} Or Spiritual phenomena (spiritual gifts/manifestations).
interpretation of tongues. 11 The one and the same Spirit works all these things, apportioning to each one individual just as he wills.

1 Cor 13:1-3
1 If I should speak in tongues of men and of angels, but I have no love, I have become a sounding metal or a reverberating cymbal. 2 And if I should have prophecy, and I should imagine all the mysteries and all the knowledge, and have all the faith, so as to (in order to) remove mountains, but I have no love, I am nothing. 3 If I should bestow all my possessions, and surrender my body, with the intent that I might be burned but I have no love, I gain nothing.

1 Cor 14:1-5
1 Pursue love, but (as you) seek for spiritual manifestations (gifts), essentially that you might prophesy. 2 For the one who speaks in a tongue does not speak to humans, but to God. For no one hears (with understanding), but he or she speaks mysteries in the Spirit. 3 However, the one prophesying (who prophesies), speaks edifying, encouraging and comforting words to humans. 4 The one speaking in a tongue (glossolalist) builds up himself or herself. But the one who prophesies builds up the congregation of believers. 5 It would be my wish that you all speak in tongues, but I would rather (prefer) that you prophesy. Moreover, the one who prophesies is greater (of greater importance) than the glossolalist, unless that glossolalist interprets so that the congregation of believers receives edification.

4.4 Exordio: The statement of the general theme of the sub-rhetorical unit (12:1-3)

4.4.1. Clearance of the exigence signaled by the phrase περὶ δὲ τῶν πνευματικῶν (1 Cor 12:1) and οὐ θέλω ὑμᾶς ἄγνοεῖν

After dealing with issues pertaining to head covering and the Lord’s Supper within the multi-cultural Corinthian ἐκκλησία, Paul uses a genitive-bound prepositional phrase περὶ δὲ (now concerning) to introduce a new topic (1 Cor 12:1). The corresponding genitive plural τῶν πνευματικῶν could either be taken in a neuter sense to mean spiritual things (gifts) or in a masculine form to mean spiritual

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33 This translation is based on my option for the textual variance: καυθήσομαι (being supported by C, D, F, G, L, 6, 81, 104, 630, 945, 1175, 1885*) instead of the main reading καυχήσωμαι (I might boast). The rational is that καυχήσομαι (boasting) seems to be at odds with Paul’s theological critique of exercising χαρίσματα without ἀγάπη. More importantly, to boast is hardly the rhetorical climax that one would expect to see after Paul’s reference to giving up one’s possession.

34 Περὶ δὲ as Paul’s characteristic style of proceeding to answer an important question has already introduced the section on 1 Cor 7:1; 7:25; 8:1 and will recur in 16:1.
persons. On the one hand, scholars who favour the neuter meaning draw attention to 1 Cor 14:1 where the accusative neuter plural τὰ πνευματικά is employed to refer to those spiritual things of which ἀγάπη is included. The immediate context of 1 Cor 12 suggests that πνευματικά (1 Cor 12:1) and χαρίσματα (1 Cor 12:4) are used interchangeably to refer to one and the same phenomenon, namely “spiritual gifts.” On the other hand, exegetes who prefer the masculine meaning of genitive plural τῶν πνευματικῶν argue mainly from the perspective of Pauline rhetoric in 1 Cor 12:1-3 that focuses on persons rather than gifts. In line with the logical flow of Paul’s argumentation, 1 Cor 12:1-3 convincingly serves as a rhetorical block focusing on those whose claim and behaviour Paul alludes to in order to establish a case in 1 Cor 12:4ff.

Some other exegetes, however, appear to favour both the neutral and masculine meanings of τῶν πνευματικῶν. Barrett, for instance, concludes that “it is impossible to find objective ground for a decision between the two possibilities, and little difference in sense is involved - spiritual persons are those who have spiritual gifts.” Similarly, Schrage notes that the masculine may embrace the Corinthians’ meaning, while the neuter reflects Paul’s preference to use χαρίσματα


37 From a rhetorical perspective, Carson, Showing the Spirit, 23 opines that Paul’s response: περὶ δὲ τῶν πνευματικῶν could interestingly be translated as “the question of spirituals.” To Carson, this phrase sets the ecstatic speech of the Corinthian “spiritualist” in antithesis to Holy Spirit controlled speech: ἐν πνεύματι θεοῦ λαλῶν (1 Cor 12:3a). By taking a closer look at the religio-cultural background of 1 Cor 12:1-3, Ekem “‘Spiritual Gifts’ or ‘Spiritual Persons,’” 60 also translates τῶν πνευματικῶν as spiritual persons.

as a substitute for πνευματικῶν.\footnote{Schrage, Der erste Brief an die Korinther: 3, 1 Kor 11:17-14:40, EKK 7/3 (Vluyn: Neukirchen, 1999), 118-119.} What Schrage argues here is that since χαρίσματα are incarnated through individuals, the χαρίσματα and their bearers belong together.\footnote{Schrage, Der erste Brief an die Korinther: 3, 118.} Thiselton, has, however, questioned this dual view by asking that “if both the writer and the readers knew very well that the Greek ending included both genders, then why should the meaning be construed in either term at all?\footnote{Thiselton, The First Epistle to the Corinthians, 910.}

With regards to the potential meaning of τῶν πνευματικῶν in a neuter sense, the scope of its designation is not clear among scholars. MacGorman, for instance, thinks that 1 Cor 12-14 exclusively concerns the question of glossolalia.\footnote{J.W. MacGorman, “Glossolalic Error and its Correction: I Corinthians 12-14,” Review & Expositor 80 (1983): 389-400.} Arguing along this line, Fee maintains that the charisma of glossolalia is the underlying problem of the unit of 1 Cor 12-14.\footnote{Fee, The First Epistle to the Corinthians, 571.} Others such as Weiss and Collins also maintain that the question of πνευματικῶν concerns two gifts, namely glossolalia and prophecy.\footnote{The comparison made between glossolalia and prophecy in 1 Cor 14:2-4 supports the idea of a distinction between these gifts. See Johannes Weiss, Der erste Korintherbrief, 10th ed. (Göttingen: Vandenhoeck and Ruprecht, 1910), 321; Collins, First Corinthians, 490.} Whereas Ellis unites both aspects by maintaining that πνευματικά refer to “prophetic gifts of inspired speech and discernment,” Bornkamm combines the concept of prophecy with that of glossolalia.\footnote{G. Bornkamm, “Faith and Reason in Paul,” in Early Christian Experience, ed. G. Bornkamm (New York, Harper, 1969), 38.} Dunn and Grudem appear to take a more general position that the term refers to spiritual gifts in general.\footnote{J. D. G. Dunn, Jesus and the Spirit (London: SCM, 1975), 208; Grudem, The Gift of Prophecy, 161.} Robinson also suggests that the term refers not to the spiritual gifts in general, but to the specific phenomenon of speaking in the Spirit.\footnote{D. W. B. Robinson, “Charismata versus Pneumatika: Paul’s Method of Discussion,” Reformed Theological Review 31, no. 2 (1972): 51.}

While considering Dunn’s and Grudem’s view regarding the neuter meaning of τῶν πνευματικῶν as a suitable designation, it could be argued, however, that the context of the sub-rhetorical unit of 1 Cor 12-14 appears to see the masculine rendition as more appropriate. In this light, Paul used τῶν πνευματικῶν as a rhetorical tool to address those who presumed to be “spiritual” because they exercised some χαρίσματα.\footnote{Ekem, “Spiritual Gifts” or ‘Spiritual Persons” 65 notes that, τῶν πνευματικῶν is used as a “rhetorical tool aimed precisely at those who presumed to have been so spiritual and for that matter deviated from the true frame work in which spiritual gifts should be exercised in the
designation covering both the disposition of those who exercise χαρίσματα or manifestations of the πνεῦμα. Thus in a corrective manner, Paul seeks to address all the phenomena arising out of their view on spirituality and spiritual things. In this case, τῶν πνευματικῶν does indeed govern the entire context of 1 Cor 12-14 where Paul rhetorically addresses the issues of pneumatic phenomena in order to argue for that which truly will result in the οίκοδομή of the ἐκκλησία.

Having introduced the new topic, περὶ δὲ τῶν πνευματικῶν, Paul then addresses the Corinthians as ἀδελφοὶ (brethren) connoting the family likeness within the Corinthian ἐκκλησία. Although Paul’s use of the term ἀδελφοὶ literary denotes “brothers,” the broader context of 1 Cor 11-14 suggests that women were involved in the exercise of χαρίσματα such as the χάρισμα of prophecy. Therefore, “brethren” should be understood here in an inclusive sense of brothers and sisters as demonstrated in my translation.

In response to the question regarding τῶν πνευματικῶν, Paul answered that οὐ θέλω ὑμᾶς ἀγνοεῖν (I do not want you to be ignorant). It seems that the Corinthians did not think that they were ignorant. Rather they believed they were spiritual since they possessed all the χαρίσματα (1 Cor 1:7). Paul then wishes to give them a corrective explanation with regards to the things of the πνεῦμα.

In this light Aguilar Chui’s argument that Paul, among other things, has an...
instructional, didactic or catechetical purpose in mind because he has noted their
dearth of knowledge and for that matter their erroneous knowledge about
πνευματικῶν is satisfactory. Moreover, the present active infinitive ἀγνοεῖν (to
continue to be ignorant) within the phrase, οὐ θέλω ύμιᾶς ἄγνοεῖν and its
subsequent related use of γνωρίζω in v. 3 carry the idea of continuity thereby
portraying the rhetorical device of progressive syllogism.56 Using this rhetorical
device, Paul intends to create his readers’ awareness, expectation and desire for
his new instruction.

4.4.2 Associating Corinthians’ notion of τῶν
πνευματικῶν with their past religious spirituality
(1 Cor 2:2)

Having introduced the theme of the pericope thereby creating audience
expectation through progressive syllogism in v. 1, Paul continues his instruction
through the related rhetorical device of qualitative progression.57 Here, the use
of the phrase, οἴδατε ὅτε ἔθνη ἦτε reminds the Corinthians of their past religious
experience. οἴδατε ὅτι (you know that) serves as a characteristic of Paul’s appeal
to his readers and sometimes to flatter them a little in a rhetorical fashion. Scholars
are divided on the potential meaning of ὅτε ἔθνη ἦτε (when you were pagans).58
ἔθνη (pagans) was commonly used to represent all non-Jews, that is Gentiles in
general. However, as used in this sense, it refers specifically to the past religious
life of the members of the Corinthian ἐκκλησία.59 This Corinthian audience
formerly allowed themselves to be carried away by spiritual forces that according
to ancient Jewish polemic were τὰ εἰδωλα τὰ ἄφωνα dumb idols.60 Denoting

56 N. R. Leroux, “Repetition, Progression, and Persuasion in script,” Neotestamentica 29, no. 1
58 Fee, God’s Empowering Presence, 154 discusses two major views with regards to the
remembrance of their pagan past. First is the minimal view which suggests that Paul intents to
contrast their former life as idolaters with their new life as Christians. Pagans are led by idols and
Christians are led by the Spirit of God. Second, others see Paul’s larger concern against which they
were to understand both “inspired utterances” and the significance of tongues.
59 See 1 Thess 4:5. Lindemann, Der erste Korintherbrief, 264 also thinks that Paul might have
addressed the Corinthians in general, both Jews and Non-Jews, without necessarily referring to
their past religious life. He notes that, erstaunlich ist, daß die Korinther pauschal als (ehemalige)
ἔθνη angesprochen werden, obwohl es unter ihnen zweifellos auch Juden gibt (s. V. 13); offenbar will
Paulus die Korinther generell mit ihrer Vergangenheit konfrontieren („einst-jetzt”), ohne damit eine
exakte religionsphänomenologische Beschreibung ihres Verhaltens verbinden zu wollen.
60 According to Lindemann, Der erste Korintherbrief, 264, “Paulus versteht den Begriff ἔθνη in
I Kor 12,2 in gleicher Weise wie in I Thess 4,5 hier allerdings im Blick auf eine überwundene
Vergangenheit.”
speechlessness, ἄφωνα also literary means “without a voice.”

Thus, to Paul, no “idol” can respond to human needs.

The passive participle ἀπαγόμενοι suggests a situation of having been “helplessly carried away” into a state of ecstasy which is a characteristic of Greco-Roman religious experience. The Greek syntax of ἄν ἠγεσθε ἀπαγόμενοι (1 Cor 12:2) appears to be ambiguous and as such poses some translation and interpretive challenges. Many English translations and contemporary exegeses take ἄν ἠγεσθε ἀπαγόμενοι in an iterative sense denoting you used to be led astray. Yongbom Lee has recently, however, argued that it makes more sense to translate the phrase in an unreal (contrafactual) sense than an iterative sense, for which evidence in the Classical literature, Josephus, and the New Testament can be found. Similarly, Johannes Woyke regards the phrase ὡς ἄν ἠγεσθε as uneigentliche Rede. Both Lee’s and Woyke’s proposal about the contra-factual
sense of ἄν ἡγεσθε ἀπαγόμενοι appears to be convincing. However, it cannot be proven, especially as one considers the proceeding context of v. 3 where Paul introduces a criterion about a life guided by the πνεῦμα.67 This criterion suggests that the Corinthians manifested some form of spiritualities which were, in Paul’s view, not consistent with their new-found position in Christ. Further, the notion that 1 Cor 12:2 is referring to the addressees’ heathen past has received wide scholarly support.68 Etem, for instance, observes that “precisely, Paul seems to be alluding to their previous participation in traditional religious cults that would have laid emphasis on ecstatic phenomena.”69 Similarly, according to Holtz, Paul remembers the Corinthian ἐκκλησία in 1 Cor 12:2 of their past religious experience which is of prime importance for differentiating between different spiritual manifestations.70

4.4.3 Associating the audience’ notion of spirituality with their notion of confession (1 Cor 12:3) – a motif of knowledge

In 1 Cor 12:3, Paul proceeds to answer the Corinthians’s question implied by verse 1 using the conjunction διὸ (therefore) which literary means, this is why. Thus v. 3 builds on the foregoing lines of verses 1-2.71 The transitive verb, γνωρίζω is used in most contexts to mean to make known, to reveal, to impart knowledge (Romans 9:22-23; Luke 2:15; 2 Cor 8:1; Acts 2:38).72 However, its usage here plays a

67 See Thiselton, The First Epistle to the Corinthians, 916. Thiselton’s concluding comment on 1 Cor 12:2 is also helpful in linking both v.2 and v.3 together. He explains that 1 Cor 12:2 prepares the way for the Christological criterion of “spirituality” which Paul introduces in v. 3 by appealing to the early creed which all believers share as the basis of their new life. With Christ as their Lord, they have no need to construct some “spirituality” as if God were silent. Their varied experiences of the different gifts which God actively apportions out (12:4-11) rest upon his choice and initiative, not upon their own self-generated choices and motivations.

68 Etem, “Spiritual Gifts’ or ‘Spiritual Persons’” 63. Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 243 has also well noted that the fact that Paul is certainly referring to a past experience of the Corinthians is not disputed among experts. The difficulty lies on the exact sense of the text as whether the Corinthians were being tied blindly behind idols, and that the idols were mute, or the Corinthians were being drawn frequently to the idols or being drawn passively behind the idols.

69 Etem, “Spiritual Gifts” or “Spiritual Persons,”63.

70 Holtz, “Das Kennzeichen des Geistes,” 372-376 writes that “So erinnert Paulus die Gemeinde in V. 2 zunächst an eine Erfahrung aus ihrer religiösen Vergangenheit, die von grundsätzlicher Bedeutung für die Beurteilung des Pneumatischen ist.”

71 That is after bringing to bear the issue brought to him in a rhetorical fashion (1 Cor 12:1) and painting the picture of the past religious life of his audience, Paul identifies the problem in a more specific term and responds to it.

repetitive emphasis and thus the rhetorical function of syllogistic progression since this happens to be the third consecutive reference to knowledge. Here, Paul seems to take up the claim of those who regard themselves as οἱ πνευματικοὶ and therefore possess γνῶσις.

The preposition with the dative ἐν πνεύματι could be rendered in a locative sense to indicate either the sphere of the Spirit, in the Spirit or under the influence of the Spirit. Following the common understanding within scholarship, and from the perspective of the theology of confessional declaration, ἐν πνεύματι θεοῦ could be seen as a dative of instrumentality or agency of the πνεῦμα which means by the Spirit of God. The subsequent phrase, λαλῶν λέγει introduces a human speech generated by a divine agency that in the words of Wolterstorff, could be described as "divine discourse." It is not clear, however, to determine a kind of human speech that may be regarded as spoken through the agency of the πνεῦμα.

Biblical exegetes are divided on the meaning of the Greek expression Ἀνάθεμα Ἰησοῦς. Ἀνάθεμα may mean accursed (Romans 9:3), in a sense that is derived from its usage in the LXX. The word itself is equivalent to the Hebrew word cherem signifying anything that was devoted to God for destruction as under God’s curse (as Achan in Joshua’s camp). Used in this sense and in the context of 1 Corinthians, however, the word has some Hellenistic background. The absence of a verb in Ἀνάθεμα Ἰησοῦς allows either the imperatival or subjunctive translation as Jesus be cursed or its indicative form, Jesus is cursed. A look at the corresponding confession, Κύριος Ἰησοῦς (Jesus is Lord), however, gives a strong argument in favour of its indicative usage.

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73 The first use is ἀγνοεῖν in v. 1 and the second use is οἴδατε in verse 2.
74 NJB represents this perspective.
75 See Schrage, Der erste Brief an die Korinther: 3, 123. See also REB; JB
76 See Collins, First Corinthians, 448 and Schrage, Der erste Brief an die Korinther: 3, 124-125. See Thiselton, The First Epistle to the Corinthians, 917. The NIV, NRSV, RSV and NIB all translate it as by the Spirit of God.
77 N. Wolterstorff, Divine Discourse: Philosophical Reflections on the Claim that God Speaks (Cambridge: Cambridge University Press, 1995), 38-40 contends that "just as the words which a secretary speaks can count as words which his or her employer speaks (especially if the secretary knows his or her mind and is empowered or authorized to speak on his or her behalf), so human words can in appropriate situations count as 'divine discourse.'"
78 See Thiselton, The First Epistle to the Corinthians, 922 for extensive presentations of the various views of Ἀνάθεμα Ἰησοῦς. He interestingly discusses twelve various positions on its meaning and interpretation.
80 See Thiselton, The First Epistle to the Corinthians, 918.
81 Schottroff, Der erste Brief an die Gemeinde in Korinth, 241; Barrett, A Commentary on the First Epistle to the Corinthians, 278.
Attempts to understand the circumstances that may prompt one to declare Ἀνάθεμα Ἰησοῦς vary within scholarship. Conzelmann and Fee see Ἀνάθεμα Ἰησοῦς as a hypothetical literary device that is set in contrast to the Κύριος Ἰησοῦς confession. Other scholars like Robertson and Plummer understand it as a cry from a Jewish synagogue as a response to apostolic preaching. Still, some scholars such as Basler think that by Ἀνάθεμα Ἰησοῦς, Paul is making reference to his own rabbinic pre-convention stage, whereas others see it as a cursing of one’s enemies. Several other commentators maintain that Paul is referring to a state of uncontrolled Christian ecstasy in a worshipping context. It has also been suggested that some Christians had been dragged before a court and forced to deny Jesus. Other commentators also envisage some form of the Gnostic influence behind this confession. To Carson, “Paul’s point is to draw a sharp contrast between what those who have the Holy Spirit (i.e. Christians) say about Jesus, and what those who do not have the Holy Spirit say about Jesus.” However, it is worth arguing that, Paul’s allusion to the pagan past of the Corinthians in 1 Cor 12:2 suggests that the confession Ἀνάθεμα Ἰησοῦς has more to do with the confession of the Corinthians who were perceived to be in a state of ecstasy.

The consideration of 1 Cor 12:3a leads us to focus on the confession Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ. Within scholarship, Κύριος Ἰησοῦς has commonly been regarded as an expression of personal devotion rather than as an abstract

82 Thiselton, The First Epistle to the Corinthians, 918-924.
83 Fee, The First Epistle to the Corinthians; Conzelmann, 1 Corinthians, 204-205.
84 Robertson and Plummer, First Epistle of St Paul to the Corinthians, 261.
85 J. M. Basler, “1 Cor. 12:3 - Curse and Confession in Context,” JBL 101, no. 3 (1982): 415-418. See also, Lindemann, Der erste Korintherbrief, 265.
87 Carson, Showing the Spirit, 28.
88 See Walther Schmittals, Gnosticism in Corinth: An Investigation of the Letters to the Corinthians (Nashville, TN: Abingdon Press, 1971); Carson, Showing the Spirit, 29. See also Zeller, Der erste Brief an die Korinther, 389.
89 In the view of Carson, Showing the Spirit, 31: “the latter group might include Jews and Gentiles, whether within cultic contexts or not. Paul’s concern is quite simply to establish an essentially Christological focus to the question of who is spiritual, who has the Holy Spirit.”
90 To A. M. Hunter, Paul and His Predecessors (London: SCM, 2d ed. 1961), 142, the term Κύριος Ἰησοῦς expresses the practical recognition that the speaker belongs to Christ as Christ’s purchased slave (1 Cor 6:20; 7:23) and therefore Christ cares for the believer. Hunter succinctly observes that Paul applies the term Κύριος to Jesus Christ some 230 times as his favourite title to him (2 Cor 4:5). H. A. A Kennedy, The Theology of the Epistles (London: Duckworth, 1919), 84 also asserts that, “to call Jesus Lord involves for Paul, surrender, reverence, trust and grateful love.” Similarly, C. A. Scott, Christianity according to St. Paul (Cambridge: Cambridge University Press, 1927), 250 has rightly identified that “the acknowledgement that ‘Jesus is Lord’” has “the one audible profession of faith which Paul requires for would-be Christians, the only and sufficient condition for participating in salvation.”
In my opinion, the confession of Κύριος Ἰησοῦς evidences a personal declaration and appropriation of faith in Κύριος Ἰησοῦς.

4.5 Narratio 1: A Didactic discourse on the manifestations of the πνεῦμα (1 Cor 12:4-11)

4.5.1 The variety and unity of source of χαρίσματα (1 Cor 12:4-6)

In 1 Cor 12:4, Paul’s use of the conjunctive particle, δὲ may have a strong adversative force indicating that the life guided ἐν πνεύματι ἀγίῳ is not limited to the confession that Κύριος Ἰησοῦς in 1 Cor 12:3. There exist some differences among those who are "spiritual" because they have been allotted different χαρίσματα, διακονία and ἐνεργήματα. The noun διαφέρεις, occurring only here in the New Testament, may mean differences, distinctions or apportioning or dealing out. Whereas some scholars such as Fee, Aguilar Chiu and Jackson see the rendition “varieties or differences” as placing emphasis on the variety of gifts in the context, other interpreters such as Thiselton, Zeller and Conzelmann prefer to use “allotments” or distributions. The choice of the latter meaning is strengthened by the fact that its cognate verb διαιροῦν in 1 Cor 12:11 clearly means “to distribute.” This appears to allude to the sovereignty of God in apportioning out χαρίσματα to each as the πνεῦμα wills. This meaning becomes obvious in 1 Cor 12:7 where Paul emphasizes that each one has been given a χάρισμα by placing the major emphasis in this verse not on the variety of the

91 See Thiselton’s The First Epistle to the Corinthians, 923 examinations on Bousset’s work on Kýrios Chrístos. Thiselton’s analysis of Bousset’s commentary on 1 Cor 12:3, he writes that, “Bousset postulates a quasi – syncretic process, which Paul modified by insisting on certain Christological and ethical constraints.” To Bousset, the confession Κύριος is not to be considered as “floating’ fragment of descriptive statement or abstract proposition but is a spoken act of personal devotion and commitment which is part and parcel of Christ-centered worship and lifestyle.”

92 Fee, God’s Empowering Presence, 158-159.

93 Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 253.

94 Jackson as cited by Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 253. Here, Jackson thinks that the principal problem that Paul addressed in 1 Cor 12 is the situation in which spiritual diversity is not respected.

95 Thiselton, The First Epistle to the Corinthians, 929 translates it as “different apportionings” Conzelmann, 1 Corinthians, 207 and C. Wolff, Der erste Brief des Paulus an die Korinther, Theologische Handkommentar zum Neuen Testament 7 (Berlin: Evangelische Verlagsanstalt, 1996), 288 all make use of the translation apportioning different gifts. Garland, 1 Corinthians, 2003 translates it as “allotments.” For Zeller, Der erste Brief an die Korinther, 390, Zuteilungen (apportioning) is closer in meaning to διαιρέσεις than varieties although that may imply varieties as well.
χάρισμα but on the one πνεῦμα who distributes them.\textsuperscript{96} According to Conzelmann, Paul’s change of the Corinthian’s term πνευματικά (spiritual persons/things) to χάρισμα (grace gifts) is his attempt to call attention to the gracious act of freely apportioning different χάρισμα to different recipients.\textsuperscript{97} And to Aguilar Chiu, the change is a significant attempt to avoid misunderstanding on the part of the Corinthians.\textsuperscript{98} Evidently, Paul’s use of χάρισμα is intended to place emphasis on the source of the χάρισμα rather than the receiver.\textsuperscript{99}

The distribution of χάρισμα is diverse and falls into three broad categories: χάρισμα (grace-gifts), διακονία (services) and ἐνεργήματα (workings).\textsuperscript{100} The link between διακονίαις δὲ χαρισμάτων εἰσίν and τὸ δὲ αὐτὸ πνεῦμα (the same Spirit) indicates that no member of the έκκλησία is to claim special possession of the πνεῦμα because of that person’s particular χάρισμα. For the same πνεῦμα allots the χάρισμα whether small or large.\textsuperscript{101} The idea here is that it is the giver and not the gift that accomplishes anything.\textsuperscript{102} Garland following Schrage\textsuperscript{103} observes that Paul approaches the spiritual phenomena from three different angles and so it should not be inferred that the three figures do different things – as if the πνεῦμα gives only χάρισμα, the κύριος bestows only διακονία, and θεός gives only ἐνεργήματα. Zeller perhaps explains it better by stating that

\textsuperscript{96} This is in contradiction to the argument put forward by Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 254 that verse 4 constitutes the theme of the chapter that emphasizes diversity in unity. In support of this Conzelmann argues that while the parallel in Roman 12:6 may appear to favour distinction, 1 Cor 12:11 decisively points to assignment, but grounds this in Pauline theology of grace. See Conzelmann, 1 Corinthians, 207. Similarly, Zeller, Der erste Brief an die Korinther, 380 argues that, Paulus hält nicht nur gegen die ein Monopol beanspruchenden Glossolalen fest, dass es eine Vielzahl von unterschiedlichen Charismen gibt, er hebt auch in einem korrigierenden Nachsatz hervor, dass die verschiedenen Gaben von dem einen Geist gewirkt sind.

\textsuperscript{97} Conzelmann, 1 Corinthians, 207.

\textsuperscript{98} Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 248-249.

\textsuperscript{99} E. Käsman, Essays on New Testament Themes: Studies in Biblical Theology 1, Translated by W. J. Montague (London: SCM, 1964), 65 defines χάρισμα as "the specific part which the individual has in the lordship and glory of Christ; and this specific part which the individual has in the Lord shows itself in a specific service and a specific vocation. For there is no divine gift which does not bring with it a task, there is no grace which does not move to action." J. D. G. Dunn, Unity and Diversity in the New Testament (Philadelphia: Westminster, 1977), 191 also defines χάρισμα as the experience of divine grace coming to a particular expression through an individual believer in some act or word usually, but not always, for the benefits of others.

\textsuperscript{100} Zeller, Der erste Brief an die Korinther, 391 observes that, by the term χάρισμα is meant the gifts are the manifestation of the grace of God; διακονία shows that the gifts of grace must be at the centre of service of the Church and ἐνεργημάτα denotes the result of the divine effect, power or activities. See also Schottroff, Der erste Brief an die Gemeinde in Korinthe, 243.

\textsuperscript{101} It could be pointed out here that the sameness or unity of the source in each diverse case - the same spirit, the same lord, the same God - does not nullify the differentiation of workings. For it is God who works these in all cases (1 Cor 12:6).

\textsuperscript{102} See Zodiates, 1 Cor 12, 1:68-69. See also Thiselton, The First Epistle to the Corinthians, 930 - 931.

\textsuperscript{103} Schrage, Der erste Brief an die Korinther: 3, 141
by mentioning θεός, Paul varies the expression in order to express that the πνεῦμα, κύριος and θεός are the author of the χαρίσματα. In a similar way, Paul seems to employ the rhetorical device of anaphora and parallelism in 1 Cor 12:4-6 for repetitive and contrast purposes. For the use of διαφέρεσις preceding χαρισμάτων, διακονία and ἐνεργημάτων correspond to the same (αὐτό, αὐτός) πνεῦμα, κύριος and θεός respectively. As a rhetorical device, therefore, the anaphora serves the purpose of restating the same idea in different ways to appeal to the emotions of the audience in order to persuade them. The repetitive style in this context is therefore made clear using the divinely related sources, πνεῦμα, κύριος and θεός signaling the unity of source. Paul employs the rhetorical device of parallelism to differentiate human reality from divine reality in the exercise of χαρίσματα.

With reference to ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν in 1 Cor 12:6, Paul’s use of the verbal participle ἐνεργῶν may carry an intransitive meaning denoting either to be at work or to operate. It could also serve as an intransitive verb to mean to produce effects or to bring about results. Since the participle governs the accusative plural τὰ πάντα, it means that θεός brings about everything. To this, Thiselton in agreement with Calvin asserts that the use of ἐνεργέω carries the thought that the exercise of the gift is not to be regarded as a self-induced activity but an activity that is activated by God. Thus, as in the view of Schrage, ἐνεργέω points to 1 Cor 12:11 where θεός activates the members of the ἐκκλησία through χαρίσματα.

4.5.2 The purpose and elenchus of the manifestations of the πνεῦμα (1 Cor 12:7-11)

a. The purpose and agent of the χαρίσματα (1 Cor 12:7)

In 1 Cor 12:7, Paul’s statement that ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον (but to each one is given the public manifestation of the πνεῦμα for communal benefit), appears to be the major purpose for the χαρίσματα and indeed is the thesis of the pericope. The χαρίσματα are given to individuals for συμφέρον (the benefit of others) thereby serving the whole body. The statement that ἐκάστῳ δὲ δίδοται (to each one is given) by the πνεῦμα is developed in 1 Cor 12:8-10 and the phrase πρὸς τὸ συμφέρον (for communal

104 Zeller, Der erste Brief an die Korinther, 391.
105 See Kennedy, New Testament Interpretation through Rhetorical Criticism, 27.
106 According to Thiselton, The First Epistle to the Corinthians, 933, Calvin describes this as divine grace.
107 To Schrage, Der erste Brief an die Korinther: 3, 141-143, ἐνεργῶν points to the fact that the gift and the giver cannot be separated.
benefit) is developed in 1 Cor 12:12-26 using the body metaphor and subsequently the motif of άγάπη in 1 Cor 13 and the motive of οίκοδομή in 1 Cor 14.108

The use of the dative masculine singular ἐκάστω (to each one) and the subsequent use of the metaphor of the bodily members (1 Cor 12:12-26) suggest that each member in the ἐκκλησία has been given a χάρισμα and a function.109 The present passive indicative δίδοται (is given) presupposes that the πνεῦμα is the agent and thus the believer is completely required to depend on the πνεῦμα. Stendahl has rightly noted that the passive voice of the word δίδοται indicates clearly that the source (of what is given) is not the individual’s own talent (inborn trait) and as such, no one should boast about them or use them to show off.110 The overall corollary is that, in the observation of Garland, “no particular manifestation of a gift is a sign of spiritual underachievement.”111

Carson112 and Garland have argued that the χαρίσματα (grace-gifts) and its cognate terms “service” and “workings” in 1 Cor 12:4-6 are subsumed under the umbrella ἡ φανέρωσις τοῦ πνεύματος (the public manifestation of the Spirit). This suggests that no special significance is to be attached to partial expressions. Thiselton has drawn our attention to the fact that φανέρωσις is mainly a late word found in the papyri, the New Testament (2 Cor 4:2, and 1 Cor 12:7) and the Hermetic writings (1 Cor 11:1). Its meaning in 2 Cor 4:2 is a public or open proclamation and its cognate adverbial form means publicly or openly as against ἐν κρύπτω. Hence the legitimacy for translating φανέρωσις as public manifestation rather than simply manifestation.113 The Greek τοῦ πνεύματος could be regarded either as subjective genitive114 indicating the public manifestation that the πνεῦμα produces as the author of these things or as an objective genitive which implies that which manifests the Spirit’s presence. Garland agrees with Dunn that Paul is deliberately vague because he means both: “The

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108 Aguilar Chiu, 1 Cor 12-14: Literary structure & Theology, 256 has drawn our attention to the fact that the idea of συμφέρων prepares for the discursive part of 1 Cor 14:1-25 where prophecy is preferred to glossolalia because it edifies the assembly and not oneself.

109 This is in contradiction to Fee’s The First Epistle to the Corinthians, 589 and Wolf’s Der erste Brief des Paulus an die Korinther, 289 limit on ἐκάστω. To them, ἐκάστω does not include every single member in the community. If Fee’s and Wolf’s limitation of ἐκάστω is valid, then one has a good reason to argue that the Corinthians would be legitimate to identify any particular manifestation as the work of the spirit and thus claim a special status on that basis. However, Collins, First Corinthians, 145 has rightly observed that Paul directs his argument against those who claim an exclusive privilege of being pneumatic as it can be seen in 1 Cor 3:1.


111 Garland, 1 Corinthians, 578.

112 Carson, Showing the Spirit, 34.

113 See Thiselton, The First Epistle to the Corinthians, 936.

114 Robertson, and Plummer, First Epistle of St Paul to the Corinthians, 264.
Spirit reveals himself in the χαρίσματα. The strength of Dunn’s observation is that manifestations make clear that χαρίσματα are not hidden talents but particular actions which can be described as manifest or open.

The phrase πρὸς τὸ συμφέρον (for the communal benefit) appears to leave out indefinitely those who are to benefit from the manifestations of the πνεῦμα as used in 1 Cor 10:23. However, it could be argued that the larger context of 1 Cor 12 supports the reference to the common advantage/benefit. With reference to γένη γλωσσῶν, however, the significance of the individual as forming an essential part of the community implies that the idea of συμφέρον (communal benefit) does not exclude the individual who exercises a χάρισμα. It is needless to point out, therefore, that 1 Cor 12:7 not only closes 1 Cor 12: 4-6 but opens the subsequent section of 1 Cor 12 8-10.

b. Elenchus on the manifestations of the πνεῦμα (1 Cor 12:8-11)

Having pointed out the source and overall purpose of χαρίσματα, Paul now gives a sampling of gifts which Zeller rightly refers to as verschiedene Manifestationen des Geistes (diverse manifestations of the πνεῦμα) in 1Cor 12:8-11. In 1 Cor 12:8-10, Paul identifies nine χαρίσματα namely λόγος σοφίας, λόγος γνώσεως, πίστις, χαρίσματα ιδιαίτερων ἐνεργήματα δυνάμεων, προφητεία, διακρίσεις πνευμάτων, γένη γλωσσῶν and ἐρμηνεία γλωσσῶν. The pronominal adjectives ἄλλος and ἄλλος are being used alternatively in this text. This may to some extent point to an ordering feature. Whereas Garland thinks that Paul may switch these adjectives to divide the gifts into a threefold structure, Fee, on the other hand, maintains that Paul created a stylistic variety in that ἄλλος is the normal word in such lists. In a similar way, the use of different prepositions διὰ (12:8a),

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115 Dunn, Jesus and the Spirit, 212.
116 Timothy A Brookins and Bruce W. Longenecker, 1 Corinthians 10-16: A Handbook on the Greek Text, BHGNT (Waco, United States: Baylor University Press, 2016), 68.
117 Carson has argued along this line of thought that, if tongue speaking as a grace-gift benefits the individual, the individual in turn becomes a better Christian for the benefit of the entire community. Thus, to carson, the church receives an indirect benefit. See his work, Showing the Spirit, 35.
118 See Zeller, Der erste Brief an die Korinther, 391.
119 See the excursus below in this chapter on the φανέρωσις τοῦ πνεῦματος for a detailed exegetical study on the list of χαρίσματα in 1 Cor 12:8-10.
120 Garland, 1 Corinthians, 579, has convincingly pointed out that the classical distinction between ἄλλος (another of a different kind) and ἄλλος (another of the same kind) does not always hold true in the sense of ordering in Koine Greek.
121 Garland, 1 Corinthians, 579.
122 Fee, The First Epistle to the Corinthians, 584.
κατά (12:8b) and ἐν (12:9) seem to pose ambiguity within scholarship. However, from a rhetorical perspective, the preposition and the varied corresponding conjunctions feature the rhetorical style of polysyndeton. The employment of this rhetorical device is necessary because by that Paul wishes to emphasize the significance of each of the items mentioned in the list. In this light, the use of the passive δίδοται carries the notion that χαρίσματα are apportioned or distributed to the recipient who is qualified by the contrasting particles ὑμὲν and ἀλλω δὲ.

In 1 Cor 12:11, Paul makes use of almost every word and phrase from the previous verses of 1 Cor 12:4-7 in order to recapitulate the principles articulated. By comparing 1 Cor 12:11 with 1 Cor 12:4, it could be observed that the πάντα...ταῦτα of 1 Cor 12:11 corresponds to the χαρισμάτων of 1 Cor 12:4, ἐνεργεῖον (work) is written in a different form in 1 Cor 12:6; διαιροῦν (apportioning) is related to 1 Cor 12:4; ἐκάστῳ (to each one) is seen in 1 Cor 12:7 and τὸ ἀυτὸ πνεῦμα (the same spirit) corresponds to 1 Cor 12:4. On the other hand, ἐν καὶ.... ἰδίας... καθὼς βούλεται have no correspondent in 1 Cor 12:4-7. To this, Aguilar Chiu has convincingly argued that the differences reveal that what is said in 1 Cor 12:11 functions not as the conclusion of 1 Cor 12:4-11, but prepares the reader for the succeeding session of 1 Cor 12:12-27. It follows logically, therefore, that, in the words of Aguilar Chiu, “after asserting the coexistence of the diversity of gifts in unity (12:4-7), Paul passes to a development of the role of the individual in this relationship of diversity-unity (12:12-27).” The adjectival numeral ἐν of 1 Cor 12:11 connects the first section of 1 Cor 12:4-11 with the second section of 1 Cor 12:12-27. On that basis, the thematic function of ἐν is that the oneness of the ἐκκλησία indicated by ἐν πνεῦμα and ἐν σῶμα (1 Cor 12:27-27) corresponds to ἐν καὶ τὸ ἀυτὸ πνεῦμα (the unity of the spirit) in 1 Cor 12:12-27. On the other hand, μέλη πολλά (the diversification of the body) of the ἐκκλησία (1 Cor 12:12-27) corresponds to the apportioning of diverse χαρίσματα (διαιρέσεις δὲ χαρισμάτων) by the πνεῦμα (12:4-11).

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123 Carson, Showing the Spirit, 38-39 observes that Paul may have felt that one preposition fits better with a particular charisma, although that does not mean that Paul intended to designate distinct operations of the Spirit. Lindemann, Der erste Korintherbrief, 266 on the other hand, thinks that the different prepositions indicate that the πνεῦμα is the means, the measure and the sphere in which these χαρίσματα are given.


125 These contrasting particles could be carefully translated as to one and to another in order to provide a gender-inclusive sense of communication.

126 Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 257.

127 Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 257.

128 Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 258-259.
By the use of the verb ἐνεργέω in 1 Cor 12:11, Paul emphasizes that the χαρίσματα listed are operated by the πνεῦμα. Also, by the choice of this verb, Paul makes his audience understand that the χαρίσματα apportioned by the πνεῦμα are “dynamic” in nature and that they are inseparable from the πνεῦμα. In other words, they are not to be considered as “presents” that can be used independently of the πνεῦμα in that the χαρίσματα are actions or activities of the πνεῦμα. Here, ἰδίᾳ ἑκάστῳ (to each one in particular) identifies the particularity of each of the persons who receive a χάρισμα. It is needless to point out that ἑκάστῳ occurs in 1 Cor 12:7 and is taken up again in 1 Cor 12:8. Used in an adverbial sense, ἰδίᾳ connotes privately or individually implying that no single member in the ἐκκλησία is likely to receive the full range of the χαρίσματα. Thus, the importance of each member is implied here since each needs the other (12:12-31).129 Καθὼς βούλεται (just as the πνεῦμα wills) implies that the notion of the apportioning of the χαρίσματα depends on the free decision of the πνεῦμα. Aguilar Chiu has observed that the recurrence of this same idea in each one of the three sections (1 Cor 12:4-7, 12:12-17, 12:28-30) indicates its importance and suggests that the Corinthians, in Paul’s understanding, were beginning to forget this and that is why Paul stresses it so much.130

4.5.3 Excursus on 1 Cor 12:8-10: χαρίσματα in exegetical discourse

The collocative/contextual implication of χαρίσματα in 1 Cor 12:4-11 is φανέρωσις τοῦ πνεύματος (manifestation of the Spirit).131 An analysis of the elenchus of χαρίσματα in 1 Cor 12:8-10 has been approached differently within scholarship. Whereas Weiss, for instance, perceives a triad of triads grouping of the list,132 Collins133 and Garland134 argue for a 2:5:2 chiasmus. To Garland, the first and last groups that mention the χαρίσματα of wisdom, knowledge and glossolalia are of particular importance in 1 Corinthians in that they never appear in any other

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129 Thiselton, *The First Epistle to the Corinthians*, 989.
130 Aguilar Chiu, *1 Cor 12-14: Literary Structure and Theology*, 260.
131 This observation is accepted within scholarship. To Li, *Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14*, 229: “Given that 12:8-10 illustrates 12:7 it is logical that the listed items of 12:8-10 are concrete examples of ἡ φανέρωσις τοῦ πνεύματος.” See Fee, *The First Epistle to the Corinthians*, 585, 591.
134 Garland, *1 Corinthians*, 579 classifies the χαρίσματα listed in 1 Cor 12:8-10 into three groups: the message of Wisdom and knowledge; faith, grace-gifts of healings, power to effect miracles, prophecy, discernment of gifts; and glossolalia and interpretation of glossolalia.

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catalog of χαρίσματα in the New Testament.\(^\text{135}\) Zeller\(^\text{136}\) and Horn\(^\text{137}\) on the other hand, put the list into three groups with a ratio of 2:3:4. It is commonly held within Pauline exegesis of 1 Cor 12-14 that Paul intended to subordinate certain χαρίσματα such as glossolalia and its interpretation by placing them last.\(^\text{138}\) It could be argued, however, that the differences identified in the other lists show that Paul had no intention of presenting a complete list of χαρίσματα in 1 Cor 12:8-10 in a hierarchical order.\(^\text{139}\) Moreover, given the position of the catalogue of 1 Cor 12:8-10 in the structure which is preceded by the contraposition in 1 Cor 12:4-6, and is followed by the conclusion in 1 Cor 12:11a (πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα), it could be argued that Paul only wishes to insist on the diversity of the charisms and their oneness, which is the work of the πνεῦμα.\(^\text{140}\) Significantly, the list of χαρίσματα in 1 Cor 12:8-10 appears to relate to other categories of gifts both within the immediate context of 1 Cor 12-14 and the larger context of Pauline corpus.\(^\text{141}\) This seems to give a strong indication that it was not Paul’s intention to identify the precise nature of the χαρίσματα.\(^\text{142}\)

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135 Galand, 1 Corinthians, 579.
136 Zeller, Der erste Brief an die Korinther, 391.
138 To Hurd, The Origin of Corinthians, 192; and Gillespie, The First Theologians, 105, the most important gifts are placed first in the list of χαρίσματα. Garland, 1 Corinthians, 579-580 is also of the view that the message of wisdom and knowledge is closely related to the message delivered by the apostles (1 Cor 2:6-7), prophets (1 Cor 13:2) and teachers (1 Cor 16:6, 26) that mostly benefits the ἐκκλησία and strengthens its mission to the world. With reference to glossolalia and interpretation of glossolalia, scholars such as Baker, The Interpretation of 1 Corinthians 12-14, 229, Conzelmann, 1 Corinthians, 209, Barrett, A Commentary on the First Epistle to the Corinthians, 286 and Gillespie, The First Theologians,106 posit that their placement in the last position on the list basically subordinate them to other gifts. Carson, Showing the Spirit, 37 compares its placement to Judas Iscariot’s coming last in every listing of the disciples and remarks that “even if Paul does not consider tongues to be the least of the spiritual gifts on some absolute scale, it is highly likely he makes it the last entry in each list in 1 Corinthians because his readers were far too prone to exalt this one gift.”
139 See Aguilar Chiu, 1 Cor 12-14, Literary Structure and Theology, 257.
140 Aguilar Chiu, 1 Cor 12-14: Literary Structure and Theology, 257.
141 In looking at χαρίσματα in Pauline corpus in general, different lists appear in various shapes and sizes of which four lists could be identified. These are Romans 12:6-8, 1 Cor 12:8-11, 12:27-28; and Ephesians 4:11. Based on these lists, Dunn, Jesus and the Spirit, 201-258 distinguishes thematically between gifts that relate to miracles, revelation, and inspired utterance and service. To Dunn all these proceed out of divine grace.
142 Along this line of thought, Fee, The First Epistle to the Corinthians, 585 has drawn our attention to the fact that Paul’s own concern is not about giving instruction on “spiritual gifts” in terms of their number and kinds since the list of nine items in 1 Cor 12:8-10 is neither carefully
4.5.3.1 \(\lambdaογος\ \sigmaοφιας\)

Although \(\lambdaογος\) from a linguistic perspective means *word*, it usually indicates a rational statement, proposition or sentence that is not limited to cognitive propositions.\(^{143}\) By using \(\lambdaογος\) to qualify \(\sigmaοφιας\) and \(\gammaν\omegaσεως\), Zeller has drawn our attention to the fact that \(\lambdaογος\) does not show the content of the \(\chiαρισμα\) but its quality.\(^{144}\) Hence the legitimacy for translating \(\lambdaογος\) in this context as a *message*. \(\Sigmaοφιας\) could either be subjective genitive referring to the message derived from God’s wisdom or an objective genitive denoting a message about God’s wisdom. However, the fact that the emphasis of 1 Cor 12:8 is specifically on \(\chiαρισματα\), Paul intends to use \(\sigmaοφιας\) as *divine wisdom*.\(^{145}\) In this light, Thiselton’s translation of \(\sigmaοφιας\) as *wisdom* in quotation marks based on his argument that \(\sigmaοφιας\) was clearly a catchword or slogan in the Corinthian community appears to be questionable.\(^{146}\) There have been two main scholarly views on the actual meaning of \(\sigmaοφιας\) in the context of 1 Cor 12. Many exegetes, in the first place, define \(\sigmaοφιας\) from a Christological perspective to mean the evaluation of realities in the light of God’s grace and the cross of Christ.\(^{147}\) It is thus regarded as God-given insight into the mysterious purposes and workings through Jesus. According to Schatzmann\(^{148}\) and Schrage,\(^{149}\) this wisdom relates to God’s plan of salvation worked out nor exhaustive. Instead, they are to be regarded as merely a representative of the diverse manifestations of the \(\piνε\ομα\). See also Conzelmann, *Der erste Brief an die Korinther*, 254; Schrage, *Der erste Brief an die Korinther VII/3*, 147; Li, *Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14*, 229.

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\(^{143}\) Thiselton, *The First Epistle to the Corinthians*, 938.

\(^{144}\) Zeller, *Der erste Brief an die Korinther*, 391-392.

\(^{145}\) The translation of the Greek \(\sigmaοφιας\) as “divine wisdom” employs a wide scholarly support such as from Kistemaker, *1 Corinthians*, 421; S. Zodhiates, *1 Corinthians 12, Vol. 1* (Chattanooga, Tenn., AMG Publishers, 1983), 121 and from Thiselton. *The First Epistle to the Corinthians*, 939. In this light, Kistemaker points out that the gift of wisdom is the ability to speak divine wisdom which believers receive through the Holy Spirit. In a similar way, Zodhiates sees the \(\sigmaοφιας\) as the intelligent utterance of God’s wisdom. Similarly, Schottroff, *Der erste Brief an die Gemeinde in Korinth*, 244 regards \(\lambdaογος\ \sigmaοφιας\) as *Weisheitrede* and goes on to argue that, it should not be seen as *Redekunst* (an art of speaking) which is learnt at school to be applied in the public gathering.

\(^{146}\) Thiselton, *The First Epistle to the Corinthians*, 939 derives the background controlling his exegesis from the contrast between the pretentious and competitive status seeking of human wisdom.

\(^{147}\) J. A. Davies, *Wisdom and Spirit* (Lanham, Md.: University Press of America, 1984), 71-149 asserts that wisdom is part of a response to grace. See also Thiselton, *The First Epistle to the Corinthians*, 939, 939.


\(^{149}\) Schrage, *Der erste Brief an die Korinther: 3,149* thinks that wisdom has to do with revelation and activity of God in the crucified Christ.
and its articulation or communication. The other interpretation of σοφία appears to present a broader view and meaning of wisdom. This has to do with the intelligible communication of the purposes of God for the world and benefit to all believers. Thiselton regards this definition as more individualistic and pragmatic than its meaning from the Christological perspective.

An analysis of the above lines of thought regarding the meaning of λόγος σοφίας seems to reveal that the emphasis is not basically on σοφία (wisdom) but on λόγος (message). For this reason, while it is appropriate to interpret σοφία to be a convenient Christological connection, the general context of 1 Cor 12 makes room for broader interpretation of wisdom to mean the (divine) message for a specific situation aimed at building up the community of believers. This can, to some extent, include all forms of practical wisdom such as giving specific directions and instruction in the ἐκκλησία.

4.5.3.2 λόγος γνώσεως

Having made mention of the φανέρωσις τοῦ πνεύματος, λόγος σοφίας, Paul continues to identify λόγος γνώσεως (word of knowledge) as given κατὰ τὸ αὐτὸ πνεῦμα (according to the same Spirit). Paul uses the known term γνώσεως whose usage in the Greek language and in the New Testament occurs frequently. As a term, γνώσις stood for the assumption of the Hellenistic world that one could grasp θεός and truth through a logical and philosophical system of thoughts. It could be argued, however, that Paul’s use of γνώσις (knowledge), in this context, would suggest a Jewish understanding of the term. This is substantiated by the fact that Paul had explicitly opposed any philosophical notion of knowledge of θεός from the beginning of 1 Corinthians (1 Cor 2:8-12). From a biblical perspective, the subject of the γνώσις is not only the people but θεός. The λόγος γνώσεως

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150 Kistenmaker, 1 Cor, 421; Dunn, Jesus and the Spirit, 220f.
151 Carson, Showing the Spirit, 38.
152 Zeller, Der erste Brief an die Korinther, 392.
153 From a Jewish perspective, γνώσις/γινώσκω does not only mean thinking philosophically but it has more to do with knowledge in the sense of personal relationship. Depending upon the context, γνώσις could mean to take notice of, sense, perceive, feel, experience, get oneself involved, choose or communicate with each other sexually. Knowledge increases in a practical association with one another. It can thus be said that the word γνώσις/γινώσκω has a broader contextual usage than in thinking and understanding in intellectual sense. See R. Bultmann, "γνώσις, γινώσκω," in Th.WNT: I, ed. Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1953), 700-714.
154 The biblical account has it that God “knows” people and the creation. God knows the deep things as well as every hidden thing (Psalm 139; Matthew 6:5). Similarly, 1 Timothy 2:19 has it that, the Lord knows those who are his. That God is the one who gives knowledge as a χάρισμα and also makes revelation possible implies that the content of the χάρισμα of λόγος γνώσεως relates to God and God’s truth, creation and God’s knowledge about people. To Schottroff, Der erste Brief an die Gemeinde in Korinth, 244, this λόγος γνώσεως “umfasst göttliche Offenbarungen,
as a χάρισμα concerns a deeper knowledge of both the λόγος θεοῦ (Scripture), about Ἰησοῦς as well as the hidden things of people.\(^{155}\) This implies that interpretation of the χάρισμα of λόγος γνώσεως should not be limited to the interpretation of the “Bible” nor revelation of personal situations. Rather both aspects should be emphasized.

### 4.5.3.3 πίστις

Paul’s use of the adverb ἑτέρως (another person or a different person) as the receiver of the χάρισμα of πίστις (faith) apparently points out that πίστις is not given to everyone as a saving faith does.\(^{156}\) It must, therefore, refer to a special endowment reserved for specific persons to perform extraordinary works.\(^{157}\) With reference to the actual intent of Paul in mentioning πίστις as a χάρισμα, based on the immediate context, Garland relates it to miracles by citing the specific example of having faith to move mountains (1 Cor 13:2).\(^{158}\) For Dunn, this faith is a “mysterious surge of confidence which sometimes arises within a man in a particular situation of need or a challenge and which gives him certainty and assurance that God is about to act through word or through action.”\(^{159}\) It thus denotes an internal trust in θεός that results in external effects.\(^{160}\) Whereas Conzelmann sees no reason for isolating πίστις as a single χάρισμα without linking it to δύναμις (miracle) and ἰάμα (healing),\(^{161}\) Fee thinks that πίστις has to do with the supernatural conviction that there will be a spectacular revelation of the “power” and mercy of θεός.\(^{162}\) Thiselton argues about the need for considering the conceptual entailments of πίστις in θεοῦ who is perceived to be almighty and

\(^{155}\) Both Schrage, *Der erste Brief an die Korinther*: 3, 149-150 and Lindemann, *Der erste Korintherbrief*: 266 link this χάρισμα of γνώσεως to teaching.

\(^{156}\) Thiselton, *The First Epistle to the Corinthians*, 944-945 follows the scholarly accepted view that faith as a χάρισμα in this context cannot refer to saving faith, or to appropriation of salvation by grace through faith in that Paul explicitly attributes to the Spirit the apportioning of this χάρισμα signalled by ἑτέρῳ (to another). To Lindemann, *Der erste Korintherbrief*, 266, this gift must be understood as ausgezeichnete Gabe.

\(^{157}\) Oda Wischmeyer, *Der höchste Weg*, 73 has made a clear distinction between Kerymglaube and Wunderglaube to argue that πίστις as a χάρισμα in this context is linked more to action than faith.

\(^{158}\) To Garland, *1 Corinthians*, 581-582, the χάρισμα of πίστις stands at the head of the next group of χαρίσματα because they depend especially on the power of faith. Also, the χαρίσματα of healings and miracles are related to faith (James 5:15).

\(^{159}\) Dunn, *Unity and Diversity in the New Testament*, 211.


\(^{161}\) Conzelmann, *1 Corinthians*, 209.

\(^{162}\) Fee, *The First Epistle to the Corinthians*, 593.
sovereign in relating to the world. Based on that Thiselton follows Pannenberg to establish a link between πίστις and λόγος γνώσεως. It could be said, however, that the χάρισμα of πίστις has to do with the extraordinary degree of confidence to know and to make possible what θεός intents to accomplish. The χάρισμα of πίστις manifests in persons who have a future vision of θεός as a φανέρωσις τοῦ πνεύματος for a specific situation, a person or the members in ἐκκλησία.

4.5.3.4 χαρίσματα ἰαμάτων

Χαρίσματα ἰαμάτων (grace-gifts of healings) is the only φανέρωσις τοῦ πνεύματος listed in 1 Cor 12:8-10 which is specifically identified as a χάρισμα. Garland has drawn our attention to the fact that the use of the term χαρίσματα qualifying the ἰαμάτων purposes perhaps to distinguish it from other cures coming from the medical arts. Many exegetes share the view that the plural form of this χάρισμα is significantly used to signal its diverse nature in order to address a variety of conditions. Dunn, for instance, thinks that this gift does not refer to the power to heal all diseases but to instances of actual healings. With reference to the scope of operation of χαρίσματα ἰαμάτων, Dunn further points out the inappropriateness of restricting this χάρισμα to physical diseases since it can also be used to cure a mental, emotional and spiritual illness. Horn, however, has drawn our attention to the fact that the extent to which the χαρίσματα ἰαμάτων related to the practice of exorcism and secular art of healing at the Asklepiion in Corinth is not identified in the text. Worthy of note is the fact that the χαρίσματα

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163 Thiselton, The First Epistle to the Corinthians, 946.
164 Walter Bauer, “πίστις,” in Wörterbuch zum Neuen Testament: Griechisch-Deutsches Wörterbuch (Berlin: Verlag Alfred Töpelmann, 1958), 1317 explains that in addition to the πίστις that every believer of Christ possesses, some are also given the Gnadengabe that relates to Glauben an Gottes Wunderhilfe to remove mountains.
165 Garland, 1 Corinthians, 582.
166 Many scholars have questioned the legitimacy of a uniformed stereotypical ministry performed by a permanently endowed “healer.” See Thiselton, The First Epistle to the Corinthians, 948, Godet, First Epistle, 2, 197. Carson, Showing the Spirit, 39-40 cautions the institutionalizing of this gift by observing that “if a Christian has been granted the χάρισμα (charisma) to heal one particular disease at one time, that Christian should not presume to think that the gift of healing has been bestowed on him or her, prompting the founding of ‘a healing ministry’” Meyer, First Epistle, 1:364, Robertson and Plummer, First Epistle of St Paul to the Corinthians, 266. To Schatzmann, Charismata, 37, healing is not an end in itself.
167 Dunn, Jesus and the Spirit, 211.
168 Dunn, Jesus and the Spirit, 168.
169 Horn, “Die Gabe des Geistes,” 421.
ἰαμάτων was very much pronounced particularly in the ministry of Jesus and the Apostles.\textsuperscript{170}

### 4.5.3.5 ἐνεργήματα δυνάμεων

The common translation of ἐνεργήματα δυνάμεων as workings of miracles is strengthened because of the -μα suffix of the ἐνεργήματα that describes the “result of an action.” The link of ἐνεργήματα with the genitive δυνάμεων remains disputed within scholarship. It could be argued that its use in a subjective genitive sense denotes workings of powers which implies workings of miracles. On the other hand, some scholars regard δυνάμεων in an objective genitive sense of exercising power and authority against demons and hypocrites.\textsuperscript{171} It remains open whether δυνάμεων is meant to be read as an objective or subjective genitive. The proposed translation, in this study, therefore allows the greater possibility of what one regards as a “miracle” and at the same time avoids the narrow scope that is implied by other translations and perspectives.\textsuperscript{172} In this case, the χάρισμα of δυνάμεων refers to the actualization of “God’s power” in mighty deeds.\textsuperscript{173} The plural δυνάμεις probably signals a similar sort of diversity as in the previous gift. To Carson, it appears that all healings are demonstrations of miraculous powers although not all miraculous powers indicate healings.\textsuperscript{174}

\begin{itemize}
  \item \textsuperscript{170} Jesus is recorded to heal all kinds of diseases and sicknesses and the Apostles, particularly the shadow of Peter is reported in Acts 5:15 to heal diseases. Other parts of the New Testament associate healing either with God’s sovereign choice alone or sometimes with the special kind of faith. James 5:15 suggests that the \textit{prayer of faith} is essential and thus James associates faith with \textit{kinds of healing}.
  \item \textsuperscript{171} As representation of scholars who prefer the objective genitive use of δυνάμεις, Thielton, \textit{The First Epistle to the Corinthians}, 952-953 cites Calvin, \textit{First Epistle}, 262 to represent the reformation writers; Hodge, \textit{First Epistle}, 247, coming from the post-reformation tradition and H. Thielicke, \textit{The Evangelical Faith}, 3 Vols. (Grand Rapids: Eerdmans, 1982), 3 among modern theologians. While Calvin and Hodge think that δυνάμεων denotes powers that are exercised against demons and hypocrites, Thielicke sees it as authority over the powers and thus recognizes that its plural usage may be used against ungodly forces.
  \item \textsuperscript{172} A case in point is Schottroff, \textit{Der erste Brief an die Gemeinde in Korinth}, 244 who categorizes ἐνεργήματα δυνάμεων among πίστις and χαρίσματα ἱαμάτων and seeks further to limit the scope of its operation to the liberation of \textit{menschengemachten Todes} (humanly induced death) such as freedom from poverty of diseases and hunger and imprisonment. In this regard, the sense of “miracle” that relates to freedom from seemingly “spiritual” bondages are omitted.
  \item \textsuperscript{174} To Carson, \textit{Showing the Spirit}, 40, miraculous powers may include, exorcisms, nature miracles and other display of divine energy.
\end{itemize}
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4.5.3.6 προφητεία

The Greek προφητεία used in 1 Cor 12:10, occurs five times in 1 Corinthians\(^{175}\) and seven times in Revelation.\(^{176}\) Paul again uses it in Romans 12:6 and 1 Thess 5:20 (Cf. 1 Tim 1:18; 4:14). The term refers to O.T prophecy in 2 Pet 1:20 and in Matthew 18:14. Its related verb, προφητεύω\(^{177}\) and noun, προφήτης\(^{178}\) are frequently used in the New Testament. In spite of the high number of references of προφήτης in the New Testament, its nature, meaning and usage in this context is not clear. Within scholarship, the meaning of προφήτης in 1 Cor 12-14 has been studied in the light of its allusion to the Hellenistic\(^{179}\) and Jewish apocalyptic backgrounds.\(^{180}\) Views on the roles and functions of the χάρισμα of προφητεία are also divided within scholarship.\(^{181}\) Following the conclusions of Hill, Müller, Gillespie, and Friedrich, Thiselton observes that προφητεία:

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\(^{175}\) See 1 Cor 12:10; 13:2, 8; 14:6, 22

\(^{176}\) Rev 1:3; 11:6; 19:10; 22:7, 10, 18, 19.

\(^{177}\) The verb προφητεύω occurs thirteen times in the Gospels and Acts, but mainly with reference to O.T prophecies. This verb occurs ten times, but exclusively in this 1 Corinthians (11:4, 5; 13:9; 14:1, 3, 4, 5, 24, 31, 35, 39). There are two references in Rev. 10:11 and 11:3, and two in 1 Peter and Jude (1 Pet 1:10; Jude 14).

\(^{178}\) The noun προφήτης (prophet), appears to be the most common form of the word group in the NT occurring 144 times. It occurs 37 times in Matthew (reflecting a Matthean interest), six times in Mark, 30 times in combined Luke-Acts, 14 times in John, and, by comparison 14 times in Pauline corpus (which includes three in Ephesians and one in the Pastorals). Out of these, 5 occurs in 1 Corinthians (1 Cor 12:28, 29:14:29, 32, 37), three in Romans (Rom 1:2; 8:21; 11:3), and the others in 1 Thess 2:15, together with four in Ephesians and Titus (including the “list” in Eph 4:11). The noun προφήτης occurs twice in the NT; but these two allusions are to Anna (Luke 2:36) and to Jezebel in Rev 2:20) despite other implicit allusions of prophecies through women (Cf. Acts 2:17; 21:9; and 1 Cor 11:5). See Th.WNT: VI, 781-862 for detailed explanation on προφήτης.

\(^{179}\) Erich Fascher, Prophetes: Eine sprach- und religionsgeschichtliche Untersuchung (Geissen: Töpelmann, 1927), on the one hand, has done an extensive research into the Hellenistic background in order to throw light on NT prophecy. Having examined a huge variety of uses of προφήτης, προφητεύω and προφητεία in both secular and religious Greek texts, he observed that, a prophet is not only a person who speaks on behalf of a god, but functions as a keeper of an oracle as an official of the cult. See also Forbes, Prophecy and Inspired Speech, in respect to the Hellenistic background especially as it relates to “ecstatic” consciousness and language on the basis of primary Hellenistic Text.

\(^{180}\) Gerhard Dautzenberg has researched into the revelation tradition of Jewish apocalyptic discourse for the purpose of explaining early Christian prophecy. He examined the notion of mystery or riddle in Jewish apocalyptic thought and thereby understood prophecy as the explanatory communication of the revealed mysteries to those who are intended to receive them. See his work, "Zum religionsgeschichtlichen Hintergrund der διακρίσεις πνευμάτων (1 Kor. 12:10)", Biblische Zeitschrift 15, no. 1 (1971): 93-104. Wayne Grudem, “A Response to Gerhard Dautzenberg on 1 Cor 12:10,” Biblische Zeitschrift 22, no. 2 (1978): 253-70” has, however, critiqued Dautzenberg’s argument on the ground that Dautzenberg’s argument is based solely on the history of religions instead of contextual exegesis of 1 Corinthians.

\(^{181}\) With reference to the function and role of prophecy, some scholars such as David Hill, NT Prophecy, 112-115 and Gillespie, The First Theologians, 130 -150 view prophecy as relating to pastoral preaching for change, repentance, consolation or the full appropriation of salvation. On the contrary, Dunn, Jesus and the Spirit, 228-229 asserts that prophecy plays an essential role in
as a gift of the Holy Spirit, combines pastoral insight into the needs of persons, communities, and situations with the ability to address these with a God-given utterance or longer discourse (whether unprompted or prepared with judgment, decision, and rational reflection) leading to challenge or comfort, or consolation, but ultimately building up the addressees.\(^{182}\)

Contrary to Thiselton's view on the χάρισμα of προφητεία that may include some amount of preparation, Fee emphasizes its spontaneous communicative nature.\(^{183}\) Garland sees prophecy as the declaration of God's will to the people.\(^{184}\) Friedlich defines it as the "inspired speech of charismatic preachers through whom God's plan of salvation for the world and the community and his will for the life of individual Christians are made known. The prophet knows something of the divine mysteries (13:2)."\(^{185}\) The entire context of 1 Cor 12-14 suggests that a prophet declares a word of revelation which Paul designates as the τὰ μείζονα (most important) χάρισμα in the worshipping context of the Corinthian ἐκκλησία (1 Cor 12:31; 1 Cor 14:1, 5). The exercise of the χάρισμα of προφητεία may then include the disclosure of future events (as seen in the case of Agabus in Acts 11:28), address a contemporary situation in ways that bring encouragement and comfort (1 Cor 14:3), bring other members in the ἐκκλησία under conviction (1 Cor 14:25) and summon them to repentance (Rev. 11:3).\(^{186}\)

### 4.5.3.7 διακρίσεις πνευμάτων

Some scholars such as Dautzenberg and Dunn have established a close relation of the χάρισμα of διακρίσεις πνευμάτων (discernment of spirits) to the χάρισμα of προφητεία since prophecy requires assessment.\(^{187}\) Dautzenberg, for instance, has

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\(^{182}\) Thiselton, *The First Epistle to the Corinthians*, 964.

\(^{183}\) Fee, *God's Empowering Presence*, 829 has pointed out that the kind of prophesying talked about here has nothing to do with the content of prepared sermon, but the manner of communication. He then sees prophecy in this context as consisting of spontaneous, intelligible messages, orally delivered in the gathered assembly, intended for the edification or encouragement of the people.

\(^{184}\) Garland, *1 Corinthians*, 862.


\(^{186}\) Garland, *1 Corinthians*, 583.

\(^{187}\) Dautzenberg "Zum religionsgeschichtlichen Hintergrund der διακρίσεις πνευμάτων (1 Kor 12:10)," 93-104 among other things argues that διακρίσεις πνευμάτων is closely linked to prophecy and that διακρίσις and διακρίνω mean interpretation and to interpret. J. D. G. Dunn also defines this χάρισμα as "an evaluation, an investigation and a weighing of the prophetic utterance." For the verb form διακρίνειν which appears in 1 Cor 14:29 relates to the task of weighing what the prophet has said. Similarly, R. Collins, *First Corinthians: New Testament Guides*
argued that διακρίσεις has to do with interpreting and explaining the revelations of the πνεῦμα.\footnote{Dautzenberg, “Zum religionsgeschichtlichen Hintergrund der διακρίσεις πνευμάτων (1 Kor 12:10),” sees a relation of διακρίσεις πνευμάτων to the Jewish apocalyptic tradition and that the discerning of spirit in that context reflect a different situation as supposed in 1 Cor 12:10. Helmut Merklein, “Der Theologe als Prophet: Zur Funktion prophetischen Redens im theologischen Diskurs des Paulus,” NTS 38, no. 3 (1992): 402-429 has later endorsed Dautzenberg’s conclusion.} Schatzmann, agreeing with Grudem, however, dissents from Dunn’s and Dautzenberg’s view by describing it as “a narrow conception.”\footnote{Schatzmann, Theology of Charismata, 41.} Schatzmann’s argument is that there is no evidence that this evaluation or discerning applies only to claims to utter prophecy rather than claims to be of the spirit in diverse gifts, lifestyles, actions or thoughts.\footnote{Zeller, Der erste Brief an die Korinther, 393.} To Zeller, διακρίσεις also denotes an ability to interpret signs and dreams as well as offering a solution to puzzles.\footnote{Grudem, Prophecy, 58-60 alludes to Acts 16:16-18 to explain the essential role of discernment in determining whether it is an evil spirit causing someone to interpret preaching or teaching at worship services.} With specific reference to the genitive plural πνευμάτων of which the διακρίσεις (discernment) needs to be made, there has been opposing views as to the actual intention of its usage. Grudem sees the genitive plural πνευμάτων as denoting both angelic and demonic agencies among which discernment or distinguishing needs to be done.\footnote{Thiselton, The First Epistle to the Corinthians, 966. Zeller, Der erste Brief an die Korinther also shares this view by emphasizing that the major term is on πνευμάτα and not Geister or particularly Geistesäußerungen} Contrary to Grudem’s and Ellis’ view, following E. Schweizer’s submission on πνεῦμα, Thiselton argues that the use of “πνεῦμα or πνευμάτα to denote evil spirits appears either to be absent or to be virtually absent from Paul.”\footnote{Thiselton, The First Epistle to the Corinthians, 967.} It could be said, however, that it is a characteristic of Paul in associating πνεῦμα with χαρίσματα. Ernst Fuchs has also drawn our attention to the significant contrast between the divine spirit and the human spirit and the varied modes of divine work.\footnote{Ernst Fuchs, Christus und der Geist bei Paulus, 36-48 as cited by Thiselton, The First Epistle to the Corinthians, 967.} Thiselton’s important conclusion on the nature and meaning of the διακρίσεις πνευμάτων (discernment of Spirit) is worth considering: 

...the gift of \textit{discernment} or discrimination include (a) a \textit{critical capacity to discern the genuine transcendent activity of the Spirit} from merely human attempts to replicate it; and (b) a \textit{pastoral discernment of the varied ways in which the spirit of God is working}, in such a way as to distinguish various consequences and patterns. The basic criterion for assessing the difference between the Spirit and forces of evil appears to operate more broadly in the public domain, having to do with whether the

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\footnote{(Sheffield, Sheffield Academic Press, 1995), 455 thinks that this χάρισμα is about discerning true prophecy from false.}
phenomena in question promote and witness to the sovereign Lordship of Jesus Christ.\textsuperscript{195}

While Thiselton’s conclusion is crucial for understanding possible ways of using the term, his reference to the pastoral discernment of the varied ways in which the πνεῦμα is working must specifically and importantly include the worshipping context given the general context of 1 Cor 12-14 where Paul addresses related issues in the Corinthian ἐκκλησία. Moreover, the usage of the genitive plural πνευμάτων in Pauline corpus could denote kinds of “spirits.” In this regard, Williams Guy’s\textsuperscript{196} submission that “discernment of spirits” probably means distinguishing between good and evil is worth following.

4.5.3.8 γένη γλωσσῶν

Many scholars consider γένη γλωσσῶν (species of speaking in tongues or lossolalia\textsuperscript{197}) and ἐρμηνεία γλωσσῶν (interpretation of speaking in tongues/glossolalia) as two χαρίσματα exercised together since the understanding of each relates to the interpretation of the other.\textsuperscript{198} The actual meaning and nature of γένη γλωσσῶν are much debated within scholarship.\textsuperscript{199} Whereas some scholars think that this χάρισμα must be received by every member of the ἐκκλησία because of its self-edifying nature, others consider it to be a least important χάρισμα because of its last position on the catalogue of gifts in 1 Cor 12:28.\textsuperscript{200} The latter argument appears to be untenable given the fact that Paul appears to rate γένη γλωσσῶν high as he expresses that he would speak it more than the other members of the Corinthian ἐκκλησία (1 Cor 14:18).

The Greek, γένη denotes \textit{kinds, sorts or species}. A survey of recent exegetical studies on the nature of γένη γλωσσῶν identifies a number of views that are worth

\textsuperscript{195} Thiselton, \textit{The First Epistle to the Corinthians}, 967.

\textsuperscript{196} Williams Guy, \textit{The Spirit World in the Letters of Paul the Apostle: A Critical Examination of the Role of Spiritual Beings in the Authentic Pauline Epistles} (Göttingen: Vandenhoeck and Ruprecht, 2009), 25.

\textsuperscript{197} Glossolalia is a theological composite of the Greek γλωσσα and λαλιά. Γλωσσα is the technical term for the organ of articulation and λαλιά denotes the oral speech or language which is opposite to reason. See H. George Liddell, and R. Scott "γλωσσα" in Greek-English Lexicon found on 7th Edition (Mansfield Centre, CT: Martino Publishing, 2013), 166. By relating glossolalia with rhetoric, H. Barthel, "Zungenrede," in \textit{Historisches Wörterbuch der Rhetorik} 9, ed. Gert Ueding (Tübingen: Niemeyer, 2009), 1569-1570 sees glossolalia (Zungenrede - in German language) as serving as the tool of communication of the ritual interaction with a spiritual authority, supernatural beings, God, spirits and demons.

\textsuperscript{198} Thiselton, \textit{The First Epistle to the Corinthians}, 970; Garland, \textit{1 Corinthians}, 583.

\textsuperscript{199} The diverse nature of literature on this χάρισμα perhaps leads Fee, \textit{The First Epistle to the Corinthians}, 591 to describe it as the "Problem Child" among the χαρίσματα.

\textsuperscript{200} It is often assumed that Paul places it at the end of the list because he wants to correct the Corinthians overestimation of it. See Horn, "Die Gabe des Geistes," 420-421.
The first argument is that γένη γλώσσων is an angelic speech. Here, the allusion of γένη γλώσσων (1 Cor 12:10) is made to 1 Cor 13:1 in order to view the “unintelligible” speech as heavenly. This view concludes that γένη γλώσσων is to be seen as an unintelligible speech in heaven. Christopher Forbes, in his Prophecy and Inspired Speech, also relates γλώσσων to προσεύξομαι τῷ πνεύματι (inspired prayer, 1 Cor 14:15) and εὐλογής (singing or blessing) in the πνεῦμα (1 Cor 14:16).

Γένη γλώσσων is also interpreted to be the “miraculous power” to speak other languages. This theory views γένη γλώσσων as having the miraculous power to speak an unlearned foreign language. Another view relates to the perception of γένη γλώσσων as liturgical, archaic or rhythmic phrases. Thiselton observes that this view provides a balance between “languages” and “inspired utterance.” Γένη γλώσσων is also identified as “ecstatic speech.” The nature of the ecstasy appears, however, to be debatable among the proponents of this view. Whereas Robertson and Plummer, for instance, see the ecstasy as an intelligible language to the speaker, but not to their hearers, unless someone was present to interpret, others such as Dunn regard the ecstatic phenomenon as mindless utterance.

201 Fee, God’s Empowering Presence, 149 has drawn our attention to the importance of γένη γλώσσων as occupying the central place in the issues that Paul addressed in 1 Corinthians 12-14. He insightfully observes that the fact that γλώσσων is placed in the last position in all the lists of χαρίσματα in 1 Cor 12-14 doesn’t make it least important. Instead, it means that was at the center of the problem that Paul addressed.

202 Ellis, “Christ and Spirit in 1 Cor,” in Prophecy and Hermeneutics, 63-71 and Dautzenberg, “Zum religionsgeschichtlichen Hintergrund,” 93-104 argue in favour of this meaning. The main argument here relates to the issue as to whether Corinth was influenced by the role of angels in apocalyptic or Qumran and by the emphasis placed on the notion of rapture in 2 Cor 12:1-5, 1 Cor 13:1 and 1 Cor 14:2. Thiselton, The First Epistle to the Corinthians, 973 agrees with Turner and Grudem in their criticism that the angelic view slides more into the tradition of Montanism. Thiselton further points out that the notion of angels’ speech belongs to the category of things that passes away at the Parousia (1 Cor 13:8).

203 Barrett, A Commentary on the First Epistle to the Corinthians, 286.

204 Forbes, Prophecy and Inspired Speech, 92-95.

205 Thiselton, The First Epistle to the Corinthians, 973-978 sees this as the most widespread pre-modern view held among the Fathers, medieval writers and Reformers. He then questions the validity of this interpretation especially from the perspective of modernity.

206 See Thiselton, The First Epistle to the Corinthians, 978.

207 See Thiselton, The First Epistle to the Corinthians, 978. Thiselton cites F. Bleek, “Über die Gabe des γλώσσαις λαλεῖν in der ersten christlichen Kirche,” Studien und Kritiken 2 (1829): 3-79; and Heinrici, Der erste Sendebrief, 376-394 to point out that this proposal concerns tongues as archaic or norvel verbal idioms, usually with music, poetry, and rhythm.

208 Proponents of this view draw patterns between Hellenistic and Christian phenomena. Thiselton, The First Epistle to the Corinthians, identifies J. Behm, “γλώσσα” TDNT, 1:724 and H. Kleinknecht, “πνεύμα” in TDNT, 6: 345-348 as some proponents of this view.

209 Dunn, Jesus and the Spirit, 243.
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Last but not least is the view that tongues are the language of the unconscious released in “sighs too deep for words” (as coming from the depths of the heart). This has to do with unspeakable groanings in which the πνεῦμα intercedes on behalf of the believer (Romans 8:26-27).\(^{210}\) From this background, Käsemann argues that instead of being a “sign that the Christian community has been translated with Christ into heavenly existence (the view was taken by the Corinthian enthusiasts), the Apostle (Paul) hears in these things the groans of those who, though called to liberty, still lie tempted and dying and cry to be born again with the new creation.”\(^{211}\) In this context, glossolalia becomes a token of our weakness pointing out why it will end in 1 Cor 13:8. Dunn, however, thinks that Paul appears not to have glossolalia in mind when he speaks of inarticulate groanings.\(^{212}\)

The ambiguity surrounding the actual meaning of the χάρισμα of γένη γλωσσάδων makes Thiselton’s endorsement of Theissen’s submission significant.\(^{213}\) First, both Paul and Corinthians agree that the χάρισμα of glossolalia has “a personal value for the individual in that the person who speaks in tongues edifies oneself (1 Cor 14:4).”\(^{214}\) However, in the argument of Paul, contrary to the Corinthians view, the main need is συμφέρον (common good), and here, exercising the χάρισμα of glossolalia in public (worshipping context) can bring about division.\(^{215}\) Thus to Theisen, glossolalia may then be viewed as “the language of the unconscious” because it is unintelligible (without interpretation) not only to others but also to the speaker. It, therefore, makes the unconscious depth dimension of life accessible, which may involve “reassumption of a more primitive


\(^{211}\) To E. Käsemann, Perspectives on Paul, Translated by M. Kohl (Philadelphia: Fortress, 1971), 134, glossolalia from this perspective is to be a sign of weakness and not spiritual superiority.

\(^{212}\) J. D. G. Dunn, Romans 1-8, World Biblical Commentary 38A (Dallas: Word, 1988), 493.

\(^{213}\) According to Thiselton, The First Epistle to the Corinthians, 986, Theisen shows beyond doubt that to Paul, “glossolalists at Corinth, and inspired speech in the external Graeco-Roman world are all to be viewed and understood differently, but with points of overlap.”

\(^{214}\) Thiselton, The First Epistle to the Corinthians, 987 follows Theisen’s, Psychological Aspects of Pauline Theology, 304, argument that “Feelings of happiness” or of release, intimacy with God or other “positive inner consequences are then a motive for repetition of the behaviour.”

\(^{215}\) Thiselton, The First Epistle to the Corinthians, 986-987 identifies three reasons why glossolalia can become divisive. First, they can become specific to a given group within the church that can lead to emotional bond whereby glossolalia becomes a decisive criterion of belonging to the group. Second, glossolalia has the tendency of leading to what Theisen, Psychological Aspects of Pauline Theology, 299-300 and J. P. Kildahl, The Psychology of Speaking in Tongues, 44-50 refer to as “dependency syndrome: “I belong to Paul,” “I belong to Apollos.” The third relates to an argument for the social status significance of glossolalia as a major factor at Corinth. Here, whereas some appealed to scripture, others preferred to invoke the findings of heightened consciousness in tongues.
level of speaking” to which many at times regress as “a return to the egocentric use of language” and it is likely to constitute “socially learned behaviour.”

Käsemann’s argument is important when one limits the benefits of glossolalia only to members of the ἐκκλησία in their worshipping context apart from the speaker. However, the argument becomes weak when it is examined from the perspective of the larger context of 1 Cor 12-14, where there is a mention of glossolalia that is directed to θεός. Moreover, from Paul’s argumentation, the χάρισμα of glossolalia appears to be intelligible to the speaker and so he gives instructions on the need for its interpretation.

4.5.3.9 ἑρμηνεία γλωσσῶν
The ἑρμηνεία γλωσσῶν (interpretation of glossolalia) appears to be of much importance to the related γένη γλωσσῶν in that it makes it more meaningful to the listener. It appears not to be a word-for-word translation but may involve an interpretation of the meaning of the “mysteries” spoken to θεός, or an explanation of the experience.217 Paul uses the Greek, ἑρμηνεία which has come to be associated with hermeneutics, that is the science of interpretation. Thus, the χάρισμα of ἑρμηνεία γλωσσῶν has to do with the intelligible communication of glossolalic utterances addressed to θεός.218

4.6. Narratio 2: Exercising χαρίσματα (1 Cor 13:1-3) through the motif of ἀγάπη
Having exhorted the Corinthian ἐκκλησία to eagerly desire for χαρίσματα τὰ μείζονα (the greater manifestations of the πνεῦμα) in the previous transitional verse, 1 Cor 12:31, Paul now shows them what he describes as the ὑπερβολὴ ὁδὸς (excellent way) of exercising the χαρίσματα in 1 Cor 13. This way is then described in 1 Cor 13:1-3 as ἀγάπη (love).219 The fact that Paul makes himself the subject of 1 Cor 13:1-3 rhetorically connotes his approach to the subject of χαρίσματα as an

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217 This understanding informs Thiselton’s argument that ἑρμηνεία γλωσσῶν means to put into articulate speech, and not to translate. See Thiselton, The First Epistle to the Corinthians, 976; Garland, 1 Corinthians, 586; and Behm, “ἑρμηνεία,” TDNT, 2 (1964): 665.
218 Schatzmann, Theology of Charismata, 94.
219 Li, Paul’s Teaching on the Pneumatika in 1 Corinthians 12-14, 299 has significantly drawn our attention to the fact that “different from the χαρίσματα, ἀγάπη is not apportioned by the πνεῦμα to certain of the πνευματικοὶ because ἡ ἀγάπη is a ὁδὸς and not a χάρισμα.” In the view of Schottroff, Der erste Brief an die Gemeinde in Korinth, 255, “ohne Liebe sind die Gaben kraftlos (1 Cor 13:1-3).”
“insider” who shares in the experiences of the Corinthian ἐκκλησία.\textsuperscript{220} The structure of the argument in 1 Cor 13:1-3 involves three sequences of propositional statements with each beginning with ἐάν or close variants. The use of ἐάν and μὴ instead of εἰ and οὐ respectively with verbs shows that the first person singular verbs λαλῶ and ἔχω are to be seen as subjunctive and not indicative forms. The sentence then suggests a hypothesis that is indefinite with the highly valued χάρισμα of glossolalia in the Corinthian ἐκκλησία.\textsuperscript{221} The first part of each conditional statement points out prominent charismatic practices within the Corinthian ἐκκλησία. The second part of each conditional sentence, which is ἀγάπην δὲ μὴ ἔχω, is identical in all the three sets. It is worthy of note that these three conditional sentences throw much light on the fact that ἀγάπη is to serve as the foundational requirement for the exercise of the χαρίσματα.\textsuperscript{222}

The dative ταῖς γλώσσαις could be regarded as instrumental in its usage to mean in or with tongues. The nature of the distinction between the genitive masculine plural τῶν ἀνθρώπων (of men/people) and τῶν ἄγγελων (of angels) in 1 Cor 13:1 is debated within scholarship.\textsuperscript{223} It is most probable that Paul used it hyperbolically to bring out its charismatic function to distinguish it from ἀγάπη.\textsuperscript{224} In this light, glossolalia could be regarded as either the expressions of the yearnings of the human heart or as part of heavenly praise.\textsuperscript{225} Thus, from Paul’s argumentation, exercising glossolalia without ἀγάπη could then be seen as a negative practice. In this case, a translation of 1 Cor 13:1 must put emphasis on ἀγάπη.\textsuperscript{226}

\textsuperscript{220} Garland, 1 Corinthians, 609. Schottroff, Der erste Brief an die Gemeinde in Korinth, 256 has drawn our attention to the fact that Paul himself had these spiritual experiences. Paul did not regard these experiences as a reserve of only some privileged members in the ἐκκλησία (Cf. 1 Cor 13:13; 2 Cor 12:1-6 and 7-10).

\textsuperscript{221} Thiselton, The First Epistle to the Corinthians, 1032 agrees with Conzelmann, 1 Corinthians, 221 on this position. To Mitchell, Paul and the Rhetoric of Reconcilliation, 274, this is not an open attack on the Corinthians in that it falls under the deliberative rhetoric category.

\textsuperscript{222} Zeller, Der erste Brief an die Korinther, 407 observes that “Eine dreifache Periode von Konditionalsätzen macht mit plastischen Ausdrücken die Liebe als Grundbedingung aller charismatischen Aktivität einsichtig.”

\textsuperscript{223} Thiselton, The First Epistle to the Corinthians, 1033 identifies three possible distinctions. First, it could refer to the differences of views at Corinth signifying either human utterances or heavenly language. Second, it could refer to human gifts as in glossolalia (1 Cor 12:10) and third, it may refer to glossolalia in a hyperbolic sense. Garland, 1 Corinthians, 611 argues from the perspective of Paul’s experience of rapture into the third heavens (2 Cor 12:1-4) that speaking glossolalia of angels in heaven would not have been unattainable.

\textsuperscript{224} Carson, Showing the Spirit, 58.

\textsuperscript{225} W. Guy, The Spirit World in the Letters of Paul the Apostle: A Critical Examination of the Role of Spiritual Beings in the Authentic Pauline Epistles (Göttingen: Vandenhoeck and Ruprecht, 2009), 120 has argued in favour of the latter view by affirming that glossolalia is an angelic language.

\textsuperscript{226} Thiselton, The First Epistle to the Corinthians, 1035.
It is commonly held within exegesis of 1 Cor 13 that Paul wishes to disengage ἀγάπη from the sensual, emotive, erotic or even ecstatic nuances which the noun ἔρως (passionate love) and the noun form τὸ ἀγαπᾶν can denote in secular or non-Christian religious texts. More importantly, it is common to read 1 Cor 13 either from eschatological or Christological perspectives. From the eschatological perspective, ἀγάπη represents “the power of the new age” breaking into the present. From the Christological perspective, ἀγάπη denotes what Thiselton describes as a “stance or attitude which shows itself in acts of will as regard, respect, and concern for the welfare of the other.” In this light, the Christological dimension is made clear in the sense that the cross becomes a paradigm in the act of will and stance which places the welfare of others above the interests of the self.

Moreover, Paul wishes to express that the χαρίσματα of glossolalia, faith and knowledge are useless, devoid of virtue and limited when they are not exercised in ἀγάπη (1 Cor 13:1-3). For whereas glossolalia in 1 Cor 13:1 and 1 Cor 14:4 ministers primarily ἐαυτὸν οἰκοδομεῖ (builds oneself), the χάρισμα of knowledge appears to inflate oneself rather than building others up. Similarly, ψωμίσω πάντα τὰ ὑπάρχοντά μου (doing good, by giving away all one has) without ἀγάπη can lead to self-glorification (1 Cor 13:3). Here, ἀγάπη does not seek its own personal good, but the welfare of the other.

The apodosis of the conditional clause discussed above is γέγονα χαλκὸς ἥχων ἢ κόμβολον ἀλαλάζων (I have become a sounding metal or a reverberating

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228 Thiselton, The First Epistle to the Corinthians, 1035.

229 To Thiselton, The First Epistle to the Corinthians, 1035, “Love is that quality which distinctively stamps the life of heaven, where regard and respect for the other dominates the character of life with God as the communion of saints and heavenly hosts. The theologian may receive his or her redundancy notice; the prophet may have nothing to say which everyone else does not already know; but love abides (originally emboldened) as the character of heavenly, eschatological existence.” See also E. Stauffer, “ἀγάπαν,” TDNT, 1:51

230 Thiselton, The First Epistle to the Corinthians, 1035.

231 See Schottroff, Der erste Brief an die Gemeinde in Korinth, 257 for detailed explanation of the role of ἀγάπη in the exercise of χαρίσματα. She observes that ἀγάπη is the mutual love that exists not only between an individual and God, but also between the congregation of believers/community and God. Without ἀγάπη, χαρίσματα could be misused (1 Cor 8:1-3). She further notes that “Die Liebe ist nicht die höchste Stufe der Charismen, sondern die Grundlage für alle verschiedenen Gaben.”

232 Thiselton, The First Epistle to the Corinthians, 1035. See also P. Vielhauer, Oikodomē: Das Bild Vom Bau in Der Christlichen Literatur Vom Neuen Testament Bis Clemens Alexandrinus (Karslruhe-Durlach: Tron, 1939), 85-88.
cymbal). By this apodosis, in the view of Carson, Paul seems to show that, no matter how exalted his χάρισμα of glossolalia is, without ἀγάπη, he is nothing more than a resounding gong or a clanging cymbal.\footnote{Carson, *Showing the Spirit*, 59.} It appears that it is not the χάρισμα of glossolalia that is only a resounding gong or a clanging cymbal but to Paul, “I, myself.” Significantly, the use of the first person perfect indicative γέγονα (I have become) portrays the fact that the action entailed in glossolalia leaves a diminishing and lasting effect on the value of the speaker.\footnote{Carson, *Showing the Spirit*, 59.} The exact meaning of the phrase χαλκὸς ἧχων (sounding brass) appears to be problematic in its interpretation and meaning.\footnote{Some scholars such as Lietzmann, *Die Briefe des Apostels Paulus an die Korinther I, II*, 65; J. Moffat, *The First Epistle of Paul to the Corinthians*: Moffat New Testament Commentary 7 (London: Hodder & Stoughton, 1938); Barrett, *A Commentary on the First Epistle to the Corinthians*, 300; Fee, *The First Epistle to the Corinthians*, 632; Carson, *Showing the Spirit*, 59; Conzelmann, *1 Corinthians*, 1975, 221 sees χαλκὸς ἧχων as a reminiscent of the liturgical practice of pagan cults and basically means to become like a pagan. Other exegetes such as W. Harris, “Echoing Bronze,” *Journal of the Acoustical Society of America* 70, no. 4 (1981): 1184-1185 argues that the sounding brass refers to acoustic sounding-vases and not a musical instrument. T. K. Sanders, “A New Approach to 1 Corinthians 13:1,” *New Testament Studies* 36, no. 4 (1990): 614-616, on the other hand, argues that Paul contrasts a clanking chunk of brass with the delicate sounds of a ringing cymbal denoting a tuned musical instrument.} The infinitive verb ἄχειν appears in the manuscript of 21:25 to describe the roar of the sea.\footnote{Garland, *1 Corinthians*, 611-612.} Κύμβαλον occurs only in 1 Cor 13:1 in the New Testament and it basically denotes a musical instrument.\footnote{Lindemann, *Der erste Korintherbrief*, 283.} The word derives from κύμβη which is a hollow vessel or hollow dish that denotes a shallow, metallic rounded dish, which is struck against its partner to give a resounding note.\footnote{Thiselton, *The First Epistle to the Corinthians*, 1037.} The use of κύμβαλον together with the adjective ἀλαλάζον suggests an onomatopoeic function obtained from the tradition of wailing loudly in lament.\footnote{This appears to be the most probable interpretation amidst other presuppositions such as its reference to *Kinderspielzeug* (children’s toy), *Dämonenabwehr* (demonic defense). See Schrage, *Der erste Brief an die Korinther*, 3, 286; Thiselton, *The First Epistle to the Corinthians*, 1037. As a rhetorical device, *onomatopoeia* is the use of words whose pronunciation imitates the sound the word describes. Onomatopoeia can produce a lively sentence, adding a kind of flavour by its sound effect. See Harris, “A Handbook of Rhetorical Devices,” 44-45.} It is used in a technical sense as a present participle of continuous action. Its verb form, ἀλαλάζω means *to wail loudly* in the other occurrence in the NT (Mark 5:38). Loud noise and its corresponding continuous reverberating can be either majestic and splendiferous or intrusive, invasive and self-important depending upon the occasion.\footnote{BAGD: 34, 829.}
In 1 Cor 13:2, having stated the fruitlessness of the glossolalia of ἄνθρωποι (men/people) and ἄγγελοι (angels) without ἀγάπη, Paul now turns to what Thiselton describes as communicative and wisdom χαρίσματα of prophecy and knowledge and the action χάρισμα of faith of a special kind which produces a special effect.  

Syntactically, the sentence could be subdivided into three main clauses as καὶ ἔχω προφητεῖαν (with the catchword prophecy), εἶδό τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν (with the catchwords mysteries and knowledge) and κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθυστάναι (with the keyword faith). The subjunctives ἔχω and εἶδό receive an opening signal κἂν (“and if I should”). It is needless to point out that the verb εἶδό controls both nouns: all “mysteries” and all “knowledge.”  

Eἰδῶ (“I imagine”) is the perfect form of οἰδά (“I know”). Thiselton has convincingly asserted that to translate κἂν εἰδῶ as if I may know will be stylistically repetitive and fail to convey its perfect subjunctive form. Hence this study follows the translation if I should have all knowledge. To Lindemann, the use of ἔχω with προφητεία in this context signals its nature as a χάρισμα and does not give an indication of random prophetic inspiration.  

It could be observed that Paul introduces an indefinite character of the protasis with a strong contrastive apodosis ἀγάπη δέ. To imagine τὰ μυστήρια πάντα (all mysteries) paves the way to all γνῶσις (knowledge). The ambiguity surrounding the meaning of μυστήρια may stem from the issue between Paul, Corinth and religious backgrounds that might have been connected to pagan religions. Thus, μυστήρια denotes the contrast between mere human discovery and that which lies beyond unaided human powers and initiatives. Thiselton follows Nygren’s argument that γνῶσις was the major semantic competitor to ἀγάπη. Thus γνῶσις, unless it is controlled by ἀγάπη, ministers to the self.  

From the discussions on 1 Cor 12:9, attention has already been drawn to the fact that the χάρισμα of faith must be differentiated from the saving faith. In this context, Paul talks about the needed πίστις to remove mountains. Thiselton perhaps notes it well in his submission that “an especially robust, infectious, bold, trustful faith may well be a special gift that performs a special task within a...”

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241 Thiselton, The First Epistle to the Corinthians, 1039.  
242 Fee, The First Epistle to the Corinthians, 632-634.  
243 Thiselton, The First Epistle to the Corinthians, 1039.  
244 Lindemann, Der erste Korintherbrief, 283.  
245 See Markus N. A. Bockmuehl, Revelation and Mystery in Ancient Judaism and Pauline Christianity, WUNT 2:36 (Tübingen: J. C. B. Mohr, 1990); Wolf, Der erste Brief, 315. Thiselton, The First Epistle to the Corinthians, 1040.  
246 Nygren, Agape and Eros, 134-145 as quoted by Thiselton, The First Epistle to the Corinthians, 1040, observes that there is a definite opposition, a contrast between two different ways, two different kinds of fellowship namely, on the one side, the Gnostic-mystical ‘vision of God’ that are typical of Hellenism; and the primitive Christian and Pauline way of Agape on the other side.
community faced with seemingly insuperable problems.” The phrase ὀρημεθίσται (to remove mountains) reflects a saying of Jesus in the Gospels (Matthew 17:20; Mark 11:23). In Paul’s argumentation, χάρισμα of πίστις transcends mere human capacity and expectation. The present active infinitive verb μεθίσται means to remove an object from one place and to transfer it to another place. It is probable that the accusative bound phrase πᾶσαν τὴν πίστιν may generically imply every kind of faith signifying all possible faith, or absolute faith. Paul then concludes in a shattering way that it is not only that a χάρισμα that is exercised without ἀγάπη has no value, but to him, οὐθέν εἰμι (I am nothing).

In 1 Cor 13:3, Paul further discredits any deed that is not motivated by ἀγάπη by citing examples of extreme self-denial. The conditional phrase, κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου (even if I should bestow all my possessions) portrays costly self-sacrifice. As a krasis from καὶ and ἐὰν, κἂν thus signals the hyperbolic rhetorical device that Paul uses. The first aorist subjunctive verb ψωμίσω serves as an indefinite protasis. Although the agent of reception of the phrase πάντα τὰ ὑπάρχοντά μου (all my possessions) is not syntactically provided, it is most probable that (contra Strasbury) Paul might have been informed by the Jewish scripture and Early Christian concern to feed and care for the poor. In this case, feeding the poor is not enough if it is not motivated by ἀγάπη for Christ who has identified himself with the poor. The self-sacrifice of giving out all possessions is intensified by the extreme action signaled by the subjunctive bound phrase παραδῶ τὸ σῶμά μου (I might give up my body).

Attention has already been drawn to the textual variances and additions of giving the body to “boast” and to be “burned” and my preference for the latter because

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247 Thiselton, The First Epistle to the Corinthians, 1041.


249 See Thiselton, The First Epistle to the Corinthians, 1041.

250 Insightfully, according to Spicq, Agape, 2, 147, if the charismatist has no charity, that person is spiritually zero.

251 Ψωμίσω from the context of Romans 12:20 means to eat or to give others morsels to eat. See Thiselton, The First Epistle to the Corinthians, 1044 and BAGD, 894 for further lexicographical studies on the word ψωμίσω.

252 H. A. Strasbury, “Corinthian Honor, Corinthian Conflict: A social History of early Roman Corinth and its Pauline Community” (PhD diss., University of California, 1990), 467 has warned against supplying the word “poor” or “those in need” since to him, care for the poor was not a motivation in Greco-Roman giving.

253 See Zeller, Der erste Brief an die Korinther, 409-410 for detailed discussion on this phrase, παραδῶ τὸ σῶμά μου.
the reading “to be burned” fits the context. Giving up one’s body to be burned typifies the extreme form of self-sacrifice. However, this ultimate sacrifice is meaningless if done without ἀγάπη. Significantly, the content of the apodosis changes from “I am nothing” in 1 Cor 13:2 to οὐδὲν ὡφελοῦμαι “I am useless” in 1 Cor 13:3.

4.7 **Narratio 3: Exercising χαρίσματα through the motif of οἶκοδομή (1 Cor 14:1-5)**

Having taught the Corinthian ἐκκλησία about the significance of all the χαρίσματα, Paul then writes that the Corinthians should be zealous for τὰ χαρίσματα τὰ μείζονα (greater χαρίσματα, cf. 1 Cor 12:31) of which ἀγάπη should characterize how they are to be exercised (1 Cor 13:1-3). 1 Cor 14 then begins with an admonition διώκετε τὴν ἀγάπην (pursue ἀγάπη). The verb διώκετε, which is the present active imperative second person plural form of διώκω, means pursue, hunt or chase after with intensity. It is also sometimes translated as “persecute” as in 2 Cor 4:9. In its more literal sense, it denotes a hunter chasing after prey. The plural form διώκετε indicates that the command is intended to be obeyed by a group of people and not for individual purposes. Its present imperative sense carries the idea which calls for a habitual action. The direct object of the action verb διώκετε is ἀγάπη (love) with a definite article τὴν. Thus, διώκετε τὴν ἀγάπην implies that in a habitual manner, the Corinthians were to pursue ἀγάπη previously described in 1 Cor 13:4-7. For it is this ἀγάπη that will endure αἰώνιος (eternity) and not the χαρίσματα (1 Cor 13:8-13). According to Zeller, pursuing ἀγάπη is to be regarded as the worthwhile desire of the heart which should not be regarded as a χάρισμα. To Barrett, pursuing ἀγάπη applied to all the members

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254 It is most probable that the account of the obedience of Shadrach, Meshach, and Abednago (Dan 3:95) that led to their death sentence in the blazing furnace may form the background for this image. See Schottroff, *Der erste Brief an die Gemeinde in Korinth*, 258.

255 See Garland, *1 Corinthians*, 615.

256 Garland, *1 Corinthians* 616, observes that Paul may be reminding his audience about the words of Jesus in Mark 8:36.

257 Garland, *1 Corinthians*, 631 notes that Paul sometimes applies the verb as metaphor for spiritual effort (Romans 9:10, 31; 12:13, 14:19, Phil 3:12, 14:1)

258 According to Schrage, *Der erste Brief an die Korinther: 3*, 382, Paul uses the Greek διώκετε in the sense of Verfolgung (persecuting). See also MacArthur, *1 Corinthians*, 371.


260 Thiselton, *The First Epistle to the Corinthians*, 1082 has convincingly argued that the translations of διώκετε τὴν ἀγάπην as make love your aim by NJB is less forceful and dynamic, while those who translate it as follow, or follow after (KJV) convey less urgency.

261 Zeller, *Der erste Brief an die Korinther*, 424.
of the Corinthian ἐκκλησία and as such should be fully consistent with the exercise of every χάρισμα.  

It is worth pointing out that the fact that ἀγάπη is most important, however, does not mean that everything else is to be disregarded. In this regard, the Corinthians were admonished: ζηλοῦτε δὲ τὰ πνευματικά (seek or desire for the spiritual phenomena). Like the διώκετε, ζηλοῦτε is also in the present active imperative mode denoting “cultivating a stance of eagerness.” The plural nature of ζηλοῦτε signals a corporate concern for the well-being of the community. The implication is that these χαρίσματα may be exercised in the ἐκκλησία as Paul’s horizon of concern.

The meaning of the article and a post-positive conjunction δέ can mean and or but as determined by the context. However, as used in 1 Cor 14:1 it seems more understandable to see δέ in an adversative sense to mean but because it indicates Paul’s moving in a related but different direction in this phrase of the verse. Thus, the Corinthians were commanded to pursue ἀγάπη and at the same time seek for πνευματικά. The accusative plural τὰ πνευματικά may normally mean spiritual things or phenomena which may by inference designate χαρίσματα from or characterized by the πνεῦμα. Gillespie explains that “the ‘greater gifts’ are now specified as ‘spiritual utterances,’ particularly prophesying.” Most probably, Paul had felt the need to instruct the Corinthians to pursue ἀγάπη as they are eager for τὰ πνευματικά. In this case, the exercise of πνευματικά will not be a means of self-affirmation that causes disruption in the ἐκκλησία.

The last clause, μᾶλλον δὲ ἰνα προφητεύητε of 1 Cor 14:1 begins the demonstration of Paul’s disagreement with the way some Corinthians exaggerated the importance of the χάρισμα of glossolalia. Paul’s use of the comparative adverb μᾶλλον in the subsequent verses indicates that Paul compares the χάρισμα of...
glossolalia with the χάρισμα of prophecy. Paul’s use of the present subjunctive active second person plural verb προφητεύοντες (to prophesy) expresses the aim of the pursuit and desire. The meaning of προφητεύω (prophesying) used in this sense and in the wider context of 1 Cor 12-14 has attracted diverse scholarly interpretations of which the majority regard it as a creative and intelligible speech addressing a whole community. In view of the fact that προφητεύω is used in the plural sense, it could be argued that Paul is hereby instructing (admonishing) the Corinthians to the habits of pursuing and desiring to προφητεύοντες for the benefits of the entire ἐκκλησία. This contrasts with the χάρισμα of glossolalia that seems to edify the individual speaker, especially without its corresponding χάρισμα of ἐρμηνεία (interpretation). The Corinthians were urged to prophesy in a sense of sound preaching, proclamation or teaching that will οἰκοδομεῖν (build up) the entire ἐκκλησία. As to whether this prophesying entailed some amount of spontaneity and foretel ling, it is, however, not clear in the context.

1 Cor 14:2-5 develops the thesis that has been stated in 1 Cor 14:1. It is significant to point out that, having declared his own strong preference of prophecy over glossolalia, Paul offers a comparison of these two χαρίσματα in 1 Cor 14: 2-5. In 1 Cor 14:2, Paul begins by informing his readers that ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἄνθρωπος λαλεῖ ἄλλα θεῶν, (for the one speaking glossolalia does not communicate to human beings but speaks to God). Paul’s discussion of this phenomenon shows that the glossolalia is one of the χαρίσματα and so it was not a speech in a natural human language or dialect (contrary to the view of Schottroff). As a χάρισμα, glossolalia was bestowed on an individual (1 Cor 14:4, 433).

266 Barrett, A Commentary on the First Epistle to the Corinthians, 315.
267 Rienecker, A Linguistic Key to the Greek New Testament, 433.
268 Charles Hodge, An Exposition of the First Epistle to the Corinthians (Grand Rapids: Baker Book House, 1980), 279 explains that προφητεύω refers to the gift of speaking as the organ of the Spirit in a manner adapted to instruct and edify the hearers. According to Thiselton, The First Epistle to the Corinthians, 1084, Paul in these verses (1 Cor 14: 1-5) insists that to prophesy is to perform intelligible, articulate, communicative acts of speech which have a positive effect on others and, in turn, on the whole community. Thiselton further explains that prophecy amounts to healthy preaching, proclamation, or teaching which is pastorally applied for the appropriation of gospel truth and gospel promise in their own context to help others. Following K. Sandness, Paul – One of the Prophets? A Contribution to the Apostle’s Self-Understanding, WUNT, II/43 (Tübingen: Mohr Siebeck, 1991), Thiselton further maintains that “Paul understands his own commission to preach the apostolic gospel to the Gentiles in prophetic terms. Gal 1:15 - 16, e.g., which is widely agreed to reflect Jeremiah’s call ‘from before birth’ to prophetic witness (cf Jer 1:5), stands in continuity with 1 Cor 2:1-16, 2 Cor 4:6, Rom 10:14-18 in pointing to the prophetic character of Paul’s own apostolic commission to proclaim the gospel of Christ in intelligible communicative action.” William Barclay, The Letters to the Corinthians (Philadelphia: The Westminster Press, 1975), 128 seems to share this view by his explanation that προφητεύω has nothing to do with foretelling the future. Rather it has to do with foretelling the will and the message of God. He further explains that preaching identifies its meaning if its literal interpretation is to be considered.
269 Schottroff, Der erste Brief an die Gemeinde in Korinth, 266-271.
16) and had a spontaneous quality (1 Cor 14:15) that is in partial collaboration with the will of the speaker (1 Cor 14:27-28). Here, the glossolalist did not necessarily understand the utterance (14:2, 13) and in order to impart an intelligible communication, the glossolalia required the complementary χάρισμα of ἔρμηνεια γλωσσῶν (1 Cor 14:2, 4, 13). Thus to Paul, glossolalia benefited the speaker as a direct (spiritual) communication to θεός (14:2, 16-17), but without ἔρμηνεια, it had no ability to benefit the other members of the ἐκκλησία (14:17, 27-28).272

The function of the dative θεῷ as the agent to whom glossolalia is directed has attracted two main scholarly perspectives. In one perspective, θεῷ refers to God although it does not have an article attached to it.273 In another perspective, it is argued that a better translation of the dative θεῷ is to a god.274 The common interpretation of θεῷ as God sounds more convincing given the context of 1 Cor 14, which suggests that χάρισμα is exercised within the worshipping context of the ἐκκλησία. It is unlike the context of 1 Cor 12:2 where Paul seems to allude to the former ecstatic religious past of his rhetorical audience who form part of the Corinthian ἐκκλησία. In this light, by regarding glossolalia as χάρισμα, its source and the one to whom the glossolalist addresses is θεός and not “a god.” In support of this view, Barrett convincingly notes that it is θεός who inspires the speech and therefore understands it, even though it is cast in a form unintelligible by ordinary standards (cf. Rom 8:26ff.).275 Thus, the argument that glossolalia is directed

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271 See Zeller, Der erste Brief an die Korinther, 424; Thiselton, The First Epistle to the Corinthians, 1085. Λαλῶν γλῶσσῃ donotes offering of praise in prayer that shows a joyful acclamation to God (1 Cor 14:14-16, 28).

272 Soards, 1 Corinthians, 282.


274 A representative of this view is MacArthur, 1 Corinthians, 372-373. He posits that “The Greek has no definite article, and such anatropous constructions usually are translated with an indefinite article (see Acts 17: 23), where the same form of θεῷ (god) is used in reference to ‘an unknown god’.” MacArthur advances his argument by explaining that the translation, “a god” is supported by the fact that the Bible records no instance of believers speaking to God in anything but normal, intelligible language.

275 Although λαλῶ and ἀκοῦω are regularly translated broadly as to speak and to hear respectively, the issue in these verses has to do with intelligible communication or effective action between speakers and listeners. Hence the legitimacy to translate οὐδεὶς γὰρ ἀκούει as no one understands. See Barrett, A Commentary on the First Epistle to the Corinthians, 315.
toward people or “a god” becomes weak in that the context of 1 Cor 14 indicates that it is a speech directed towards θεός (1 Cor 14:2, 16-16, 28).

It is obvious from the above that glossolalia is not directed to ἄνθρωποι (people) or a god because to Paul οὐδεὶς γὰρ ἀκούει (for no one understands). The phrase, οὐδεὶς γὰρ ἀκούει is used literary to mean, no one hears any articulate sounds. Hodge asserts that the person hears the sound but does not distinguish the words. In view of the fact that the apostles and early believers of the Christ event were understood when they spoke in glossolalia during the “Pentecost event” (Acts 2), it could be argued that the phrase οὐδεὶς γὰρ ἀκούει should not be regarded as “no living person,” but that no person present could understand. For Paul in this context appears not to have any problem with the use of the χάρισμα of glossolalia. Instead, Paul’s concern was the use of this χάρισμα when no one was present in the Corinthian ἐκκλησία who understood the language employed.

Paul continues the discussion by expressing that πνεύματι δὲ λαλεῖ μυστήρια (but the speaker utters mysteries in the Spirit). Within scholarship, the dative singular πνεύματι has been read, on the one hand, in an instrumental sense to mean divine spirit. On the other hand, it has been described in a locative sense referring to the human spirit. The prevailing use of the word πνεῦμα in reference to divine Spirit in Pauline epistles, however, appears to favour the former perspective.

276 See Lindemann, Der erste Korintherbrief, 297; Thiselton, The First Epistle to the Corinthians, 1084 – 1085.

277 To Hodge, An Exposition of the First Epistle to the Corinthians, 278, this does not imply that the sounds uttered were in themselves unintelligible so that no man living (unless inspired) could understand them.

278 Fee, God’s Empowering Presence, 219 has drawn our attention to the importance of glossolalia especially for private use. He explains that: "Such speech by the Spirit is further described in v. 4 as edifying to the speaker. This has sometimes been called self-edification and sometimes viewed pejoratively. But Paul did not mean that. The edifying of oneself is not self-centered, but the edifying of the individual believer that comes through private prayer and praise. It is hard to imagine the circumstances in which Paul would think this is a bad thing in itself, especially in his own experience of speaking in tongues more than them all (v. 18). But despite this favourable words about tongues, Paul’s concern is not with private devotion, but about Public worship."

279 Fee, The First Epistle to the Corinthians, 656 sees glossolalia as one of the manifestations of the πνεῦμα; Kistemaker, 1 Corinthians, 478 also thinks it is the πνεῦμα who reveals mysteries. See Thiselton, The First Epistle to the Corinthians, 1081-1082.

280 MacArthur, 1 Corinthians, 372 argues that the πνεῦμα to which Paul refers is not the divine Spirit as some interpreters claim, but the person’s own spirit, as implied by the locative case of the Greek and indicated in the NASB by his (Cf. vv. 14-16). He explains further that a believer who properly ministers a true spiritual gift ministers not to a “false god” but to others.

281 See Hodge, An Exposition of the First Epistle to the Corinthians, 279-280 for an interesting discussion on πνεύματι. In this light, he draws our attention to the fact that the expression in or
the divine Spirit, the meaning arrived at is natural and suitable to the connection. This thus implies that although the glossolalist is not understood, yet, guided by πνεῦμα, the speaker λαλεῖ μυστήρια (speaks mysteries).

The accusative neuter plural μυστήρια which is commonly translated mysteries that the glossolalist utters has variously been interpreted as divine secrets, divine truths, "secrets", riddles with no solution and as an eschatological language of angels within scholarship. Paul often uses it elsewhere to denote what was once hidden but has now been disclosed in the age of eschatological fulfillment (1 Cor 2:1, 7; 4:1; 15:51). However, its usage here appears to modify its usual meaning and so its designation as the eschatological language of angels is highly improbable. Moreover, since θεός is the hearer, Bruce’s interpretation of the mysteries as riddles with no solution becomes untenable.

In 1 Cor 14:3, Paul explains that ὁ δὲ προφητεύων ἁνθρώποις λαλεῖ οἴκοδομήν καὶ παράκλησιν καὶ παραμυθίαν. The nominative masculine participle with the definite article ὁ δὲ προφητεύων (the person who prophesies) in 1 Cor 14:3 attempts to preserve a parallel with ὁ γὰρ λαλῶν γλώσσῃ (the person speaking glossolalia) of 1 Cor 14:2a. However, Paul’s use of the conjunction δὲ in the context of 1 Cor 14:1-5 suggests that Paul is setting, in contrast, the role of the glossolalists with the effects of prophesying as a dynamic communicative activity. The emphasis here is placed, in the view of Thiselton and Zeller, on the action in question rather than on the status or role of any specific person, in accordance

by the Spirit is an established Scriptural phrase meaning to speak under the guidance of the Holy Spirit.

282 John Ruef, Paul’s First Letter to Corinth (Philadelphia: The Westminster Press, 1977), 147 interprets the μυστήρια as divine secret that remains hidden to the individual.

283 Hodge, An Exposition of the First Epistle to the Corinthians, 280 gives what appears to be elaborate interpretation to the μυστήρια that is used here. To him, the μυστήρια means divine truths; things that God has revealed. He contends that to make the word mean things that are not understood by the hearer is contrary to the usage of the word. This is because a secret that is disclosed is no longer a secret and a mystery that is revealed ceases to be a mystery, since a mystery is something hidden. Hodge further explains that the meaning obviously is that although not understood, yet what is uttered contains divine truth. Thus, Hodge seems to imply that the glossolalia was foreign to the human hearers and therefore it is said ‘no person understands. See also, Thiselton, The First Epistle to the Corinthians, 1085.

284 Barrett, A Commentary on the First Epistle to the Corinthians, 316 has pointed out that the meaning is simply ‘secrets’ and that the speaker and God are sharing hidden truths which others are not permitted to share

285 Bruce, 1 and 2 Corinthians, 130.

286 Dautzenberg, Prophetie, 234-238; Theisen, Psychological Aspects of Pauline Theology, 287-288; Schrage, Der erste Brief an die Korinther: 3, 385 and Lindemann, Der erste Korintherbrief, 297.

287 This position is in agreement with Zeller, Der erste Brief an die Korinther, 424 and Thiselton, The First Epistle to the Corinthians, 1085.
with Paul’s concerns and his use of the verb. The definite article with the present participle may convey either habituation referring to the person who prophesies or a temporal-contingent clause that sees it as when or if a person prophesies. Again, by contrasts to the glossolalists who speak to θεός (God), those who prophesy ἀνθρώποις λαλεῖ (speak to humans).

To Paul in 1 Cor 13:3, those who prophesy speak to humans in order to achieve οἰκοδομή, παράκλησις, καὶ παραμυθία (edification, encouragement and comfort). Paul’s description of the purpose of prophesying, therefore, seems to be image laden. The Greek οἰκοδομή (literary meaning building up) is used in the context of construction and of household management. Used in this context, however, Garland has drawn our attention to the fact that οἰκοδομή serves as the benchmark to measure what goes on in the public worship. The Greek παράκλησις literary means invitation, exhortation, consolation, assurance, encouragement. This is also from the language of courtroom or debate where one “appealed” to another for a decision. The third word, παραμυθίας appears only here in the NT and it is synonymous with παράκλησις. It literary means encouragement or consolation. This word is also derived from the context of education and friendship and refers to that which serves as an encouragement to one who is depressed or in a situation of grief. To Soards, in putting these words together, these images are meant to motivate, enable, and to bring result. Worthy of note in this discourse is Paul’s skillful use of rhetorical devices of distinctio and amplification. Whilst Paul’s use of distinctio draws attention to his explicit definition of the χάρισμα of prophesying, by using amplification as a rhetorical device, Paul explains what he means to προφητεύειν in detail in order to emphasize what might otherwise be passed over. In other words, amplification allowed Paul to call attention to, emphasize, and expand the idea of the χάρισμα of prophecy so that the audience could realize its importance or centrality in the discussion.

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288 Thiselton, The First Epistle to the Corinthians, 1086.
289 Thiselton, The First Epistle to the Corinthians, 1086.
290 Garland, 1 Corinthians, 1084. This position is strengthened given the fact that Paul’s principal concerns guiding everything he writes in this letter constitute the building up of the ἐκκλησία and the well-being of the whole σῶμα Χριστοῦ (body of Christ). Soards, 1 Corinthians, 281.
291 All these words seem to have some connotations to pastoral ministry. See Garland, 1 Corinthians, 633-634; Thiselton, The First Epistle to the Corinthians, 1088-1089.
292 BDAG, 769. Garland, 1 Corinthians, 634, Thiselton, The First Epistle to the Corinthians, 1089.
293 Soards, 1 Corinthians, 282.
Biblical exegetes are, however, divided on the theological import and significance of προφητεύειν (to prophecy) in 1 Cor 12-14.295 To Thiselton, for instance, prophesying in Paul’s theology and in his argument in 1 Cor 14 is “the performing of intelligible, articulate, communicative speech-acts, the operative currency of which depends on the active agency of the Holy Spirit mediated through human minds and lives to build up, to encourage, to judge, to exhort, and to comfort others in the context of interpersonal relations.”296 This definition allows for short utterances, or in accordance with Paul’s own wishes, for long stretches of speech. The nearest modern parallel is probably that of an informed pastoral sermon which proclaims grace and judgment or requires a change of life, but which also remains open to question and correction by others. Significantly, however, Thiselton cautions, that just as many restrict prophecy to the “spontaneous,” we should avoid the opposite mistake of insisting that prophecy could not in any circumstances take the more “oracular” form often identified as such today.297

In 1 Cor 14:4, Paul analyzes the meaning of the contrast he has painted between the χαρίσματα of prophecy and glossolalia. He tells the Corinthians that ὁ λαλῶν γλώσσῃ ἑαυτὸν ὀἰκοδομεῖ ὃ δὲ προφητεύων ἐκκλησίαν ὀἰκοδομεῖ (the person who speaks in glossolalia builds up oneself, meanwhile the one who prophesies builds up the ἐκκλησία). Paul’s use of the reflexive pronoun ἑαυτὸν (oneself) brings out the difference between the speaker and the ἐκκλησία.298 Since ἐκκλησία is used here without the article, it most probably refers to the local assembly, of which the writer is a member.299 By ὀἰκοδομέω, Paul places a fundamental contrast between the use of glossolalia for the individual speaker’s edification and the community effects of prophecy. There have been two main views regarding Paul’s use of ὀἰκοδομέω in relation to the individual speaker

295 For detailed interpretive and theological approaches to the understanding of Paul’s use of the χάρισμα of prophecy in the context of 1 Cor 12, see the section of elenchus on χαρίσματα in this chapter. This section shows the continuity of the discussion of prophecy in the context of 1 Cor 12:10. There has been different interpretive approaches as far as 1 Cor 12:10 allowed without the benefit of engaging with Paul’s major concerns in 1 Cor 14:1-25 (and also vv. 29-35). Those discussions open the ground and illuminate a number of issues. To Thiselton, for instance, prophesying plays its part among the variety of χαρίσματα apportioned by God for the corporate benefit of the whole community and beyond. He then describes presuppositions or preunderstandings which certain interpreters bring into the text sometimes as firm assumptions, and sometimes as heuristic tools. See Thiselton, The First Epistle to the Corinthians, 956-964 for detailed presentation on prophecy in the context of 1 Cor12:10.

296 Thiselton, The First Epistle to the Corinthians, 1094 (This quotation is originally in italics).

297 Thiselton, The First Epistle to the Corinthians, 1094.


299 Barrett, A Commentary on the First Epistle to the Corinthians, 316.
within scholarship. On one hand, it is used negatively to mean ministering or affirming self. On the other hand, it is used negatively to mean ministering to self-esteem or self-affirmation. Conzelmann seems to occupy a middle view that, whether or not the individual is edified, Paul attacks a concern for the individual in contrast to the whole ἐκκλησία. Schrage maintains that Paul deliberately made use of οἰκοδομέω as a double wordplay which may mean self-sufficiency or self-affirmation in some contexts and genuine building up of other people in other contexts. In high plausibility, Thiselton appears to give a balanced view in his perspective that “while the positive evaluation adopted by Fee may apply to tongues specifically used in private, the public use of tongues becomes so bound up with perceived status and self-affirmation that in public (but not in private) the negative effects come to outweigh the otherwise positive.” It could be said that both aspects (the negative and positive views) must be kept in view considering the context of chapter 14 and Paul’s skillful use of rhetoric to buttress his...
important arguments. Paul’s preference for prophecy over glossolalia is based on the principle of ὁ κοδομεῖν (edification).

In 1 Cor 14:5, Paul continues his discussions on the issue with specific regard to his preference of the χάρισμα of prophecy to glossolalia signaled by his use of the verb θέλω. θέλω has attracted many translational and exegetical challenges. Whereas some exegetes regard it as I wish, other exegetes see it as an expression of pleasure or delight. To Thiselton, for instance, “Paul takes pleasure in the sense of intimacy, liberation, and prayerful doxology that those who speak in glossolalia enjoy.” Paul’s comparative force of μᾶλλον δὲ is crucial for the argument in that his preference for the χάρισμα of prophecy implies both a greater degree (as in Phil 1:12) and a preferential rather (as in 1 Cor 7: 21) in the dual sense of more and instead of (as in Matthew 10:6). The latter is frequently marked by μᾶλλον δὲ. This is strengthened by the subsequent description of the

305 This is an attempt to follow Thselton’s, The First Epistle to the Corinthians, 1095 explanation that glossolalia may well reflect an authentic welling up of otherwise inexpressible praise to God (cf. v. 2) but this activity was probably construed at Corinth (but not by Paul) as “ultimate sign of their [the speakers’] ‘spiritual power and maturity’ which promoted a negative side-effect for the speakers themselves.”

306 Thiselton, The First Epistle to the Corinthians, 1096 has identified certain difficulties about some existing translations on θέλω: “KJV/AV, I would that ... but rather... becomes I would like ... but even more (NRSV); I would like ... but I would rather ... (NIV); while I should like ... I would much rather (NJB)” To Thiselton, perhaps the best of the five main examples are is: I am happy for ... but happier still for... (REB).

307 To Robertson and Plummer, First Epistle of St Paul to the Corinthians,307, the change from infinitive θέλω δὲ πάντας υμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε] is perhaps meant to make the wish more intensive and its conjunction with μᾶλλον δὲ makes this intensity overwhelming. In support of this argument, see Thselton, The First Epistle to the Corinthians, 1097. Thiselton identifies the source in O.T which lies behind Paul’s formulation of his argument and his use of θέλω by writing that, “since he himself uses tongues in private (v. 18, unless this is a quoted slogan), Paul no more wishes to monopolize this gift than he wishes any elitist monopoly of anything at Corinth.”

308 Thiselton, The First Epistle to the Corinthians, 1098, on the other hand, does not see θέλω as denoting a wish (I am willing) because to him, that does not do justice to the force of the verb. He further explains that the solution to the supposed mystery lies in the observation that in first Century Koine Greek, among the various constructions which modify the force of θέλω when it occurs with the infinitive, it may denote I take pleasure in, as in Mark 12:38, (the scribes take pleasure in walking up and down in long robes). On the basis of 1 Cor 12:29-30, Thiselton partly concludes that Paul does not “wish that every member of the church at Corinth may speak with tongues; it is the Holy Spirit alone who wills how his gifts are apportioned, and egalitarianism is as much an undifferentiated dullness as arbitrary hierarchy ministers to authoritarianism and elitism.”

309 Thiselton, The First Epistle to the Corinthians, 1098, however, states that their pleasure is very solemnly and seriously constrained by two things: first that this gift is used only privately; second, that proclaiming the gospel of Christ, or prophesying for the building up of others, holds priority and privilege as an “apostolic” or Christ like, cruciform mode of ministry. Thiselton cites Calvin in support of this contention of two-sided point that, “Paul gives ‘approval to tongues’ in principle, but the way in which the gift is used at Corinth makes it ‘valueless and to some extent harmful,’ hence the approval is conditional upon ‘correcting this fault.'”
person who prophesies as μείζων (greater) which could be contextualized to mean greater in status but, in accordance with the logic of Paul’s argument, of greater importance than the one who speaks in glossolalia.310

The understanding of the clause, εἰ μὴ διερμηνεύῃ also remains controversial among exegetes. Διερμηνεύῃ is in the present active subjunctive form which denotes one who interprets his or her own words and thus intervenes between unintelligible utterance and the hearers.311 Thus the Greek form does not mention any agent apart from the glossolalist because the glossolalist remains the subject of the verb.312 This then makes the use of the phrase, unless someone interprets questionable.313 The sense here is therefore that, the glossolalist is to pray for the ability to produce articulated speech.314 It is worth observing, therefore, that (on the issues in v. 5) glossolalia is directed to θεός and so Paul holds its private use in high regard. Hodge rightly asserts that this passage (1 Cor 14:5) proves that διερμηνεύω (interpreting), although distinct from what glossolalia might be, and doubtless often was, was possessed by the same person, and consequently, that person understood what was said.315 In this case, the absence of the χάρισμα of ἑρμηνεία γλῶσσῶν does not prove that the glossolalist in such cases was ignorant of what was uttered. It only proves that the speaker was not inspired to communicate in another language nor inarticulate words what was uttered.

310 Thiselton, The First Epistle to the Corinthians, 1098.
311 Rienecker, A Linguistic Key to the Greek New Testament, 434.
312 To Thiselton, The First Epistle to the Corinthians, 1098, the insertion of someone rests on a particular understanding of ἑρμηνεύει γλῶσσαν (12:10) and the significance of ἀλλῳ δὲ in conjunction with this phrase in 12:10, as if a special agent was “an interpreter” who “interpreted tongues.” Schrage, Der erste Brief an die Korinther: 3, 389 also points out that “die subject des Konzessivsatzes bleibt ὁ λαλῶν.”
313 Thus, the interpretation of διερμηνεύῃ by the NRSV’s as unless someone interprets imposes unto the epistle an ecclesial tradition of assumptions which does not allow Paul to speak for himself.
314 To Thiselton, “The ‘Interpretation’ of Tongues? A New Suggestion in the Light of Greek Usage in Philo and Josephus,” JTS 30, no. 1 (1979): 15-16, διερμηνεύῃ does not mean to interpret but to put into words. It thus denotes, “to render in articulate intelligible speech, what is difficult to express.”
315 Hodge, An Exposition of the First Epistle to the Corinthians, 281.
4.8 Analysis of the effectiveness of Paul’s rhetorical strategy in addressing the exigence of the pneumatic phenomena in the Corinthian ἐκκλησία

This section of the rhetorical analysis evaluates the effectiveness of the rhetorical strategy employed by Paul in his response to the exigence of pneumatic phenomena in the Corinthian ἐκκλησία. Kennedy has suggested that it will be valuable to look back and review the entire rhetorical unit and thus determine what it may imply for the speaker or the audience.\textsuperscript{316} Identification of the effectiveness of the rhetor’s ability to achieve his purpose is always difficult since the audience’s response is silent in the text. From the pattern of argumentation, however, the statement of the exigence found in the exordio (1 Cor 12:1-3) and the latter summon of the audience to pursue a certain course of action after embarking on three major rounds of argumentations indicates that Paul, on the one hand, achieved his said purpose in the text. The purpose that his audience was exalted to be πνευματικὸς (spiritual) by continuing to prophesy and exercise glossolalia (1 Cor 14:39). On the other hand, the fact that certain segments of his audience who were the αἱ γυναῖκες (women) were hindered from public exercise of their χαρίσματα seems to indicate a contradiction of his argument that ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος (to each is given the manifestation of the πνεῦμα for the benefit of the community). In the case of the later, since the text of the rhetorical unit (1 Cor 12-14) does not provide detailed information to adequately access Paul’s seemingly strong prohibition, one is inclined to follow the scholarly position that this advice is very contextual.

4.9 Synthesis: A summary of Paul’s rhetorical response to the pneumatic phenomena in the Corinthian ἐκκλησία

As an attempt to make a coherent presentation of Paul’s message in the passage under study (1 Cor 12-14), this synthesis\textsuperscript{317} applies the rhetorical theory of

\textsuperscript{316} Kennedy, New Testament Interpretation through Rhetorical Criticism, 38.

\textsuperscript{317} Following Michael J. Gormann, Elements of Biblical Exegesis, rev. and exp. ed. (Grand Rapids: Baker Academic, 2009), 127-128, the use of synthesis as part of this exegetical process (and in this study in general) is meant a creative act of integrating all the various elements into some kind of a unified whole. It goes beyond a summary to include a conclusion about the essential meaning of the text or phenomenon of investigation.
pentadic criticism. The application of pentadic criticism in this part of the study, therefore, serves as a supplementary and constructive attempt to coherently summarize Paul’s rhetorical response to the pneumatic phenomena in the Corinthian ἐκκλησία. In this light, this section summarises what Paul writes in 1 Cor 12-14 with regards to the exercise of χαρίσματα; who are the agents involved; how the charismata are exercised; where they are to be exercised; and for what purpose they are to be exercised.

4.9.1 Act – The summary of Paul’s teaching on the χαρίσματα

By applying the pentadic criticism as a unit of analysis in this synthesis, one of the five elements that Burke identified is act. The act is associated with dramatic action and seeks to answer the question, what is the action? what is being done? what is going on? It is concerned with a discourse that emphasises the primacy of action. In this light, the rhetorical analysis of 1 Cor 12-14 reveals Paul’s response to pneumatic phenomena in the Corinthian ἐκκλησία. An analysis of the dispositio of 1 Cor 12-14 shows that Paul skillfully made use of the rhetorical patterns of exordio, narratio, confirmatio and peroratio in responding to the exigence of pneumatic phenomena in the Corinthian ἐκκλησία. These rhetorical patterns are also skillfully combined with the three main rhetorical strategies of logos, ethos and pathos.

By reading 1 Cor 12 from a rhetorical perspective, 1 Cor 12:1-3 forms the exordio (introduction) of 1 Cor 12-14. By that Paul does not only announce the topic about his response to the pneumatic phenomena in the Corinthian ἐκκλησία but also about his didactic intention on the manifestations of the πνεῦμα. In Paul’s instruction, a life without the guidance of the πνεῦμα opens for a deceptive spirit of εἴδωλα τὰ ἄφωνα (1 Cor 12:2). On the other hand, a life guided by the πνεῦμα leads to the confession Κύριος Ἰησοῦς. Thus, in 1 Cor 12:1-3, Paul teaches the Corinthians about what it means to belong to and be guided by the πνεῦμα.

The summary of the three main rounds of narratio is 1 Cor 12:4-11; 13; and 14:1-36. Paul begins in 1 Cor 12:4-11 by appealing to the Corinthians’ minds (logos – reasoning) to a proper understanding of the meaning and purpose of the χαρίσματα. Paul begins his narratio (argumentative/didactic) section of the passage by describing the activity of the πνεῦμα as apportioning χαρίσματα (1 Cor 12:4-11). Paul’s use of the term χαρίσματα is contextually synonymous with η

318 Kenneth Burke, A Grammar of Motives (New York: Prentice-Hall, 1945). See the general introduction aspect of this study, the section under methodology for more explanation on this criticism.

319 King, "Pentadic Criticism," 169. See also Burke, Drama of Motives, 227-274 for a detailed discussion of the act.
φανέρωσις τοῦ πνεύματος in 1 Cor 12:7. Regarding the manifestations of the πνεύμα listed in 1 Cor 12:8-10, Paul demonstrates that they have two aspects namely, *Gabe* and *Aufgabe*. Whereas the Greek "ἐκάστῳ (to each) is given ἡ φανέρωσις τοῦ πνεύματος" stresses the *Gabe*, the *Aufgabe* dimension is made obvious by the fact that χαρίσματα are given πρὸς τὸ συμφέρον (for communal benefit). Paul’s subsequent teachings on χαρίσματα in the rest of 1 Cor 12-14 suggest that the clarifying *Aufgabe* (communal edifying nature and purpose of the χαρίσματα) aspect is of central importance to him, so 1 Cor 12:7-30 resonate throughout 1 Cor 13 and 1 Cor 14.

Next, attention has been drawn to the fact that the subject of ἀγάπη in 1 Cor 13 which forms the second part of the narratio has a persuasive function of appealing to the pathos (emotional) dimension of the audience. Closely related to the *Aufgabe* is Paul’s instruction on ἀγάπη in 1 Cor 13 which was introduced in the transitional verse, 1 Cor 12:31 as the ὑπερβολή ὁδὸς (excellent way) of exercising χαρίσματα. Given the rhetorical significance of ἀγάπη in the context of exercising χαρίσματα, this study did not regard 1 Cor 13 as an interpolation. In this light, 1 Cor 13 is not read as an independent text that sees ἀγάπη as höchste Stufe der Charismen. Instead, 1 Cor 13 is read together in the close context of 1 Cor 12 and 1 Cor 14 thereby seeing ἀγάπη as the Grundlage für alle verschiedenen Gaben. Thus in 1 Cor 13:1-3, Paul wishes to express that χαρίσματα of gossolalia, faith and knowledge are useless, devoid of virtue and limited when they are not exercised in ἀγάπη. Paul demonstrates that ἀγάπη is the mutual love that exists not only between an individual and God, the ἐκκλησία and God but also among the members within the ἐκκλησία. Hence without ἀγάπη, χαρίσματα could be misused (1 Cor 13:1-3).

As already noted above, rhetorical reading of the text indicates that what Paul teaches in 1 Cor 12-13 resonates throughout 1 Cor 14. In 1 Cor 14, Paul teaches that each member of the ἐκκλησία has been given a task for the purpose of οἰκοδομεῖν of the ἐκκλησία. In this light, Paul does not embark on thorough teaching of the χαρίσματα of prophecy and gossolalia in 1 Cor 14. Instead, the chapter forms an essential part of Paul’s teaching on the pneumatic phenomena by means of two examples of προφητεύω and gossolalia. By reference to the purpose of the χαρίσματα in terms of *Aufgabe* (communal function), Paul uses the οἰκοδομή of the ἐκκλησία as a gauging principle. In 1 Cor 14:1-5, Paul demonstrates his preference for the χάρισμα of prophecy over gossolalia in the light of some ἐκκλησία-internal reasons. In Paul’s argumentation, prophecy is intelligible. It could express ἀγάπη because it aims at building up, encouraging and comforting the members of the ἐκκλησία. The χάρισμα of gossolalia is, however, unintelligible.

320 See Schottroff, *Der erste Brief an die Gemeinde in Korinth*, 257 for detailed explanation of the role of ἀγάπη in the exercise of χαρίσματα.
speech and it is directed to θεός. In this sense, only the glossolalist is being built up.

In addition to identifying himself with the Corinthian audience in his possession of certain χαρίσματα such as glossolalia and prophecy (1 Cor 14:18-19), Paul’s use of the persuasion function of ethos is made clearer in his claim of receiving direct instruction from the Lord in 1 Cor 14:37.

4.9.2 Scene - The gathered ἐκκλησία as a spatial context for the exercise of χαρίσματα

Next, to Burke, the scene is the dramatistic term for the context of the act. It analyses the surrounding environment or the coercive power of circumstances.321 Paul’s statement that exercising χαρίσματα should aim at συμφέρειν (communal benefit) is an indication that the scene for the exercise of χαρίσματα is the communal gathering of which in this context it is referred to as the gathered ἐκκλησία especially in their worshipping context. At first, Paul alludes to the worshipping context of the past religious life of the audience of which the object of worship was known as εἰδωλα ἄφωνα (mute idols). In that religious context, the worshippers were led not by their own will and desire (1 Cor 12:2). Instead, they were passively led. Again, in that context, confessions that were spiritually motivated played a significant role (1 Cor 12:3). On the other hand, the phrase, “Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη” (when the whole congregation of believers gathers together) and the words εἰσέλθωσιν δὲ ἰδιώται ἢ ἀπιστοὶ (when enquirers or unbelievers come) in 1 Cor 14:23 support a public context as the Corinthian gathered ἐκκλησία. In this context, the members participated in their free choices. It is worthy of note that in Paul’s argumentation, the ἐκκλησία consisted of both divine and human elements. Paul metaphorically describes his audience as the σῶμα Χριστοῦ (body of Christ) and that the χαρίσματα they have received is synonymously referred to as ἡ φανέρωσις τοῦ πνεύματος (manifestation of the πνεύμα). The presence of both the divine and human elements in the worshipping atmosphere of the gathered ἐκκλησία is further evidenced in the fact that to Paul, χάρισμα of glossolalia could be described as both glossolalia of ἀνθρώπων and of ἄγγελοι (1 Cor 13:1) and it is directed towards θεός (1 Cor 14:2).

321 For a detailed discussion of agency, see Burke, Grammar of Motives, 12, 77, 84.
4.9.3 Agent – The roles of divine and human agents in exercising χαρίσματα

Another element in Burke’s pentadic criticism is an agent. It is used to describe the person or persons who perform an action.322 To begin, Paul placed himself as the implied agent in the exercise of the χαρίσματα in his response to the pneumatic phenomena in 1 Cor 12-14. In this sense, Paul sought to persuade his Corinthian audience by presenting himself as someone who claimed to have special knowledge about the πνευματικοί of which he does not want the Corinthians to be ἄγνωστοι (ignorant) about (1 Cor 12:1). To Paul, his knowledge of πνευματικά/χαρίσματα was not only abstract or theoretical (cognitive) but experiential (1 Cor 14:18-19). This possibly purposed to create adequate trust between himself and his audience. Although Paul as a rhetor seemed to identify himself with his audience by addressing them in 1 Cor 12:1 as ἀδελφοί (brethren) and by the subsequent descriptive expression, ἐβαπτίσθημεν (we were baptized) in 1 Cor 12:13, he later appeared to present himself as one who possessed superior authority over his audience through his claim of having received a direct instruction from the Κύριος (1 Cor 14:37). Thus, the composition of the human agents who include Paul himself and his audience could be a made up of people of different socio-cultural and economic backgrounds designating Jews, Greeks, slave or free (1 Cor 12:13). An analysis of the rhetorical audience also depicts a gender-inclusive audience (1 Cor 14:34-36). Members of the ἐκκλησία who are given χαρίσματα are to see themselves as ἀδελφοί and they need to develop proper attitudes thereof. In relation to the exercise of χαρίσματα, there exist an invisible divine agent πνεῦμα that can only be seen visibly through manifestations as χαρίσματα in the ἐκκλησία (1 Cor 12:7-10) and through the expression of astonishments by unbelievers and seekers who form part of the gathered ἐκκλησία. It is needless to emphasise here that both the human and divine elements constitute collaborating agents in the possession of the χαρίσματα. This is made clear by the fact that even though the χαρίσματα are given as the πνεῦμα wills, Paul further exhorts the Corinthians to seek and to pursue them in ἀγάπη (1 Cor 12:31; 1 Cor 14:1). In terms of the exercise of the χαρίσματα, however, the emphasis is on the πνεῦμα who does the manifestation. Similarly, the meaning of χαρίσματα as manifestations of the πνεῦμα suggests further that the human agents are passive in exercising the χαρίσματα (1 Cor 12:7). This then implies that there is no room for boasting on the part of the human agents. On the other hand, the extent to which the human agents were to remain passive when exercising their χαρίσματα is not clear in the text. For in this regard, Paul encourages them to put into intelligible words, the glossolalia, as an instance, that is supposed to be directed to ἄνθρωποις (people). Paul further exhorts the Corinthians that

322 Burke, Grammar of Motives, 171-175.
exercising χαρίσματα should be done in an attitude that some ἀπιστοὶ (unbelievers) or ἰδιώται (enquirers) could also praise God (1 Cor 14:23-24).

4.9.4 Agency - Paul’s use of stylistic devices to bring out how χαρίσματα are to be exercised

A further important guiding label as the dramatistic term for the means the agent uses to perform the act is an agency. This is the method, the apparatus, the technique or the institution used to get something done. It may stand for a technology in a technologically oriented context or a system in a bureaucratic sense.\textsuperscript{323} The major agency of the text is on how χαρίσματα are to be exercised. This means that the rhetor combines certain rhetorical devices to demonstrate how, in his or her perspective, χαρίσματα are to be exercised. Paul thus applies the rhetorical canon of elocutio to achieve his aim. The first is his employment of rhetorical devices that aimed at showing the correctness of how the audience is to conceptualize the phenomena. 1 Cor 12:1-3, for instance, has often been interpreted from analogical and contrast perspectives denoting a Christological criterion. In either interpretation, 1 Cor 12:1-2 is often separated from v. 3. However, an analysis of the rhetorical devices of 1 Cor 12:1-3 shows that Paul employed both syllogistic and qualitative progression to introduce his main argument and thus to arouse the Corinthians’ interest on the subject matter. By the qualitative progression is meant Paul alluded to the religious past of his audience in order to make them reflect back (as seen in verse 2) so they could appreciate their new-found faith in Christ. In this light, to Paul, the agent to guide the exercise of χαρίσματα is the πνεῦμα (1 Cor 12:3). It is the life that is guided by the πνεῦμα that helps πνευματικοί not to confess Jesus as Ἀνάθεμα Ἰησοῦς but as Κύριος Ἰησοῦς.

Further, having used the Corinthians’ notion of πνευματικός by way of identification, Paul introduces a new word, χαρίσματα for a didactic purpose of emphasizing the fact that the χαρίσματα are apportioned or received. Paul’s instruction on the manifestations of the πνεῦμα (1 Cor 12:7-10) argues in favour of the scholarly view of the continuing significance and existence of the χαρίσματα. Paul employs the rhetorical device of parallelism to differentiate human reality from divine reality in the exercise of χαρίσματα. In this regard, Paul appeals to his audience about the appropriate purpose guiding the exercises of χαρίσματα that have already been conceptually introduced. Here the πνευματικοί are to see their χαρίσματα as Aufgabe. This view is supported by Paul’s use of communally oriented vocabs συμφέρον, ἀγάπη, and οἰκοδομή respectively in 1 Cor 12, 13 and 14. Exercising χαρίσματα as an Aufgabe, therefore, requires that the welfare of the

\textsuperscript{323} Burke, Grammar of Motives, 275-278. See also, King, "Pentadic Criticism," 170.
entire community is to be given prime importance. Similarly, Paul also employs the elucotio element of trope signaled by his timely introductory remarks that precede the major sections in his response to the pneumatic phenomena. Examples of such include: the use of περὶ δὲ (1 Cor 12:1) to introduce the exordio; the repetitive use of διαιρέσεις to begin the first narratio focusing on the source, purpose and elenches on the χαρίσματα (1 Cor 12:4-11); the hyperbolical use of ὑπερβολή ὁδὸς (excellent way) to introduce the narratio on ἀγάπη; and Paul’s linking of the discourse on ἀγάπη to the exhortation to pursue what he describes as τὰ χαρίσματα τὰ μείζονα (greater gifts). These elocutio devices are therefore helpful in making a coherent flow of Paul’s argumentation that exercising χαρίσματα should be regarded as Aufgabe on the part of the human agents.

Moreover, Paul’s use of the preposition and the varied corresponding conjunctions in his catalogue on the χαρίσματα in 1 Cor 12:8-10 features a rhetorical style of polysyndeton. This device and Paul’s subsequent use of the analogy of the body metaphor are necessary because by that Paul wishes to emphasize the significance of all the χαρίσματα mentioned in the list. It is worthy of note, therefore, that Paul regards all the χαρίσματα as of equal importance.

4.9.5 Purpose - Paul’s intention and the purpose of χαρίσματα

The last dramatistic element is purpose. To Burke, purpose answers the questions why? It pertains to the justification for the action, the motivating purpose of which lies on the value of objectives, goals, and courses of action. The rhetorical analysis of 1 Cor 12:14 reveals that Paul sought to respond to the exigence of pneumatic phenomena in the Corinthian ἐκκλησία. Paul’s three consecutive uses of the Greek ἀγνοεῖν and its cognate vocabs in the exordio (1 Cor 12:1-3) identify, in the first place, his didactic intention about the manifestations of the πνεῦμα in the ἐκκλησία. By that said purpose, Paul introduces the term χαρίσματα as a synonym to the manifestations of the πνεῦμα (1 Cor 12:4-7). He then gives detailed instruction on the appropriate behaviour needed to collaborate with the manifestations of the πνεῦμα. It could, therefore, be said that Paul wishes in 1 Cor 12-14 to be corrective through the means of instructing his audience about the purpose and appropriate behaviour, that to him, are to guide the manifestations of the πνεῦμα. Being convinced by his instruction, Paul in the peroratio instructs his audience to critically continue to exercise their χαρίσματα especially that of prophesying and glossolalia (1 Cor 12:38). As a rhetorist, Paul also sought to defend his credibility by claiming to have a special experience of the πνεῦμα and receiving direct instruction from the Κύριος. Thus, as part of his persuading strategy as rhetorist, Paul sought to assert his authority by silencing certain segment of his rhetorical audience, subsequently claiming direct instruction from
the Κύριος (1 Cor 14:37) and by introducing his own notion of orderliness (1 Cor 14:40).

4.10 Conclusion

This aspect of the thesis has sought to study the text of 1 Cor 12:1-11; 13:1-3; 14:1-5 using rhetorical analysis. It has been revealed that Paul wrote this section as his response to the exigence of pneumatic phenomena in the Corinthian ἐκκλησία. Conceptually, Paul’s use of πνευματικός and χαρίσματα from a rhetorical perspective has been understood as the manifestations of the πνεῦμα. Based on this understanding, to Paul, the χαρίσματα listed in 1 Cor 12:8-10 are necessary for the building up of the ἐκκλησία which is the σῶμα Χριστοῦ (body of Christ). From a rhetorical perspective, Paul’s list of the χαρίσματα using the preposition and the varied corresponding conjunctions feature a rhetorical style of polysyndeton. The employment of this rhetorical device is necessary because by that Paul wishes to emphasize the significance of each of the items mentioned in the list.

The quest to understand Paul’s specific instructions regarding the manifestations of the πνεῦμα then led to the close reading and analysis of 1 Cor 12:1-11; 1 Cor 13:1-3 and 1 Cor 14:1-5 in this chapter. This reading has demonstrated that 1 Cor 12:7 throws more light on understanding Paul’s response to the pneumatic phenomena with particular attention to its meaning and nature, reception and purpose in the entire rhetorical unit. The textual analysis of 1 Cor 12:7 has, therefore, shown that the phrase “ἐκάστῳ διδόται” (to each one is given) by the πνεῦμα is developed in 1 Cor 12:8-10. The use of the dative masculine singular ἐκάστῳ (1 Cor 12:7-10) and the subsequent use of the metaphor of the body (1 Cor 12:12-26) suggest that each member of the ἐκκλησία has been given a χάρισμα and an Aufgabe (function). The present passive indicative δίδοται presupposes that the πνεῦμα is the active agent and thus the need for the believer’s complete dependence on the πνεῦμα. Similarly, the passive voice of the word δίδοται indicates that the source (of what is given) is not the individual’s own talent (inborn trait) and ability and so no one should boast about them. The χαρίσματα are to be exercised for the purpose of communal benefits as indicated by Paul’s preference and use of communally oriented vocabs namely συμφέρων (1 Cor 12:7), ἀγάπη (1 Cor 13) and οἰκοδομή (1 Cor 14:3). In light of this understanding, ἀγάπη is to be seen as a ὁδός (way) that portrays the inner disposition of the πνευματικός. That means, it is only when χαρίσματα are practiced in the way of ἀγάπη that their real essence can be fully realized. Therefore, the function of 1 Cor 12-14 in the overall argument of 1 Corinthians is that exercising χαρίσματα enhances the unity of the ἐκκλησία if it reflects a “loving relationship.”
Significantly, the rhetorical analysis of 1 Cor 12-14 brings out certain implications for relevant ecclesio-practical and contextual ecumenical and hermeneutical reflections. First is the perspective that the gathered ἐκκλησία could be regarded as consisting of both the πνεῦμα and the believers in Christ. In this light, the manifestations of the πνεῦμα partly catalogued in 1 Cor 12:8-19 play essential roles in the ἐκκλησία. The diverse nature of these χαρίσματα also reflects both the unity and multifaceted nature of the ἐκκλησία. In this regard, the πνεῦμα functions to unite individuals of various nationalities, diverse traditions and of different social status and gather them together to constitute one ἐκκλησία. Another implication is that both χάρισμα and Aufgabe (function) in the ἐκκλησία are to be exercised in ἀγάπη. Mobilizing holistic resources as a charismatic social service, for instance, are therefore to be carried out in the motive of ἀγάπη (1 Cor 13:1-3). Moreover, the ἐκκλησία is an embodiment of universality expressed in the all-inclusive ministry of both the πνεῦμα and the members. Thus, there is the need for openness for all individuals, groups, other cultures, unbelievers and strangers in the ἐκκλησία. To achieve this, there should be a conducive atmosphere in the worship gathering that is welcoming to all and everyone (1 Cor 14:23-24). The extent to which the manifestations of the πνεῦμα (χαρίσματα) could be made relevant and applied to contemporary audiences demands further contextual hermeneutical analysis. That is what the subsequent chapters of this dissertation seek to do.
PART III:
THE CONCEPT AND
PHENOMENOLOGICAL EXPRESSIONS OF
*SUNSUMAKYED*DE IN AKAN
TRADITIONAL SPIRITUALITY

Claims of pneumatic manifestations in contemporary African ecclesial contexts are said, to some extent, to be relating to the traditional past of the African.¹ This then makes the examination of the exercise of spiritual gifts in the traditional religious context imperative. This part of the study consists of chapters 5-6. Chapter 5 discusses the nature, study approaches and the relevance of engaging African traditional cosmology within scholarship. Chapter 6 explores the notion and exercise of sunsumakyede² (spiritual gifts/manifestations) in the Akan³ traditional religious context through a review of relevant literature on the subject.


² The use of sunsumakyede here refers to the notion of spiritual manifestations and gifts in the Akan traditional thought. See Appendix 5 for the glossary of Akan words used in the study.

³ The Akans constitute the largest ethnic group in Ghana, and they occupy six of the ten administrative regions of Ghana. They then constitute about 50 percent of the national population. The ethnic name "Akan" refers to the Twi – speaking peoples of the Coast of Guinea of West Africa. The Akans consist of Ahanta, Akuampim, Akyem or Akim, Agus or Anyio, Asante or Ashanti, Asen or Asin, Bono or Brong, Busa, Chorkosi, Fante, Guan, Kwahu, Nzema and Wasa. Geographically, the Akan inhabit the Eastern part of Cote D’ Voir, the Southern half and part of the North of Ghana and the north of Togo land. The culture and religion of Akans exhibit a fairly uniform pattern in spite of the fact that they consist of many autonomous subgroups, the common language, and social institution link them together. The Akan languages are generally spoken in Southern Ghana by both natives and non-Akans. See Emmanuel Asante, Towards an African Christian Theology of the Kingdom of God: The Kingship of Onyame (Gueenston: The Edwen Mellen Press, 1995), 75.
CHAPTER FIVE

STUDY APPROACHES AND RELEVANCE OF AFRICAN TRADITIONAL SPIRITUALITY

5.1 Introduction

This chapter presents an overview of African traditional spirituality with particular attention to its nature, study approaches and relevance within scholarship. It thus provides a basis and theoretical framework from which the notion of sunsumakyede could be investigated.

5.2 The nature of African traditional spirituality

This section explains the nature of African traditional spirituality and for that matter religion from the Ghanaian perspective.1 J. Omosade Awolalu describes African Traditional Religion (ATR) as the indigenous religion of the Africans. He writes that,

it is the religion that has been handed down from generation to generation by the forbears of the present generation of Africans. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature, yet it is ‘written’ everywhere for those

1 Religion and spirituality in this chapter will be used interchangeably. However, my preference for the use of African spirituality is the acknowledgement of the beliefs and practices that touch and inform every facet of human life. Spirituality here means attitudes, beliefs and practices which animate people’s lives and help them reach out towards super-sensible realities. This is also to make a case for the exclusion or lack of the Akan equivalent word for religion in the Akan mother tongue category. Rather there is spirituality (sunsum). This is a way of saying that the African spirituality cannot be separated from the everyday life of the people. Werner Kahl, Jesus als Lebensretter (Frankfurt am Main: Peter Lang, 2007), 228 writes about the basic assumption of understanding reality in Africa that, “Kultur und Kosmologie sind nicht zu kompartmentalisieren – sie durchdringen einander.” Also, to some other Africans the word religion may appear problematic because it suggests that religion is separate from the other aspects of their culture, society, or environment. Meanwhile, for many indigenous Africans, their religion in the sense of spirituality cannot be separated from all of these. It is seen as a way of life and thus cannot be separated from the public sphere. Spirituality permeates everything in traditional African society: Politics, marriage, health, food, dress and death. For more explanation on the concept of African spirituality, see Walter Principe, “Toward defining spirituality,” Studies in Religion/Sciences Religieuses 12, no. 2 (1983): 127-141.
who care to see and read. It is largely written in the peoples’ myths and folktales, in their songs and dances, in their liturgies and shrines and in their proverbs and pithy sayings. It is a religion whose historical founder is neither known nor worshipped; it is a religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young and old.  

The above submission suggests that African traditional spirituality came into existence as a result of human experiences of the mystery of the universe. As the indigenous Africans reflected on their experiences, they responded rather intuitively to the situations that surrounded them. Using African traditional spirituality is meant the indigenous spirituality of Africans that have been communicated down from one generation to another by the forebears of the present generation of Africans. It is not the spirituality of the past but spirituality that Africans have made today by living and practicing it. African spirituality is traditional, not because it is a relic, static and incapable of adaptation to the new situation and changes, but because it is a spirituality that originated from the people’s own cultural and environmental contexts.

Again, the word traditional serves the purpose of distinguishing African spirituality from any other spirituality that has been brought to the people through missionary influence. African traditional spirituality thus reflects the kind that was and is still in existence despite the influence of Christianity and Islam.

It is a religion that has no written scripture, unlike other religions. Rather, it is orally transmitted from one generation to another through songs, liturgies, proverbs, short sayings, myths and symbols. For instance, the Akans of Ghana have a maxim which says that “Obi nkyer abofra Nyame.” This literally means the knowledge of God to an infant is evidently clear that no one teaches an infant where to find God. African traditional religion shows a spirituality that evolved from the

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5 A myth is a vehicle for conveying a certain fact or a certain basic truth about man’s experiences in his encounter with the created order and with regard to man’s relation to the supersensible world. It endeavors to probe and answer questions about origins and meanings and purposes. These answers are naturally clothed in stories which serve as means of keeping them in the memory as well as handing them down from generation to generation. See E. B. Idowu, *African Traditional Religion: A Definition* (London: SCM, 1973), 84.

6 Idowu, *African Traditional Religion*, 83 explains that these oral traditions which serve as the vehicle for studying ATR constitute the scriptures as well as their breviaries. They are of more value to the student than some printed scriptures and common orders, because they are indeed “living and active.”
personal experiences of the peoples of Africa and this links the people who now live and practice it with their ancestors.

Africans exercise their spirituality in all their daily activities. This has been observed by some African anthropologist and philosophers. Mbiti in his book, *African religions and Philosophy* notes that,

> Africans are notoriously religious. Whenever the African is, there is religion. He carries it to the fields where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party, or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician, he takes it to the house of parliament.⁷

Mbiti’s observation on the effect of African spirituality in all aspects of African life appears to be understandable. However, his description of the religious nature of the African as notorious seems to be over-emphatic. Perhaps Asare Opoku’s assertion is closer to the reality in the Ghanaian context when he echoes that, in Africa, religion is life and life is religion.⁸ This is also shared by Kwame Gyekye when he writes that in Africa, to be born into a human community is to be born into a religious community.⁹ These observations point out that Africans exercise their spirituality in all of their daily activities. It is thus imperative to posit that the African is intrinsically religious and that all of life, be it social, economic and political, religion is central.

### 5.3 Study approaches of African Traditional Religion (ATR)

Many approaches have been adopted in the study of ATR.¹⁰ The kind of approach adopted to some extent influenced the conclusions and subsequently the choice of words and terminologies used for the interpretations of the religion. B. C. Ray¹¹ classifies the approaches into three: the initial phase, the second phase and the

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third phase. A Shorter, however, outlines eight approaches that have been employed in the study of ATR. These include particularist, thematic, hypothesis of unity, historical, limited comparative, categorical, thematic and multidimensional approaches. Namawu A. Alolo has observed that Shorter’s outline of the approaches could be linked to that of Ray’s categories. Thus, in agreement with Alolo, the analyses of the various approaches adopted to the study of ATR could be broadly classified into two: the attempts by some Western missionaries and explorers and that of the attempts by Africans to study ATR.

In the first category of approaches, Alolo has pointed out that among the inherent methodologies include the initial attempts by the earlier missionaries to paint ATR as complicated, bizarre, savage and primitive. Those writers arrived at their conclusions due to the fact that they did not stay long enough to observe and acquaint themselves with the beliefs and practices of the African. The next approach is termed the evolutionist approach. This took place in the later part of the 19th century. Alolo asserts that authors in the evolutionist tradition used derogatory words such as fetishism, animism, totemism and polytheism to denote the supposedly primitive nature of ATR. Anthropological approaches, which is said to be facilitated by colonialism forms the third approach under this category. According to Ray, this approach which was based on the slanted fieldwork studies according to the nationality of the author inevitably made the authors impose a colonial structure upon African social and religious systems.

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12 Ray explains that the initial or the first phase comprised mostly the 18th and 19th centuries’ written accounts by early missionaries, travellers and colonial agents. Their accounts appeared to be based on “collections of random observations and subjective opinions to appeal to the popular European mind.” The second phase comprises of those writers who were both African and European anthropologist who undertook more scientific studies on the ATR than the previous ones. The third phase is made of the number of African authors from the disciplines of theology and philosophy who made use of both Anthropological and historical methods in their study. See Ray, African Religion, 2.


15 This will be discussed under the excursus on the relevance of engaging African traditional cosmology within scholarship in this chapter.

16 See Alolo, “African Traditional Religion,” 6. The use of these terminologies mainly by western anthropologists and evolutionists have received wide criticism that their literal use to interpret ATR are problematic in contemporary ATR scholarship. Idowu, West Africa Traditional Religion: Definition (London: SCM Press Ltd, 1973), for instance has attempted to examine the etymological implications of most of these terms and to show why they are not acceptable in the study of ATR.

The fourth approach in this category is the historical approach. This focused on studying ATR through its history. The problem associated with this method was a lack of adequate historical materials on ATR that made the researcher rely on oral information. The last attempt concerns the comparative approach. This was championed by theologians and philosophers in their attempt to study broad comparative strands within the religious tradition. Ray is of the view that the authors in this category neglected the socio-cultural context of African religious ideas and behaviour thereby presenting a distorted and superficial picture of the religion.  

The second category of approach constitutes the attempts of Africans to study ATR. This, according to Alolo, represents the attempt to study ATR from the “inside.” These include amateur anthropologists, Christian theologians and historians. The first group consisted of those who were motivated by nationalist sentiments and thus used elements of ethnography to study their traditional religion. Examples of such men are J. B. Dankwah and Kofi A. Busiah. Busia, for instance, analysed the Akan religious conception of man and the Akan traditional religion. It can be pointed out that these authors described the ATR beliefs in a highly decontextualized manner by bringing in their own Christian views into their assessment.

African theologians such as John Mbiti and Bolaji Idowu have also made a significant attempt to canonize ATR as an indigenous religion among the Africans. In spite of their diverse contributions to the study of ATR through literature, their methodologies and theoretical approaches have been widely critiqued for being weak. The major criticism centred on the idea that these African theologians perceived ATR from the perspective of western Christianity after their studies in Europe and America. To this, they only aimed at restoring a respectable religious past thereby uplifting the self-respect and dignity of the educated Africans. As a result, their interpretation of ATR appeared to identify a

23 Idowu, West African Traditional Religion.
24 Mbiti has been criticised for his attempt to lay a unique African Theology through the combination of the African past with the Judeo-Christian tradition. See Ray, African Religion, 15.
monotheistic concept of God.\textsuperscript{26} The study of ATR through a historical approach is mainly conducted by some historians within history departments of the African universities. It has been observed that this approach was also influenced by a decontextualized and pan-African sentiments that affected their conclusion.\textsuperscript{27}

In studying Akan traditional notion of \textit{sunsumakyede} in this chapter, the literature from both the African theologians and Africans and non-African anthropologists discussed above are reviewed. In view of the fact that the study of ATR has been approached differently and by different scholars, from different schools and with different presuppositions, discussions in this chapter are influenced by the availability of studies of the particular concepts and issue under consideration and the accessible academic materials on those issues. In spite of the various weaknesses that have been identified in those materials, this study draws information from all those diverse materials with the purpose of establishing an academically neutral background study on the understanding and exercise of \textit{sunsumakyede} in the Akan traditional thoughts from an anthropological perspective.

The critical observation of the above approaches by both the Western and African authors on the study of ATR including their inherent diverse literature identifies certain terminologies and conclusions that have been considered in this study. In the study of the Akan traditional thoughts in this chapter, an attempt has been made to avoid the supposed misinterpretation of the Akan traditional religion postulated by the earlier authors of the ATR and at the same time do away with the generalization of ATR advanced by the African theologians.\textsuperscript{28} To do this, the terminologies adopted in this study relate only to what applies to the Akan traditional thought. For this reason, the Akan terminologies are utilized. However, for the purpose of explanation, and to situate the study in wider academic scholarship, the English approximate translation will be used. It is needless to point out that this must be understood within the context of the Akan religio-linguistic and traditional thought. Thus, key concepts such as \textit{sunsum} (spirit), \textit{bayie} (witchcraft), \textit{asuman} (magic), \textit{nananom nsamanfo} (ancestors), \textit{af\textdegree{}de} (sacrifices), \textit{Onyame} (God) and \textit{abosom} (gods) and others are explained in Appendix 5. These

\textsuperscript{26} Alolo, "African Traditional Religion," 16.


\textsuperscript{28} Since the generalization of the concepts as postulated by Mbiti appears to be subtle conceptual claim, it might be too bold to attribute all the issues of African spirituality to all or even most Africans. Thus, although it appears that such an attribution is not totally capricious, this chapter restricts itself to the Akans of Ghana. It could be noted, however, that no remote semblance of trustworthiness is hereby pretended.
words must, therefore, be understood as key concepts in the Akan traditional thoughts. Before proceeding to study the phenomenon of *sunsumakyede*, it is necessary to discuss the relevance of engaging African traditional cosmology within scholarship as an excursus.

### 5.4 Excursus: The relevance of engaging African traditional cosmology within scholarship

This section of the chapter discusses the notion of “epistemological antithesis” between the African traditional worldview and that of the Modern West. Thus, in philosophical terms, this section contributes to the discussions on the legitimacy for engaging African Traditional worldview in academic discourse. To do this, Robin W. G. Horton’s work that seeks to identify some continuities and discontinuities between the theoretical thinking of the modern West and that of religious thinking of the non-Western context, particularly Africa will be critically engaged. It is needless to point out that within the history of Western scholarship, the explicit function of anthropology as an invented discipline was to study and evaluate the customs and modes of thought of non-European peoples. Inspired by this purpose, Placide Tempels is quoted as asserting that:

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30 Lansana Keita in his article, “Horton Revisited: African Traditional Thought and Western Science” *Africa Development: Council for the Development of Social Science Research in Africa* 32, no. 4 (2007): 139-169, has traced the history of how European academic scholarship developed from the Renaissance to the post-enlightenment. He explains that the expansion of Western Europe into other parts of the globe was no doubt partially caused by the Western European absorption of the intellectual patrimony of the ancient Greco-Egyptian world transported to Europe by way of the Islamic beachhead of Moorish Spain. The Renaissance is the name usually given to the ensuing paradigm shift in Western Europe founded on the critical episteme of the ancient Greco-Egyptian world. The Renaissance culminated in the European Enlightenment with its stress on rationality, empiricism, and an increasing opposition to metaphysics. But the Enlightenment mind-set was so deeply entrenched at the time of the development of the discipline of anthropology that the anthropologists who studied non-Western societies were easily convinced that the modes of thinking of non-Western peoples, including Africans, were to be viewed as intrinsically erroneous because such thinking did not establish clear distinctions between ideas concerning the world of empirically confirmable events and those that did not. Despite the fact that non-Westerners operated with practical rationality in matters concerning the material world there were in many instances no strict lines of demarcation drawn between the sensory empirical world and its assumed metaphysical counterpart. It is on this basis that post-Enlightenment European thinkers, having first invented the social science of anthropology to examine the cultures of the world’s non-European peoples, sought to dismiss, for example, the thinking that justified African systems of belief as pre-logical or irrational. But this was more the stance adopted by those who approached the issue from a more theoretical angle. Those
Let us not expect the first Black-in-the-street (especially if he is young) to give us a systematic account of his ontological system. Nevertheless, this ontology exists; it penetrates and informs all the primitive's thinking and dominates all his behavior. Using the methods of analysis and synthesis of our own intellectual disciplines, we can and therefore must do the 'primitive' the service of looking for, classifying and systematizing the elements of his ontological system. We do not claim that the Bantus are capable of presenting us with a philosophical treatise complete with an adequate vocabulary. It is our own intellectual training that enables us to effect its systematic development. It is up to us to provide them with an accurate account of their conception of entities, in such a way that they will recognize themselves in our words and will agree, saying: 'You have understood us, you know us now completely, you know in the same way we know.'

Upon critical observation of Tempels’ suggestion, in the opinion of Hountondji, the Western anthropological discourse was "based on some kind of exclusion, the exclusion of the people talked about, from the discussion about them.” Subsequently, it was recognized by some European theorists, as pointed out by Keita, that

...the systems of thought of the peoples of Africa sprang mainly from a holistic worldview. It was this feature of African thinking that prompted thinkers such as Placide Tempels to merge the spiritual world of Christian theology, as a branch of metaphysics, with the purported animist assumptions of holistic African thought. Yet in spite of all this, the explanatory and instrumental power of an epistemologically independent empirical science could not be challenged either by Christian theology or the holistic metaphysics of Africa.

In light of the above, Keita further observes that instrumental practices involving magic proved again to be no match for the principles of modern science. Among the camp of the Western anthropologists, some thus argued that the thinking patterns of the modern West were systematically incompatible with the traditional thinking patterns of traditional Africans. Others also thought that there could be some inter-cultural common point of reference on the issue of religious communication. Some other, however, thought that there was indeed a certifiable cognitive bridgehead between anthropologists who actually observed the practical life of African peoples recognised that the practical logic employed in this regard was indeed transculturally valid.


32 See Keita’s work, "Horton Revisited," 142.

33 Keita, "Horton Revisited," 142-143.

34 The French anthropologist Lucien Levy-Bruhl, "How Natives Think" in African Philosophy: Selected Readings, ed. Albert Mosley (New York: Prentice Hall, 1995), 54-56 for instance, made a distinction between two different mentalities: The mentality of the civilized European and that of the primitive non-European. To him, whereas the civilized mentality is regulated through reason and organised conceptual schemes, that of the primitive mentality is not able to have abstract thought in that it is regulated by myths and superstition.
African religious metaphysical thought and Western science.\textsuperscript{35} To this, Robin Horton, among the latest in a long line of Western theorists who studied Africa from Enlightenment times, supported the third position.\textsuperscript{36} Based on this background, Horton’s 1967 paper “African Traditional Thought and Western Science” has generated much scholarly interest. For he argues that there is a cognitively rational core of continuities and distinctions that link African traditional thought with the modern Western scientific paradigm.\textsuperscript{37}

It is in light of the above background that Horton has argued over the years for his ‘continuity thesis.’

5.4.1 A summary of Robin Horton’s epistemological antithesis

The central argument of Horton is that there are important structural similarities between the religious thinking of the traditional African and the theoretical thinking of the modern West.\textsuperscript{38} He asserts that both thought systems make use of theoretical entities to explain reality.\textsuperscript{39} Here, the theoretical entities serve as a means of explaining realities in the natural and social worlds. Thus, according to Horton, just as explanation, prediction and control of events or phenomena have been the rational goals of modern science, so also are these three requirements at the core of African traditional thought.\textsuperscript{40} Over the years, there have been many responses to this article that he chose to revisit the theme in his Tradition and Modernity Revisited.\textsuperscript{41} Some of these responses will be looked at after this summary.

\textsuperscript{35} Keita, “Horton Revisited.” 142-143.
\textsuperscript{36} Keita, “Horton Revisited,” 143.
\textsuperscript{39} According to Horton, “African Traditional Thought and Western Science,” 51-52, the theoretical entities in science are basic elementary particles like atoms. On the other hand, theoretical entities in traditional thoughts are spirits, such as God, gods and ancestors.
\textsuperscript{40} This is made possible, in the view of Horton, by explaining what has happened in the past as well as predicting what is going to happen in the future. See Horton, “African Traditional Thought and Western Science,” 51-53.
In an attempt to answer the basic question that is posed by scientific and religious theory as to how empirically observed phenomena, processes and events can be explained, Horton opines that the traditional African religious thought appeals to non-observable theoretical entities in much the same way that empirical science does. In this regard, traditional religious concepts such as spirits, gods and similar entities have as much ontological significance as the theoretical terms of contemporary physical science. In the case of science, explanation, for Horton involves a quest for the ‘elaboration of a scheme of entities or forces operating “behind” or “within” the world of common-sense observations.’ Here, the African notion of the relationship between the spiritual and the physical, according to Horton, makes sense because observed or sensed phenomena are linked to underlying non-evident occurrences by what philosophers of science call Correspondence Rule.

Horton further contends that there is a good reason for perceiving reality both of ‘common-sense things and of theoretical entities.’ This he refers to as the ‘unity in duality’ that are uniquely characteristic entities. What this establishes is a ‘unity in duality uniquely characteristic of the relation between the world of common-sense and the world of theory.’ Thus the world as reflected in human thought in this instance consists of two realms: the material realm that is explored by practical observation and empirical science, and a non-empirical realm that can be referred to as the realm of metaphysics.

Horton explains that the origin of the realm of metaphysics is as follows: when humans were unable to explain or control events in the material world, an appeal was often made to explanations and control methods that existed in an assumed nonmaterial world. This then argues for a common epistemological continuity between traditional African religious thought and modern Western science. Thus, if explanations in terms of ultimate causes are not provided by the empirical world, the mind would tend to seek explanations from an assumed or imagined non-empirical realm. The tendency to seek non-empirical explanations

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46 Horton here uses the case of how predicaments are diagnosed in the traditional African religious setting to explain that the essential function of theory is to help the mind transcend its limitations. He explains that through the length and breadth of the African continent, sick or afflicted people go to consult diviners as to the causes of their troubles. See his work, “African Traditional Thought and Western Science,” 53.

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would then appear to be inversely related to the advances made by empirical science.

With reference to the observation on the discontinuities of the Western modern thought and that of the traditional African thought, Horton discusses the differences in the context of their awareness of alternatives which he describes as “closed” in traditional thoughts and “open” in the scientific thinking. He then goes on to elaborate on two main reasons for the open and closed awareness of alternatives. The first are those that are directly connected to the presence or absence of a vision of alternatives. The others are those that are directly connected to the presence or absence of anxiety about a threat to established beliefs. These are explained below.

With regard to the differences connected with the presence or absence of visions of alternatives, Horton discusses four reasons in relation to modern scientific thought and traditional thought. These are the differences that are due to the magical versus non-magical attitude to words, ideas bound occasions versus idea bound ideas, reflective versus unreflective thinking and mixed motives versus segregated motives. In relation to the magical versus non-magical attitude to words, Horton contends that almost all traditional African world-views are noted for their assumption of the power of words that are pronounced under appropriate circumstances in order to bring about the events or states that they stand for. The scientist’s attitude to words is however different. The Western modern thought dismisses any suggestion that words could have an immediate, magical power over the things they represent. According to modern scientific thought, the enormous power of words is the indirect one of bringing control over things through the use of explanations and predictions.

In relation to Horton’s second distinction that has to do with ideas bound occasions versus idea bound ideas, he explains that the thought-systems of traditional cultures show that their thought does not appear as something distinct

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48 For Horton, “African Traditional Thought and Western Science,” 157, an example to this relates to the myths of creation stories where the Supreme Being is said to have formed the world out of chaos by uttering the names of all things in it. Horton argues here that for traditional cultures to know the name of a being or thing is to have some degree of reality. This is supported by their ability to call the correct names of the spirits during invocation period.

49 The only exception that Horton points out is the outlook behind the intellectual possibility in the scientifically oriented culture that is found in the western philosophy of idealism. For idealism postulates that what only exists is in the realm of minds or absolute ideas. This means that material things exist in the mind in that the mind creates, sustains and has power over matter. It is worthy of note that although everything in the universe is underpinned by spiritual forces, what modern thinkers would call mental activities is neither material nor immaterial. See Horton “African Traditional Thought and Western Science,” 158.
from and contradictory to the realities that call it into action.\textsuperscript{50} On the other hand, in a scientifically oriented culture, the very word ‘idea’ connotes something that is opposed to reality. This notion implies that ideas are not linked to the occasions that warrant them. Instead, the ideas are bound to other ideas.\textsuperscript{51} Concerning the third issue of unreflective versus reflective thinking, Horton opines that although most African traditional thoughts are logically elaborated to a high degree, they are not developed in terms of logic and philosophy.\textsuperscript{52} He explains further that despite the elaborate and often penetrating cosmological, sociological and psychological speculations of African cultures, traditional thinking tends to explain, without pausing for reflection upon, the nature or rules of thinking. Horton attributes this phenomenon to the fact that the traditional thinker is unable to imagine possible alternatives to his established theories and classification which can never be used to formulate generalized norms of reasoning and knowing. The Western scientific worldview, on the other hand, according to Horton is more developed in terms of thinking because there is a presence of alternatives, logic and philosophy.

Horton’s last difference under this category is about mixed versus segregated motives. Here, he posits that the goals of explanation and prediction are as powerfully present in African religious systems in comparison with cultures where science has become institutionalized. Explaining further, he points out that most African religious systems are powerfully influenced by the emotional needs of personal relationships. This is not so in the rationally oriented culture where a possibility of choice has stimulated the development of logic, philosophy and norms of thought generally. In the scientifically oriented culture, then, one theory is judged better than the other with explicit reference to its efficacy in explanation and prediction, unlike the traditional cultures that appeal to emotions and aesthetics.\textsuperscript{53}

\textsuperscript{50} Horton, "African Traditional Thought and Western Science," 161 uses the scenario of divination to explain the picture in the African context. He observes that if someone becomes sick in traditional realm, and if such sickness proves incurable, the relatives call a diviner. The latter will say that the sickness is due to an ancestor who has been angered by the patient’s bad behaviour towards his kinsmen. The diviner prescribes placatory offerings to the spirit and reconciliation with the kinsmen, and the patient is eventually cured. In this scenario, the patient’s relatives may justify what they are doing by reference to some general statements about the kinds of circumstance which arouse ancestors to cause sickness. Thus, from this instance, if ideas in traditional culture are seen as bound to occasions rather than ideas, the reason is because of the absence of alternatives towards the established theory.

\textsuperscript{51} Horton makes an important observation here that the very word \textit{idea} in the Western thought has the connotation of something which is opposed to things being real.

\textsuperscript{52} See Horton "African Traditional Thought and Western Science," 162.

\textsuperscript{53} See Horton "African Traditional Thought and Western Science," 162-164.
Horton then provides seven differences connected with the presence or absence of anxiety about the threat to the established body of theory. These include: protective versus destructive attitude towards established theory; divination versus diagnosis; protective versus destructive attitude towards established order; the confession of ignorance; coincidence, chance and probability; protective versus destructive attitude towards the category-system; and the passage of time.\(^{54}\) Three of these differences are discussed below. To begin with the “protective versus destructive attitude towards established order,” Horton identifies that in both traditional Africa and the scientific oriented West, theoretical thinking is vitally concerned with the prediction of events.\(^{55}\) However, there are differences as to how each reacts to predictive failure. In traditional culture, there is an observed reluctance to accept repeated failures of prediction and thereby taking steps to do away with the beliefs involved. In this case, in traditional thoughts, the thinkers involved are victims of the closed predicament due to the fact that, in the view of Horton, established beliefs have an absolute potency and thus any threat to them may lead to disorder. However, in modern scientific thought, one’s attitudes towards established beliefs are very different. The modern mind is a skeptic of any established beliefs. This then constitutes their major point of departure from the traditional thinker.

On the issue of protective versus destructive attitude to the category system, Horton observes the presence of taboos\(^{56}\) in many traditional cultures. The relevance of taboos in the traditional belief system lies in their protective power towards the category system. This is in contrast to modern scientific thought where taboos are absent. To the modern mind, anything that defies or fails to conform to the established category system is not to be seen as an upsetting phenomenon but must be researched into.\(^{57}\)

Regarding the issue of the passage of time, Horton points out that in traditional Africa, methods of time-reckoning vary among different cultures.\(^{58}\) On

\(^{54}\) See Horton “African Traditional Thought and Western Science, 167-177.

\(^{55}\) See Horton “African Traditional Thought and Western Science,” 167.

\(^{56}\) Taboo as used in this context is an anthropological terminology for a reaction to horror and to certain events that happen in the world in traditional cultures. For example, if a woman in some traditional culture gives birth to multiple babies at the same time, it is treated as a taboo because it appears not to be a normal occurrence. See John Beattie, Other Cultures: Aims, Methods and Achievements in Social Anthropology (UK: Taylor & Francis e-Library, 2005), 126-130.

\(^{57}\) Horton here implies that one’s attitude towards horrifying event determines the motive. For if a biologist, for instance, comes across a child born with the head of a goat, he will have no reason to attach a mysterious belief to it, but instead research the reason behind this mysterious phenomenon.

\(^{58}\) See Horton “African Traditional Thought and Western Science,” 175-175.
the discourse on time in typical traditional culture, things are thought of as having been better in the golden age of their ancestors than they are today. This is, however, not so among the western scientific thought. The modern West sees the past as a bad old past and thinks that the best things lie ahead.\textsuperscript{59} To Horton, “where the traditional thinker is busily trying to annul the passage of time, the scientist may almost be said to be trying frantically to hurry to time up.” In this instance, Horton concludes again that the scientist’s attitude can be understood in terms of the ‘open predicament’ in that occurrences which threaten them are not the total, horrific threat that they would be for the traditional thinker.

Horton in his later article, ‘Tradition and Modernity Revisited,’\textsuperscript{60} defends his original thesis by insisting that the central roles of explanation, prediction and control apply not only to modern science but also to religious beliefs. This statement serves as the basis for his argument in favour of both the continuity and similarity theses.\textsuperscript{61} Horton further defends his original thesis by contending that the understanding of modernity is advanced through its constant self-evaluation ascribed to the traditional perspective.\textsuperscript{62} This argument was in response to those that he referred to as ‘Symbolists’ or ‘Fideists.’ To Horton, the Symbolists see ‘all religious life,’ whether traditional or modern, as a species of poetic expression rather than as a system of theory and practice that is guided by the purposes of explanation, prediction and control.\textsuperscript{63}

\section*{5.4.2 A critique of Robin Horton’s notion of epistemological antithesis}

Horton’s response on the epistemological antithesis between the African traditional thought and Western science has attracted many critiques. One of the most cited scholarly articles on the critique of Horton’s theory, to begin with, is Kwasi Wiredu’s \textit{How Not to Compare African Traditional Thought with Western Thought}.\textsuperscript{64} Wiredu among other things finds the method employed by Horton

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\textsuperscript{59} Horton supports his claim by quoting C. P. Snow’s statement that all scientists have ‘the future in their bones.’ See Horton, “African Traditional Thought and Western Science, 178.

\textsuperscript{60} This later article by Horton was in response to the critique of his 1967 continuities thesis by those theorists who questioned the legitimacy of the comparative study between the theoretical thinking of the modern West and the religious thinking of the traditional African.


\textsuperscript{62} Horton, “Tradition and Modernity Revisited,” 306.

\textsuperscript{63} Horton, “Tradition and Modernity Revisited,” 306.

whereby he compares African religion with western science as problematic. Wiredu’s major argument is that there is no legitimacy of comparing religion with science especially with reference to their respective objectivity through their importance attached to criticism, verification, fabrication, and the revision of theories that seek to explain, predict, or control human experience. Wiredu observed that there are some cultural items that anthropologists refer to as customs and mores of a given society and that Western culture has its own customs and mores. These then would have provided a more suitable basis for comparison. The strength of Wiredu’s argument is that a criterion for legitimate comparison between African and Western cultures is that the materials selected share sufficient attributes in common to constitute a justifiable basis for comparison.

In bringing out the critique on Horton in his subsequent work, Wiredu argues against Horton’s view that African worldviews generally employ personal instead of impersonal models of causal explanation. Based on the cosmological drum text found in Akan oral literature, according to Wiredu, the creator is thought to have created the following sequentially: order, knowledge and death. The central point here is that the order created was not limited to the sphere of the human community. That all events are caused is one of the commonest sayings among the Akans. This uniform operation of causality is perceived in both human action and nonhuman events. Thus, the belief in order, as seen in Akan thought, is arguably not in conflict with the spirit of scientific inquiry. Explaining further, Wiredu points out that the Akan conception of order is a causal one. To this, explanation of phenomena, then, is, generally, of a causal character and couched in a conceptual framework that is empirically constituted.

Another major critique of Horton’s theory is Keita’s Horton Revisited. Keita finds Horton’s argument for the continuity link between the traditional religious thinking and theoretical thinking of the modern West as problematic. He contends that the human mind may crave metaphysical knowledge in its desire for

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65 For Wiredu, “How Not to Compare African Thought with Western Thought,” 4-8, a more realistic bases of comparison would be the comparison of the role of religion in the two named cultures.

66 See Wiredu, “How Not to Compare African Thought with Western Thought,” 4-8.


ontological closure on the issue of 'being' but such knowledge remains limited to what could be empirically confirmable in a cognitively bracketed context. Keita further posits that the power and influence of metaphysics lay historically with religion and theology. The inroads of empirical science with its impressive empirical and technological yield are what transformed this situation. Religious thought from whatever cultural origin was increasingly seen, therefore, as being founded on human imagination prompted by the emotions. Science, by contrast, required mature and disciplined thinking founded on rationality and psychological maturity.

Thus, in his concluding critique on Horton, Keita argues that while the continuity thesis holds for certain aspects of African thought – empirical, proto-scientific and metaphysical – it does not apply to traditional African religious expression. Keita supports this claim by explaining that belief systems founded on magic, religion and their combinations should be understood as belonging to what might be referred to as general metaphysics.

J. A. I. Bewaji’s response to Horton’s work on the epistemological antithesis is also worth considering. Bewaji has critiqued Horton’s distinction between the African religious thinking and that of the modern West on the notion of “open” and “closed” predicament. He argues here that the designation “closed” and “open” predicaments are extremely incongruous and untenable to describe thought patterns. The strength of Bewaji’s critique perhaps lies on the fact that what may be referred to as open or closed in a particular thought system may find expression in the other thought system in varying degrees depending upon one’s perspective.

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70 Based on this explanation, Keita “Horton Revisited,” 168 then argues that “religious discourse is essentially not about prediction, explanation and control but about communion and interaction with metaphysical entities. Since there is an African history of science and technology the comparison between African traditional thought and Western science is thereby rendered unnecessary.” Thus, both Keita and Wiredu have to some extent questioned the authenticity of Horton’s comparative analysis.
71 Keita, “Horton Revisited,” 140.
72 Keita, “Horton Revisisted,” 140.
74 Citing Evans-Pritchard, Horton, “African Traditional Thought and Western Science,” 156 identifies this weakness that, “Everyone has the same sort of religious beliefs and practices, and their generality, or collectivity, gives them an objectivity which places them over and above the psychological experience of any individual, or indeed of all individuals ‘... Apart from positive and negative sanctions the mere fact that religion is general means, again in a closed society that it is obligatory, even if there is no coercion, a man has no option but to accept what everybody gives
that the inability of the Western scientific thought to understand the traditional line of thinking may as well be legitimately described as a close predicament.

5.4.3 A further critique on Horton's epistemological antithesis and argument favouring the employment of holistic worldview in academic discourse

What follows are some personal and additional critical observations on Horton’s theory with due consideration of the above critiques. It thus makes a case for the engagement of the African notion of spirituality in an academic context. To begin with Horton’s thesis that there is a link of continuity between the traditional African religious thinking and the theoretical thinking of the modern West, whilst following Wiredu and Keita’s critique on the problematic nature of Horton’s methodology, Horton’s creative attempt in a systematic and logical way to respond to the subject of epistemological antithesis is however commendable. Keita has already acknowledged this in his observation that the significance of Horton’s paper in the history of ideas stems from the fact that it offers some insights into the way in which Europe and Africa have interacted with each other at the point of encounter not only at the practical level but also at the intellectual. 75

Contrary to Keita’s critique, however, it could be argued that Horton’s answer to what may seem to be an evident epistemological disparity in terms of result on the one hand from scientific analysis and from traditional modes of thought that appeal to metaphysics for explanation, on the other hand, is that both the traditional and the modern thoughts share similar goals of explanation, prediction and control. This approach by Horton has convincingly dealt with arguments against the old comparative paradigm that claimed that non-European traditional thought was ‘primitive’ and ‘pre-logical’ while modern thought

assent to, because he has no choice, any more than of what language he speaks. Even were he to be a sceptic, he could express his doubts only in terms of the beliefs held by all around him.” 75

75 Keita “Horton Revisited,” 143 has pointed out that the intellectual interaction was initially one-sided given the monopoly of appraisal that derived from the Western side. He notes that “Hegel, Levy-Bruhl, Malinowski, Evans-Pritchard, Tempels, Gellner, et al., all had their say without equal African input and this helped shape the image of Africa throughout the colonial era until the spirited counterpoints from theorists such as Cheikh Anta Diop and Paulin Hountondji, both of whom responded to the then popular Western appraisal of African thought. In the same vein, one must also note the responses of African thinkers such as Senghor who adopted the views of Western theorists such as Levy-Bruhl and Frobenius.”
founded on reason and scientific empiricism was epistemologically sound and pragmatically efficacious.\textsuperscript{76}

Moreover, Horton’s attempt to establish the similarity of thought between the West and the non-Western world, especially Africa through an appeal to the idea of universal reason and claims about explanation, prediction and control that are intrinsic to the scientific enterprise and being equally intrinsic to traditional African thought can be seen as a creative attempt to dealing with the problem of epistemological antithesis in both contexts. To this the old designation of African thought as less developed in the field of metaphysics is untenable.\textsuperscript{77} In the argument of Wiredu, a reference to African patterns of thought in scholarship as less developed will be justified only if the concept of rational development excludes the aspect of axiology and ethics.\textsuperscript{78} Further, the engagement of the African pattern of thought and for that matter worldview into academic discourse and scrutiny appears in itself to avoid the possibility of any esoteric and insular position that posits a threat to the contemporary pluralistic academic contexts.\textsuperscript{79}

\textsuperscript{76} Keita “Horton Revisited,” 140, 167 cites Levy-Bruhl, Durkheim and Evans-Pritchard as representing the old comparative paradigm.

\textsuperscript{77} Martin Odei Ajei in his Paranormal: An Inquiry into some features of an African metaphysics and epistemology (Hamburg: Missionshilfe Verlag, 2014), 102 has convincingly shown why the reality of paranormal events (issues of African spirituality or metaphysics) cannot be legitimately denied and how these events could be said to provide us with genuine and reliable knowledge. He has also attempted a reconciliation of African traditional thought and practices with science (as understood in the West). To this, he has argued that the physical scientist’s condescending attitude towards attempts to obtain legitimacy by other epistemological frameworks is unjustified. His attitude to other systems of thought is unjustified because his science rests on an epistemology which may provide beneficial lessons to others, but one which, nevertheless, cannot denigrate others by denying them legitimacy. To Ajei, physical science cannot denigrate others by denying them legitimacy.

\textsuperscript{78} In the context of rational development, Kwasi Wiredu explains the concept of development philosophically as involving not only the reference to modern science and technology, but it includes morality, religious values and politics. To this he asserts that development that does not take cognizance of the latter is itself underdeveloped. Hence the idea of a developed thought is relative to one’s socio-cultural context. See his work, “How not to Compare African Thought with Western Thought,” 163. Also, Martin Odei Ajei has significantly related African metaphysics to Africa’s development. To this he has already and convincingly defended his thesis that the framework meant for Africa’s development is founded on indigenous knowledge and values. This, to him, is an attempt to harness “the usable past” in order to construct an “authentic African episteme.” To Ajei, in the contemporary moment of impasse reached by Reason, an African ethics-based development paradigm, predicated on humaneness and “life is mutual aid”, can restore Reason to sober rationality and liberate Africa’s development efforts from the intoxicating prison of profit making. See his work on “Africa’s Development: The Imperatives of Indigenous Knowledge and Values” (PhD diss., University of South Africa, 2007), iii, 112-158.

\textsuperscript{79} Pluralistic approaches in anthropological scholarship acknowledge the fact of diversity, including diversity of opinion and belief in every human society. Valuing diversity serves as a sign of cultural health, or wealth, and as a condition for more intense creativity even in non-Western
in which claims to absolute truth have been epistemologically and ethically challenged.\textsuperscript{80}

With reference to Horton’s argument of \textit{ideas-bound-to-occasions versus ideas-bound-to-ideas}, Horton seems to be arguing that, African cultures are not open in search of knowledge and thus stagnant in comparison with Western systems of knowledge. Horton may not be far from right in pointing out that the African learns and for that matter attaches greater importance to the search for knowledge that is attached to events. Indeed, for traditional Akans, for example, the knowledge that is attached to an event has a lasting significance in their memory.\textsuperscript{81} However, Horton’s submission that Africans are stagnant in terms of their search for knowledge appears to be an observation that is arisen out of partial knowledge of the African thought system. Arguing from the traditional Akan context, the statement that \textit{Obi nnim a obi kyere} (if one doesn’t know the other teaches) and \textit{obisa\textsuperscript{fo} unto mmra} (the inquirer has right of information) or \textit{ye nk\textsuperscript{a} bisa aberewa} (literary meaning, let us go and ask the old lady) all substantiate the traditional Akan and for that matter African’s open attitude to knowledge. For the \textit{old lady}, in the last maxim, metaphorically refers to the learned or any other embodiment of wisdom. All these examples show how the traditional Akan is open to ideas and thus are ready to work with ideas that may not be related to events as Horton opines.

It could be observed, therefore, about Horton’s continuity theory, that what may appear to be irrational beliefs in traditional African thought, such as issues of spirituality, are indeed rational from an anthropological and ethnosophical perspective. For rationality, in the argument of Horton, encompasses the ability of a thought system to explain, predict and control a phenomenon using theory.\textsuperscript{82} To this goal, both science and traditional beliefs agree. In the light of the differences of thought, given the technological, economic and social contexts in which science occurs, the work of explanation, prediction and control of events are carried out

\textsuperscript{80} This is to affirm the continuous need of plurality in western scholarship thereby denying the hierarchy of cultures in academic scholarship. In the contemporary global age, changes in technology, travel, economic and political systems, immigration patterns and population density have made it possible for people of different geographical and cultural contexts to increasingly interact with each other. Inevitably, these interactions will continue to grow in both frequency and intensity. Here the underlying cultural differences in academia may be problematic should one push that only one culture of thought become the only standard of judgment.

\textsuperscript{81} This is so in traditional African context due to the oral and narrative modes of transmitting information from one generation to the other. In this case, the sociocultural events become broader texts and content of messages that are to be transmitted.

\textsuperscript{82} This has already been stated and explained under the summary of Horton’s continuity thesis.
more accurately than traditional beliefs as Horton identifies. The reason for this more accurate explanation is based on the fact of the relatively impersonal nature of its methodology. In this case, the modern West should not be seen, in the opinion of Horton, as an evidence of superior rationality. It should rather be regarded as universal rationality that operates in a specific given context.

Thus, in contemporary times, an ability to explain events in a specific context should not be regarded as an expression of superior knowledge or of possession of absolute truth. The Swiss theologian, Karl Barth, has pointed this out in his rhetorical remarks and recognition of the reality of the different patterns of thought and worldviews in both Western and non-Western ecclesiastical contexts. Here, in critically engaging the traditional African worldview in the context of academic discipline and thus for hermeneutical reflections especially as it relates to the Church, Barth’s further comment is informative:

> Magisches Weltbild? Ob uns wohl unsere Mitchristen aus den jungen Kirchen von Asien und Afrika, die ja in dieser Sache noch von frischerer Anschauung herkommen, hier eines Tages zu Hilfe kommen könnten? Hoffen wir nur, dass sie sich unterdessen von unserem Weltbild nicht allzusehr imponieren und dann ihrerseits von der Augenkrankheit, an der wir in dieser Hinsicht leiden, anstecken lassen!

Following Barth and in taking a retrospective view on European theological scholarship, Kahl has drawn our attention to the need for a balanced worldview in contemporary academic discourse to disengage the inaccuracies of the former generation of theologians. To this, he observes that,

> Today it is clearer to us than it was for former generations of European theologians, that world-views and identities are constructions. Especially in German rationalistic theology of the last century, there was a strong claim to superior theological knowledge and to absolute truth, distinguishing neatly

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83 K. Barth, *Das christliche Leben: Die Kirchliche Dogmatik* 4, ed. H.-A. Drewes and E. Jüngel, (Zürich Vorlesungen 1959-1961 / Fragmente aus dem Nachlass, 1967), 369. Werner Kahl translates Barth’s statement as: “It seems that we are dealing here with one of the, not too few, cases where we have to admit that, not all but, some amongst those people, to whom is ascribed a so-called ‘magical worldview’, once we have subtracted various forms of occasional hocus-pocus, have seen actually more and clearer and are closer to reality in their thinking and in their language than we, the happy owners of a rational-scientific worldview, for whom the unambiguous [or possibly not so unambiguous] distinction of truth and illusion as derived from our worldview, has become almost subconsciously the criterion of anything possible and real.” See his work, “Fear of Witchcraft Relevance of the Topic” in *Hexenfurcht in Afrika Annäherungen an ein sperriges Thema*, ed Werner Kahl (Hamburg: Missionakademie, 2015), 9.

84 Barth, *Das christliche Leben*, 373. Kahl, “Fear of Witchcraft,” 9 translates this quotation into English as: “Magical worldview? I wonder if our fellow Christians of the young churches from Asian and Africa, whose first-hand experience in this respect is fresher, might come to our aid one day. But let us only hope that in the meantime they allow themselves not to become all too impressed by our worldview and then become infected themselves by the ailment of sight by which we have been suffering in this respect.”
between proper faith and superstition, church and sect. This kind of theology was on a secularizing mission. Today, clear distinctions and oppositions are being blurred, and the question of the reality of the unseen world, of God and spirits, has become relevant to many. Often enough, though, these important spiritual questions are seldom addressed properly within the churches which often are still custodians of the project of secularization.  

Thus, Barth’s and Kahl’s observations implicitly call for the critical acknowledgment and recognition of the non-European worldviews and their senses of perceiving reality. In his further and more recent article on intercultural hermeneutics from a German perspective, Kahl comments on the West African knowledge system that,

this mode of perceiving, manipulating, and forecasting reality, is not irrational, and it is also not the expression of a naivety of allegedly primitive people, as premature judgments of Westerners including theologians would typically sound. For people with this worldview do distinguish between cause and effect, only that causes can be attributed to the activity of the invisible spirits. The world in this perspective is much wider than the conceptions of the world in the enlightenment tradition of the West. That spirits are real, is common knowledge in West Africa, and this knowledge is shared by all strata of society, including academicians. The extent and readiness to reckon with the involvement of evil spirits in an actual situation, of course, varies.

Thus, critically engaging the African thought in scholarship will therefore not be out of place. Based on this opinion, a conclusion that agrees with Horton’s continuities thesis can be drawn. For Horton has treated traditional African religious systems as theoretical models akin to those of the sciences with the result that most of the well-worn dichotomies used to conceptualize the difference between scientific and traditional thought have been seen as problematic. These include: intellectual versus emotional; rational versus mystical; empirical versus non-empirical; abstract versus concrete; analytical versus non-analytical. In the words of Horton, “all of these are shown to be more or less inappropriate.” In the subsequent section, the Akan thought on spirituality as it relates to the sunsumakyede will be reviewed.

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86 See Karl Barth, kirchliche Dogmatik (1932), 26.
88 This conclusion corresponds to Ajei’s submission that physical science and for that matter, modern scientific thought cannot arrogate itself to the status of ‘the only discoverer of truth in nature’ because the epistemological framework of physical science is just one of many legitimate epistemological frameworks. See his work, The Paranormal, 102.
89 See Horton “African Traditional Thought and Western Science,” 69.
5.5 Conclusion

This chapter has sought to present a general overview of the diverse literature and approaches in the studies of ATR. It is worth noting that studies of ATR have not only been done by some “western” scholars, but also by some Africans themselves. It has, however, been observed that the methodological approach followed in this study is not that of the de-contextualized and pan-African used by some African authors.

This chapter has also sought to establish the necessity of engaging the popular African traditional cultural worldview on spirituality in academic discourse. Within the history of western philosophical and theological anthropological scholarship, it has been argued that the thinking patterns of the modern West were systematically incompatible with that of traditional Africans. Others, however, posited that there was indeed a certifiable cognitive bridgehead between African religious metaphysical thought and Western science. Representing the latter position is Robin W. G. Horton’s submission that there is a cognitively rational core of continuities and distinctions that link African traditional thought with the Western scientific paradigm.

Dialoguing with Horton’s “African Traditional Thought and Western Science” and Kwasi Wiredu’s “How Not to Compare African Thought with Western Thought,” and Karl Barth’s Das christliche Leben: Die Kirchliche Dogmatik IV, from a philosophical-theological perspective, the significance of this chapter, therefore, lies in its emphasis on the need for a balanced worldview in the contemporary postmodern theological academy.
CHAPTER SIX
SUNSUMAKYƐDE IN AKAN TRADITIONAL THOUGHT

6.1 Introduction

This chapter investigates the concept and phenomenological expressions of *sunsumakyɛde* in Akan traditional thought.¹ This exploration is necessary for an enhanced understanding of the notion of *sunsumakyɛde*. It will also be useful for the hermeneutical analysis of the spiritual phenomena in contemporary Ghanaian Christianity. Following the deductive reasoning approach² to develop a systematic and summary thought on the traditional Akan notion and exercise of *sunsumakyɛde*, an attempt will be made to employ the rhetorical perspective of pentadic criticism.³

6.2 The concepts of *sunsumakyɛde* and *adomakyɛde* in Akan traditional thought

The Akan word *sunsumakyɛde* is composed of two different words: *sunsum* and *akyɛde*. *Sunsum* is commonly translated into English as a *spirit*. It has, however, been argued that the concept of *sunsum* is not the same rendition of *spirit* as understood in the sense of post-Cartesian Western thought.⁴ *Sunsum* in the Akan thought is seen as unseen being that could manifest physically. Thus, *sunsum* can

¹ This investigation presents an ethnographically and phenomenologically informed understanding of the phenomenon of *sunsumakyɛde* not as an “invented tradition” as theorized by Eric Hobsbawm and Terence Ranger in their edited book, *The Invention of Tradition* (Cambridge: Cambridge University Press, 1983). Instead, it seeks to present the phenomenon as the traditional Akans understand and express in their indigenous religious context.

² Since this chapter of the dissertation seeks to establish an academically neutral background study on the Akan notion of *sunsumakyɛde* and how they are exercised in the Akan religious context, attempt is made here to review a wide range of literature encompassing anthropology, theological and ethnophilosophical in order to arrive at a logical conclusion on the subject.

³ The perspective of pentadic criticism has been explained in the introductory part of this thesis and it was also applied in the previous chapter.

⁴ From a philosophical point of view, Ajei, *The Paranormal*, 35 has pointed out that the concept of *sunsum* in the Akan ontology is usually translated into English as ‘spirit.’ He has, however, argued that if the word ‘spirit’ is the best rendition of *sunsum*, then the ‘spirit’ that is *sunsum* differs from the spirit of post-Cartesian Western thought because *sunsum* is not exclusively immaterial.
be referred to one of the immaterial components of humankind known in Akan as onipa sunsum. When a person dies, it is also believed that the immaterial part continues to live as asaman (sunsum).

Sunsum could also be a synonym of a personified supernatural ability such as bayie (witch), nimdie (knowledge), ayaresa (healing), and ability to resist evil. The being or the power that inhabits deities in Akan traditional thought are all designated as sunsum. These include asuo sunsum (river spirits), mmoatia sunsum (dwarfs, fairies) and abosom sunsum (shrine spirit). It is also understood that sunsum can be good or bad depending upon its influence and its manifestation in human life. Reference to sunsum is also associated with the idea of tumi (power). The belief is that all forms of sunsum are thought of as possessing tumi above nature or human beings. In this context classifications of sunsum are usually based on the level of tumi.

Akyede literary means gifts. In everyday conversation, akyede can be any tangible or intangible present received from someone. This could be money, time, house, food, happiness or a child. In relation to the Supreme Being, akyede can be seen in the form of life. Here, when the traditional Akan wakes up in the morning, the new day and all that entails in the day in the form of rain, sunlight, protection are akyede. The intangible usage of akyede could also be in the form of service rendered. Akyede is further used in the sense of inherited property. Thus, sunsumakyede could be interpreted as any kind of gift that is having its source and approval from the supernatural realm.

The Akan synonym word for sunsumakyede is adomakyede. This is also made up of two words adom and akyede. Adom connotes grace, undeserved benefit. Thus, adomakyede describes gift or something that one receives outside the person’s own effort, skills or responsibility. It can be inferred that the usage of the terms adomakyede and sunsumakyede is situated in the ontological and cosmological worldview of the people. This is the worldview that recognizes the existence of both the physical and the spiritual realities that are permeated by spirits who are thought to be either benevolence or malevolence.5

Thus, in agreement with Ajei’s philosophical explanation of the concept of sunsum in Akan ontology, sunsumakyede could either be tangible or intangible. That is to say that sunsumakyede could either be sunsum itself that helps devotees or manifests itself physically to benefit individuals or society. Examples of tangible akyede are the gift of children and success at the work such as the ability to produce

5 Benevolence spirits here refer to spirits that are believed to be good. Examples of those spirits are ancestors, the abosom and good people. On the other hand, malevolence spirits refer to the bad spirits such as some witches, sorcery, and evil monster called sasabonsam.

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a bumper harvest of farm produce. Intangible gifts may include the possession of *sunsum* for protection against witchcraft attack, the gift of healing, divination and power to deliver others from evil.

It is worth noting that a particular understanding of the nature and meaning of spiritual gifts is based on a particular notion of how humans encounter misfortunes or problems. This can be demonstrated by using the traditional Akan notion and understanding of diseases. Diseases in the African context have been categorized as those that may require western scientific medical treatment and others that are spiritually caused and as such demand immediate spiritual and herbal attention. The latter category includes barrenness, infertility, attacks by dangerous animals such as snake bites, persistent headaches and repeated miscarriages.6

Specifically, diseases or ill-health in the traditional Akan religious system have been attributed to different causes. To begin with is the belief that diseases are often caused by attacks from evil or bad spirits. To some Africans too, diseases are a punishment from the ancestors particularly when they are not properly treated.7 This is due to the need for maintaining a balance between the visible and invisible world that characterizes the Akan traditional religious life. Here the maintenance of balance and harmony becomes humanity’s greatest ethical obligation that determines the quality of life.8 Another major cause of ill-health in Akan traditional thought is the practice of spellcasting and work of witchcraft. This suggests the view that people with evil powers can cause those they think and see to be disrespectful and also as their human enemies to become sick. Another common and major cause of diseases among the Akan communities is the invocation of curses upon the known or unknown offender in the name of a river deity popularly known as *Antoa*. To the devotee, this serves as an immediate and cheap means of seeking justice from the river deity.9

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7 C. Nyamiti notes that when ancestors are neglected or forgotten by their relatives, they are said to be angry with them and so they send them misfortunes as punishment. Their anger is usually appeased through prayers and rituals in the form of food and drinks. To Nyamiti, the ancestors long for contact with their earthly kin. That is why they are supposed to visit them often. See his book, *Christ as our Ancestor: Christology from an African Perspective* (Gweru: Mambo Press, 1984), 16. See further L. Magesa, *African Religion: The Moral Traditions of Abundant Life* (Maryknoll, NY: Orbis Books, 1997), 175.


9 Joseph Williams Acheampong, “I will pass over you: The relevance of the Passover to the understanding of salvation in contemporary Ghanaian Pentecostalism – A critical reflection from an Akan perspective” (Dr. Theologie diss., Universität Hamburg, 2015), 59.
In addition, Kwame Gyekye points out that commitment of *taboos*,\textsuperscript{10} known in Akan as *musuo* or *akyiwadee* is one of the ways people could suffer.\textsuperscript{11} The reason is that observance of taboos plays important roles in ensuring orderliness in traditional African societies. Thus in the view of Gyeke, *musuo* is considered to be a great and an extraordinary sin done not only to the individual but to the entire community and as such incurs the wrath of supernatural beings.\textsuperscript{12} Magesa also explains that taboos exist to make sure that the moral structures of the universe remain undisturbed for the good of humanity.\textsuperscript{13} There are different taboos regarding all areas of traditional life such as eating, working and marrying in the traditional community. Thus, the disobedience of these taboos could lead to severe illness sometimes not only to the individual offender concerned but to the entire community involved. Sometimes even secretly violating any of these taboos bring about public consequences in the form of diseases, and possibly death.\textsuperscript{14}

Thus, in order to avert calamities of sickness, a special relationship between the spiritual agents and their manifestations become pertinent. In this case, the practices of *adunsi fo* (medicine men/women) are perceived as gifts of the spirit.

### 6.3 The Akan cosmology as constituent sources of *sunsumakyede*

The African traditional cosmology posits the universe as composed of a hierarchy of spirits. This hierarchy of spirits could be described as the foundation or pillars of the belief system of the traditional African. E. Bolaji Idowu, writing from the Yoruba context in his book, *Olodumare*, identifies five components in the hierarchy of spirits and thus refers to them as the elements and structures of ATR.\textsuperscript{15} Awolalu and Dopamu, however, describes them as the features of West African Traditional

\textsuperscript{10} The taboos are things, or a way of life, that are forbidden by a community or a group of people.


\textsuperscript{12} Gyekye, *An Essay on African Philosophical Thought*, 133.

\textsuperscript{13} Magesa, *African Religion*, 76.

\textsuperscript{14} Magesa refers to this as the effect of life force. He further argues that moral behaviour maintains and enhances one’s life force, but disobedience and disloyal behaviour towards tradition passed on by the ancestors will weaken the life force. This can therefore lead to punishment from the ancestors or spirits in the form of disease and misfortune. See his book, *African Religion*, 51–53.

Religion (WATR). G. Parrinder has put these belief elements of ATR into four main categories. These include the supreme God, divinities or gods, ancestors and charms or amulets. In this study, however, these spiritual pillars of the Akan traditional religion are designated as spiritual elements that constitute the source and embodiment of sunsumakye. Thus, the discussion will follow the Akan cosmology and ontology that are commonly mentioned in the traditional Akan prayer (pouring of libation). These are Onyame (supreme God), Asaase Yaa (the Mother/goddess Earth), Nananom Nsamanfo (the ancestral spirits), abosom ne sunsum ahodo (divinities/lesser deities and nature spirits). It is worth pointing out that some forms of tumi ahodo (mystical powers which include abayifo - witchcraft, asuman - magic, and aduto - sorcery) are acknowledged either in a positive or negative sense in the traditional prayer. These mystical forces will also be looked at.

6.3.1 Onyame - The ultimate source of all sunsumakye

Africans believe in the existence of a supreme primordial being, who is seen as the God of the universe. At the apex of the hierarchy of the Akan spiritual cosmos is the Supreme Being. The Supreme Being who is the source and father of other gods or deities. Onyame is known by the names given to him. J. B. Dankwa posits that the Akans designate the Supreme Being by three distinguished names: Nyame (often pronounced as Onyame), Onyankopus (denoting his/her oneness in the universe) and Odomankoma. Odomankoma carries the idea of the infiniteness of Onyame. Onyame is thus the Being who is full of grace. Here Onyame is considered the ultimate source of all gifts such as nkwa (life), ayaresa (healing), nimde (knowledge), tumi (power). This means that the belief in Onyame as the source of all gifts forms the bedrock of the Akan religious worship and ceremony. The names Nyankopus Kwame and the title Obaaatanpa Nyankopus suggest that Onyame is conceived of as possessing both male and female gender qualities. Kwame is the name of the male child born on Saturday and the title Obaaatanpa denotes a mother who is capable of assuming her nurturing responsibilities.

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19 According to E. Kingsley Larbi, Pentecostalism: The Eddies of Ghanaian Christianity (Accra: CPCS, 2001), 4: “Onyame implies the basic idea of deity as understood in Christian theology.”
21 Obaatanpa is considered to be a woman who is thought of as possessing the natural and biological role of motherhood.
Many proverbs and sage also bring out the nature of Onyame. He is known in Akan traditional thought as Otweeduampong Nyame a wotwere no a, wo mpa nhwe da. This literary means the great tree that when you lean on, you will not fall. The meaning is that Onyame is a dependable being and as such does not disappoint in times of trouble. Onyame is believed to have the ability to provide for all creatures and thus sustain the creation - for the big and the small, for the weak and the strong. Akans, therefore, have a saying that when Onyame provides for the elephant, he also remembers the ant.22 Another important Akan sage that portrays the gracious nature of Onyame is Aboa a onni dua, Onyame na’ pra ne ho. This literary means, it is God who drives away insects that attack the tailless animal. The meaning of this saying is that it is God who graciously works and thus supports the helpless ones in the universe even in times of calamities.

6.3.2 Asaase Yaa – Nature’s gift to humanity

One of the gifts of nature that is so treasured among the Akans is Asaase Yaa. The actual position and nature of Asaase Yaa in Akan cosmology is divided among scholars. In the views of Rattray, Parrinder and Acheampong, Asaase Yaa is considered a deity among the Akans.23 Parrinder opines that “the earth is the second great deity revered by the Ashanti.”24 In support of this assertion, he argues further that the Akans believe that human beings emerged from the bowels of the earth.25 Similarly, Rattray observes that “the Ashanti regards the Sky and the Earth as their two great Deities,” and goes on to discuss “the cult of the Earth’s Deity.”26 Acheampong appears to share the view of these writers although he refers to Asaase Yaa as a lesser deity.27 What these scholars identify is that the Akans see the earth as a deity from which they trace their ancestry. To this, as a feminine deity, she is called Asaase Yaa among the Ashantis and Asaase Afua among the Fantes.28

22 Acheampong, “I will pass over you,” 54-55.
26 Rattray, Ashanti, 214.
27 Acheampong, “I will pass over you,” 56.
28 The names reflect the days on which the earth deity was born. The Ashantis believe the earth deity was born on Thursday and so Thursday is held sacred in her honour.
On the other hand, some scholars such as Busia and Opoku Onyina hold a contrary view.²⁹ Busia argues that mother earth cannot be considered a deity because she is not normally consulted through divination as it is done for other deities. Onyina refers to the Akan maxim, *asaase nyë bosom, enkyere mmusuo* (The earth is not god, it does not divine) and thereby follows Busia’s view that the Akans only revere *Asaase Yaa*, although it is not considered a deity.³⁰ It can be observed that in order to keep the sacredness of *Asaase Yaa* for maximum use, some specific localities within the Akan traditional communities have some days within a week or days within the traditional Akan calendar year that are considered sacred in honour of *Asaase Yaa*. It is believed that these days serve as periods of rest for the ancestors who are believed to be the custodians of the land. During this period of rest, it is believed, the ancestors are able to communicate with the other lesser spirits of water bodies, trees, mountains and forest. This explanation corresponds to Larkey’s observation that nature’s power may be revered and also harnessed to the benefit of humanity.³¹

It can be said, however, that the nature of *Asaase Yaa* in Akan cosmology places her in a unique position. This means that *Asaase Yaa* does not exclusively belong to either category described by the writers above. This position can be supported by two major arguments: The first argument is that *Asaase Yaa* ranks after the Supreme Being in *apaë* (Pouring of libation) and that she accepts sacrifices and offerings in her honour. To this, *Asase Yaa* receives sacrifices and offerings during occasions such as the beginning of the planting season. The farmers themselves make sacrifices and make offerings as a way of seeking her permission for the land to be tilled, and also for a good harvest. Furthermore, before burying a dead person, libation is poured to seek the permission of *Asase Yaa* to receive her child into her bowels.³²

The other major argument is that *Asaase Yaa* appears to have no temples, shrines nor priest that are solely dedicated to her. Instead, there are taboos associated with *Asaase Yaa* which produce some kind of fear and reverence in the lives of the people in the community. It is, therefore, appropriate to argue that *Asase Yaa* is to be seen as nature’s gift to humanity. By that, she demands value and recognition

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³⁰ Onyina, “Akan Witchcraft,” 52.

³¹ E. Y. Larkey, *Pastoral Counselling in Inter-Cultural Perspective: A Study of Some African (Ghanaian) and Anglo-American Views on Human Existence and Counselling* (Frankfurt am Main: Peter Lang, 1987), 35.

³² Acheampong cites Asare-Opoku in his work, “I will pass over you,” 57.
that serve the purpose of preventing deliberate destructions of land that is essential for both plants’ growth and human survival.

### 6.3.3 *Nsamanfo* - Embodiment and custodians of *sunsumakyede*

One of the most important *akyede* to both the individual and the society in Akan traditional thought is the belief in and the veneration of *nsamanfo* (ancestors).33 *Nsamanfo* are spirits of the dead. Their recognition is based on the Akan worldview of life after death.34 This means that physical death serves as a transition of a person’s spirit into another realm of living which is spiritual. As pointed out earlier on, the ancestors are seen as a gift from God and are therefore respected, loved and feared. The reason is that not everybody who dies qualifies to become an ancestor. The dead person who is to be canonized as an ancestor must pass certain qualifications.

In the first place, that person must be someone who led a very good moral life to earn the respect of society before death.35 This has to do with the evidence of high moral virtues such as boldness, discipline, love for society and good leadership qualities.36 For example, a person who on the battlefield, becomes afraid and decides to run for his or her life and dies in the process, becomes disqualified. Also, the person to be accepted as an ancestor must die at a very good old age and it should be a natural death. The person who commits suicide becomes disqualified as an ancestor.

With regard to the special roles of ancestors in the community, Acheampong observes that,

> Their notion of the spiritual role of the ancestors finds expression in the traditional prayers of the Akans. *Nananom Nsamanfo* can be classified into household, family, clan and community deities, depending on the extent of the influence they had during their life on earth. For instance, in a family prayer, only the ancestors with direct lineage to that family will be mentioned. In a community event, however, the ancestors who are mentioned are those who gained

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33 Peter Kwasi Sarpong, *Ghana in Retrospect* (Tema: Ghana Publishing Corporation, 1974), 33 has argued at length that Ancestors are venerated and not worshipped.

34 John S. Pobee has observed that the most potent aspect of the Akan religion is the cult of the ancestors. See his book, *Toward an African Theology* (Nashville: Abingdon, 1979), 95.

35 K. Dickson, *Theology in Africa* (London: Longmans &Todd, 1984), 198 asserts that: “In African thought those who became ancestors must have lived exemplary lives; it is not everyone who dies who becomes ancestor, so that the cult of the dead is not to be equated with that of the ancestors.”

36 Asante, *Toward an African Christian Theology of the Kingdom of God*, 124 describes the ancestors as the saint of the communities by way of their moral examples.
prominence and also contributed positively to the enhancement of that community. Thus, the ancestors who are mentioned in libation depend on the jurisdiction of the one praying.\(^{37}\)

Thus, the reference to the invocation of their names during prayers and libation pouring is in recognition of their special intercessory role for the living. The belief is that having attained a new and higher spiritual status as ancestors, they are in a better position to intercede for the living community to which they belong.\(^{38}\) Moreover, by their position as the living dead, they exercise a representative role for both the spirit world and that of the living.

### 6.3.4 Abosom: Children and messengers of Onyame

The abosom are the divinities or lesser spirit beings. In the traditional Akan thought, they are gifts to humanity since they serve as children and messengers of the Onyame. Because of their associations with natural objects and forces like mountains, rivers, lightning and thunder, they are sometimes referred to as nature spirits. The Abosom are believed to derive their power from the Onyame. In this case, they are considered as having a delegated authority from Onyame.\(^{39}\) They are made to serve Onyame’s will and sometimes manifest Onyame’s attributes. They are messengers of Onyame and so serve him in the monarchic theocratic control and maintenance of the universe. They also serve as intermediaries between Onyame and humankind through the traditional priests or priestesses who are human agents of these deities. Based on this belief, the Akans send their supplications to Nyame through the abosom. In addition, through the traditional priests or priestesses, the abosom provide medicine, both for the physical and the spiritual health of the people.\(^{40}\)

The abosom also have the capacity to exercise exorcism in the life of their devotees. This has to do with their ability to deal with evil spirits that are believed to be responsible for any bad situation a person may be engulfed in. Such bad situations may include infertility, barrenness, madness and poverty.\(^{41}\) The abosom

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\(^{37}\) Acheampong, “I will pass over you,” 61.

\(^{38}\) In the description of the diachronic nature of the African family, Kahl observes that, “Das Dasein ist an die vergangene und gleichzeitige Präsenz von Ahnen gebunden, die bezeichenderweise als the living dead gelten. Heimat ist, wo die Vorfahren lebten. Sie können in Not angerufen werden und erscheinen als fürsorgliche und beschützende Mittlerwesen zwischen Gott und den Menschen.” See Kahl, Jesus als Lebenretter, 231. Thus, the Ancestors are seen as being part of the family and as such can be called upon in prayer by the traditional Akan.

\(^{39}\) See Sarpong, Ghana in Retrospect, 15-17 and Dickson, Theology in Africa, 55- 56.

\(^{40}\) Acheampong, “I will pass over you,” 60.

\(^{41}\) See Acheampong, “I will pass over you,” 63.
and for that matter, their shrines also provide some form of consultative services to people in times of marriage decisions, journey and business undertakings. Some people consult the *Abosom* for protective medicines that are commonly known as *aduro*. This has to do with the receiving of preventive spiritual medicine that has the ability or power to protect devotees against any potential evil such as an attack from witchcraft and sorcery. It is worth pointing out that these elements are all considered to be a gift that people are thought to access from these deities.\(^{42}\)

Moreover, the *abosom* to some extent operate within a certain geographical jurisdiction. In this case, in the words of Acheampong:

*Obosom* can be owned by a whole community, a family, or an individual. Those in charge of whole communities have the responsibility to cater for the spiritual needs of the chief and the people by providing the required guidance with respect to averting evil and the kind of rituals needed to forestall the catastrophe associated with whatever taboo which might have been committed.\(^ {43}\)

Thus, in the context of this study, the *abosom* serve as gifts to individuals, community and a particular clan at large. They provide the gifts of prosperity, protection from dangers and difficulties as well as direction and guidance for all aspects of life.

### 6.3.5 *Asuo sunsum* – spirits of water bodies

Traditional Akans believe that there are spirits inhabiting the waters. Some are thought to be great and others small.\(^ {44}\) *Asuo sunsum* are generally regarded as generous deities, who preside over the rivers and lakes that are essential natural gifts to the life of the community. These river spirits are therefore treated with great reverence. Some of these divinities are worshipped at their established shrines with appointed priests who perform elaborate rituals. Other river deities are only invoked when protection is sought for from them. This is the case for those who have to cross waters or travel over them.

Where there are some calamities in the communities, both individuals and the community as a whole thus see the river spirits as *akyede* from *Onyame* and consult them. In this light, Acheampong writes that,

The main traditional priest of the traditional area and his associates consult the water spirit in situations which are perceived to be beyond ordinary. For instance, when there is a calamity on any of the communities in the traditional area, the

\(^{42}\) Acheampong, “I will pass over you,” 63.

\(^{43}\) Acheampong, “I will pass over you,” 63.

\(^{44}\) It is believed that, some of the male river deities such as river Tano are more powerful than the other female river spirits. It is believed that the female river spirits serve the male ones such as Tano. See Asare-Opoku, *West Africa*, 65.
deity is consulted through the priest/priestess for directions on the right rituals to restore normalcy. Through their priests/priestesses, the water spirits can be consulted by individuals also for their assistance to cope with various challenges of life. The spirits are also regarded as a source of receiving justice. The Antoa Nyamaa shrine in the Ashanti Region of Ghana is known for how people consult it in their quest to seek justice.45

It appears quite syncretic to learn that some pastors even patronize the justice service of these river spirits as further pointed out by Acheampong.46 But the reality of religious beliefs and practices in Ghana is that the traditional backgrounds of the people play active roles in their new-found religions especially when different spiritual beings in their cosmological thoughts are considered to be gifts from God.

### 6.3.6 Sasabonsam

The Akan also believe in a forest Monster known as Sasabonsam. As a monster, Sasabonsam is thought to be living in the thick forest.47 Etymologically, the word is derived from sasa (evil revengeful ghost) and bonsam (wizard). Sasabonsam is therefore believed to be an evil ghost or spirit who is very hostile to human beings, although it is thought to be only one. This makes it different from the other evil forces. Sasabonsam can thus be seen as nature’s spirit and not a deity. In view of that, it is not worshipped. Some scholars such as Rattray and Pobee have identified a link between Sasabonsam and witches in Akan thought.48 They point out that the Akans have a saying that, se Sasabonsam ko ayie a, ñoe abayifo nkyen (When Sasabonsam attends a funeral ceremony, it rests with the witches). This saying suggests that birds of the same feathers fly together.

### 6.3.7 Mmoatia

Mmoatia (literary means little animals) are believed to be spiritual forces in the forest. Rattray has pointed out the conviction of the Asantes in their strong belief in the existence of mmoatia. He writes that "If there is one kind of supernatural manifestation of which the average Ashanti is more firmly convinced than another, it is his belief in the existence of the mmoatia, the little folk, and the fairies. He believes in them because he has seen them."49 According to Opoku, Mmoatia are

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45 Acheampong, "I will pass over you," 59.
46 Acheampong, "I will pass over you," 59.
47 Rattray, Religion and Art, 27.
48 See Pobee, Toward an African Theology, 48; Rattray, Religion and Art, 28.
49 Rattray, Religion and Art, 26.
believed to be very short in stature, standing not more than one foot high, and have curved noses and yellowish skins, while their feet point in the opposite direction. The *Mmoatia* communicate with each other through a whistle language and their favourite food is banana.\(^{50}\)

Onyina shares the opinion of Fink that *Mmoatia* are considered ethereal in nature. They possess human beings to express their wishes. Based on this background, Onyina argues that most of the *abosom* that are worshipped are *mmoatia*. He further points out that, contrary to Rattray’s view, the evidence indicates that *mmoatia* are not messengers of the gods, but rather the gods themselves who are consulted during periods of *abisa* (divination) and worship.\(^{51}\) Onyina then affirms Fink’s recognition of *mmoatia*, “as passing their herbal knowledge on to priests/priestesses and herbalists.”\(^{52}\) Asare Opoku shares a similar view on their knowledge of herbal medicine that *mmoatia* are credited with a phenomenal knowledge of medicines which they impart to herbalists or medicine men/women.\(^{53}\)

It can be said, therefore, that although *mmoatia* are said to be able to cause evil to human beings, they are also seen as *akyede* in their ability to tutor *adunsifo* (medicine men/women) and also work through or with the *abosom*.

### 6.3.8 Nnuat sunsum

Akans believe that some trees are considered sacred and as such certain *sunsum* inhabit them. Here, the *sunsum* in the tree could be the tree’s own *sunsum* or the *sunsum* that has moved into the tree. It can be pointed out that not every kind of tree is considered sacred and thus indwelled by *sunsum*. The Akans believe that special trees such as *onyina*\(^ {54}\) and *odum*\(^ {55}\) are said to be inhabited by some kinds of *sunsum*.\(^ {56}\) Onyina refers to the category of such trees as *sasannua*. He explains that the *sasa* attached to the name connotes the evil and vengeful nature of such trees.\(^ {57}\) It could, however, be said that considering the natural significance of such trees to human life and the life of the community, they are considered as *akyede*.

\(^{50}\) Opoku, *West Africa Traditional Religion*, 73.

\(^{51}\) Onyina, “Akan Witchcraft,” 55.


\(^{53}\) Asare Opoku, *West Africa Traditional Religion*, 73.

\(^{54}\) *Onyina* tree is scientifically known as *Ceiba Pentantra*.

\(^{55}\) *Odum* tree is scientifically referred to as *Chlorophora excelsa*.

\(^{56}\) Rattray, *Religion and Art*, 46.

\(^{57}\) Onyina, “Akan Witchcraft,” 55-56 explains that when *sasannua* are being felled, they must be pacified with libation or sacrifice, for they are trees with vindictive spirits.
For example, in Ghana, hardwoods that are used for both industrial and domestic purposes are mostly obtained from *odum* tree.\(^58\) The *sasa* aspect becomes manifested only when the felling of those trees are not done with proper permission and for good purpose. When the motive is right, then the person must make appropriate rituals.\(^59\)

### 6.4 Asuman, bayie and aduto as mystical powers

Traditional Akans recognise the existence of mystical forces in the universe in addition to their belief in the divinities and the supernatural. It is believed that those who are spiritually gifted make use of these mystical powers. These mystical powers can either aid or harm people in society.\(^60\) Some of them are *asuman* (magic), *bayie* (witchcraft) and *aduto* (sorcery).

\(^{58}\) This has been identified by Rattray when he wrote more than half a century ago that the *sasandua* are used for medical purposes as well as for domestic purposes such as carving, making of drums and stools. See Rattray, *Religion and Art*, 5, 182.

\(^{59}\) This has been substantiated by an experience shared by J. H. Neal, who was an Englishman. In his book, *Juju in My Life*, Neal narrates his experience with the spirit of a tree: “During the construction of the harbour at Tema, Neal was called upon to advice on some security measures at the site of construction. While there, a supervisor (a European) complained to Neal that one tree was giving him trouble; that all mechanical equipment had failed to uproot the tree. It was a small tree. An African foreman at the site insisted that it was a ‘magic’ tree, which could be removed only if and when the spirit of the living in it agreed to forsake it and go to another tree. A traditional ‘priest’ (probably a diviner) was summoned, who asked for a sacrifice of three sheep and an offering of three bottles of gin to be given to the spirit, and an amount of money as his payment. When the sheep had been killed and their blood poured at the bottom of the tree, and the gin poured as libation at the base, the diviner became a medium and conversed with the spirit, persuading it to leave that tree and go to another tree. When the rite was over, the European supervisor ordered tractors and bulldozers to uproot the tree, but the diviner stopped him attempts to fell a tree that proved unsuccessful until the right rituals was performed telling him that a few labourers could pull out the tree. This they did with great ease, to the amazement of European spectators and satisfaction of African onlookers.” Quoted in Ajei, *The Paranormal*, 21-22.

\(^{60}\) Gabriele Lademann-Priemer refers to these mystical forces as *Zauberie* and goes on to explain that “*Zaubererei in Afrika* "ist ein umfassendes Thema. Es gibt Zaubererei zum Heilen und zum Schaden, Zaubererei, die das Gleichgewicht zwischen Menschen und Göttern und Geistern wiederherstellt, aber auch Zaubererei, durch die sich jemand auf Kosten anderer einen Vorteil verschaffen will. Her observation affirms the opinion that the concept of mystical forces in the traditional African thought, be it magic, witches or sorcerers can be used either for good or evil. See her work, “Zaubererei in Afrika” in *Hexenfurcht in Afrika Annäherungen an ein sperriges Thema*, ed. Werner Kahl (Hamburg: Missionakademie, 2015), 45.
6.4.1 **Asuman**

The traditional Akan believes in the power of *asuman* (plural form of magic, *suman* is its singular form). This is commonly referred to as *aduro* (medicine). Awuah-Nyamekye defines *asuman* as the supernatural devices employed to achieve one’s aim without the help of the gods or spirits.\(^{61}\) T. N. Quarcoopome, however, is of the view that some lower order of spirit beings operates through those mystical objects.\(^{62}\) J. A. Boadi also sees *asuman* as the art of utilizing supernatural forces or spiritual powers for one’s own needs.\(^{63}\) It can be said that the use of *asuman* involves the attempt to influence people and events through supernatural means. Quarcoopome identifies the supernatural force in mystical powers to be ‘*mana*’ which he designates as an impersonal force operating a principle similar to electricity.\(^{64}\) *Asuman* includes numerous classes of objects such as amulets, charms and talismans.

Boadi observes that the preparation of *asuman* is usually in the hands of the *akɔmfo* (traditional priests/esses) *asumankwaafo* (diviners) and *adunsifo*.\(^{65}\) This group of people claims to receive their instructions from *mnoatia* (dwarfs) and *abosom* to help their clients. In addition to these group of practitioners, Boadi identifies sorcerers,\(^{66}\) witches and some Imams or *Malams*.\(^{68}\)

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\(^{63}\) J. A. Boadi, *Christianity or Traditional Beliefs and Customs?* (Kumasi: UGC Publishing House, 2001), 41.

\(^{64}\) Quarcoopome, *West African Traditional Religion*, 141.

\(^{65}\) Boadi, *Christianly or Traditional Beliefs and Customs?* 41.

\(^{66}\) A sorcerer/sorceress is a person who uses the technique of magic and thus derives power from *aduro* (spiritual medicine) to achieve his/her end. This implies that sorcery is seen as ‘black magic,’ in that it aims at achieving evil.

\(^{67}\) Boadi, *Christianly or Traditional Beliefs and Customs?* 41.

\(^{68}\) The *Malams* in Akan traditional religion relates to the history of the Asantes. Islam became prominent in Asante in the eighteenth century when Asante conquered Banda (North of Asante) and brought their captives to Kumasi, capital of Asante. Asantehene (the Chief of Asantes) Osei Kwame (1777-1797) attached a special group of Muslims as advisors to the *Nsnumankwahene* (Chief diviner) of Asante. The protective amulets prepared by some Muslims, usually written Qur’anic quotations, called *sebe* in Asante, became an essential commodity. Such amulets were valued for the protection which they afforded the Asante soldiers. Essentially the *Batakari Kessie* (Royal Regalia) of Asantehene, which is worn during the installation of *Asantehene*, is full of this amulet. The makers of these amulets, called *malam* (elsewhere called marabou) in Ghana are often consulted on supernatural issues (*abisa*) and for protection against evil forces. See Onyina, “Akan Witchcraft,” 51 for further historical description on the practices of *Malams* in Akan traditional thought.
It is strongly believed that almost every asuman has a specific function. That is to say that there is asuman for everything that a person needs among the Akan traditional societies. These include asuman for marriage, fighting, protecting oneself against witchcraft, business, playing football, learning and hunting. Currently, it is held that some pastors use suman for the demonstration of spiritual powers in their churches. The use of asuman is said to be a personal means of protection. For this reason, Onyina observes that the advantages of asuman to their owners are that, whereas the abosom cannot be carried along during times of travel, the asuman can be worn in the form of necklaces, bangles or around the waist.

Based on their functions, therefore, Mbiti categorizes the African traditional notion of magic into two as “good” and “evil.” However, many scholars agree on two major fundamental classifications as shared by James Frazer. Frazer distinguishes between two fundamental types of magic as the imitative or homeopathic and contagious. For him, imitative magic holds that “like produces like.” This assumes that there is a causal relationship between things that appear to be similar which can be either physical or behavioural. The most common kind of homeopathic magic is ‘image magic.’ Citing an example from the Akan context, Boadi points out that, a woman may wear a doll with the expectation of producing a child that she has lost. Hunters may wear images of the game, with the hope of attracting it. The other kind of magic which is contagious magic holds the principle that things or persons once in contact can influence each other after the contact is broken or after they have been physically separated. For this reason, harmful charms are made of one’s waste and body parts such as hair, fingernails or teeth.

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71 Mbiti, African Religions and Philosophy, 193 argues that good magic is the type that is accepted and esteemed by the society whiles evil magic is the kind that involves the belief in and the practice of using their power to harm human beings and their property.
72 Both Boadi and Quarcoopome share the view of Frazer. See Boadi, Christianiy or Traditional Beliefs and Customs? 41-42, and Quarcoopome, West African Traditional Religion, 141-143.
73 This is the practice of using an image to represent a living person. The belief is that one’s enemy can then be killed or injured through what happens to the image, such as sticking pins into the image or burning it. Using pins may cause pain in the body of the victim that corresponds to the place on the image where the pin was stuck. And burning the image might bring about a high fever.
74 Boadi, Christianiy or Traditional Beliefs and Customs? 42.
75 Boadi, Christianiy or Traditional Beliefs and Customs? 42.
6.4.2 Bayie as either sunsumakyede or malevolent spirit

Bayie (witchcraft) is the belief that some people possess supernatural powers, which may be used for either good or evil. The person who possesses bayie is called ωbayifɔɔ (abayifɔɔ, plural) or ayen (Fanti). The views on the reality and effect of witchcraft in African traditional religion are divided into two. On the one side, scholars such as Evans Pritchard describes it as an “imaginary offense.” According to him, the victim of a witchcraft attack suffers only when the witch thinks harm of him. To this, he writes that “Witchcraft is an imaginary offense because it is impossible. A witch cannot do what he is supposed to do and has, in fact, no real existence.” This description appears to be untenable in the traditional thought of the Akan.

On the other side, some scholars of the African traditional background see bayie differently. Opoku opines that the experience of the victims of this strange and frightening power that leaves its indelible marks on them to include the claims made by those who possess the power cautions a more guarded assessment of the witchcraft and its consequences. It can be observed, however, that the belief in the existence of witchcraft is a reality in the mind and worldview of the traditional Akan. To the traditional Akan, bayie is regarded as part of their spiritual worldview. According to John P. Kirby, the reality and thus the existence of witchcraft is linked to the African cosmology with particular reference to the African concept of life-negating forces. He writes that,

because the seen and unseen are interconnected, anti-life forces exist in both dimensions. Problems and misfortunes that do not seem to have any visible person as their immediate cause are ascribed to unseen agents or the hidden bad intentions of others. The frequently heard saying: "You will see!" is an example of the power of such an evil intention. It is, in effect, a powerful curse, a declaration of spiritual warfare, and it is always taken very seriously. If some misfortune should occur after this, e.g., if a lorry accident or illness befalls the person threatened, it is believed that the person uttering the curse has caused it and he/she is held responsible. In effect, he/she is the witch.

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78 Opoku, West African Traditional Religion, 141.
It is believed that the majority of *abayifo* are usually women. However, on some occasions, one encounter confessed witches who are men and children. In that instance, the power of one Wizard (a witch who is a man) is believed to be more than the total power of 25 witches who are women. It is further believed that the *abayifo* are able to identify themselves spiritually. Witches are normally accused of being responsible for misfortunes in the lives of people. In this respect, the traditional Akan believes that the main goal of *abayifo* is to suck the blood of victims in the spiritual realm. In order for the plans and schemes of the *abayifo* to be executed, it is believed that members of their clans or families have a permissive role to play. Onyina shares a similar view in his description of the activities of the *abayifo* when he writes that, it is believed that the *abayifo* feed on human flesh and drink human blood, which they take in turns to provide. The *abayifo* can provide only a relative. Consequently, the *abayifo* kill people during special occasions such as Christmas, Easter and the Akan festivals for celebrations. This, it is thought, accounts for the many deaths during these occasions. It is alleged that the witches can even fly overseas to attack relatives. There are stories of people overseas who turned on their televisions and saw their mothers. It is strongly believed that witches cause infertility in women, impotence in men, and cause *awomawu*. *Awomawu* is the condition where some couples often encounter infant mortality. Other diseases like diabetes, leprosy, and convulsions are thought to be caused by witches.

The traditional Akan distinguishes between a good witch and a bad witch. The good witch is referred to as *bayipa* or *bayifufuo* (literary white witch) and the bad witch is *bayikwasea* or *bayikokoo* (literary foolish or red witch). The good witch is usually seen as an inherited gift, usually from grandparents. Thus, natural gifts such as high intelligence and talent in terms of sporting activities are attributed to the possession of good witchcraft spirit. In this context, in the words of Onyina, “The Akans often explain the advanced societies’ ability to invent, in life, as the good use of *bayie.*”

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81 It is believed that the *abayifo* feed on human life and blood. Some stories are also told that they organise conferences especially when it is getting to Christmas season. And because blood is their major drink, the major motor accidents in the country, Ghana are said to be caused by the witches. See Onyina, “Akan Witchcraft,” 77.

82 Onyina, “Akan Witchcraft,” 77.

83 Onyina “Akan Witchcraft,” 66 follows Appiah-Kubi that “the Akans think that *bayie* is often used for evil, but it can also be used for good purposes. This belief is mirrored in all aspects of the society, including music, films and day to day activities of the Akan. For instance, the term *bayie* is used to describe a genius who performs an extraordinary feat in any field or profession; Opoku-Afriyie, a Ghanaian footballer, won the nickname *bayie* for his special ability in scoring goals.”

In a similar instance in the Ghanaian context, the possession of some form of material riches are attributed to *bayifufuo* or *bayipa*.

It is also believed that some people with *bayipa* use them to protect their family members. On the other hand, all destructive situations such as bareness, sickness, infertility, poverty and motor-accidents are attributed to the *bayikwasea*. This concept of witchcraft, according to Onyina, threatens the peaceful co-existence among members in a family since, as a spiritual issue, it can cause suspicion among members of the family.

### 6.4.3 Adutoɔ

The Akan traditional religious concept of *adutoɔ* has to do with the casting of spells in general. The person who is specialized in the issues of *adutoɔ* is known as *adutofoɔ* (sorcerer). Thus, *adutofoɔ* must be able to cast spells, neutralise spells, and protect against spells. In addition, *adutofoɔ* has knowledge of using different herbs for curative and harmful purposes. Because of the nature of the work of *adutofoɔ*, he or she is feared in society. According to Onyina, it appears that the practice of *adutoɔ* in addition to the profession of *akɔmfoɔ* was introduced to Akan when the deities of the neighbouring people (groups) became popular among them.

It is also believed among traditional Akans that the *adutofoɔ* mostly achieve their ends with the use of *asuman*. It is also held that many *adutofoɔ* are driven by envy and revenge towards the other person’s progress in life.

### 6.5 Akan religious specialists

The African traditional religious specialists, in general, include herbalists, mediums, rainmakers, seers, medicine men/women, diviners, elders, chiefs and queens who deal with various aspects of spiritual, human and societal issues. These specialists are believed to have *sunsum- or adomakyɛde* (God-given abilities)

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85 It is strongly believed that the white witch is linked to a kind of witchcraft known as *Nzemabayie*. It is alleged that some people who want to acquire quick money and riches go to purchase *Nzemabayie* from the western regional part of Ghana.

86 The implications of these suppositions are that: (i) *bayie* is considered a spiritual, complex and secret society that cannot be measured by physical and scientific methods; (ii) Many people live in fear and suspicion; (iii) all sudden deaths, infant mortality and mysterious deaths are assigned to *abayifoɔ*; (iv) any chronic disease is the work of *abayifoɔ*; (v) any act of mismanagement or carelessness is the responsibility of *abayifoɔ*; (vi) all sorts of bad behavioural practices are attributed to the scheme of *abayifoɔ*; (vii) the relatives of good witches prosper, while the relatives of evil witches suffer. See Onyina, “Akan Witchcraft,” 78.

87 Onyina, “Akan Witchcraft,” 59 observes that this may be the reason why many of the initial writers on the Akan traditional religion did not write about sorcerers.
to diagnose or explain the root causes of various kinds of problems such as diseases and thus deal with them. Of special interest and description in this study are the person, roles and training of the akomfo (traditional priests/esses), adunsifo (medicine persons also known as traditional doctors), sumankwafo (diviners), aheno (chiefs or kings) and ahemaa (queens).

### 6.5.1 Akomfo (Akan traditional priests/esses)

The major religious official in Akan traditional shrines is the traditional priest or priestess known in Akan as akomfo. The akomfo is derived from the word kom, which means to prophesy, to predict or to dance. The akomfo is the male or female person, who is usually possessed by bosom (the god) especially during the worshipping context as noted already.

Akomfo requires an image or effigy as a home for the bosom (deity) until it wishes to possess him/her. However, there are some instances that the bosom may possess the akomfo forcibly, in order to warn the community of impending danger and then prescribe the appropriate remedy to stop it. However, possession is most often done by invitation on their days of consultation known as abisa da. This is usually a day where clients from far and near travel to the shrine for consultation. On these special days, the deities are invited to possess the akomfo. The invitation takes the form of the akomfo dancing to certain drum rhythms and in the process the possession takes place.

The bosom takes possession of the akomfo’s personality and mind, thus making him/her its agent and spokesperson. This agent can represent one or several personalities. Each time a new deity appears during performances such as dancing, the akomfo expresses with gestures that are the unique characteristics.

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90 Onyina, “Akan Witchcraft,” 55-56 explains that “Spirit possession is a phenomenon which is observed in nearly all cultures under different names. For example, in Arctic Asia and South America, the phenomenon is referred to as shamanism, while in Haiti and Benin it is termed voodoo. According to Fink, “in Western definitions, possession can be explained as hysteria, psychosis or religious emotion.” Looking at it from a psychological point of view, Field writes that to be in a “possessed” state is in the condition known in psychiatry as ‘dissociated personality.’” Thus, from a Western perspective, spirit possession of akomfo may be classified as altered personality.”
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of the respective deities. In this process, the ɔkɔmfoɔ receives messages from the deity.\(^91\) These messages are often constructed in indirect expressions, which are unintelligible to clients. Here, the ɔkɔmfoɔ relays them to the csɔfo (interpreter) who interprets them to the clients. This to some extent makes the deity becomes mystified that the clients are inclined to believe in the supernatural ability of the ɔbosom.

Under this circumstance, the ɔkɔmfoɔ gives information based on the problems that the clients have brought. The information could relate to the cause, the type and the treatment of a disease or causes of mishaps, such as barrenness, an accident, sudden death or origin of conflicts in a marriage. The message may include signals of approaching misfortune, and how to avoid these. Clients with special cases may have covenants with the ɔbosom for continuous protection. The clients are thereby expected to respond by visiting and paying homage at least once every year. This act of covenanting with the gods can be done at the levels of a clan, village, family or individual. Clients sometimes request akɔmfoɔ to invoke the vengeance and wrath of the ɔbosom upon people who have offended them. This act is known in Akan as duabo (curses).

J. D. K. Ekem in his book, Priesthood in Context, asserts that the call into the Akan traditional priesthood centres on the ɔbosom who initially enlist the candidate, and this is evidenced by possession.\(^92\) Thus the call into priesthood rests upon the choice of the deity. After the possession of the candidate by the deity, the evidence is assessed by a senior and an experienced priest/ess. This is further affirmed by the family and the community of the candidate.\(^93\)

The consideration of the above explanation by Ekem implies that there are two main ways of choosing a priest or priestess. These are through the calling by the deity and through the choice of the traditional owners or elders of the ɔbosom. There are some forms of expressions for one’s call in the Akan linguistic thought that explain the evidence of the call. One is akɔmasi ne so (the deity has descended on someone). Another expression is akɔm aka no (the deity has mounted on him). The third expression is ɔbosom no aforo no (the deity has possessed the person). These descriptions in the Akan language appear to paint a picture that during the spirit possession of the traditional priest, the deity mounts the person, just as a rider mounts a horse.

\(^{91}\) Onyina, "Akan Witchcraft," 57.


\(^{93}\) Ekem, Priesthood in Context, 48.
After the initial calling, the candidates then undergo some form of training to be prepared for their new assignment. The training period ranges from six months to four years or more, depending mainly on the trainee’s submissiveness and ability to learn. This becomes the period whereby the candidate is thought all the ethics of the new profession. In addition, Ekem points out that the trainee is regularly given ritual baths with special leaves that are sacred to the deity. There are some leaves, which help strengthen the ankles for dancing, while there are others which help the spirit of his or her god within him or her.

In describing the work of the akɔmfɔɔ, Rattray’s summary of their nature is very insightful. He observes that “the novitiate and the training undergone by an Ashanti Priest ... is a long, trying, and a very serious business, and even when a man has fully qualified the profession of priesthood is no sinecure.”

### 6.5.2 **Adunsifoɔ (medicine-men/women)**

Among the Akan religious specialists, adunsifoɔ appear to be the most useful and thus most impactful. The reason is that, apart from exercising their spiritual roles of representing the people before the deities, their healing roles are also objectively visible/concrete in their communities. The adunsifoɔ are believed to have the ability to connect mystical powers in order to tackle both the physical, spiritual and psychological aspects of ill-health. This practice is designated as

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94 It is believed that sometimes the deities call persons to undergo years of austere professional training until they attain the highest socio-religious and spiritual status to get into the integrities of the profession in order to ensure ritual efficacy. Many African Scholars attest to this fact. See Mbiti, *African Religions and Philosophy*, 182; Emmanuel Kingsley Braffi, *The African Traditional Priest and his Work* (University Press, 1990), 14; and Ekem, *Priesthood in Context*, 49.


96 During the training the person has to let go of all his or her personal beliefs, personal traits, behaviour, perspective, values and habits. The training challenges one’s personal philosophy, culture, superstitions and acquired mannerisms. This training period seeks to transform the trainee’s behaviour in public since he becomes a public figure. The novice or trainee is prohibited from challenging the chief priest or priestess on any issue whatsoever. Again, the novice has to be submissive and obedient to the trainer, Chief priest, the abosom (god) and nananom nsamanfo (ancestors) who are all partners in the training process.


99 As noted already, Africans believe that the cause of ill-health, misfortunes and other afflictions could be traced to the invisible world. And since most of the people do not have the spiritual gift and mandate to communicate with the powers that control the world, the medicine-men/women then become resourceful. See Magesa, *African Religion*, 210.
holistic healing.\textsuperscript{100} Ndung’u and Mwaura argue that: “The phenomenon of holistic healing is, not new in Africa. Long before the coming of western Christianity, Africans had their own medicine men/women and diviners who provided healing services.”\textsuperscript{101} When African traditional medicine-men/women approach sickness, diseases or misfortune, they strive to discover their root causes and how to prevent them from recurring. They do this by exploring the supernatural. In this light, Mbiti succinctly describes them as friends, pastors, psychiatrists and doctors of traditional African villages and communities.\textsuperscript{102}

These positions of the medicine men/women in African traditional societies are essential in view of the traditional worldview on health. According to the African worldview, ill-health comprises of aspects such as diseases, attack by witchcraft and sorcery, curses and misfortunes. Based on this worldview many Africans consult medicine men/women so as to be told the root causes of their suffering and to be shown the solutions to their problems. They believe that the medicine-men/women have the ability to discover the causes of their sufferings through \textit{abisa} (divination) for the purpose of “holistic healing.” Based on this background, the traditional Akan sees \textit{Onyame} as the divine healer who uses medicine-men/women, traditional priests/esses, ancestors or diviners as human agents.\textsuperscript{103} According to Idowu, mystical powers were created by God to be used by specialists.\textsuperscript{104} Thus, to the traditional African beliefs, mystical powers were actually created by God to enable human beings to deal with supernatural aspects of healing. That is the aspect of being gifted of God to be able to neutralize the evil and sufferings brought by witches, wizards and other evil forces.

Like the other traditional specialists, medicine-men/women receive their calling into the profession. The time of the calling and for that matter, the reception

\textsuperscript{100} Holistic healing as used here designates the attempt at addressing various aspects of the individual’s well-being, rather than concentrating solely on his or her physical well-being. Elizabeth Amoah points out that for the traditional African, holistic healing is a combination of many systems to bring about the proper functioning of bodily organs to include mental, spiritual and emotional stability of oneself, family members and community. This means that holistic healing process is a crucial aspect of many traditional African worldviews. Thus, it addresses physical, spiritual, psychological and social well-being of the people. See her article, “Shekhina – An African Utopia: A response” in \textit{Lebensstörungen und Heilungen Traditionelle Verfahren des In-Ordnung-Bringens von Christus bis Mami Wata}, ed. Werner Kahl and Gabriele Lademann-Priemer (Hamburg: Missionshilfe Verlag, 2013), 47.


\textsuperscript{104} Idowu, \textit{African Traditional Religion, A Definition}, 189.
of the giftedness differ from one person to another. Some traditional Akans believe that some individuals receive their gift of healing from birth. This phenomenon is known as *nkraabea* (destiny).\(^{105}\) Transfer of gifts and skills (*akye*) from one person to the other constitutes another means of a call to be a traditional healer. A father, for instance, would pass on the profession to his son or other younger relative.\(^{106}\) Some other medicine-men/women also testify that they receive their calling through visions or dreams.\(^{107}\)

Another major way of becoming a traditional doctor is through a mentoring relationship. Here the practicing medicine man or woman becomes the mentor and the trainee becomes the mentee. The fundamental qualification is therefore placed on the possession of the gift of becoming a medicine person on the part of the mentee. Thus, the divine call precedes professional training.\(^{108}\) Here, through training, medicine men or women are taught the dynamics of utilizing their gifts and powers to actually effect healing. After the training and graduation, under the supervision of a senior medicine person, the trainee becomes installed through a ceremony.

In addition to embarking on physical healing as their major duty, medicine-men/women are responsible for dealing with anti-life forces such as drought, floods, barrenness, curses and witchcraft.\(^{109}\) Traditional Africans believe that problems do not just happen, but that they are caused by unseen forces of which the medicine-man/women are gifted to deal with.\(^{110}\)

Medicine-men and women employ a variety of strategies in the exercise of their duties. They diagnose the causes of problems through divination. Healing could then be effected either through spiritual means or through the use of herbs. Chavunduka refers to these processes as comprising of both scientific and

\(^{105}\) Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* Rev. ed. 104-106, explains that *nkraabea* (Destiny or fate) is what the soul (*akra*) receives from Onyame at birth. Thus, one’s *nkraabea* could be the ability to heal.


\(^{109}\) Ndung’u and Mwaura, "Persistence of Traditional Healing Features in African Instituted Churches," 43.

\(^{110}\) Traditional Akans perceive medicine-men/women to be spiritually gifted to identify the root-cause of any problem through their professionalism and experiences. After that, they decide the solution depending upon its nature and causes. If the problem is physical, then they will prescribe some herbs and *asuman* to deal with it. On the other hand, if it is psychological or spiritual, then some other methods such as exorcism and cleansing ritual are adopted.
unscientific methods.\footnote{Chavunduka “Christianity, African Religion and African medicine.”} This makes the healing process holistic.\footnote{Thorpe, \textit{African Traditional Religions}, 123 also sees holistic healing as dealing with the complete person and provides treatment for physical, psychological, spiritual and social symptoms. Traditional healers do not separate the natural from the spiritual, or the physical from the supernatural.} This implies that the medicine-men/women address cases of diseases either from physical or spiritual perspectives. Thus, when a particular problem is seen to be spiritually caused, the medicine men usually adopt the procedure of offering spiritual protection,\footnote{Spiritual protection is sought, for instances, when the diviner or the traditional healer perceives the cause of the disease as an attack from evil spirits. In this case the person would be protected by the use of \textit{asuman} that could be in the form of \textit{talisma}, charm, \textit{moto} (spiritually prepared black powder) for body marks and amulets. At another instance a spiritual bath will be made to drive the evil spirits away. Spiritual baths are rites aimed at driving off evil and dangerous powers, spirits or elements. Their function is to eliminate the evils or dangers that may have already taken root in a family or community: See D. Westerlund, \textit{African Indigenous Religions and Disease Causation} (Leiden: Brill NV, 2006), 111–113.} sacrifices on behalf of the client, and through rituals such as spiritual cleansing\footnote{In some cases, herbs are prepared for the person to bathe with at specific times for a number of days. Sometimes an animal can be slaughtered, and the blood would be poured on the head and foot of the sick person; the blood poured on the sick person serves as a way of cleansing. See Westerlund, \textit{African Indigenous Religions}, 127. Westerlund identifies this to be a common practise among Ewes.} and exorcism.\footnote{By exorcism is meant the practice of expelling demons or evil spirits from people or places that they have possessed, or places that they are in danger of possession by them. Exorcism is usually performed by a person with special religious authority.} In cases that involve curses, appeasing the gods or the ancestors becomes a necessary healing method. In view of the ingenuity of their methodologies, one is inclined to agree with Mbiti’s observation that “every village has a medicine-man within reach and he is the friend of the community.”\footnote{Mbiti, \textit{African Religions and Philosophy}, 166.}

### 6.5.3 \textit{Asumankwafoo} (diviners) and \textit{abisa} (divination)

Before describing diviners and their duties, the concept and practice of \textit{abisa} need to be explained. As already noted, almost every problem that confronts the traditional African is usually perceived to be spiritually caused. Based on this background, Olupona views divination as the way to access information that is normally beyond the reach of the rational mind. Thus diviners base their knowledge on communication with the spiritual forces such as the ancestors,
spirits and deities.\textsuperscript{117} From a philosophical perspective, Ajei briefly describes divination as the precognitive mode of knowing.\textsuperscript{118} It is defined as “one of the devices by which man attempts to bridge the gap between...the invisible world of spirits on the one hand and the concrete reality of man on the other.”\textsuperscript{119} As a religious activity, Mbiti also sees divination as the link between the physical and the spiritual worlds thus enabling human beings to contact ancestors.\textsuperscript{120}

\textit{Abisa} in traditional Akan thought literary means asking, consulting or inquiring. It is normally used in the context where one desires for information either for knowledge or for an explanation. With regard to Akan spirituality, it pertains to inquiring (taking steps to know) about what is happening in the spiritual realm. Thus, in Akan traditional thought, the act of consulting the ‘Spirit World’ to identify the cause of a particular problem or to discover whether there was a violation of an established order on the part of the client, worshiper or a person who is in trouble, is done through the process of \textit{abisa} (divination). The \textit{abisa} could also be the search for some form of hidden reality that has to do with one’s future and thus destiny. In that context, \textit{abisa} could be the art of endeavouring to foretell the future or making known the mind of the deities or spirits with respect to one’s destiny and future.

Different scholars describe the process differently depending upon their research contexts. According to Peter White, divination is established through the use of cowry shells, throwing bones on strips of leather or flat pieces of wood.\textsuperscript{121} The divining bones are not really bones but comprise shells, money, seeds, dice, domino-like objects, or dominos themselves and other objects that have been prescribed by the spirit to represent certain polarities. Animal bones from lions, hyenas, ant-eaters, baboons, crocodiles, wild pigs, goats, antelopes and others constitute the large majority of the objects.\textsuperscript{122} David Cumes identifies the bones to be representing all of the forces that affect any human beings irrespective of their

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\begin{enumerate}
\item Ajei, \textit{The Paranormal}, 76.
\item Mbiti, \textit{African Religions and Philosophy}, 160-178.
\item White, “The concept of diseases.”
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In the observation of Lindsay, some African cultures make use of divination plates that are made up of wood or performed on the ground in a circle. Peter Sarpong writing from the Ghanaian Akan context makes mention of the use of divination pots and slaughtering of animals. Onyina mentions that ekorɔ or kunkuma (the diviner’s pot) contains water, palm wine and abo - a variety of objects, each of which indicates a special prognostication of the future. When the diviner stirs the pot, the first object to appear symbolises the right answer to the inquirer’s problem.

It is worth pointing out that the akɔmfoɔ and adunsifoc can all play the roles of asumankwaafoɔ but not all asumankwaafoɔ can become medicine-men/women or akɔmfoɔ. In this case, the diviner often can be a priest/ess or a medicine-man/woman, but it is possible for a medicine-man/woman or priest/ess not to be a diviner.

One of the major reasons for the need of asumankwaafoɔ is the inclination of the traditional Akan to know the future and the will of the deities. In this light, they are contacted during instances such as missing items that need to be found, during the choosing of spouses as well as when there is a societal disaster or a decision to embark on a war is to be made. Furthermore, the diviners interpret the mysteries of life in general and carry the messages of the deities to the people. When the diviner works with the ɛhene they become involved in the settlement of disputes in the community. In this context, they act as prophets by uncovering the past and the future so that people can live meaningful lives.

Like the medicine person, the calling of a sumankwaafoɔ is believed to be based on the person’s nkrabea (destiny). Here the person may have his/her akyede from Onyame at birth. Secondly, it is held that the sumankwaafoɔ may be called by the deities in order to serve as a medium through which spiritual issues may be revealed to the benefit of the community. Some people also become diviners based on their ambition to play that role in society. Under this circumstance, that person offers him/herself as an apprentice to be trained by a senior diviner. It is during the period of apprenticeship that the novice learns the names, signs and symbolic figures of divination, the proverbs and all the folktales that are associated with the practice of divination. At the end of the training, there is usually a ceremony.

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126 Onyina, “Akan Witchcraft,” 44.
6.5.4 Chene and Hemaa and their duties

One of the key religious specialists in the Akan traditional context that needs to be talked about is the chene (chief/king). The religious and thus the spiritual role of the chene is sometimes not so much emphasised in academic discourse of ATR probably because of his enormous, open, and objective political, military and social functions in the Akan communities. The position and title of the Akan chief, nana, shows that he appears to be the spiritual head of the Akan state with the approval of the ancestors. It is needless to point out that the office of the chief also has a national recognition because it is approved by the constitution of Ghana.

Spiritually and traditionally, the chene’s position is connected to his duties such as mediating between the living and the dead. To this the chief enters into nkonwa dan mu (the stool house) regularly on every twenty-one days, based on the Akan traditional calendar, to offer sacrifice to the ancestors. This informs Busia and Safo Kantanka to describe the office of the Akan Chief as comprising of both chene and kɔmfo (priest and chief). Here, the role of the chief gives him

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127 Kofi Abrefa Busia points out that the chief is the major figure who bring together the different elders and their subjects known in Akan as shene mpaninfo as a political unit. See his book, The Position of the Chief in Modern Asante (London: Oxford University Press, 1951), 22.

128 The political and military structures, which are centralised, are similar in all the Akan states. Here, the chief is the commander-in-chief of asafo (warrior companies or divisional chiefs). He rules his territory with the help of these asafo.

129 Socially, the chief, together with nana hemaa (queen mother) openly serve as the final arbiter in all cases.

130 The living chief bears the name of their ancestors and also their title because they are seen as ruling on their behalf. Nana is the traditional title of the ancestors. Because they are believed to have contributed to their communities when they were alive, they are revered through the reverence that is given to their representatives who are the living chiefs.

131 Sarpong observes that the traditional Akans believe that chiefs are installed in order to render the necessary respect to the ancestors. One of such respects is seen in the chief’s role of pouring libation in honour of the ancestors. See his book, Sarpong, Ghana in Retrospect, 43.

132 Here according to the 1992 constitution of Ghana, Article 277, the “chief” means a person, who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage.

133 This is the occasion referred to as the Addai festival among the Akans.

134 The performance of this sacrificial ritual to some extent climaxes the religious duties of the chene as the traditional religious authority.

the opportunity to unite the past and the present in the Akan visible\textsuperscript{136} and invisible community. For this reason, the chief requires special training and instruction to perform his duties.

Socio-economically and politically, the chief has authority over his village, town or district. By his position as representing the ancestors who are believed to be the owners of natural properties such as land, only the chief has the mandate to distribute land.\textsuperscript{137} The respect and the authority of the chief also place him in a unique position to settle disputes consisting of both spiritual issues and physical matters.\textsuperscript{138} The chief also presides over communal ceremonies such as funerals and festivals.

The position of a chief is hereditary. Although it is not designated to a particular person, the next chief is selected from a pool of men eligible according to their status within the clan, or lineage (\textit{abusua}). Thus, the Akan chieftaincy institution is based on kinship system whereby \textit{\textalpha}hema\textalpha\ (queen mother), in consultation with the \textit{abusua panyin} (family head), nominates a candidate to be crowned as a chief. The position of the chief can either be for life or he can be deposed (destooled) depending upon his character and effectiveness. Chief may be destooled if he is perceived as acting inappropriately or unable to deliver results. Given the fact that chieftaincy in Akan society is hereditary (on a matrilineal basis), the chief may remain in position for decades and his power is inherent to his possession of \textit{sunsumaky\textalpha\textde} such as wisdom, knowledge, discernment and stewardship (administration). The chief’s role, in this regard, is seen as embodying all the gifts that were inherent in the previous matrilineal chiefs who are now ancestors.\textsuperscript{139}

\textsuperscript{136} The chief serves as a visible representative of the ancestors based on the blood relationship between him and the ancestors of the dan. See Yankah, \textit{Speaking for the Chief}, 95.

\textsuperscript{137} Because of the sacredness of their position as custodians of properties that belong to the ancestors, chiefs are not customarily permitted to sell a piece of land in Akan communities. Instead, they lease the piece of land. Although the lease comes with payment of an amount either in cash or kind. Customarily, it is held that the amount paid only serves as a token for seeking the ancestors’ permission to use the land.

\textsuperscript{138} The rituals of enstoolment also give the chief an opportunity to be the legal representative of the ancestors. See Busia, \textit{Position of the Chief}, 38.

\textsuperscript{139} P. F. W. Bartle, “The Universe has Three Souls: Notes on Translating Akan Culture,” \textit{Journal of Religion in Africa} 14, no. 2 (1983): 109 observes that, “from the time of enstoolment (installation as chief), the chief’s body is itself sacred, being continuously possessed by the collective spirit of all matrilineal ancestors.”
6.6 Akan traditional religious worship

The traditional Akan sees every form of tangible or intangible *akyede* as coming from the spiritual realm. This is against the background of their understanding of the universe as consisting of both spiritual and physical elements.\textsuperscript{140} This description shows that in traditional African/Akan thought, most Africans live in a cosmos that is full of spirits whereby the physical and the spiritual interconnect. It is needless to point out, however, that in this cosmos, the physical is not spiritual, neither is it detached from the spiritual.\textsuperscript{141} There are many ways in which Africans respond to their spiritual world. Their responses to the supernatural world are generally in the form of worship that can be seen in different acts and sayings. These acts may be formal or informal, regular or extempore, communal or individual, ritual or ceremonial and through word or deed.\textsuperscript{142} Mbiti observes that African traditional religious worship, in general, is being regulated by both immediate needs and inherited practice. He further describes worship as being “offered” rather than being meditative. Thus, to Mbiti, worship is expressed in external forms that involve the entire body *speaking* both for itself and the spirit.\textsuperscript{143} This perspective corresponds to Quarcoopome’s definition of African traditional worship. For Quarcoopome defines African traditional worship as “the spontaneous expression of man’s experience of the Supreme Being who is considered to be the Ultimate Reality and the Determiner of Destiny.”\textsuperscript{144}

Mbiti points out that, in some languages that have no word for worship, other words that are normally used as substitutes are “to pray” “to sacrifice,” “to perform rituals,” and “to make an offering.” These words describe things and actions which are directed towards God and other spiritual beings.\textsuperscript{145} This thus makes him define worship as “a means of renewing contact between people and

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\textsuperscript{140} The spiritual world consists of the unseen world and the physical world comprises of the seen world.

\textsuperscript{141} This understanding of the relation between the material and the spiritual must be distinguished from some Western views of this same relationship. In the words of David Tonghou Ngong “First, it must be distinguished from conceptions that make a clear distinction between the physical and the spiritual realms, implying that the physical can exist independently of the spiritual and vice versa. Second, it must also be distinguished from the Platonic and Neo-platonic understanding of participation in which the material realm can only be explained through its relations to the forms or the One, respectively. It must also be distinguished from Aristotle’s understanding of substance as a combination of form and matter.” For detailed discussions on this, see his work on “A Material in Salvific Discourse: A Study of Two Christian Perspectives” (PhD diss., Baylor University, 2007), 24-25, accessed October 10, 2015.

\textsuperscript{142} Mbiti, *African Religions and Philosophy*, 58.

\textsuperscript{143} Mbiti, *African Religions and Philosophy*, 58.

\textsuperscript{144} Quarcoopome, *West African Traditional Religion*, 85.

\textsuperscript{145} Mbiti, *Introduction to African Religion*, 60.
God, or between people and the invisible world.” The acts of worship then make Africans keep alive the contact between the visible and invisible worlds and between human and divine beings.

Quarcoopome’s detailed description of ATR worship is worth informing. He observes that worship takes place in temples, shrines and groves. It could take place daily, weekly or annually. The daily worship is usually officiated by the head of the family on behalf of the rest and consists of calling the names and praise names of God including the family divinity, which is accompanied by the pouring of libation. This is followed by prayers for protection and blessing for the day. The weekly worship follows a similar procedure, but in a more elaborate form as many worshippers take part. In the case of the annual or occasional worship, it is much more elaborate involving the entire community and that it is an occasion for thanksgiving and renewal of fellowship. Thus traditional worship serves as the means of communion among the worshippers and at the same time communication with the divine being.

At the Akan traditional shrine, there are some practices that could be described as liturgical elements. These are spirit possession, invocation, divination, the pouring of libation, sacrifices and offerings, prayers, singing, drumming and dancing.

### 6.6.1 Spirit possession in the Akan traditional shrine

Spirit possession is considered to be one of the means of communication between the visible and invisible worlds in the African traditional context. During spirit possession, according to Mbiti, the person who is possessed loses his or her own personality and acts in the context of the ‘personality’ of the spirit possessing him or her. Spirit possessions can be described as the period whereby spirit is identified as entering a person’s body and taking control of the person’s immaterial component (soul, mind or spirit), thereby causing a change of the person’s personality. During this period, the Spirit is said to be in charge of the behaviour and speech of the person possessed.

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147 Mbiti, *Introduction to African Religion* 60.
149 It has already been asserted that, in traditional African thought, the real world is the world of spirits and that the invisible spiritual beings control the physical.
One of the aims of spirit possession is for divinatory purposes. This is about finding out hidden situations such as causes of misfortune in one’s life or society. Spirit possession may also happen in order to deal with problems such as sickness or misfortune. It is further believed that the desire of a spirit to possess someone is usually to convey significant messages to people, and this is sometimes signaled by a lengthy illness (in the case of those who are not priest or priestess or diviners).

In the specific context of Akan traditional religion, there are about two forms of spirit possession. One is when a deity desires to elect a person for services such as becoming a priest or priestess. The other instance is during the period that the traditional priest performs his or her duties at the shrine. This is known in Akan as *akom*. The *akom* encompasses not only the state of being possessed by the spirit but also performing arts which surround and invoke possession. Thus, in worship and other festive occasions, the *abosom* (deities) take possession of their *akomfo*.

Spirit possession can be induced through an invitation extended to a deity by special dancing and drumming until the person concerned experiences it, during which he or she may even collapse. Under this circumstance, the shaking and groaning noises during dancing and the beating of drums announce the onset of possession. In the case of spirit possession and illness, the assistance of the diviner or medicine-man/woman is usually necessary in order to find out which kind of spirit it is and what it may demand.

### 6.6.2 *Apa* (pouring of libation), invocation and prayers with conclusion

*Apa* (pouring libation) has to do with the African traditional religious rite of pouring some liquid on the ground or sometimes on objects accompanied by the chanting or reciting of words. This is regarded by the traditional Akan as a form of prayer. Depending on a particular cultural context, the liquid could be water, wine, whisky, schnapps or dry gin. Some African traditional cultures use palm wine, palm oil or coconut oil. Writing from the Ewe traditional context, for instance, Kofi Agawu interestingly points out that, a room is made for ancestors who do not drink

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151 This will be further explained under the discussion on the *akomfo* (traditional Priests) and their calling and duties.

152 Onyina, “Akan Witchcraft,” 56.

alcohol by offering them cold water or water mixed with flour.\footnote{See Kofi Agawu, "The Communal Ethos in African Performance: Ritual, Narrative and Music among Northern Ewe," \textit{Trans Revista Transcultural de Musica} 11 (2007), accessed November 15, 2015. www.sibetrans.com/trans/articulo/125. See also J. K. Adjaye, "The Performativity of Akan Libations: An Ethnopoetic Construction of Reality," \textit{Ghana Studies} 4 (2001): 107–138.} The Akan traditional libation basically consists of a drink offering of water, palm wine or spirit. This is poured on the ground or before the shrine or on the emblems of the divinity. The rationale behind the pouring of libation is to pave way for effective communion with the divine being.

Among the Akans of Ghana, as Sarpong agrees with Kilson and Yanka, the libation is made up of the constituent parts: invocation, supplication and conclusion.\footnote{See M. Kilson, "Libation in Ga Ritual," \textit{Journal of Religion in Africa} 3, no. 1 (1970): 169; Peter K. Sarpong, \textit{Libation} (Accra: Ananseem, 1996), 17 and K. Yanka, \textit{Speaking for the Chief: Okyeame and the Politece of Akan Royal Oratory} (Bloomington: Indiana University Press, 1995), 174.} The invocation is the introductory part where the presence of Otwereduampong Kwame (dependable God), Asaase Yaa (the mother earth or spirit of the earth) and nananom nsamanfo (the ancestors) are all called upon. A sample of such invocation aspect of the libation can be presented as \textit{Twereduapong Kwame y’kyere wo nsa, Asaase Yaa, begye nsa, Nanannom Nsamanfo nsa nie!} This invocation can be translated as, \textit{Almighty God we show you a drink, Mother Earth, we offer you drink and we call on our ancestors to come for a drink.} It is worth commenting that the drink is first shown to Onyame without pouring it on the ground. The idea is that God already owns the universe including drinks. Also, the first-person plural pronoun “ye” reveals the plural context of the practitioners and thus the communally oriented culture of the worshippers. Customarily offering a visitor some water and drink is the common practice of the Akan. Hence the offering of the ancestors and spirits drink identifies a hospitable way of welcoming them in the context and atmosphere of worship.\footnote{Agawu, "The communal Ethos in African Performance," 3-4.} It is helpful to observe that this invocation aspect reveals the hierarchy in the spiritual universe of the traditional Akan.

The middle part of the libation pouring serves as a period when requests and supplications are presented to the invoked spirits, gods or the ancestors. The content of the prayer here most at times depends on the occasion and circumstance in which the libation is poured. Here, the statement of the purpose of the occasion is made. Then the other request, such as for forgiveness of sins by way of breaking of some taboos in the community are made thereby seeking spiritual consecration on behalf of the individual or community.\footnote{Yanka, \textit{Speaking for the Chief}, 178.
At the concluding part of the act of pouring libation, the ancestors and the spirits are thanked. This is followed by the invocation of curses upon all who wish them evil or failure. Example: Obi npe nhyira mma ne busuefo, nnipa boneya a npe yen yiee de, ne nkɔnkon enbo ne so. This can literally be translated as: None seeks the welfare of the enemy in prayers. Therefore, all those who wish us evil (such as witches, enemies, and people with evil powers), should fall and die.\textsuperscript{158} Thus in the traditional Akan thought, the best way to fight the enemies is through spiritual means of prayer, although the havoc caused by those perceived enemies are thought to be physical emanating from the spiritual realm.\textsuperscript{159}

As cooperation effort and a sign of affirmation in the process of pouring the libation, those present would be responding \textit{sio} or \textit{wio}. The \textit{wio} which means \textit{amen} (may it be so) is said at the end of each sentence. Thus, libation pouring is seen as a cooperative effort that requires communal affirmation.

\subsection*{6.6.3 \textit{Mpata} (ritual of appeasement)}

Traditional Akans strongly believe and practise \textit{mpata}\textsuperscript{160} ritual to appease the ancestors and the \textit{abosom}. When it is discovered through \textit{abisa} (divination) that one’s problem (misfortune) has been caused by the \textit{nunanom nsamanfɔo} (ancestral spirits) or the \textit{abosom}, the sufferer will be advised that \textit{mpata} (appeasement) is the only solution. Mbiti points out that the Africans have a strong belief that appeasement of the ancestors guarantees a good relationship with them, which ensures good health, success, and prosperity. On the other hand, failure to appease the ancestors could result into misfortune upon the people, such as a poor harvest, illness, theft and unemployment.\textsuperscript{161}

\subsection*{6.6.4 Singing, drumming and dancing in worship}

\textit{Onyame} is often worshipped through singing and dancing. Singing does not usually take place at all worship gathering especially at the daily and other private worship, but mainly during public and annual worship. The songs are then accompanied by drumming, hand clapping, dancing and merriment. In all these activities, the worshipers or devotees express their joy before the divine being.

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\item \textsuperscript{158} Sarpong, \textit{Anansesem}, 46.
\item \textsuperscript{159} Yanka, \textit{Speaking for the Chief}, 179.
\item \textsuperscript{160} One important means of reconciliation in traditional Akan thought is through \textit{mpata}. The item paid as a compensational token is known as \textit{mpatadej}. \textit{Mpatadej} is also used as an element to establish reconciliation between two people especially in marital relationships.
\item \textsuperscript{161} Mbiti, \textit{African Religions and Philosophy}, 82.
\end{itemize}
It is insightful to know that singing and dancing during religious gatherings and ceremonies do not only help to pass on religious knowledge from one person or group to another, but they also help create and strengthen corporate feeling, identity and solidarity. Mbiti identifies the significance of the songs beyond the context of worship in his remarks that some of the songs are used in pacifying or hushing babies and in marking the birth, initiation, marriage or death of a person. Mbiti further observes that through music, singing and dancing accompanied by clapping of hands and beating of drums, people are able to participate emotionally and physically in the act of worship. Thus, music and dance penetrate into the very being of the worshipping individuals. Afterward, the devotees feel satisfied in spirit. Similarly, Kahl’s observation of African music is that “Das musikalische Geschehen erfasst und durchdringt den ganzen Menschen mit all seinen Sinnen und in all seinen Bezügen. Es handelt sich hier um ein gemeinschaftliches, körperliches wie spirituelles Erleben, dessen Verlauf in seiner polyrhythmischen Dynamik nicht kalkulierbar ist.”

Sometimes the songs lead to ecstasy, where the devotee becomes possessed by the spirit of the divinity. In this case, the worshipper may become the mouthpiece of the divinity, taking messages from him to the people. Also, as already noted, the singing and drumming serve as a catalyst for the akwemfo to be possessed by the spirit. In this instance, the importance of drumming in the traditional worshipping context does not only summon the community for worship, but it also communicates to the spirits, the readiness of the worshippers and the akwemfo for their possession and ministration.

### 6.6.5 Prayers, blessings and salutations

Prayers, invocation, blessings and salutation as means of worship are to be differentiated from the act of pouring libation discussed above. Whereas the latter is mostly held at public worship and thus at a communal gathering, the former is basically considered as an individual and mostly informal affair. Thus prayers, invocations, blessings and salutations all serve as means of individual worship in the Akan traditional thought. The Akan has a maxim that says: se worepe asem aka akyere Onyame a, woka kyere mframa. This means, *if you want to speak to God, talk to the wind*. The implication is that God is likened to the wind. And as such God is

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found everywhere and can thus be approached by everyone.\textsuperscript{165} It also implies that everybody has direct access to \textit{Onyame}.

Most African prayers are short, extempore, and to the point, although there are examples of long and formal prayers. The capability of divine beings to supply the needs of people and the fact of the general relationship between God and worshippers are made evident through prayer. They all tell about the people’s faith in God, belief in the divinities and about the hereafter. Thus, majority of African prayers and invocations are addressed to God. The Akan traditional prayer is not confined to sacred places but anywhere and at any time the individual feels the need to communicate with the divine being. In all cases, the attitude is that of reverence and respect.\textsuperscript{166}

Invocations are common versions of prayer used by Africans. They are short and spontaneous forms of prayer asking God to intervene for a particular purpose. They may be in the form of: “God, give us rain!” “God give us fruit!” “Help me o God.”\textsuperscript{167} During the invocations, the divine being is addressed by names and appellation and is summoned to attend worship. These invocations and prayers reveal the names and attributes of God and the divinities. The confidence and hopes of the people, their belief in and sense of dependence on the divine beings are all manifested through this act of invocation.\textsuperscript{168}

Pronouncing and requesting formal blessings also play an important role in the social and religious life of African peoples. Hence, a formal blessing is another form of prayer. The person who gives the blessing is always older or higher in status than the one who receives the blessing. The blessings take such form as \textit{wo ne Onyame nko o}, literary meaning, \textit{Go with God}; \textit{Onyame mmoa wo}, meaning “May God help you” and \textit{Onyame nhyira wo}. Salutations that are in the form of greetings and farewells take on the form of prayer in several societies. The overall idea is that the traditional Akan believes that \textit{Onyame} is involved in all aspects of life.\textsuperscript{169}

\begin{itemize}
\item \textsuperscript{165} Opoku, \textit{West African Traditional Religion}, 30.
\item \textsuperscript{166} Opoku, \textit{West African Traditional Religion}, 32.
\item \textsuperscript{167} Mbiti, \textit{African Religions and Philosophy}, 65.
\item \textsuperscript{168} Kwame Gyekye, \textit{African Cultural Values: An Introduction} (Accra: Sankofa Publishing Company, 1996), 9 points out that traditional Akans invoke the name of \textit{Onyame} before going to sleep and also when one wakes up from sleep.
\item \textsuperscript{169} Gyekye, \textit{African Cultural Values}, 7.
\end{itemize}
6.6.6 *Afọreba* (sacrifices) and *ọma* (offering)

Some of the important ways that Africans worship the Supreme Being are through sacrifices and offerings. Mbiti posits that sacrifices and offerings serve as the practice whereby material or physical things are given to God and other spiritual beings. This act marks the point where the visible and invisible worlds meet and shows a person’s intention to project him/herself into the invisible world. In a similar thought, Idowu explains that sacrifices and offerings are means of contact or communion between a person and the deity. They serve as the means through which one maintains an established relationship with his/her object of worship.

Mbiti distinguishes between sacrifices and offerings by explaining that, “Sacrifices involve the shedding of the blood of human beings, animals or birds; offerings do not involve blood but concern the giving of all other things, such as foodstuffs, water, milk, honey or money.” He further observes that the kind of situation that calls for sacrifice may include drought, epidemics, war, raids, calamity, pests, and destructive floods.

In a conceptual sense, Quarcoopome defines sacrifices as a means of contact or communion between man and God. It is a person’s best means of establishing and maintaining the cordial and intimate relationship between himself/herself and his object of worship. It is an act of offering something to one’s object of worship or a divine being in order to benefit the person or to gain something more important. Thus sacrifices involve the giving up of something valuable for somebody or something else that is considered to be of great importance. In this case, sacrifices must cost the performer some level of inconveniences and comfort with the intent of having a better result or rewards.

In an attempt to explain the function and meaning of sacrifices, some theories have been proposed. Mbiti discusses four main theories which are the gift,
propitiation, communion and thanks offering theories. T. Asu Ojua and Cletus Omono, on the other hand, discusses three major theories or approaches that are very useful for the intellectual understanding of sacrifices. First is the Filliatory Approach. This theory talks about the insatiable desire of Africans or humans to live together. This perspective carries the idea that sacrifices are consciously practiced to maintain family and kinship togetherness. The nature of people's needs determines the kind of sacrifices ranging from animal to human slaughtering to appease ancestral beings or spirits.

The second theory of sacrifice that Ojua and Omono talk about is the Cognatic/Amity Theory. This is the theory that explains the human tendency of having the consciousness of their “brothers” and improved relationships. This is a way of saying that through sacrifices, everyone seeks a thorough improvement, growth and development of his/her relationships. The last approach is the Functionalist Theory. Here the functionalists see sacrifice as functional to not only society but also its practitioners. The society here could be made up of both the living and the living dead. This is a way of saying that when sacrifices are done, there is a spiritual link of unity between the spirits whose sole responsibility is to protect the living and those within their domain.

In a descriptive sense, different kinds of sacrifices have been identified in WATR. These include human sacrifice, a votive offering, meal and drink offering, gift or thanks offering, substitutionary sacrifice, propitiatory sacrifice, preventive sacrifice and foundation sacrifice. The description of the kinds of sacrifices further reveals their purposes and significances.

To begin, human sacrifice in African Traditional Religion is considered to be the highest form of sacrifice and therefore the most potent. The occasion is

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180 Ojua and Omono, “African Sacrificial Ceremonies,” 30 cites Fortes (1968) and Malserti (1965) as the proponents of this theory.
181 According to Ojua and Omono, “African Sacrificial Ceremonies,” 30, this theoretical postulation was propounded by Socrates (1886-1952), Elittosi (1946) amongst others.
182 Prominent among these theoreticians were Malinowski (1884 – 1942), and Emile Durkheim (1858 – 1917) who first developed the analysis of society as an integrated system of interrelated parts. Durkheim stressed that culture (which sacrifice is one) is a function or product of a community (kinship), not of single individuals. See Ojua and Omono, “African Sacrificial Ceremonies,” 30.
184 In recent times, human sacrifice has come under strong criticism. It is seen as a violation of the fundamental right to life and therefore outmoded. Its alleged present use for selfish ends by
usually a matter of communal or national importance. Here a human being is sacrificed as an appeasement to the divinities in order that the society might be saved from some serious calamities such as floods, plagues, famine, drought and so forth. According to Quarcoopome, human beings are in some occasions sacrificed as part of the ancestral rights. They are also sacrificed in connections with kings and chiefs as a protective measure to ensure a long period of reign usually during their accessions.185

Among Akan traditional religious rituals, human beings used to be killed at the funerals of kings, chiefs and other royalties as attendants in the hereafter. At the foundation of a new town or village, human beings were also sacrificed. At the personal or individual level, human beings were sacrificed in ritual murder by people seeking potent medicine either for protection or to succeed in life. Included in this category are professionals, politicians and businessmen/women.186

Anohoba aforebo (votive offering) is the type of sacrifice that is made in fulfillment of vows or promises while petitioning for help from God through the divinities and the ancestors. Failure to fulfill one’s pledge for the benefit received is deemed as breaking faith and is usually punished by the divine beings in the form of sicknesses or even death.187

Meal and drink offering are customary libations offered daily at the shrine. The acceptance of these gifts by the divinities are usually ascertained by casting of kola-nuts. The offering is usually seen as a means of communication between the divinity and the devotees. Thank offerings are offered as gifts to the divinities and the ancestors as an appreciation of some success or prosperity or gift of children. Substitutionary sacrifice is usually performed when a person is believed to be under the ‘wrath’ of divinity or some evil spirit which could end in the death of the individual. Under this circumstance, a sheep is offered as a substitute for the victim.

Musu wie aforebo (propitiatory sacrifice) is a sacrifice of appeasement or pacification. It is usually prescribed by the oracle or divinity in reply to an inquiry

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185 See Quarcoopome, *West African Traditional Religion*, 90. Douglas E. Thomas, *African Traditional Religion in the Modern World* (Jefferson, NC: McFarland & Company, 2005), 17 also shares similar thought that human beings were sacrificed, in ancient African communities, in order to carry a direct message to the ancestors for them to intervene on behalf of a suffering community. These included times of national crises such as war and drought.


as to what can be done to save the situation during national crisis or calamity such as epidemic, famine, drought, floods and serious illness.\textsuperscript{188}

Closely related to the above sacrifice is asikwan aforebo (preventive sacrifice). This is performed to put off an attack either in public or private life. It is thus a precautionary measure to avert evil or misfortune. This kind of sacrifice is usually performed when there is a prediction or definite knowledge of an impending disaster, an example being the prediction that some unidentified trouble or danger may be entering or passing through the community. Apart from the community making the sacrifice as a whole, an individual may offer this kind of sacrifice after an impending disaster has been revealed to him either through dreams, visions or by an oracle.\textsuperscript{189} Fapem aforebo (foundation sacrifice) is usually done at the laying of the foundation of a house, village or town. According to Quarcoopome, it combines propitiatory and preventive sacrifice and the purpose is to appease the spirits of the earth in order that all may be well with that which is being founded.\textsuperscript{190} It is also done to prevent evil from entering the place or area of jurisdiction.

Some critical reflections on the above theories and types of sacrifices identify some key functions. To begin, sacrifices help to maintain a peaceful condition of the health of those alive. Among family members, sacrifice is considered as having the potency to wave off unexplainable sicknesses and diseases. Sacrifices are also thought to be connected with both human and non-human fruitfulness. Moreover, sacrifices are seen as having the potency to give victory in battle, maintain both community peace and kingship, to wave off epidemic outbreak, and to attract supernatural successes among other things. Thus, it can be said of ATR that the whole essence of sacrifices in the society is to help the participants obtain better livelihood and socio-cultural development.

\subsection*{6.7 Synthesis: A summary of Akan traditional concept and expressions of sunsumaky\textsuperscript{e}de}

This part of the study summarises the discussions on the Akan traditional thought on sunsumaky\textsuperscript{e}de. This is achieved by applying Burkan pentadic categories of what sunsumaky\textsuperscript{e}de means (act), who are involved (agents) in the exercise, how they are

\begin{flushleft} \textsuperscript{188} Quarcoopome. \textit{West African Traditional Religion}, 92. \\
\textsuperscript{189} Quarcoopome. \textit{West African Traditional Religion}, 92. \\
\textsuperscript{190} Quarcoopome. \textit{West African Traditional Religion}, 92. \end{flushleft}
exercised (agency) and where they are excersiced (context/scene) and for what goal (purpose).

### 6.7.1 Acts - What *sunsumakyede* means

Beginning with the meaning of traditional Akan notion of *sunsumakyede*, it could be defined as the spiritual (*sunsum*) power (*tumi*) and grace (*adom*) that the traditional adherer or specialist receives from *Onyame* through the divinities or the religious intermediaries (deities) and /or ancestors for the benefit of the community or society in which the receiver lives or belongs. The Akan worldview recognizes and affirms healing as *sunsumakyede*. As a spiritual gift/manifestation, it is seen as providing holistic health care that is seen in the active roles of the medicine-men/women, *akɔmfo* and the diviners. Although the ultimate source of this gift is *Onyame* through the intermediaries, the exercise of *sunsumakyede* is done through these special people who are perceived to be gifted in that direction. Healing in this context, as already pointed out, is thought to be holistic involving one’s family (social), *Onyame* and the deities (spiritual), herbs (physical) and exorcism (psychological or emotional).

By the Akan traditional understanding of *sunsum* that it has the ability to manifest in the physical, the Akan believe in the potentiality and reality of *nsenkyerene* or *nkonyaa* (miracles). This is to some extent closely linked to the gift of healing but emphasizes the spiritual dimension of the healing process. With reference to the role of the priest, medicine men and diviners in exercising exorcism and spirit possession, it can be pointed out that the traditional Akan conceptualizes miracles based on the presupposition that the *sunsum* is able to overrule regular and natural course of events according to the needs of the devotees.

It can be further argued that, in Akan traditional thought, the practice of *abisa* operates under the recognition of the ability of the Supreme Being and deities, through the religious experts, to know, see and foretell spiritual realities. These realities could be the knowledge of the cause of one’s predicament, a warning of an impending danger in the community as well as the plot of the evil forces of “witches and sorcerers” in the lives and communities of the devotees. Thus, in the Akan traditional thought, the gifts of knowledge, wisdom and prophecy are closely linked together and strongly believed to be operational. The belief is that the diviner’s or prophet’s role is to be able to reveal secrets and based on that knowledge solve people’s problems.

Another significant *sunsumakyede* that can be highlighted from the studies concerns the ability to interpret the mysteries of the *akɔmfo* (priest) during the
period of possession. It is worth observing that when the ṣkömfó is possessed by a deity, all that he or she does is deemed as coming from the deity. The behaviour and movements are said to be representing the kind of spirit that is in control. Under this circumstance, the person who has the ability to interpret what the possessed ṣkömfó (priest/priestess) says to the worshipper is known as ṣṣọfo (pastor – interpreter). This role of interpretation is seen as an ability that comes from the deities. At the same time, it is the duty of the ṣṣọfo to speak intelligibly to the hearing and understanding of those present. Also, the speaking of the mystifying language is seen as the reserve of only the ṣkömfó and this takes place only when he or she is possessed by a deity.

Another important sunsumakyède has to do with discernment. This can be described as the ability to differentiate between different kinds of spirits that possess a person. Here, the traditional Akan believes that through divination and experience, the religious experts such as the diviner, medicine-man/woman and chief priest should be able to discern the kind of spirit that possesses someone and thus to tell as to whether it is good or bad. Sometimes they are able to identify the kind of sunsum or deity that is at work in a person’s life by their names and sources. This has been considered to be the role played by senior medicine-men/women and chief-diviners as well as the traditional elders in the community. That person is known in Akan as obi a w’aben anaa w’kwadare w’.sunsum ma. This can be literary translated as those who are well endowed/vested in spiritual things in that the deities work through them. Thus, the ability to discern is believed to be an important akyèdeto the community.

Relatedly, the special role of the chief as occupying a visible representation of the nananom nsamanfóo is further considered to be a leadership gift to the community. Here, the chief is also expected to exercise the nyansa akyède (gift of wisdom) that is needed to rule the community and also to settle disputes that may arise among the people. In fact, it can be said that the chief and his elders are seen as an embodiment of wisdom. In matters of spirituality that may be called for in the exercise of his duties, the chief works closely with the sumankwaatfoɔhene (chief diviner).

6.7.2 Agents – Those involved in giving and exercise of sunsumakyède

Significantly, with reference to the agents of the sunsumakyède, all sunsumakyède are believed to be given by Onyame (God) through the divinities. In view of the fact that reality in the traditional Akan thought exists as both spiritual and physical but victory in the physical realm is first won in the spiritual, it is strongly believed that
some human agents are needed to play representative roles. These people are therefore considered to be endowed with special \textit{aky\textsubscript{e}de} in order to play their intermediary roles between the deities and the humankind. Such people are the \textit{ak\textsubscript{cmfo}} (priests/priestesses), the \textit{adunsifo\textsubscript{c}} (medicine men/women) and \textit{sumankwaaf\textsubscript{oc}} (diviners/prophets), chiefs and the other actors in the society. It is needless to point out, though, that the Akans consider the roles of the medicine-men/women, \textit{akcmfo}, \textit{sumankwaaf\textsubscript{oc}}, chiefs and in some instances \textit{bayie} and sorcerer as intermediaries between humanity and the spiritual beings such as \textit{Onyame, abosom, nananom nsaman\textsubscript{fo}, asuo sunsum}, and other natural deities. It can be argued that their roles are seen as \textit{aky\textsubscript{e}de} to society. For they are considered as having the ability to exercise some \textit{sunsumak\textsubscript{y}ede} because of their closeness to the divinities.

It is worth remarking that the possession of any of the gifts explained above rests in the hands of the deities, although some amount of training is required. The major emphasis during the periods of training is to exercise their \textit{sunsumak\textsubscript{y}ede} in such a way that it will be as directed and approved by the deities. For this reason, failure to abide by the ethical and moral standards as directed by the deities are punishable by them. This sometimes results in the death of the expert. Although in the worshipping context at the shrine, it is spontaneous, the discipline aspect of the worship rests upon the human agent of the \textit{aky\textsubscript{e}de}, who is the priest or priestess. Moreover, because of the recognition of the special roles played by these actors in the Akan community, for them to maintain respect in their societies, it is demanded on them to appear ‘spiritual’ all the time, by way of their dressing, speech and relationship with others.

\textbf{6.7.3 Agency - How \textit{sunsumak\textsubscript{y}ede} are exercised}

The exercise of the diverse \textit{sunsumak\textsubscript{y}ede} is based on the understanding that the techniques or \textit{agency} of prayers, invocations and sacrifices of various kinds play important roles. These methods serve as a means of negotiations in order to win the favours of the powers that be. With reference to the practice of \textit{af\textsubscript{de}de\textsubscript{e}}, it has been identified that one does not approach the living being or the chief, ancestors or the lesser divinities empty-handed. It can be established, however, that all the forms of \textit{af\textsubscript{de}de\textsubscript{e}} play key purposes of establishing and maintaining a cordial relationship with the receivers who are the divinities. Here the acceptance of particular kinds of sacrifices is deemed as privileges since the divinities always prescribe and also choose to accept the offer from the devotees or not.

Ethically, it can be pointed out that the exercise of \textit{sunsumak\textsubscript{y}ede} by traditional specialists also relate to money. These religious officials usually take
Chapter 6 – Sunsumakyɛde in the Akan Traditional Thought

sacrifices that, to them, are directed by the deities. Also, their devotees are expected to return to them (medicine-men/women or shrines or the traditional cults) with gifts, such as money or items by way of appreciations just as they themselves have promised. The role of asuman (mystical powers) in the exercise of the sunsumakyɛde needs to be reflected. It could be observed that asuman plays two essential roles. First, in view of the fact that both the religious experts and the devotees need certain objects and elements that will serve as a physical demonstration of their sunsum tumi (spiritual powers), the use of asuman becomes indispensable. The other significant role of asuman is the belief that it serves as a medium or point of contact through which the sunsum behind operates. It is worth pointing out that, as far as the users are concerned, asuman is used only for their advantages.

6.7.4 Scene – The context where sunsumakyɛde are exercised

It is important to note that the reception and exercise of gifts in most circumstances take place in worshipping contexts as scene. These contexts could be identified during festive occasions in the traditional religious calendar and special days that are set aside for worship at the shrine. What takes place during these worshipping contexts serves to be an opportune time for displaying sunsumakyɛde such as healing and prophecy or divination on the part of the religious officials. Apart from being a beneficiary of the sunsumakyɛde exercised by specialists on the part of the devotees, the worshipping contexts provide them with an atmosphere of joyful celebrations in the form of singing, dancing as well as the renewal of covenants with the deities. Moreover, since sunsumakyɛde aims at benefiting the society, the expression is not limited to shrines or worshipping atmospheres. The entire community could become beneficiaries of any akyɛde.

6.7.5 Purpose - The goal of exercising sunsumakyɛde

The goal and for that matter, the purpose of exercising sunsumakyɛde are for both material and non-material wellness of the individual and the community at large. Thus, the exercise of sunsumakyɛde in the traditional Akan thought aims at providing human and societal wholeness. Wholeness is meant maintenance of equilibrium between the physical and the spiritual worlds. The traditional Akan describes this as the wellness of life (nkwa) encompassing the physical, social, emotional and mental peace. In this light, when faced with calamities or misfortunes in a person’s or the communal life, for instance, one’s ability to know
its cause by consulting the divine agents through *abisa* becomes essential. It can, therefore, be said that the exercise of *sunsumakyede* aims at maintaining social peace and order and towards a better life.

6.8 Conclusion

This chapter has sought to give a systematic presentation of the spiritual manifestations with particular emphasis on the exercise of *sunsumakyede* in Akan traditional thought. This has been done by reviewing various literature on the related subject of Akan cosmology with an emphasis on the pivotal roles of the specialists. Through the analysis of the related literature, a systematic Akan traditional concept of *sunsumakyede* and their various descriptions have been accomplished. Accordingly, by applying Burkan pentadic categories, the *Acts* pertained to the meaning of *sunsum/adomakyede* in the traditional Akan thought. The *scene* has been described as the religious worship atmosphere in which the *sunsumakyede* are manifested. The cosmological worldview on supernatural beings such as *Onyame, divinities, spirits and benevolent and malevolent beings* and religious specialists such as traditional priests/esses, medicine-men/women and diviners have been surveyed as constituting the agents in the exercise of *sunsumakyede*. Thereafter, techniques used in exercising the traditional notion of manifestation of *sunsum* such as the role of prayer, sacrifices and symbols and gestures, *akwankyerè* has been categorized as an *agency* for the manifestation of the spiritual gifts. This chapter has therefore provided a phenomenologically informed understanding of the Akan concept and practice of *sunsumakyede*. Significantly this attempt could then serve as a reference point (background study) to critically assess the phenomenon of pneumatic expressions in contemporary Ghanaian Christianity in this thesis.

Based on the findings in this chapter, one is inclined to further ask whether the various pneumatic manifestations with particular reference to the exercise of charismata in contemporary Ghanaian Christianity are an importation of the traditional past of the worshippers. In order to examine the situation for academically neutral conclusion to be drawn, the next chapter presents the notion of pneumatic phenomena with reference to 1 Cor 12-14 in contemporary Ghanaian Christianity from empirical and phenomenological perspectives.
PART IV:

INTERPRETATION AND APPROPRIATION
OF 1 COR 12-14 IN THE GHANAIAN
ECCLESIAL CONTEXT

This part of the study consists of chapter 7-8. It serves as the empirical aspect of the dissertation which sought to analyse the notion of pneumatic phenomena in contemporary Ghanaian Christianity from the perspective of empirical and phenomenological hermeneutics. Chapter 7 presents the result of the empirical study that was conducted on Grace Baptist Church, Amakom (GBC), Calvary Charismatic Centre (CCC) and Moments of Glory Prayer Army (MOGPA) all in the Kumasi Metropolis from July 2016 to January 2017. Chapter 8 is the continuation of the previous chapter and it attempts to critically examine the issues of pneumatic phenomena that have been presented from the perspective of critical hermeneutics.
CHAPTER SEVEN
PRESENTATION OF PNEUMATIC PHENOMENA IN CONTEMPORARY GHANAIAN CHRISTIANITY

7.1 Introduction

In the light of what appears to be pentecostalising features of Ghanaian Christianity, this chapter presents the notion of pneumatic phenomena in contemporary Ghanaian Christianity from the perspective of empirical and phenomenological hermeneutics. Having explained this proposed empirical-phenomenological hermeneutics as the selected research paradigm, this chapter further presents interviewees’ perceptions of pneumatic manifestations with reference to 1 Cor 12-14 in their respective churches. The churches selected include Grace Baptist Church, Amakom (GBC), Calvary Charismatic Centre (CCC) and Moments of Glory Prayer Army (MOGPA) all in the Kumasi metropolis.

7.2 Empirical and phenomenological hermeneutics as research methodological perspectives

Among other things, the specific questions and objectives facilitating the need for the field study in this study include: How do contemporary Ghanaian Christians read and appropriate 1 Cor 12-14? What is their understanding of pneumatic manifestations (charismata) and how do they exercise charismata in their worshipping contexts? The search for the answers to these questions demands the choice for research methodologies that focus on popular readings and receptions of text (which in this context will be 1 Cor 12-14) and that of interpreting life experiences that in this case will be their experiences of pneumatic phenomena. Hence the essential method used in this study is hermeneutics that is empirically and phenomenologically oriented. In what follows, an attempt is made, therefore, to explain this empirical and phenomenological hermeneutics as used in this study.
7.2.1 Employing empirical and phenomenological hermeneutics

Empirical hermeneutics involves an analysis of the appropriation processes and is directed at the text in its relationship to local explanation and interpretation and with respect to its effect on and use by contemporary readers. It thus seeks to explore the area where the behaviour potential of the text becomes operational. In recent times, among other scholars who have applied this method of inquiry are Hans de Wit, Gerald West, and Werner Kahl. By employing empirical hermeneutics in this study, an attempt is made to bring out the important role of the contemporary ordinary Ghanaian readers (of 1 Cor 12-14 in this studies) and how they appropriate the text. In the words of de Wit, “In every discipline that is concerned with the understanding of texts, it is assumed that reading also has a consequence, a moment of appropriation, an effect.” In this study, therefore, an attempt is made to move a step further from the “turn to the reader” to the “turn to the empirical reader.” By empirical hermeneutics, each reader is given the

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1 Hans De Wit, Empirical Hermeneutics, Interculturality and Holy Scripture (Amsterdam: VU University, 2012), 17.

2 Hans (J. H.) de Wit is professor at the Faculty of Theology, VU University Amsterdam. He studied theology at VU University Amsterdam and specialized in the field of Old Testament. In his dissertation, de Wit analysed the so called Latin American Biblical Movement and the interface between exegesis and ‘ordinary reading’ (lectura popular) of the Bible. He has lectured in India, South Africa, Germany, Hungary and many Latin American countries. De Wit is one of the initiators of a new international project called Through the Eyes of Another: Intercultural Reading of the Bible. He is the author of numerous essays published in journals and books. Three of his books that are relevant to this empirical hermeneutical study are: Through the Eyes of Another: Intercultural Reading of the Bible (Indiana: Institute of Mennonite Studies, 2004); Hans de Wit and Gerald O. West, eds., African and European Readers of the Bible in Dialogue: In Quest of a Shared Meaning (Leiden: Brill, 2008) and de Wit, Empirical Hermeneutics.

3 Werner Kahl is a Professor of New Testament. He publishes in intercultural biblical interpretation. He holds a Doctor of Philosophy in New Testament Studies from Emory University in Atlanta, Georgia (USA). He is also the head of study at the Missionsakademie at the University of Hamburg. One of his many publications that is relevant for this study is his book, Jesus als Lebensretter: Westafrikanische Bibelinterpretationen und ihre Relevanz für die neutestamentliche Wissenschaft (Frankfurt am Main: Peter Lang, 2007). Of particular importance in this publication is Kahl’s special interest in the popular interpretations of New Testament in Ghana.

4 Hans De Wit, Empirical Hermeneutics, Interculturality and Holy Scripture (Amsterdam: VU University, 2012), 7.

5 The use of “reader” in this instance connotes a professional reader of the biblical (sacred text). To de Wit, Empirical Hermeneutics, 7: “Since the last decades of the twentieth century, the discovery of the importance of the reader in the processes of interpretation has translated into a true “turn to the reader.” In almost all disciplines that have to do with language and texts, there has been a new orientation since the 1970s, one that is reader centred rather than text centred.”

6 By empirical reader, in this context, is meant an ordinary reader. De Wit, Empirical Hermeneutics, 8 further identifies two fundamental objections that were associated with the turn to the reader thereby facilitating a turn to the empirical reader. He observes that, “The first objection was that people spoke endlessly about the reader but actually engaged the reader very little in conversation, and little empirical research was done. The implied reader, the model
opportunity to bring a certain perspective to the text that is characterized by a framework of references, experiences, and expectations. The strength in this method lies in the fact that, as de Wit follows Ricoeur’s argument, if a text is divorced from a current, living community, “it is reduced to a cadaver on which an autopsy is performed.” Here, the reception which shows a response from readers becomes constitutive for the meaning of texts, for the meaning of tradition, and indeed, for the meaning of revelation itself.

By empirical hermeneutics as a method, the two constituent elements which are inherent in the process are hermeneutics and empirical explorations. First, the use of hermeneutics in this sense refers to the theoretical practice that reflects on the question of how the interpretation processes of texts occur. It has to do with the academic reflection on how the interpretation processes work. In the argument of de Wit, if the use of the term “interpretation process” is intended to indicate that more is at stake in reading and understanding the Bible than simply an academic interpretation, there is no reason why hermeneutics should not look at the processes involved in interpreting texts locally. Thus, in hermeneutics, exegesis then becomes one phase in a more comprehensive process, in which interpreting the text in the local context and the praxes of contemporary readers play a role.

Second, the use of the adjective empirical refers to the target group and to the descriptive dimension of this hermeneutics. To de Wit, it means that “we are

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7 de Wit, Empirical Hermeneutics, 8.
8 de Wit, Empirical Hermeneutics, 9.
9 de Wit, Empirical Hermeneutics, 9.
10 De Wit, Empirical Hermeneutics, 17, also uses the term hermeneutics to refer to “scholarly reflection on the question of how it is possible to explain (old) text (exegesis in its sense of unfolding the web of significances) and understand them (appropriation).” See Hans de Wit, “Exegesis and Contextuality: Happy Marriage, Divorce or Living (Apart) Together?” in African and European Readers of the Bible in Dialogue: In Quest of a Shared Meaning, ed. Hans de Wit and Gerald O. West (Leiden: Brill, 2008), 5.
11 The use of the term “interpretation process” indicates that more is at stake in reading and understanding the Bible than simply an academic interpretation.
12 De Wit sees exegesis as a way of talking with texts which entails a “systematic and analytical dialogue with the text, diachronically or synchronically, focussing on its grammar and syntax, the meanings it may have in its original context(s), its references to its historical background(s), its more literary aspects, its history of reception, - in short: the exploration of whatever elements of meaning and language texts are made up of.” See de Wit, “Exegesis and Contextuality,” 4.
attempting to map - or at least define - the contours of how flesh-and-blood readers deal with texts." It thus concerns a form of reception criticism, as de Wit notes, no longer directed solely at "the great men in the tradition (as was customary until recently), but concerning the question of how contemporary readers - primarily ordinary readers - work with texts." As used in this study, empirical hermeneutics includes an analysis of the appropriation processes of the Pauline understanding of charismata as it is directed at the text of 1 Cor 12-14 in its relationship to local explanations and interpretations, and in its effect on and use by contemporary readers.

In the attempt to study how charismata are exercised, as part of the goal of the field study, the related method of phenomenological hermeneutic is also utilized. As a method of inquiry, phenomenological hermeneutics has to do with studying the lifeworld or human experience as it is lived. It endeavours to throw more light on details and what appears to be trivial aspects within the experience that seem to be taken for granted in our lives, the overall intention of which is to achieve a sense of understanding. Here, phenomenological hermeneutics draws from the philosophies supporting both phenomenology and hermeneutics. It thus purposes "at producing rich textual descriptions of the experiencing of selected phenomena in the lifeworld of individuals that are able to connect with the experience of all of us collectively." And in this study, this concerns the experiences with the Spirit or pneumatic phenomena in the Ghanaian Christian worshipping contexts.

Phenomenological hermeneutics emphasizes the subjective experience of individuals and groups. It seeks to discover the world as experienced by the subject through their life world stories. Thus, this method presupposes that interpretations are all we have and description itself is an interpretive process.

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16 See S. J. Smith, "The Phenomenology of Educating Physically," in *Phenomenology and Educational Discourse*, ed. D. Vandenburg (Durban: Heinemann, 1997), 80. Smith further explains that from identification of the experience of phenomena, a deeper understanding of the meaning of that experience is sought and this occurs through increasingly deeper and layered reflection by the use of rich descriptive language. See also Kafle, "Hermeneutic Phenomenological Research Method Simplified."
17 To Kafle, "Hermeneutic Phenomenological Research Method Simplified," 186, hermeneutic phenomenology puts an effort to get beneath the subjective experience and find the genuine objective nature of the things as realized by an individual.
18 In the view of Kafle, "Hermeneutic Phenomenological Research Method Simplified," 187, to generate the best ever interpretation of a phenomenon, it proposes to use the hermeneutic cycle.
Among the classical scholars who exemplify this synthesis of hermeneutics and phenomenology are Martin Heidegger, Hans-Georg Gadamer and Paul Ricoeur, and in more recent times, van Mannen.

This hermeneutic dimension of phenomenology has become significant based on the claim that human experiences can be best understood through stories we tell of that experience. And so, to understand the lifeworld we need to explore the stories people tell of their experiences, often with the help of some specific hermeneutics or method of interpretation. Epistemologically, phenomenological hermeneutics research relies on the strength of subjective knowledge and so knowledge about pneumatic manifestations is possible through subjective experiences and insights. In this light, an attempt is made to present the phenomenon as narrated by the respondents.

7.2.2 **Adopting the qualitative research procedure**

There seems to be no conclusive and fixed procedure for conducting empirical and phenomenological hermeneutics research among scholars. However, attention has been drawn to the fact that phenomenological hermeneutics is a variant of qualitative research and as such this study follows the qualitative research design. The qualitative research approach has been adopted since primary

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19 To Kafle, "Hermeneutic Phenomenological Research Method Simplified," 187: "The publication of History of Concept of Time (1925) and Being and Time (1927) by Martin Heidegger paved the foundation to this school of thought. Later it was enriched by the scholars like Hans George Gadamer, Poul Ricour, and Max van Manen." See also, J. Thompson, *Critical Hermeneutics: A Study in the Thought of Paul Ricoeur and Jürgen Habermas* (Cambridge: Cambridge University Press, 1981), 36.


23 Citing van Manen, *Researching Lived Experience*, Kafle "Hermeneutic Phenomenological Research Method Simplified" notes that there is no fixed set of methods to conduct phenomenological hermeneutic research.


25 The choice for qualitative research approach stems from the fact that this research focusses on the phenomena that occurs in the natural settings (that is the real world) in contemporary Ghanaian Christian situations and as such studies those phenomena in all their complexities. It can be pointed out that the issue of pneumatic manifestations has many dimensions and layers and so by this method, room is made to present them in their multifaceted forms. Moreover, one objective of this qualitative study is the recognition that different individuals hold a multiple of perspectives and that each of these perspectives has equal validity and or truth. See Paul D. Leedy, *Practical Research: Planning and Design*, 8th Edition (Merill: Person Education International, 2005), 133-134. See also J. Creswell, *Qualitative Inquiry & Research Design: Choosing among five Approaches* 2nd ed. (Thousand Oaks, CA: Sage, 2007).
information on contemporary pneumatic phenomena in the Ghanaian Christian context is needed in the form of in-depth description for interpretative purposes. Also, the detailed information on how charismata are exercised in the ecclesial context calls for descriptions and explanations from the perspectives of the respondents. For that reason, the specific major qualitative research design chosen for this research is the integration of multiple or collective case study.  

The choice of the collective case study approach emanates from the fact that studies on how spiritual gifts are exercised in the Christian worshipping context for interpretative purposes demand a focused investigation of different church groups and movements in terms of their programmes and activities that provide a context for the exercise of charismata. In view of that, the selected churches and movements within the city of Kumasi are Grace Baptist Church, Amakom (GBC), Calvary Charismatic Centre (CCC) and Moment of Glory Prayer Army (MOGPA). However, as a kind of qualitative research methodology, the purposive sampling of individuals within the selected churches was adopted. In this case, essential factors informing my choice of interview partners included their thorough knowledge of the particular churches or movements studied that presuppose that they are committed to the programme of activities and worship services of their respective churches, gender and age sensitivities and balance in their professional or occupational and educational level.

### 7.2.3 Methods of data collection

For the purpose of collecting data, multiple tools that have been employed in this study include interview, participant observation, and document and electronic media review. This research utilized the specific tool of a semi-structured

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28 Kumasi is noted to be the centre from which many contemporary spectacular charismata such as prophecy begins and spread to other parts of the country, Ghana. See C. N. Omenyo and Abamfo O. Atiemo “Claiming Religious Space: The Case of Neo-Prophetism in Ghana,” *Ghana Bulletin of Theology* 1, no. 1 (July 2006): 60.

29 MOGPA is selected to represent contemporary non-denominational Christian movement, Grace Baptist Church represents mainstream Evangelical Church and Calvary Charismatic Church represents mainstream Charismatic or neo-Pentecostal Church.

30 Kafle, “Hermeneutic Phenomenological Research Method Simplified,” 194 and Merriam, *Qualitative Research* both suggest the validity of making use of purpose-sampling technique.

31 See Appendix 2 for the biographical data on the interview partners.
interview. The semi-structured interview has to do with a qualitative method of inquiry that integrates a prearranged set of open-ended questions with provisions of space for participants to offer new meaning to the phenomenon under investigation. This method so utilized, offered insight into the individual experiences thereby enabling the researcher to explore the respondents' narrative of experiences. On the case studies, 15 people were interviewed with 5 people representing each church group. The questions that were asked in the semi-structured interview format are the following:

1. With reference to 1 Cor 12:1-7 what are spiritual gifts?
2. How does the exercise of spiritual gifts outlined in 1 Cor 12 play important roles in your church or movement?
3. Narrate any specific instances of spiritual manifestations that you have witnessed in your church relating to the spiritual gifts outlined in 1 Cor 12:8-10, namely wisdom, knowledge, gifts of healing, miracles, faith, discernment of spirit, prophecy, tongues, and interpretation of tongues.
4. How do testimonies come into play in the exercise of spiritual gifts in your church?
5. Narrate any example(s) of cases where the exercise of spiritual gifts relates to payment of money.
6. a. Give instances of the use and functions of the following objects or symbols in the exercise of spiritual gifts in your Church: water, anointing oil, food items, and others.
   b. In your opinion, show how the use of the above elements are consistent or inconsistent with biblical evidence.
7. From your observation, and in the light of 1 Cor 12:7, who benefits the most in the exercise of spiritual gifts in your church? The gifted or the congregation? Give reasons for your answer.
8. What does Paul’s instruction on spiritual gifts in 1 Cor 12-14 mean to you?

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32 Semi-structured interviews consist of several key questions that help to define the areas to be explored, but also allows the interviewer or interviewee to diverge in order to pursue an idea or response in more detail. See below for the interview questions.


34 Those interviewed as to be representing GBC include Rev. Dr Kojo Osei-Wusuh, Rev. Robert Asante, Prophet Sanni, Mrs Veronica Owusu, and Ing. Dr. Kwame Danso. From the side of CCC, the following people were interviewed: Rev. Ransford Obeng, Pastor Samuel Aduama, Sis Rebecca O. Gbemu, Prophet Isaac Frimpong, and Pastor Alexander Acheampong. Interviewees representing the MOGPA movement include Kate Owusu-Johnson, Sarpong Manu, Samuel Yorke, Benedicta Beisie and Benjamin Agyei.
9. With reference to 1 Cor 14, what do you think are some specific instances of disorder or extreme cases in the exercise of spiritual gifts in the worshipping context?

10. With reference to 1 Cor 13, what role does love play in the exercise of spiritual gifts in your church?

11. Comment on the contemporary spiritual manifestations in Ghanaian Christianity in general.

12. Give any suggestion(s) for the future use of spiritual gifts in Ghanaian Christianity.

The interviews were conducted either in Twi language\(^{35}\) and or in English depending upon the agreement of both the interviewer and the interviewee. In this case, I considered the language that the respondent could better express him/herself. However, those that were conducted in Twi have been translated into English whilst transcribing.

Qualitative semi-structured interviews were supplemented by my own participant observation of the selected churches and charismatic movements in Ghana to ascertain how gifts are exercised in different churches. For this purpose, I participated in the revival service organised by CCC, Ayiga, Kumasi with Rev. Eastwood Anaba serving as the main speaker on 10\(^{th}\) September 2016. Also, apart from watching the live broadcasts of the all-night and other devotional prayer services of MOGPA on their official TV broadcast, I also visited the church on their Tuesday morning prayer session on 11\(^{th}\) October 2016. I also participated in the morning prayer meeting of Grace Baptist Church on 3\(^{rd}\) and 12\(^{th}\) October 2016.

To evaluate the interpretative tendency with regard to the Pauline text and how it affects their exercise of charismata that forms an essential part of the empirical-hermeneutical study, apart from including the quest for their understanding of the subject among the interview questions, documentary reviews were also conducted. In this case, materials such as books by the pastors, brochures, magazines, signboards and other materials such as flyers, electronic publications such as Youtube messages, programmes on CDs and official websites of the Churches under study have been consulted and analyzed.

### 7.2.4 Appropriateness and axiological considerations of the research process

It is worth observing that, what van Manen describes as the appropriateness of the hermeneutic phenomenology research paradigm, though in the context of

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\(^{35}\) Twi language is the language spoken largely by the Akans of Ghana. It is the local and popular language spoken by the people who live in Kumasi.
pedagogic praxis, could be regarded as relevant in this research context. These include orientation, strength, richness, and depth as the major quality concerns.\textsuperscript{36} In a similar way, Langdridge perceives "analytical rigor, persuasive account, and participant feedback as the major components identifying the quality of phenomenological hermeneutic research."\textsuperscript{37} Analytical rigor refers to the attitude that the researcher displays in order to pay attention to every case that either confirms or disconfirms the theme. By persuasive account is meant the value of convincing the reader and the desire to think about the personal experience for the reader in the light of what has been read. Participant feedback serves as a positive feature that a hermeneutic phenomenological research possesses in order to reach its audience. This is necessary for helping adequately to represent what is intended by the participants.

Most essential among the above quality claims embedded in the hermeneutical phenomenology is the attention to the skill of rhetoric in the reportage. This has to do with the writing or reporting style of the research work.\textsuperscript{38} It refers generally to how language is employed.\textsuperscript{39} As phenomenological hermeneutics seeks to elaborate core essences (pneumatic manifestations in this study) as experienced by the participants, Kafle thinks that "everyday language cannot do justice to express what is intended by the participants." Hence the need for typical rhetoric that best brings out the true intention of the research participants.\textsuperscript{40}

Issues regarding ethics are significant in phenomenological and empirical hermeneutics like any other research approach. In line with the general ethical standards for qualitative research, some ethical issues that have been considered

\textsuperscript{36} Kafle, "Hermeneutic Phenomenological Research Method Simplified," 196 follows van Manen, \textit{Researching Lived Experience} in his view on the appropriateness of the phenomenological hermeneutics. The orientation is the involvement of the researcher in the world of the research participants and their stories. This has been thoroughly considered in the research process as evidenced by my participation of the worshipping programmes of the churches studied. Strength refers to the convincing capacity of the text to represent the core intention of the understanding of the inherent meanings as expressed by the research participants through their stories. Here the interview participants were given the opportunity in their own natural setting to narrate their own experiences of the pneumatic phenomena. Richness is intended to serve the aesthetic quality of the text that narrates the meanings as perceived by the participants. A satisfaction of this appropriateness lie in the fact that the unit of analysis employed in this studies considered the reality and socio-cultural background of the participants. Depth is the ability of the research text to penetrate down and express the best of the intentions of the participants. In this regard, transcript of the interview responses reports the best of the intentions of the participants.

\textsuperscript{37} Langdridge, \textit{Phenomenological Psychology}.


\textsuperscript{39} The interview was conducted in the language that the participants were familiar with and most comfortable. But in terms of reportage, it has all been transcribed into English.

\textsuperscript{40} A language mode with informal tone was considered to be suitable for reporting this type of research.
include: assigning pseudonyms to two participants who were not willing to appear publicly, in order to protect their privacy. Moreover, I attempted to clarify the aim and procedure of the research beforehand. I also made an effort to receive informed consent before embarking on the interviews. Subsequently, I tried to keep research confidentiality as much as possible.41

7.2.5 Presentation of data based on categories of thematic units

In view of the fact that this field study partly aims to generate the lifeworld stories of the research participants, the data on the pneumatic phenomena are presented by employing the thematic units42 for meaningful analysis. As such, the interview recordings of the 15 participants have all been transcribed.43 In this presentation, however, the content of the interviews have been described using the categorizations based on their themes. For academic analysis, the details of some of the data have been organized into sub-themes and interpreted for meaningful examination and conclusions where necessary. To this, after briefly looking at the historical development of each selected church with a particular focus on their charismatic influence, their understanding of charismata in the light of 1 Cor 12-14 is presented. Here, respondents’ readings of Paul’s instruction on charismata in general and their perceptions of the roles of spiritual gifts in the church are also presented. Further, participants’ narratives of personal experiences or observations on the manifestations of the gifts in the worshipping context are presented. Moreover, how the gifts of the Spirit are exercised in the selected churches are looked at. Here, issues of the roles of testimony, symbols, money, and motives in the exercise of spiritual gifts based on the perceptions of the respondents are presented. Before presenting participants’ suggestions for the future exercise of spiritual gifts in the worshipping context, their opinions on instances of extreme phenomena in the exercise of spiritual gifts including their comments on the pneumatic manifestations in contemporary Ghanaian Christianity, in general, are highlighted.


42 Both van Manen, *Researching Lived Experience*; and Kafle, “Hermeneutic Phenomenological Research Method Simplified,” 194 suggest that data in phenomenological hermeneutics are to be processed using their thematic aspects.

43 See Appendix 2 for the transcript of the interview responses.
Chapter 7 - Presentation of Pneumatic Phenomena in Contemporary Ghanaian Christianity

7.3 Perceptions on pneumatic phenomena in Grace Baptist Church (GBC), Amakom

In this section, I attempt to summarize the development of charismatism in Grace Baptist Church, Amakom with reference to some primary documents such as brochures of the Church, field notes and official internet homepage of the Church. The section further explores the perceptions of interviewees on how charismata are exercised in the church in the light of their understanding of 1 Cor. 12-14. Personal information of GBC interviewees can be seen in appendix 2.1.

7.3.1 Historical development of charismatism in GBC

GBC, Amakom is a member of the Ghana Baptist Convention.\(^\text{44}\) The church began as an English-speaking fellowship in a Baptist Reading Room, Kumasi on July 9, 1964, by Rev. Maurice Smith and Miss Evelyn Stone who were Baptist missionaries from America. These two missionaries led the fellowship up to June 1965. The fellowship was officially organized as a Church on June 30, 1968, with 68 members under the leadership of Mr. Emmanuel Ephraim. Following the Aliens Compliance Order\(^\text{45}\) in 1969 by the then Dr. Kofi Abrefa Busia’s government to exit all illegal immigrants from the country, Grace Baptist obtained an auditorium that was near completion from the then Ebenezer Baptist Church whose membership was mainly Yorubas\(^\text{46}\) from Nigeria. Grace Baptist Church finally completed that building and moved into it in 1970. In all this while, the Church was strictly an English-speaking congregation. Twi was, however, introduced in January 1972 at the Sunday school level.\(^\text{47}\) Although many ministers had led the Church, it was under the leadership of Rev. Dr. Kojo Osei-Wusuh that the church became introduced to the phenomenon of charismatism.\(^\text{48}\) Currently, GBC, Amakom has a

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\(^{44}\) Ghana Baptist Convention consists of about 1100 local Baptist churches in Ghana which have been categorized into 30 Associations. These are further divided into 4 sectors. Among other things, the Ghana Baptist Convention is a member of the Christian Council of Ghana and Baptist World Alliance as ecumenical bodies. See gbconvention.com/about-us/, accessed November 11, 2017.

\(^{45}\) Aliens Compliance Order refers to the expulsion order in Ghana under K. A. Busia’s administration in 1969 that caused the deportation of many immigrants from Ghana. See Adjei Adjepong, “The Origins, Implementation and Effects of Ghana’s 1969 Aliens Compliance Order” (Mphil. thesis, University of Cape Coast, 2009), 91.

\(^{46}\) Yorubas are an ethnic group of southwestern and north-central Nigeria. Some also hail from southern and central Benin. However, the Yorubas in Kumasi in 1969 were mainly those who hailed from Nigeria.

\(^{47}\) 40th Anniversary Celebration (Kumasi: Grace Baptist Church - Amakom 2008), 5.

\(^{48}\) According to Kojo Osei-Wusuh, he became a member of Grace Baptist Church in 1972 and stayed on until 1981 when he had a call into the gospel ministry. He then went for a theological training in the USA and came back as an associate pastor to the late Frank Andam in 1985. From
membership of 4,500 adults, 700 teenagers, and 1,500 children. The present senior Pastor of the church is Rev. Robert Asante.

With reference to how charismatic phenomena began in Grace Baptist Church, Kojo Osei-Wusu narrates that during the period that he assumed office as a senior pastor of the church in 1985, spiritual gifts were not emphasized in the church. Since the Church was established by two missionaries who came from the American Southern Baptist Convention, the common belief at the time was that the exercise of spiritual gifts in the worshipping context of the church had ceased. Their position was that, although they believed in the continuity of the gifts of the Spirit today, it was not operational. Because of Scripture Union (SU) town fellowship, however, there were members of the church who were vocal about the gifts of the Spirit. To these members, speaking in tongues was the only gift which they felt the members should have. However, Kojo Osei-Wusu is of the view that he read the Scriptures critically and understood that the gifts were in use today and that they were to be exercised within some disciplines and regulations. To him, his association with the SU Town fellowship changed his perspective on the charismata and so he subsequently came to accept them as part of the Christian faith.

Following pressure from the youth of the church in 1985 and his conviction about the continued existence of the charismata, Kojo Osei-Wusu encouraged the youth to exercise their spiritual gifts in the church. This action, according to him, encouraged the youth to participate in the activities of the church. This openness to the gifts which was intensified by biblical teaching on the subject caused many more people to become open to discover and realize their own spiritual gifts. According to Kojo Osei-Wusu, the pneumatic manifestation that was emphasized at that time was deliverance (exorcism) and healing. Since deliverance ministry was the main issue in 1988, he established a prayer band and deliverance team that made the members who claimed to have spiritual problems to meet them for prayer support. To further intensify the teaching and revival that was aimed at emphasizing the gifts, the then famous free-lance Evangelist Francis Akwasi Amoako was invited to lead in a series of revival services. This revival won the attraction of the city at large with some market women spreading the news that that same year, he took over as a Senior Pastor in October 1985 until he ended in 2010 and handed over to Rev. Robert Asante.

49 For a detailed historical overview of Grace Baptist Church, see www.gracebaptistghana.org.

50 In the first chapter of this study, Scripture Union (SU) has been identified as a para-church organisation with strong Pentecostal and charismatic orientations.

51 Among other names, Kojo Osei-Wusu makes mention of Rev. Alfred Nyamekye who is now the founding Pastor of House of Faith Ministries, Kumasi.

“the Baptists are catching witches.” In the view of Kojo Osei-Wusuh, 1988 was the time that the issue of charismatism began in other Baptist churches. This subsequently brought about a conflict between the Baptist foreign missionaries and the local Baptist ministers leading to the division of Ghana Baptist Convention.53

7.3.2 Perceptions on the meaning and significance of charismata in the light of 1 Cor 12-14

Robert Asante sees the Bible and in particular 1 Cor 12-14 as the foundational teachings of charismata. In this light, he thinks, “Spiritual gifts are gifts given by God through the Holy Spirit. The Holy Spirit himself is the main gift that God gives to us when we get saved. He put the gifts in us.” He explains further that the gifts of the Spirit have been listed in Scripture. And so, possessing the gifts shows a clear sign of God’s presence in us. Thus, everybody at least has one gift. Robert Asante further opines that, since Spiritual gifts played an important role in the life of Jesus Christ, they also play important roles in the growth of the Church today. In this case, the relevance of charismata is based on our ability to exercise the gifts in the way that Jesus did. To Sanni Asante, God endows Christians with gifts of the Spirit for the expansion of God’s kingdom. For the charismata help the local church to remain vibrant, current and spiritually alert in that through the gifts such as prophecy, both God’s plan, and Satanic plans could be revealed in the church. Similarly, Veronica Owusu thinks that the exercise of spiritual gifts evidences God’s presence with us. Although Kwame Danso affirms the essential role of the gifts of the spirit in the church’s growth, he, however, observes that “it has become injurious to our Christian life.”

Commenting on the meaning of 1 Cor 12-14, Kojo Osei-Wusuh sees the passage as a complete doctrinal teaching material on the charismata. According to him, in this passage, Paul specifically teaches about what the charismata are and how they are to be exercised. In a similar way, Robert Asante thinks that, in 1 Cor 12-14, Paul is seeking to let every Christian know that, “the Lord has called us to make us his children and make us functional children and Jesus is the model, the prototype. His standard is set for all of us. He wants each of us to operate in the manner he himself did. And we can’t do it without the spiritual gifts.”

7.3.3 Narration of personal experiences on pneumatic phenomena with reference to 1 Cor 12:8-10

Robert Asante in his narrative of personal experiences of the gifts of the Spirit in the light of 1 Cor 12:8-10 points out that, gifts of healing, faith and speaking in tongues are major gifts that he personally experiences in his ministry. Veronica Owusu confirmed this in her comments that Robert Asante excels in the gifts of faith, healing, and power. To Kwame Danso, the gift of healing is closely related to miracles of which much can be seen in the Church. A case in point is the healing of Deaconess Elizabeth and Deacon Agyeman. It is believed that these people got their healings after intensive prayer and fasting at the time when all hope was lost. Sanni Asante, however, thinks that what is experienced as a gift of healing in the church is only related to minor cases of sicknesses such as a headache, fever and general body pains and as such it does not usually relate to spectacular and chronic diseases that one is born with.

Commenting on the charisma of interpretation of tongues and miracles, Robert Asante is of the view that these are not frequently seen in the ministry. Regarding the gifts of wisdom and knowledge, both Robert Asante and Veronica Owusu observe that these can be seen in the way the church is administered and that they are also seen in part as to how conflicts in the church are solved. Special mention of Kojo Osei-Wusu was made as someone who exhibits much wisdom and knowledge in his teachings and preaching which could be attributed to the gift of the Spirit. To Kwame Danso, a gift of wisdom in GBC, Amakom is experienced in the way problems are solved in the church. With reference to the gift of discernment, in the opinion of Robert Asante, “not much is seen in that regard, but all of us exercise it to some point.” Kwame Danso thinks that this gift is not openly exercised in the church, although, he himself sometimes discern that some messages are not biblically sound, despite the fact that he does not have the courage to say it.

Regarding the gift of prophecy, in the observation of Robert Asante, because of the openness of the leadership of Grace Baptist Church to the exercise of charismata, they usually invite prophets either from Accra or from Kumasi and even some from Nigeria. To him, the only problem is that sometimes some come and cause confusion through strange teachings and pronouncements, especially...
where they have depended on the recommendations\textsuperscript{54} of some people.\textsuperscript{55} His decision now is to develop “home-based prophets.”\textsuperscript{56}

### 7.3.4 Perceptions on how gifts of the Spirit are exercised

#### The role of testimonies in the exercise of charismata

To Asante, sharing of testimonies that are directly linked to the exercise of charismata in GBC, Amakom is not a routine. However, once a month, people are allowed to line up and share how their lives have been touched by the ministrations of various gifts. Others too come and share their testimonies with him in his office. Kwame Danso points out that sometimes testimonies are shared during all-night church and yearly on the night of December 31.

#### The use of Symbols in the exercise of gifts of the Spirit

Veronica Owusu, Robert Asante, and Kwame Danso all narrate that, in the exercise of spiritual gifts, some objects such as oil and water are occasionally used. Robert Asante opines that the oil is especially used when they are praying for the sick. He further said that he has been told of a certain guest Catholic prophet who distributes toffees during morning devotions. Robert Asante also reiterated that he had no problem with the use of symbols accompanying the exercise of charismata since God owns the universe and Jesus made use of it in his ministry.\textsuperscript{57} However, his problem is the frequent use of one object. To him, when that happens,

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\textsuperscript{54} By relying on the recommendation of other people, Robert Asante seems to mean that he only depends on oral reports about some prophets or preachers and goes ahead to invite them. Thus, he may not personally know them nor have contact with the people before inviting them.

\textsuperscript{55} According to Robert Asante, “Any prophetic message that put fear into people is not good. If even the person is at verge of some danger, God will give you a message that will bring the person out. For God doesn’t want to destroy anybody. Except maybe somebody who may be living in sin and is refusing to heed to any admonition. But what I realize is that most of these people have messages which are filled with fear, and cause panic and as far as I am concerned, those shouldn’t be because if you read 1 Cor 14:1-3 it talks about the fact that we are to encourage, build up and exhort others. That is the prophet’s messages. So if your message doesn’t build up and it doesn’t encourage other but put fear into people, it is of no benefit to the Church.”

\textsuperscript{56} What Robert Asante refers to as “home based prophets” seems basically to refer to those who are members of Grace Baptist Church and who claim to be endowed with the charisma of prophecy.

\textsuperscript{57} To Robert Asante, “Well, in scripture, there is no hard and fast rule as to the frequency of using anything. But know that the universe belongs to God and he can use anything and especially if you look at the rescuing of Israel, you see the weapons God used, sometimes flies and frogs, and all kinds of things including plagues, he caused plagues. So, the Lord can use anything. Jesus himself once used mud with saliva but they were infrequent. They were infrequently used. Often the word itself carries its own power. ... But the issue of some making it a frequent thing is unscriptural. Scripture doesn’t say that.”
one makes a “fetish” out of it.\textsuperscript{58} Similarly, Kwame Danso thinks that there is no problem with the use of the objects because Jesus once used his saliva to heal. The same is true of the biblical records of Elijah, Elisha and Peter. He claims, however, that there are “fake pastors” in the system that now we cannot differentiate as to whether one’s use of symbols is genuine or not. Sanni Asante was also not against any kind of objects but shares the previous view that the use of symbols should not be consistent.

\textit{The place of money in the exercise of charismata}

Robert Asante thinks that money is not so much connected to the exercise of spiritual gifts in Grace Baptist Church. However, he observes that there are some instances where someone prophesies and asks some people to “sow seeds” of money. According to Veronica Owusu, one prophet is recently reported to have taken away some amount of money that was collected from the members in the process of ministration. Later when that prophet was confronted, it was told that that amount of money was purposely collected and given to some woman who was in need in the church. In the opinion of Kwame Danso, issues or problems relating to money in the context of exercising spiritual gifts in Grace Baptist Church occur only when some prophets and preachers are invited. It does not, therefore, involve the resident pastors.

\textit{The place of motive of love and the issue of who benefits from the exercise of charismata}

Regarding who the beneficiaries of the exercise of charismata are, Robert Asante thinks that both individuals and the congregation benefit. However, the congregation benefits only when the one exercising charismata does so in the motive of love and not in arrogance and putting fear into the people. Sanni Asante, however, holds a different view. He thinks that the gifted nowadays benefit more than the members of the congregation since now there is no “escort-free.”\textsuperscript{59} Relatedly, Robert Asante is of the impression that although love should ideally characterize the exercise of the spiritual gifts, the level of maturity counts. Kojo Osei-Wusu shares a similar view in his comments that love underlines everything and so the gifts are given to us to express God’s love. The gifts are meant for somebody’s good and that is why the gifts are given to us: whether it is healing,

\textsuperscript{58} To Robert Asante, “that is how fetish is created. Because sometimes you hear about some people that when they are going to church, they carry water in vehicles and sometimes to bathroom. Why should it be so?”

\textsuperscript{59} By Sanni Asante’s use of the phrase “there is no escort-free,” he seems to describe the honorarium that guest preachers usually receive after ministering in the Church which has become the order of the day.
revelation or prophecy. And so, to him, it is problematic in the church, when prophets put fear into the people.

Both Sanni Asante and Kwame Danso think that in contemporary times, those who claim to be spiritually gifted benefit more than the congregation in the exercise of the gifts. In contemporary times, Sanni observes that the gifted are interested in the honorarium after programmes more than the impact of their charismata. To Kwame Danso, some pastors take “consultation fees” and other charges. However, both interviewees think that this is not so prevalent at Grace Baptist Church since things are somehow regularized.

7.3.5 **Impressions on extreme instances of pneumatic phenomena**

Robert Asante perceives some instances in the exercise of the gift of glossolalia at Grace Baptist Church worship service to be extreme pneumatic phenomena. He narrates an instance where some people speak in tongues on top of their voices to overshadow that of the one who is leading the Church service. He sees this instance as a disorder because “they make it look as if, the louder you shout, the more your prayer is answered.” Kojo Osei-Wusuh sees a similar problem by stating that “the hallowing of tongues without interpretation is just a waste of time.” With reference to prophecy, Robert Asante points out that giving prophecies that are always negative is another form of an extreme instance. Kojo Osei-Wusuh, however, thinks that it is even problematic to grant a prophet a whole week to lead a revival programme. To him, these days, “the so-called prophets sort of take the worship service captive” simply because the prophet is neither a preacher nor a teacher. When the prophet comes to minister, Osei-Wusuh describes, “he starts the service and says one or two things and all that he starts doing is the man here,

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60 Kwame Danso’s use of consultation fee in this instance appears to describe a sum of money that some ministers of the gospel such as prophets, pastors and evangelists take from church members in order to pray for them or give some guidance or attend to their needs.

61 Kojo Osei-Wusuh gives an instance of this disorder by narrating that, “These days you will have some youths who will say they are going to pray. They will spend about two hours speaking in tongues. I remember Rev. Stephen Asante was telling me recently that one guy, his father asked him that, did you pray for our niece at home when you went to pray? The boy answered and said, well, for him, he was speaking in tongues, so he didn’t know what he prayed for. What kind of prayer is this, that he spoke in tongues for two hours, so he didn’t know what he prayed for.”

62 To Robert Asante, “there is one guy I had to call him to order. In actual fact, all his prophecies are negative. Anytime he prophesies, it is about something negative and so I had to ask him, “Why do you always see something negative? When you go before God, God is so Holy, clean and pure. Why does he allow you to see only dirty things?”

63 To Kojo Osei-Wusu, “The prophet is at best, if he is a good prophet, he reveals things. So if you as a pastor, you call a prophet and give him 5 days to lead your congregation or lead your Church, what is he going to do?”
the woman here and you too, come forward. That is all that he will do. And so you find out that the whole church becomes like a theatre.” He further describes that “then people stand on the chairs and they are watching. You see, that is the confusion.”

Kwame Danso, however, thinks that the exercise of gifts in Grace Baptist Church worshipping context is fairly regulated. However, at some all-night services, some of the youths make some unorthodox practices of walking around anyhow. Sometimes we are told, “raise your hands, put your hands here as if we are having physical education exercise. Some even clap and pray as if it is the clapping that makes the praying effective.”

In his commentary on contemporary Ghanaian pneumatic manifestations, Robert Asante thinks that a lot of people who supposedly are exercising spiritual gifts lack knowledge although they might be gifted. To him, a lot of them don’t take time to study the “Word of God so that they can operate within the right confines. And in the realm of the Spirit, the lines are very thin. You can easily move on from the original because crossing the line is so easy.” He, however, sees the spiritual awakening in contemporary Christianity as a positive move of the Spirit.

In his observation about the contemporary exercise of spiritual gifts, Kojo Osei-Wusuh explains that “the greatest problem is that they are demeaning the gifts. It is making many people who would have believed in charismata no longer believe in them because of the way it has been faked. And because of the way it is being used to defraud people.” He continues to say that now the gifts of the Spirit are being used to dupe people and so it is sad “because people who are vulnerable, who are poor and think that they can pray to God and God’s blessings could come upon them are now being at the receiving end.” The intermediaries (pastors), Kojo Osei-Wusuh remarked, “who are supposed to lead them to prayer have rather turned around to dupe them, so it is a sad commentary.”

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64 In the observation of Kojo Osei-Wusu, “the prophet/ess can do that for one hour because that is his or her ministry. Sometimes, they add whatever they don’t even see. So I tell the pastors that there is no need to invite a prophet to come into your Church and lead four days of a revival.”

65 To Kwame Danso, these kinds of exercises are more inclined towards African traditional religion than Christianity.

66 Robert Asante thinks that there is now a good awakening almost in every Church. To him, “Now if you look at Methodist Church and the way there is revival. Presby, I have seen some. Even today, a prophet from Presby Church is ministering here. So it is good. Now it cuts across churches.”

67 Kojo Osei-Wusu comments that it is not uncommon to see the “so-called ministers sitting on the Television and talking about charging some consultation fees. Some even have emergency rates that seems to be unbelievable. What is that! And because of that people seem to have gone in for other ‘spirits.’ And so that is what is turning many people away. In view of that, even if one has a true spirit to say something, people will say, he is one of them. Maybe he is using the devil’s spirit or something. All sort of things are being told. That means we are really putting the Christian faith at risk. I think that is the biggest problem.”
Kwame Danso mentions payments of consultation fees, bathing of other people’s spouses especially, other people’s wives, refusal to be accountable on financial matters and praying with women behind closed doors for healing that results into other vices all as extreme instances of pneumatic manifestations in contemporary Ghanaian Christianity. Sometimes, at prayer meetings, some “shoot the devil and cane the devil” physically, with the belief that these actions have their corresponding effects in the supernatural realm. To Kwame Danso, although some people are genuinely gifted, the way they exercise their charismata presupposes that they go extreme. Some try to add certain messages that appear to frighten people. In the related commentary, Sanni Asante observes that the level of exploitation in today’s ministry is high. To him, many are doing all these in the name of the “Spirit.” Meanwhile, to Sanni Asante, “the Bible points out that by their fruits (and not their gifts) you shall know them.” So, the kind of fruits people are bearing tells how genuine the people are. In the view of Sanni Asante, the Spirit who gives the gifts is holy and so God enjoins all who follow him to be holy. But God has left many of the so-called prophets because of their unholy lives. Sanni Asante further comments that “some pastors, for instance, connive with some prophets so that the prophet could prophesy in his favour” and finally remarks that, people are exploiting people. For if one looks at their advertisements, it is obvious that “all that they are interested in is come, come and come.”

### 7.3.6 Suggestions for future use of charismata

In the view of Kojo Osei-Wusuh, whilst the contemporary Ghanaian church should bear in mind that this phenomenon is bound to happen because it is Scriptural, there is still some remnant among church members that the ministers of the gospel are to teach rather than to follow the crowd. Robert Asante suggests that in the light of 1 Cor 12-14, contemporary pastors should give opportunities to others in the church to exercise their charismata. To him, some ordinary church members might even be more gifted than the minister in charge. Church leaders are to realize that gifts of the Spirit are graces that God gives. That calls for humility.

In addition to his observation that there is the need for teaching the Scripture, Kwame Danso submits that mainline evangelical churches should desist from wholesale imitation of contemporary Pentecostals. To him, the contemporary church must focus on love as the most important thing. Then we are to focus on obedience to God’s word, witnessing and righteous living. These are to be considered as the basics and essentials of the Christian faith. Kwame Danso

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68 To Kojo Osei Wusuh, when churches develop the interest of calling in one prophet after the other, it becomes a problem. Because it looks “as if you the minister, you don’t know what you are doing.” For the logical reason of sustaining that gift that the minister lacks, that minister then develops the syndrome of bringing in another person that subsequently one cannot contain.
further suggests that the contemporary Ghanaian church should learn from the early Church as recorded in the book of Acts of the Apostles.

With reference to the future exercise of the gifts of the Spirit, Sanni Asante is of the view that "we have to promote the genuine exercise of spiritual gifts. We have to desist from the ‘pull him down’ attitude." Explaining what he meant by desisting from "pull him down" syndrome, Sanni Asante comments that we should learn to cover each other’s mistake in the ministry. We must pray so that there will be genuine revival so that those who are "fake" will be silenced.

7.4 Perceptions on pneumatic phenomena in Calvary Charismatic Centre (CCC), Ayigya – Kumasi

In what follows, an attempt is made to narrate the development of Charismatism in CCC by making particular reference to the primary data obtained through the official internet homepage of the church and from the personal interview with the founding Pastor. Thereafter, the perceptions of interviewees on pneumatic phenomena with particular attention to how they make sense of 1 Cor 12-14 will be described. Personal information of CCC interviewees can be found in appendix 2.2.

4.4.1 Historical development of Charismatism in CCC

Ransford Obeng is the founder and head Pastor of Calvary Charismatic Center (CCC). He began the church in 1985 at the Ministries Canteen, Adum in Kumasi at the time when he was a pastor of Light House Assembly of God Church at Akwatialine, Kumasi. CCC later moved to Guinness wholesale, Adum and later to Kumasi Airport Roundabout and subsequently to their current location at Ayigya, Kumasi. The initial vision of the CCC was to reach out to the non-churched English-speaking residents, guests and students in Kumasi and its environs, irrespective of the cultural, ethnic and language barriers. CCC became separated from Assemblies of God Church in 1992 with an estimated membership of 1,000. Since then, CCC has existed as an independent Charismatic Church with other branches in Ghana and abroad. The central branch at Ayigya, Kumasi which constitutes the focus of this study has a current membership of over 6,000 with over 400 churches planted across the country.

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69 Sanni Asante’s use of the expression “pull him down” appears to be his attempt to describe the attitude whereby one out of envy seeks to discredit and thus despise and discourage others so they would not advance in life.

When asked about the history of the establishment of the Church and particularly about the choice of the word *charismatic* in its name, Ransford Obeng narrated that he started CCC as a Charismatic movement with the aim of emphasizing the charismata which the existing churches at the time were not talking about. Ransford Obeng’s basic teaching was on the gifts of the Spirit so that young men and women could freely use their gifts. In the words of Ransford Obeng, “we believe that God could use everybody. It doesn’t matter your status. Once you are born again, you are qualified for the gift of God. [...] So we talk more about the gifts and the operations of the spirit.”

### 7.4.2 Perceptions on the meaning and significance of charismata in the light of 1 Cor 12-14

Samuel Aduama explains that “Spiritual gifts are essential abilities given to us by God, which is enabled by the Holy Spirit who lives in us as believers. We know if you are a believer and a Christian, you are sealed with the Holy Spirit. The Holy Spirit of God lives in you. The Holy Spirit bears witness that you are a Child of God.” He explains further that, “by the indwelling of the Holy Spirit in your heart, he gives you also abilities and some may be supernatural abilities, others may be natural abilities which are all enhanced or empowered by the Holy Spirit living in us.” On the meaning of spiritual gifts, Ransford Obeng simply thinks that they come from the word *charisma* which means the gifts of the Holy Spirit.

With reference to the role of charismata in the ministry of CCC, Samuel Aduama was emphatic that it plays essential roles in the affairs of CCC in that the gifts of the Spirit help the church to develop, edify the members and to grow. Here, a lot of decisions in the Church are taken with respect to some of the gifts of the Spirit. Samuel Aduama explains, “We have a prophetic presbytery, for example, that when we are to take certain decisions concerning some offices and roles, apart from doing the general preliminary interviews and all kinds of assessment, we ensure that the person is prayed over to hear from God concerning that individual and that office.” According to Ransford Obeng, the gifts of the Spirit have a place in attracting the crowd, but in terms of spiritual growth, teachings of God’s word is more important. Thus, to Ransford Obeng, “the gifts attract the crowd and so if you want the crowd, you can’t do without the gifts because the gifts are fascinating. Seeing things that God is able to do which a natural man cannot do naturally attracts people.” However, using Jesus as an example, Ransford Obeng comments that “Jesus used the miracles to attract people, but he taught them the word of God and so that is what we are supposed to do. Use the gifts to attract people but teach them the word.”

With respect to his understanding of 1 Cor 12-14, Ransford Obeng explains that God inspired his servant to write those passages to serve as a guide and
instruction for us. To him, since no one is above the Bible, everyone that would not follow Paul’s instructions concerning the use of charismata in 1 Cor 12-14 is out of order. What this means is that everyone who wants to exercise the gifts of the spirit must be familiar with these chapters by reading this passage over and over again as a guide. Samuel Aduama highlighted on the body imagery in 1 Cor 12 to point out his understanding of the passage as emphasizing unity in diversity in the exercise of charismata for the common good of all. Similarly, Rebecca O. Gbemu opined that the essence of Paul’s message is that we are not to be ignorant of spiritual gifts. For Alexander Acheampong, the essence of Paul’s instruction in 1 Cor 12-14 is that charismata are to be exercised in love.

### 7.4.3 Narration of personal experiences on pneumatic phenomena with reference to 1 Cor 12:8-10

According to Ransford Obeng, Paul’s list of the nine gifts of the Spirit in 1 Cor 12:8-10 are manifested in CCC in a more disciplined way. With reference to the gift of prophecy, for instance, CCC scrutinizes its manifestations, especially during Sunday services. Only prophecies that edify the church are allowed to be declared publicly after consulting the leaders of the Church. Rebecca O. Gbemu confirmed that it is uncommon for one to hear open prophecies in CCC. At all-night services and other auxiliary group meetings in the church, however, some of these gifts are allowed to manifest. Rebecca O. Gbemu narrated that a boy was recently healed after much prayer was offered to him. That shows that the gift of healing is at work. She further pointed out that she has witnessed the gift of miracles concerning childbirth. Some two different married couples who had been trusting God for pregnancy after seventeen years of marriage miraculously conceived and gave birth after the church prayed for them. Similarly, Samuel Aduama recalled that a woman who was 54 years old after believing God for the fruit of the womb delivered twins. With regards to the gift of healing, Samuel Aduama told a story about someone who, to him, had a terrible backache and was scheduled by a medical doctor for surgery. Meanwhile, without going to the hospital for the surgery, that person became healed after the senior pastor, Ranford Obeng prayed for him/her.

In addition to the above, it was narrated that many people who have had diseases such as diabetes have been healed just by simple laying on of hands. In his narrative experience on healing, Alexander Acheampong points out that sometimes the healing ministry is experienced outside the confines of the CCC auditorium. Citing an instance of healing of a man who had a problem with his liver, he narrates:

> Sometimes, the sick people are visited at their homes or at hospitals and are healed. There was one such occasion when a man who had suffered a liver
problem and was almost traveling to India received healing when they (the Pastor and his prayer team) went to pray for him and was healed. The man then said: ‘all the money that he was to use for his trip to India for the surgery, he was donating it to the church to be used towards the building of a washroom facility that would be closer to the church auditorium because of what God has done for him. So it is not a general occurrence at church. It does happen most often outside the church.

On the manifestation of the gift of prophecy, Samuel has already drawn our attention to its use in the context of seeking guidance in the church. He also observes that the gift of wisdom and knowledge is manifested in the church among both the leaders and members of the church. He also attributes the various ministries in the church such as the support system and partnership engagements to the gifts of faith and discernment. For by the gift of discernment of spirits the church can know where to go and where not to go in terms of ministerial goals and directions.

7.4.4 Perceptions on how charismata are exercised

The place of testimony in the exercise of charismata

Ransford Obeng thinks that testimonies play an important role in the exercise of spiritual gifts because it makes people believe that “if God has done it for this person, he can do it for me as well.” He is, however, of the view that testimonies are used in such a way that they always let people know that it is not human agents who do the miracles, but it is God. To Rebecca O. Gbemu the telling of testimony in CCC is not orally and openly encouraged. Instead, cards are given out to members who are expected to write their testimonies on them each Sunday.

The use of symbols in the exercise of charismata

Ransford Obeng opines that he does not encourage the use of symbols such as oil, water, and food items at CCC. To him, nothing should take the place of God and so symbols, tokens and signs should be used discreetly in the exercise of charismata. If their usage becomes the order of the day, then it is questionable. Similarly, Samuel Aduama points out that from the beginning of the ministry, CCC believed

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71 Samuel Aduama attributed CCC’s decision to settle at their new location as the charismata of wisdom and knowledge from God to the senior Pastor of the Church. He observes that “The architectural design of the building is also inclusive. For all were revealed to the pastor through his mind just as it was given to Moses. So, the edifice and infrastructure of the Church and the system that CCC is running is a clear evidence. The senior Pastor’s gift of wisdom is also seen in the area of counselling and deliverance.”

72 Ransford Obeng appears to see testimonies as having a dialectical function in that whilst serving as an encouragement to some people to believe in God, it can also discourage other people from believing in God. Thus, to him, “it serves two ways. one, it can encourage people, two it can discourage people in thinking, ’I have prayed, I have talked to God, why has God not been hearing me, but he is doing it for the other person.’”
in the use of symbols, tokens, and objects in the exercise of the gift. But over time and per experience, CCC has come to the conclusion that they can do without symbols in the exercise of spiritual gifts. To Samuel Aduama, “we have come to believe that the power in the name of Jesus is enough.” The opinion of both Samuel Aduama and Ransford Obeng, however, contradicts the observation of Alexander Acheampong\(^73\) and what I saw during my participant observation at their major annual revival that was led by Rev. Eastwood Anaba. As an invited guest, Eastwood Anaba used anointing oil while Rev. Ransford collaborated with him.\(^74\)

Both Samuel Aduama and Alexander Acheampong, however, believe that the use of symbols is consistent with Scripture, but they think that even in Scripture they were not consistently used.\(^75\) To this, they find problems with many churches and pastors who have now commercialized the symbols.\(^76\) Isaac Frimpong, however, thinks that CCC is not against the use of tokens per se, but over-dependence on the symbols. Among other things, Isaac Frimpong mentions the supremacy of the name of Jesus, the practice of laying on of hands and his personal experience of “being directed to ask somebody on phone to take a cup of water to pray over it for the person to drink”\(^77\) as what is commonly practiced in CCC.

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73 Alexander Acheampong thinks that, even now, Pastor Ransford has some kind of belief in the symbols. For example, there are times he encourages some listeners to his radio programmes to place their hands on their radio sets to be prayed for. Also, in his commissioning of some pastors, he anoints them with oil.

74 Participant Observation of the researcher, on 10th September 2016.

75 Samuel Aduama alludes to the miracle stories of Jesus to conclude that we don’t see any of the things that Jesus used repeatedly. They were just single instances that were recorded in the Bible implying that the emphasis is not on one symbol or element because God is a dynamic God who always do new things.

76 Alexander Acheampong comments that some pastors have now given names to their bottles of oil such as “Back to the sender oil, green oil, black oil and all kinds of names. And all these ministries are now part of the charismatic churches since the former spiritual churches have now been, to some extent, transformed. So there are deceptions in the system. Now it is difficult to draw the line.

77 To Isaac Frimpong, “The church is not against the use of these tokens per se, but the abuse of it or our dependence on such things is what we abhor because it is not biblical and spiritual. The centrality of everything is Jesus who God has given us, and you can mention the name everywhere and anytime. Our head pastor also believes that the laying on of hands is powerful than these tokens. The tokens are just media which are used based on specific divine directions. I have had the experience of being directed to ask somebody on phone to take a cup of water for me to pray over it for him to drink. However, it should not become a formula to follow always. Spiritual things do not have formula. We are supposed to depend on the Holy Spirit for whatever we do. You see, literally God gave Moses a rod but if you are unlucky and yours is not like that of Moses and you follow suit using a particular token all the time, then you are likely to go astray or at worse become a false prophet.”
The place of money in the exercise of charismata

Samuel Aduama is of the view that the exercise of spiritual gifts in CCC is in no way connected to payment of money. Although Ransford Obeng raises money for the projects of the Church, it is in no way linked to the exercise of charismata. To Rebecca, although payments of money are not emphasized during the exercise of the gifts of the Spirit in CCC, members are however oriented to show their appreciation to God especially after having benefited from the exercise of charismata during revival meetings. This is usually carried out in the form of “seed sowing.” Some members of the church also contribute financially to support some projects in the church as a sign of rendering their appreciation to God. Alexander Acheampong’s observation here is that because of the guidance of the Pastor, those are perceived to be gifted in the church don’t end up extorting money from the members. All the instances of donations in the church are done out of the free will of the people.

The place of motive and the issue of who benefits from the exercise of charismata

Samuel Aduamah and Alexander Acheampong opine that the congregation benefits the most in the exercise of spiritual gifts since they do not place the gifted in the church in the spotlight. They are not accorded privileges because they are spiritually gifted. So, there are people who are very endowed with spiritual gifts, but “if you come to CCC they are not popular.” However, those who are invited as guest speakers are very much respected. But in all, the congregation benefits from the exercise of the gifts of the Spirit.

7.4.5 Perceptions of extreme instances of pneumatic phenomena

Ransford Obeng thinks that CCC has never had a problem of extreme instances in the use of spiritual gifts because, from the onset, the church is not built around people who are perceived to be endowed with charismata. To him, CCC is built on the word of God and so the members are taught that everybody can be used by God. Moreover, most of the charismata are exercised more in the small groups setting than the worshipping context of the entire congregation. Alexander Acheampong seems, however, to take a sceptical view on the issue in that to some extent he is satisfied with how some gifts are exercised in CCC but to others, he is not. He thinks that some exercise their gifts with the motive of seeking favour from the senior pastor.

While Rebecca O. Gbemu is of the view that gifts of the Spirit are orderly exercised in CCC, she thinks that what is happening in contemporary Ghanaian Christianity, in general, is disgusting. She observes that,
It is really disgusting sometimes. Sometimes I ask myself that we in CCC, are we in
Ghana because unless you go out you don't see certain things. During our normal
service, we sing praises and adoration, the pastor preaches, and we pray and go.
But now in Ghanaian Christianity, that is not how it is. People prophesy to the
extent of talking about the underwear of church members. Personally when I see
such things they make me unhappy. I think they are going too far.

Commenting on the contemporary Ghanaian Christianity now, Alexander
Acheampong is of the view that things are going out of hands because some people
are going into the ministry just because of money.

Regarding the notion of pneumatic manifestations in contemporary
Ghanaian Christianity in general, Ransford Obeng has this to say:

I think, right now most of the independent Churches that you see on television
exercising the gifts, I will say, about 98% or 99% do not follow Scripture and I am
a little bit suspicious of anybody who would not follow Scripture. The scripture is
the highest authority so if you derive your inspiration from the Bible and you are
not prepared to submit yourself to the Bible, then I am a little bit suspicious, I am
afraid because I don't know where you get your inspiration from. Because
anywhere you get your inspiration from, you want to obey that thing and to submit
yourself to it. So, if you say you get your inspiration from the Bible and you don't
subscribe yourself fully to what the Bible will say, then there is a question mark.
So I have a question mark of 98% of the so-called people who say they have the
gifts of the Spirit.

Samuel Aduama thinks there are a lot of spiritual manifestations in contemporary
times that are not consistent with Scripture. Among other things, to him,

things are terrible now. (...) I will say that a lot of people are abusing the use of
spiritual gifts. This means that they are not using the gifts for the intended
purpose. Besides, there is also a lot of falsehood in the system because we have
the gift of discernment which we can discern to know what is from God, what is
from man and what is from the devil. And then there is a lot of display of tokens
which is not consistent with the Bible to the extent that people's privacies are
invaded along the line. That is totally wrong. There may be different factors that
may account for it, some being as a result of ignorance and others doubling in
occultism which has nothing to do with Christianity. They are just behaving as
angels of light. It is not giving a good name to especially the Charismatic churches.

In his answer to the question as to whether there is a disorder or not in the exercise
of spiritual gifts in contemporary times, Isaac Frimpong also takes an issue with
the contemporary prophetic ministries. In his evaluation, most prophets today are
not matured enough to overcome challenges that come their way and so they
interpret what they see in visions literary. To him,

people see a lot of dreams, visions, trances and discernment but the interpretation
thereof depicts who amongst them is a prophet. In our days, we are not willing to
submit to authority. The abuse is alarming; many are in the sheepskin but are not
prophets. Some people have joined secret societies and unfortunately, we see
them as prophets of God. Among the five-fold ministry, prophecy is outstanding
and spectacular. I know at the end all false prophets will be exposed.
7.4.6 Suggestions for future use of charismata

Ransford Obeng thinks that the way forward is “to come back to the Bible.” He explains this statement by pointing out that since gifts have a way of attracting people, pastors are tempted to disobey the Scriptures and just pursue the gifts because every pastor wants to see that his church grows. In so doing, they ignore certain basic Bible elementary principles that they should follow. Using CCC as an example, Ransford Obeng suggests that although churches should believe in the exercise of the gift, the word of God should remain central and that will cause the church to grow.

In a similar way, Samuel Aduama suggests that emphasis should be on Biblical teachings rather than placing the gifts of the Spirit first and above the Bible. Also, those who are privileged to be in church leadership must also speak out in order to bring order and sanity to the body of Christ. Citing what Ransford Obeng does, pastors and church leaders are to be taught through seminars so that they will be well informed. Moreover, to Samuel Aduama, the emphasis placed on testimonies in the church should be suspended so that Church members will put their faith in the word of God. Alexander Acheampong thinks that little can be done about this phenomenon since this is part of the fulfillment of the Scriptures. He, however, recommends that Christians have to pray for some other Christians to repent by recognizing that they are in wrong places. Moreover, to him, we have to pray for those who are genuine Christians so that they could be encouraged.

Rebecca O. Gbemu is, however, of a different opinion in her suggestion about the future use of the gifts of the Spirit. She thinks that although there is freedom of religion in Ghana, the ecumenical bodies such as the Christian Council of Ghana could play an advocacy role on behalf of the vulnerable and victims of the abuse of the pneumatic phenomena in the country. To her, the ecumenical groups should also provide some form of education and regulation rules for the contemporary pastors. In addition to that, Christians should take biblical teachings seriously. To her, the biblical teachings should guide the exercise of gifts in contemporary times. In a similar way, Isaac Frimpong suggests that senior pastors should help use the media to promote and teach about the spiritual gifts and their operations. In addition to that workshops, seminars, and conferences should be organized on the exercise of the spiritual gifts for people to be able to distinguish the truth from falsehood.

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78 In the words of Ransford Obeng, “What will assure you that the Spirit of God is with you is that if you are still obeying the Bible. But if you don’t obey the Scriptures to the latter, then you cannot assure yourself that the Spirit of God is still with you.”
7.5 Perceptions on pneumatic phenomena in Moments of Glory Prayer Army (MOGPA)

This part of the study seeks to present data on the historical development of Charismatism in MOGPA with special reference to the movements’ annual magazines. I then summarize interviewees’ views and understanding of 1 Cor 12-14 to include their perceptions of pneumatic phenomena in MOGPA. Personal information of the MOGPA interviewees can be seen in appendix 2.3.

7.5.1 Historical development of charismatism in MOGPA

MOGPA was established by Rev. Isaac Osei-Bonsu in 2011 as a non-denominational prayer network both at Kessben FM Studio and the then monthly general meeting at Dufie Conference Hall at Aseda House, Kumasi. The motto for this ministry is “Ablaze for God.” As the ministry grew in number, it moved to Prempeh College, then to Cultural Centre, and then to Jubilee Park and to Baba Yara Sports Stadium all in Kumasi and finally to its present venue at Anane Boateng Sports Stadium at Abrankese, Kumasi. By the end of four years of existence, MOGPA is said to have made some achievements such as a possession of a television station which is called Aseda TV and MOGPA radio that broadcasts all its programmes.

MOGPA has now established many branches both in Ghana and abroad.79 Among some of the projects that are being constructed are an intercessory building, World Prayer Centre, Hospital and Shopping Mall at Mfensi, which is located on the Sunyani – Kumasi road. The ministry also embarks on philanthropic projects such as donation of money, food items and materials to some orphanage homes as well as drilling of water boreholes for some communities and institutions. As the name of the ministry (MOGPA) implies, the founder is usually called, “The Commander in Chief and the prayer Papa.” He has 15 books to his publication.80

With reference to their emphasis on Charismata, quoting Acts 19:11-12, it has been pointed out that:

From spiritual marriages and Family curses being broken, evil altars being destroyed, those without womb conceiving, the dead coming back to life, cancer being healed, the barren giving birth to triplets, goitre disappearing, fibroid melting away, the blind seeing and the lame walking to mention but a few, God has blessed MOGPA with countless dumbfounding testimonies. Handkerchiefs, anointing oil, bread, biscuits, water, communion wine, MOGPA books and paraphernalia blessed by the Commander in Chief, Rev. Isaac Osei Bonsu carries

79 See 4th Anniversary MOGPA Magazine, (2016), 1
80 See 4th Anniversary MOGPA Magazine (2015), 1
Sarpong Manu’s commentary on the exercise of spiritual gift at MOGPA appears to confirm the above quotation. To him, the founder of the ministry has been controlling the church single handily because of the endowment of spiritual gifts upon his life. Also, by staying with him for 5 years, Sarpong Manu concludes that “even though at times one will not hear that he is prophesying, all his teachings and everything is based strictly on the word of God and we are receiving results too and people also receive results testifying.” Presently, the membership base for this non-denomination prayer movement is estimated by the founder to be 140,000.

7.5.2 Perceptions on the meaning and significance of charismata in the light of 1 Cor 12-14

According to Sarpong Manu’s understanding of 1 Cor 12-14, spiritual gifts are gifts given to those who have surrendered their lives to God to serve the Church for its edification. The gifts center on Christ and the love for God. Sarpong Manu believes that the founding pastor of MOGPA is endowed with all the charismata. As such he is able to handle the movement single handily. These then contribute to the growth of the ministry. He, however, expresses that with time, when the church members become disciples, they will also be able to use their gifts. He further explains that in 1 Cor 12-14, Paul teaches that spiritual gifts are meant for the Church and they hinge on the love of God because, without this love, one can never use the spiritual gifts to please God. In simple terms, Benedicta Beisi expresses that in 1 Corinthians Paul teaches that the gifts of the Spirit are for the betterment of the Church.

Kate Owusu-Johnson intimates that the exercise of charismata helps God’s work to go on, although we are not to rely on them because they will cease. To her, charismata help the church in attracting crowds and this helps the church to have enough money to pay its workers. In a similar way, to Samuel Yorke, spiritual gifts are given by the Holy Spirit to do God’s work. These spiritual gifts include faith, healing, prophecy, speaking in tongues and the others which could be compared to the human body parts like the eyes, ears, and legs that form the body. To him, the gifts are to be exercised in unity and they are meant to promote God’s kingdom.

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82 Isaac Osei Bonsu, Divine Unlimited Breakthroughs (Kumasi: Mogpa Books, 2016), 84.
83 In the words of Sarpong Manu “So far what I can say is that, he has been controlling the Church single handily, but I could perceive that God has endowed him with all the Spiritual gifts.”
7.5.3 Narration of personal experiences on pneumatic phenomena with reference to 1 Cor 12:8-10

Sarpong Manu narrates some manifestations of the spirit in MOGPA programmes with special reference to the ministry of Rev. Isaac Osei Bonsu. To him, Rev. Isaac Osei Bonsu is anointed to excel in almost all the charismata especially in the “power gifts.” He, however, thinks that Isaac Osei Bonsu’s major gifts of the Spirit are the gift of healing. Speaking of some other specific spiritual gifts, Sarpong Manu also sees Isaac Osei Bonsu as a gifted teacher, who exercises a word of wisdom, discernment, and word of knowledge as well. Sarpong Manu further thinks that not much has been seen with regards to prophecy in the ministry of Isaac Osei-Bonsu.

Narrating some pneumatic phenomena that she has personally witnessed at MOGPA, Kate Owusu-Johnson said that she once went to MOGPA with a certain wife of a Pastor who had a kidney problem. And after Isaac Osei Bonsu prayed for her she became healed. Also, to her, she has witnessed some healings of paralyzed men. These happened at MOGPA prayer meeting that is held on every Friday at Kumasi cultural center. There are others who after about 20 years of marriage were having problems with childbirth who came to MOGPA and received their healing and thus became pregnant. Kate Owusu-Johnson further narrates her experience that, the pastor even heals some people who have contracted HIV/AIDS diseases. Some people who have also been “possessed by some river spirits” even get their deliverance. Also, those who are possessed by some shrine spirits get their freedom. She further narrates her experience that, “I have ever received a miracle of divine favour by obeying his instruction of placing my hand on my forehead whilst praying for favour,” and so she concludes that, the founder “has the gift of miracles.” In her opinion, what she has not seen the pastor does is prophesying. She also thinks that Rev. O.B. is not a gifted preacher.

Samuel Yorke, who is a medical doctor, shares a similar view concerning the gift of healing that he has witnessed at MOGPA. To him,

As for healing, I have seen numerous cases where the man of God laid hands on people and they are healed. A married woman who is 57 years with a problem of infertility had her healing and gave birth. There have been many people with the same issue which through the man of God they had their healing. Also, people with the problem of HIV/AIDS, Hepatitis B, and so many diseases I cannot recall have gotten their healing through him. So there is a lot to talk about when it comes to healing.
Perceptions on how charismata are exercised

The role of testimonies in the exercise of charismata

With a collection of testimonies making up the content of a book, *Dumbfounding Testimonies* published by the founding pastor, Isaac Osei Bonsu appears to indicate the essential role of testimonies in the ministry of MOGPA. Sarpong Manu confirms that testimonies play important roles in the exercise of spiritual gifts in MOGPA. To him, the uniqueness of testimonies at MOGPA is that they are living testimonies. In a similar way, Kate Owusu-Johnson says the “testimonies at MOGPA strengthen our faith. Even now, I am expecting a testimony.” Benjamin Agyei thinks that the giving of testimonies at MOGPA is crucial in boosting the faith of the participants. Using his personal conviction as an example, he says, “I do not believe God will walk with his children without giving them testimonies. Otherwise, we will lose hope as humans as we are.”

The use of symbols in the exercise of charismata

Both Benedicta Beisie and Sarpong Manu share the view that symbols such as water, oil and food items such as bread also play important roles in the exercise of spiritual gifts in MOGPA. Sarpong Manu comments that “even with these, he (the Pastor) asks people to bring their own water. You know that, in God, when we talk about anointing oil, it is not for sale.” Sarpong Manu further intimates that there was a time that people were asked to bring toffees depending on the emotional state of their lives. The rational, in the view of Sarpong Manu, is that some have their lives characterised by bitterness and barrenness and some have been bachelors and spinsters for a long time. Some others are making a loss in their trading and businesses. In such situations, he describes those people as, “wcn abracb no ayj nwonwono” (those who are experiencing bitter lives). Sarpong Manu and Kate Owusu-Johnson further observe that Isaac Osei Bonsu sometimes ask

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85 Sarpong Manu explains further what he means by living testimonies by saying that, they are testimonies that the hearers know that it is true. He observes that, “for some people, as they share their testimonies, there are some people who knew them in their communities concerning their problematic situations such as childlessness. But through MOGPA, they have given birth to many children: some twins, other triplets and some others quadruplets. So through the evidence of those physical results, many souls have been won. For some people too, it is about traveling in the form of acquisition of visa. All are inclusive o. For when a person gets the basic things such as salvation, all the other things become a package. For salvation is a package. When you open it, so many things are in it, namely marriage, prosperity, healing and peace. So one way that testimonies are attracting people is that many people are having living testimonies that show result to other people who are aware of their previous situation.”

86 Both Sarpong Manu and Kate Owusu-Johnson also testify that through this toffee, some have given birth to triplets.
some people to bring a bucket full of sand for a direction. He explained that this “sand direction” was targeted to defeat their enemies. To Sarpong Manu, in other instances, when they are in an FM studio, Isaac Osei-Bonsu sometimes says that “whoever has water, place it on the radio, according to your faith. Then he invokes the power of the Holy Ghost upon all those items and it is working.”

In the observation of Sarpong Manu, the uniqueness of the use of these elements at MOGPA, in comparison with other churches, is that the others have commercialized them. However, for MOGPA, the participants bring their own elements. On this, Kate Owusu-Johnson says, it is even the members who buy their own communion elements and these items, as Isaac Osei Bonsu blesses them, become blessed for the people. Some of these elements even help people to give birth. All of these are faith issues. For to her, “when he blesses the water and oil, they become the blood of Jesus.” Samuel Yorke also thinks that the use of symbols at MOGPA are directions from God which is given to God’s servant for a purpose. Benjamin Adjei is also of the view that the various uses of symbols at MOGPA are encouraged, just that the Pastor does not pray over such things and sell to the people. They are given by faith.

The place of money in the exercise of charismata

On the phenomenon of paying money in the context of exercising gifts of the Spirit, Sarpong Manu expresses that although “seed sowing” is encouraged at MOGPA programmes, “we don’t do it in coercion.” For it is between the individuals and their God. He explains further that “because of the result they (the members) are receiving, they themselves give.” On this same issue, Kate Owusu-Johnson intimates that Isaac Osei-Bonsu does not coerce people to give. Many people, however, always give money by faith as a seal over their prayer requests. This view is also shared by Samuel Yorke as he comments that “people are not forced at MOGPA to pay money as gifts are exercised. People rather voluntarily give monies

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87 This ‘sand direction’ was to give protection to those who are living in rented houses. To Sarpong Manu, “some Landlords are occultists that when you live in their houses, all your life will be destroyed. For they will spiritually claim all the money that you will get back.” And so, to him, this ‘sand direction’ really worked in people’s lives.

88 Similar thought is expressed in the 4th Anniversary MOGPA Magazine, 2.

89 Sarpong Manu observes that some pastors and prophets secretly prepare their own oil, pray over it and bring it to the congregation to sell.

90 He explains that, “The man of God does not sell water to the people but as he depends on the direction from God he will let us bring our own water and then during that programme, he prays over it for use, and at the end people who believed will have their miracles. My understanding concerning these items is we should not rely on them because they are meant for particular purpose. It is biblical that Jesus during his ministry used these symbols in performing miracles so there is nothing wrong with it. So in MOGPA the man of God uses water, oil and other items in the exercise of his spiritual gifts based on the direction from God.”
in support of the Movement.” Using himself as an example, he further intimates that, “Sometimes too, we sow seeds. When, for instance, I have my breakthrough, I sow seeds which always the ushers go round to collect.” Benedicta Beisi shares a similar view that since the founder, Isaac Osei-Bonsu has taught the members about the importance of seed sowing, payment of money accompanying the exercise of charismata is not happening at MOGPA. To Benjamin Adjei, the exercise of gifts at MOGPA is not connected to the payment of money.

The place of motive and the issue of who benefits from the exercise of charismata

With respect to the commentary on who benefits from the exercise of spiritual gifts, Sarpong Manu expressed that at MOGPA, it is the congregation who benefit and not the pastor. He further states that the congregation benefits because the pastor takes care of the people. To Sarpong Manu, that explains the reason why God too is blessing the church. He says further that “one thing about Isaac Osei-Bonsu is that, he is selfless, and he projects Jesus all the time. He relegates himself to the background.” Kate Owusu-Johnson, on the other hand, pointed out that at MOGPA, the members benefit more than the pastor because financially, it is Isaac Osei Bonsu’s brother who helped him by giving him a car, for instance, for his ministry instead of taking money from MOGPA.

7.5.5 Perceptions on extreme instances of pneumatic phenomena

Sarpong Manu observes that, as far as the pastor in charge of MOGPA is concerned, Isaac Osei Bonsu exercises spiritual gifts “within the normal means” since he is selfless. To him, Rev. O. B has “really submitted to serve under the power of the Holy Ghost. And because of that, the Lord’s power is working” at MOGPA in Ghana and abroad. Kate Owusu-Johnson, however, sees the turning of MOGPA as a movement into a church as unnecessary and thereby describes that act as a disorder. To her, the founder initially made it clear to his former Methodist Church and to the general public that it was just a prayer movement. Moreover, in

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91 Sarpong Manu observes that “If I should tell you how many people he is taking care of, those in Universities, training colleges, polytechnics, secondary schools, junior high schools, it will surprise you. He is spending a huge sum of money on them, but you see, the way God has granted him such an abundant grace, people don’t feel like making their hands stiff. They plant seeds and they do free will offerings. And because of that he is able to cater for many students. At times when you even sit down with him, it surprises us because he doesn’t enjoy more than the congregation.” Kate Owusu-Johnson confirmed this by stating that Rev. OB “helps the needy a lot by paying for people who need to go for heart surgery which is expensive.”

92 Kate Owusu-Johnson describes this attempt as “sheep stealing” because many of these followers belonged to other established churches.
the exercise of his gifts, Rev. Osei Bonsu does it all alone without allowing other members of the church to exercise their charismata. To her, he seems to be overprotective and thus dominates in the exercise of the gifts.\textsuperscript{93}

In his commentary on the contemporary exercise of spiritual gifts, Sarpong Manu laments that some Christian leaders and those who claim to have at least one of the five-fold ministries such as pastors, evangelists, prophets, teachers and apostles are using their ministries to exploit people and their monies. He thinks some of the ways that some people are exercising their spiritual gifts are unscriptural. To him, some are using their gifts “for their stomach.” Meanwhile, charismata are not meant for personal use. Sarpong Manu points out that, “Now many of the Pastors have made their own anointing oil and they are selling it, even including some of the ‘orthodox’ churches.\textsuperscript{94} And because of that, it has affected the power of God in the churches. Due to that, some pastors have gone to the extent of contacting certain gods.” Similarly, Kate Owusu-Johnson thinks that many Christians today want to see miracles. Meanwhile, they do not actually desire to live holy lives and as committed Christians. To her, many people in contemporary times, are being defrauded in the name of spirituality and exercise of spiritual gifts. This disorder cuts across all denominations: From mainline churches to a more recent Pentecostal and charismatic churches. While acknowledging that extreme instances in the exercise of spiritual gifts are not seen in MOGPA, Samuel Yorke sees disorder concerning the general trend in contemporary Ghanaian Christianity. An example here is “when a man of God tries to arrange a circumstance whereby, he forcibly makes a person looks like a cripple meanwhile that is not the case and at the end says he has healed a cripple.”

\textbf{7.5.6 Suggestions for future use of charismata}

Having commented on the increasing disorder in the pneumatic phenomena in contemporary Ghanaian Christianity, Sarpong Manu suggests that the way forward is to base everything in the Bible. To him, biblically based actions will make people (pastors alike) desist from the habit of consulting “some shrines that renders God’s name impure.” He then concludes by saying “We have to marry the

\textsuperscript{93}Kate Owusu-Johnson, however, attributes this attitude of Rev. O. B to the failure of some of his disciples or members of his leadership team. For some have attempted to associate the exercise of their gifts of the Spirit to the payment of monies. And so, to curtail that Rev. Osei Bonsu leads in all the programmes of the Church, with the assumption that he has all the major gifts of the Spirit. So as a one person, he leads prayers, teach the scripture, sometimes in singing worship and adoration songs. So, for her, we do not lead a church that way. The only person he appears to allow to lead a prayer is his little son who is 10 years old. The problem with this issue is the sustainability of the church in his absence. He has to train others too.

\textsuperscript{94}Sarpong Manu’s use of the term, “Orthodox” churches seems to be in reference to the mainline churches.
Bible and nothing else.” In view of the essential role that the exercise of spiritual gifts plays in the Church, Samuel Yorke admonishes that, the historic mainline churches should create room for people to exercise their gifts, even if they are not theologically trained.

7.6 Conclusion

In this chapter, I have sought to present a summary of interviews, document reviews and my participant observation on charismatic expressions in GBC, Amakom, CCC and MOGPA from empirical and phenomenological hermeneutical perspectives. Using category of themes, an attempt has, therefore, been made to present interviewees’ understanding and appropriation of 1 Cor 12:1-14, how charismatism began in their respective local churches as well as their narrative experiences of charismatic manifestations. In the next chapter, an attempt will be made to critically examine these perceptions in order to throw more light on the exercise of charismata in contemporary Ghanaian Christianity.
CHAPTER EIGHTHT
A CRITICAL HERMENEUTICAL ANALYSIS
OF THE PNEUMATIC PHENOMENA IN
CONTEMPORARY GHANAIAN
CHRISTIANITY

8.1 Introduction
This chapter purposes to critically analyse the empirical data that have been phenomenologically presented in the previous chapter. It thus includes a summary of findings and conclusion from the empirical study. The specific academic tool guiding this analysis is critical hermeneutics. Since the empirical study does not aim at conducting a comparative investigation among the churches selected, this hermeneutical analysis seeks to engage the general perceptions of the representatives of all the three churches studied. Thematically, the critical analysis will be based on the summary of views as presented in the previous chapter. In what follows, the method and significance of critical hermeneutical analysis as an academic tool adopted in this chapter are expounded first.

8.2 A critical hermeneutics as a method of analyzing research data
As a phenomenological and empirical hermeneutics study in general, the research makes use of the scientific tool of hermeneutic analysis for interpreting the data. It thus employs the hermeneutic cycle which entails, in the words of S. M. Laverty, “reading, reflective writing, and interpretation in a rigorous fashion.” Hermeneutical analysis of data does not necessarily aim at looking at the objective meaning of the data in general but what the responses mean to the people in their life context and in this case in the ecclesial context. As employed in this study,

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respondents’ knowledge of the pneumatic phenomena is constructed based on the Ghanaian background and current situation. For relevant analysis of the issues raised, from a hermeneutical perspective, the cultural context of their interpretation and reception of the biblical text, have been thoroughly considered. Among other things, therefore, by employing hermeneutical analysis, this tool engages, in the words of Ukachukwu Chris Manus, “African social contexts, African perception of reality, African worldview and life experiences.” In other words, by using this critical analysis, the contemporary African context becomes the subject of the interpretation. The rationale here is that, since context determines to a large extent the theologizing one embarks, the attempt to marry the biblical message with the contemporary African reality becomes essential in this critical hermeneutical analysis.

Moreover, hermeneutical analysis has been taught to be a suitable method of analyzing religious experience and in this case the phenomenological presentation of the pneumatic manifestations. Plüss follows Ricoeur to argue that religious experiences should not only be discussed in terms of a reductive hermeneutic (for instance in psychoanalysis) but should primarily be given room in terms of an amplifying hermeneutic (for instance in phenomenology). And thus in the context of the study, to follow Plüss, this means the life of the church.

Further, by using critical hermeneutical analysis to assess the data on pneumatic manifestations, this section examines the phenomena presented as it of words and texts and the active role played by the knower. The goal is not objective explanation or neutral description, but rather a sympathetic engagement with the author of a text, utterance or action and the wider socio-cultural context within which these phenomena occur.”

3 Ukachukwu Chris Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches* (Nairobi: Acton, 2003), 44.


7 On the one hand, what Paul Ricoeur refers to as amplifying hermeneutics is about “the art of deciphering indirect meaning.” See his work, *From Text to Action: Essays in Hermeneutics II*, trans. Kathleen Blamey and John B. Thompson, 2nd Edition (Evanston: North Western University Press, 2007). On the other hand, reduction hermeneutics has to do with bracketing or suspending one’s own prior interpretation or reflecting on or examining one’s own preunderstandings of a phenomenon or text before the interpretative process.
creatively dialogues with their possible influential factors such as the Akan traditional religious thought on spiritual manifestations, modern Pentecostalism and Western critical thought on Pauline gifts of the Spirit. At the end of the analysis, on one hand, the reader would be able to identify some challenges that the African readers pose to the traditional ways of reading 1 Cor 12-14 both in the local and global contexts. On the other hand, there would be an attempt to examine the legitimacy of the pneumatic manifestations in the light of Pauline perspective.

Besides, this critical reflection takes into consideration my personal observation and field notes that were taken through participant observations and that of the review of other primary documents.

### 8.3 Hermeneutical analysis of the pneumatic phenomena in the churches studied

From a hermeneutical perspective, this section of the study critically reflects on the issues and themes that emerged from the empirical study on the notion of pneumatic phenomena in the churches studied in the Ghanaian Christian context as presented in the previous chapter.

#### 8.3.1 The historical development of charismatism in the churches studied

With regard to the history of charismatic practices in Grace Baptist Church, Amakom – Kumasi, it could be observed that both two interviewees, Kwame Danso and Kojo Osei-Wusu, and the document study on the subject affirm that the exercise of spiritual gifts was not part of the philosophy of ministry from the onset of the church’s establishment. Kojo Osei-Wusu pointed out that those two missionaries who hailed from the USA did not emphasize this aspect of ministry

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8 This serves as a creative attempt to hermeneutically reflect on the issues presented in a critical comparative sense. It thus seeks to bring together different religious actors and theologies with regard to the pneumatic phenomena. In the observation of Yong, “Geist(er) Unterscheidung in der Welt der Religionen,” 483, “Die Theologie der Religionen sollte daher eine komparative Theologie der Religionen sein, die aus mehrfachen Ausgangspunkten ihrer Gesprächspartner hervorgeht: dem der religiösen Akteure, dem der unterschiedlichen Forscher aus den verschiedenen Disziplinen und dem der unterschiedlichen Perspektiven der Theologen und Denker, die verschiedene Traditionen repräsentieren; sie alle reflektieren die Traditionen im Gespräch, sowohl von innen als auch von außen.”

9 Since Grace Baptist Church, Amakom shares in the Global Baptist traditional polity of autonomy of the local church, instances of pneumatic manifestations were not brought to the local church through foreign partner churches, unlike charismatic renewal groups in some other mainline or historic mission-related churches such as the Roman Catholic Church of Ghana.
mainly because, in their view, gifts of the Spirit had no biblical basis for today’s church. It seems convincing, therefore, to deduce that those missionaries did not experience spectacular gifts of the Spirit themselves. This tendency of de-emphasizing the spectacular charismata could be attributed to their cultural worldview that implicitly affected their hermeneutical orientations on Pauline charismata. Kojo Osei-Wusuh pointed out that although the idea of charismatic practices initially came to him through his contact with the para-church organisation, Scripture Union (SU) Town Fellowship, he developed personal conviction about the gifts as he read the scripture himself.

The historical development of charismatism in GBC, Amakom seems to be a bit different from that of CCC. In the case of the latter, it was revealed that the founder, Ransford Obeng, formerly belonged to Assemblies of God which is part of a classic Pentecostal church. He had a vision of establishing a church with the specific aim of reaching out to English speaking youth. Among other things, this new church was to emphasize Pauline charismata so that his vision of reaching out the educated youth in the Kumasi ecclesiastical context could be achieved. As a church among the elite of Kumasi, its numerical strength today, in my opinion, is very much suggestive that emphasis on charismata serves as a core element to African/Ghanaian Christianity irrespective of their exposure to modern/post-modern orientation through Western education and globalization.

Relatedly, as a movement established by an individual African, and as the name of the movement implies, the founder of MOGPA, Isaac Osei-Bonsu claims to

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10 It is doubtless to conjecture that these two missionaries who founded Grace Baptist Church, Amakom - Kumasi in the middle of the last century came with a worldview that sought to be sceptical of the supernatural influencing the realm of the material world. Thus, most probably, this cultural orientation suggests that they grew up in an intellectual and philosophical context characterized by rationalism and empiricism as a basis of understanding the universe and developing human society. R. Padilla, for instance, describes similar tendency of combining the America culture and worldview to evangelization as “secular” and “cultural” Christianity. In Padilla’s critique on this worldview that to some extent influence Western theology, he observes that this tendency fails to “take into account that man is not mind, but a mind-body (a psychosomatic being), living and acting in the world, and that the ‘subjective’ and ‘objective’ aspects of reality are therefore inseparable in knowledge. See R. Padilla, "Evangelism in the World,” in Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland, Official Reference Volume: Papers and Responses, ed. J. D. Douglas (Minneapolis, MN: World Wide Publications, 1975), 137. See also the critique on Robin Horton's epistemological antithesis in the first chapter of this study.

11 This narrative from Kojo Osei - Wusuh as an instance does not seem to be similar to the historical development of charismaticism in some other mainline churches such as Roman Catholic in Ghana that had links to the charismatic renewal group in the USA. See Cephas Omenyo, Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the mainline churches in Ghana (Amsterdam: Boekencentrum, 2002), 101-110.

12 Interestingly, all the interviewees from CCC expressed their understanding of Pauline Charismata as special abilities God gives to the church for its growth. Thus, issues of continuous existence of gifts of the Spirit today and its relevance were undoubtedly affirmed.
have a strong conviction about the continued existence of religious experience. In his words, “Moments of Glory is about time when God is manifesting his nature or miracles in this end time.” To him, the MOGPA vision was conceived through the inspiration of the Holy Spirit. It is not clear as to whether his inspiration was received through prophecy, word of wisdom, knowledge, dream or trance. However, drawing inspiration from Thomas Aquinas’ discourse about different kinds of knowing with respect to prophecy, from a phenomenological perspective, it could be argued that the “Founder and Commander in Chief of MOGPA” claimed a prophetic vision to establish MOGPA and as such it is appropriate to categorize the movement among neo-Prophetism type of churches.

The interpretative analysis on the historical development of the churches studied seems therefore to confirm Omenyo’s thesis that, historically, Ghanaian Pentecostalism could be said to be an integral part of both African and worldwide Pentecostal and Charismatic Christianity. It is therefore legitimate to observe that issues of pneumatic phenomena in the multicultural ecclesial contexts demand a creative dialogue for ecumenical purposes.

13 See “One on One with the Commander in Chief of MOGPA” in 2nd Anniversary MOGPA Digest (2013): 8.

14 In any case, Thomas Aquinas has convincingly argued that first of all, “Prophecy signifies an intelligible truth and that prophecy is the medium through which knowledge revealed by God comes to mankind.” Aquinas further thinks that prophecy can refer to knowledge about future contingents just as it can refer to knowledge about the past and the present. To him, it can include knowledge about divine nature, about angels or demons or about human acts to be done. Thus, to Thomas, the light of prophecy is the proper mode by which any object is known to a prophet. See Paul M. Rogers “Thomas Aquinas, Prophecy, and the ‘Scientific’ Character of Sacred Doctrine,” New Blackfriars (2016): 15-16, doi:10.1111/nbfr.12243; Thiselton, The Holy Spirit, 246.

15 See 5th Anniversary MOGPA Magazine (2016), front cover page.

16 It terms of strands of renewal or typology of the phenomenon of Pentecostalism in Ghana, it could be argued that, judging from its structure, MOGPA falls under the category of “neo-Prophetism,” as a last category according to Cephas N. Omenyo and Wonderful Adjei Arthur, “The Bible Says! Neo-Prophetic Hermeneutics in Africa,” Studies in World Christianity 19, no. 1 (March 2013): 50-70. https://doi.org/10.3366/swc.2013.0038. The reason is that although the founder, Isaac Osei Bonsu is not popularly known as a prophet, his orientation on the pneumatic phenomena and his understanding of the exercise of gifts of the Spirit evidenced in his emphasis on spiritual warfare prayers, sharing of testimonies and the use of symbols accompanying the exercise of the gifts of the Spirit appears to fit among the neo-Prophetism category of churches.

17 Cephas Omenyo, Pentecost Outside Pentecostalism, 293-295.

18 Citing Grace Baptist Church as an example, it has been noted that the cause of major conflict in the church between the foreign missionaries and the local ministers of the gospel revolved around the exercise of charismata. Thus, it is not clear as to whether the parties concerned aligned their convictions on the exercise of Charismata in the church to their respective cultural heritage and identity or to their understanding of Paul’s instruction on the subject in 1 Corinthians.
8.3.2 The meaning and significance of charismata

The general perceptions of the interviewees of Grace Baptist Church, Amakom on the meaning and significance of charismata with reference to 1 Cor 12-14 indicate their strong conviction in the continuous existence of the charismata. This conviction appears to be in faithfulness to what is enshrined in their church’s constitution: ”We believe in the continuous existence of the gifts of the Holy Spirit and its manifestations in the church.” 19 All the interview participants positively identified some essential roles of the exercise of charismata in the growth of the church. Some of these roles include the promotion of lively worship and creation of worshipping atmosphere where participants claim to have personal experiences of the Spirit thereby increasing their faith and devotion (piety) to God. The exercise of charismata is thought also to be creating opportunities for the holistic needs of the members of the church to be met. These needs are claimed to be fulfilled by a spiritual means. 20

Interestingly, many representatives from CCC also agreed that the exercise of charismata contributes essentially to the church’s growth. Here, mention is made of its strategic role, in the case of prophecy, in making major decisions of the church. One respondent observed that the exercise of charisma of miracles has an evangelistic role of pulling crowds to the church. Beneficiaries of charismata render their appreciation to God in the form of material donations that help in the development projects of the church. It is needless to emphasize here that despite the vital role of charismata in growing the church, all the interview partners from CCC pointed out that the exercise of charismata in the worshipping context of the church is fairly regulated. Four of the interviewees referred to the strong leadership role of the founding pastor of the church, Ransford Obeng, as a key factor in ensuring orderliness in the church’s worshipping context.

Interview partners from MOGPA seem to understand 1 Cor 12-14 as suggesting that Pauline charismata are in continuous use today. Respondents’ notions of the purpose of the gifts of the Spirit appear to be satisfying the holistic needs of the congregation in terms of “this world” realized in meeting the needs for healings, joyful marriages, deliverance from evil and receiving traveling opportunities. 21 In their explanation of spiritual gifts, almost all the interviewees of MOGPA, among other things, pointed out that spiritual gifts are God-given abilities to all believers for church growth. Four out of the five respondents affirmed that the exercise of charismata helps in growing the church. Some of the

19 See Article III, section 2 of the Constitution of Grace Baptist Church, Amakom - Kumasi
20 A case in point is some interviewees’ claim that a church member, who was sick and was scheduled for medical treatment through surgery, rather received a miraculous healing by means of prayer.
supporting reasons are that the exercise of spiritual gifts shows God’s presence in the church, portrays Christlikeness and proves the vibrancy of the local church. It could be observed that the major and thus strong reasons given are theological and thus ecclesiological. In addition to affirming this theological reason, only one respondent, however, expressed that the way of exercising the gift of the Spirit are detrimental and injurious to the Christian life because it is making contemporary church members to forget their focus as Christians.

All the interview respondents representing the three churches, disclosed that to them what 1 Cor 12-14 speaks to the Church today is about the meaning of spiritual gifts and how they are to be exercised. Issues regarding the discontinuous existence of the gifts of the Spirit today were never mentioned. Some respondents seem, therefore, to interpret 1 Cor 12-14 from a theological perspective and particularly from a Christological perspective by seeing Jesus as the prototype in the exercise of spiritual gifts. None of the respondents questioned the legitimacy of Paul’s instruction on charismata indicating that the phenomena and for that matter, the meaning of the text of 1 Cor 12-14 to their cultural context is of greater importance to them. It is legitimate to deduce from this understanding that all the voices of the 15 interviewees seem to understand Paul’s instruction on Charismata on a literal and (contextual) theological terms. Literal because the interviewees read and interact with the written text against the framework of their socio-cultural and linguistic worldview as their immediate reference points and thus encyclopedia to understanding the text. And theological in the sense that the readers appear to conceive of their God to be having the ability to manifest in the physical realm to edify church members. This theological interpretation of the Pauline instruction appears to contradict some theological formulations that de-emphasize the miraculous or interpret miraculous phenomenon as human sentiments that are in search of supernatural influence and principles for moral living.

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22 It could be deduced that respondents’ view on the purposes of charismata seems to be in agreement with Paul’s thought on 1 Cor 1:7. For Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Nottingham: IVP, 2007), 1019 comments on 1 Cor 1:7 that, Paul connects the possession of spiritual gifts and their situation in the history of redemption (waiting for Christ’s return). To Grudem, therefore, charismata are given to the church for the period between Christ’s ascension and his return.

23 This understanding seems to agree to the Christological criterion of 1 Cor 12:3 postulated by Hans Conzelmann, *A Commentary on the first Epistle to the Corinthians, Translated by J. W. Leitch* (Philadelphia: Fortress Press, 1975) and further utilized by Anthony Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 916. However, the Christological criterion has been questioned within a more recent scholarship. See Soeng Yu Li, *Paul’s teaching on the pneumatika in 1 Corinthians 12-14* (Mohr Siebeck, 2017).

24 Omenyo, *Pentecost outside Pentecostalism*, 44.
8.3.3 Narrative experiences of pneumatic phenomena

This session analyses the interviewees’ narrative experiences on the exercise of the gifts of the Spirit with reference to 1 Cor 12:8-10. All the interviewees representing the three churches studied narrated their experiences of the gifts of the Spirit in the church. Although all the gifts are said to be operational in the church, the charisma of glossolalia was much testified. All the interview partners testified about the possibility of the existence of its corresponding charisma of interpretation, but none of them confirmed that they have experienced it in their respective churches. This implies that the exercise of charisma of glossolalia in the churches studied is without interpretation. The question that comes to mind is, can the gift of glossolalia be edifying to the congregation without its corresponding gift of interpretation? Does this phenomenon of speaking in tongues that is without interpretation resonate from the religious past of the interviewees? Or are they influenced by the Pentecostal reading of 1 Cor 14:1-5?

It could be argued that the phenomena of glossolalia and its related gift of interpretation could be closely linked to the influence of the Pentecostal notion of experiences with the Spirit than the Akan traditional understanding. For in the traditional religious cult of the Akan, interpretation of “glossolalia” is not the reserve of the general worshippers. For in the case of glossolalia, which could be termed speaking of mysteries in the Akan traditional worshipping context, it is deemed to be the reserve of ὁ ἅγιος οἶκος (priest) who is alleged to be possessed by a deity. Under this circumstance, the person who is endowed with the ability to interpret what the possessed ἀγιος says to the worshipper is known as ἀρχιμανθέος (pastor – interpreter). The role of interpretation is also seen as an ability that comes from the deities. At the same time, it is the duty of the ἀρχιμανθέος to speak intelligibly to the hearing and understanding of those present. In the light of this explanation, therefore, the common practice of speaking in tongues in the churches studied that are not accompanied by the gift of interpretation of tongues could be said to have no resonance of the traditional past of the worshippers. Rather, it seems convincing to argue that, this phenomenon is close to Pauline teaching that ὁ γὰρ λαλῶν γλώσση ὁὐκ ἀνθρώπων λαλεῖ ἀλλὰ θεῷ (For the one

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25 Here, when the ἁγιος is possessed by a deity, all that he or she does such as speaking of mystical language and gestures are all deemed as coming from the deity. The behaviour and movements of ἁγιος are said to be representing the kind of spirit that is in control.

26 Refer to the discussions on the role of traditional priest/priestess and the phenomenon of ἀγιος in the second chapter of this study.
person speaking in tongues does not speak to human beings but to God (1 Cor 14:2).  

Whereas many of the interview partners narrated their personal experiences with respect to the λόγος σοφίας (message of wisdom) related it to the area of administration in the church, one interviewee associated this charisma to the skill of problem-solving. It could be observed here that respondents did not, in their narration of experiences on wisdom and knowledge, relate it to the learned skill of the practitioner. As to whether this interpretation has closer affinities to the Pentecostal reading and appropriation of Pauline charismata than to the African traditional understanding, it is, however, not clear. Notwithstanding, it seems convincing to argue that this understanding of λόγος σοφίας does not confirm Christological or the soteriological interpretation of the gift. Rather, it seems that interviewees’ notion of the charisma of wisdom appear to place emphasis on empirical knowledge and application of this knowledge to real-life situations such as problem-solving as has been observed by J. D. Dunn and S. Kistemaker. On this note, it could be asserted that the exercise of the gifts of wisdom and knowledge, as narrated by the respondents, seems to portray the non-miraculous nature of these gifts. This understanding appears to be closer in meaning to the Greek σοφίας and λόγος γνώσεω. For the Greek, σοφίας and γνώσεω are not specialized or technical terms. Moreover, from the Akan socio-cultural and religious perspective, however, respondents’ descriptions of the gifts of wisdom and knowledge that are strongly limited to the office of the pastors appear to be a reflection of the notion of spiritual leaders and elders in the traditional communities. For example, in the traditional communities, the special role of the chief as visibly representing the stool (seat) of nananom nsamanfo (ancestors) is further considered to be a leadership gift to the community.

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27 Respondents narration of the gift of speaking in tongues seems to be in line with Grudem’s definition that, “peaking in tongues is prayer or praise spoken in syllables not understood by the speaker” because the prayer is directed to God but not man and that the spirit prays but the mind is not fruitful. See Grudem, Systematic Theology, 1070-1071.

28 Many authors define the gift of the message of wisdom from Christological perspective to mean the evaluation of realities in the light of God’s grace and the cross of Christ. It is thus God-given insight into the mysterious purposes and workings of God in and through Jesus. J. A. Davies, Wisdom and Spirit (Lanham, Md.: University Press of America, 1984), 71-149 asserts that wisdom is part of a response to grace. See also Thiselton, The First Epistle to the Corinthians, 939.

29 According to Siegfried S. Schatzmann, A Pauline Theology of Charismata (Peabody, MA: Hendrickson Publishers, 1987), 30, this wisdom relates to God’s plan of salvation and its articulation or communication. Schrage, Der erste Brief an die Korinther: 3,149 also thinks that wisdom has to do with revelation and activity of God in the crucified Christ.


31 Here, the chief is expected to exercise the nyansa akyede (gift of wisdom) that is needed to rule the community and also to settle disputes that may arise among the people. It can be said
With reference to the grace gifts of healings and miracles, it was realized that, in most cases, the exercise of these gifts of the Spirit is accompanied by signs and symbols such as laying on of hands and the use of oil. In some instances, testimonies play a significant role in the healing process. Only one respondent thinks that, although the gifts of healing are operational, it is not every sickness that gets healed. Instead, the healings relate to minor cases of sicknesses such as a headache, fever and general body pains. Could this be suggestive that, the scope of healing in the mind of some people in the churches studied is limited? And is this understanding based on the individual’s understanding of the nature of God or the limitation of that person’s faith? Furthermore, is this notion of the gifts of healings a reflection of the African religious past? It could be argued that respondents’ narration of their experiences of healing in the light of their understanding of 1 Corinthians 12:9 appears partly to be a resonant of the Akan traditional religious practice on healing and at the same time, it presents their attempt to be faithful to the Pauline notion of charisma of healings that is not so much elucidated in the passage (1 Cor 12:8-9).

In a similar way, with respect to the notion of miracles in the churches studied, interviewees reported that although it is closely linked to the grace gift of healing, it seems to be something else other than physical healing. Interviewees here see the gift of miracles as the Spirit’s ability to manifest itself in the physical here that the chief and his elders are seen as an embodiment of wisdom. In matters of spirituality that may be called for in the exercise of his duties, the chief works closely with the sumankwafohene (chief diviner). That person is known in Akan as obi a w'aben wo sunsum mu anaa w'kwadare wo sunsum mu. This can be literary translated as those who are well endowed/vested in spiritual things in that the deities work through them.

32 See Gruden, Systematic Theology, 1063-1069 for insightful discussions on these related questions from a theological perspective.

33 The Akan worldview recognizes and affirm healing as sunsumakyjide (spiritual gift). As a gift, it is perceived to be providing holistic health care that is seen in the active roles of the medicine men, akɔmfo and the diviners. Although the ultimate source of this gift is Onyame and through the intermediaries, the manifestations of this gift are through these special people who are gifted in that direction. Healing in this context, as already pointed out, is thought to be holistic involving one’s family (social), Onyame and the deities (spiritual), herbs (physical) and exorcism (psychological or emotional). Interestingly, the use of symbols and testimonies in the exercise of the gifts in the churches studied could be described as an attempt to provide holistic health care too. It could be argued here that the uses of physical symbols of water, oil and food items address the physical dimension and that of sharing of testimonies addresses the social and psychological aspects of healing in the context of the churches studied. Refer to the Traditional Akan notion of disease and function of the religious official medicine men/women discussed earlier on in the third chapter of this thesis.

34 Grudem, Systematic Theology, 1067 has drawn our attention to the insufficient information about the gifts of healing as presented by Paul in 1 Cor 12:9. This, therefore, suggests an open interpretation in the light of the readers’ contextual background and with due consideration of the totality of scriptural passages on the subject. To Grudem “Perhaps the gifts of being able to pray effectively in different kinds of situations and for different kinds of needs are what Paul referred to when he used the plural expression, ‘gifts of healings.’
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world to meet some needs and expectations of devotees. This understanding of miracle seems to be closer to the Greek, φανέρωσις τοῦ πνεύματος (manifestation of the Spirit). Thus, respondents’ notion of the gift of miracles includes every kind of activity that evidences supernatural influence such as deliverance from physical danger, victory over demonic oppositions and the ability to give birth even at an old age. Could this understanding also be said to be a reflection of the Akan traditional understanding of sunsum (Spirit), who is claimed to have the ability to manifest in the physical? The traditional Akan believes in the potentiality and reality of nsjunkyere or nkonyaa (miracles) which, to some extent, is closely related to the gift of healing. In this light, the notion of miracles emphasizes the spiritual dimension of the healing process.

Regarding the exercise of charisma of miracles in the churches studied, it was also found out that the position of the human agent, and for that matter, the gifted play a key role. Similarly, in the Akan traditional communities, the role of the priest/ess, medicine men/women and diviners in exercising exorcism and spirit possession appears to be crucial in that, it takes their collaborative efforts for their sunsum (spirit) to be able to manifest in the natural realm, in accordance to the needs of devotees.

With reference to the interviewee’s narrative experience on the gift of prophecy, the common opinion by all respondents is that they are in continuous existence in today’s church. One interviewee pointed out the certainty of this fulfillment especially as it relates to foretelling of the possible birth of a member of the church. On the other hand, another interview partner holds a critical view of its use by pointing out that it instills fear in the members of the church. Thus, all the respondents have no doubt in the reality of the gift of prophecy. However, they are concerned about how it is exercised in the church.

It could be observed that the gift of prophecy, as narrated by the respondents, among other things, aimed at exposing hidden causes of calamities,

35 The Greek, ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος ητο συμφέρον identifies the Spirit (as the active agent who is manifested to benefit the community. The Greek πνεύμα (Spirit) that does the manifestation does not denote Geistkraft (the Spirit’s power) as seen by Luise Shottroff, Der erste Brief an die Gemeinde in Korinth (Stuttgart: Verlag W. Kohlhammer, 2013), 243. Thus, contrary to Schottroff’s rendition of πνεύμα, the Akan readers see the Spirit as having the ability to manifest in the congregation for common good.

36 In some Akan traditional religious communities, as described in the chapter three of this study, it is believed that some married couples who are perceived to be barren conceive and give birth with the help of gods or shrines. In a similar way, many interviewees narrated that there have been cases in their churches where couples, who after many years of marriage were unable to give birth, later became pregnant and gave birth after they were prayed for.

37 Refer to the discussion of the Akan notion and function of the religious officials such as the traditional priest, medicine men/women, diviners and sunsum/sprits in the third chapter of this work.
warning against impending danger and telling of one’s future.\footnote{Interviewees do not seem to describe prophecy as a powerful preaching or proclaiming a message from God. Rather, they seem to describe prophecy as occurring when a revelation from God is reported in the prophet’s own (merely human) words. These seem, therefore, to agree with Grudem’s understanding of prophecy as “telling something that God has spontaneously brought to mind.” See Grudem, Systematic Theology, 1049-1050, 1057. This understanding of prophecy seems also to agree to Thomas Aquinas’ notion of prophecy. See Rogers, “Thomas Aquinas, Prophecy, and the ‘Scientific’ Character of Sacred Doctrine.” It seems, however, to contradict the kind of prophecy described by some recent New Testament exegetes such as Gerhard Dautzenberg in his “Zum religionsgeschichtlichen Hintergrund der διακρίσεις πνευμάτων (1 Kor. 12, 10),” Biblische Zeitschrift 15, no. 1 (1971):109-114.} It is therefore not clear whether interviewees’ understanding of the gift of prophecy is in the light of Paul’s notion of the gift of prophecy which purposes to encourage, exhort and comfort (1 Cor 14:3) or the notion of abisa (prophecy) in their traditional religious thought.\footnote{It could be observed that in the Akan traditional thought, the practice of abisa operates under the notion that the ultimate Object of Worship and deities through the religious experts are bale to know, see and foretell spiritual realities. Thus, in the Akan traditional thought, the gifts of knowledge, wisdom and prophecy are closely linked together, and these are strongly believed to be operational. The belief is that, the diviner’s or prophet’s role is to be able to reveal secrets and based on that knowledge solve the problem of the people.} Moreover, the common explanation that charisma of discernment of spirit has to do with the ability to differentiate between different kinds of spirits finds similar expression both in the Pentecostal worshipping context (such as in the context of conducting deliverance service) and that of traditional religious worshipping context.\footnote{Here, the traditional Akan believes that through divination and experience, the religious experts such as the diviner, medicine man and chief priest should be able to discern the kind of spirit that possesses someone and thus to tell whether it is good or bad. Sometimes they are able to identify the kind of sunsum or deity that is at work in a person’s life by their names and source.} In the case of the latter, it appears to be the role played by senior medicine men/women and chief-diviners as well as the traditional elders in the community.\footnote{That person is known in Akan as obi a w’aben wc sunsum mu anaa w’kwadare wc sunsum mu. This can be literary translated as those who are well endowed/vested in spiritual things in that the deities work through them.} Thus the ability to discern is believed to be an important akyjde (gift) to the community.

It could be inferred from the foregoing discussion that there is a common agreement that the manifestation of the spirit is still active, in a spectacular sense, in the areas of healing, miracles, and prophecy in the life of the churches studied. This understanding seems to contradict Luther’s and Rudolf Bultmann’s position on the subject although they theologized to address concrete issues within respective contexts of their times.\footnote{To Rudolf Bultmann, New Testament and Mythology, trans., Schulbert M. Ogbden (Augsburg: Augsburg Fortress Publishing,1984) 4-5, “Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil. (…). The miracles of the new Testament have ceased to be miraculous …” Thus, to Bultmann, from an existential philosophical perspective, pneumatic manifestations that are alleged to be manifested in the New Testament
“may reflect the healings of Jesus but generally they do not apply to the present era, and if attempted, it could sometimes amount to "a magic trick." The question that comes to mind then is, why are these notions and claims of Pauline charismata possible in contemporary world? Is it legitimate to say that it is just due to wishful thinking? The answer to such reflective thoughts may appear to be theological and thus requires both an intra and interreligious dialogue. For that depends upon one’s notion of God which always seems to be a contextual issue. Many contemporary Ghanaian Christians, for instance, place their religious experiences in the context of the claims that religious experiences emanate from one’s encounter with the divine.

This narrative of religious experience, as in above, may appear to be a challenge to standard western theological formulations. In this context, personal religious experiences of the gifts of the spirit are sometimes considered to be superstitious in terms. For in this context, the worldview of most people is


44 Jean-Daniel Plüss, “Religious experience in Worship” amply put it this way, “From a Christian point of view, it would be the nature and presence of God as it has been communicated through the Word, the life, death and resurrection of Jesus Christ and the gift of God’s Spirit in us. A Christian experience may have many forms in which it is contextualized, but ultimately it will relate to God’s loving intention for humankind.”


46 Among other things, Henning Wrogemann has drawn our attention to the fact that contextual theology depends on the combination of biblical message and a context. See his book, *Interkulturelle Theologie und Hermeneutik: Grundfragen, aktuelle Beispiele, theoretische Perspektiven* (Gütersloher: Gütersloher Verlagshaus, 2012), 224.

47 Martin O. Ajei has argued that paranormal descriptions are at home in the African religious encyclopaedia and so spiritual manifestations in these contexts are claimed to be normal. See his work, *The Paranormal: An Inquiry into some Features of an African Metaphysics and Epistemology* (Hamburg: Missionshilfe Verlag, 2014). Werner Kahl, in his “Mother-Tongue Biblical Hermeneutics: Reclaiming Interpretive Power in Ghana – Miracles, Homosexuality and Bible Translation as Case - Studies” in *The Power of Interpretation: Imagined Authenticity – Appropriated Identity: Conflicting Discourses on New Forms of African Christianity*, ed. Klaus Kock (Wiesbaden: Harrassowitz Verlag, 2016), 182 confirms this in his observation that, “That spirits are real is common knowledge in West Africa, and this knowledge is shared by all strata of society, including academicians.”

48 This seems to be the position that Robin Horton has attempted to highlight. See a critical review of his work: “Tradition and Modernity Revisited” in *Patterns of Thought in Africa and the West*, ed. Robin Horton (Cambridge: Cambridge University Press, 1997).
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governed by the distinction between profane and the sacred, and between subjectivity and objectivity (scientific knowledge). In this thought system, therefore, narratives of experiences such as healing, miracles, power and tongues as catalogued in 1 Cor 12:8-10 can appear to be a "cognitive dissonance" especially when, as it is claimed, human needs are met in terms of a transcendent reference or when an (apparently) non-religious question is answered religiously.⁴⁹ In contrast to this perspective, in the observation of Grudem, "the worldview of Scripture is one of continuity and continual interaction between the visible world that Scripture tells us is there and is real. God works in both, and we do ourselves and the church a great disservice by separating these aspects of creation into 'supernatural' and 'natural.'"⁵⁰ In this case, the worldview of the respondents could be said to be like the worldview of the New Testament.

It could be argued that respondents understand and appropriate the manifestations of the Spirit with reference to 1 Cor 12:8-10 in a literal and contextual theological sense. In view of that, part of their interpretations on the charismata appears to be a resonance from the traditional notion of sunsumakyjde (gifts of the spirit) that is affinitive to its usage in the Corinthian context. On the one hand, the strength of this literal interpretation, it could be further argued, is based on the fact that the religious history of the interviewees does not serve as a gap that hinders their perception on the ability of their absolute object of worship, as literary and explicitly presented, to interfere in their material world unlike some readers from the western rationalistic cultural context.⁵¹ This argument seems to be supported by Mercy Amba Oduyoye who observes that there are African traditional religious experiences of God that are seen in the language and symbols of the African. These experiences of God in Africa find expression in the exercise of spiritual gifts and that relate to the building up of the church in Africa.

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⁵⁰ Grudem, Systematic Theology, 1028.

⁵¹ Paul Ricoeur, Essays on Biblical Interpretation, ed. Lewis S. Mudge (London: SPCK, 1981), 56-57 posits that the modern scientific culture presents a unique hermeneutical challenge for bridging the gap between their own worldview and that of the Bible.

⁵² To Mercy Amba Oduyoye, "The African Experience of God through the eyes of an Akan Woman," 197. www.theway.org.uk/Back/370duyoye.pdf, "The way we experience God is portrayed in the language we use about God, especially the names by which God is known. ... what needs to be said is that these names are still current and that more names descriptive of people's experience of God are available in proverbs, songs and prayers. These names, says Idowu, are not mere labels: 'They are descriptive of character and depict people's experience of God.'"

⁵³ Oduyoye, "The African Experience of God," 197 notes that in Africa, "When words fail, symbols take over. For the Akan of Ghana, the Adinkra symbols, the minuscule figures for gold weights and those on royal maces, include many that are theophorous."
and in the global context. On the other hand, the fact that a text of scripture that the respondents and for that matter, the Ghanaian readers read and literary appropriate is already an interpretation weakens the argument favouring the bridging of the gap in the interpretation process.

In sum, whilst the exercise of some of the charismata outlined in 1 Cor 12:8-10 seems to be a resonance of the religious past of the African, the specific gifts of tongues and its interpretation present an exceptional case. The argument here is that the charisma of glossolalia and its interpretation have a greater resonance of Pentecostal expressions and meanings than that of the traditional religious worshipping context.

### 8.3.4 The means of pneumatic manifestations

Plüss has convincingly argued that Pneumatic manifestations belong to the conceptual and theological categories of religious experience. And religious experience must be transformed in order to be understood and communicated. It can be either represented verbally (testimony), symbolically (liturgy) or by personal action (ethical commitment). In this section, therefore, interviewees’ perceptions on the essential roles of religious officials (human agents), testimonies, symbols, money, and motives in the exercise of charismata in their respective church contexts and in some cases on contemporary Ghanaian Christian contexts, in general, are critically analyzed from a hermeneutical perspective.

#### 8.3.4.1 The role of religious officials (human agents) in the exercise of charismata

Interviewees from both Grace Baptist Church and CCC in their narratives of pneumatic experiences highlighted the essential role of the gifted lay members in their churches. In the case of CCC, it came to light that lay members who are perceived to be spiritually gifted are not given opportunity to openly exercise their charismata during worship services of the church. Under this condition, many respondents from CCC described the founding pastor, Ransford Obeng as the only

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54 Commenting on the Churches that are of African origin, Oduyoye, “The African Experience of God,” 203 observes that, “The AICs have a profile of being prophetic-healing-praying churches. Africans move to these churches to hear God through prophets, as they used to do through the divination of AR. They seek and experience healing of body and soul and the efficacy of communing with God in prayer. Religion comes alive, it ceases to be a formal gathering with an ambience that is devoid of African culture.”

person who could publicly exercise his charismata in the worshipping context. With reference to Grace Baptist church, however, interviewees generally reported that the lay members of the congregation were given more opportunities to exercise their charismata than the clergy. Here, the senior pastor usually invites some lay ministers who are reported to be exceptionally gifted by the Spirit to lead some revival programmes of the church. Thus, such lay members are usually invited just because they are deemed to be spectacularly gifted irrespective of their theological training.\textsuperscript{56} This phenomenon appears to be a resonance of the Pentecostal notion of the use of laity\textsuperscript{57} rather than as a resonance of their traditional religious past. For among traditional Akan religious contexts (as pointed out in the sixth chapter of this study), for example, the rigorous training of the traditional priests prepares them to exercise their representative roles between the empirical and meta-empirical worlds. To this, a novice is not qualified or given the opportunity to exercise his or her spiritual gifts. It is then highly probable that this tendency of inviting theologically untrained guest ministers of the gospel into the church is for the purpose of crowd-pulling using the charismata of such guest ministers as tools. In this case, those who are usually invited are those who are popular in their respective communities and so many people from the host church community would love to come and listen to them.

By their narration of experiences of pneumatic manifestations, respondents of MOGPA seem to indicate that the exercise of charismata in their movement revolves around the founding pastor, Isaac Osei-Bonsu. None of the interviewees narrated an experience that was connected to the ordinary members of the congregation who exercised their charismata.\textsuperscript{58} Undoubtedly, this tendency made

\textsuperscript{56} It is apparent from Kojo Osei-Wusuh’s narrative that in addition to teaching the church about the spiritual gifts, the general interests and attitudes towards the exercise of spiritual gifts were rekindled as he invited a gifted lay preacher for a revival. The impression here is that, from the onset of the exercise of spiritual gifts in the church, external preachers who were not professionally trained, but thought to be exceptionally gifted people were invited for revival programmes.

\textsuperscript{57} Robert Asante among other things has drawn our attention to his decision as a senior pastor of Grace Baptist Church to develop “home based prophets” and his Church’s usual invitation of a certain prophetess. This action seems to be a mark of Pentecostal and charismatic tendencies that are historically reminiscent to the post-apostolic times. For example, in addition to having great respect for women, Montanism as a charismatic movement emphasized the use of the lay and thereby questioned the established clergy as being inadequately spiritually gifted in the Church. See C. J Cadoux, \textit{The Early Church and the World} (Edinburgh: T & T Clark, 1955), 281, Quoted in Omenyo, 79. Martien Parmentier “Two Early Charismatic Movements: Montanism and Messianism,” \textit{Theological Renewal}, 3 (1976), 17.

\textsuperscript{58} This phenomenon seems to be questionable from the perspective of Pauline instruction on the apportioning nature of charismata. Commenting on 1 Cor 12:29-30, to Grudem, \textit{Systematic Theology}, 1023, “Paul does remind us that not all have every gift or any one gift. He is quite clear in this in a set of questions that expect the answer no at each point: ‘Are all Apostles? Are all Prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing, nor do all speak in tongues? Do all interpret?’ The Greek text (with the particle μη) before each question) clearly
one respondent to initially remark that the founding pastor, Isaac Osei-Bonsu possesses all the gifts of the Spirit.

As the name of the movement, MOGPA, suggests, it is a “prayer army” for which, in the words of the founder, “he is training people for war spiritually.” Does this understanding motivate him to be addressed by the title, “Commander-in-Chief”? Or does Isaac Osei-Bonsu take the title from the biblical narrative of Joshua 5:13-15 where Joshua is recorded to have met a person who claimed to be the commander of the Lord’s army? Or does the title come from the socio-cultural background of the movement where there is the Akan notion, “Dcm Barima” which literary means “Man of the crowd” and figuratively describes a warrior? Does he personally accept this title because of his acclaimed Pentecostal and charismatic orientation as a man who is endowed with “power from on high” (Acts 1:8) to be able to exercise gifts of the spirit such as healing, power and miracles? These and other questions call for further critical hermeneutical reflections in the light of the African religious background and that of Paul’s instruction on manifestations of the Spirit.

To begin, the general use of titles and descriptions with(out) the approval of the ministers or leaders in the contemporary Ghanaian Christian context is the expression of the intention of the people to venerate them. This phenomenon appears, therefore, to reflect the religious and socio-cultural hierarchical worldview of traditional Africans/Akans. Asamoah Gyadu shares a similar insight by asserting that:

In the Ghanaian religious tradition, religious functionaries are expected to be spiritual persons par excellence. Traditional priests irrespective of gender are quintessentially wives of the deities who possess them. As a result, they are expected to demonstrate signs of being closer to the divine sources of power than ordinary devotees. In the context of Ghana where people seek solutions to their problems in spiritual terms, lay people who are seen as men and women of the Spirit soon gain the confidence of church membership as pastoral careers, a move that is often seen as a challenge to the powerlessness of an ordained minister.

expects the answer no to every question. Therefore, not all are teachers, for example, nor do all possess gifts of healing, nor do all speak in tongues.”

59 “One on one with the Commander in Chief of MOGPA,” 2nd MOGPA Digest (2013):8.

60 In addition to the title, “Commander in Chief” in the case of the founder of MOGPA, are Sofo (pastor) Kumchacha, Sofo (pastor) “Back to sender,” Sofo Kyiri Abosom (A pastor who hates idols or shrines). See “Nana Agradaa fires back at Osofo Okyiri Abosom,” www.todaygh.com/nana-agradaa-fires-back-at-osofo-okyiri-abosom/.” These and many other related titles and nick names are commonly seen especially among the ministers of the gospel who claim to be spectacularly gifted by the Spirit in the contemporary Ghanaian Pentecostal/Charismatic stream of Christianity.

The above observation of Asamoah-Gyadu explains the phenomenon of seeing the gifted or spiritually endowed as a more spiritual person. Consequently, this leads to dependence on them and hence the consultation of such persons in matters of decision making in the African/ Akan Christian context. In other words, this probably explains the reason why some Christians do not embark on any business, travel or spend money without seeing their pastors who are usually described as “men or women of God.” In this light, some Christians are made to believe that without the blessing and endorsement of such “spiritual leaders,” they may not succeed in all their endeavours. From a psychological perspective, could this practice lead to both fear of and undue dependence on the so-called spiritual leaders? Is this phenomenon consistent with Pauline notion of ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον φανέρωσις τοῦ πνεύματος (to each is given the manifestation of the Spirit for the common good) in 1 Cor 12:7?

From the discourse on charismata in 1 Cor 12:7, the Greek δίδοται carries the idea that the human agent is not the active agent of the manifestation. Rather, it is the πνεῦμα. In other words, the person who is charismatically endowed in the ἐκκλησία is not to be regarded as the embodiment of divine power or the bearer of numinous power. Should the human agent become the bearer of numinous power, the manifestations of the πνεῦμα such as λόγος σοφίας (message of wisdom), λόγος γνώσεως (word of knowledge), πίστις (faith), χαρίσματα ἰαµάτων (miracles) are to be seen as δίδοται (given) by the πνεῦμα and as such is a manifestation of the Spirit. See further, Kahl’s more recent work, “Mother-Tongue Biblical Hermeneutics,” 185 as he highlights the notion of miracles from Early Christian perspective. To Jürgen Moltmann, Kirche in der Kraft des Geistes (Göttingen: V. R, 1994), 335, the unity of the charismatic church is all about the fellowship of the commissioned church: “Man kann davon ausgehen, daß jeder Berufene, er sei Gemeindeglied oder speziell Beauftragter, die gleiche Würde und das gleiche Recht hat. Weil aber nicht jeder den gleichen, sondern jeder seinen eigenen Auftrag hat, stehen nicht die Personen, sondern dieser Aufträge im Vordergrund.”
(grace gifts of healings) ἐνεργήματα δυνάμεων (working of miracles), προφητεία (prophecy) and γένη γλωσσῶν (glossolalia) would not be considered as extraordinary charisms and peculiar graces in the ἐκκλησία. They would rather be regarded as ordinary rights and privileges of every member of the ἐκκλησία.

Nevertheless, apart from emphasizing the divine influence evidenced by the sovereign will of the πνεύμα in apportioning charisms to the members in the ἐκκλησία (1 Cor 12:11), Paul seems also to emphasize the significant role of human agents signaled by the Greek imperatives ἥλθοντε δὲ τὰ χαρίσματα τὰ μείζονα (1 Cor 12:31) and ἥλθοντε δὲ τὰ πνευματικά (1 Cor 14:1). The human influence comes, in the observation of Grudem, from experience, training, and natural ability in the exercise of charisms. This does not, however, suggest that members in the ἐκκλησία are to over-depend and venerate the gifted members. For as Grudem insightfully explains, “It is usually not possible to know in what proportion the divine and human influences combine at any one time, nor is it really necessary to know, for even the abilities we think to be ‘natural’ are from God (1 Cor 4:7) and under his sovereign control”

8.3.4.2 The place of testimonies in the exercise of charismata

All the interviewees expressed that oral testimonies on pneumatic phenomena are included in the liturgies of their respective churches. Many interviewees had the impression that sharing of testimonies that accompanies the exercise of charismata in their churches is in order.

With reference to MOGPA, interviewees generally reported that sharing of oral testimonies form an integral part of the process of exercising charismata in the worshipping contexts. All the interviewees from MOGPA then claimed that there are real and living testimonies which are shared not only at their worshipping gatherings but also in their radio programmes, television, magazines and books. In their view, these so-called “real and living testimonies” strengthen their faith and the faith of other members of the movement. The question that comes to mind is: Should the widely acclaimed use of testimonies to strategically accompany the exercise of gifts be regarded as a psychologically induced strategy or should it be considered, in sociological terms, as a crowd manipulation or pulling strategy? In other words, should the role of testimonies in the exercise of charisma be solely seen as a religious tool that has a strong biblical foundation

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65 Grudem, Systematic Theology, 1023.
66 As a regulatory measure, however, oral testimonies do not form important part in the order of service of CCC. Instead, members are encouraged to write down their testimonies to the pastor and so only few members are occasionally given opportunities to share theirs orally and publicly.
67 It could be observed that oral testimonies form about 60% of all their official worship services and all other services – radio, tv and prayer gatherings of MOGPA.
or traditional indigenous religious root? It could be argued here that the phenomenon of sharing testimonies in the context of exercising charismata is a feature of Pentecostal spirituality that has some ecumenical significance. This position seems to be highlighted by Plüss:

The role of testimony fulfills a double function. First, it relates the confessor to the Christian 'cloud of witnesses' (Heb. 12:1) and as such stresses the unity within the body of Christ. Second, because it is a personal testimony it reflects the diversity within the community of faith, as the participants come from many walks of life. Testimony also causes the worshipers to praise God. For the witness illustrates God's faithfulness, mercy and loving care by his or her narrative that tells the story of a person's encounter with God's grace.68

Following Plüss, therefore, it could be further argued that testimonies serve as a verbal representation of religious experience. If this argument holds, then the phenomenon of religious experience in the contemporary Ghanaian Christian context goes beyond the confines of Pentecostal and Charismatic Christianity. This is because confessions of faith such as recitation of creeds still play an integral part and significant roles in the liturgies of non-Pentecostal and charismatic evangelical churches in Ghana. Comparatively, however, although the recitation of creed forms has historically played an integral part of the liturgies of many mainline evangelical churches in Ghana, personal testimonies in contemporary times seem to be more meaningful to the Pentecostalized Christianity than formal confessions of faith that are so prevalent in similar mainline evangelical churches in the global North.

The strength of the phenomenon of sharing testimonies, on the one hand, could be perceived to lie in its ability to make the Christian witness real, practical and lively. In this regard, what Paul Ricoeur observes in the first part of his "Hermeneutic of Testimony" that testimonies have a quasi-empirical character being that the one who testifies gives an account by reporting and narrating an event becomes meaningful.69 On the other hand, the hearers of testimonies might be challenged to determine whether they hold the reality of the facts told as true. In the case of sharing of testimonies in Ghanaian Christian worshipping contexts, the extent to which members take a critical look at the realities of the testimonies told appears to be difficult to assess. Ricoeur describes the ambivalence as the recognition of a situation of trial that every testimony evokes. Here, one encounters a struggle of opinion. Interestingly, the trial does not necessarily refute the testimony, but it may also enhance its value by an acclamation or an imitation.70 In the view of Ricoeur, a false testimony does not refer to an error in the account

68 Plüss, "Religious Experience in Worship."
70 Paul Ricoeur, "The Hermeneutic of Testimony." See also Plüss, "Religious Experience in Worship."
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of the phenomenon experienced since it lies at the heart of the witness. It may, for example, be the deliberate shaping of the narrative to suit one’s own preferences, or it may be an embellishment for the sake of presenting an integrated story, or it may be the parroting of someone’s else’s story.71

8.3.4.3 The place of money in the exercise of charismata

Issues on the payment of money and the use of symbols in the context of exercising charismata generated mixed feeling among interview partners. It is therefore not clear whether these phenomena are the imprints of either African traditional religiosity or Pentecostalism or both. With respect to how charismata are exercised in CCC, as pointed out already, many interviewees believed that money doesn’t play an important role. However, it seemed to some interviewees that the beneficiaries of spiritual gifts use money as a means of expressing their gratitude to God. Only one interviewee expressed that Ransford Obeng occasionally claims to be inspired by the Spirit to ask members of the Church to “sow seeds” in the process of exercising his charismata. Relatedly, it is not clear as to whether the phenomenon of fundraising in the form of “seed sowing” after ministrations of charismata during revival meetings, as I witnessed during my participant observation, should be associated with the way charismata are exercised in the church or not. In other words, it seems inconclusive to regard payments of money after pneumatic manifestations in the worshipping contexts of the churches studied as the people’s attempts to be faithful to their African socio-cultural-religious past where devotees are responsible to render their appreciations either in cash or in kind to their deities after receiving spiritual assistance. Similarly, it is not clear to regard the phenomenon of seed sowing in the context of exercising charismata in the churches studied as a reflection of neo-Pentecostals’ notion of human responsibility of hard work in the phenomenon of “Prosperity Gospel.” Moreover, the argument that the phenomenon of seed sowing presents worshippers’ attempt to obey Paul’s imperative of sharing (κοινωνείτω - share) in the physical blessings with ministers of the gospel as one receives some spiritual blessings (Gal 6:6),72 seems to be inconclusive.

It is apparent from the perceptions of all the interviewees from MOGPA that payments of money are not closely linked to the exercise of charismata in their

71 On a more fundamental level, a false testimony meets the test of conviction. If the witness is willing to pay the price of life, then his or her name changes into martyr. See Paul Ricoeur, “The Hermeneutic of Testimony.” See also Plüss, “Religious Experience in Worship.”

72 Commenting on a neo-Pentecostal church (Redeemed Christian Church of God, RCCG), Henning Wrogemann, Missionstheologien der Gegenwart (Gütersloh: Gütersloher Verlagshaus, 2013), 298 observes that, in the religious praxis of RCCG, emphasis is not only placed on issues of sacrament and ethics, but on particular economical relational patterns that have religious connotations.
church. However, all of them pointed out that worshippers are taught to make financial contributions in the form of “seed sowing.” In this light, in the view of the respondents, members are willing to obey without being coerced. It is not certain whether the beneficiaries of the charismata always see financial giving as a fulfillment of their moral obligation to render their appreciations to God or not. It is worthy of note, however, that as Thiselton amply points out theologically, “the work of the Spirit has Christ and free grace at the center.”

Another important issue that calls for critical hermeneutical reflection is the phenomenon of “prophetic fundraising.” This phenomenon has to do with sacrificial offerings that are usually demanded as symbolic representations for concretizing charismatic expressions in the worshipping contexts. One interview partner, Kojo Osei-Wusuh described this phenomenon as “tantamount to exploitation.” The strength in Kojo Osei-Wusuh’s comment lies in the fact that, even if the claim of seeing an omen through prophecy is something to go by, does that mean that the gifted person must demand money before offering intercessory prayers? Significantly, this practice seems to be inconsistent with pneumatic manifestations from a Pauline perspective and as exemplified in the life and ministry of Jesus as portrayed in the Lukan gospel. Similarly, the phenomenon of buying some symbols or elements such as water, anointing oil or paraphernalia in or around the churches studied in order that these items would be used as accompanying symbols in the exercise of charismata could not be theologically substantiated. In this case, in my opinion, these items are aimed at obtaining some economic interests and gains rather than serving as media of grace that the worshippers, as a matter of necessity are to obtain irrespective of their economic situations. From the perspective of early church history, however, it seems that the exercise of charismata in many charismatic movements through the centuries and today relate to money. A case in point is the teachings of the Montanistic movement in the second and third centuries. In Montanism, earthly possessions were regarded as valueless and so followers of this movement were encouraged to give up their gold, silver and other valuables mainly to support their preachers and prophets. Whereas the motive of “seed sowing” and “prophetic fundraising” in contemporary times is to obtain a better life here on this earth, that of Montanists

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74 There is a situation in some worship services in some contemporary worshipping context where the “prophet” predicts some disasters or fortunes and demands a large amount of money in order to pray about it. In this case, one’s ability to pay the amount requested determines to a large extent whether the doom will be averted, or the good fortune predicted would be fulfilled.

75 The Christological criterion observed by Conzelmann and further highlighted by Thiselton with respect to 1 Cor 12:1-3 sees Jesus as the proto-type in the exercise of charismata. If rightly so, then from a Lukan perspective, Jesus at a point in time told Simon that “Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail” (Luke 22:31-32b). Jesus here did not demand money from Peter before interceding on his behalf.
were motivated by the hereafter. It could be observed, however, that both the practices of Montanism and the contemporary phenomena of seed sowing and prophetic fundraising thrive on revelations that are connected to the payment of money.\textsuperscript{76}

Relatedly, interviewees’ commentaries on general pneumatic phenomena in the country, Ghana brought to light that there are instances of offering different “grades of anointing oil” to church members depending on the amount of money the receiver pays. And at times members are instructed to bring some items like porridge, orange or handkerchief to be prayed over with some amount paid. Others also advertise their spiritual gifts with prices to be paid by clients in the form of consultation fees.\textsuperscript{77} It is not conclusive to describe the exercise of charismata that is connected to payment of money as a reflection of neo-Pentecostals’ notion of “prosperity Christianity” or as a resonance of African traditional religious practices of sacrifices and offerings in contemporary Ghanaian Christianity. Oduyoye seems to attribute similar phenomenon to Pentecostal and Charismatic Christianity by her observation that, “to a significant extent the charismatic-Pentecostal-prosperity churches have returned Africans to the anti-African culture of the Western missionaries. They maintain that to succeed you must move away from African beliefs related to ancestors, African practices, and ritual, and seek ‘deliverance’ from evil and poverty through the church, your new family.”\textsuperscript{78} Explaining further, Oduyoye observes that the sharing of testimony, singing and dancing as well as the payment of money that accompany these pneumatic phenomena seem to be an enthusiastic demonstration of spirituality that the adherents in these worshiping services experience the presence of God that they yearn for. Implicitly, in the opinion of Oduyoye, these expressions are building up the ‘Body of Christ’ by seeking to meet the felt needs of the people.\textsuperscript{79} It is worthy of note, however, that in view of their religious past, African Christians, in general, have less difficulty demanding or paying money for spiritual purposes.\textsuperscript{80} So here there is a certain degree of continuity between a practice of African Traditional Religion and contemporary Ghanaian Christianity.

\textsuperscript{76} Hubert Jedin, ed.\textit{ History of the Church, Vol. 1} (Kent: Burns & Oasis, 1989), 200-201.

\textsuperscript{77} A case in point is Osofo Kyiri Abosom who takes 300 Cedis (70 Euros) as consultation fee from clients before praying for them.

\textsuperscript{78} Oduyoye, “The African Experience of God,” 203.


\textsuperscript{80} An examination of the African traditional notion of sacrifices and offering, as done in the third chapter of this study, shows that sacrifices and offerings help to maintain peaceful health conditions of those who are alive. Among family members, for instance, sacrifices are believed to have the power to ward off unexplainable sicknesses and diseases. Sacrifices are also thought to relate to both human and non-human fruitfulness. Moreover, sacrifices are thought to give victory in battle, maintain both community peace and kingship, to wave off epidemic outbreak and to attract supernatural successes. Thus, it can be said of African Traditional Religion that the
The use of symbols in the exercise of charismata

With reference to the use of symbols, it was generally commented by many interviewees from CCC that they are seldom used in the church. To all the interviewees, the use of symbols alongside the exercise of charismata at CCC is not emphasized because the Pastor in charge does not want worshippers to put their trust in the objects. Instead, the phenomenon of laying on of hands is encouraged. With respect to the use of “anointing oil,” many interviewees believed it is not encouraged in the church. However, during my participant observation at their annual revival meeting, at the instruction of the invited guest speaker, Rev. Eastwood Annaba, this view seemed to be compromised in that anointing oil was used.

Contrary to the general view held at CCC, it could be observed that the “Handkerchiefs, anointing oil, bread, biscuits, water, communion wine, MOGPA books and paraphernalia” that are perceived to be “blessed by the Commander in Chief,” Isaac Osei-Bonsu, are acclaimed to carry the “fire of God.” Therefore, they are normally purchased by the MOGPA adherents. In spite of that, respondents did not establish that these materials are patronized with a commercial motive. It could be argued, however, that the use of symbols alongside performative words accompanying the exercise of spiritual gifts in the radio, television and online broadcasts programmes could be related and thus interpreted in the light of the speech act theory. It seems convincing to postulate further that without the use function of sacrifices in the society is to help the participants obtain a better livelihood and socio-cultural development.

Rev. Eastwood Anaba is the “President of the Eastwood Anaba Ministries (EAM) headquartered at Bolgatanga, Upper East Region of Ghana with Mission Centres in London and the United States of America. EAM seeks to reposition God’s people through revival for the return of our Lord Jesus Christ. He is also the Founder of Fountain Gate Chapel a church with over one hundred branches around the world.” Among other things Fountain Gate Chapel belongs to the category of Neo-Pentecostal stream of Christianity. http://eastwoodanaba.com/; and http://fountaingatechapel.org/the-founder/. Accessed February 24, 2018.


In his discourse on the function of biblical texts as performative actions, R. S. Briggs, Words in Action: Speech Act Theory and Biblical Interpretation: Toward a Hermeneutic of Self-Involvement (Edinburgh T&T Clark, 2001) sees the biblical text as the “Word of God” in action and so argues for the legitimacy of getting involved with speech act theory in the many and various hermeneutical tasks of biblical interpretation. Following J. L. Austin’s, How to Do Things with Words, Briggs in his recent article, “Getting Involved: Speech Acts and Biblical Interpretation,” ANVIL 20, no. 1 (2003): 27, 32. https://biblicalstudies.org.uk/pdf/anvil/20-1_025.pdf, accessed February 24, 2018, observes that language is fundamentally ‘performative’: “It does things. More precisely, when we speak or write, we do things with it - performing acts such as promising, hinting, arguing, blessing, condemning, announcing, evoking, praising, praying, telling, and joking.” He explains further that a speaker performs one of the five basic categories of speech: declaring something (‘declaratives’); committing themselves to some course of action.
of symbols and elements, the adherents to the MOGPA movement would have an inadequate faith befitting their notion of a miracle. In this case, the use of symbols has become indispensable in the exercise of charismata that the phenomenon could be described as a reflection of material spirituality. For there seems to be more emphasis on these objects than on the ultimate object of worship who happens to be the divine bearer of numinous power (BNP).

The tendency of placing more emphasis on material objects in the exercise of charismata seems, therefore, to be a resonance of both the practices in African traditional religion and that of the influence of Pentecostal and Charismatic Christianity. On the one hand, the phenomenon of using symbols in the context of exercising charismata in the churches studied could be likened to the practice of “Prosperity Gospel” common in neo-Pentecostal Christianity. Andreas Heuser observes that “Prosperity Gospel centres mainly on speech acts surrounding faith, wealth and victory, combined with ritual enactments around secondary evidence of divine blessings.” On the other hand, even as the uses of symbols, symbolic gestures and rituals play important roles in the discharge of duties of African traditional priests in the religious cults and worshipping contexts, it could be argued that the phenomenon of the use of symbols in the churches studied resonate more with practices encountered in African traditional religion than in Pentecostalism. With reference to the duties of Akan traditional priests, for instance, Ekem has noted that, apart from invoking the supernatural through their akcm (ritual performances), they bring their clients to the metaphysical world by means of sacrificial rites. Here, greater emphasis is placed on symbols in order

('commissives'); directing the hearer in some way ('directives'); asserting something ('assertives'); and expressing some psychological state ('expressives'). Relating the significance of theory of speech act in the hermeneutic task in general, Briggs observes further that, "Beyond Genesis, words and their power continue to predominate. The ten commandments are of course the 'ten words'; the psalms are acts of praise or lament, blessing or invocation; the words of the prophets announce judgment or vindication; the parables of Jesus spin their perplexing web around those with or without ears to hear; and early Christian preaching places speech once again central to the nature of Christian discourse." See Barry Smith, "Towards a History of Speech Act Theory" in Speech Acts, Meanings and Intentions: Critical Approaches to the Philosophy of J. R. Searle, ed. A. Burkhardt (Berlin/New York: de Gruyter, 1990), 29-61.

84 Material spirituality has to do with the notion of spirituality that are percived to be intertwined with the material conditions of humans. In other words, the spiritual is always considered as being intertwined with the physical. See Rothney S. Tshaka, “A perspective on notions of spirituality, democracy, social cohesion and public theology” Verbum et Ecclesia 35 no. 3, (2014): 5, accessed February 24, 2018. http://dx.doi.org/10.4102/ ve.v35i3.1336; See also S. Biko, “Black Consciousness and the Quest for True Humanity,” in The challenge of Black Theology in South Africa, ed. B. Moore (Atlanta: John Knox Press, 1976), 42.


86 John D. Kwamena Ekem, Priesthood in Context: A Study of Akan traditional priesthood in dialogical relation to the priest-christology of the epistle to the Hebrews, and its implications for
to make the invisible world somewhat tangible or concrete to the world of normal sensory perception. Using ritually clean sacrificial animals to symbolically express human needs is believed to achieve its desired effect of timely intervention by the deities. In the words of Peter Sarpong, "these are of sacramental value. They cause what they signify." In this light, the use of blessed water, sand, anointing oil, honey and other symbolic objects serving as lorries to divine encounter come closer, therefore, to the African/Akan traditional religious orientation. The enormous use of symbols in the churches investigated and in a contemporary Ghanaian Christian context, implies that charismata cannot be adequately exercised without their corresponding symbolic expressions. The weakness of this phenomenon, in my opinion, lies in the fact that it contradicts Pauline notion of πνευματικός. To Paul, the central role of the πνεῦμα is the demonstration of power to the weak as loving solidarity for wholeness. This is more important that the use of symbols.

Moreover, as pointed out by some interviewees, from theological and pneumatological perspectives, God’s sovereign guidance implies that a devotee may occasionally be guided to use any medium such as oil or water to perform a miracle. However, the phenomenon may be more aligned with the notion of spirit in the African traditional religion when the use of such symbols becomes cyclical. Creating an atmosphere and channel through which the Judeo-Christian God is expected and determined to operate seems to become, in my opinion, inconsistent with the notion of πνεῦμα in the Pauline discourse. For by Paul’s argumentation in 1 Cor 12:11, the manifestation of charismata depends on the βούλεται (will) of the πνεῦμα (Spirit).

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87 Quoted in Ekem, Priesthood in Context, 180.
88 These are exemplified in the practices of MOGPA, Grace Baptist and occasionally at CCC where investigations were carried out. Upon an excessive use of all these religious symbols, it is legitimate to argue, therefore, that there is an emergence of neo-paganism in a guise of Pentecostal influences in some of the practices in the churches studied.
89 It is recorded in John 9:6 that Jesus, for instance, mixed saliva used his spit mixed with mud to heal a blind man. Similarly, Paul’s handkerchief was used to perform miracles (Acts 19:13).
90 What appears to be questionable in the Ghanaian and for that matter Kumasi Christian context particularly in the churches studied is that when at a point in time a pastor or a prophet claims to receive divine instruction to pray over certain objects such as an (anointing) oil for spiritual purposes, that particular object becomes a norm or routine and so God is expected to perform miracles in the same way it was done for the other person in the past. As recorded in the Gospels, however, that Jesus did not make it a habit or routine of using saliva mixed with mud, for instance, to heal every blind man.
8.3.4.5  The issue of love and motives in the exercise of charismata

Many interviewees affirmed that the exercise of charismata ideally relates to love. In other words, the notion of αγάπη (love) in 1 Cor 13 was generally perceived by many respondents as a criterion for the proper exercise of charismata in the worshipping contexts. The strength of this understanding lies in the fact that, in his instructions on the exercise of charismata, Paul points out that as a virtue of Christian character, αγάπη should be pursued alongside the desire for charismata (1 Cor 12:31; 1 Cor 14:1). In addition, 1 Cor 13:1-3 seems to suggest that αγάπη (love) and not fear should define how gifts of the Spirit are to be exercised. Respondents, however, found it challenging to assess whether charismata in contemporary times are exercised in the motive of αγάπη or not. Notwithstanding this challenge, some interviewees intimated that some ministers of the Gospel in the contemporary Ghanaian Christian worshipping contexts exercise their charismata by putting themselves in the spotlight instead of the πνεῦμα (Spirit) and the motive of love. It seems, therefore, that the outward measure of one's spirituality in the Ghanaian ecclesial context is that of the manifestation of the Spirit and so love is less emphasised. Subsequently, this minimal emphasis of αγάπη brings about some of the instances of “disorder” which include the creation of an atmosphere of “fear” and devotees’ over-dependence on those who are regarded as spiritually well-endowed with certain spectacular gifts.

8.3.5  A critique of the instances of pneumatic phenomena

Apart from stating some relevance of charismata, most interviewees from Grace Baptist Church; Amakom perceived certain pneumatic expressions as “disorder” or extreme expressions. Interviewees made mention of instances such as selling of some symbolic objects, uncontrolled noise in the exercise of some of the charismata with respect to glossolalia and creation of an atmosphere of fear in the context of prophesying. These perceived instances of “disorder” could be attributed to psychological phenomena and to socio-cultural and religious notions of material spirituality. The legitimacy of such conjectures stem from the fact that, in the first place, in search for significance, those who are perceived to be gifted seek for perpetual dependence from their followers. Secondly, the notion of material spirituality probably reflects the practices of both African traditional spirituality and global Pentecostalism as discussed in the previous chapters of this study.

91 Thomas Aquinas considers the Holy Spirit as love. To him, the Spirit who proceeds from the Father is love and is the first gift. In his view, a divine person can be given and be a gift. See Part 1a. Qu. 38 as Quoted in Thiselton, The Holy Spirit, 246.
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All the interviewees from CCC regarded the exercise of charismata in their church as appropriate. It may be assumed that this is so because apart from the founding pastor of the church and sometimes some few guest ministers, not many church members are encouraged to publicly exercise their charismata. In other words, it appears that many of the instances of pneumatic manifestations in this church happen outside the church's worshipping contexts.

Whilst four out of the five interviewees from MOGPA did not regard any phenomenon to be an extreme pneumatic manifestation in MOGPA, one participant observed that the church members who form part of the congregation are not given the opportunity to exercise their charismata in the worshipping context. In other words, Isaac Osei-Bonsu seems to be the only person who exercises spectacular gifts in the church. In this light, the exercise of charismata at MOGPA is monopolized (that is a situation where only one key person in the church exercises spectacular gifts). From the perspective of Pauline didactic instructions on the charismata signaled by the Greek ἑκάστῳ in 1 Cor 12:7-9, it is worth noting that this monopoly of charismata appears to be untenable. The use of the dative masculine singular ἑκάστῳ (to each one) and the subsequent use of the metaphor of the bodily members (1 Cor 12:12-26) suggest that every member in the ἐκκλησίᾳ has been given a gift and a function.

Relatedly, a good number of perceptions have been recalled as representing extreme instances of manifestations of the Spirit in the contemporary Ghanaian Christian worshipping contexts in general. Whereas two out of the 15 interviewees think that most contemporary ministers of the gospel use methods of occultism in their ministration, one interviewee notes that many prophecies are literal interpretations of what may be seen in the spiritual realm. To one respondent, the extreme instances about the manifestation of the Spirit relate to the misuse of symbols and signs and subsequently scriptural misinterpretation and misappropriation in the exercise of charismata. Another respondent, however, regards an invasion of people’s privacy in the exercise of charismata as an extreme instance.

Many of the interviewees were, however, unhesitant to comment on the general trend on the contemporary pneumatic manifestations which they deem as extreme or disorderly. Chiefly among them are the high expectations and demands

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92 The critique of the contemporary pneumatic manifestations as having some “ocultic” influence appears not to be clear. Were these respondents talking about spiritualities from the African Traditional Religion or occult as allegedly practiced in the Eastern or Western world? This question remains unanswered and as such calls for further reflection. In any case and in a similar critique, Karl Barth questions the phenomena of Spiritual gifts which finds parallel in pagan religions. See Barth, The Resurrection of the Dead, 80. See also W. P. Stephens, ed. Thiselton, Luther and Barth (Sheffield: Sheffield Academic, 1995), 258-289, as Cited in Thiselton, The Holy Spirit, 325.
for miracles as against their corresponding desires for Christian maturity. As to how the maturity level of the beneficiaries befitting their need for miracles should be, interviewees did not, however, explain. One interview participant also pointed out that, in his view, some miracles are falsified in contemporary times and these are related to exploitation of the vulnerable in the society. Still another interviewee questioned the source of spiritual power of certain ministers of the Gospel in exercising charismata in contemporary times.

**8.3.6 Suggestions for future use of charismata**

Many interviewees pointed out the need to emphasize the importance of charismata in shaping the future of the church. Some interviewees also had the strong feeling that to further promote the exercise of charismata, there should be teachings on pneumatic manifestations that are relevant to the African context and at the same time faithful to the Pauline understanding of charismata. These teachings, in the view of many interviewees, could be done through seminars, workshops and conferences and through the media. Some interviewees, however, suggested that the current problems associated with the contemporary exercise of charismata should be regarded as “normal” in that they are a fulfillment of Paul’s instructions about the πνεῦμα in 1 Cor 13.93 Some other respondents suggested that contemporary Ghanaian Christians should support the exercise of charismata through prayer as a creative way of responding to the excesses. One interviewee also made mention of the need for a joint effort by the ecumenical bodies in addressing the issue of extreme instances in the exercise of charismata. The statement that “we have to marry the Scripture” by one respondent may suggest the need to embark on contextual biblical teaching of the Scripture.94 Further, the suggestion that the mainline churches are to provide an opportunity for the untrained youth to exercise their charismata seems to affirm a Pentecostal orientation of making use of the lay in ministry.

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93 The perception that the current problems associated with the exercise of charismata is “normal” seems to be in agreement with the eschatological interpretation of 1 Cor 13:10. As a representative of this view, Wayne Grudem, *Systematic Theology*, 1019 for instance comments that “Paul looks forward to the time of Christ’s return and says, ‘When the perfect comes the imperfect will pass away’ (1 Cor 13:10), indicating also that these ‘imperfect’ gifts (mentioned in vv. 8-9) will be in operation until Christ returns, when they will be superseded by something far greater.” Thus, this view affirms that the gifts of Spirit are to be seen as in continuous existence today although practitioners are to recognize that they are to be exercised in an imperfect state since the human agents facilitating their use are also not yet perfect.

94 This has to do with the teaching of Scripture that takes into consideration the worldview and the socio-cultural contexts of the reader.
8.4 Synthesis: A summary of findings from the hermeneutical analysis

This section presents a summary of findings from the above critical hermeneutical analysis of the perceptions of interviewees, document review and participant observation on the notion of pneumatic phenomena in the churches studied. Accordingly, for a systematic presentation of the findings, this summary is also guided by the Burkan pentadic perspective as already utilized in chapters two and three of this study.

8.4.1 Scene - Ecumenical atmosphere for the exercise of χαρίσματα

Beginning with the historical development on the churches studied, it was found out that interest in pneumatic phenomena and their inclusion in the ethos and pathos of the churches studied was instigated mainly by the African pastors themselves who developed a special understanding on Pauline teachings on charismata, although few had contacts with global Pentecostalism. This seems therefore to confirm Omenyo’s thesis that, Pentecostal and Charismatic Christianity has become an integral part of African Christianity in as much as it is an integral part of global Christianity. It was also realized that issues of charismata resulted in a conflict between the Ghanaian Baptist Christians and the American missionaries in Grace Baptist Church. This implies that discourse on pneumatic expressions in the multicultural ecclesial contexts demands a creative dialogue for ecumenical purpose.

8.4.2 Acts – Perceptions on χαρίσματα (pneumatic manifestations) in the light of 1 Cor 12-14

It was generally affirmed by the respondents that charismata are God-given abilities for the benefit of the church. There was also a consensus view among all the interview partners of the three churches studied concerning the continuous existence of Pauline charismata. Thus, all interview participants affirmed that the gifts of the spirit are of continuing relevance in the worshipping context of the

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95 See Omenyo, Pentecost Outside Pentecostalism, 293-294.

96 Citing Grace Baptist Church as an example, it is worth mentioning that the cause of major conflict in the church between the foreign missionaries and the local misters of the Gospel that occurred in the history of the church revolved around the exercise of charismata. It is legitimate therefore to ask, whether the parties concerned aligned their convictions on the exercise of Charismata in the Church to their respective cultural heritage and identity or to their understanding on Paul's instruction on the subject in 1 Corinthians.
church today. In support of this affirmation were their identified enormous roles in the church. From a theological perspective, it was found out that God is regarded as a person who is manifested among the congregation of Christ believers in order to meet needs. Also, Jesus was a prototype in the exercise of charismata. Ecclesiologically, all the respondents regard the charismata as having a pivotal role in the growth of their churches. In this light, most respondents appropriated Pauline instructions on the charismata directly to their context indicating that the phenomena and for that matter, the importance of the text to their existential realities is of greater interest to them (Ghanaian readers) than the historical meaning of the text.\textsuperscript{97} Based on this explanation, it was found that what is important to the Ghanaian readers is the literal\textsuperscript{98} meaning of Paul’s instruction on the charismata and its theological implication based on socio-cultural worldviews of the readers. What this further indicates is that the interviewees interpreted the text in the light of their religious experience. In this light, what the Ghanaian readers failed to realize is that what they consider to be literal words of Pauline texts is already a contextual interpretation of the Greek text through the process of translation.

It was further unveiled that the manifestations of the Spirit in the worshipping contexts are regarded as spiritual or religious experiences. Religious experiences emanate from the claim of an encounter with the divine. These manifestations are expected by the devotees in all areas of life including their social, physical, emotional and mental aspects. By this expectation, the gifts of the Spirit are seen to be bridging the gap between the spiritual and physical, now and hereafter, sacred and secular. This emphasis on religious experiences has been thought to be influenced by the Pentecostal reading of the text. By that, the text is not only judged to be the written word, but it is deemed to include the lifeworld of the reader. To some extent, this understanding appears to be a challenge to some western readers or scholars who place much emphasis on the historical meaning of the text.

\section*{8.4.3 Agents – Perceptions on those who exercise χαρίσματα}

Regarding those who are perceived to be endowed with spectacular charismata in the churches studied, one gets the impression that they are seen as active human

\textsuperscript{97} What was more important to these Ghanaian readers (interviewees) is how the passage relate to their circumstances and existential realities which is informed by their world views especially on spirituality.

\textsuperscript{98} By reference to literal interpretation is meant the African readers do not come to the text with doubts or assumptions, but with faith that what the words say is meaningful to their circumstantial reality.
agents and as such are held in high esteem. To this, the one who is regarded to be highly gifted in the MOGPA movement, for instance, is addressed as commander in chief. This has been found to be a reminiscence of the hierarchical worldview of the traditional African where the (gifted) religious officials or the deities receive venerable appellations. In the case of Grace Baptist Church, where the senior pastor is not perceived to be highly spectacularly gifted, the church resorts to invitations of gifted lay ministers more than the clergy in the area of the exercise of gifts of the Spirit. This is found to be in sharp contradiction to that which is practiced in African religious cults where a novice will not be qualified or given the opportunity to exercise his or her giftedness.

8.4.4 Agency – How charismata are exercised

Regarding how charismata are exercised in the churches studied, it was realized that there is a phenomenon of testimony sharing in the context of exercising spiritual gifts. This phenomenon is found to be influenced by both the Pentecostal and African religious and social contexts of the respondents, for oral liturgy plays an important role both in the Pentecostal and African religious cultic contexts. Moreover, it was unveiled that the human agents in the exercise of gifts of the spirit employ certain spiritual techniques and symbols. Whereas all the respondents acknowledge the important roles that symbols play in the exercise of gifts, there are conflicting views regarding the frequency of their use. Relatedly, it was found that the use of these signs and symbols are directly or indirectly associated with the payment of money. In addition to these, the exercise of the gift of the Spirit such as prophecy, miracles, and healing is sometimes connected to the payment of money whether during or after the exercise of the Spirit.

8.4.4 Purpose – (Misplaced) purposes and possible corrective measures

Many respondents consider love to be the ideal motive and edification of the congregation to be the overall purpose needed in the exercise of charismata in the congregational setting. Although love and edification were seen to be an indispensable motive in the pneumatic manifestations, it was unveiled by many

99 It was observed that in Grace Baptist Church, some members who are thought to possess spiritual gifts are frequently invited or given the opportunity to exercise their charismata at worship services even though they may be theologically untrained. It is apparent from Kojo Osei-Wusu’s narrative that in addition to teaching the church about the spiritual gifts, the general interest and attitudes towards the exercise of spiritual gifts was rekindled as he invited a gifted lay preacher for a revival. The impression here is that, from the onset of the exercise of spiritual gifts in the church, external preachers who were not professionally trained, but thought to be exceptionally gifted were invited for revival programmes.
respondents that the gifted sometimes take advantage of the congregation to pursue their own agenda in the exercise of the gifts of the Spirit. Hence, to many interviewees, in contemporary times, many gifted persons use their spiritual gifts for pulling crowds. This implies that charismata are used for the pragmatic motive of achieving ministerial goals of increase in number. The interview partners, therefore, bring to this thesis valuable concerns that there are indicators of extreme instances in the exercise of charismata in contemporary Ghanaian Christianity.

a. Indicators of extreme instances in the exercise of charismata

Among such indications are, in the first place, dependency on human agents who are deemed to be gifted. Here, it was realized that the tool utilized to get attention or recognition include sharing of testimonies and employing fear-inducing strategies in the form of giving of revelations and directions (akwankyere).

100 Since Pauline instructions on charismata (with reference to the Greek ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος) places the Spirit as the active agent rather than the human agent, it became clear in this investigation that many charismatic expressions in the churches studied in this sense have a weak theological and or biblical foundation. Instead, many of the exercises of charismata seem to be psychologically driven as the human agents seek for continuous recognition and trust from the followers.

Secondly, being economically driven probably as a result of the influence of the traditional past of the gifted, trust in material spirituality serves as another indicator of extreme cases in the exercise of spiritual gifts. In view of the influence of materialism as a feature of contemporary Ghanaian Christianity, there has been a rising tendency of placing value in symbols such as water, oil, and food items to convey spiritual reality. Relatedly, the use of media such as audiovisuals (that seem to portray the notion that seeing is believing) plays an important role in this sense. Again, it could be shown that the use of these symbols in the exercise of

100 Putting fear into the life of the followers as the gifts are exercised, is a tool that some of those who exercise their gifts of the Spirit use in order to sustain the trust of their followers. This action leads, on the part of the followers, to a dependency syndrome, and on the part of the leader, to an exploitation of ordinary Christians since this fear makes them become vulnerable.

101 For Stefan Alkier, in his Wunder und Wirklichkeit in den Briefen des Apostels Paulus: Ein Beitrag zu einem Wunderverständnis jenseits von Entmythologisierung und Rehistorisierung, Wiss. Untersuchungen z. Neuen Testament (WUNT I), Bd. 134 (Tübingen: Mohr Siebeck, 2001), has insightfully observed that the theology of Pauline letters could be read from the perspective of Theologie des Wunders (theology of miracles) according to which Jesus Christ, God and the Holy Spirit are prime active subjects, but never human beings.

102 These items make the ordinary Christians have some form of misplaced faith. It also renders the participants vulnerable and poorer in that these objects are sold to them by their trusted "men of God."
charismata tends to benefit gifted persons more than the entire congregation. In this light, the use of symbols could be described as an extreme phenomenon. Thirdly, being driven by the desire for numerical growth in the churches studied, it was found out that there exist some socio-cultural pragmatic strategies, which, in sociological terms could be described as the employment of crowd-manipulation strategies. This constitutes another indicator of disorder in the exercise of charismata. In this case, there is the tendency that some of the leaders develop an attitude of crowd-pulling approaches in order that they would not lose their church members but increase and sustain them. These findings relating to extreme instances of the use of gifts of the spirit have been proposed in the form of a diagramme in appendix 4.

b. Suggestions on possible measures for overcoming the above extreme instances of the exercise of χαρίσματα

Further, to exercise gifts of the Spirit in an orderly way and for that matter, in overcoming the challenge of extreme instances, it was found out that there is the need to embark on theological education through workshops, seminars, and conferences that creatively address the issue of Pauline charismata. Also, since gifts of the Spirit remains a spiritual issue, it was suggested that prayers should accompany their use in contemporary times. Moreover, since many pneumatic phenomena take place in the ecclesiastical context, it was realized that there should be joint efforts by the ecumenical bodies to address some of the extreme instances of their use. Last but not the least is the need to engage in some context-sensitive theological hermeneutics on 1 Cor 12-14 that will take into consideration the socio-cultural, linguistic and religious worldview of the practitioners’ past and present. In this case, the room is to be provided to reflect and thus re-read how the Pauline text dialogues with the religious background of the contemporary Ghanaian reader.

8.5 Conclusion

The chapter has sought to hermeneutically examine the pneumatic phenomena in contemporary Ghanaian Christianity in the light of 1 Cor 12-14 through empirical and phenomenological perspectives. To accomplish this, an attempt has been made to phenomenologically present how contemporary Ghanaian Christians, with reference to Grace Baptist Church, Amakom, CCC and MOGPA, read and appropriate the text under consideration. It has been observed that the exercise of sunsumakyede (gifts of the Spirit) that seems to be familiar in the Akan traditional religious context has survived the westernizing attempts of Western
missions that appeared to downplay the religious experience of spiritual manifestations in the Ghanaian Christian context. Thus, issues of gifts of the Spirit have persisted in an improved form to maintain its significance in contemporary Ghanaian Christian communities. In this light, to contextualize Pauline pneumatic manifestations, the contemporary Ghanaian Christians, with reference to the churches studied, under the influence of Pentecostal Christianity read and appropriate 1 Cor 12-14 in a literal, albeit contextualized sense. This phenomenon, among other things, contributes to fulfilling their holistic and perceived edifying needs in their lives and ministries of the churches. It was realized that the Ghanaian readers appropriate the Pauline Charismata to meet the holistic needs of their worshippers. This is possible because there seem to be some affinities in worldviews of the Corinthian church and that of Ghanaian readers. By so doing, this interpretation and reception of Pauline charismata pose many challenges both to Western scholarly approaches and that of the socio-economic, psychological and emotional needs of the worshippers in the contemporary Ghanaian Christian context. Among other things, these challenges specifically revolve around how the gifts of the Spirit are manifested in the churches studied. Some aspects of these revolve around the role of the gifted who serve as human agents in the exercise of the charismata, the use of symbols and payments of money. Notwithstanding these identified challenges, Pauline pneumatic manifestations are more expressed within the African/Ghanaian traditional and cultural concepts other than a worldview that has been informed by the Western Enlightenment philosophy.

The above observations indicate some implications for re-reading biblical texts from a hermeneutical perspective using insights of one’s mother tongue. It is worth noting that since to the Ghanaian readers, for instance, the Bible is seen as the direct ‘word of God’ and is therefore appropriated in a literal sense, contextual re-readings of biblical passages such as 1 Cor 12-14 will serve as a creative effort to respond to some of the extreme instances of pneumatic phenomena that have been identified.
GENERAL CONCLUSION

This study aimed at investigating pneumatic experiences in contemporary Ghanaian Christianity as appropriations of 1 Cor 12-14. Specifically, the study placed emphasis on Pauline χαρίσματα with an emphasis on how contemporary Ghanaian Christians make sense of the passage in their worshipping contexts. The purpose and specific objectives of the study demanded an inter-disciplinary research methodological approach that combines exegetical, systematic, empirical and hermeneutical perspectives. These approaches have therefore been helpful to explore diverse points of view in order to answer the research question of how contemporary Ghanaian Christians make sense of the text.

To achieve the aims, as the first task in Part I of the study, I reviewed relevant literature on pneumatic phenomena. Then I sought to give a general overview of contemporary Ghanaian Christianity with a particular emphasis on its Pentecostal influence. With 71.2% of the total Ghanaian population as Christians, Ghana is one of the nations in Sub-Saharan Africa with a high population of Christians. The steady growth of Christianity in Ghana has been attributed to the strong influence of Pentecostal and Charismatic Christianity, a phenomenon that has been described in this study as “Pentecostalisation of contemporary Ghanaian Christianity.” Through the influence of Pentecostalism, contemporary Ghanaian Christianity is characterized by contextualized liturgies, the resonance of African worldview, emphasis on the Spirit as empowering and transforming lives and the use of charismatic laity and media in ministry.

Part II which is made up of chapters 3-4 sought to study the text of 1 Cor 12-14 using rhetorical analysis. It has been revealed that Paul wrote this section as his response to the exigence of pneumatic phenomena in the Corinthian ἐκκλησία. By using rhetorical analysis it was necessary to examine the rhetorical unit and situation of the selected text of 1 Cor 12-14. The rhetorical situation of the text consists of the Corinthian ἐκκλησία which is made up of believers that Paul addresses as ἄδελφοι who have all been baptized (ἐβαπτίσθημεν) by the one πνεῦμα into ἑν σῶμα. This ἐκκλησία is characterized by an all-inclusive membership of Ἰουδαῖοι, Ἑλληνες, δοῦλοι, ἔλευθεροι (Jews, Greeks, slaves, free people), γυναῖκες (women) and ἄνδρες (men). Worthy of note is the fact that ἀπιστοὶ and ἵδιωται (unbelievers and strangers) may take part in the gathered ἐκκλησία (1 Cor 14:23). It was the gathered ἐκκλησία as a worshipping context that constituted the setting of manifestations of πνεῦμα.

The quest to understand Paul’s specific instructions regarding the manifestations of the πνεῦμα then led to close reading and analysis of 1 Cor 12:1-11; 1 Cor 13:1-3 and 1 Cor 14:1-5. This reading has demonstrated that 1 Cor 12:7
throws more light on understanding Paul’s response to the pneumatic phenomena with particular attention to its meaning and nature, reception and purpose in the entire rhetorical unit. The analysis of 1 Cor 12:7 has, therefore, shown that the phrase ἑκάστῳ δίδοται (to each one is given) by the πνεῦμα is developed in 1 Cor 12:8-10. The use of the dative masculine singular ἑκάστῳ (1 Cor 12:7-10) and the subsequent use of the metaphor of the body (1 Cor 12:12-26) suggest that each member of the ἐκκλησία has been given a χάρισμα and an Aufgabe (function). Hence, χαρίσματα are to be exercised for the purpose of communal benefits as indicated by Paul’s preference and use of communally oriented vocabs namely συμφέρον (1 Cor 12:7), ἀγάπη (1 Cor 13) and οἰκοδομή (1 Cor 14:3).

Significantly, the rhetorical analysis of 1 Cor 12-14 brings out certain implications for relevant ecclesio-practical and contextual ecumenical and hermeneutical reflections. First is the notion that the gathered ἐκκλησία could be regarded as an embodiment of believers in Christ with special acknowledgment of the presence of πνεῦμα. Second, the manifestations of the πνεῦμα partly catalogued in 1 Cor 12:8-19 characterises this ἐκκλησία. The diverse nature of these manifestations (χαρίσματα) also portrays both the unity and diverse nature of the ἐκκλησία. In this case, it is the πνεῦμα who functions to unite individuals of various nationalities, diverse traditions and of diverse societal status and gather them together to constitute one ἐκκλησία. Next is the implication that both χάρισμα and Aufgabe (function) in the ἐκκλησία are to be expressions of ἀγάπη. The last aspect of the ecclesio-ecumenical implication is the notion that the ἐκκλησία is an embodiment of universality expressed in the all-inclusive ministry of both the πνεῦμα and the members. To Paul, there is the need for openness for all individuals, groups, other cultures, unbelievers and strangers in the ἐκκλησία. This is made possible by creating a conducive atmosphere in the worship gathering that is welcoming to all and everyone (1 Cor 14:23-24). The extent to which the manifestations of the πνεῦμα (χαρίσματα) could be made relevant and applied to a variety of distinct contemporary audiences demanded further hermeneutical consideration. That is what the subsequent two chapters (4 and 5) sought to investigate, with a view on Ghanaian appropriation of the passage.

Part III that consists of chapters 5-6 sought to explore the notion of sunsumakyede in Akan traditional thought. This has been done by reviewing the various literature on the related subject of Akan cosmology with an emphasis on the pivotal roles of the traditional religious specialists. It was found out that sunsumakyede in the traditional Akan thought was practiced in the context of religious worship. Onyame, divinities, spirits and benevolent and malevolent beings and religious specialists such as traditional priests, medicine men and diviners have been surveyed as constituting both divine and human agents in the exercise of sunsumakyede. Thereafter, techniques used in exercising sunsumakyede such as prayer, sacrifices, symbols and gestures, akwankyeré have been described
as the *agency* in the exercise of *sunsumakyєde*. The chapter, therefore, provided anthropologically and ethnographically informed understanding of the Akan concept and practice of *sunsumakyєde* as a framework of reference for the examination of pneumatic phenomena in contemporary Ghanaian Christianity.

Part IV, comprising of chapters seven and eight of this research, then sought to examine the understanding of χαρίσματα and pneumatic phenomena in contemporary Ghanaian Christianity with reference to 1 Cor 12-14 from an empirical and phenomenological perspective. To this end, an attempt was made to represent how contemporary Ghanaian Christians, with reference to the case studies of Grace Baptist Church, Amakom, CCC and MOGPA, read and appropriate the text under consideration. It has been observed that the exercise of *sunsumakyєde* (gifts of the Spirit) that seems to be familiar in the Akan traditional religious context has some affinities to the pneumatic experiences in the contemporary Ghanaian Christian context. Thus, the notion and exercise of *sunsumakyєde* in traditional Akan epistemic terms have persisted in an improved form to maintain its significance in contemporary Ghanaian Christian communities. In their attempt to contextualize Pauline χαρίσματα, contemporary Ghanaian Christians, with reference to the churches studied, under the influence of Pentecostal Christianity read and appropriate 1 Cor 12-14 in a literal and contextualized theological sense.

This interpretation and reception of Pauline charismata pose many challenges both to Western scholarly approaches and that of the socio-economic, psychological and emotional needs of the worshippers in the contemporary Ghanaian Christian context. In the case of the latter, among other things, these challenges specifically revolve around the exercise of χαρίσματα in the churches studied. Some aspects of these have to do with the role of those who claim to be gifted and thus serve as human agents in the exercise of the χαρίσματα, the use of symbols and payments of money. Notwithstanding these identified challenges, claims of Pauline pneumatic manifestations are expressed within the Ghanaian traditional and cultural concepts.

It is worth emphasising that reading 1 Cor 12-14 from the Ghanaian perspective helps us, on the one hand, to rediscover certain essential early Christian pneumatic experiences. However, these experiences, on the other hand, need to be qualified otherwise people come out with experiences that do not meet the pneumatological and Christological standard of Paul, which is the σῶμα Χριστοῦ (body of Christ) and ἀγάπη (love) as a reigning principle. This reality which is reflected in 1 Cor 12-14, is similar to contemporary Ghanaian Christian times. It has become clear that pneumatic experiences are always ambivalent. This applies to Paul’s time as well as to contemporary times. Exercising χαρίσματα in contemporary times, from the perspective of Paul, should be based on an
appropriate understanding of the manifestations of the πνεῦμα. According to Paul, the faith community of Christ believers should be qualified by "loving relationships. The exercise of χαρίσματα reflects this quality if it enhances the unity of the congregation.

In the light of the foregoing discussions, seven theses are hereby presented:

**Thesis 1:** By applying a rhetorical analysis to study 1 Cor 12:14, it has been argued that 1 Cor 12:7 throws more light in understanding Paul’s response to the pneumatic phenomena in the Corinthian ἐκκλησία. 1 Cor 12:7, therefore, serves as an interpretative key to understanding Paul’s instruction on χαρίσματα with a particular reference to their meaning, nature, reception and purpose in the entire sub-rhetorical unit of 1 Cor 12-14.

**Thesis 2:** A contextual understanding of χαρίσματα as manifestations of the πνεῦμα in 1 Cor 12:7-10 portrays both the unity and diverse nature of the ἐκκλησία. This perspective is necessary for promoting grassroot ecumenism in contemporary times. In this light, an attention should be paid to the essential role of the πνεῦμα especially in the conversion of worldviews in intercultural dialogue.

**Thesis 3:** The contemporary Ghanaian Christians’ interpretation and appropriation of 1 Cor 12-14, with reference to the Churches studied, could be likened to the traditional notion and expressions of sunsumakyęde with more continuities than discontinuities. With regards to the continuities, both the traditional Akan and contemporary Ghanaian Christian religious understanding of sunsumakyęde involve a collaboration of human and divine agents. In the traditional Akan thought, for instance, some of the human agents are priests/esses, medicine men/women, diviners and interpreters and some of the divine agents are Onyame, abosom, nsamanfo and sunsum. In the case of the Christians’ understanding, however, the human agents are understood to be “men/women of God” who may be pastors, prophets, apostles and all those who are perceived to be endowed with diverse χαρίσματα. The means (agency) of exercising sunsumakyęde in both religious contexts include offerings and sacrifices, objects, prayers, invocations and akwankyęre (giving guidance through signs and symbolic languages). Among other things, it is worth emphasising that the purpose of exercising sunsumakyęde in both religious contexts is supposedly to maintain wholeness of life of the members in the gathered community.

**Thesis 4:** Reading 1 Cor 12-14 with the Ghanaian readers has been helpful in rediscovering certain essential early Christian pneumatic experiences. This perspective creatively contributes to the discourse on the reorientation of the relevance of Pauline χαρίσματα both within theological scholarship and in ecclesial contexts.
General Conclusion

**Thesis 5:** An analysis of the understanding and appropriations of 1 Cor 12-14 in contemporary Ghanaian Christian context, with reference to the churches studied, identifies certain extreme instances in the exercise of χαρίσματα. These instances mainly revolve around the use of crowd-manipulation strategies such as sharing of testimonies and the notion of *akwankyere* (prophetic directions) involving symbols and payment of money in the churches studied.

**Thesis 6:** As an attempt to address some of the perceived challenges of pneumatic phenomena in contemporary Ghanaian Christianity, this thesis suggests the need for exercising χαρίσματα in the motive of ἀγάπη. This calls for a joint ecclesial response. In this case, there is the need for collaborative efforts by the ecumenical bodies in the country such as the Christian Council of Ghana (CCG), Ghana Bishops’ Conference of the Catholic Church (GBCCC), Ghana Pentecostal and Charismatic Council (GPCC), National Association of Charismatic and Christian Churches (NACCC), Association of Spiritual Churches, and Ghana Union Conference of the Seventh Day Adventist Church in addressing some of the extreme instances in the exercise of χαρίσματα in the country.

**Thesis 7:** The critical hermeneutical analysis of the interpretations and appropriations of 12-14 in the Ghanaian ecclesial context brings out an implication for contextual re-reading of biblical texts using insights of one’s mother tongue. It is worth noting that since to the Ghanaian readers, for instance, the Bible is seen as the direct ‘word of God’ and is therefore appropriated in a literal sense, contextual re-readings of biblical passages such as 1 Cor 12-14 will serve as a creative effort to respond to some of the extreme instances of pneumatic phenomena identified in this investigation. Moreover, given the tension that often arises as a result of the gap between theology and philosophy, western scholarship and African systems of thought, academic theology and the needs of the Church, re-reading biblical texts with insight of one’s mother tongue would make the Judeo-Christian Scriptures of plausible relevance to contemporary *glocal* Christian contexts.
# APPENDICES

## 1. TABLE: SUMMARY OF FINDINGS FROM THE PERSPECTIVE OF PENTADIC CRITICISM

<table>
<thead>
<tr>
<th>Elements</th>
<th>1 Cor 12-14</th>
<th>ATR</th>
<th>Contemporary Ghanaian Christianity</th>
</tr>
</thead>
</table>
| Act      | 1. Didactic response to the exigence of pneumatic phenomena  
2. χαρίσματα as manifestations of the πνεῦμα (1 Cor 12:7-10) | *Sunsumakyede* refers to the spiritual (*sunsum*) power (*tumi*) and grace (*adom*) that the traditional adherer or specialist receives from *Onyame* (God) through the divinities or the religious intermediaries (deities) and /or ancestors for the benefit of the community or society in which the receiver lives or belongs. | 1. Charismata as God-given abilities for the benefit of the church community  
2. Charismata as manifestations of the Spirit |
| Scene    | 1. Public worshipping context described as the gathered ἐκκλησία  
2. Allusion is made to the past religious life of the people (1 Cor 12:2) | 1. Public traditional worshipping contexts during festive occasions in the traditional religious calendar  
2. Traditional worship at the shrine is characterized by an atmosphere of joyful celebrations through singing, dancing as well as the renewal of covenants with the deities. | 1. Charismata were introduced in the worshipping contexts of the Churches studied, historically outside missionary Christianity.  
2. Exercising charismata is predominantly held in contemporary times during revival programmes in the case of GBC, Amakom and CCC.  
3. Exercise of charismata predominantly during camp meetings and through radio and TV ministries |
## Appendix 1 – Summary of Findings from the Perspective of Pentadic Criticism

<table>
<thead>
<tr>
<th>Elements</th>
<th>1 Cor 12-14</th>
<th>ATR</th>
<th>Contemporary Ghanaian Christianity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agents</td>
<td>Both divine and human agents characterise the worship atmosphere.</td>
<td>Both divine and human agents.</td>
<td>All three churches recognize essential roles of both spiritual and human agents.</td>
</tr>
</tbody>
</table>
|          | 1. Divine agents  
|          | a. God, Christ, πνεῦμα, angels (1 Cor 13:1)  
|          | b. πνεῦμα as the active agent who manifests as χαρίσματα  
|          | 2. Both the divine and human agents collaborate in the exercise of χαρίσματα. | 2. The divine agents are Onyame, abosom, nananom nsamanfoc, asuo sunsum and other natural deities. | 2. MOGPA – The minister serves as an active agent as the title “commander in chief” suggests. |
|          | 3. Human agents:  
|          | a. Paul  
|          | b. Corinthian audience made up of people of different socio-cultural and economic backgrounds designating Jews, Greeks, slaves or free (1 Cor 12:13).  
|          | - They are described as ἀδελφοί, who were baptized (ἐβαπτίσθημεν) in Christ.  
|          | - The audience also included unbelievers and visitors in the gathered ἐκκλησία.  
|          | d. There were also gender-inclusive audiences (1 Cor 14:34-36). | 2. The human agents are akɔmfo (priests/priestesses), adunsiyɔ (medicine men/women) and sumankwaafɔ (diviners/prophets), chiefs. |
|          | In some instances, bayie and sorcerers are regarded as gifted intermediaries between humans and spiritual agents. | | a. GBC, Amakom regularly invites lay ministers.  
|          | | | b. CCC usually invites renowned guest ministers. |
### Appendix 1 – Summary of Findings from the Perspective of Pentadic Criticism

<table>
<thead>
<tr>
<th>Elements</th>
<th>1 Cor 12-14</th>
<th>ATR</th>
<th>Contemporary Ghanaian Christianity</th>
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<tr>
<td>Agency</td>
<td>1. Exercising χαρίσματα is to be guided by the πνεῦμα and acknowledgment of Κύριος Ἰησοῦς.</td>
<td>Exercising <em>sunsumakyede</em> employs the agency of prayers, invocations and sacrifices. The phenomenon is also connected to payments of money and the use of symbolic objects in the form of <em>asuman</em> (mystical powers).</td>
<td>1. Phenomenon of testimony sharing</td>
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<td>2. Inclination to the religious past of the gifted as a possible phenomenon</td>
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<td>2. Trust in signs and symbols associated with payment of money</td>
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<td></td>
<td>3. The gifted are to regard their χαρίσματα as <em>Aufgabe</em> in the ἐκκλησία.</td>
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<td>3. The use of fear induced strategies</td>
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<td>4. χαρίσματα are then to be exercised in the motive of ἀγάπη, οἰκοδομή and in orderliness.</td>
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<td>Purpose</td>
<td>1. Passage 1 Cor 12-14 suggests a corrective response about the purpose and appropriate behaviour needed for the exercise of χαρίσματα.</td>
<td>1. For both material and non-material wellness of the individual and the community at large</td>
<td>1. Love and edification of the congregation are perceived only as ideal purpose.</td>
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<td></td>
<td>2. To Paul, χαρίσματα are to be exercised for communal benefit (συμφέρων, 1 Cor 12:7). Meanwhile, some Corinthians regarded themselves as super spirituals. To Paul, they exercised χαρίσματα without the motive of love.</td>
<td>2. Providing human and societal wholeness (as wellness of life, <em>nkwa</em>) encompassing physical, social, emotional and mental peace for a better life</td>
<td>2. On the one hand, some instances of extreme motives and phenomena were identified. These pertain to achieving socio-culturally, economically and psychologically induced ministerial goals. These are respectively realized through the strategies of a. socio-cultural pragmatism, b. trust in material spirituality and c. orientation to depend on human agents.</td>
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<td>3. The Corinthian believers were exhorted to continue to exercise all the χαρίσματα especially glossolalia and prophecy (1 Cor 14:37-40) in a balanced manner.</td>
<td></td>
<td>3. On the other hand, all the churches studied affirmed the continued existence and relevance of Pauline charismata today.</td>
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2. TRANSCRIPTS OF QUALITATIVE INTERVIEWS

2.1 TEXT OF INTERVIEWS WITH REPRESENTATIVES OF GRACE BAPTIST CHURCH, AMAKOM

2.1.1 Rev. Robert Asante

Introduction (General Information)

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<td>Rev. Robert Asante</td>
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<td>07</td>
<td>Master of Theology (MTh) Wales, UK</td>
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<tr>
<td>08</td>
<td>Senior Pastor, Grace Baptist Church, Amakom</td>
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<td>09</td>
<td>Since 1979</td>
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Interview

_How long have you been serving in Grace Baptist Church as a Member and as a Pastor_  
As a member, I have been part of Grace Baptist Church since 1979 (that is for 37 years) and as a Pastor since 2003.

_Is it true that in the early 1980s, the idea of gifts of the Holy Spirit was not all that pronounced in the Baptist set up?_  
Yes, it was but it was in the area of teaching and pastoring than the now miraculous ones. Not spectacular ones such as tongue speaking and others. I remember that some few people who showed signs in tongues speaking, were called. Some were even called to even shut their mouths so at that time it was not prominent.

_With reference to 1 Cor 12:1-7 what is your understanding of charismata (spiritual gifts)?_  
Spiritual gifts are gifts given by God through the Holy Spirit. The Holy Spirit himself is the main gift that God gives to us when we get saved. He put the gifts in us. Actually, the same life was in His Son and the same gift that was upon his son Jesus. We all know that he was conceived by the Holy Spirit and before he started his ministry, the Spirit came upon him and endued him with power to start. Therefore, the Holy Spirit is the main gift and he carries other gifts that he gives which have been listed in Scripture. But that is a clear sign of God’s presence in us. That is the spiritual gifts but we also have the character aspect of the presence of the Spirit. However, by the presence of the Holy Spirit in us, God actually wanted one to know that his Spirit is in us. Everybody at least has one gift.

_Does the exercise of Spiritual gifts play important role in the life of the Church?_
Yes, it does, because if it played an important role in the life of Jesus then it is. I think, one deficiency in the Church now is we are not able to exercise it in the way that Jesus did, for when I study Jesus’ case, even at a remote place, people went there. But we can locate the Church at the centre of the city and still have difficulty in attracting people. So, you realize that maybe the way we exercise the gift is not up to the level that Jesus did, otherwise, we shouldn’t have a problem in attracting people. So I think, because the Spiritual gifts are from God, they are not common to ordinary people and they are meant for the good of humanity. In view of that if really the people of God are in a position to exercise it, it will so much bless those who do not know the Lord. They will see the power of God and they will know that Christianity is real and it has many benefits for humanity and they themselves might come in even as it happened in the days of Acts of the Apostles. Where people were so much afraid and did not want to join yet some were joining because they saw that there was something unique about the Christian gathering and it is the Holy Spirit in full operation who caused this to happen.

How does the exercise of the Spiritual gifts play specific roles in the growth of Grace Baptist Church?

In Grace Baptist Church, when I was taking over as a Senior Pastor, one prayer that I placed before God was that he should grant us the grace to exercise and to see the manifestations of the various gifts. So, it has been my earnest desire for the Church to manifest the various gifts. Moreover, because of that, I have been encouraging the Church members that each of them at least has a gift and I have been on the lookout to spot gifts and to create avenue for those who are gifted to operate. Therefore, some have been operating and I have been using them to lead week-long programmes just to encourage them, especially the young ones who show signs of having certain gifts. And in the course, I think early part of this year, I told the pastors that I wanted people to operate in their areas of giftedness and I have spotted some people that I wanted to put in strategic positions. It was something initially I thought I would have challenges, but I had the cooperation of the Pastors and I laid it before the Deacons. So, I appointed all those in the office of prophets, for instance. That is all those who were prophetically inclined were categorized, presented before the Church, and the Church accepted them and prayed for them and so now the church has accepted them. It is only in the area of Apostles among the five-fold ministry that is not in operation. And once I hear somebody is gifted, I draw the person closer so he can use his or her gift. So, we are encouraging it. Now we have a week-long prayer and fasting which I put them in charge to use them and even when we have, normally 21 days’ prayer and fasting. Now I have introduced a Friday prayer meeting. I just want to create an opportunity that if anybody is gifted in some area, he/she will be able to exercise it. Therefore, to some extent, it is an opened door thing. One Wednesday, a woman came with some weird request that she has been called into the office of an Apostle. So she wanted me to recognize her and I asked that she should show it to me. She answered that it is the Holy Spirit who has revealed it to her. Then I said she should allow me to pray and I was asking her, what did the Holy Spirit ask her to do and she said that the Spirit wants her to come and lead the church. Then I asked her to go and so we will pray about it. So that is what is happening, we have some abusing instances.

Narrate any specific instances of spiritual manifestations that you have witnessed in your Church relating to the spiritual gifts outlined in 1 Cor 12:8-10, namely wisdom, knowledge, gifts of healing, miracles, faith, discernment of spirit, prophecy, tongues and interpretation of tongues.
For the gift of knowledge, as a gift, word of knowledge is sometimes confused with prophecy. I have seen a number of word of knowledge. In fact, my son Sannie, his is the most precise. The others can show signs, but if he has the opportunity of demonstrating to you, you will see that he can actually go quite deep at all-night and prayer meetings. That seems to be the main one, and tongues speaking. Even interpretations of tongues we don’t hear it very much but people prophecy through it in the form of prophecies. But wisdom, Rev. Dr. Kojo Osei Wusuh shows a lot of wisdom in his presentations. Miracles, not much. Healing, yes, in fact, I particularly believe in healing much, sometimes I get healing on my own and others too but sometimes they don’t want to testify. Even last Sunday I led the Church to pray for healing and two women have come to my office to testify that they got healed as we prayed. So maybe we have to deepen the gift and sometimes, I always pray that even some of the morning services, we should turn it into prayer sessions. So that we do not have to stick to the format of always doing things the same. Because I always have this sense of feeling that if we will devote much time to prayer during the morning service, we will have many testimonies. With reference to the gift of discernment, not much is seen in that regard, but all of us exercise it to some point. Sometimes when some of these prophets come here, we judge actually by scripture. And sometimes we call some of them here and we counsel them. They might be adding certain things which the Lord has not taught them to add. Therefore, they go into excesses.

For gift of faith, it has taken sometime. I have always talked about faith. I personally believe in faith, I apply faith in all that I do, and I see result in my own life and see many people bored down with fear, anxiety because they don’t have faith. The normal activities of life bring people into situations where some needs become prominent and they are unable to meet these needs turn to go around looking for people to help them but I have been teaching people. In fact, even a gentleman came to me and said “Pastor, I have been living in fear but I am just coming here to encourage you: the way you have been teaching on faith has cast out every fear from me and now I am not living in fear anymore”. I asked my chaplain on so many occasions and particularly they said you will be delivered in some day. But now my faith has shot up and now I can face every challenge. So I teach on faith, I believe in faith and I practice faith and I get healed a lot and now I am always “fighting” with my wife because I want to always carry her along that path but sometimes she gives in. That is when something worries her for too long especially, healing, she cannot stay when she thinks she is feeling pain so she will go for medicine but I will never go for medicine. I will wait until the Lord heals me. I have that faith. For the gift of prophecy, as I was saying, you know we are very opened, we invite many people, anybody that we realize has some contribution that will be beneficial to the church, even the youth. We invite people either from Accra or from Kumasi. We bring in a lot of prophets. Even some from Nigeria and some come and mess up especially where I have depended on the recommendation of some people. So this time, I have learned my lesson. (...) So we have some up and coming prophets in the Church and we have been bringing some few from outside because we think they also have some contributions to make and we also think that the Church members are always on the move to listen to others so if we can develop our home-based prophets. Then we make up the needs of the members and the only thing is that some of them may need guidance because if you listen to the kind of messages they give: any prophetic message that put fear into people is not good. If even the person is at the verge of some danger, God will give you a message that will deliver the person. For God does not want to destroy anybody. Except maybe somebody who may be living in sin and is refusing to heed to any admonition. But what I realize is that most of these people have messages which are filled with fear, causing panic and as far as I am concerned,
those shouldn’t be because if you read 1 Cor 14:1-3, it talks about the fact that we are to encourage, build up and exhort others. That is the prophet’s messages. Therefore, if your message does not build up and it does not encourage others but put fear in people, it is of no benefit to the Church.

Interpretation of Tongues not much, but tongue speaking, we as I was saying, now the door has been opened for everybody. In fact, we are actually opened for every gift and anybody who manifests any gift, I will get something for him to sharpen his or her gifts.

_How do testimonies come into play in the exercise of spiritual gifts in Grace Baptist Church?_ I actually created room for them because we do not actually have testimonies every Sunday but the fourth Sunday is supposed to be a testimony Sunday. So, we allow people to line up and share in order to know how their lives have been touched by the ministrations of various gifts and they do come. Sometimes some say they feel shy standing before the church, but as I was saying, sometimes some people do come to my office to share privately.

_Do you recall some cases where the exercise of Spiritual gifts is connected with the payment of money?_ Yes, we have had some here, but I don’t know whether, ... no, I wouldn’t say they were actually connected with the exercise of gifts, but it was like, someone prophesying and asking people to come and sow seed.

_Do some prophets ask people to pay money in the form of seed sowing during ministration?_ For that one, some have come to do that here. But we actually don’t do it here, But Sannie does it once in a while and even recently got into a problem with the pastors here. They said he collected the money and put it into his car. So, I took time to inquire from the Pastors and they told me their version and later on Sannie came to tell me. Apparently, he collected the money for some woman in need. That woman had even come to talk to me. But he didn’t let them know. So we actually apologized. For you are working with them, they are your seniors and if the Lord has laid anything on your heart, just share with them, but you just collect the money, take it away and everybody thought that he has taken the money for himself. So, we don’t have several signs of that here. But those who come from outside to minister do. Moreover, one thing I have been doing is that if you come and engage in anything that I consider being excesses, off-course, I don’t invite you again. That is what I have been doing. So one man came here, from one of these Charismatic churches, he came and misconducted himself. So, I turned him off. He was of the recommendation of one of these pastors. So, anybody who comes to show such a sign, I don’t give him a second chance. So, so far, there has been a level of decency in the operation of the gifts.

_What about food items?_
I have been told there is a lady who comes for the morning devotion who gives them 'hearts' and toffees. In fact, I have been hearing it but I have not seen it. She seems to be a Catholic who is gifted.

_In your opinion, show how the use of the above elements are consistent or inconsistent with the biblical Scripture._

Well, in scripture, there is no hard and fast rule as to the frequency of using anything. But know that the universe belongs to God and he can use anything and especially if you look at the rescuing of Israel, you see the weapons God used, sometimes flies and frogs, and all kinds of things, plagues, he caused plagues. So, the Lord can use anything. Jesus himself once used mud, and spittle but they were infrequently used. Often, the word itself carries its own power. Because in the word is everything. I remember somebody saying that the word that created the worlds is in you. So I mean, you can change anything with the word. I believe we should let people focus on the word more because the word on its own without any support can do anything but God can direct you to add something to it. But this issue of some making it a frequent thing that everything oil, water is unscriptural. Scripture doesn't say that.

_Do you find the habit of making use of one object all the time problematic?_

Yes, that is when you make a fetish out of it. That is how fetishism is created. Because sometimes you hear of some when they are going to meet, they carry water in vehicles, sometimes to bathroom because everybody needs water. Why should it be so? If once in a while the Lord leads you that we should bring water, even that I don't know whether it should be everybody because we really have to be cautious. Human nature is observed, sometimes it is interesting if you listen to the stories of some of these people. I was once listening to someone who said, her daughter was having difficulty in delivery when she was pregnant. So she said, “Osofo, ena mede wo ankaa no too y'funu no so, a na ereba” (pastor, and I placed some of your orange on her stomach and immediately the baby started coming). So you realize that, I am sure, that she might not even throw that orange away. It will be there and she will think that is where the power is. (…) As people of God, whatever we do, if it doesn't mimic what our Lord did and that is why sometimes I am very hard on those who pray to kill people and to destroy them. I always tell them that that is not one of the mandates that Jesus gave us.

_From your observation of Grace Baptist Church and in the light of 1 Cor 12:7, who benefits the most in the exercise of spiritual gifts in your Church? The gifted or the congregation? Give reasons for your answer._

All of them could benefit including those who exercise the gifts. I have had some occasions to caution some of those who are gifted because sometimes you see some arrogance creeping in. Some have even shared with the congregation about the pride that was building up in them. Until the Lord spoke to them. So from that perspective, it is dangerous for those who are gifted. If they are not matured in the word, they might think they are standing on the super or higher grounds than everybody in the Church. You make yourself more important than you are because you are not the important person, Jesus is. Otherwise the fact that you see God manifesting something wonderful through you, it will cause you to be filled with all for him. You will become humbled and grow in the faith. So naturally, that is how it should be. Those who, thus to whom the gift is exercised certainly become the beneficiaries especially if the gift is exercised in a positive way. Last week Sunday, a deacon came to me that somebody had given a word of prophecy to a woman who is pregnant and will be soon be delivering. The word was that the husband is in UK
and he was going to be involved in an accident and die. How can you do this! In scripture, we know that somebody delivered compulsorily when she had bad news of the death of his relative. So why give such a message? And if that is all what the Lord wants to tell then there is no point. If he is going to have an accident and die, then why are you saying it? Because saying it wouldn’t mean he wouldn’t die. Certainly, in the Lord these things, if they are truly from him, they can be avoided. If people of God can pray. But, we don’t relay such a message since it is of no use. So, I had to get some people to talk to the woman. She is a woman who has come from a different church to Grace Baptist Church and one of the deacons gave me an opportunity to minister to her. So it depends upon the way we use the gifts. It could benefit the congregation if it is used according to scripture.

**With reference to 1 Cor 13, what role does love play in the exercise of spiritual gifts?**

God is full of love and he sent Jesus as the fullest manifestation of his love to humanity. Therefore, he is willing to share his love with us. That is the height of love. We are regenerated through God’s word and he sent the Holy Spirit into us and said the Holy Spirit is full of love. So, you can’t be operating with the Holy Spirit without love. Love is an accompaniment to every Spiritual gift. If your gift is devoid of love, it is useless. It is useless! It will not edify anyone though you might have the gifts. And it even reflects in the way you communicate. The way you talk and the way you relate to people. For some people, if you have not shown that you even love them and even you do not care about them, even if you give them a message, they do not take it to be serious.

**With reference to 1 Cor 13, are gifts exercised in the motive of love in Grace Baptist Church?**

Ehmm, yes, I think, the level of maturity counts. Because sometimes, as I have been saying, some of them in their approach, it looks sometimes unfriendly. Some have even branded others as witches, which we had to sit down to discuss. Sometimes, our prayer band had to be dismantled for branding some as witches. Sometimes, it is one person who claims the Lord has opened his eyes. This is not the way of love they spread the news too. So, I remember one of them said even in her birthday, they used to bring gifts for all of them to share and she brought a *kyinkyinka* (Kebab) and they said, “look! the witch has brought some meat.” So, they didn’t eat. Then she came to me. So some of them have no love at all. They destroy their brothers or sisters. And I think as I was saying, it is all about fear. I think even some of the prophets fear witches. When I took over as a senior Pastor of this Church, even some of the pastors I saw fear in them. And it reflected in the way they even spoke to the Church members. Some said “look, there are witches here, some of them, before even they enter the church they spit the demonic thing at the gate then they come and sit here.” They tell all these to the congregation. So I began teaching about faith and now some of them have even began, at a point, to tell the congregation that, now they say that the senior Pastor has made the things clearer. “So we have to go with him and stop this kind of fear.” So, it is not the best. Some do not actually have love, or maybe they think they are doing service to the church by exposing the witches. But the witch is also a Church member and how do you express that. So the approach is out of love and the fact that Jesus has given us the highest power, the highest Spirit is the Holy Spirit and a witch is a Spirit, a smaller spirit. Last Sunday, I was telling them that the witches’ spirit is like a *Tico* (small car) as against the Holy Spirit who is like Articulator or Tipper truck. And they all started clapping. So when you meet, they must be crying. So when you have this understanding, you can even show love to witches.
**In your opinion, and in the light of 1 Cor 12-14, what are some specific instances of disorder or extreme pneumatic phenomena in the exercise of spiritual gifts especially in the worshipping context?**

The only one thing that I don’t like which I have talked to some of the people is when somebody is leading a prayer meeting and somebody comes to support and speak in tongues throughout and he will be louder than the person leading and sometimes you can’t even hear the person. You are behind so you don’t put the microphone in your mouth and be shouting. Nobody hears anything, and they will be shouting “pray, be fervent in your prayers.” You are shouting so loud so you don’t hear the others and you want them to be shouting like you. They make it look as if, the louder you shout, the more your prayer is answered. So this is the disorder. I remember Rev Steve Asante came here and he attacked some of them. He said, Bob, I have stopped them. When I am leading prayer, they come to make noise more than me. I am the one leading, yet when I talk people can’t hear me, because you shout and make me look as if my speech is drowned.

With reference to prophecy, there is one guy I had to call him to order. In fact, all his prophecies are negative. Anytime he prophesies, it is about this, it is about that. And once he said, “Somebody smells toilet” and so he prophesised that when somebody passes by, that person smells toilet, and he said he sees that in the spiritual realm. And sometimes, he said somebody even eats from the refuse dump. Why do you always see something negative? When you go before God, God is so Holy, clean and pure. Why does he allow you to see only dirty things? So who is the source of your prophecy! So I called him and sat him down and said he should be very careful. It is God that we are dealing with and he wants to bless his children and so if you see these things, it is linked with Satan.

What does Paul’s instruction on Spiritual gifts in 1 Cor 12-14 mean to you?

Well, Paul, the Apostle is seeking to let every Christian including me know that, the Lord has called us to make us his children and make us functional children and Jesus is the model, the prototype. His standard is set for all of us. He wants each of us to operate in the manner he himself did. And we can’t do it without the Spiritual gifts. And if each of us is to be like Jesus, we can never put aside the spiritual gifts and become like him. And if we are not like him, then we are not operating as God showed. Because he is the standard. And I always tell the Church that we didn’t invent Christianity. For some only come there to worship God in the way they feel or the way they like. It is not the way you like or feel. Jesus has created the way for us that we have to follow. So I think, the Spiritual gifts are to enable us to operate as children of God as Jesus did. Also, to let us know that we are no longer the ordinary people we were, God has taken us from the life of Adam, and he has placed us in the life in Christ. Life in Christ is superior, higher, greater and more powerful than the life in Adam. This life should be attractive to people. People should see us and see a difference between the life of the unbelievers and we the believers. How do we show this? When we walk by the Holy Spirit and allow the Spirit to lead us. So, personally, I am always encouraging everybody in the Church to allow God to pour himself into us and to create a sharp mark between us now and we before. Because for some of us, there doesn’t seem to be any point of divergence where the new life came to us and the new began. And I think the Holy Spirit in us is to enable us to know that. It is also a sign of assurance. Because the Bible tells us in Hebrew 6:9-10 that if good works come out of your way, they assure you of your inheritance if God is using you. Of Course, our salvation does not depend on the use of spiritual gifts but on the Character. If we have a Character and then we are also operating in the spiritual gifts, our assurance becomes more solid that we are in the lord and we have availed ourselves for the lord to use us.
Comment on the contemporary manifestations of the Holy Spirit in Ghanaian Christianity in general

What I see from a lot of people who supposedly are operating with the spiritual gifts is a mere complete lack of knowledge on the part of some of them. They might be gifted alright but a lot of them don’t take time to study the Word of God so that they can operate within the right confines. And in the realm of the Spirit, the lines are very thin. You can easily move on from the original because crossing the line is so easy. And the evil one speaks and can easily sway you with his words and voice and you might think it is God speaking to you. And we are told that Satan can manifest himself as an angel of light. So there is a lot of misleading in the realm of the Spirit. So, the people must study the word and so subject themselves to the disciplines of the faith: being prayerful, fasting, waiting on the Lord, be actuated with the desire to bless and exhort people. So, when I look at some of these things, it looks as if some people, they are driven by money. Because I will love to see somebody manifesting the gifts who is blessed of the Lord and thereby helping others financially rather than taking from them. Because one thing that saddens some of us is just like somebody who is like some human resource manager somewhere. You have this graduate boy or girl going there, the person comes from a very poor home. The parents had to struggle to see him or her through. Then he wants some job and you want to take money from the person. Sometimes he had to go and borrow to come and tip you before he gets the job. What kind of blessing is that? So, some of these people in our Churches are very poor for us to be continually extracting money from and often for our personal use. Not for the use of the kingdom. But for our luxurious lifestyle. After all, we have been told that even if Jesus were around, he would drive maybe v.8 vehicles or someone has said he would wear a designer suit. Maybe to justify a conspicuous lifestyle. So contemporary Christianity, I think the awakening is good. Now there is a good awakening almost in every church. Now if you look at Methodist Church and the way there is a revival. Presbyterian, I have seen some. Even today, a prophet from Presbyterian Church is ministering here. So, it is good. Now it cuts across churches. But the problem is the abuses. And it is mainly from the young ones that are coming up who are so impatient. They are not willing to continue to remain under their senior pastors. They just break off to start something. Now to start with, he doesn’t have any job, so he is looking for his income from the ministry, so he goes anywhere. There are no restrictions. He can do anything to make money. So that is the only thing. But the awakening and the awareness are very good because the spiritual gifts can bring a lot of benefits to humanity especially if you look at the serious problems that are confronting us: the ailments and the depression. From the perspective of Grace Baptist Church, I think the exercise of spiritual gifts is good. If only they can be operated within acceptable barriers with love being the key boundary. I hope you have heard about somebody stepping on a pregnant woman? Here is the issue of love, because the dignity God has given to human beings, you don’t have to step on anyone. I don’t know how God can direct you to do that.

What can Grace Baptist Church offer to the larger Christian community as long as the exercise of Spiritual gifts are concerned or Give any suggestion(s) for the way forward on the exercise of spiritual gifts in the contemporary Ghanaian spirituality

One thing we do here as I was telling you is that, we create opportunity for people. If you look at our pulpit, we allow people to use the pulpit, so we don’t allow one person always to use it. What I mean is that we create space. I want the Churches to allow those who are in the church to mount the pulpit. At times some might be more gifted than you, but it is for the benefit of the Church. So, it shouldn’t hurt you if you are a senior Pastor and you
realize a young man is gifted. Praise him and allow him to operate. After all, what is leadership about? You work with others and the credit goes first and primary to our Lord and you. Because they will see you the leader. Meanwhile, it is some young man that the Lord is using that is bringing all the glory. So, we should be humble and know that everything is for the Lord Jesus. If you look at God, the way he is exalted and large, righteous and awesome and us, I was telling the Church that if you compare the gap between us and God, if God were not God who is compassionate and considerate to us, the gap between him and us will be bigger than the gap between an elephant and ant. Therefore, the comparison does not even come. So, it is by his grace that he allows us to do something small. For God is so huge. The most gifted person still is crawling at the surface of the gift. He hasn't gone any deep. Even though, because maybe, amongst his contemporaries he seems to be more prominent. But I tell you, in Christ, you are still scratching at the surface. You are at the shore of the ocean. But meanwhile, the ocean is so deep. And that is what God is. He is so deep that the best person has still a long way to go. So this will call for humility for all of us so that no matter how well the Lord gifts you, you still know that you are in the eyes of God, you are very small and it is his grace that is allowing you to do what you do for his glory, not for yours. All of a sudden, Jesus told the Pharisees that you seek your own glory; I do not seek the praise of men. And you know it is something that we could all be guilty of. Once the Lord begins to use you, sometimes the praise of men comes in. Sometimes, you might be thinking of certain things that should come to you. Even, when you enter into a place, the place you want to sit. The car you think you should drive. Some have problem with all these things. I am coming to your Church which car will come to pick me, even the Hotel you will book for me. And it is because the person is a little bit gifted that he thinks so.

2.1.2 Rev. Dr. Kojo Osei-Wusuh

Introduction (General Information)

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Rev. Dr. Kojo Osei-Wusuh

Kumasi
14.09.2016 (11.00-11.58)
Male
71
Grace Baptist Church, Amakom
Dr. Min. MDiv, BA
Retired Pastor and GBUC President
Since 1972

Interview

How long have you been a member of Grace Baptist Church?
I became a member of Grace Baptist Church in 1972. Previously, I was a Catholic. I stayed on until 1981 when I had a call into the gospel ministry and I went for training and came back as an associate minister to the late Frank Andam in 1985. I came in March of that year and in September, Rev. Dr. Frank Andams went to Switzerland for further studies.
So I took over as a Senior Pastor in October 1985 until I ended in 2010 and handed over to Rev. Robert Asante.

**Does it seem that in those days, issues of spiritual gifts were not all that emphasized in Grace Baptist Church?**

Well as for spiritual gifts, you know that the Baptists, especially coming from the American Southern Baptists, they were not something that was a topic at all. Even though the Southern Baptists believe that the gifts are there, this is not its time. So that is the way I came to meet Grace Baptist. They believed in the gifts but it was not operational. Because of Scripture Union (SU) and town fellowship, there were elements within the Church who were a little bit vocal about the gifts. Even those people, they only talked about speaking in tongues which they felt everybody should speak. That was the only issue at that time.

**Prof. Omenyo in his work, “Pentecost Outside Pentecostalism” notes that you emphasized issues of Charismatism at Grace Baptist Church and now it has become part of the Church. What has been your own understanding of Spiritual gifts that motivated you?**

Well, coming from the Catholic background where Spiritual gifts were not issues at all, and then coming to Grace Baptist at an advanced age of around 28 years old when I was a teacher. You know the way Baptist do their things is quite different from the Catholics. In the Catholic, things were hidden, closed up. Even though we were staunch Catholics, I did not know the Bible. Until I came here and the Bible was opened to us. And because I was quite mature, I could grasp the essentials quickly. So I came to read Scripture and understand that the gifts were there and that the gifts were not gifts that were past. They are things that should be operational. But it should also be within some discipline regulations. So that was my view and at that time also we were very strong in the Scripture Union, Town Fellowship and Campus Students Issues. So those opened our minds to the gifts. So I personally came to accept the gifts as part of the Christian faith that should be operated. One cardinal thing that I got from Scripture is that the prophet is not supposed to be reckless. You know! It says the Spirit of the prophets are under control. We need to do things and that it should not cause confusion. That was a cardinal issue for me. So I believed in the gifts, but I was not part of those people who thought that if some people have gifts, those people were superior to everybody. That is not my view. I believe that everybody has his or her own gifts so far as we are Christians and we trust in the Lord and if you pray about it and search, the Lord can reveal to you which gifts you have to operate. And I didn't consider some gifts as bigger than any other. That is not my view. My view is that whatever area of ministry that the Lord wants you to operate, the gifts that is for the area is what you are given. And since every aspect of the ministry is equally important, it doesn’t matter whether you have healing, another person has speaking in tongues, another person has ministry or administration gifts or whatever. I thought that every gift was very important. Equally, they should be treated as such. So that was my view. When I came back from seminary to join Rev. Adams, I realized that the elements who were the advocates of the gifts seemed to have the attitude that if you speak in tongues, you are more important and you are more spiritual or mature. You see, and because of that, it put many people off especially, the leadership of the Church. So there was a tendency to push it off. You understand. And when I came back, I realized that it has become more intensified. And the youths were complaining. When I was not here, the whole thing escalated. According to the youth, sometimes if you speak in tongues in the church, they will come and ask you to go out. You understand. So the youth were bitter and I remember when I took over, I called the whole youth into our building here, there were Sunday School building down here and I told them that I believe that anything that
the Bible says should be practiced should be practiced. Therefore, they should calm down. Once they will do things according to scripture, I do not have a problem. So that is probably where everything began and it gave some kind of free way for people to try to express what they had.

Having opened up for the exercise of charismata in Grace Baptist Church, can you say that it helped in the Church’s growth?

Well, I wouldn’t say that by itself led to the growth of the Church. I will only say that there was some kind of a free spirit, especially among the youth to feel belonged. You see, they felt that now whatever they believed is scriptural, they can practice. The growth of the Church at that time, and at that time it grew very strongly, that one was due to a lot of factors. Maybe the Charismata issue could be part of it but I do not think we can attribute it to it alone. But when I came, there were lot of administrative changes and then organisational things were put into place. These fellowships and all these things came invoked. Previously, there were like Bible study groups and they were dying. So when I came, I used those periods to teach and then reorganised and turned them into fellowships. And then also there were administrative changes because there used not to be Church Council, there were no deacons, there were no secretaries also. So I told them that if you want me to lead the Church, all these things must be put into place. So I had to use about three months to teach about all these things before we could put them into place and all that generated some kind of new interest so they are all part of it.

Do you recall some instances of the manifestations of the Spiritual Gifts with specific reference to 1 Cor 12?

In those days when things were opening, I think there were a little bit more teachings on the gifts because I realized that if people are going to operate the gifts, it has to be done according to scripture, so we did a little more intensive teaching. That on itself caused many more people to come up and accept and to realize their own gifts. You see, and those were variable gifts and at that time, what was invoked was deliverance. At that time, deliverance was the big issue. And so that is how we formed a deliverance team and then church members who had issues were coming to meet the deliverance team. They came to meet the ministers and the ministers counseled them and those who needed to be given to the deliverance team were given to them. I remember whilst we were doing this our bit in the church and church members caught up and they were doing deliverance and all that, I talked to Rev. Asante. I told him that Kwabena, why don’t we do some kind of an intensive teaching and revival emphasizing the gifts and all that. And he agreed. So when we agreed, we decided that why don’t we go and bring Evangelist Amoako to join us. Because at that time, he was the person on the spot. So we went to talk to talk to Evangelist Amoako, he said he won’t come. Saying, you Baptist people, people of the book. I won’t come so that when I go to say something you will go and ridicule me. We talked with him for a very long time and Amoako said he won’t come. We said, you just come. We are starting the thing and then we want you to come so that at least... but he said he would not come. Then finally, he said that when we start and he comes to find out that the people are attending then he will come, because he thought that the Baptist even the Church members will not even come. So we started the thing and the the first day, the second day passed by. Then on the third day, he came. He did not come to minister. He came to find out what was happening. And when he came, the whole church was full around the area. People were sitting outside. Then Amoako said, “eih!, Osofo, tomorrow I am coming.” So he came the next day. He continued. We had done three days, then he continued. On the Friday, when Amoako realized that the people were coming, he said
next week we are continuing. So we did it for two weeks instead of the one week. And then the whole thing went to town. The people were saying the Baptist are catching witches. And it was in the market, everyplace. And I think, that was the time this thing blew up within the Baptist Church. That also gave us a problem with the missionarise at that time. That is where our problem also started. So deliverance were mainly the main issue. Healings happened sometimes but they were not spectacular ones: like somebody with crutches will come, we pray, and he will get up and walk. I didn’t see it that way. But one thing with me is that I was open to all these things and because of that the faith convention, the house of Faith where Alfred, Owusu Achiaw, Douglas Frimpong and all those people, you know they had faith convention that time. And every year they were organising big things. They brought in people from the USA who were also charismatic and had a lot of gifts. They brought people to host, they trained and they had a big rally and most of their meetings were opened here at grace. You know, during the day, they will come here have their teachings and during the evening, they will go out around Kejetia and they will have their rallies. So that opened the whole thing up. As for deliverance, they were many. The people who felt that they were possessed and they were delivered that one was on one on one. They came to my office or to any of the deacons and it did happen. There were quite some number of healings but there were no such spectacular ones that you can say.

With reference to wisdom and knowledge, it flourished in the church and that is what I believed because people became very knowledgeable and people became free in their Spirit to share and then there was that kind of unity in the Church at that time. That was the time we started putting up these buildings and I remember, at that time, the Church didn’t have money, but we felt that we had to build and we had to ask Church members who had money sitting at home or in the Bank they were not using, they should bring it to us. Then later on, if they need, we will give the money back. And they brought them. You understand. And on top of that, they came to carry blocks, cement and everything. All the story-buildings that is the way they were built. There was that kind of unity and communalism at that time.

With reference to the discernment of Spirit, well you know, discernment from my point of view, I will not be able to say about other people’s gifts of discernment because that is sometimes, meant for private, sometimes for some people they can just discern something but they will not talk about it. But I believe that people exhibited that kind of thing, especially in terms of leadership at that time. Because during that time, a lot of people gave themselves up to be taught and that was when I did a lot of preaching, leadership and all that. So discernment it is difficult to quantify discernment or whatever.

What about the gift of prophecy in historical times and in present times
Well for the present time, you have to speak to those who are there now. For historically, one thing with me is that it is always when you talk about discernment. You know, when people begin to shout. At that time what was invoked was, “my children and my children and all that”. And sometimes even you can become skeptical about whether the person who is speaking himself, he knows what he is talking about. So yes, there was some kind of prophecy but it was always difficult to know really whether it is a prophetic thing or it was somebody’s mind that was spoken.

Were there instances of interpretation of tongues?
Yes, interpretation of tongues has always been part especially at the scripture union level and now you know, our Church, Grace Baptist Church was a pillar in the scripture union
and the town fellowship. You wouldn't believe that at that time, you close from Church on Sunday, town fellowship was at four O’ clock, and you will go there and find a whole number of church members there and in the evening at six, there was a training union - the Baptist training union. And we had to run when we closed from there because you start town fellowship at four, and you close around six and here also the programme that starts at six. It was very interesting how people could go there ran here and be part of the training union. So what actually was being practiced at the town fellowship and at the scripture union was the same thing that was happening in the Baptist Church at that time. Because, even currently, you will hear from, like Omenyo was saying, people like Kwaku Asante, Rev. Steve Asante and big evangelicals, they will tell you. The Baptist was actually holding the Christian community. So they all learned from the Baptist. Because if you go to the town fellowship or Scripture Union, the Baptist were the people who were leading. So what we did there and what we did in our Church, there was no difference. It was very interesting.

From your own observation, what role did testimonies play in the exercise of Spiritual gifts? Well, testimonies, was usually part of the Church programme especially when we used to have regular all-night. And usually, there is always the time for testimonies where people will come and talk about how the Lord has touched them or how the Lord has used them in terms of using their gifts. You understand. The Baptist was much into testimonies as part of Church service but in terms of other programmes such as week-long programmes and other meetings and all-nights. It was part of it.

Were there some examples or cases where the exercise of Spiritual gifts was connected with the payment of money. Well not at that time, in those days. This sowing of seed is a modern generation. It didn’t use to be there like now. When people talked about sowing seed at that time, they might be talking genuinely about doing things in a way. Not the way it is done today.

Were there instances where some sacramental objects and symbols like anointing oil, water or food items as the gifts were being exercised? Well, I think oil was used at that time but sparely. I believe that at that time we used oil in the way James talked about it in James 5 in his time. You come to the minister and you say you are sick, in line with the scripture, you go to the leadership of the Church, they will anoint you and pray over you. That was what was being done. But not in the way it is being used now, “wholesale”. For water and food items, they were not in use. For these days, anything can be used and people are selling “Koko” (porridge) and all that.

What does Paul’s instruction on 1 Cor 12-14 mean to you personally? Well, I think, you see when you read the scripture, there has been a lot of controversy about issues. But you see, with me, if you want to understand issues from the Bible, you go to where the intention is teaching rather than where something is happening in context. You understand. Because where he is teaching, he is focussed and so when he talks about everybody has been given a gift, there is nobody who doesn’t have a gift, you understand. And that nobody’s gift is bigger than the other and when he talks about do they all heal, do they all speak in tongues, you see, those are the things that you take as solid teaching. But where after he had said these and then you read scripture and say that when Paul went to Iconium, he met some people and asked them have you received the gift of the spirit and they said no. And he laid down his hand on them and they started speaking in tongues and because of that everybody is speaking in tongues. You know, you
understand, that is the way I look at Corinthians. Because there, the guy is sowing a true doctrine as to what should be done. So if you go and pick something that happened to some people somewhere because they were asked questions, you can’t use that case to dispute this one. That is the way I look at things. So I take what he does in 1 Corinthians as the real understanding of the gifts. If I want to teach about the gifts, that is where I will go. I don’t go and refer because those ones are trying to proof something by not direct but by circumstances. And that one, any time you find one thing that is contrary to what you are saying, it means that the whole thing breaks down. So I think that what he does in 1 Corinthians is a good understanding and if anybody wants to understand really what the spiritual gifts are about that is where the person should have to understand.

What are some specific instances of disorder or extreme cases in the exercise of spiritual gifts in Grace Baptist Church?
Well, I have not actually witnessed any such things except that like I said from the beginning, anytime that the exercising of the gifts breaches the regulation that Paul put up: one should do it after the other. One should interpret once you speak the tongues. If you can’t interpret it, then you keep quiet and all that. You see, the hallowing of tongues without interpretation is just a waste of time. These days you will have some youths who will say they are going to pray. They will spend about two hours speaking in tongues. I remember Rev. Stephen Asante was telling me recently that one guy, his father asked him, so when you went, did you pray for our needs at home? He said, well, for him, he was speaking in tongues so he did not know what he prayed for. What kind of prayer is this, he spoke in tongues for two hours so he did not know what he prayed for. You see those things may not be confusing but you see it is something. And then these days also, the so-called prophets where they sort of take the worship service captive. And I have been telling the ministers that they do that because the prophet is not a preacher, he is not a teacher. The prophet is at best, if he is a good prophet, he reveals things. So if you as a pastor, you call a prophet and give him 5 days to lead your congregation or lead your Church, what is he going to do? So when the prophet comes, he starts the service and says one or two things and all that he starts doing is the man here, the woman here and you too, come forward. That is all that he will do. And so you find out that the whole church becomes like a theatre. Then people stand on the chairs and they are watching. You see. That is the confusion. He can do that for one hour because that is his ministry. You understand. And sometimes, people and they add whatever they don’t even see. Sometimes I tell the ministers, you don’t understand. You are a pastor and he is a prophet. So you don’t have to invite him to come into your Church and lead us, four days of a revival. What is he going to teach?

What role does love play in the exercise of Spiritual gifts in Grace Baptist Church?
Love underlines everything, you understand. I believe that the gifts are given to us to express God’s love. Whatever you have is meant for somebody’s good and that is why the gifts are given. So I don’t see how you can exercise a gift in any authentic way without basing it on love. Then it is meaningless. Whether it is healing, whether it is a revelation, whether it is a prophecy. And that is why, you see, where people prophesy and in effect put fear in people. It is unbelievable. Why would you say something to somebody, even if it is true, why should you say it in such a way that the person is put into fear? Because there are so many ways you can present things to people and still let they will know that even though this is the way it goes, that the Lord is in control. If you don’t do that and you just tell people all that you see, you just tell them. Then you don’t show any love in that instance. So I think that love is basic to the exercise of anything.
With Grace Baptist Church as a point of reference, who actually benefits the most, the gifted or the congregation?

The thing is, if God reveals something about his people, what is his intention? Who does he want to benefit? It is the people. That is why love is basic. So in whatever you do, if the benefit doesn’t go to the people, then I think it is wrong. If you are doing that so that you can get money from the people then it is wrong. You understand. That is why this sowing of seed is questionable. Because I see that it is becoming now some sort of conspiracy, sometimes between the one who is coming and the pastor who is there. The pastor wants money, he can’t take it from his people so he brings a prophet who brings a lot of envelopes, says things and give it to them and go and pray over it, tomorrow put in your best seed. Then they bring it and they collect the money. And then nothing happens. You see. I think that that one is fraud. Yes, it is really fraud. You see because the people are vulnerable you cast witch on them. And I remember, somebody said that this so-called big ministers in Accra, they conspire. They go to buy heavy cars and bring them to the port, they want money to go and clear it, then they organize programmes and make people sow seed and they get money to go and clear their cars. You see all sort of things is happening in Christianity. It is unbelievable.

Any Comment on the contemporary Ghanaian Christianity in general with reference to pneumatological manifestations?

Well, I think it is sad the way things are going because, in the first place, the greatest problem is that they are demeaning the gifts. It is making many people who would have believed in the gift no longer believe in them because of the way it has been faked. And because of the way it is being used to defraud people. That is the biggest problem because Christians should have faith in the gifts. But now if the gifts are being used to dupe people, then it means that the whole thing is put outside down. So it is sad. And then also it is sad because people who are vulnerable, who are poor and think that they can pray to God and God’s blessings could come upon them are now being at the deceiving end. The intermediaries who are supposed to lead them to prayer have rather turned around to dupe them. So it is a sad commentary. And it is continuing. And when you look at people, so-called ministers sitting on the television and talking about charging some consultation fees. Some even have emergency rates that seems to be unbelievable. What is that! And because of that people seem to have gone in for other ‘spirits.’ And so that is what is turning many people away. In view of that, even if one has a true spirit to say something, people will say, he is one of them. Maybe he is using the devil’s spirit or something. All sort of things are being told. That means we are really putting the Christian faith at risk. I think that is the biggest problem.”

May I know the way forward

In the first place, you will see that this is bound to come because it is scriptural. You see. We are getting into the latter days and the Bible says clearly that people will not sit down and listen to the true gospel. Because they will want to hear what they want to hear. And they will go to people who will tell them what they want. So in looking at that, there is very little that could be done about it. Still, there are some remnant among our church members who if we focus as ministers and really decide to teach rather than to follow the crowd, we will be able to gather some. That is the problem I have had in the church here of late. You see. When they started with these prophets, they brought in this Nigerian woman or something and I was telling them every day that you don’t have to do that. Well, I know it is the season of prophets. Maybe you cannot completely rule that all, but to bring
one prophet after another, what are you doing? It looks as if you the minister, you don’t
know what you are doing. Because in the first place, you don’t have gifts. So that when
the people have come and aroused by somebody’s gift, you can continue. You don’t have
the gift to continue. So when they go, you feel that you have to bring another person. So
you continue to bring them. But you yourself cannot contain them. So eventually, they
move to where these people are and they follow them. And many times they go there and
they don’t get anything. They go there and the money they would have given to your
church they go and give it to them. So stop it. You see, you also have a gift. Exercise that
gift if you know what God has given to you. Concentrate on it. Let your church members
know the importance of what you are doing and teach them. Because in the olden days
when we’re talking about this church growing, it is all due to teaching. You understand.
At the time, also this faith convention and others they were all there. And talking about
healing and all that. Even currently, look at Churches like CCC, they are not following the
crowd in bringing prophet. Once a while, somebody like Eastwood Anaba will come like
that. And then he like that will come to do the teaching. He is not the type who comes and
stand there and just talk and call people and say here and there. But look at the Church.
It is stable. It is strong. You see the people are there. That is what I have been trying to
tell the people here. But they wouldn’t bother. But now they continue doing this and now
this is the Church. Now when you come, today is Wednesday. Come and see the prayer
meeting. Sometimes you can’t even get 50 people. It used to be that, anytime I get into the
pulpit, I say things that are contrary and they were angry even including the ministers
but they can’t tell me. But for me I won’t stop. Later on, they will realize that things were
rotting so the senior pastor started now reversing things. Now the Church members are
confused. You were telling us this now you are saying this. Recently, I hear there was
some person who came here and he said something then the senior pastor challenged
him. Then the church members were angry. You teach. Once you teach, if there is a
prophet somewhere they will go but they will come back. They will go and listen but they
will come back and say the person is not saying anything because of what you have
thought them. You see, that is why Amoako didn’t want to come. Because he knew that.
And when he came here, he came to say all sort of things. But it didn’t affect the Church
members in anyway. Because they have been taught. Those days it was difficult for you
to invite somebody to come to this pulpit and he will come. They were afraid. But now
you open it to all these people who say they are prophets. Sometimes I do not understand
how some people think that way. If you don’t have some gifts, it doesn’t matter. Develop
what you have. But people are not bold to emphasize on what they can do.

2.1.3 Eng. Dr. Kwame Danso

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Interview

With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
From my point of view, the gifts of the Holy Spirit has been given to us and we are supposed to use them but my problem has to do with the balanced sorry if I must say. Firstly, people now only focus on Spiritual gifts without considering the other aspects of the Christian life. For example, instead of Christians working on holiness, they now focus only on the spiritual gifts. Also, even now it is very clear that when you are organizing a program, people want it to be in a prophetic line instead, they will not attend. So I personally believe the gifts are given to us and we must use them; not focusing on only one aspect but balance the use.

How have the gifts of the Holy Spirit helped in growing Grace Baptist Church?
Spiritual gifts are helpful, I must say but I think is detrimental too. It is good because at first, one could not have the chance for someone to lay his hands on him to be prayed for; now because of the manifestation of the gifts, it is being done. It has been helpful I must say. But I also think on the other hand that it has become injurious to our Christian life, and why am I saying this? We all know these things we are taking about were adopted from the charismatic church which we could not shape it well. An example is in the church praying and you will see people moving from one place to the other, moving the legs, the hands and whatever. Therefore, my question is, how can you concentrate? So I think we must demonstrate the gifting by concentrating on what we are doing and not anyhow. You know in the Bible the church of the Corinth’s was the church probably Apostle Paul spoke much of concerning Spiritual Gifts but at the same time, we can see that it was the church which was a very canal. So I think it is good but we must use them not forgetting our focus as Christians.

How are the Spiritual Gifts mentioned in 1Cor 12:9-10 manifested in Grace Baptist Church by beginning with the gift of wisdom or knowledge?
Indeed, I have seen the gift of knowledge being manifested in times of crisis and also in preaching. You could see that when problem arises the way the person handles it makes you know this is truly the knowledge of God that is demonstrated in solving the issue because if not, something bad could have happened and the way some pastors and elders explain the scriptures makes me know the gift of wisdom is being manifested respectively.

What about the gifts of healings and miracle?
As for healing, there are so many instances that I have witnessed. One of our deaconess named Ante Elisabeth had a very serious sickness which was getting out of hand but through prayers by pastors and other deacons including myself, the woman got healed which was very marvellous to our understanding. And also one Deacon named Mr. Agyemang two years now had the same problem which I was not there but through prayers he got healed and also testimonies from a lot of church members makes me see the gift of healing in the church. There are some instances during our end of year fundraising that I see the gift of miracle regarding the amount of money that was raised.
when I think of it, it still beats my understanding. A miracle happened when I was staying in a town named Asokwa in which I did not know for about five years. I and my family were drinking sewage due to leakage of the pipe until I found it one day and took the family to the hospital and the doctor said there was nothing wrong with our system.

*What about faith and discernment of the spirit?*

Faith!! that one I can say I have witnessed but for discernment of spirit I have not seen anybody who has come, saying maybe this or that person what he is doing is not from God or not. Sometimes I can see, my spirit tells me that this person what he is doing is not from God. Maybe, we all have but it is difficult to boldly come out to say, what this person is doing is not from God.

*Are there some instances that you have witnessed the exercise of the gift of tongue speaking and prophecy?*

Oh prophecy, there is a lot and tongue speaking too yes a lot. Some of them do happen. I remember one of our own pastors, Asante, his daughter Gift; one of the pastors which I have forgotten the name which I was there prophesied she was going to give birth after praying for about one year which almost became a very difficult issue for us but now she has given birth, and this is prophecy.

*What about the interpretation of tongues?*

As for tongue, we do speak but for its interpretation, I have not seen in any case speaking and being interpreted by another person. I only witnessed in a case one speaks and is being interpreted by himself.

*What important roles do testimonies play the exercise of spiritual gifts in Grace Baptist?*

Yea, let’s take for instance before a prophet comes on stage for a program, members give testimonies like this prophet prayed for me and that happened; not on preaching of the Gospel but ordinary testimonies. We allow members from time to time to give their testimonies which also aid in the building of their faith. For example, let us say someone was sick and the person has been healed and also a person being saved from an accident, they are given the opportunity to give their testimonies. So we do, especially during watch night services, and more importantly, the last day of the month of December the night of 31st December.

*Do you have any specific instances that payment of money connects to the exercise of spiritual gifts?*

Yes, they do. Sometimes they say before your problem may be solved, you need to sow seed but I must emphasize, not we the pastors in the church but those invited ministers from other churches.

*Are there some instances that the use of objects and symbols by the ministers or the prophets or whoever invited to the church in the exercise of spiritual gifts? For example, items like water, oil etc.*

I have seen them using the water and the oil but as to other items I have not or I think there was some time one used porridge or something like that about seven years ago. I do not remember though; oil both pastors in the church and outside use.

*Are the use of symbols and items consistent or inconsistent with the scripture?*
Oh, they are consistent with the scripture but the issue has to do with its proper use or whether the person is being guided by God? Even as we are sitting here and say you need some amount of money, and I being directed by God can just give you this water and say drink and it will turn to money, and if it is true that what I am saying is from God, the water will just turn into money. Hahaha!!! Now the problem is we have the false prophets too and not having the gift of discernment makes it difficult to say what this person is doing from God or it is not maybe it is a direction from God but as I said earlier the false prophets make it hard to believe in those things. So for the use of items and objects, I think there is nothing wrong with it even in the Bible Jesus Christ was using them and there was a time that He used a spy to heal a visually impaired. Elijah too was using them.

**Do the use of symbols have to do with our traditional background?**

Yes, that one too counts because we are blacks but if it is a direction from God then it is ok. Let’s take Paul; it was his handkerchief so there is nothing wrong with it. Sometime when watching TV, they will tell you to put your hands on it to serve as a point of contact and I think is right if and only if the person is directed by God but let’s say telling someone to drink water that had been used to bath and some bathing ladies; with these when observed, God will never give such a direction.

**Who benefits the most in the exercise of spiritual gifts: The gifted or the congregation**

I think, currently, the ministers benefit the most. Or did you mean in Grace Baptist or in general point of view? As for Grace Baptist, the congregation benefits the most. Although there had been one or two occasions that you can say the minister benefits, but generally, it is the congregation. When talking from the general point of view, the ministers benefit the most as compared with the congregation.

**How do you understand 1Cor 12-14 or what do these chapters mean to you?**

Well if you look at chapter 12 he started with the spiritual gifts and then chapter 13 talks about love from there moves to chapter 14. Concerning the gifts, I think from the mindset of God, he gave them to us to use for the benefit of the church, and if we use too I think it will be beneficial because if we are talking of the gifts it is not only in the New Testament that we see but also in the Old Testament. You see, one cannot say healing is a New Testament based because people were exercising healing in the Old Testament. When it comes to faith, you can see people like Mosses and Joshua demonstrating it and if you read the book of Hebrews the Bible recommends this. So when we talk about miracles and healing, all these gifts had their starting point from the Old Testament, therefore, they are not something new to the New Testament; this is basically what I will say concerning these chapters.

**What are some of the specific instances of disorder or extreme cases in the exercise of spiritual gifts?**

I must say that in our local church as in Grace Baptist here, everything is in order in the exercise of the gifts so there is no disorderliness. As you mean it does not normally happen here so we are a bit lucky but as to the general churches, I think there is.

**What are some of the things you have seen that you think may be an extreme or disorder in the exercise of the spiritual gifts looking at the general point of view as you say?**

An example is they demand people to pay consultation fees, bathing people’s wives, I want to pray for you so let’s go to my room and in the course, something happens. Sometimes we are told, raise your hands, put your hands here as if we are having Physical
Education exercise. Some even clap and pray as if it is the clapping that makes the praying effective. Some of these symbolisms are reflections of what the traditional African religious adherents in worshipping their idols. I have never seen anywhere in the bible that Jesus or the other Apostles doing these things, and now those symbolisms that we use to worship the idols have now been introduced in the church. You see people going to ministers to inquire of their destinies which were an instrument in idol worship.

Does love play some kind of role in the exercise of spiritual gifts?
The love that I see now a day in the church is very low. You see, love transit everywhere and the Bible make us understand that God Himself is a love, and that was what Paul was saying in 1COR 13 after mentioning all the spiritual gifts, he said that the most important thing is love. He elaborated on so many things saying if you have all the spiritual gifts and you are without love it is nothing. I think we need to look for the most important things in our Christian life than to follow these spiritual gifts. We need to spend time reading our Bibles, praying, giving testimonies, and working on our righteous life rather than following spiritual gifts. In my life, I have always been paying much attention to the very important things. When I was in the University, I will never spend my time on one credit hour course leaving the four credit hour because I know if I get A in the four credit hour paper I will be at the top; I am not saying the one credit paper is not important but we need to focus on the more profitable things than the fewer ones. So how can we do away with our righteous life and focus on spiritual gifts? And that was why I initially spoke about the balance.

What must be the way forward in handling this issue of disorder?
What we need to do is to go back to the book of Acts where the manifestation of the gifts started. The Bible says they were always in the room together praying and learning the word which made the spirit dwells in them massively using them, and this is what we need to do but we must not follow the church of the Corinth’s where there was division among the church some saying we are for Paul and others Apollo’s. Let’s go back to the basics and that will help us. In Ephesian 6, the Bible talks about the whole amour that we need to put on: the word, prayers, righteousness, salvation and the proclamation of the Gospel. This is what we need and not just speaking in tongues. So I think we have to go back for the basics and together with the spiritual gifts we will soar higher like eagles.

2.1.4 Prophet Sanni Asante

Introduction (General Information)

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Interview

With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
Concerning spiritual gifts, they are many and it is given for a purpose. Thus, God gives spiritual gifts to individuals to advance his kingdom. A gift is something that is received from somebody. In human terms, the giver does not determine what the receiver uses what he has received for. However, the giver is ready to give much more if he realizes that what he gave has been used profitably by the receiver. Therefore, for me to get many gifts is dependent on how I used what was given at first. So God has given the gift for his church and without the gifts, there is no church. Hence, the purpose of the spiritual gifts is for the advancement of the kingdom of God.

How do spiritual gifts benefit the Church?
It depends on how a particular gift is used. For instance, when you take the prophetic gift, God can whisper what is about to happen to the prophet to tell the church. An example in the Bible is the case of Agabus who told Apostle Paul what was before him in Jerusalem. So it keeps the church alert and vibrant to know what is happening in the spirit. It helps the church members a lot. Every human being should know that God has a purpose for his/her life whilst Satan also does same. This is so because Satan always kick against the will of God concerning our lives. For example, if in God's plan my days on earth are supposed to be 25 years, the enemy may plan to terminate my life before my time. So it exposes the orchestrations of the enemy concerning the church members; being its division, the prophet alerts the elders of what the Lord is saying.

What are some instances of the exercise of spiritual gifts beginning from the gift of Wisdom and Knowledge?
I believe we have this gift in the church. Paul was not emphasizing on the world’s wisdom and knowledge but how the spirit of God manifests himself through this gift. The manifestation is seen during Sunday school class where some people's submissions are classified as being divine utterances and not of human; there is a spirit in man and the inspiration of God gives him understanding. It is working vigorously in the church from the top which helps in distinguishing who is filled with the Holy Ghost. And such people speak the mind of God.

What about the gift of healing, is it manifested in the church?
No, for healing gift I have not seen that happening here in the church. It may also differ in a way because someone could be healed through a ministration but you might not know. Nonetheless, I have not seen for instance someone in a wheelchair or individual born with defects being healed in this church before like how the early apostles experienced. I have heard testimonies of people being healed of headaches and general pains.

What about the gift of faith?
Earnestly, every believer has some measure of faith.

Yea, not as in faith through salvation but faith as a gift.
Ok. This kind might not be manifested because sometimes one may have the gift but be ignorant of it. It happens in peculiar circumstances. One may be the affirmative decision
of a particular point of deliberation whereas others may think otherwise. So in this church, it varies depending on the individual.

**What about the gift of discernment?**

Yea, it is manifested in this church but very rare. Some people have the ability to tell the kind of spirit a minister may operate in as Paul told the unclean spirit to come out a possessed woman. I believe the gift is not in full operation in this church because at its peak we should be able to know some certain things. That is first, whether someone is called by God or not. Secondly, this gift is very crucial when it comes to the church’s leadership appointment: to be able to tell who qualifies and who is appropriate for such a task or an office. This is not what is happening in the church. You know Baptist as a denomination at first was not much interested in such gifts however now; they have seen the need to put structures in place to create the awareness and to enhance the operation of these gifts.

**Alright, what about prophecy also as a gift?**

As for prophecy, it is at work in the church.

**So how does it manifest in the Church?**

Well, I see people in the church classifying word of wisdom and knowledge as prophecy but that is wrong.

**Is that how you see it?**

Yea, they put them together as prophecy but word of wisdom differs from word of knowledge and they both differ from prophecy. The mind is tripartite in nature: we have imagination, contemplation and memory. Each of them has its own source. The word of wisdom comes from memory. An example is where Jesus told the Samaritan woman that she had married five times and divorced five times. The word of knowledge tells what is going on in the present circumstance. So Jesus went ahead to tell the woman that even the one she is with now is not her husband; that is out of contemplation. And then prophecy comes out from imagination; being able to tell what is about to happen as Elijah said, tomorrow by this time there will be an abundance of food in Samaria. So God can reveal something to an individual to say but that does not make such a person a prophet.

**Does it mean that it is just a manifestation but that person has not been called to that office?**

Yes, maybe at that particular point in time that individual was the vessel that the Lord could use and that does not make him a prophet. You see, we classify all these as prophecy and deceive people. So I always say that we must know the *logos* from the *rhema*. If you don't know these things you can be fooled by some prophet. They can misguide you and misleading you in the name “he says things and they come to pass”. Satan can even say and it will happen. So it is not always the one who says and it happens is a prophet. I have upcoming ones in the church with this gift and as a church, if we support them in prayers, I think they will come to a limelight.

**So do you have some specific examples?**

Yea, one of our prophets named Basel told me something and it came to pass within 30 minutes. I was surprised so I called him and said what you told me has happened. Such a prophet is rising and like me as a prophet. Once, somebody asked me how do you prophets see? It is not only how we see but how we hear. Sometimes you could even be praying in the house and before you go to minister in church God will specifically tell
something about a particular person at large telling you even where the person is seated in the auditorium. In another instance, I ministered in the word of wisdom and knowledge and the congregation was clapping. I told them to stop clapping because it was not a prophecy. It is more profitable to tell the mind of God concerning a problem in some one's life rather than only telling the past and the present circumstance that such a person finds himself/herself in. If you do so, you are only operating the gift of the word of wisdom and knowledge and not prophecy. I will, therefore, plead with you the leaders to teach us what we are supposed to be doing and not otherwise. Isaiah said if God speaks who can’t prophesy? So even your daughter can prophecy provided God has talked to her because prophecy is all about hearing the voice of God. And at the end of the day, if what your daughter told you come to pass, you can say she is a prophet but maybe God in his own way chose to talk to her at that instant because probably there was no one he could use.

In your opinion, is the gift of prophecy greatly used in the church
I will say it has not reached its expected peak but things are being done right to see such prophet rise in the church. In fact, some of them are really gifted and per what they say, it happens. I know they will get the opportunity for their gifts to function.

What about speaking in tongues?
Oh, I have seen its manifestation in the church. I can say about 98% of the congregation manifest this gift.

So at what times do you see such manifestations?
That is when we are praying. Conversely, I don’t think Paul was talking about only when we are praying. At any point you feel like speaking, you must speak. For instance, I suddenly speak in tongues when I am driving though, I don’t know what is happening but I just yield myself to the Holy Spirit. You know the spirit works in us as said in Job 32:8; “There is a spirit in man and the inspiration of the Almighty gives him understanding”. So if the spirit in you is prepared then the inspiration will come and you will see far depending on how you tune your spirit.

Do you interpret tongues here?
Oh, I have not seen some before! I have not seen somebody interpreting tongues before. It is only Benny Hinn I saw communicating in tongues with another man of God but at the end did not interpret. So I didn’t know what they were talking about.

So with the aforementioned spiritual gifts, what are their effects on testimony in the church?
I am not referring to testimony as in witnessing but believer telling what the Lord has done in their lives through the manifestations of the various gifts to the congregation.
Aah, with such kind of testimonies, I have not witnessed some in the church. Probably, it could be that we have not given the people the opportunity to do that. However, it might have helped someone you will never know. And also in this church, we do not have anything like the prophetic time where prophets are given the platform to speak the mind of God concerning his people. I think in such instance, the people also get the chance to affirm whatever was said about them which is their testimony. I have not heard of a testimony like; “I was sick and got healed through laying of hands or prayers. But concerning travel, I have heard people say, I was about to travel and a man of God told me not to go”. In my own ministration about three years ago, God gave me a word concerning a woman who was not to travel because there was a plot of an accident. She didn’t listen. She went and died through an accident. When this happened, fear came upon
the people but I told them it was not me who has done anything. I regretted this occurrence because I believe I could have interceded for her though she went, God through the intercession could have saved her. We have rules of engagement. Once God has revealed to you does not mean you are vindicated but it calls for awareness and watching in prayers and not eating and drinking to make sure the plans of the enemy is thwarted. God told Elijah, “go and show yourself to Ahab for I am sending an abundance of rain”. God did not tell Elijah to go and pray but he being a prophet and understanding the rules of engagement, did not hesitate to pray. Though God has said, he could change his mind as the three Hebrew men said to Nebuchadnezzar, we will not bow down to your god even if our God will not deliver us. So, people should not just be happy when they hear the word of God concerning their lives but they should be ready to contend with Satan so that whatever is said about them through prophecy will come to pass.

*Are there examples of cases where the manifestation of these spiritual gifts is connected with payment of monies?*

Yes, I have seen many instances but it should not be so.

*How does it happen, I am looking for specific examples?*

Ok, I have witnessed a lot but not in this church. They always go and come and narrate their stories to me. There is this one lady who is a Sunday school teacher here. A prophet prophesied concerning her sister about an impending death. The prophet asked her to pay a sum of GHC 4000 else she dies. So her sister allowed her to call me and she was in tears that she has already deposited GHC 1500 into the prophet’s account. Was he using it to pray for her?

Well, that’s what they say. I don’t even understand them. I told her she will not die and if she doubts she should go to the police station and report formally that if she dies on the proposed date given by the prophet, I will be held responsible. She did it as we prayed and she is still alive today.

*Have you witnessed any of these instances in the Church?*

No, I have not seen that occurring even in my own ministrations.

*What about those invited as guest speakers*

Oh, some of them do a lot of things but you can’t just criticize them. I believe in the diversity of the gifts and pattern that one may adopt but there are some certain things which are central themes. These should be the same for all prophets.

*Give some instances of the use of symbols and tokens in the ministration*

In my case, God can tell me to use a particular thing but it does not mean that thing should be used consistently. Our God is not a one-way God. I don’t boycott the use of tokens but I abhor the continuous use of one. What is God using all these things for? For me, I have not seen that occur in this church. What I have seen being used here is water and oil even with that the pastor used it only once and on specific people. Once did I hear in the bible that Paul used his apron to heal someone. And there was not any other report on the use of apron by Paul.

*Is the use of these tokens consistent with the scriptures?*

If God speaks, he does it. At times even how to relay what was revealed to you to the person must be done cautiously so that the person will not be offended. For instance, last
time I went to Accra to minister in a church called Word of Light. Whilst I was preaching, I saw in the realms of the spirit one man in the congregation sleeping with an animal. So after the program, I called him and told him about what I saw and he immediately burst into weeping. One on one he confirmed that he does this thing in order to keep his voodoo intact and functioning. He said it gives him power.

And he still attends church service?
Yes, he is an elder in the church. So I asked if I had said it in public what he would have done. And this was his reply, “from here, I would have killed myself”. Hence, all the gifts must draw people to God and not bring confusion because God is not the author of confusion. So we have to dismiss any prophecy that leads to confusion.

Who benefits the most in exercising of the spiritual gift, is it the congregation or the one exercising the gift?
It is those who are gifted. I’m telling you the truth because in general, 70% of the benefits go to those who are gifted and the remaining 30% go for the congregation. Now I have seen that “no escort-free,” meaning if I pray for you, you must give me money. It is a give and take affair. That is how it is!!! If you don’t give it, I must find ways and means to get it from you.

That was why I asked at first that does the gift in any way connected with payment of monies.
Oh yea, it is so. I met one Professor last week, who is a Presbyterian. He said to me that he doesn’t believe in prophecy. But I told him that not all prophets are corrupt. There are certain professors who are corrupt but you are not corrupt, so it is in the other fields of jurisdiction. Therefore, you can’t judge a book by its cover. The fact that we have fake currency doesn’t mean we don’t have original. In fact, the fake currency exists because there has been an original currency before. So I told him to check the prophets by their source; when they got born again and under whose feet did they study and who laid hands on them. You should know all these things because you cannot be in a reputable Seminary like that of Abuakwa and fool around. You will be quickly dismissed. And after everything, I prophesied to him about what he has done in the past, word of wisdom and word of knowledge. And he tried giving me money after the prophecy and I rejected it. I told him I wasn’t there for his money because I saw it to be a test.

So now, what does Paul’s instruction in I Corinthians 12-14 mean to you?
Paul said something about the gift of prophecy which I’m very happy about. He said the spirit of the prophets is subject to the prophets. So if I’m given 45 minutes period for a ministration, I must be able to use the time because the spirit is subject to me. God is a God of orderliness and discipline. I believe this applies to all the other spiritual gifts that we should all be able to control and discipline ourselves when given the platform.

Are there some instances of disorder in the exercise of spiritual gifts in Grace Baptist Church?
Paul said something that the light that encompassed me the people around saw it but the voice that spoke to they heard it not. You may say an action by a prophet is inconsistent with the scripture but maybe he heard it from above. I have had such an instance where a couple who had done all the necessary check on fertility proved positive and yet could not have a child. One day we went there to pray for them and whilst I was praying, the Lord told me to tell the man to sleep with the wife when she is in her menstrual period. It was difficult for me to tell the man because I have not even heard this before and the Lord
himself abhors it in the Levitical law. So I informed the pastor I went with that this is what the Lord if saying. Eventually, I told him but it took me two weeks to do that. The man after hearing the news did not utter a word and went and told his doctor about it. The doctor affirmed that in rare cases, some of the women ovulate during their menstrual period so he should give it a try. Blessed be the name of the Lord that the woman has conceived today. So at times when you hear the voice of God, you must judge it. That is why Paul said we can judge prophecy and before one could do that he must know the scriptures. In the rule of law, judges are very conversant with the constitution of the nation that is why they are able to judge rightly. So if you don’t know the scriptures you can’t judge prophecy as Jesus said, you err because you know not. So I have seen some men of God saying things which are not consistent with the scriptures but you can’t straight away pass judgment, but at least give a room for further explanation. One prophet even told us to jump unto our pews and raise up our hands. This has nothing scriptural. Maybe he could be quoting from Luke 19 about Zacchaeus. However, he wanted to see Jesus, what about us who already have fellowship with him.

Which prophet was that?
One of the prophets!!!

So you see that some of the things at times can go extreme
Yes.

Does love play an essential role in the manifestation of the gifts in the church?
Love is a command but to love someone is a choice; Jesus said “new commandment I give unto you to love one another”. The word of God does not suggest to us but it always commands us. So if you don’t love, you I can’t minister to God’s people. You have compassion towards those whom you love. Without this, no testimonies will follow your ministration.

Do you believe that those who are invited to the church do ministration out of love? How do you see it?
I don’t. Love is the focus but we are doing it for fame. If you are driven by love, it doesn’t matter what you are doing, whether singing, praying or preaching, you will not ask for money before you discharge your abilities. Paul said that those who minister to you in spirit, you must also minister to them in kind. So far, pastors who negotiate the amount they will take before mounting the pulpit are not love driven.

Are there some pastors who name their prices?
Oh, they negotiate a lot! If the ministration is just around Kumasi they have how much they will charge and also have a specific amount for Accra and beyond. Last time, I went for a program and met one pastor, who asked me, is that your car with this anointing on you? Then I told him yes. He said then I will be hungry for long. But within me, I know I have one of the nicest cars in town.

Was he expecting you to use a better car than this?
Yes, I once visited a pastor in his church. He told me to prophesy and tell the members that God told me that they should buy a car for their pastor. And I said it. I told them your pastor said God told him that you should buy him a car. After the program, the pastor was not around but one of the deacons came around and said I have done well and gave me GHC 2000. He said, “that is how their pastor has been doing all the time”.

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**Appendix 2 – Transcripts of Qualitative Interviews**

*So does he negotiate with them before they mount the pulpit?*

Yes, he connives with them and extracts money from the members. I was telling somebody about your wife that she has been a mother to me since I came to this church. She has helped me a lot in terms of what to eat and where to sleep. I always say to her that if her work on this earth was to assist me in becoming who I am today, then she has finished her work. I am not saying this because you are here, but she gives me stipend every Sunday and drives me to my place. So if I am unwilling to come to church I had to because of the stipend. Such is love; she is doing not because she wants people to see but she has been doing this in the closet. On one other instance was during a Sunday school class where I tried using the Quran to buttress a point which was out of context, she came to my aid to cover me up to curb the argument. After that, she told me to take things easy because the Quran and the Bible are not the same. Know no man after the flesh. She got to know that where I was coming from such things could happen. So love is first and without there will be no testimony.

*Any other comments on how people use their spiritual gifts in Ghana?*

You see, the Bible says by their fruits you shall know them. Not by their gifts but by their fruits. If you are using the name of Holy Ghost then you must be holy too because his name is holy. You can’t be using his name and do all sought of uncultured things. The bible says that the gift of God is irrevocable. We have the anointing, mantle, auction and presence. It is the presence that holds these three offices (anointing, mantle and auction). You can be operating in the gift but without the presence. Eli was performing his duties as a priest but God had rejected him. The glory of God had departed, “Ichabod”. So the fact that you can perform miracles does not make you holy but your fruits as in words also. Last time I told the church that we must suspect men of God who could preach for a month and will not even make an altar call. Our messages should end with salvation. So whatever theme you are preaching about should end with salvation. Even God takes delight in the prosperity of his people so there is God’s way to prosperity. In all, I see that these things must happen for believers to know that what Jesus prophesied about has been fulfilled. However, our sense of memory is dead as Christians.

*So to you, things are not right!*

The exploitation is too much. Even their advertisement will tell where they are coming from. All that they are interested in is come, come and come.” Once upon a time, a child asked the how big is God. The father was quiet and did not talk. One day the father saw an airplane in the sky and called the child to come and see. He asked him, how big is the airplane? He answered it is very small. He therefore took his child to the airport and showed him an airplane. He then asked again, how do you see the plane? Then the child replied it is very big. He then told the child, the more closely you are to God the bigger he becomes to you. Sometimes I feel ashamed to be a man of God. I’m even thinking what will happen to the next generation if you people are not there. I have seen that these days we are using some of systematic approach to win the youth. When you use systematic approach to win the people you cannot maintain them because another pastor may have better strategy than yours which will draw your members to him. Today, the exploitation is very alarming in the name of the spirit.

*So what could be done about it?*

We have to promote the genuine men of God. I have something I always say that so far as what you are doing promotes the kingdom, I don’t have problem. I will support you in
prayers. But we see backbiting in the name of fame. The attitude of pull him down is too much. This is not helping the church at all. Listen, when Adam and Eve sinned in the Garden of Eden, the Bible says when God came in the cool of the day to visit them; God asked Adam where are you? Adam replied we were afraid when we heard your voice because we’re naked. God provided them with skin to cover their nakedness. God never emphasized on their nakedness but rather provided permanent solution to their temporal one. If this generation is able to cover the mistakes of one another, the church will be vibrant and be relevant. The church is not relevant today because there is no power anymore. That is why witchcraft is on ascendency in the church. There is no revival. In Acts 27, when Paul set on the fire, the viper could not contain it but to come out. Wherever there is fire, the serpent cannot exist. So I’m pleading with you that you should test the pastors and promote the true ones. If we don’t rise to speak, they will dominate the kingdom and we must shut them down. Simon the sorcerer was famous and terrifying in the city but when the apostles saw him they did not keep quiet, they spoke for the people to know that he was inferior. So if the church comes together and fights together, I am telling you that the people will identify those false ones. They can do all manner of things but not a one. Pharaoh’s magicians challenged Moses in all manner of miracles but once testified of a particular miracle that it was the finger of God. Pastor, I am very serious. Identify those members in the church who are sincere and give them the platform, direct and guide them to promote the gospel. I was once a Muslim and it is not like in Islam, they will fight for their religion. But I don’t see same in Christianity. You know Jesus said, I will build my church and the gates of hades cannot prevail against it. I don’t know is it because of the Holy Spirit is given to every believer? It is not same in Islam, their interpretation of the Quran is the same everywhere. We must pray that there be revival through the whole nation so that these false men of God will be exposed in the same manner as Evangelist Amoako arose and all fetish priests ran into the bush. I think if we unite, we can match up with them and our lost members shall return. There are a lot of people under them. They will always say that they are finding solutions to their problems so whether by hook or crook, they seeking for remedies.

2.1.5 Veronica Owusu

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With reference to 1 Cor 12:1-7 what is your understanding about spiritual gifts?
I understand it from this point of view that when Jesus was ascending to heaven, he promised his disciples to wait upon him till the Holy Spirit comes. I think the Holy Spirit is here to help the Christians to be able to carry out what God wants them to do. So he is our helper.

How are spiritual gifts are manifested in Grace Baptist Church? Let’s take the gift of wisdom and knowledge
When you look at our leaders, the pastors and the Deaconship, they have exercised that ability to even solve some problems from different churches. Such cases may occur in our church but by humility they are able to curtail it without it being alarmed as in other churches. In the church we also have some members who have been branded as being controversial. Nevertheless, our leaders are capable of dealing with such people.

What about the gift of faith and healing?
This current head pastor who we call “man of faith” exercises his faith in this field. And many who had fever have received their healing. It is not only this but most at times during revival services, people testify of them being healed through ministration. I am also a witness to some of these things.

What about discernment of spirit?
No. I have no record of such instance in the church.

What about prophecy?
I will still talk of our head pastor who has made us to appreciate all the offices of the ministry; the apostles, teachers, pastors, evangelists and prophets. By so doing, the church has now what we call pastoral assistants who are in the various offices to nurture them for the growth of the church. However, we don’t have prophetic gathering, that is may be organizing a program specifically for the prophetic.

Are there instances of disorder in the exercise of various spiritual gifts in this church?
Yea, we have morning devotion every morning but in some cases, the direction as in prophetic direction that comes sometimes they are inconsistent with what the scripture says. At times, as a child of God it is very serious but the prophet has spoken. So it happens.

Do you remember any other such instance?
Yes. Though, the prophetess is not a Baptist, she told us during the morning devotion to pick stones and throw at our enemies.

Did you throw it in the church auditorium?
No, we did that at home.

Did some of the pastors around complaine?
No, she said God said. So you cannot be grudge her. I don’t know whether this will fit but just last Friday, one of the pastoral assistants which I believe he is a Baptist after the normal offering he raised funds and said God said he should do so and afterwards he picked the money into his car and left.

As an administrator, did you say anything.
I didn’t know but it was at our management meeting that the head pastor asked Pastor Johnson whether he was around when the incidence occurred. So he decided to call him and talk to him because this is not done anywhere.

Does the operation of the gift go with payment of money?
I will say there are some people who have interest in such things. This matter has got a lot to do with the prophets. We had an instance during our morning devotion service. There is a visiting prophet called Rev. Emma who at times may not keep to his promise as in his regular visits. However, there was one time Rev. Justice announced of his coming and people were expectant. Also, we have assigned ministers to each day of the morning devotion; Mondays and Tuesdays for the Catholic prophetess, Wednesdays for your daughter's husband, Thursdays for Deacon Michael and Fridays for Prophet Sanni, the one who took the offering. So, we were expecting Rev. Emma on Wednesday but he was late at the usual meeting time 5:30 am, I think he got there around 6:00am. But the minister assigned to that day though was sick, I don’t know how much they are given after ministration but did not give the pulpit to Rev. Emma. At the end of the day we gave them something which we call blessing. So we bless them.

Once, the head pastor at our management meeting reported of an example of such instance. A young converted Muslim who is an upcoming prophet, Sanni was praying with some members and prophesied to one of them about an impending death. The guy was convinced of the prophecy because prior to the prophecy he had had dreams as such. So the prophet told him to bring a piece of cloth and some amount of money of which I have forgotten the exact amount for him to terminate such occurrence. The guy informed the head pastor about it and he asked him not to give the cloth and the money. Head pastor has a son-father relationship with Sanni so he called him and rebuke him of what he did. So some people do give such directives.

In comparing the one who exercises spiritual gifts and the congregation, who benefits the most. Is it the gifted person or the congregation?
In fact, there are some who genuinely work. Those who want to extract money from church members based on their spiritual gifts are the ones who do not work. They don’t have any work so they take such ministration opportunities to make money. For example, the deacon I mentioned earlier, he is a trader who sells cosmetics. He is even in hurry to go to work so when he sees anything he just says and leave. However, I see others who wait after the devotion ends at 7:30am for people to further consult him in the auditorium. He has an offering basket beside him.

Is that a kind of Consultation?
Yes. He sits to provide counsel for the people. And they say, you cannot go before the Lord with an empty hand. So before he prays for you, you would have to put something in the offering basket. I don’t know whether the authorities are aware that such things are going on in the church.

Are the exercise of spiritual gifts in this church done in the motive of love or for personal interest?
I will say it’s missed. The passion is there. No one will just wake up early morning and come and do such work. Probably, he may be motivated as he counsel people and they also show appreciation in kind. I feel that if such a person has been able to help you in prayers and you have testimony today, you have to also bless him. A mere hand shake would not be enough.
Appendix 2 – Transcripts of Qualitative Interviews

Are sacramental objects or symbols used in this church in the exercise of the spiritual gifts? I mean items like oil, water, and so on... at what instances have you seen people use them?

Many of them use the water and the oil. I don’t remember any case but I know they say water is life. Yea, the woman who comes on Tuesdays once during our morning devotion service told us to go and wash our faces whilst it was raining that moment but I have forgotten the interpretation that she gave to it.

Were you to wash your faces in the rain?

No, we had buckets outside to collect the rain water. As for the oil, I cannot tell whether it has been abused or not because it is been used at the moment of laying on of hands. Also, I see them using oil when they are breaking yokes. As for that they use it to pray for everyone.

Any comment on how Charismatic manifestations in the contemporary Church?

Let me start by saying that God Holy Spirit is still at work but there some people who hide behind the move of the Holy Spirit and do vices. “God said” and God did not speak to you. I will say we should believe them but also be wise to do what is consistent with the scriptures. Some of the cases are idol worship like telling someone to take a coin to a crossed road. We must be always wise seeking confirmation from the Lord concerning whatever we have been told because our God is not one man’s God. Your spirit even testifies when you visit a wrong church.

What does I Corinthians 12-14 mean to you?

I will say all the spiritual gifts are for our benefits and basically for church growth. We should therefore try and shun adulterations for the adulterations are alarming. The gifts are for our own good.

2.2 TEXT OF INTERVIEWS WITH RESPONDENTS OF CALVARY CHARISMATIC CENTER (CCC)

5.4.2 Rev. Ransford Obeng

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How did you start CCC and why do you have Charisma as part of the name of your Church?
I am Rev Ransford Obeng the Senior Pastor and somebody that the Lord used to start Calvary Charismatic Center. We started CCC in 1985. When we started Calvary Charismatic Center in Kumasi, at that time, we had three main denominational Groups in Kumasi, that is we had the Orthodox Church which is made up of the Methodist, Presbyterian, Anglican, AME Zion and the rest. Then we can also add the Catholic Church, even though the Catholic Church stands on its own. Then we had the Pentecostal Churches. The Pentecostal Churches were made up of the Church of Pentecost, The Assemblies of God, Christ Apostolic Church and the Apostolic Church. They were the main Pentecostal Churches. Then we had another Movement we called the spiritual movement, the spiritual church. And the Spiritual movements were made up of the Odiifo Asare and those people who meet under a big shed and normally on Fridays is when they have their meetings where people go and anytime they are going they wear white. And some of them carry containaiers with water where they would bless all the water and then they will take it to the house and so these people were considered as Spiritual Churches. We called them as Spiritual Churches. So, they were the three main Movements in this city. We had the evangelicals which are the Orthodox, we had the Pentecostals and then we had the Spiritual Churches. I, my background, comes from a Pentecostal Church because I was at Assemblies of God, so it was a Pentecostal. But because of the move of God, what happened is that the Pentecostals were not emphasising the gifts of the Spirit. So, what brought about the Charismatic Movement is a result of the outpour of the Holy Spirit and the people getting the gifts and young people practiced the use of the gifts of the Spirit. So, the Charismatic movement, our basic teaching was on the gifts of the Holy Spirit. We believe that God could use everybody. It doesn't matter your status. Once you are born again, you are qualified for the gift of God. Go can use you. So when we talk about the Charismatic movement, it comes from the word Charisma which means the gifts of the Holy Spirit. So we talk more about the gifts and the operations of the spirit. That is what I will explain about the Charismatic gifts.

How does the exercise of the spiritual gifts (Charismata) help in growing CCC?
I will say, the gifts of the Spirit have a place in attracting the crowd but in terms of spiritual growth, you will need somebody who will sit the people down and train them in the teachings of God’s word. So what I would say is that the gifts attract the crowd and if you want the crowd, you can’t do without the gifts because the gifts attract the crowd and if you want the crowd, you can’t do without the gifts because the gifts are fascinating. Seeing things that God is able to do which a natural man cannot do, naturally, attract people. But as you see what Jesus did, he used the miracles to attract people but he taught them the word of God and so that is what we are supposed to do. Use the gifts to attract people, but teach them the word.

How are spiritual gifts in operation in CCC with specific reference to 1 Corinthians 12 where Paul outlines a number of gifts
We know, we have the nine gifts of the Spirit which is mentioned in 1 Cor 12. Those are specific. But apart from that there are other gifts which they are not clearly spelled out in the Bible but there is an indication and so everyone who wants to obey the Bible, the Bible gives us an instruction, so who is in CCC, I cannot speak for others, but here, we try our best to go by the word of God. The word of God becomes the yardstick by which those gifts are operated because spiritual things are deep and you don’t want to stay where God says you are supposed to stay and you want to go beyond that because you have the gift, you can enter into areas of deep waters that you can get drowned and you may end up in
a different doctrine altogether. So you stay on the shadow ground where God says you are supposed to stay.

How are the specific gifts such as wisdom and others in operational in CCC
Ok, I believe that one of the things that we do is that, on Sunday mornings because it is a big crowd, if we see or if somebody has a word of prophecy, he is able to bring it. But if somebody comes with a word of prophecy which is for encouragement, exhortation and the comfort of the people and is not for direction, so if somebody comes and then brings a word of prophecy and it doesn’t edify the Church, we straight away correct it and say it doesn’t fall into the category. That is before it comes to the crowd. The other thing we do is that, because it is a big crowd before anybody would speak, we have leaders that you have to talk to them, anything even if it is a word of prophecy. Some will say why do you have to do that? It is because it is a big crowd, you don’t know everybody. So somebody can come to the Church, for the first time and can come and then say things that he is not supposed to say and you may not know him and you can instruct him. So what we say is that, if you have anything, you consult the leaders and if they say that this will edify the Church, we would allow you to say it.

Can one say that the gifts of wisdom and knowledge guide all the exercise of the other gifts?
Yes, I think in all the other gifts of the Spirit, whether prophecy, faith, or healing, we need the wisdom to help us to apply it and know what to do at a specific time.

Do testimonies play important role in the exercise of Charismata?
Yes, testimonies play an important role, because it makes people believe that if God has done it for this person, he can do it for me and so it plays a very important role. But we should be balanced in our testimony and we always have to let our people know that it is not the man who did it but it is God. Because at the same time where testimonies serve as an encouragement to people to believe God, testimonies also can discourage people from believing God. So it serves two ways. one, it can encourage people, two it can discourage people that I have prayed, I have talked to God, why God has not been hearing me but he is doing it for the other person. So testimonies have two sides. One it can encourage people, two, it can discourage people from serving God.

With reference to the notion or phenomenon of the exercise of gifts in connection with the payment of money, what philosophy guides you as a Pastor of CCC as far as the exercise of gifts and payment of money is concerned?
I think one of the things we need to always bear in mind is that the Bible says that freely ye have received, freely ye give. And the gift of God is not for yourself. And one of the things people need to understand is this, when Jesus, the devil asked him, that if he is a son of God, he should turn stone into bread, Jesus had the power to turn stone into bread, but at the same time he realized that the power of God was not just given to him to satisfy his selfish ambition or to defend himself. The power of God was given to him to be used for God’s purpose. So God has a reason. So anybody that will use the gift of God just to collect money and to take money from people to be meant for himself is wrong. It is not meant to do that. Everything must point to Christ and everything must come to build the kingdom of God.

What is your opinion or impression on the use of sacramental objects or symbols such as anointing oil, water and food items in the exercise of spiritual gifts?
Appendix 2 – Transcripts of Qualitative Interviews

I think, you know, people need to be, you see, anything that will not help people to put their faith in God should be discouraged, because in the Bible, when God asked, when they were bitten by snakes, and God asked Moses to make a pole and then a symbol of the serpent so that whoever would look at it was healed, which we all know that it was depicting what Jesus would have to do on the cross. A time came, they wanted to use it as God and the same God who told Moses to do it commanded him to destroy it because he didn’t want it to take the place of God. So it is a lesson. Nothing should take the place of God. I personally believe that the use of symbols and all these tokens and signs should be discreetly. It shouldn’t be, I don’t believe it must be repeated several times. It should not be the order of the day. If it becomes the order of the day it is wrong. God can use anybody, but it is not the order of the Bible. The order of the Bible is not token and signs. The order of the Bible is faith in the name of Jesus and nothing. And that is what we should teach. Anything that is not the order of the Bible and you use it to become an order becomes wrong and that is what people need to understand. If it is not an order and you begin to use it to become an order, it is wrong. For example, you read the New Testament, The Apostles were observing the communion, and when they were observing the communion, we didn’t see them washing feet. We didn’t see them washing feet in their communion, but they observed the communion. If today, you want to have the communion and then you decide that one day I want to wash feet, as a sign of submission, I would not have a problem, then if it becomes an order that anytime you want to have a communion then you wash feet, then you are out of place, because the Apostles did not practice that. In the Bible, anything that the Apostles didn’t make it as a practice, we should not also make it a practice. And I don’t see the Apostles using a lot of tokens and signs regularly. You see occasionally, something happened and somebody used it but it was occasionally. It was regularly. It wasn’t the norm. The normal thing that the Apostles were doing is faith in the name of Jesus

Using CCC as a window to look at what is happening now in contemporary Ghanaian Christianity, who benefits the most, the gifted or the congregation in the exercise of Spiritual Gifts?

I think, what is happening right now, there has been abuse of the use of the gifts and anytime there is abuse of the gift of the Spirit, the so-called people who use the gift benefit more than the congregation and any time you see those who use their gifts benefiting than their congregation, it is an abuse. Wherever there is no abuse, the congregation benefits more than the people. You know, I will use the example, it is like a Patrol tanker that is carrying a whole tank that can supply a lot of gallons of fuel to thousands of cars, but the Patrol tanker itself will need only ten gallons. It just only consumes just 10 gallons. Meanwhile, it is carrying fuel that can feed thousands. So that is what it is. So you the carrier, you don’t need it. You are carrying the thing but it is not for you, it is for the people.

So Back to the Scriptures, what does Paul’s instructions on the Charismata in 1 Cor 12-14 mean to you personally?

I think when the Church started, and they were experiencing the gifts of the Spirit, they ran into the same problem which we have run into today. And that is the reason why God inspired his servant to write those letters so that it can be a guide and instructions for us. And no one is above the Bible, so everyone that would not follow the instructions that Paul has given concerning the use of the gifts in 1 Cor 12, 13 and 14, you are out of order and it is because you are not bigger than scripture, so every one of us is subject to the scripture and everybody who wants to exercise the gifts of the spirit must be familiar
with these chapters and read it over and over again and let it be the guideline for the operations of the gifts.

*Have there been some instances of disorder of spiritual gifts in CCC since the Church’s inception?*

I think we have never had that problem because, since the onset, this church is not built on gifts. It is built on the word of God. You know, there is a difference between building a Church on gifts or miracles, signs and wonders and then building a church on the word of God. This Church is built on the word of God. Number two, we teach the people that everybody can be used by God, and so here, most of the gifts of the spirit are exercised more in the small groups setting than the bigger congregation. And it is exercised more in the small groups in the departments, bible study groups and other small groups. That is where we teach the people that they can be used of God and that they should be opened to allow God to use them.

*What Role does love play in the exercise of Spiritual Gifts?*

I think love plays a very important role because whatever you do must come out of love. We are talking about genuine love. And if genuine love is there, genuine love will not like to deprive somebody. If I know that God has gifted me and somebody is hurting, genuine love will want to help the person and not take advantage of the person or use that gift to defraud somebody. Then it defiles the definition of love. So love must guide us in the operations of the gifts of the Spirit.

*Comment on the contemporary exercise of spiritual gifts in Ghanaian Christianity in general*

I think, right now, most of the independent Churches that you see on television exercising the gifts, I will say, about 98% or 99% do not follow Scripture and I am a little bit suspicious of anybody who would not follow Scripture. The scripture is the highest authority so if you derive your inspiration from the Bible and you are not prepared to submit yourself to the Bible, then I am a little bit suspicious, I am afraid because I don’t know where you get your inspiration from. Because anywhere you get your inspiration from, you want to obey that thing and to submit yourself to it. So if you say you get your inspiration from the Bible and you don’t subscribe yourself fully to what the Bible will say, then there is a question mark. So I have a question mark of 98% on the so-called people who say they have the gifts of God.

*Will people be justified in saying because there are an abuse of spiritual gifts in the system they will not talk about spiritual gifts in the Church?*

That will be an extreme case. I think one of the things that play major roles that we need to address in Ghanaian Christianity is knowledge. Knowledge is lacking in the Church and the Bible says my people perish for lack of knowledge and not lack of gifts and not lack of operations of the gifts. Our people perish for lack of knowledge. Ghanaians we need knowledge.

*In looking at the increase in the emphasis on Charismata in contemporary Ghanaian Christianity, in your opinion, what is the way forward?*

I think the way forward is to come back to the Bible. As I said, gifts have a way of attracting people and every pastor wants to see that his church grows. And because the gifts attract people, people are tempted to disobey the scriptures and just pursue the gifts and in so doing, they ignore certain basic Bible elementary principles that we should follow. And when that happens, they throw those things overboard. You know, they can entertain a
familiar spirit without knowing and it is possible because between the truth and the false, there is a thin line and so you can always entertain something that you don’t know because in the Bible, when the Spirit of God departed from Samson, he did not know. So if Samson did not know, it means that it is possible for the spirit of God to depart from you and not knowing. What will assure you that the Spirit of God is with you is that if you are still obeying the Bible? But if you don't obey the Scriptures to the latter, then you cannot assure yourself that the Spirit of God is still with you.

*With reference to the exercise of Spiritual gifts, what can other Christians, Churches or Christian movements learn from CCC?*

I think we have a lot to teach the Christian Community to let people know that you can stick to the scriptures and make the word of God the central focus and not the operations gifts and still grow your Church. Because that is where the key is. People think that if I don’t chase the gifts, I cannot grow the Church. So I think we are a model to people to know that, look, we don’t emphasize the gifts. We believe the gifts and we have seen the operations of the gifts but the word of God becomes central and we are growing. There is no Sunday that somebody doesn’t come with a testimony. Almost every Sunday there are people and it is not only one. I don’t get less than 10 people coming to me personally and sharing with me testimonies. So you don’t need to make the gifts as your focus. If you make the word of God as your focus, the word will produce those miracles. I believe that is the way forward for everybody. Get back to the Bible, teach the Bible and God will confirm his word. Once you teach God’s word, God will confirm his word.

### 5.4.3 Rebecca Obeng Gbemu

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**Interview**

*With reference to 1 Cor 12:1-7, what is your understanding of spiritual gifts?*

Spiritual gifts are gifts given to the body of Christ if I should say. And they are different and a lot. Some of them include prophesy, tongues but I don’t know if it is also a gift.

*How does the exercise of the gifts help the Church to grow?*

From my personal observation, let me say in CCC, this speaking in tongues we mostly use it during prayer meetings and during our personal devotions. But I remember when I
used to be in Assemblies of God church we were not practicing so. During those times in the North at our prayer meetings, if someone speaks in an unknown tongue, we will get somebody who will be given an ample time to interpret whatever was said. However, when I came here it is quite different. I don't know whether it is due to numbers as a congregation. Besides that, I have not witnessed that in even smaller groups. I also saw this scenario of tongues interpretation when I was in Scripture Union in school.

*Give some instances of the manifestation of Spiritual gifts listed in 1 Cor 12:8-10*

Concerning this church hardly do I see these things. I can't recall.

*Ok, let me take them one after the other: gift of wisdom and knowledge*

Wisdom and knowledge! Hmmmm!! No

*Ok, the gift of healing?*

Yes, with healing I have seen some.

*And how did it happen?*

I remember there was a guy who came with.....just recently and they took him through some deliverance session. Because of time, I left the church but I watched the recorded tape through a friend who captured it. And I could see how it was before and the struggle the guy was going through and also how the pastor went about it.

*Was it Pastor Ransford?*

No, one of our pastors, Pastor Isaac, he handles the deliverance team. I was so marvelled at what happened.

*And have you also witnessed the gift of miracles?*

Miracle!! Yes! Yes!! I have seen so many of them, but I can recall about three of them. Example, some couple had married for a long time and expecting a child and miraculously they gave birth. One was 17 years and they had twins, a boy and a girl.

*And how old was the woman before she delivered?*

I think she was around 40-45 years old. The man was also around 50 years and they are still in this church. There is also another couple who waited till 17 years and they now have a child. So for miracles, I can testify.

*What about the gift of prophecy?*

I don't know much about this looking at our congregation size. However, in the auxiliary groupings, it might; but how many of them do not join. So it is difficult to know. However, there is this prayer group which meets every Monday for watch night service led by the deliverance team leader, Pastor Isaac. During those meetings, I am sure you will see a lot of gifts on the display.

*Do testimonies play key roles in exercising spiritual gifts in CCC?*

Yes... we don’t call people to stand in front of the congregation but there is a testimony time where a pastor comes out to tell the congregation your testimony. This is written on a card that is given out on each Sunday to individuals who have testimonies to share.

*Is the exercise of gifts sometimes connected with payment of money?*
Yes, because we are being taught about giving here, we are always conscious; you will see somebody walk into an office and bless a pastor, “pastor, God has done this for me and I am here to show appreciation in the form of tithe or an offering”. Others are also led to take the cost of some church projects. At revivals, such as the one we recently held, we can call an amount as a seed and people do it. It could be in GHC 10000, 5000, 2000, 1000 and so on. People do patronize and honour it during the week.

Do you see the use of anointing oil, water or food items or any element or symbols in the exercise of spiritual gifts in the church?
No, sometimes when Rev. Eastwood comes around that he uses the anointing oil but hardly do you see pastor using it. Probably, during communion service when he is led.

Are the use of these elements consistent with the Bible?
Personally, with these symbols and oil, I don’t like it. Because you might end up placing your faith in such things instead of you and God; take your Bible read and understand. Automatically, there is nothing God will say do which will not honor his word. So sometimes I’m like without the water your problem will persist. If it is used ones a while, then it is fine. There are some people if a prophet doesn’t pray for them then God has not heard their prayers but as you are walking and talking God already knows what is in your mind. And he will meet you at the point of your need.

Who benefits the most when it comes to the exercising of the spiritual gift, is it the gifted or the congregation?
I think it is the congregation. Unlike other churches, here when a man of God is invited, you cannot even see the person. You will only see him in the evening during the program and right after the program, he is taking to his hotel. On special occasions, the man of God himself will tell you to see him after the program.

What does 1 Cor 12-14 mean to you personally?
I think he doesn’t want us to be ignorant. When you are ignorant people can lead you astray. But if you know that as a Christian you are supposed to have certain gifts, you can’t have all the gifts; you have this, this person also has that then we all come together for it to manifest. Paul don’t want us to be ignorant because if you are ignorant, how do you prophesy, how do you get wisdom?

What role does love play in the exercise of spiritual gifts?
Yes, love! Very important! I think in our church here pastor has taught us that if you are doing anything without love you are just a sounding cymbal because at the end of the day nothing comes out of it. Conversely, something that is done in love actually produces fruits relating to the fact that Jesus loved us that is why he died for us. And by his love, many generations have benefited and will continue to benefit. People gifted may act for fame but in the normal sense, we should do a thing in love. We must also learn to rebuke people in love not to endanger our sense of doing right. If you prophesy to me and you take money before prophesying; Jesus did not do that! If we take the man at the pool of Bethesda for 38 years, when he came he did not take anything from him, he just spoke and he received his healing. So, exercising of the gift should be done in love otherwise the poor will never receive their healing.

Using CCC as a window to the contemporary Ghanaian Christianity on how spiritual gifts are exercised, what will be your comments?
It is really disgusting sometimes. Sometimes I ask myself that we in CCC, are we in Ghana because unless you go out you don’t see certain things. During our normal service, we sing praises and adoration, the pastor preaches and we pray and go. But now in Ghanaian Christianity, that is not how it is. People prophesy to the extent of talking about the underwear of church members. Personally when I see such things they make me unhappy. I think they are going too far.

*Are these instances of Abuse of Spiritual Gifts?*

I’m not saying God can’t do that. I remember I think in the Bible Paul used his apron to heal and that doesn’t mean that God can’t use aprons to heal, but like I’m saying they are abused. They are done in such a way at times you ask yourself is it from God or it is a personal thing.

*Having affirmed that there is some form of abuse and excesses in the exercise of Spiritual gifts, what do you think can be done to curtail this kind of abuse in contemporary Ghanaian Christianity?*

Yes, I ask this same question one day when Obinim’s incidence started somewhere last year. So one day I was asking my husband I said so.

*Is it when he prayed for somebody’s manhood too....*

Yes. So, I was asking my husband, so the Christian Council or nobody can do anything about what is happening. And he was like, there is freedom of worship in Ghana and people have commented a lot so let’s leave him to do his thing maybe later on if it is of God, it shall stand. So I’m also throwing the same question to you maybe you can help me out.

*What can contemporary Ghanaian Christians learn from CCC in exercising of these spiritual gifts?*

We believe in the Bible. We always say the Bible is our manual because when we buy a new phone it comes with a manual. It is only a second-hand phone that doesn’t come with a manual. Any gadget you buy new, there is a manual that comes with it, my pastor used to say that. And when God created us, he gave us this Bible as our manual. As a human being that is your manual so when you go by the manual there is nothing that is hidden in the manual that when you sit down to study you wouldn’t see. I know most of such prophets they quote from the scriptures and they are wrong. I work at Adum and I am a witness to one prophet was talking about a wrong scripture quoted. But then, we Christians are lazy and so we don’t want to study. We depend on what somebody will tell us and we live by it. Like in our church here we have a daily manna that is prepared by Pastor Ransford. It is been written in every 4 months to cover the whole year. So there is no day you wake up and you don’t have a piece of scripture to read. Even if you don’t have a personal scripture for the day, the church has provided one for you so there is no way you will be walking and someone may say something to deceive you. I think if we make deliberate effort to study the word, we will not be ignorant because everything is in the Bible. But we are lazy.
5.4.4 Samuel Aduama

Introduction (General Information)

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Interview

With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
Spiritual gifts are essential abilities given to us by God, which is enabled by the Holy Spirit who lives in us as believers. We know if you are a believer and a Christian, you are sealed with the Holy Spirit. The Holy Spirit of God lives in you. The Holy Spirit bears witness that you are a “Child of God.” By the indwelling of the Holy Spirit, he gives you also abilities. Some may be supernatural abilities and others natural abilities which are all enhanced or empowered by the Holy Spirit living in us.

Does the exercise of the spiritual gifts play important role in CCC and why?
Very important! They play a very essential role in the church. We believe that every Christian supposed to benefit from the operations of the spiritual gifts because God has given them to the body of Christ to help us develop; to edify the church. So as a church we believe that if we can develop and grow we need to give place to the operations of the work of the Holy Spirit. We allow the operation of the gift of the Holy Spirit in the framework of what we believe is according to the New Testament. In fact, a lot of decisions are taken with respect to even some of the gifts of the Holy Spirit. We have a prophetic presbytery, for example, that when we are to take certain decisions concerning some offices and roles, apart from doing the general preliminary interviews and all kinds of assessment, we ensure that the person is prayed over to hear from God concerning that individual and that office. So the gift of prophecy is a very important ministry of the church.
You’ve emphasized on prophecy how it is been exercise here especially in the context of seeking God’s guidance. May I know the other gifts especially what Paul made mention of in I Corinthians 12:8-10. I want to name them one after the other and then ask for instances where such manifestations have been seen in the church. One is the gift of wisdom and knowledge. Have you seen how it’s been manifested in the ministry here, CCC?

I think we’ve seen the gift of wisdom and knowledge operating in this church at different levels both at the leadership; pastoral level and then also even amongst members. Personally I think that when it comes to leadership, in terms of even what the church has been able to do over time; in terms of its accomplishments, in terms of what the church has been able to execute, like let me give you a typical instance, when we were in our old premises and we had to move to a new location, there was a land that was close by the old premises; it was a very sizable land and proximity wise it was the best location. However, pastor after careful prayerful time, it was just during one of his morning devotion and he claims that a lot of the things that God speaks to him about is when he has his quiet time and morning devotions. So after he had prayed about it, you know we had already started something on the land by clearing but he heard God speak to him directly that it wasn’t the place rather, this place. Nevertheless, this place was bushy and it was a place that was considered to be a hut for thieves and arm robbers and yet that was what God told him to be. And when they came here even in the area of architecture, it was more or less the pastor’s mind that was guiding all these people in doing the thing they were doing. It was more or less like the case of Moses when Moses was given the pattern that he had to show the pattern to the people who were going to do the actual work to be able to do it according to the pattern. And I think you’ve seen it, the edifice, the structure, and the systems CCC is running is clear evidence because you don’t see any of such if you want to say in Kumasi or beyond. So that’s one angle of it. Another part also that we can also mention is that there have been situations where people’s marriages have been saved because of the operation of the gift of wisdom in the area of counselling. There are a countless number of instances where the operation of the word of wisdom and knowledge have really aided in the area of counselling but not just counselling but also in the area of prayer and deliverance. We’ve seen a lot of that happening.

Let’s move on to a more, to some extent spectacular ones, what about the gifts of healing and miracles? Do you see somebody healed in the church and do you see miracles?

Amazingly, yes we have seen many miracles taking place by the operation of the gift of faith and the gift of healing. Like I said we believe that just as Paul admonish the church in I Corinthians 12:31 to eagerly desire the greater gift and he said but now I show you the more excellent way. So apart from Paul’s desire for us to operate the spiritual gift, you realized that how it is done is so crucial. And the philosophy of this church has been that what is the best way, and what is the excellent way that you can operate the gift. For example, I have seen my senior pastor and me we pray for people; an instance is there was somebody who had a terrible back problem and he was supposed to go for a surgery in Germany, they couldn’t do the surgery here, he laid hands on him and said just a simple prayer and he was healed. In fact, we have had people who have been healed of sicknesses such as diabetes, waist aches, etc. just simple prayer and laying of hands with the emphasis on the name of Jesus and not with any token or symbol, just simple prayer of faith.

Have you also seen the gift of miracles at work here in CCC?

Yes, we’ve seen a lot of miracles. We’ve seen people who have had part of their organs damaged restored to them and those with issues of childbirth; those doctors claimed
there was no way they could have child giving birth. Recently, there is a woman in the church who had believed God for the fruit of the womb for a long time, she is about 54 years and then she had twins.

Wow! 54!!!
Yea, 54 years!

Was she not in her menopause stage?
Well, we've seen them commonly here. As I said, it is a common thing in the church and we believe that it must happen.

What about gifts of faith and the discernment?
Gifts of faith and discernment are also amongst the important gifts that we see operating in this church. For example, when it comes to pastors, the ministries we support and the partnerships that we engage, with the gift of discernment of spirit we are able to know where to go and where not to go. Sometimes genuinely people come to your desk and you will say this man is right but there is a check in your spirit which does not give you the liberty to go ahead. It may even take some time before we can know such a person had an issue. There are at times too that we've been disobedient that we went ahead to do it and we can read the consequences.

Is it in terms of church planting?
No, but partnership! And even in the area of church planting is same; people that we had the check in our spirit that no, we were not supposed to go this way but we decided to do it anyway. At the end of the day, things backfired and we did not get the expected results. So we’ve seen that also happening in the areas of church planting, missions and other strategic decisions that are made in the church. I think by and large that that has also influenced the leadership of the church especially the senior pastor even when it comes to the kind of people that we give roles to handle issues. Sometimes as by you have a check by the Holy Spirit and being able to discern whether this is from God or man, it helps you to take the right decisions.

And can you say anything on the gift of faith
I think that in the aspect of faith, we believe that it is hunched on the word of God and we also believe the word of God as the absolute and so regarding any matter if we know God’s word is in line with it and on the basis of the word pray, it is a prayer of faith. And many times we see the results. It is not more of presumption but it is based on the Bible, what the word of God says.

As the operation of the gift of faith, personally, I have seen some of them. Let me try to recollect one of them. When it comes to the gift of faith where one must believe God for to turn an unusual situation around that is when you get some uncommon courage and boldness in either your heart to speak or taking a step in order to yield a particular result. I am trying to get a vivid example but I think generally it is part and parcel of our daily lives.

Having spoken about prophetic presbytery, are there prophetic manifestations in the worshipping context of the Church?
When it comes to the gift of prophecy we believe that it comes to edify the church and it must be judged as the bible says, we see in part and we hear in part. So during worship
service when anyone has a word of prophesy for the sake of orderliness and to be able to judge whether what the person is saying before public consumption, we don’t allow people out of the blue just to start talking but the leadership must hear first about it and then the leadership will see how best it can be handled. The spirit of the prophet is subject to the prophet.

*This means that you have many prophets including those that are invited, and they are not encouraged to call somebody and prophesy to.*

God is not an altar of confusion. If it is during ministration, he can call anybody and minister to that individual. Then amongst the group of people ministering such things are permitted. We also believe that for the purpose of confirmation, the presbytery which is made of two or more prophets should be involved in all ministrations in order to have balance.

*What about the gift of tongues?*  
As a charismatic church, we believe that the gift of tongues is for every believer and as part of the baptism of the Holy Spirit; every believer should experience the evidence of tongues-speaking just like the Pentecostals. Aside from the fact that tongues can be interpreted, we also believe that it is also a prayer language that can enhance your prayer life as a believer.

*And do you see the gift of interpretation of tongues exercised in this Church?*  
It is not common, but I have seen some especially in the area of the presbytery; I have seen other prophets interpret tongues spoken by other team members.  

*In all these operations of spiritual gifts, do testimonies come into play?*  
We believe testimonies are important but not a centerpiece for our Christian faith. When God does anything in us by his Holy Spirit, it becomes part of us as believers. What should take the center stage should not be what God has done but should be the word of God. There are occasions that if you have a testimony you alert the church leaders and you are given a testimony card to complete. This is not done frequently because we want people to have their faith in Jesus and not more what he is doing for them. We’ve realized that there is a tendency for people to be more focused on manifestations and not on the substance of God’s word. We don’t have a testimony time in the church but occasionally pastor may pick some of them to share during his sermon.

*Are there some examples of cases where the exercise of spiritual gifts is connected to the payment of money?*  
In this church, we don’t believe in that. In fact, our pastor preaches against that: he believes it is unscriptural and it is not of the spirit of the New Testament. Jesus said as freely you have received you should also give freely.

*Is there a room for seed sowing?*  
When it comes to seed sowing, it has nothing to do with the manifestation of the gifts. If a pastor is raising an offering in the church and you believe God for something and then you feel like doing that you do it. It is not necessarily what you will get from God, but you are doing that because you want to obey God’s word. It is not transaction, so we don’t tie it to the operations of the gifts of the Holy Ghost.
When Rev. Eastwood came, I was here on Saturday, I saw him collecting some envelopes but when he gave them out the previous day, I wasn’t around so I don’t know the words he spoke before giving them out.

Ok, usually for him for example, who comes to this church periodically when we have revival meetings, he raises offering and one thing about him is that he will tell you and I think it is in line with what the church believes, he will clearly let you know that the church has needs and there are many projects that we are doing and he is raising resources to be able to do what we are doing and even more. So he essentially raises the offering for the church to be able to do its projects.

**Does he tie it to any divine direction?**

No, he doesn’t tie it at all to any divine direction. He will tell you that any church I go I believe it is part of my ministry to the church to help them and to be a blessing to them.

**Could you please also give some instances of the use and functions of objects or symbols such as water, food items and oil in the exercise of spiritual gifts for example water.**

I think in the early stages of this ministry pastor endorsed the use of oil for example. We believe in the use of tokens or symbols because they are not a reality in themselves, they just symbolic and as a matter of fact because we believe they are not the real thing, we believe that the emphasis should not be on the symbol or the token but actually in the reality of whatever you are doing. But per over time and with experience, together with the leadership, this church has come to the point where we believe that we can do without the tokens. Just as if you are Bible student you know that the Old Testament was a shadow of the things to come; if the reality has come then you don’t need the shadows, so we have come to believe that the power in the name of Jesus is enough. Oil and other things can be used but without them, the operation of spiritual gifts can still be effective. Unfortunately, we are living in the dispensation where we have realized that, church members are gullible and they can easily be deceived. And we don’t also have churches which have been categorized as spiritual churches. All the spiritual churches have now been transformed into charismatic churches and they imported all these things that were there. So it is difficult to draw the line because we have people who are not using the right spirit but using symbols and tokens then how do you a expect a young believer to draw through the line. So we believe that if you believe in God’s word, then you don’t need the symbols, you don’t need the tokens. God doesn’t need symbols and tokens anyway to be able to prove his power and his ability.

**Once again, during my participant observation, Rev. Eastwood placed oil in the hands of pastor to pray for people. Is that direction?**

Yea, you can call it that but he didn’t specifically say that he was led by the spirit to do that. From my personal observations, you know sometimes we get used to doing something that we do it not because we have a specific leading of the spirit to do it which happens most of the times. So in this case, I cannot say because he didn’t make mention. Nonetheless, if you look at the intent and purpose for which the oil was used for in praying for these people, essentially I don’t think it was for direction.

**Are you of the view that the use of symbols and tokens are not all that consistent with scripture?**

We think it is consistent with scripture but the problem is that even in the spirit of scripture, you realized that signs and tokens were not always used. In fact, when you look at the story of Jesus you don’t see a repetition of any of the things that he did when it
comes to using signs, symbols or tokens. They were just single instances that were recorded in the Bible. And I think that shows us that the emphasis is not on one thing because God is a dynamic God, he is always doing new things. So there is a big problem when people are emphasizing on one particular symbol, sign or token to the extent that they are commercializing it.

*Is it true that some have even given names to it?*
Oh yes, I have heard of "back to sender oil" and some of them have green oil, black oil and all sorts of things with all kinds of descriptions for different purposes.

*Are all these part of Charismatic Churches?*
Yea, unfortunately, they are all part of charismatic churches. And this is the reason why there are a lot of deceptions in the system because people are not able to draw between the lines. Hitherto, it was not like that; if you knew that this person was coming from this background, it will clearly identify them but now they have all come in so it is a big issue.

*Who benefits the most the gifted in CCC or the congregation?*
For us, I think it is the congregation because, in fact, we don’t really put the spotlight on people who are exhibiting the gift. If you think that you have a gift and you should be given a special treatment and accorded some privileges, you won’t get that here. So essentially you know that whatever I have I’m offering it for the benefit of the people. And there are people who are very gifted but if you come to CCC they are not popular.

*Anyway, what about the people who are gifted and are invited from outside?*
The gifted who are invited from outside obviously they become the main speakers for revival programs so of course, we acknowledge them as such.

*What do I Corinthians 12:14 mean to you?*
I believe that it actually captures a very essential understanding for the operation of the body of Christ: that the body of Christ is made up many members and at the end of the day all the members must work together for the benefit of the whole body but not to the advantage of one party to the detriment of the other part of the body. So it is true that we as the body of Christ we have members and each member has unique gifting and abilities given to us by the Holy Spirit. We may all play different functions and different roles but we all must at the end of the day come together to build up the body of Christ.

*What are the specific instances of disorder or extreme phenomena in the exercise of spiritual gifts?*
I think that now it is not so since I have been around if there is a word of prophecy for example during worship time, it may be operated wrongly by a new person who doesn’t know the church’s culture but anybody who is part of the church’s culture will not do that.

*And what role does love play in the exercise of spiritual gifts in CCC?*
I mentioned earlier that even though we believe the gifts must be operated; there is an excellent way of operating the gifts. And we believe that the motivation for the use or manifestation of every gift should be on the basis of love. That means that you are not looking at yourself but you are focusing on advantage or benefit of the person you are ministering to. So we believe that without love actually, you cannot succeed as Paul talks about it in I Cor 13.
Yea now let me take you outside CCC and let us look at today contemporary Ghanaian Christianity on the exercise of the spiritual gifts. Any comment on contemporary pneumatological manifestations?
I think that things are terrible now. When you look at the scene from where I'm and my understanding of the scripture in terms of how these gifts are supposed to be used, I will say that a lot of people are abusing the use of the spiritual gifts that means that they are not using the gifts for the intended purpose. Besides, there is also a lot of falsehood in the system because we have the gift of discernment which you can discern to know what is from God, what is from man and what is from the devil. And then there is a lot of display of tokens which is not consistent with the bible to the extent that people's privacies are invaded along the line that is totally wrong. In terms of the usage of the gift, there is this also extreme approach. There may be different factors that may account for it, some being as a result of ignorance and others doubling in occultism which has nothing to do with Christianity. They are just behaving as angels of light. It is not giving a good them to especially the Charismatic churches.

Do economic factors come into play in these acts of extreme?
Oh, yeah in this part of our world a lot of people are entering into ministry because they don’t have jobs to do, want a source of livelihood and some want to enrich themselves. There are people who are genuinely called but just as in every profession, there are good ones and bad ones in fact to the extent that we even have doctors who were not trained and could manage to work without certification, it is the same with pastoral ministry.

What is the way forward in looking at the danger that this can pose for Christianity in the country?
I think the way forward is by teaching the word. I largely see that with respect to the charismatic movement, we saw the emphasis of the gifting and the operation of the spiritual gifts but we did not place the Bible first. I believe that the Bible should be the final thing anything else should be subservient. We must go back teaching the truth of God's word, we need teachings again!!! More so, in terms of apostolic leadership, those with the influence and the mandate should start correcting some of these errors. They must speak up to be able to bring order and sanity to the body of Christ. For us, our pastor has started gathering pastors in remote areas and teaches them throughout the country. I think some of these interventions can help both members and the pastorate to be able to really look at some of the things we are doing because we are accountable to God and he will hold us responsible for what we do.

What you just said is very important; the sympathetic aspect of those churches who emphasize the supremacy of God’s word has now adopted same.
That is the other problem but you can be influenced if you do not stake to the Bible for example that is the reason why we do not allow testimony to be a norm. If you follow these things then people will now become more conscious of them and actually how they can apply to their lives and to consistently live to what God wants us to do.
5.4.5 Pastor Alexander Opoku Acheampong

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Interview

*With reference to 1 Cor 12:1-7, what is your understanding of spiritual gifts?*

Like Jesus said, before He went up into Heaven; that is Acts 2 or even in the first chapter; I realized that He said we should wait till the power comes upon you. I realized that without the Holy Spirit you cannot do anything. If you look at the life of Peter, before the death of Christ, He had said in so many occasions that he loved Jesus, but when it got to the critical time, he denied Jesus. The question is why? This is because the Spirit of God was not yet over Him even though it came upon Him when he was sent on several occasions by Jesus. After they received the Gifts, we all know what Peter became. He was very bold and stood in front of so many people to witness and to preach the Gospel. Their lives were in danger but still, he kept at it. So I realized that the name charismatic came because of the Manifestation of the Gifts that God wanted to (...) because it is written in a Book, I think it is in Joel that in the Last Days, this is what I am going to do; I will pour out my spirit on all Flesh. So that’s my view.

*Does the exercise of Gifts play important roles in CCC?*

I will say yes but it is being scrutinized because: what is going on in the Charismatic circles, nowadays because of the lives of the pastors that we see around? The gift is there; like I was telling you previously, I went out of the church for some time, but God brought me back. So I realized that God has placed me in this Fellowship for a purpose. I have realized that even if the purpose is not to preach, I have a special role that I am supposed to play here. Not necessarily to go and establish my own church. That is also what a lot of people don’t know. They think because God has given them the gift, people getting to know them, the devil can deceive them into thinking they have to establish their own churches. Jesus after having fasted for forty days and nights was tempted. So if you are
not very careful, the devil might deceive you into going out which will frustrate you since it is not a directive of God. This is going on here.

So the gifting in the church, it is going on here in the church but it is not playing out largely for people to see; it is rare for people to see. It is there, it is only when someone has a revelation about you that he will call you to tell you that God has shown me this and that about you. But like I have been saying, when we meet on Sundays, initially it was going on when we were at Canteen Yard. The pastor was giving those people the opportunity to manifest the gifts at church. But he soon realized because of what was generally going on that, it was becoming worse.

What happens here is that, if you have the gift, he will not hinder your growth. He will give you the chance. There is a guy here with us who even though is a part of us, has been given the opportunity to utilize the gifts. He has the opportunity to organize Deliverance Services on Mondays which is helping the church grow.

*If I understand you correctly, you mean the Gifts of the Spirit works and helps the church grow but it should not necessarily be a reason for the springing up of new churches.*

Yes, one should rather use it to help in the building of the church, unless God has directed the person. For example; Family Chapel came out of CCC. We were here with him. He was the Leader of the Intercessory Team. When the time came for him to go, the Pastor was convinced and doctor was also convinced. So we even asked some people to go and join him there to help him. These are some of the things that if you are convinced and the Head Pastor is also convinced, why not? Bible says; “In the witness of two”. So it does not involve only one. If you tell Pastor about it, he has to pray about it. If he says no…. like now they want me to go.

*Are there specific instances that the various gifts (1 Corinthians 12:8-12); wisdom, knowledge, prophecy, etc. play out in the worship of God here at CCC. To start with is the gift of wisdom and knowledge.*

For Wisdom and Knowledge at work, it will be very difficult to determine when somebody is operating in this gift unless you have had an encounter with the person, you would not know. For the Church in general, it might only be through Sunday school level because teaching at Sunday school really shows the gift. We are only able to assess this when someone tries to teach something and that’s how come I chose Sunday school. We call it “SCD”- School for Christian Development.

*How is the Gift of Healing manifested here at CC?*

Gift of Healing is not a part of our normal Sunday routines. Our Sundays are mostly very busy and power packed with a lot of programs.

*What about special programs such as revivals?*

For that, let us take your brother (Pastor Ernest) for example, he is gifted in so many areas. The pastor takes them around to go and pray for the sick and what have you. The pastor has carefully selected that group. They are people that are very sharp in the manifestation of the gifts. It is not as though there is no chance for a healing service on a Sunday. There are certain Sundays that by the leading of the Spirit he does the healings at church. Sometimes, the sick people are visited at home or at hospitals and are healed. There was one such occasion where a man who had suffered a liver problem and was almost traveling to India received healing when they (the Pastor and his gifted band of
members) went to pray with him and God healed him. The man then said: ‘all that money that was to be used for traveling to India for the surgery, he was using it to build a washroom facility that would be closer to the church Auditorium because of what God has done for him. So it is not a general occurrence at church. It does happen most often outside the church. Notwithstanding, there is a guy that is given the opportunity to manifest his gifts on Mondays at Deliverance Services as I said earlier on.

**What is his name?**

Pastor Isaac, he is a little fair and short. He has been here for over 20 yrs. He normally backs Pastor during prayer times at special programs. There are other guys too who are in the intercessory ministry that God is using in diverse ways.

**Do miracles and faith combined with the gift of healing as mentioned in 1 Cor 12-14?**

If care is not taken, you might combine it with healing. It is a completely different gift from that of healing. The pastor is such a person who is very careful with operating gifts in the church even though he believes in them. He streamlines things to fit. Do you understand? Sometimes people can have revelations and approach him with it for a better explanation of it. Sometimes when we have Prayer and Fasting programs and a brother gets a revelation and tells him about it, he commits the revelation to prayer and then announces it to the whole congregation. [When we were praying, a brother came to me with a revelation as...] He shields the person from being embarrassed [shy] as a result of what he shares to the whole congregation. When somebody gets a revelation at church or has been found to possess a certain gift, there is a tendency for people to estimate him differently from the rest of the congregation. It is this high estimation that pride resides, hence he also guards the person against being pompous or puffed up as a result of what he encountered from the Lord and shared with the congregation. Should he find out it is the area which God wants you to be, that's when he gives you the opportunity to minister in that gifting in front of the whole congregation, but you wouldn't see it every Sunday. Like he did with the guy I spoke early on about; the guy who leads the deliverance sessions.

**What about the Gift of Faith and Discernment of Spirit. How is it being manifested in the church as a gift?**

It is not really being manifested in the church. The church is structured in such a way that; a gift might be operating but you would not see it. Do you understand it? For example, as worship goes on, somebody may be led to prophesy, another might interpret it but it is not so common. We have been raised to control ourselves such that when during service you receive say; a prophesy, you might keep it with you till we close from service then you go and tell the Head Pastor about it. In that case, Pastor prays about it and then helps you deal with it in the right manner. Once it remains a gift from God, you get several opportunities to manifest the gift. What pastor does is to try to guard us so that we don't become overbearing or over-dependent on the gifts. If you consider the church in general, most people are in church for signs and miracles. So if you are not cautious, you will blow things out of proportion. What he wants to mostly do is to center the church on the Word of God and prayer; which are the two factors that make the Gifts of the Spirit manifest. Should the person not know the Word and prayer, such a person will be deceived all the time. There are lots of people who left the church because they want to experience the Gifts of the Spirit. The gifts do exist but the pastor does not want them to form the bases upon which the people's beliefs are based and not that he wants to protect the members of his congregation.
How is the gift of Prophecy manifested in the Church?
For the manifestation of the gift of prophecy, it exists. But as I have been putting across all through this interview, it exists within the various groups. To even typify this, we can look at Ernest. Ernest is really a gifted Man of God. There are areas within which God uses him that astounds everybody. When he was getting married, his contribution to the wedding was very small compared to the varying contributions and donations that were made available to him by the congregation. All of these came because of the countless uses he avails himself for God to bless the church through the manifestation of the gifts. All that is been done in the church. Mostly when we close, some members invite some of these gifted ministers to pray with them. The gifts become operational and its manifestation becomes obvious. So people are very much aware of their gifts that are operational but that are not the prime focus for our church meetings. The gifts are used to help keep them in check and prevent them from going astray. You will agree with me that the gifts are overly abundant now but these same gifts are the same things that most of our brethren are using to abuse the general Church of God.

What about the gift of Tongues and Interpretation of Tongues, does it play out in the normal Sunday Services or during Revivals? Does everybody speak in Tongues and or interpret it at church?
For the tongues, at least, it is spoken individually. But for someone to speak in tongues and we wait for the manifestation of its interpretation, that does not happen. Sometimes it is there, but it is the levels. The group I keep referring to can be used as an example to this. I mean the Intercessors Group. At some of the revivals, they pray to the extent that, there are countless revelations and manifestations of gifts. The only thing is if you don’t come for such programs, you will not see the abundance of such manifestations.

Are there instances in the ministration of spectacular gifts such as prophecy, healing that is connected to the payment of money of any sort?
No. That is why I keep talking about the Head Pastor’s guidance. He guides his ministers so that they don’t end up extorting the members. All the instances of the giving of gifts I spoke about are gifts that were given out of the will of the people giving out such gifts. They all recognize the doings of the Lord in their lives and out of that give. For instance, the man who built the washroom did so willingly after he had heard of the church’s plan to build a closer washroom to the church’s auditorium. He weighed what had been done for him by the Lord and out of his own will decided to build the place for the church. Aside from that, should you even bring some kinds of gifts to certain ministers (the guy who leads intercessions that I have been speaking to you about) and the Head Pastor hears about it he might return the gift or reject the gift abruptly to guard them against being dissuaded by the gifts. So it makes it difficult for them to slip and decide to leave the church lest of course, the person is by nature stubborn.

Are there instances of the use and functions of the following objects or symbols (Sacramental Objects) in the church?
Just last week when Eastwood Anaba came, I want to give you a gist of what happened. Most of us were laughing because we knew the man to have anointing oil but dislike its use all the time. He placed it into Eastwood’s hand so that he will anoint them. Eastwood also knew about his dislike for the use of anointing oils. So, in the end, it was like, take it and do the anointing yourself. All of us on the stage were smiling because we actually knew what was happening.
**Appendix 2 – Transcripts of Qualitative Interviews**

*Why is it that Rev. Ransford doesn’t want to use the anointing oil*

He believes in the Name of Jesus. He believes that should Jesus not be able to save you, what possibly could be done about your problem by the oil or even him. He also does not want the use of oil to become doctrinal in the church for every instance and for every purpose. We should be able to lay hands without oil on someone who needs healing at any point in time and see the results and not only when we have anointed one’s head with oil. With Eastwood for instance, that is his ministry. Anytime he comes around, you are sure to get some oil sprinkled on you.

*In your opinion how do you justify the use of Sacramental Objects in the church with scripture? (Like the blessing of food items, water, etc. for use)*

When I consider it from the Biblical perspective, somebody might say, I was led by the Spirit to do it but my question is must it be every time. How many times did Jesus heal the blind with clay mixed with his saliva? How many times did he bless bread to feed the multitudes? If you consider even coming out to speak the Word, you have to be led by the Spirit. For example, when those Pharisees came to him with the woman they had caught in adultery, he started writing on the ground until the Word came out that, “he who is without sin shall cast the first stone.”

Whenever someone sins, He had a way of dealing with the person. For instance, the man He healed that angered the Pharisees, he said to him," Go and sin no more." This gives an indication that, our Lord Jesus Christ did not relegate His dealings in just one way. He had several ways of dealing with the same problem. It should not be one way, say every within one act I try to fulfill the same thing in a group. I believe that is the reason for atheism among the whites.

*That might be true!*

Recently, a friend of mine came back from the United States and what he said to me was that Africans are very prayerful, but we don’t see results because we don’t spend time reading the Word to understand. If you check the context our prayers, you will find that they are said not based on scripture. So with those anointing oils, all I can say is, if God leads you to do something it will work out. In fact, there have been many instances that I have asked people to put their hands on their foreheads for prayer and have received results but I don’t do it all the time. The day that God leads me to use that, He shows up to perform accordingly but he doesn’t add excesses to it.

*From your observation, those who have the Gifts of the Spirit and the members of the congregation, who in your estimations do you think benefits the most from these gifts.*

I think it is the congregation. The reason why I say it is the congregation is that as I have said early on, some of these people would have had to pay huge sums of money in order to access the gifts were the gifted elsewhere than with us here at church. All of those guys here at church are being catered for by pastor. He has found a way to integrate them into the church’s salary scheme such that, unless we are dealing with members whose hearts, God has turned the more and want to go the extra mile to give more.

*What does Paul’s instruction on spiritual gifts in 1 Corinthians 12-14 mean to you?*

Paul lists many items and concludes that should you be able to do all these stuff and not have love, you are like a sounding cymbal. What will make all these gifts manifest the most is Love. For instance, if I have wronged greatly and God shows it to a brother, it will
be out of love for me not to perish that the brother will come to tell me about it. Sometimes, God reveals some particular things about a brother or sister and by the time we are aware, it has been spread across and abroad.

*Is it not because such people want to show off about their ability to receive from the Lord?* Not necessarily, I do not agree on that part. Mine will have to do with your view of the person. As in; this brother what he really does when we are all not around him, etc. Do you get me? In that way, you think of yourself as being more righteous than your brother. You will begin to look down on him just because it was God who chose to reveal such a thing through you to help the brother. You even remember Jesus telling the Pharisees who wanted to stone the woman caught in adultery to cast the first stone if they felt they were without sin. To me, I think that was the main aim to which the giving of gifts to the church was instituted. For the gifts to be operated because of the love we might have to correct the ills within the life of our neighbours.

*Do you think the operation of the various Gifts of the Spirit here at C.C.C. is done in love?* Like I just explained, that is how I see it here at C.C.C. but in a way, should the individual not see it in that manner, he will be deceived by money. I say so because, if the person starts to think he is responsible for the love he gives to manifest in the gifts of the Spirit, he might start responding to a certain desire within him to receive his needs from the love he has given off. Should this continue with him for a while, he might end up shutting others from receiving the free gifts of the Lord. In that instead of giving freely, he will hinge his ability to help a brother on his ability to receive from such a brother. Failure to give then puts him off and stops his flow in love towards you. This is contrary to the admonishing of the Bible which clearly states that freely have you received, hence freely give.

*In your opinion, what are some specific instances of disorder or extreme or excess in the manifestation the gifts here in C.C.C.?* It is a very difficult thing to judge whether it is in excess actually. To be able to judge which actions stem out of love, you need a discerning spirit. Yes, that will be the only way to be able to know. If the person is operating, it is only when the flesh is involved that you can tell aside which you need the Spirit of Discernment. This is because, if the person is operating who will you be to judge the person.

*In your opinion, is the operation of the gifts here in C.C.C. consistent to how the Bible prescribes it to be?* It is not easy. To some, I will say, I am satisfied. To the others, I will say I am not satisfied. If you consider even administrative work, you will find out that it is one of the gifts that God has given to his church and even working at the church. Some members of the church sometimes believe that they are not responsible for the doing of some of the church’s work. In a contrary vein, should Pastor find a piece of polythene on the ground, he will pick it up and put it into a dustbin. He will not expect anybody to come and pick it up for him. This makes it very unfortunate.

That is a holistic worldview. And that is very good. He might as well leave the polythene there and call somebody to pick it up from the ground for him. He will do it first for you to understand that even he as your head has done whatever he expects you to do. In a way, most people here feel they are not responsible for anything that goes on here.
In looking at the exercise of spiritual gifts in contemporary Ghanaian times, how do you access the use of the Gift of the Spirit in our Ghanaian settings?

I see it be very bad. For me in particular, I get shy most often when I tell people I meet that I am a Pastor. All this is because of the bad associations that the name Pastor has been likened to now. Many people now choose the ministry to become pastors because of money. Most of my colleagues will tell you, it is an expensive thing but most people have changed its outlook. The guy who spoke to me before we started this interview can testify to this, he is, in fact, waiting for me with a long list of things I have to pay for. Sometimes you finish paying for all that you have to pay for and realize that all of your money is gone. The only hope you are left with at that moment is that God is dependable enough to make ways where there seems to be no way. All these happen even though I am being paid at church as a Pastor. If in all these little expenses that seem to take all my money away, I am always running to the Head, it will not help. What the Lord has to give us outweighs what physical benefits we can obtain. At meetings, Pastor always complains that whenever there are monetary issues, I seem to absorb it into myself: I do not like talking about it.

Any comment on the contemporary exercise of spiritual gifts?
The actual solution will lie in being able to pull the people back to the feet of Christ. To get the foundational teachings of Christ we have to help the people retrace their steps back to God because I think that is the only way that we may be able to make it. This always reminds me of the prophecy of Jesus about the end times. If you want to focus on it, you might even get sick and die while the people continue to live. You cannot think of fasting and praying for all of them for change. Some will change but a greater majority will still continue in their old ways and end up in Fire, as for that, it is necessary. So those with good hearts in various churches, who are praying for the change of the paths of those perishing, should keep up praying while God devises means or ways to win back to himself, those who are lost. It has taken Pastors to the point where politicians can just say any trash they like about Men of God.

2.2.5 Isaac Frimpong (Prophet)

Introduction (General Information)

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Interview
With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
God gives the spiritual gifts for the success of his work and the church benefits the most. The church growth depends on the manifestation of the gifts and the gifts are also a sign unto unbelievers to also know God.

What are some of the specific roles do the spiritual gifts play in the growth of CCC as a church?
The gifts become a source of encouragement to the people in the church and these establish them in the Lord.

Basically, I’m working on Paul’s letter to the Church of Corinth, chapters 12, 13 and 14. And I know as for charismatic church like CCC, you are very familiar with these chapters. Paul lists a lot of gifts as a gift of knowledge and wisdom, the gift of faith, prophecy, tongues, etc. taking them one after the other, how do you see them work in the church, first the gift of wisdom and knowledge?
Yea, it is at work here through the teaching that is given to the church. Many lives have been turned around and you could testify of the change that has taken place in people. I know of a person who joined the church without a purpose but now is enrolled as a master’s student majoring in English through the teaching and preaching that he heard. You could see that people are now responsible.

Do you recall specific instances where they are manifested in the church?
By the grace of God, he has gifted me with this spiritual gift that is why I sometimes move with pastor’s team.

So when we talk about spiritual gifts how do you understand it in your own opinion?
It was given freely that is why it is a gift. It is, therefore, a gift that you did not work for before it was given. Conversely, if you ever worked for it, it is not the real price that you paid for. Many gifts are given for to different people for different purposes. So understanding the spirit will clarify what sought of the gift we are referring to.

So do spiritual gifts help in the growth of the Church (CCC)?
Yes, so long as the source is of Christ, no man can tell me that it cannot help the growth of the church. The church was not instituted by man and the one who established it foreknew that spiritual gift is a necessary tool for the church’s upliftment. So if we even see the abuse of it, it does not discredit the fact that it is essential. Referring to scriptures, Paul talks about Jesus giving gifts in Ephesians 4 wherefore they are for the equipping of the saints. Also, in I Corinthians we see the diversity of spiritual gifts given by the spirit. Paul mentions nine gifts that the spirit has given to the church. I want us to take it one after the other, here in CCC, how do you see that these nine gifts are manifested
By my observation, CCC implies Calvary Charismatic Church. The charismatic has to do with gifts. We believe our church is a charismatic center and hence, the manifestations as such. The founder of CCC, the Senior Pastor does not believe in the excesses or abuse of spiritual gifts. Sometimes if you listen to him you might conclude that he does not believe in the spiritual gift. He testifies that had it not been the Holy Spirit who revealed Kumasi to him, he would not have had the church here.

Do you see the manifestations of the spiritual gifts here in CCC?
Yes, I’m residing under a prophetic auction. There are at times our Senior Pastor will declare some prophetic messages of which he might not be aware but since I’m in the
same office, I tell him I know he is also a prophet. He does counsel some people and we pray with him concerning matters that have been brought to him though he will not specifically mention names and site individual problems to us. So you can see the gift of wisdom and knowledge is at work here.

So concerning the individual gifting, do you have some specific examples of manifestation in the church?
One day our head pastor and the team of pastors went to visit one of our members who was ill and could not walk due to waist problem. Now we visited her on Thursday and after the prayers, the Senior Pastor told her she will walk on Saturday. I personally told the woman to believe what the pastor has said. To the glory of God, we heard the news that she was able to walk on Saturday.

What about miracles?
There was a time that a lady took our senior pastor’s leftover water after service and drank believing that she will be free from her stomach ache and lo and behold she was made whole. The pastor was not even aware but by faith, she received her miracle after drinking the water. She testified immediately she had her miracle.

What of discernment of spirit?
We have seen many instances that our head pastor foretells what is going to happen in the church and individuals lives and we pray about them.

I know this is your area, gift of prophecy! Any examples fulfilled in the church?
Yes. We have seen the spirit of death whilst praying for the church and in the next morning when we were having service somebody collapsed. And the prophecy was about a prominent person in the church who was about to die. It manifested to be true because the one who collapsed during the church service was a prominent person. So we prayed for him and he recovered following up with doctors report showed that he was normal. Besides, moving our church to this premise is even a prophecy that has been fulfilled. You know there was some wrangling about our old location where even the media had a position in discussing the issue but our senior pastor told us the Lord said we should not comment about anything. One day through our prayers the Lord led us to this place.

Ok, let’s also look at the case of tongues-speaking and the interpretation of tongues. As for the gift of speaking I tongues I think almost everybody has it but what about the gift of interpretation of tongues, do you see it in the church?
There are many instances especially when we were at the old site. In recent times there has been a decrease in its manifestation but not when we hold pastor’s conferences. At such meetings, we see the gift in operation.

So in the church, does testimony play important role in the exercise of the spiritual gifts?
Yes, testimony encourages other believers to rely and wait on God for the appointed time concerning their own predicaments that if the Lord has done one then he is capable of seeing me through also.

And do you have a specific example that was shared here?
Yea, a lot of them and not just one! Many testimonies have been shared especially during prayer and fasting rallies. Our approach is to allow people to write what the Lord has done in their lives during such meetings but once a while we allow some of them to
publicly share their testimonies. I have seen barren women who are now nursing mothers in the church. There was also an instance that the head pastor decreed about a predicament in somebody's life and that person quickly responded by coming to him. People have sown into his life and they have received open doors.

So are there some instances where the exercise of the spiritual gifts is connected with payment of monies, not necessary the head pastor but as in general in the church?
So far as I am concerned I have not seen some in the church since on set. What I consider to be biblical is the instance where through ministration; the Lord leads you to tell a person to sow a seed. Even this is not common it happens once in a blue moon. Also, people are not forced to give.

Let me also ask whether in the exercise of these spiritual gifts, have there been some instances of using symbols and tokens such as oil, water, and other items you can think of? The church is not against the use of these tokens per se, but the abuse of it or our dependence on such things is what we abhor because it is not biblical and spiritual. The centrality of everything is Jesus who God has given us and you can mention the name everywhere, anytime. But if you are on a plane and you do not have oil, does it mean you can operate your gift. This should not be so. Our head pastor also believes that the laying on of hands is powerful than these tokens. The tokens are just media which are used based on specific direction received. I have had the experience of being directed to ask somebody on phone to take a cup of water to pray over it for the person to drink. However, it should not become a formula to follow always. Spiritual things do not have a formula. We are supposed to depend on the Holy Spirit for whatever we do. You see, literally, God gave Moses a rod but if you are unlucky and your is not like that of Moses and you follow suit using a particular token all the time for all occurrence of mischiefs then you are likely to go astray or at worse become a false prophet.

What's the difference between the two?
The one who has gone astray is the one who has bent in his walk with God and such a prophet could be advised by the clergy to repent of the bad deeds but the false prophet is the who for some time has turned deaf ears to the admonishments and advice. So I could see that most of the false prophets in our time today were all genuinely walking right in the spirit but messed up on the way. I think to deal with such men of God; believers should do a double check as to whether what they have been asked to do are consistent with the scriptures and just mere quoting verses but the check and balances with the help of the Holy Spirit.

In your own opinion who benefits (the gifted and the congregation) most in the exercise of the spiritual gifts?
The scripture says, the labourer is worthy of his labour and the mouth of the ox should not be muzzled. The bible also says that be sure to know the condition of your flocks, meaning that if you want to get something from the congregation you should cater for them in terms of their needs. Therefore, I think each of them has to get what is due him.

I know that personally, you are conversant with I Corinthians 12, 13 and 14, to you what does it entail. I mean the summary of it
Chapter 13 is a sandwich between 12 and 14. You have the gifts, you operate the gift but it has to be in love. The 12th chapter is telling you your role and the order of operation of your gift. In all, these chapters are intertwined, and you cannot separate them. Every gift
has its role but it is by the same spirit. That means I should be very careful when I am saying anything about your gift because if it is the same spirit then each one should have the room to operate within our borders. I think Paul operated in all the gifts so he had a fair idea of how he managed each of the gifts in the church.

**Has there been any instance of abuse, disorder or excesses in the use of the spiritual gift in your church before since you have been here in CCC?**

No man is perfect in his gift but through ministration and the use of the gift, God himself corrects and directs us. The more you grow in the ministry, the more you can propound your own doctrines for people if you are not careful. Therefore, as ministers, we should learn how to finish well. There is a couple of ministers who came here and you could see that some of their proclamations were wrong biblically especially during preaching and healing.

**What role does love play in CCC in the exercise of spiritual gift?**

The church is established in love, we are entreated to love one another, and therefore whatever we do here in the exercise of our gift is based on love.

**What will be your comment on today Ghanaian contemporary Christianity when you consider the use of spiritual gifts?**

I think being a prophet I should say my senior pastor has really helped me and he has shaped me well. The prophetic ministry is not entertainment (showmanship) but a message. I center more on the word of God in my ministration backed with prayer and fasting. We should see consistency in our ministrations, not just a one-day wonder. I think we are in the prophetic move and very soon, the apostolic move will take over. We should be careful otherwise; we will much dwell on the gift rather than the giver of the gift. The gifted must live a righteous and a faithful life. There are some prophets who claim they do not pray but are able to minister but I think as a prophet, prayer and fasting is crucial in your ministry. Most of the prophets today are not matured enough to overcome challenges that come their way. In addition, what we see in a vision has a way of interpreting it and not just giving literal meaning. People see a lot through dreams, visions, trance and discernment but the interpretation thereof depicts who amongst them is a prophet. In our days, we are not willing to submit to authority. The abuse is alarming: many are in the sheepskin but are not prophets. People have joined secret societies and unfortunately, we see them as prophets of God. Among the five, fold ministry, prophecy is outstanding and spectacular. I know at the end all false prophets will be exposed.

**What can be the way forward for contemporary Christianity in Ghana?**

I think this will depend on the platform you have. I do not have that big opportunity to get to many people at a time. However, with my little chance, I teach them a lot about the prophetic gift so as not to be led astray by others. Mistakes are bound to happen but we should accept correction and study to show ourselves approved unto God.

**What are your suggestions on the use of spiritual gifts in our days?**

There are genuine people God has gifted, look for such men of God. Besides, our senior pastors should help use the media to promote and teach about these spiritual gifts and their operations. Then again, workshops, seminars and conferences should be organized on the operation of the spiritual gifts for people to be able to distinguish the true from the false.
5.5 TEXT OF INTERVIEW WITH RESPONDENTS OF MOGPA

5.5.2 Sarpong Manu

Introduction (General Information)

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Interview

*With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?*

As for the spiritual gifts, the sole giver of the gifting is the Lord. At all times, somebody cannot receive the gift unless that person has surrendered his or her life to Christ Jesus and Jesus has become his personal saviour. And it isn’t meant for personal use. Once it is given, it is given for one to serve the Church to edify the Church. It centres on Christ and the love for God.

*Does the exercise of the gift help promote the MOGPA movement?*

You see, MOGPA is about 5 years now and many people were agitating why it has become a church. And I say, it is automatic that for every set-up, once a man begins a ministry and God through him begins to win souls, into his kingdom, it is incumbent on that person to disciple those people for the Kingdom of God. For, because of the way God is at work here in MOGPA, many people from different backgrounds have been converted to become Christians. Some were having a different lifestyle: Some examples are prostitutes, thieves and idol worshippers. So all people who did not know God have now become part of the ecclesia. They have been taken out of the world. For this reason, they need to be disciples. So when we say a Church, it is automatic, as long as it is established on the Holy Spirit when the people come, you have to disciple them. So this is the starting phase and it is natural that all the spiritual gifts, God has endowed the church with. But here is the case that we are at the beginning phase and we have now started to disciple the church members through teachings. So far what I can say is that he has been controlling the Church single-handedly, but I could perceive that God has endowed him with all the
Spiritual gifts. By staying with him for 5 years, even though at times one will not hear that he is prophesying, all his teachings and everything is based strictly on the word of God and we are receiving results too and people also receive results testifying.

How are the Spiritual gifts, as listed by Paul in 1 Cor 12-8-10 manifested in MOGPA?
As for MOGPA, here the power gifts are were pronounced. And the vocal one. He is also a great teacher. All boil on to the anointing. If you are here and he is teaching, you will glorify God. So he has the gift of wisdom and knowledge. And the main gift is the gift of healings. That goes with power. For discernment of Spirit, though, they are all working in him, only that, judging from his way of ministry, he does not usually say, “That says the Lord, that says the Lord” At times he takes it normally but at the same time, by God’s inclinations he is operating in all the gifts. For the gift of prophecy, the basic prophecy is the Bible. From Genesis to Revelation, that is the prophecy. But we haven’t as yet come out to say that this is the vessel that God has chosen as a prophet. You know we have the prophet office and also a person who can at times prophesy. For tongues and interpretation of tongues, you see, we have just started and gradually we will see.

What are the roles of testimonies in the exercise of Spiritual gifts?
As for testimonies, if you look at the word of God, all are testimonies. So, one way that testimonies are winning souls into the church is that those testimonies are living testimonies. For some people, as they tell their testimonies, there are some people who know them in their communities concerning their problematic situations such as childlessness, in such a way that it could for so many years. But through MOGPA, they have brought forth many children, some twins, others, triplets and some others quadruplets. So understand, with those physical results, many souls have been won. For some people, it is about traveling in the form of acquisition of visa. All are inclusive. For when a person gets the basic things such as salvation, all the other things become a package. For salvation is a package. When you open it, so many things are in it, namely marriage, prosperity, healing and peace. So one way that testimonies are drawing people is that many people are having living testimonies that show the result to other people who are aware of their previous situation.

What role do symbols such as water, oil and food items and others play in the exercise of Spiritual gifts?
For MOGPA, basically, we use water and also anointing oil. Even with these, he asks people to bring their own water. You know that, in God, when we talk about anointing oil, it isn’t for sale. So it is not justified for you to compare MOGPA with other churches or ministries. For there are some people who have commercialized it. They secretly prepare their own oil, pray over it and bring it to the congregation to sell which is unscriptural. But here is the case, that for MOGPA, you have to bring your own elements. Sometimes, when we are in the studio, he says that “whoever has water, place it on the radio, according to your faith. Then he invokes the power of the Holy Ghost upon all those items and it is working.” Symbols that we use are water and oil but it doesn’t come from him. And there was a time that he asked people to bring toffees, judging from the state of some people’s life. For some have lives that are characterised by bitterness, some are barren, some have been bachelors for a long time, some are making a loss in their trading and businesses. In such situations, if you bring it to Asante Twi language, “won abrac no ayewonwono” (they are having bitter lives). Take the instance of the Israelites in Mara, the moment Moses placed the piece of wood into the water, it changed its bitter status to become tasty again. So after this exercise, a whole lot of people’s lives have changed.
Those who were going as spinsters, bachelors now they are married people. Those who were going childless, now they have received children now. And those who were bankrupt and indebted, now their business have seen growth. So these are what the symbols, water, oil, toffee and honey can do. For the use of honey is a recent one. That one too has the symbolic representation of sweetness. And that one too, people’s lives have been turned around for the better. And the last symbol is sand. You know that they are in communities and they are coming from different environment and don’t you know that we have territorial demons, powers working in every area and they have assigned agents to monitor the lives of people and through those people Satan is working through them, you see to destroy destinies of many people in different areas. So he asked many people to bring sand and you know it all depends on your faith. Some people could even bring a bucket full of sand. So for that one, the direction that came was that, as some people are living in rented houses and some Landlords are occultists that when you live in their houses, and it is not by the Grace of God, all your life will be destroyed. All the money that you will get, he will spiritually claim them back. And so the ‘sand direction’ has really worked in peoples lives. One member who is a trader, for instance, says there was a tree at where he sells his items. And once when he went there and slept on a mat under the tree. Note that he had spread already sprinkled some of the blessed sand over the place. So you know that the Holy Ghost has already mounted upon those sand through the utterance of God’s man. And by faith, it worked. So he said when he slept under the tree, it came to a time that he was stretching himself in sleep. Not knowing that there was a snake which came down and twisted around his neck without knowing it. So somebody was passing by and he said brother, don’t you know that some snake has coiled around your neck! And then he began to pray. And the snake began to disentangle itself from the neck and before he realized the snake was gone. And some people have also encountered conflicts with some people in their neighbourhood because of that symbol of sand that was sprinkled in their neighbourhood. And there are some people who are rich but they went into indebtedness. Some were contractors, but they lost their work and as such sold all their cars and other logistics. But through MOGPA and the directives of God, they have been relocated to their state of prosperity. So these are some of the uses.

Does the exercise of the gifts, in connection with bringing the symbolic items, go with payment of money?
As for seed sowing, we have taught them about seed sowing. Even when you likened it to farmers, to enable one to get a lot of maize or mangoes, when one receives 10 mangoes and eats all and throws the seeds away, next time what will you reap? And we have also taught them about tithing and we have also taught them about offering the first fruit. So in all these ordinances, they are between the individuals and their God. And so we don’t do it in coercion. And because of the result, they are receiving, they themselves give. I for one, every month, I receive the token I am supposed to give. I write my name, my wife’s name is Comfort and my first-born is Julius and the second one is Ephraim and the third one is Faithful. So I have abbreviated it, BAFCOJEF. So when the teller takes it he wouldn’t know what is written on it. And that is tithe I give for every month. And every month that is the first thing I do and it is also yielding result.

The one gifted in the Church and the congregation, who benefits the most?
It is the people. If I should tell you how many people he is taking care of, those in Universities, Training Colleges, Polytechnics, Secondary Schools, JHS, it will surprise you. They are many, a huge amount of money o, but you see, the way and manner God has granted him such an abundant grace, people don’t feel like making their hands stiff. They
sow seeds and they do free will offerings. And because of that, he is able to cater for many students. At times when you even sit down with him, it surprises us because he doesn’t enjoy more than the congregation. The congregation rather are enjoying whatever benefits that is coming into the church. And that is the reason why God too is blessing the church. One thing about him too is that he is selfless and he projects Jesus all the time. He relagates himself to the background. We are also putting down a cathedral at Mfensi. It is a city of MOGPA.

**What does Paul’s instruction on 1 Cor 12-14 mean to you?**

For the giftings, it is meant for the Church and it hinges on the love of God because without the love of God, you can never handle the spiritual gifts to appease God. Because God is love and he is the power behind all the gifts. And if he is love and you don’t love, how are you going to control the spiritual giftings of God? You can’t. So it all hinges upon the love of God. And that is the reason why he is using all that he is receiving to cater for the Church. Because it is the church of God. He is just a steward.

**From your own estimation, are there any instances of abuse or disorder as far as the exercise of Spiritual gifts is concerned?**

It is within the normal means that he is using. But what I can say is, I have observed a whole lot of things from him. One thing is that Rev. O. B is selfless. He has really submitted to serve under the power of the Holy Ghost. And because of that, the Lord’s power is working here immensely. Not here alone o. Throughout the whole world. A lot of expatriate over there haven’t come here but because of faith and the trust, they have established in the man they are also seeing the result in their lives.

**What is the role of love in the exercise of Spiritual gifts?**

One of the aspects of love is, look at how he is catering to many people.

**Comment on the contemporary exercise of spiritual gifts in general**

One observation I have made is, we have been in the mainstream churches, sometimes the way and manner, some pastors, evangelists, prophets, teachers, all the five-folds who are the leaders of the churches are using to exploit people and their money, it is drastically different from here. Here, if you see somebody dipping a seed in the box, he is doing so because of the understanding and the faith he has received from the teachings here. That is why MOGPA has become a tongue of flesh. Because our prayer life is exposing a whole lot of darkness. So they won’t feel comfortable. Some of the ways that some people are exercising their spiritual gifts are unscriptural. Some are using their gifts for their stomach. It is not meant for personal use. God is more concerned about his Kingdom and the Church. So God is using anybody he gives his gifts as a steward. Later we are going to be accountable to God for whatever gift we have been given. Now many of the Pastors have made their own anointing oil and they are selling it, even including some of the Orthodox Churches. And because of that, it has affected the power of God in the Churches. And so some of them have gone into the extent of contacting certain gods. And apart from God what power can you use to work in his own church?

**So what is the way forward?**

The way forward is to base everything in the Bible. Because I know most of the people, even where it is genuine, many of the pastors are exposed. Many have gone to consult some shrines and that renders God’s name impure. These have come to light through
manifestations. But God’s power is genuine, a light without a speck of darkness is in God. So, my advice is to be chained to the Bible. We have to marry the Bible and nothing else.

What can others learn from MOGPA
The solution is what I have said already. The solution is that man because of disobedience, lost contact with God. We were separated from God. So spiritually, we became dead and for God to restore the dominion he gave to Adam, he has to let Christ Jesus come as the embodiment of the God. And that is the Bible because Christ is the word. So there is no antidote to deception and falsehood rather than the Bible. Christ is the truth, the way and salvation.

5.5.3 Kate Owusu-Johnson

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Interview

With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
Pastor, what I know is the spiritual gifts help in the growth of God’s work but one thing is we must not depend on them. I do not really depend on the gifts but for me it makes me take a firm stand in my Christian life and I particularly do not have any problem with it. What I know is when the spiritual gifts are being manifested in the church, they help the growth of the church, and also aid in the financial aspect of the church which at the end of the month the church can get money to pay the pastors because they help increase the members of the church.

Have you seen some instances of the manifestation of the spiritual gifts as being mentioned in the Bible by Paul: miracles, prophecy, tongue speaking and the others taking them one after the other?
Yes, one woman who is a pastor’s wife had a kidney problem and she came to MOGPA and was healed.

Is the gift of healing manifesting in MOGPA Meetings?
Yes, truly it is. Even a place is being set aside for physically impaired which when during ministration, they get their healing instantly without touching them. Even I through the
man of God at MOGPA got healed from the kidney and liver problem. Notwithstanding, there have been many people who have been liberated from marine spirit, a fetish priest who was sent to test him now has his salvation, and pastor, I see the man of God in charge to be faithful to God and because of this anything that he asks from God is granted unto him. You can testify that it is difficult for someone to get a storeroom at Adum. One day in prayers, the man of God said favor would locate us. Days later I met a certain man who said, woman I will help you get a storeroom at Adum and truly they gave me two store rooms telling me not to pay all the rent at that time but to rather use the money to get things into the store, and as time goes on I pay. Pastor I was in Grace here for a long time without this favor, and I personally think Christianity is not about always reading the Bible and teaching only but prayers too matter most. I have been with my mother since childhood without store at Adum, now I have because of that favor.

**Does the gift of prophecy manifest in MOGPA?**
Prophecy!! No, that one he does not do.

**What about Tongue speaking?**
As for tongues, he always speaks.

**What about the interpretation of the tongue?**
Interpretation of tongue too he does do.

**I normally hear people given testimonies about MOGPA as you are doing now, and how do these testimonies contribute to the growth of the ministry?**
Pastor, the testimonies at MOGPA strengthen our faith. Even, now I am expecting a testimony they help to boost our faith and also encourage other members to have hope in God.

**Are the manifestations of these gifts at MOGPA connected with payment of money?**
This man!! Pastor, he even gives out money to people rather. I remember you were not here and on KESSBEN Fm, one man had a heart problem which the doctor demanded 2,700 Ghana Cedis and this man gave out the money for him to be operated. People were even complaining if he is truly a man of God why does he not pray for him to be healed but rather gave out the money and he said if the man had come to him with faith, he would have done that but he chose the hospital. Also, there have been so many instances that he gives help to people.

**So where does he get his money in doing this?**
Pastor, it is through the members in the foreign countries. He also has much sponsorship from other rich men. I have never seen this man standing on the pulpit calling people to give out money no, I have not seen so since I got there, and even offering he does not collect. But if you see what God has done for you and wants to give that is fine. I only remember just one time that he said everybody should take a seed and cover it without giving to anybody in church. So basically, his source of money is from sponsors.

**You were saying something about oil and other food items. Do these items and symbols play role in the exercise of the spiritual gifts?**
Yes, items do count, oil, cake, toffee, etc. that so many testimonies come out of it. When you read the Bible Paul was using his handkerchief in doing miracles. People who are barren eat these toffees and at the end give birth to twins and triplets. I was having a
problem with my throat and the doctor said I must be operated but through this oil, I did not do the surgery and now there is nothing wrong with my throat. Therefore, items and symbols do count in the manifestation of the spiritual gift.

Can you say with these spiritual gifts that God has given him, people benefit much than himself?
Oh, the people really benefit the most as compared to the pastor. I must say that all his possessions had come from his own brother KESSBEN. So the brother is the one helping him.

Now if you look at the ministrations of the Spirit during various MOGPA meetings, can you say there are one or two things that can be termed as extreme or disorderliness?
What I see to be disorderliness is on the Sunday service that he does, and this is because when he began he made the public to know that it is a prayer group so I think he should stop the Sunday service and allow people to attend their mother churches. Also, the extreme is that he is the one who does everything. He does not allow his follower to perform and this I think it should not be so. Therefore, he needs to allow other people to take part in the activities. So basically, these are the things I think is wrong with his ministration.

In what ways does love play important role in the exercise of spiritual gifts at MOGPA?
The way I see love in his ministry is he helps his followers a lot; by assisting them in their marriages, providing cloth for them, giving them places to sleep, providing them with cars, and so on. So he is really concerned about the welfare of his people. Sometimes the foreigners will bring clothing and other stuffs; he will not take even one but gives them to the followers.

Any suggestions for the way forward about how gifts are to be exercised in contemporary times?
What I know is that Christianity is becoming more of individualistic, and I believe we have the good ones as well as the bad too. At MOGPA, both the good and the bad are all looking for a miracle but what I am sure of is that with the time God will save those he wants to save. We need to allow the spiritual gifts given to us to be used. Leaders in churches must allow members to demonstrate their spiritual gifts.

5.5.4 Samuel Yorke

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Interview

With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
Spiritual gifts are the gifts given by the Holy Spirit. When a Christian is called into ministry, God gives the person gifts to do his work. These gifts include faith, healing, prophecy, speaking of tongues and the others which are compared to the human body parts like the eyes, ears, legs etc. that forms the body. The gifts are to function in unity, and to promoting the kingdom business.

From what you have said, do you see these spiritual gifts being manifested in MOGPA as a group or a church? We can take these gifts one after the other by starting with the gift of wisdom and knowledge.
I must say he is a man of God who the gift of wisdom is being seen when he preaches, and he is using it in this end time.

Can you recall some instances of healing? Whether during prayers, ministration, whatever the case may be.
As for healing, I have seen numerous cases where the man of God laid hands on people and they are healed. A married woman who is 57 years with a problem of infertility had her healing and gave birth. There have been many people with the same issue which through the man of God they had their healing. Also, people with the problem of HIV, Hepatitis B, and so many diseases I cannot recall have gotten their healing through him. So there are lots to talk about when it comes to healing.

Do you see the gift of prophecy exercised in MOGPA?
Prophecy!! Yes. You may agree with me that there are different ways to prophesying, and what I see this man doing is the words of encouragement which he speaks to be a prophecy which really has an impact on people. His word of encouragement produces instant results. I quite remember a time that he spoke on the topic “whose report will you believe” which really was a prophetic word from the man of God to me.

You have spoken about the gift of faith, speaking of tongues and interpretation of tongues, what about these?
Yes, all these gifts are being exercised by the man of God. He speaks in tongues a lot and its interpretation too.

Do testimonies play special roles in the manifestation of these gifts or what do testimonies do in the exercise of the spiritual gifts?
Yes!!! Testimonies do play role in the exercise of his spiritual gifts. What testimony does is it edifies other people to have faith in God. So many testimonies do play role in the Movement but the problem with this have to do with the courage aspect. In that people sometimes do not have the zeal to give testimonies, and it, therefore, depends on the individual to tell others what God has done for him or her standing in front of the public. And what they do is that they send text messages to the man of God to be read to the public.
Is there any way that you can testify that the exercise of these spiritual gifts had to do with the payment of money?
I see that people are not forced at MOGPA to pay money as gifts are exercised. People rather voluntarily give monies in support of the Movement. Sometimes too, we sow seeds. When for instance I had my breakthrough, I sowed seed which always the ushers go round to collect

Do the use of symbols and items play role in the exercise of the gifts? And if yes what roles do these symbols and items play?
What I see is that the use of these symbols are direction from God, which is given to his servant to work on for a purpose. The man of God does not sell maybe water to the people but what he does is depending on the direction from God he will let us bring our own water from the house and then during that programme, he prays over it for use, and at the end, people who believed will have their miracles. My understanding concerning these items is we should not rely on them because they are meant for a particular purpose. It is biblical that Jesus during his ministry used these symbols in performing miracles so there is nothing wrong with it. So in MOGPA the man of God uses water, oil and other items in the exercise of his spiritual gifts based on the direction from God in which people who believe in it receive their miracles from them.

Who benefits the most in the exercise of the spiritual gifts; is it the man of God or the congregation?
Oooh!!! Thanks very much for asking this question. You see the spiritual gifts in their operation are meant to edify the church. The exercise of the spiritual gifts helps the individuals in the Christian faith and that is why people with these gifts must allow their operation for the betterment of the body of Christ. Anybody who operates in the spiritual gifts helps in the growth of the congregation.

What does Paul’s instruction on spiritual gifts in 1 Cor 12-14 mean to you?
I must say that these spiritual gifts that Paul spoke about are really working. Paul urges us to use these gifts. There had been instances that I had a prophecy about people and it really came to past. The gift of knowledge to I mostly see it when preaching. There was a time that I had a vision of one person who in the vision was shot with a pistol so I went to him and told him about it and there he confirmed that someone had given him some weeks to die concerning issue between them. So to my view, all these gifts that were said are at work.

In the exercise of these spiritual gifts have you had some instances that you can describe as a disorderliness or extreme or abuse?
In MOGPA, I must say the exercise of the spiritual gifts by the man is in the right order so I have not seen anything to be termed as disorderliness. But to the general context, what I see to be a disorder is when a man of God tries to arrange a circumstance whereby he forcibly makes a person looks like a cripple meanwhile that is not the case and at the end says he had healed a cripple.

Do love play role in the exercise of the spiritual gifts?
Love plays a key role in the exercise of these spiritual gifts. The Bible even recommends that love covers everything so in the aspect of spiritual gifts, I think love plays a very key role in it.
Comment on the exercise of spiritual gifts in contemporary times

I know the man to be very prayerful. There are at times people come to me with the aim to see him one on one and when they go their feedback is always good in that the man is very kind. He accepts them nicely and prays for them without charging them. So the man is known to be always showing love to people. I think gifts are very important to our contemporary Christian lives. But if we have the gift we need to use it, and use it well in connection with what God requires us to do because the Bible says that he had called us and that we have not called him. And so the gifts must be used in the right way which will suit God purpose. We must also remember that there are familiar spirits which when we try to do things on ourselves will be able to be induced by these spirits. So the spiritual gifts are important to our Christian life and we need to use them based on what the spirit need us to do, and also not hiding them.

Any suggestions for the way forward?
To add to this question, I must say we are now concerned with the academia too much and this had created a barrier to people who have not had the opportunity to be schooling. I am not saying education is not important. The real issue is there are people out there with an abundance of these gifts but because of their educational background, they are not allowed to be operating even as an evangelist in the church. I think a way needs to be created for the operation of these people and we must not use education to be a stumbling block to the operation of spiritual gifts.

5.5.5 Benedicta Beisi

Introduction (General Information)

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With reference to 1 Cor 12:1-7 what is your understanding of spiritual gifts?
I know that the spiritual gifts are gifts given to a person by God, and he chooses whom he wants to give the gifts to. Because these gifts are giving to a person without him knowing the source, it must, therefore, be used in a way that suits God and this is what we need to consider since we do not own them.

How does the exercise of spiritual gifts outlined in 1 Cor 12 play important roles in the MOGPA movement? Can you say it is because of the spiritual gifts that had led to the increase of the members?
As we know, the gifts are of different kinds, which are given to everyone by God. One thing is that if you use yours well that is when you see the hand of God in it. What I have studied about this man of God is that he allows the Holy Spirit to do his work, and this to me, had led to the growth of MOGPA.

Are the gifts that Paul talks about in 1 Cor 12 operated in the MOGPA movement? I want us to take them one after the other by starting with the gift of wisdom and knowledge. As for the gift of wisdom and knowledge, it is seen when the man of God preaches or during his teachings. He always takes his time to explain every word that he reads from the scripture for understanding. Sometimes you may have heard the text severally from other ministers but the man will take this same text in a different direction, which at the end you may get what the scripture really means.

What about the gift of healing? When it comes to healing, there had been numerous cases that I have witnessed especially during the “morning rain” organized on Tuesdays and Thursdays for those in other countries and people with sickness. I personally had known of a lady who was a church member with the issue of stroke and now she is free from it through MOGPA. At MOGPA, one does not necessarily need to be touched by the man of God for healing, but through the words of faith spoken to us by him, even if when outside the church premises one can get his healing without being touched by the man of God. This was one thing that I always had taught of that; can one be healed without a touch from a man of God? And this is what I have witnessed at MOGPA.

From what you are saying, does this also mean that the gift of miracle is at work in MOGPA? Yes, miracles, a lot of them. An example of these is a woman who had gotten pregnant for a long time and had a problem of delivering had given birth now. And these people, if you listen to their stories, had been going to other ministers for healing through payment of money but they were not free from their problem. So there had been a lot more when we talk about miracles.

What about the gift of prophecy? The prophetic ministry by this man is seen when you listen carefully to his prayers as well as when one draws close to him. So I must say his prophecy is not in line with what we always witness but listening to his words during prayers makes you know he is prophesizing.

What about the gift of discernment? I believe that this gift is also exercised by the man of God but what I see is that one will get to know only through his conservation, and also when it comes to the selection of leaders in the Movement.

What about the gift of Speaking in tongues? Always he speaks in tongues and encourages those who have the gift to speak as well as people who desire to be in a position where the gift can be given to them.

Do you see the gift of interpretation of tongues? The man of God had made it known to us that speaking in tongues help edify us as believers. When a problem comes, what one needs to do is to be in your room and begin speaking in the tongues, and not to attack physically so he always explains to us.
What is the role of testimonies when it comes to the exercise of the spiritual gifts in MOGPA? Testimony plays an important role in the growth of the ministry. The testimonies that people give serves as an encouragement to other believers in that what that one is going through you will know that God is able to do yours for you. One may sometimes have a problem which is smaller or same as compared to someone giving a testimony which makes you believe that your problem can be solved. Testimonies also bring new members to the Movement since they know when they come, their problems will be solved.

Does the exercise of these gifts had to do with payment of money? When it comes to payment of money, he had taught us the importance of sowing seed and that is what we do. It is not done by force as he always says, whatever that you have you just give it out. We also do monthly contributions towards evangelism work of the group which is known as the “Air force.” So there has not been a situation that the man of God will ask you to pay money apart from these.

Give instances of the use and functions of the following objects or symbols in the exercise of spiritual gifts in your Church: water, anointing oil, food items, and others. I must say that each day that we go to MOGPA meeting, the man blesses oil for use. For the oil, you can bring yours or can buy from them but it is not given by force that one has to come with it or buy it. Sometimes too he uses water depending on the direction from God. So when it comes to items he uses the oil, water, communion bread and wine but all these things are being brought by ourselves, and are not force to do.

Does he use sand or gravels? No, that he does not but I only remember a time that he let some people take gravel to the house, and did not explain the reason until the next day.

Do you personally have a problem with the use of these symbols? No, I do not have any problem with it now. It was at first that because of some beliefs that I decided not to use the oil until a day I was having a stomach problem. My mother gave me some of the oil, which I even introduced to her, and when I took it I had my healing and from there I had been using it. So, I do not have a problem with it.

Now if you compare the person exercising a gift with the congregation, who benefits most? Oooh!! I believe it is the congregation and this is because in MOGPA people are not forced for instance to give an offering so it makes one have the clear conscience when he comes there and this helps the growth of once Christian life.

What does 1 Cor 12-14 mean to you? What I understand about these chapters is that Paul wants us to know that the spiritual gifts have been given to us for the betterment of the church and it is given to everyone according to your strength. Moreover, God can give them all to one person; he chooses whom he wants to be given to so, therefore, we should not be envious of other people gifts but we have to rather work with what we have been given instead.

What do you consider to be extreme in the exercise of Spiritual gifts in MOGPA? To me, I have not seen anything that can be regarded as an extreme or disorderliness in the exercise of spiritual gifts in MOGPA.
Appendix 2 – Transcripts of Qualitative Interviews

What role does love play in the exercise of these spiritual gifts?
As for love, I think it cuts across everything that is done at MOGPA. The healing that the man of God does can be termed as love being shown. He always makes sure that the ushers are in their position so that in times of ministration no one will get hurt which is love.

Now if you compare the ministration in MOGPA to the contemporary Ghanaian ministration what do you see?
I see MOGPA to be different from the others in terms of the man’s speech, his relationship with the members, and even his ministration. Other churches may nearly not believe in miracles but MOGPA now had opened the doors for us to believe in these things so MOGPA is different from the others.

So if you consider the contemporary Ghanaian Christian life concerning the spiritual gifts what do you think must be the way forward?
What I think should be considered is that we should allow the Holy Spirit himself to control us in God’s work that we are doing and this is because it is him who has called us so we need to let him operate in a way that he wants. The next thing that we must look at is not depending on human beings for the work of God, and forcing people doing things in the house of God. But we must rather depend on God only and teach people to understand what God is expecting them to do and not forcing them to for example, pay monies which make people withdraw from going to church.

5.5.6  Benjamin Adjei Mensah

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Interview

In your point of view, how do you understand spiritual gifts?
Spiritual gifts are a gift from God; man can do nothing except is given from above. The Holy Spirit gives to a Christian who has dedicated his life to living a righteous life, reading of the word and prayer. The Spirit foresees your commitment and dedication and he decides to honour you with a gift. Besides, you can request from the Holy Spirit too. There are instances where people admire and desire the gifts of some men of God and by so doing be committed to them and pray to God for such anointing.
We have many spiritual gifts, do you see all these gifts at operation in the Movement?
Yes, concerning the gifts you are asking about, I have seen that teaching of the word is great there. Wednesday meetings are purely teachings and on Fridays, we have teachings and prayer session at the Cultural Center during the day and watch night service at Abrankese which is more of prayers. Moreover, through these teachings, many have repented of their sins and now living godly lives. He teaches about the purpose of human on earth and how you will be accountable to whatever you did on this earth to God. Of course, he also teaches about prosperity because Abraham was wealthy and we are his seed we must also enjoy the blessings of the Lord. Since I walked with this man of God, I have seen him talking much about fornication. And I think it is one of the sins that today believers are struggling with.

Ok, well said so this about one of the gifts that he is a teacher. Now I want to mention the other gifts one after the other and you give your elaborations on them in the Movement with examples if any. So what about the gift of prophecy?
Really, I have not seen him prophesying to an individual like how others do. Even when he has received a revelation from the Lord, he uses it as a prayer topic. He does not have the time to say this what is going to happen in Ghana or even call someone out of the congregation to minister to but he will rather base on what he has received will act by the word through prayers. However, I still see him as a prophet but his ministration is always through prayers. There are at times he raises prayer topics and you really know that he is prophesying to you about your situation. He has taught us to believe that we must be violent when it comes to the kingdom work so we do not pray gentle prayers at all. At a glimpse, you might say we are crazy.

What about the gift of wisdom and knowledge?
I like this man of God because he made me to understand that for the upliftment of Jesus Christ, a kingdom was ruined down. I thought about this statement for two weeks. When I wake up every day dawn at 2:00 am I recollect this statement. At times, his statements seem unclear but when he starts taking you through the scriptures then you know that he was giving you a word of knowledge.

Can we talk about healing gift? Have you seen its manifestation in your meetings?
He has been saying that you can be sick of any ailment and had healing from a man of God but at the end of the day this man of God could not tell you the cause of the ailment and the remedy then he has done you more than harm because it will definitely infect you again. He has also made me to understand that it is not only the laying of hands that brings deliverance and healing to people but the continuous teaching of the word and if received with faith can bring deliverance and healing. He has emphatically told us that no disease or ailment comes from God because God created us in his own image and likeness and we have not heard of him being sick. He energizes our faith to the point that you can lay hands on your inflicted body and receive your healing. I have not seen him laying hands except on Tuesdays where he has a program dubbed, daily rain. During such programs, he lays hands on all individuals in the meeting but first will let you know that without the backing of your faith you will not be made whole.

Having mentioned of faith, do you see the gift of faith in the Movement aside the general faith we have in Christ, as we believe on him?
Yes, I have seen some in my own life. You see before I joined the MOGPA Movement, I had to really pray to God severally to receive confirmation. This happened when one time I
Appendix 2 – Transcripts of Qualitative Interviews

had to attend a meeting at the cultural center. Unfortunately, our meeting delayed and I had to hang around when I heard him preaching and he made a profound statement that “sex before marriage is sin”. That time though I was a Christian I had love relationship with many women. I was amazed at his statement because I see it difficult most today pastors to talk about having an affair with a woman before marriage is a sin. Through vision, I saw that the hand of God was upon the man so by faith I decided to be part of the movement.

What of the gift of miracles?
I do not see any miracle happening. It all depends on your faith.

Ok, but I know that people might give testimonies about what God has done in their lives
So it is at the discretion of the individual to say if it is a miracle. But the man of God has taught us to sow seed any time we go before God with a petition. At times such seeds are even sown in our churches and not necessary at our meeting place. Therefore, by faith and with the seed you believe that God will do a miracle in your life.

Narrate any example(s) of cases where the exercise of spiritual gifts relates to payment of money at MOGPA meetings.
Ever since I followed him from 2011, I have not seen him stand in the pulpit to make any request of money from members. He has said that God warned him about extracting money from people. Because of this, he has stopped attending other invited programs because some of the men of God who invited him will ask him to extract money from the church members for them. Apart from that, his brother is very wealthy in Ghana and he owns many companies.

What about the use of symbols and tokens such as oil, water, etc.?
Oh, he does not pray over such things and sell or give to people but as I have already indicated by your faith you can have either water or oil of which you can consecrate for your own use. The man of God does not force anyone to use them.

How do testimonies come into play in the exercise of spiritual gifts at MOGPA?
Yes, because I do not believe that God will walk with his children without giving them testimonies. Otherwise, we will lose hope as human as we are. So I believe it might not be my appointed time to give my testimony but others testimonies boost my faith that my time will come definitely.

With reference to 1 Cor 14, what do you think are some specific instances of disorder or extreme cases in the exercise of spiritual gifts in the worshipping context of MOGPA?
I have not seen such a thing not that I’m a member of the Movement, but I truly have not seen such occurrence because I do not see you as an ordinary man but a representative of God since we are created in his image and his likeness.
### 3. TYPOLOGY OF CHRISTIAN CHURCHES IN GHANA

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<th>Short Description</th>
<th>Examples of Churches</th>
<th>Year of Establishment</th>
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<tr>
<td>Mainline/ Early/ Historic Churches</td>
<td>These are older and generally larger churches, instituted as a result of European missionary endeavours in Ghana.</td>
<td>Presbyterian Church of Ghana, the Methodist Church, Roman Catholic Churches, Baptist Churches (of the Ghana Baptist Convention) and SDA.</td>
<td>18th Century to the early part of 20th Century</td>
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<td>Independent “Spiritual” Churches</td>
<td>These are churches founded on the independent renewal of the first half of 20th century and are usually referred to as African Independent Churches or African Instituted Churches or Spiritual Churches.</td>
<td>Twelve Apostles, The Grace Tanne’s Faith-Healing Churches, Mosama Disco Christo Church (MDDC) and The African Faith Tabernacle.</td>
<td>The early part of 20th Century: 1900s – 1920s</td>
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<td>The Pentecostal Churches</td>
<td>These correspond to the classic Pentecostal Churches.</td>
<td>Assemblies of God, the Apostolic Church, Christ Apostolic Church and the Church of Pentecost.</td>
<td>The 1930s</td>
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<tr>
<td>Later Mission-related Churches</td>
<td>These are churches emanating from the second wave of missionary involvements in the 1940s among specific people groups in both northern and southern parts of Ghana.</td>
<td>Evangelical Churches of Ghana of the Worldwide Evangelization Crusade (WEC) Mission, the Evangelical Lutheran Churches of the Evangelical Lutheran Mission, Churches of Christ of the Churches of Christ Mission.</td>
<td>The 1940s</td>
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<td>Neo-Pentecostals/ Independent “Charismatic” Churches</td>
<td>The Charismatics opt for what is cultural or indigenous and at the same time, what is modern or postmodern. They emphasize charismata and ‘prosperity gospel’</td>
<td>The Christian Action Faith Ministry, the Redemption Hour Faith Ministry and the International Central Gospel Church (ICGC), Calvary Charismatic Centre (CCC)</td>
<td>1970s-1990s</td>
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<td>Neo-prophetism/ Prayer (network) oriented Churches</td>
<td>This group makes use of the elements of the independent spiritual churches and that of the neo-Pentecostals in a new way with a greater emphasis on prophecy and prayer.</td>
<td>International God’s Way Church, Ebenezer Miracle Worship Centre, Moment of Glory Prayer Army (MOGPA), Resurrection Power and living Bread</td>
<td>The latter part of the 1990s, and 2000s</td>
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4. EXTREME INSTANCES OF PNEUMATIC PHENOMENA IN THE CHURCHES STUDIED
5. GLOSSARY OF AKAN WORDS AND TERMINOLOGIES USED IN THE STUDY

1. **Abisa** – *Abisa* literary means the act of asking. That designates the act of consulting the *sumankwafo* for insight into one’s predicament. In the Akan traditional religious thought, it is believed that everything that happens, especially when it is a misfortune, has a cause which is located in the spiritual realm. Thus, visiting the diviner or the one who has spiritual authority in order to know the cause of a problem, asking for a decision on an issue and thereby demanding specific direction or solution of a problem is *abisa*. The similar concept in the Western thought will be *consultation* or *counseling* (Beratung in German).

2. **Abosom** – *Abosom* is translated *gods* in English (*bosom* – singular) and *Götter* in German. In the Akan traditional religious thought, the *abosom* are regarded as the children of *Onyame* who serve as intermediaries between *Onyame* and people. Whereas *Onyame* is one Being, *abosom* are many with their specific assigned areas of specialty in assisting their adherents for the good of the community.

3. **Adomakyede** - *adomakyede* is made up of two words *adom* and *akyede*. *Adom* connotes grace, undeserved benefit. *Akyede* means *gift*. Thus *adomakyede* has to do with something that one receives outside the person’s own effort, skills or responsibility.

4. **Adunsifoc** – *Adunsifoc* is used in reference to someone who uses herbs and for that matter traditional religious methods to heal the sick. It is translated as a medicine man or traditional healer in the English linguistic category. Thus, *adunsifoc* do not connote medical doctors in a modern and Western sense. Rather, it connotes someone who is believed to have both supernatural and experiential abilities through informal training from another experienced traditional healer to bring about holistic healing comprising physical, spiritual, social and psychological healing. Unlike European medical doctors with their scientific healing methods, *adunsifoc* do not make use of the modern healing methods such as utilizing laboratory facilities for diagnosing kinds of diseases and performance of surgeon to effect healing.

5. **Aduto** – *Aduto* is the use of *asuman* for evil purposes. It is the act of invoking supernatural powers and thus using magic to harm one’s enemy or competitor. It is normally known in English as sorcery or black magic. In traditional thought, those who practice *aduto* are considered to be practicing at a will and are considered to be possessing spiritual power for evil purposes.

6. **Afɔdeɛ/ afɔrebɔ** – *Afɔdeɛ* refers to the act of giving something especially for religious purpose of establishing good relationship with one’s object of worship to in order to obtain favour or for aversion of punishment due to wrong committed. Depending upon the urgency or the motive of the *afɔdeɛ*, it could involve shedding of blood. The *Opfer* and the English and for that matter the Christian concept of sacrifice translate *afɔrebɔ*. 
7. **Akɔm – Akɔmis** a word that is used to describe the state of being spirit possessed. It is the situation in which *sunsum* is thought to have descended on a person. In Arctic Asia and South America, this phenomenon is known as *shamanism*. In Haiti and Benin it is called *voodoo*. In Western explanation, spirit possession can be described as hysteria, psychosis or religious emotion. From a psychological perspective to be possessed is to be in a situation known in psychiatry as *dissociated personality*. Here, from a Western perspective, spirit possession may be known as *altered personality*.¹

8. **Akwankyer**, refers to the advice that the client usually receives from a diviner or from others, usually from a person with spiritual authority. It relates to receiving specific instructions in the form of a a kind of ritual to perform in the traditional religious shrine. In a normal and everyday usage of the term, it pertains to receiving concrete directions in terms of what to do during difficult times.

9. **Akyɛde – Akyɛdeis** the word used in general to refer to what one receives for free.² In the traditional Akan thought, *akyɛde* could be in the form of tangible item or intangible items such as service or supernatural ability received from one’s object of worship. The intangible offer received is known as *sunsumakyɛde*. Thus, the ability to heal, see into one’s future and happenings are all designated *sunsumakyɛe*. *Akyɛde* could be translated into English as a *gift* and that of *sunsumakyɛde* as a spiritual gift. Its German similar concept is *Geschenk* or *Gaben* and *geistliche Gaben* respectfully.

10. **Akyiwade – akyiwade** connotes things and acts that are regarded as impure. The English word, *abomination* and the German *Gräuel* approximate the Akan thought. The concept of *akyiwade* presupposes an act that threatens the chastity, wellness and peace of the society as a whole thereby attracting the wrath of the divinities in the community in question.

11. **Apae – Apae** could be translated into English as prayer. The similar concept in German is *Gebet*. The Akan concept of prayer describes the art of calling upon a being, that is believed to be of higher authority, for help. The practice of prayer in Akan thought are expected to be short and brief and may contain the invocation of higher supernatural powers in hierarchical order, supplication and request for one's enemy to be punished.

12. **Asaase Yaa – Asaase** literary means earth. *Yaa*³ is the name given to a female child born on Thursday. The English and German similar concepts will be *Mother Earth* and *Mutter Erde* respectfully. The Akan’s personification of the earth is in order to accord it some due respect and spiritual power it possesses. In the traditional

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¹ See Opoku Onyina, “Akan Witchcraft and the Concept of Exorcism in the Church of Pentecost” (PhD thesis, University of Birmingham, 2002), 55-56.

² Kofi Agyekum discusses the free nature of gifts and services in the Akan sociolinguistic thought to point out that what one does after receiving these gifts is on thanksgiving. See his article, “The Sociolinguistics of Thanking in Akan,” *Nordic Journal of African Studies* 19, no. 2 (2010): 81.

Appendix 7 – Glossary of Akan Words and Terminologies

Akan religious thought *asaase* is therefore not equivalent to Mother Earth as used in the English language in that in some occasions and communities it is related to and venerated especially in times of prayers. Unlike the traditional European concept of Mother Goddess, Mother Earth or Earth Mother in English, and *Mutter Erde* in German, with some kind of image representation, the Akan concept of *Asaase Yaa* has no image to that effect although it is regarded as Spirit. As a Spirit, it represents fertility, harvest, wellness and the home of all other creation including humans.

13. *Asuman* – *Asuman* literary means hidden (*asuma*) from the people (*oman*). The idea connotes any physical object that is believed to carry some supernatural power that could be used for one’s advantage, either to aid the bearer or to harm one’s enemy. Thus depending upon one’s purpose of using *Asuman*, it could be worn as an ornament, hanged in one’s house, or placed at some open places. The similar concept in English thought is magic and *Magie* or *Zauber* in German.

14. *Bayie* – *Bayie* is a word that is used to describe someone who is believed to possess some supernatural power or ability for use at the person’s own advantage. It is usually translated into English as *witchcraft* and into German as *Hexerei* or *Zauberei*. *Bayie* is generally held among Akans as negative *sunsum* (spirit) or art. Depending upon how one uses his or her *bayie*, it is distinguished into either *Bayikwasia/bayikoko* or *Bayipa*. *Bayikwasia* and *Bayikoko* literary refer to foolish witch and black witch respectfully thereby denoting any person who uses his supernatural power only for his own evil purpose to the detriment of the others in the society. *Bayifufuo*, *bayipa* or *Nzema bayie* refers to those who have obtained *bayie* (witch or supernatural power) in order to acquire wealth.

15. *Mmoatia* – *Mmoatia* had the literal sense of ‘short animals.’ However, they are considered to be spiritual entities that live in the forest and are believed to be trainers and messengers of traditional priests and priestesses. The similar concept in English is fairies that designate small beings, playful, human in form and having magical powers. However, in the Akan thought, they do not appear to be playful but rather serious and are believed to have some supernatural powers to punish wrongdoing. A similar notion in German *Feen* which is described as *wundershöne, bezaubernde weibliche Übernatürliche Kräfte*.* Again, unlike the German thought, *mmoatia* are not seen as of Feminine in nature in the Akan worldview.

16. *Musuo* – In the Akan traditional thought, *musuo* is generally unacceptable event or misfortune. It is in reference and description of situations that are considered to be disgraceful, shameful and unworthy in the traditional society. It is often considered as a direct consequence of committing *akyiwade*. Thus, whenever *musuo* is talked about, it is seen as something that has happened as a result of a person or a society incurring the wrath of the divinities. In anthropological terms,

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4 See “Feen” in Langenscheidt Großwörterbuch, 395.
it is known as a taboo. Taboo is what is not cherished in one's life, family and the society at large.

17. *Nananon nsamanfôː* – Nana is a title given to elderly persons in the Akan traditional communities. Since wisdom is associated with old age in the Akan thought, those in the community who bear the title *nana* are deemed to be experienced, wise and thus respected. In this case those who are usually called *nana* are grandparents, Chiefs and Ancestors. The German similar word is *oma* and *opa*. In the English usage, the title *nana* that is used for Chiefs and other non-relatives in the Akan thought could be translated as *Excellency*. *Nsamanfôː* means the living dead. It is used in reference to the dead who are considered to be continuously part of the living community because they are regarded as having led a good life to the benefit of the community whilst they were physically alive. A similar and literal translation into English is ancestors and into German as *Vorfahren*. It is worthy of note that whereas the European reference to ancestors or *Vorfahren* denotes some amount of remoteness, it is not so in the Akan religious thought. They are part and close to the living in the case of the Akan communal context.

18. *Nkonyaa* – *nkonyaa* is basically the concept of any extra ordinary event or happenings in one's life. The traditional Akan recognises supernatural events as the work of divinities. Here issues such as a healing, seeing into one's future and spirit possession are all known as *nkonyaa*. The German approximate meaning is *Wünder*. This corresponds to the English concept of miracles.

19. *Nkrabea* – *Nkrabea* has the etymological meaning of *nkra* – message and *bea* – place/destination. Thus, the meaning of *nkrabea* in Akan traditional thought is the message one has in his or her destination on earth. That is what one will be remembered for in this world. In other words, it connotes one's divine purpose on earth. The English word *destiny* and the German concept of *Schicksal* or *Bestimung* approximate the Akan concept of *nkrabea*. The traditional Akan believes that one's *nkrabea* can be known through *abisa*.

20. *Nnua sunsum* – *Nnua* is the Akan word for trees. And *sunsum* refers to spiritual entities that can manifest in bodily form by assuming the form of the physical object or being that they wish to possess or manifest themselves. Thus, *nnua sunsum* describes the *sunsum* that manifest themselves through trees. It can be said that in Akan traditional thought, it is not every tree that has spirits inhabiting them. The idea is that it is rather the spirit that chooses to manifest themselves in the trees that they wish. It takes diviners, medicine men and traditional priests who are deemed to be possessing supernatural powers who are able to see the spirits that indwell in certain trees.

21. *Onyame* – *Onyame* is used in reference to the Supreme Being who is relational and can be called upon to intervene in man's situation. A similar concept in English is

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God and Gott in German. Unlike German and English, the Akan Nyame, although can be directly related and consulted, is believed to works with and needs intermediaries to relate peacefully with humans.

22. Chemaa - Chemaa is the feminine head of the traditional Akan community or town that is appointed from the royal family. The concept of Chemaa corresponds to the English queen mother. Instrumental in the selection of the Chemaa in Akan communities is the crucial decision of the queen. It is worth noting that unlike the function of the queen in some European context, who serves only as a ceremonial head and as such as the symbolic head of state, the Akan Chemaa has an amount of traditional governmental role that can be seen not only in the selection of chiefs, but also in settlement of disputes especially among women in the community.

23. Chene – Chene is basically translated into English as Chief or King and in German as König. The Chene is the head of the traditional government of a particular Akan tribe as in Asantehene (King of Ashantis), a particular traditional district or town as in Omanhene (Chief of a district or a particular traditional locality) and the local head of a particular traditional arm of government or jurisprudent such as Gyaasehen, Nifahene (Rightchief), and nkasohene (development chief). All the chiefs, apart from nkosohene, are all elected from the royal family through the matrilineal lineage. All chiefs bear the title nana and are revered and respected.

24. Chene Mpanimfo – Mpaninfo translates into English as elders and die Ältesten of German. Thus, Chene Mpaninfo designate the elders of the chief or king. In the Akan traditional thought, eldership connotes wisdom. Thus, Chene Mpaninfo serve as the counsellors to the chief both in matters of practical wisdom and in traditional customs, history and culture.

25. Sumankwafo – Sumankwafoo is a term for the one who is able to see what is hidden from the ordinary eye. The concept carries the sense of having insight into spiritual realities that could be the forces behind one’s predicament. It then carries the sense of the ability to see the corresponding solution for that predicament also in the spiritual realm. The German similar thought and translation could be Wahrsager and that of English is a diviner. They all relate to the ability to have insight into the present and past situations through supernatural means. The similar concept in a modern Western world of work would be the role played by a consultant in terms of business or professional decision and a counselor (Berater, Ratgeber or Referent in German). However, the role played by Sumankwafo goes beyond the consultancy in the modern sense in that the sumankwafoo deal more of spiritual issues.

26. Sunsum – The concept of sunsum denotes those entities that are conceived, as far as imagery is concerned, in physical terms but are supposed to be exempt from some of the ordinary laws of dynamics. Examples of sunsum in English

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translations are ghosts, spirit, and the immaterial component of humans. Ghosts, for example are spiritual entities who are supposed to be visible during occasions and they come in white clothing although they cannot be restrained and are thought to be capable of disappearing at will. It can be translated into English as quasi-physical beings. Thus, *sunsum* are in Akan conceptions, largely physical, although they are inaccessible to scientific investigation. Here, unlike the English terminology of *spirit* and the German equivalent of *Geist* that are considered to be totally non-physical and immaterial force, it is not so in the Akan thought.
SUMMARY OF THE DISSERTATION

Issues of pneumatic phenomena constitute a major point of contemporary Ghanaian Christian emphasis. The reason is that Christianity in Ghana, like global Christianity, has been influenced by Pentecostal and Charismatic movements. This dissertation aims at examining the notion of pneumatic phenomena in contemporary Ghanaian Christianity with an emphasis on interpretations and appropriations of 1 Cor 12-14. Methodologically, this dissertation employs both exegetical and empirical-phenomenological analytic tools to study the phenomena. To achieve the said aim, the study begins by introducing the contemporary Ghanaian Christian landscape with a focus on its Pentecostalising influences.

Ghanaian Christians mainly refer to the text of 1 Cor 12-14 with regard to claims of pneumatic manifestations. Therefore, a close exegetical reading of 1 Cor 12-14 as an attempt to understand the passage is presented. This reading demonstrates that 1 Cor 12:7 throws more light on understanding Paul’s response to pneumatic phenomena with particular attention to its meaning and nature, reception and purpose in the entire sub-rhetorical unit. Significantly, a rhetorical analysis of 1 Cor 12-14 brings out certain relevant ecclesio-practical, contextual ecumenical and hermeneutical implications. Next, the notion of *sunsumakyede* (spiritual manifestations) which serves as a traditional epistemic presupposition from which contemporary Ghanaian Christians read and appropriate 1 Cor 12-14 is analysed. It has been realized that the phenomenon of *sunsumakyede* in the traditional Akan thought is practiced in the context of religious worship.

The last aspect of the study seeks to present and critically analyse experiences of pneumatic phenomena in contemporary Ghanaian Christianity as appropriations of 1 Cor 12-14. It has been found out that contemporary Ghanaian Christians read and appropriate the text in a literal and in a contextualized theological sense. This interpretation and reception of the *χαρίσματα* discussed by Paul poses some challenges to some scholarly approaches and to the socio-economic and psychological needs of contemporary Ghanaian Christians.
Deutsche Zusammenfassung

von

„Erfahrungen pneumatischer Phänomene im heutigen ghanaischen Christentum als Aneignungen von 1 Kor 12-14: Eine kritische Analyse“

John Kwasi Fosu,
Dissertation, Universität Hamburg, Februar 2019


Der letzte Teil der Arbeit präsentiert und analysiert kritisch die Erfahrungen von Geist-Phänomenen in der heutigen ghanaischen Christenheit und ihre Aneignung von 1. Kor 12-14. Das Ergebnis zeigt, dass heutige ghanaische Christen den Text in einem wörtlichen und in einem kontextuell theologischen...
Sinn lesen und deuten. Diese Interpretation und Rezeption der von Paulus diskutierten Charismen führt zu einigen Herausforderungen für manche akademischen Zugänge aber auch für sozio-ökonomische und psychologische Bedürfnisse unter Christen und Christinnen in Ghana.
MAP OF GHANA

accessed November 29, 2019
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<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>AICs</td>
<td>African Independent Churches</td>
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<tr>
<td>ASC:</td>
<td>Association of Spiritual Churches</td>
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<tr>
<td>ATR:</td>
<td>African Traditional Religion</td>
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<tr>
<td>BECNT:</td>
<td>Baker Exegetical Commentary on the New Testament</td>
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<td>BHGNT:</td>
<td>Baylor Handbook on the Greek New Testament</td>
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<td>BWANT:</td>
<td>Beiträge zur Wissenschaft vom Alten und Neuen Testament</td>
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<td>BZNW:</td>
<td>Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft</td>
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<tr>
<td>CCC:</td>
<td>Calvary Charismatic Church</td>
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<td>Detroit Baptist Seminary Journal</td>
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<td>FGBMFI:</td>
<td>Full Gospel Business Men's Fellowship International</td>
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<td>GBC:</td>
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<td>JBL:</td>
<td>Journal of Biblical Literature</td>
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<td>KEKNT:</td>
<td>Kritisch-exegetischer Kommentar über das Neue Testament</td>
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<td>KJV:</td>
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<td>LSJ:</td>
<td>The Online Liddell-Scott-Jones Greek-English Lexicon</td>
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<td>Moments of Glory and Prayer Army (MOGPA)</td>
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<td>NIV</td>
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<td>New Testament</td>
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<td>Abbreviation</td>
<td>Full Form</td>
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<td>NTS:</td>
<td>New Testament Studies</td>
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<td>OT:</td>
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<td>RSV:</td>
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<td>TNTC:</td>
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<td>WARC:</td>
<td>World Alliance of Reformed Churches</td>
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<td>WATR:</td>
<td>West African Traditional Religion</td>
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<td>WUNT:</td>
<td>Wissenschaftliche Untersuchungen zum Neuen Testament</td>
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