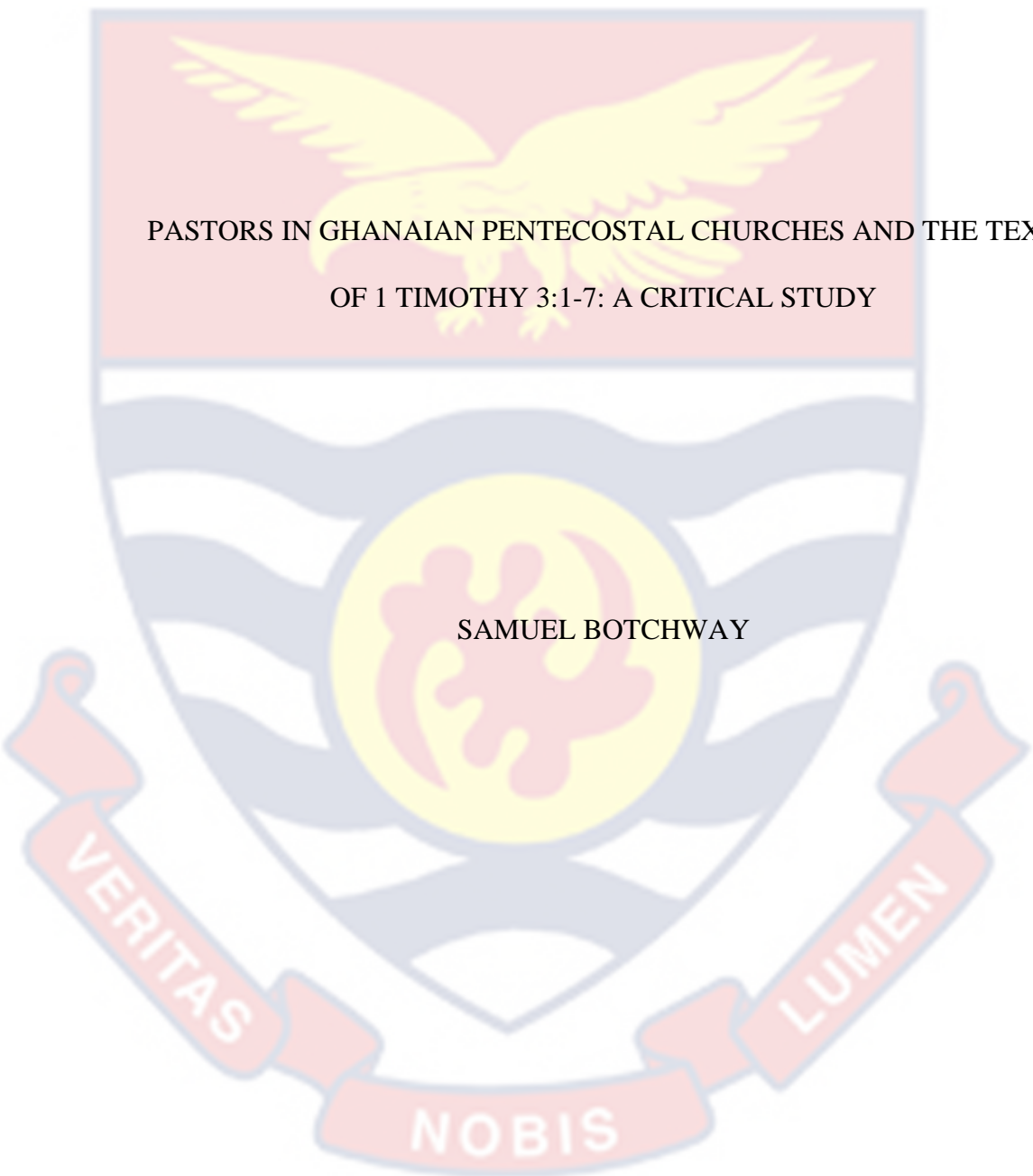


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PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE TEXT
OF 1 TIMOTHY 3:1-7: A CRITICAL STUDY

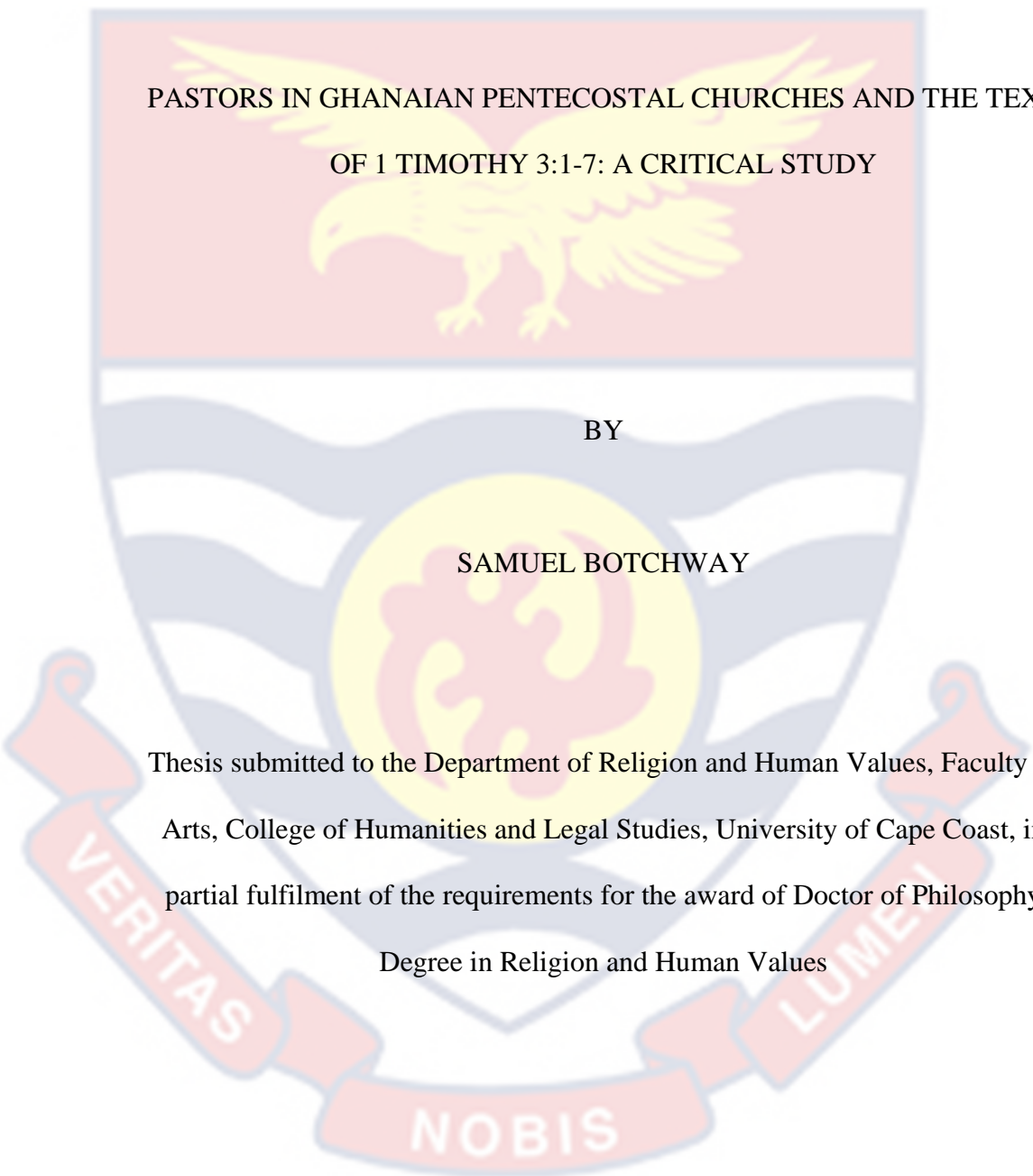
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PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE TEXT
OF 1 TIMOTHY 3:1-7: A CRITICAL STUDY

BY

SAMUEL BOTCHWAY

This thesis submitted to the Department of Religion and Human Values, Faculty of Arts, College of Humanities and Legal Studies, University of Cape Coast, in partial fulfilment of the requirements for the award of Doctor of Philosophy Degree in Religion and Human Values

FEBRUARY 2023

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature Date

Name:

Supervisors' Declaration

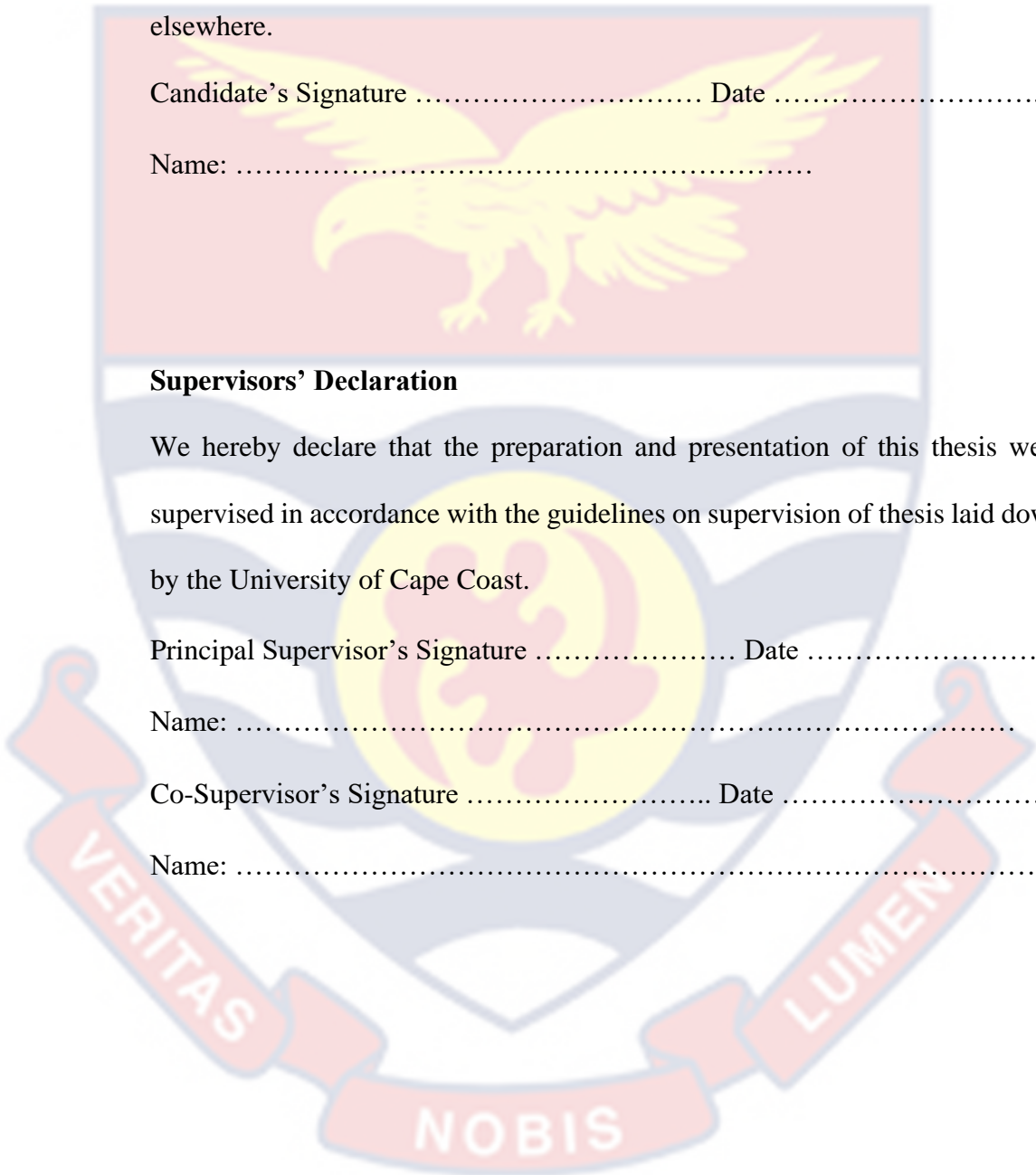
We hereby declare that the preparation and presentation of this thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature Date

Name:

Co-Supervisor's Signature Date

Name:



ABSTRACT

The growing concern of the media and the public regarding the attitude and lifestyle of some Pastors in Ghanaian Pentecostal churches created the need to re-examine what 1 Timothy 3:1-7 teaches concerning Pastors. The scriptures serve as the main source of character and practice for Pastors in Ghanaian Pentecostal churches and they use 1 Timothy 3:1-7 as a reference point for their Pastors especially in terms of their character. Previous studies focus on the history of the Pentecostal churches and the duties of the Pastors in the local church. This study traces how one becomes a Pastor and how one serves as a Pastor in a Pentecostal church in Ghana. Interview was mainly used for the data collection and rhetorical method was used for the interpretation of the text. The study concluded that theological education plays an important role in the development of Pastors, just as other professions require education for effectiveness, the pastoral ministry need not take theological education for granted. Also, there is open-ended entrance into the pastoral ministry. Some denominations have put strict measures in place to ensure their Pastors meet these standards. However, there are no checks of people who want to become a minister in Ghana at large. It is therefore important to get institution that determines who qualifies to be a pastor in Ghana.

ACKNOWLEDGEMENTS

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DEDICATION

This work is dedicated to my wife Edith and children Keren, Kathy, and Kevin.



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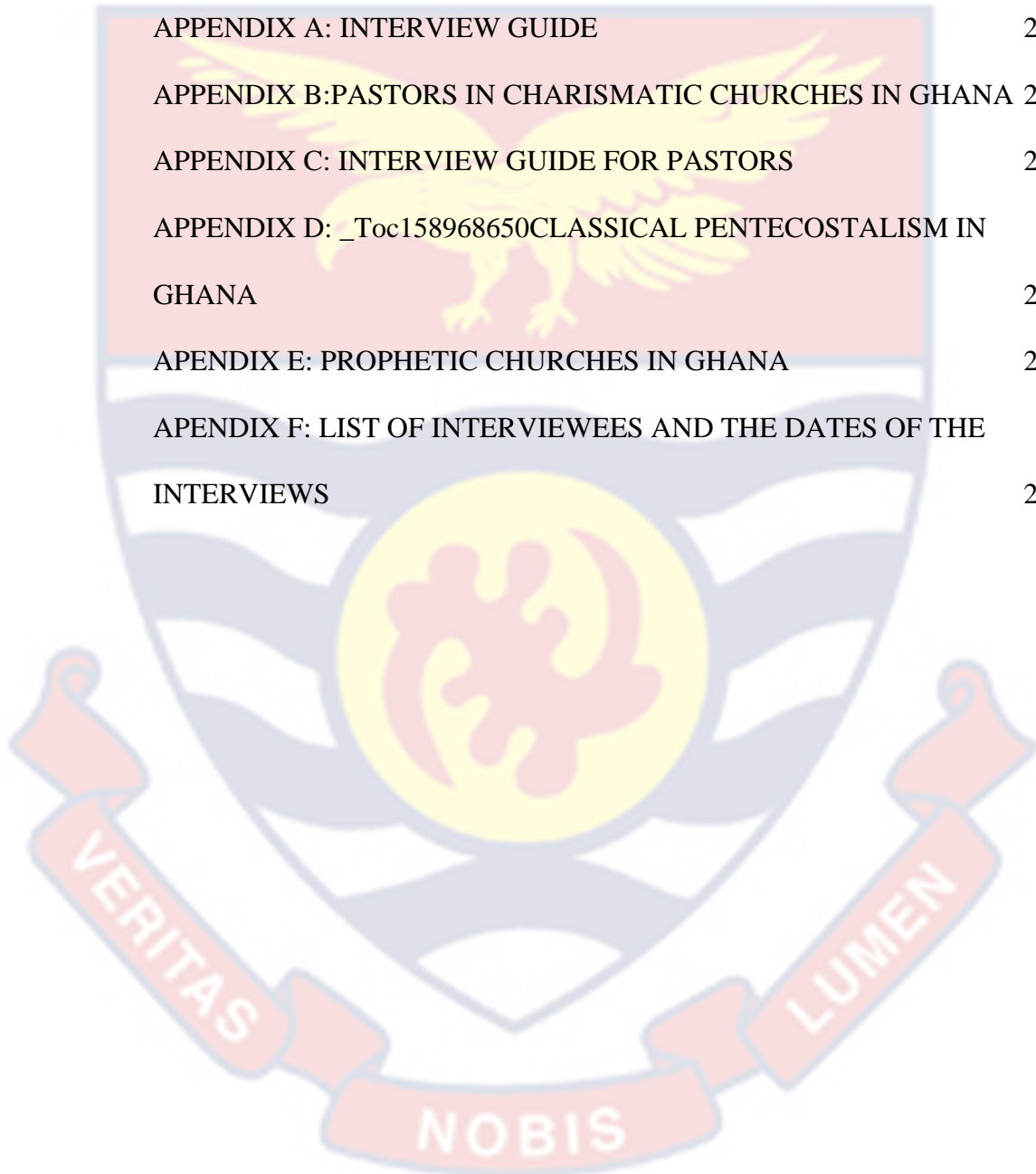
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LIST OF ABBREVIATIONS

A/G – Assemblies of God

AGLC – Assemblies of God Literacy Center

AGTS – Assemblies of God Theological Seminary

AHSMD – American Heritage Stedman’s Medical Dictionary

AIC – Indigenous African Churches

AOGG – Assemblies of God, Ghana

AOM – Alpha-Omega Ministries

BMS – Basel Missionary Society

CAC – Christ Apostolic Church

COP – Church of Pentecost

Cor. – Corinthians

DACB – Dictionary for the African Christian Biography

DI – Daniel’s Institute

Fr. – Father

HCSB – Holman Christian Standard Bible

ICE – Information, Communication and Entertainment

ICGC – International Central Gospel Church

Is. – Isaiah

LEB – Lexham English Bible

MCG – The Methodist Church, Ghana

MUC – Maranatha University College

MVC – Mountain Movers Chapel

NLCI – New Life Chapel International

NMD – National Missions Director

NRSV – New Revised Standard Version

SMA – Society of the African Mission

SPG – Society for the Propagation of the Gospel

SSNIT – Social Security and National Insurance Trust

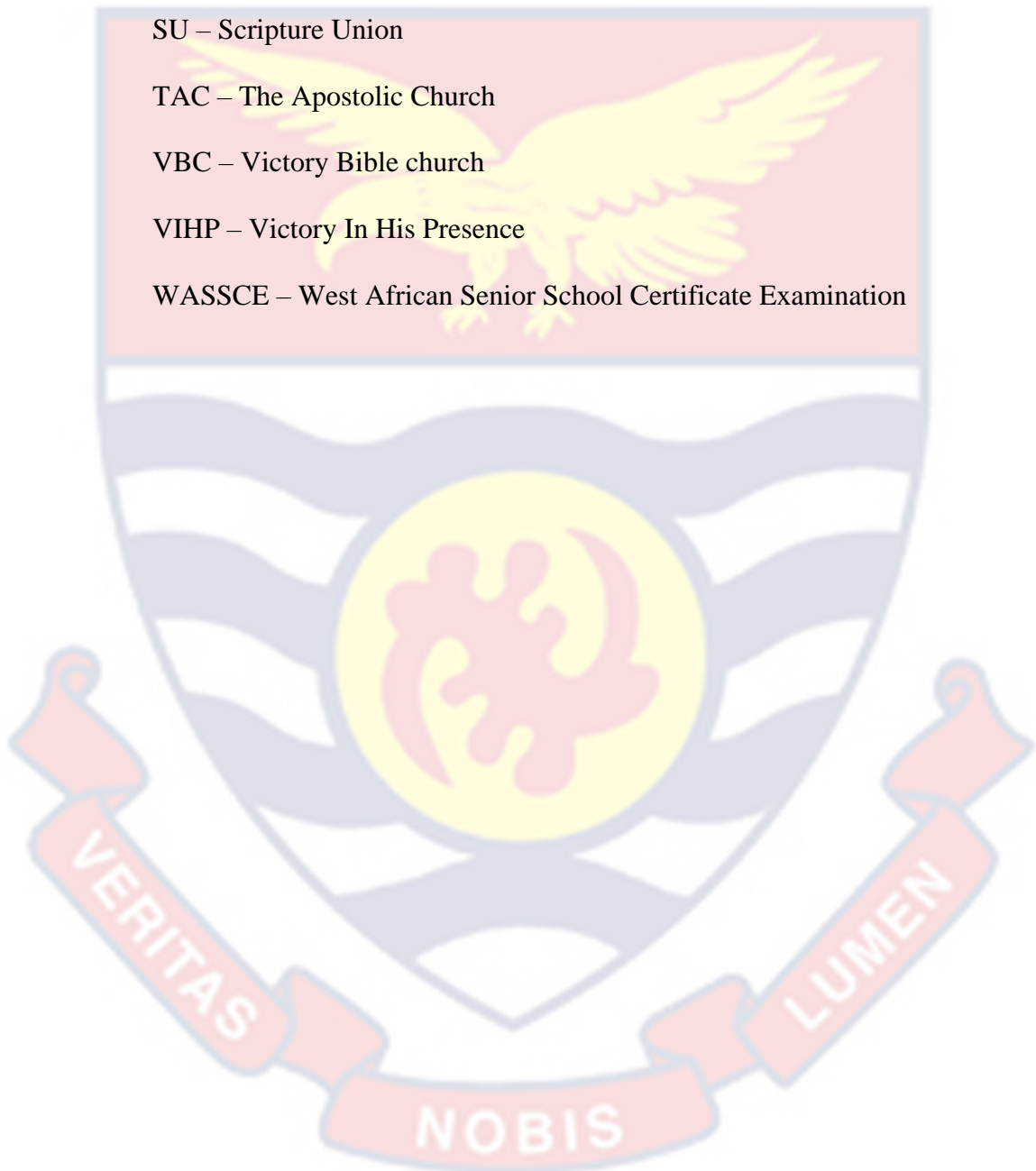
SU – Scripture Union

TAC – The Apostolic Church

VBC – Victory Bible church

VIHP – Victory In His Presence

WASSCE – West African Senior School Certificate Examination



CHAPTER ONE

INTRODUCTION

Background to the Study

Pastors play an important role in the ministry of the local church in contemporary times. They are the leaders of the church and are believed to hold a very responsible position in the day to day running of the local church. The Pastor's work in this case includes preaching and teaching the word of God, visiting members of the church, providing general welfare needs, and church administration needs, to mention but a few (Sugden & Wiersbe, 1973). Prime and Begg (2004), for example, points to the instructions of Christ to Peter about the feeding of the flock as recorded in John 21:15-17, where Peter is asked to feed and care for the flock describing it as the Pastor's duty to provide "lush spiritual pasture for Christ's flock" (p. 49). In the days of the apostles, Peter states two main responsibilities of the Apostles—they must be committed to prayer and the teaching of the word of God (Acts 6:). The Pastor's call to the New Testament church is to work for the Lord Jesus Christ. He is also believed to be God's spokesman since he speaks the mind of God and uphold the standards of righteous living in and out of the church.

In Ghanaian Christianity, the Bible plays an important role in almost every facet of life and since Pastors interpret the Bible through their preaching and teachings, they are held in high esteem. In some places the Pastor is a role model and parents would like their children to emulate their Pastor's lifestyle. Ghanaians are believed to be religious, and as far as the Pastor presents what they believe, he or she will gain their trust, respect and support in any form.

Recently, media reports about activities of some Pastors, especially those in Ghanaian Pentecostal Christianity. There seems to be a shift from the teachings of the Bible that are aimed at guiding the Pastors in their work. The media and the public has raised concerns about the operations and character of some Pastors not reflecting the standards taught in the Bible and this is creating a negative impact on Ghanaian Pentecostal Christianity.

Some of the news headlines concerning Pastors include, “Most prophets in Ghana embarrass God”, “Some Pastors are ‘419’”, “Some Prophets should be arrested as soon as possible”, “Pastor ‘chops’ three women for spiritual cleansing”, “Prince, Pastors arrested in Upper East for armed robbery.” (Ghana Web., 9th January 2018). These are just a few among many of the negative news headlines about Pastors and their activities.

Some Pastors are reported to be charging huge sums of money for their services and selling all sorts of items as a means for healing and deliverance. Some Pastors are also reported of displaying all sorts of characters and behaviours making them a reproach to the Pastoral ministry which adversely creates doubts as to how they qualify to be Pastors in the first place. Other Pastors are accused of using occultic powers while some are also reported of engaging in sexual immorality with those who go to them for assistance. Even though the behaviours of these Pastors are questionable, they prove their Pastoral calling by God into the Pastoral ministry by their display of possessing supernatural powers and abilities to see beyond the natural and also perform miracles that convince some section of the Ghanaian populace who go to them for their services. These complaints from the public and the media have arisen because their lifestyles do not reflect the teachings of New Testament and

moreover, this was not how Pastors of Ghanaian Pentecostal Christianity started in Ghana.

It is therefore important to look at what the New Testament teaches, especially 1 Timothy 3:1-7 concerning the qualifications of a Pastor. 1 Timothy 3:1-7 plays an important role in the Ghanaian Pentecostal churches, especially when it comes to becoming and being a Pastor. Paul outlines in this portion of scripture what qualifies one to become a Pastor and these qualifications are expected to reflect in the lives of Pastors of Ghanaian Pentecostal churches. 1 Timothy 3:1-7 is a reference point for Ghanaian Pentecostal churches when it comes to the qualifications of a Pastor. My interest in this study is to explore the facts of the text and identify how it reflects in the lives of these Pastors.

Statement of the Problem

Ghanaian Pentecostalism began with a commitment and a focus on many practices including Holy Spirit baptism, spiritual gifts, prayer, holy living, the priesthood of the believer, healing, and deliverance among others. These attracted the Ghanaian populace and led to a massive growth in the Pentecostal churches. Recently, the attitudes and practices of some of its Pastors have given rise to complaints from the media and the public at large. These attitudes and practices are creating a negative image for Pastors in general, it is also creating doubt in the minds of the populace about Pastors and there is also an aura of mistrust for Pastors. Some section of the media is seriously calling on the government to tax churches because some Pastors are making too much money from those who visit their churches and, also due to the questionable and luxurious lifestyles of these Pastors. These behaviors and attitudes are also affecting the image of Pentecostal Christianity in Ghana.

This phenomenon seems to portray that there is a shift from the teachings that qualify people to become Pastors. To address this phenomenon, there is the need to look again at what 1 Timothy 3:1-7 teaches concerning who is qualified to be a Pastor. 1 Timothy 3:1-7 is selected for this study because it lays emphasis on who qualifies to be Pastors. 1 Timothy 3:17 will serve, in the study, as a mirror to reflect those who are truly called to the Pastoral ministry. Also, since Ghanaian Pentecostal churches take a cue from this portion of scripture when engaging and giving pastoral charge to Pastors, it is suitable for this study.

Objectives of the Study

The objectives of the study are:

1. To study the growth and development of Ghanaian Pentecostal churches.
2. To study how people become Pastors of Ghanaian Pentecostal Christianity.
3. To study 1 Timothy 3:1-7 to ascertain its principles in relation to the qualifications of a Pastor.
4. To explore how 1 Timothy 3:1-7 can be normative for Pastoral leadership in Ghanaian Pentecostal Christianity.

Research Questions

1. How did Pentecostal churches become established in Ghana?
2. What goes into the production and engagement of Pastors of Ghanaian Pentecostal Christianity?
3. What does the verse, 1 Timothy 3:1-7 teach concerning Pastors?
4. How can 1 Timothy 3:1-3 become a standard for all the Pastors?

Significance of the Study

This study will be beneficial to Ghanaian Pentecostal Christians who look up to their Pastors for guidance, instructions, and leadership. This will help Christians in the Pentecostal fraternity to have further understanding of who a Pastor is, who qualifies to be a Pastor and what is expected of a Pastor. It will also be beneficial to Pastors of Ghanaian Pentecostal churches as they will gain deeper understanding of what is expected of them in their role as Pastors of the church. The study will be beneficial to Church organizations and denominations who engage Pastors for ministerial work and for administrative purposes. Finally, the study will be a resource material for further studies.

The study's contribution to knowledge is identified as follows. Firstly, the study presents effective processes churches use in producing Pastors to their various churches that guarantee decency and discipline in their work as Pastors. Secondly, the study echoes the text 1 Timothy 3:1-7 which discusses the qualifications of a Pastor. The study lays emphasis on scholarly interpretation of the text while it expands it by throwing more light on the nature and character that are required of Pastors. Finally, the study through the discussion of the field data has presented some of the factors that result in having some Pastors creating negative reports against Pastors in general.

Delimitation

The study used 1 Timothy 3:1-7 as a resource for the qualifications of Pastors. The text is believed to be a resource book for instruction and direction as far as Pastors and their work are concerned and Ghanaian Pentecostal churches and Christians rely on 1 Timothy 3:1-7 for the qualification of their Pastors. For the study, the text serves as a mirror to reflect what every Pastor should

look like in every aspect of his life. It serves as a guide in establishing the biblical foundation for the qualities a Pastor must possess to be accepted into the ministry.

The study also focused on Pentecostal churches in Ghana. Pentecostal churches in Ghana have three strands. They are Classical Pentecostals, Neo-Pentecostals (Charismatic churches) and Neo-Prophetic churches (Prophetic churches).

There was a random selection of two churches (denominations) from the classical Pentecostal churches. This is because the classical Pentecostals are denominations with several Pastors. Also, two churches from the Charismatic churches were selected because they have many branches with several Pastors. Lastly, three churches from the Prophetic churches were selected because they have fewer branches and Pastors.

Methodology

To be able to do an in-depth discussion of the topic of this study, qualitative research method is used. Ofori and Dampson (2011) explain that qualitative research is “concerned with meaning” (p. 7) and this study sought to understand how Ghanaian Pentecostals churches train their Pastors. This study sought to draw meaning from 1Timothy 3:1-7 as far as the qualification of Pastors is concerned. Qualitative research method is used to gain understanding of underlying reasons for which people do what they do (DeFranzo, 2011). This makes qualitative research more appropriate for this study.

Rhetorical Criticism

Rhetorical criticism is used to interpret 1 Timothy 3:1-7. Leeman (2017) defines Rhetorical criticism as “the practice of interpreting the persuasive art found in a communicative act.” Scholars such as: Kennedy (1984), Nordquist (2018) and Campbell (1997) have written extensively on the method in their respective works; New Testament interpretation through rhetorical criticism, Rhetorical Analyses: Glossary of grammatical and rhetorical terms and Rhetorical design in 1 Timothy 4. Rhetorical criticism will be used to do the analysis of 1 Timothy 3:1-7.

Kennedy (1984) explains that New Testament interpretation through rhetorical criticism offers readers of the Bible a significant instrument for getting meaning from the scriptures. Mensah (2018), for example, explains that “rhetorical criticism is the study of the literary effectiveness of a text” (p. 43). In this case, concentration is on certain devices the author uses to derive meaning. This is achieved by looking at how several scholars have interpreted the text.

Aristotle (4th century BC) defines three branches of rhetorical criticism:

Deliberative, Judicial and Epideictic.

Deliberative rhetoric is speech or writing that makes efforts to persuade an audience to take or not to take an action.

Judicial rhetoric is speech or writing which looks at the justice or injustice of a particular accusation.

Epideictic rhetoric is speech or writing that praises or blames (Kennedy, 1984).

For this study, **deliberative rhetoric** is used to explore the book of 1 Timothy as far as Pastoral Leadership is concerned. This branch of rhetorical criticism is more appropriate because 1 Timothy has an author, who sends a message to an audience (or recipient) expecting an action to be taken (or not to be taken). Rhetorical criticism deals with three areas namely; the rhetorical unit, the rhetorical situation, and the rhetorical problem

The rhetorical unit refers to the entire discourse or a section within it. It is characterised with a beginning (or salutation), a middle (the main discussion) and an end (an epilogue). For this study, the rhetorical unit is 1 Timothy 3:1-7.

The rhetorical situation is the person, events, objects, or relations that gives rise to the exigency for which the author's message is intended to persuade the recipients to bring about a change in action or attitude. In this study, the rhetorical situation is the Pastor in charge of the local church.

The rhetorical problem is the question of the discourse. It is either judicial, deliberative, or epideictic. For this study it is deliberative which is used since Paul wrote 1 Timothy 3:1-7 to persuade Timothy to take an action.

Interpretation of the text 1 Timothy 3:1-7

Historical critical method was used to interpret the text of 1 Timothy 3:1-7. According to Law (2012), the historical critical method aims at getting close to the original text and its meaning as possible. Bull and Paille (2015) explain that criticism is not a disapproval but an analysis of the text to understand its meaning in its original context "and to answer questions about the text, such as: Who wrote it? When was it written? What else was happening at the time of writing? How did it come to the form we have today and what did it mean to the people who first read or heard it?" (para, 2).

In order to achieve meaning of the text, works of scholars like Corley and Lemkey (1996) whose work on Biblical hermeneutics discusses a wide range of methods of interpretation including ‘contextualization in the hermeneutical process,’ also Tate (1997) who discusses ‘the world behind the text, the world within the text and the world in front of the text and finally Osborne (1991) whose work Hermeneutical spiral includes grammatical analysis of the text were consulted for a better understanding of the hermeneutical process to achieve meaning of the text.

Bible version used for the Study

The Bible version used for the study is the New Revised Standard Version (NRSV). This decision was informed by two main factors. Firstly, the NRSV has seen a lot of improvement from the Revised Standard Version (RSV) due to new manuscripts that were discovered (Mensah, 2018). Secondly, there has also been a revision of the English language used for the previous version (RSV) as explained by Mensah (2018) with some examples. In the case where other translations are used, there is an indication to that effect.

Phenomenological Research Method

Phenomenological research method is used for the field data collection. Phenomenological research method focuses on participant’s perspective. It uses interviews, conversations, participant observation, analysis of diaries, focus meetings and other personal texts for data collection. It is less structured by design, and it is more open-ended. This is aimed at encouraging interviewees to be more comfortable in sharing their experiences.

Data Collection Procedure

Judgmental sampling method is used in the data collection. Judgmental sampling method allows for the selection of the group of people for the data collection due to their status, knowledge, or skill (Alchemer, 2018). The kind of data needed for this study requires interaction with certain individuals who possess the knowledge and information that can help meet the objectives of this study.

Population

The population for the study is Ghanaian Pentecostal Churches which comprises the Classical Pentecostal Churches, Neo-Pentecostal Churches and the Neo-Prophetic Churches.

Sample size

Out of the three strands of Pentecostal churches selected for this study, a total of 38 leaders and Pastors were used as the sample size. Below are the breakdown of the sample size.

Classical Pentecostal Churches

Two churches were selected from the Classical Pentecostal Churches namely Assemblies of God, Ghana and The Apostolic Church, Ghana. All the four classical Pentecostal churches have equal potentials in terms of the number of Pastors and the number of churches selected for the study. However, the selected churches for the study were the first two Pentecostal churches to commence operation in Ghana. Also, it is anticipated that they will cooperate during the data collection period.

The hierarchy of the two selected churches and their representatives were sampled for the data collection. Their Bible school presidents were also interviewed.

Neo-Pentecostal Churches

Two Neo-Pentecostal churches have been selected through purposive sampling method for the study namely; Victory Bible church (VBC) and International Central Gospel Church (ICGC). The hierarchy of the two selected churches and their representatives were sampled for the data collection. The leadership of the Neo-Pentecostal churches and their representatives were interviewed.

Prophetic Churches

Three churches were selected from among the Neo-Prophetic Churches. This is because the Prophetic Churches have fewer branches. The following churches were selected because they are well established in the communities where they operate.

1. Prophet Owusu Obeng of Mountain Movers Chapel
2. Prophet Akwesi Appiah of New Life Chapel International
3. Prophet Godfred Hackman Quaye of Victory in His Presence

All the prophets above were interviewed. In addition to all the above, twenty Pastors from the Pentecostal fraternity were also interviewed.

Summary of the total number of respondents interviewed from the sample size

Leaders of the selected churches (8)

Eight of the national officers of the selected churches were interviewed. Assemblies of God (2), The Apostolic Church (1), Central Gospel Church (1),

Victory Bible church international (1), Mountain Movers Chapel (1), New Life Chapel International (1), and Victory in His Presence (1)

Presidents of their Bible Schools (4)

Presidents from the two Classical Pentecostal churches and two from the Neo-Pentecostal churches were interviewed.

Regional and District officers (4)

One each of regional and district officers of the Classical Pentecostal churches were also interviewed.

Pastors of the local churches (22)

A total of 10 Pastors were interviewed from the Classical Pentecostal churches, 8 from the Neo-Pentecostal churches and 4 from the Prophetic churches. This makes the total number of Pastors interviewed to be 22.

Literature Review

In this section I reviewed works by scholars which are related to my study. Four thematic areas were the focus of the section which are (1) Pastoral Ministry, (2) understanding the background of the Ghanaian Pentecostal Christianity, (3) Pastoral Ministry in 1 Timothy, and (4) Pastors and 1 Timothy 3:1-7.

The Pastoral Ministry

The work in the local church, its growth and expansion, the care of the members, the members spiritual and the administrative needs of the church depend greatly on the effectiveness and commitment of the Pastor. Msweli and Crider (1974) puts forth that “the work of the shepherd is very important. It is this work that makes the church strong” (p. 11). The Pastor’s role spans from

bringing in new converts, teaching them the word of God to ensuring that they remain in Christ (Matthew 28:19-20; Ephesians 4:11-16). Pastoral ministry is very essential if the local church will see stability and growth. Since the growth and development of the local church depends on the Pastor, placing the Pastor into the microscope to guarantee that he or she is free from any falsehood in order to ensure he or she is the right person for the work is necessary. One of the works that provides an insight into the work and ministry of the Pastor is by Alpha-Omega Ministries (AOM).

Alpha-Omega Ministries (2009) led by James White have authored “What the bible says to the minister: the minister’s personal handbook”. The director of Alpha-Omega Ministries, James White, is a professor with Grace bible theological Seminary and a Pastor with the Baptist church. The book has been divided into two parts. Part one deals with the Pastor’s ministry whilst part two deals with the Pastor’s personal life and day-to-day walk. The content of these two parts is very important as far as the pastoral ministry is concerned. The subsequent discussion is the review of the literature.

The call of a minister

The call of God is one of the central discussions of a Pastor’s ministry in the New Testament. Alpha-Omega Ministries (2009) addresses the call of God as primary, which explains that the minister is chosen by God himself. This is supported with scriptures from Isaiah 43:10; Amos 7:14-17 and Jeremiah 1:5-7. Secondly, they explain that the call of God is through Jesus Christ who chooses the minister. This is supported by quotations from the NT which are John 15:16; 20:21 and 1 Tim. 1:12. Finally, the minister has been chosen by the Holy Spirit (Acts 20:20). Scholars as Prime and Begg (2004) and Gibbs (2002)

emphasize the importance of the call of God into the Pastoral ministry. This places limitations on who becomes a Pastor. In that, if God does not call you, you have no business in the ministry. The emphasis of AOM (2009) is that each member of the God-head plays an active role in the calling of the minister as compared to the other scholars. In any case, one thing that is clear is that there is an understanding that the minister must be called.

The discourse from Alpha-Omega Ministries (2009) makes no room for any human instrumentality. It is widely believed among some scholars like Gibbs (2002, p. 81) and Pentecostals in Ghana that senior ministers upon observations of one's performance in the church can prompt or encourage the person to go into the ministry. Others also believe that from Paul's perspective (1 Tim. 3:1), it is possible for individuals to desire for the ministry. This however, does not preclude the work of the Holy Spirit who creates the desire in the individual to yearn for the ministry. The next discussion focuses on the resources of the minister.

The resources of the minister

Alpha-Omega Ministries (2009) emphasizes that the minister has resources at his or her disposal. Among these resources are the grace and power of Jesus Christ and of the Holy Spirit. The minister is also given gifts through which he can operate and the assurance of victory. They add that the minister is also given the love of Christ which compels him to do his work effectively and finally, he is given the hope of the resurrection which serves as an assurance that there is hope after death. Alpha-Omega Ministries (2009) believe that these resources are to ensure that the minister is able to accomplish the purpose of his calling and that in all circumstances, God has not abandoned him. Gibbs (2002)

reiterates these by emphasizing the need for the Pastor to be prayerful. Earley (2012) also stresses that prayer is one thing the Pastor must do well at. Through prayer, the minister is strengthened and resourced spiritually to do his work. All of the resources discussed above are spiritual resources which are a solution to one of the challenges of the Ghanaian Pentecostal churches in contemporary times. Some of the Pastors in Ghanaian Pentecostal churches are being accused of using juju instead of relying on the resources God provides. Some are being accused of engaging in all kinds of activities, including ritual murders, to gain spiritual power to perform miracles. This therefore makes the resources for the minister very crucial in the NT church. In spite of its importance, this section is devoid of some elements that also add as resources for the minister. These are material and financial resources.

As long as long as the main discourse is about the ministry of the minister, there is the need for a discourse on the minister's material and financial resources. However, Alpha-Omega Ministries (2009) did not see the need to emphasize that. In modern day pastoral ministry, the minister, besides the spiritual resources, needs financial resources to be effective in his work. He also needs material resources in order to reach the people he intends to reach. In the absence of these resources, many ministers are believed to go through difficult times in the work. One of the things that is very essential in the Pastor's work is a place of worship. This means that a land must be secured, a structure must be erected and furnished to enable the congregation to gather for services. After establishing a place of worship, the next thing is the work of the minister.

The duties of the Pastor

Alpha-Omega Ministries (2009) stress some important tasks the minister must be engaged in as his duties. According to them, the minister must challenge and lead men and women to serve only the one true God. They also stress how the minister must serve. According to them, the minister must follow the steps of Christ in his serve (Mt. 20:26-28; Gal. 6:2; Lk. 4:18-19). The next important duty of the minister, according to them, is to seek and to save the lost (Lk. 19:10). They also emphasize on the two-prong duty of the Pastor—teaching and preaching among others. Alpha-Omega Ministries (2009) explain what the Pastor should teach and preach and they point that is the Word of God. Gibbs (2002) emphasizes that the results of preaching the Word of God is far reaching. Earley (2012) adds that preaching of the Word of God is a solemn business. This implies that the preacher has not been called by God to teach and preach any other thing but his Word.

Other responsibilities of the Pastor that Alpha-Omega Ministries (2009) echo include the fact that the preacher is responsible for the building of the saints for the ministry work. He is to train and equip them for the various ministries God has placed them in the church to do. Another duty of the minister is to feed the believers which is the same as teaching and preaching. One of the duties of the Pastor in their discussion is that he or she must take care of the administrative needs of the church. Handling the administrative needs such as church management of the records, offerings, and day-to-day running of the church is one of the vital responsibilities of the Pastor since. Carroll (2006) identifies four core tasks of the Pastor which are (1) worship leadership, (2) preaching, (3) teaching and (4) congregational oversight. Carroll gives no

detailed explanation to the task of the Pastor but was emphatic that different denominations hold different view as far as the work of the Pastor is concerned. Different as it may be from denomination to denomination, the core tasks of the Pastor will be the same whether in a small church or in a large one.

In spite of the fact that Alpha-Omega Ministries (2009) discusses vital duties required of a minister, they left equally significant duties that are mandatory of every Pastor in the NT church. These responsibilities include administering of the ordinances of the church (water baptism and communion) and the officiating of ceremonies like weddings, naming and funeral services. The ordinances were instructions from Christ himself and the church has not ceased doing them. In discussing the duties of the minister in any local church, these ordinances cannot be left out. Another vital responsibility of the minister which Alpha-Omega Ministries (2009) discusses is visiting the flock. Sugden and Wiersbe (1973) discuss visitation as a significant work of the Pastor of a local church. The work of soul winning cannot be achieved only on the pulpit or in an office. Prime and Begg (2004) describe visitation as an expression of a personal interest and concern for people's well-being. They identified some countries where visitation is perceived differently. One of these countries is Scotland where a telephone call from the Pastor will be taken as not willing to do more for the people. Another country is the United States of America where a visit to the home in some states, may be seen as intrusion. Visitation in Ghanaian societies is highly welcomed and a Pastor working among Ghanaian communities must do his or her best to visit members of the local church.

Atkinson and Field (1995) consider the task of the Pastor by looking at both the OT and the NT. In the OT, they refer to Ezekiel 34:16 and explain that

the leaders of Israel were referred to as shepherds who should engage in “searching, guiding, healing, nurturing and governing” (p. 45). In the NT, Atkinson and Field allude that the goal of pastoring is to “facilitate maturity” (p. 45). They referred to Colossians 1:28-29 and Ephesians 4:15 where both scriptures spoke about maturity. They explained that maturity is to live completely as a person who has been freed from the powers of darkness and living under the kingdom of Christ.

Atkinson and Field (1995) further gave the dimensions of the nature of Pastoral ministry by understanding the various titles applied to those who serve in the capacity of Pastors. These titles are those which Paul ascribed to himself. These include servant (Romans 1:1; Galatians 1:10) and steward (1 Cor. 4:1; Titus 1:7). The term servant is used to refer to those who have practical responsibility to care for the fellowship. The title steward, according to Atkinson and Field, “stresses that the minister’s responsibility is to manage the resources and fulfil the commission of the master rather than to create any basis for ministry in himself or herself” (p. 46). The next important issue for consideration is the manner Ghanaians relate with their spiritual leaders which has been transferred into the way they relate with Pastors in Pentecostal Christianity.

The preoccupation of the Pastor is a matter of concern. What the Pastor is called to do must be evident within the sphere of the calling. It is like a job description without which the worker may not know what he or she is expected to do. Atkinson and Field (1995) allude that the primary task of the Pastor is to serve the church. Sugden and Wiersbe (1973) discuss several activities that the Pastor must occupy himself with which include preaching, teaching, church

services, visitation, meeting welfare needs, church membership, church discipline, and church organization. Sugden and Wiersbe make a very clear emphasis that the Pastor's work of preaching is about preaching the Word of God and that nothing can take the place of the Word of God. This is a fact all Pastors must come to terms with. The purpose of preaching is to draw all minds and hearts towards Jesus Christ so that the faith of the believer in Christ will not waver (Prime & Begg, 2004). The Pastoral ministry is not an isolated ministry from God or the scriptures. It is a ministry which is made up of service to God through the ministry to the flock of God. If it is understood properly, it will be of immense benefit to the people it is directed at.

The Background of Ghanaian Pentecostal Christians

John Mbiti is a theologian, philosopher, Priest and Emeritus Professor at the University of Bern in Switzerland. He is a scholar in African theology and has written extensively about African religion and traditional life. In chapter fourteen of the second edition of his book, *Introduction to African religion* (1991), Mbiti write about religious leaders. This topic is important for my study because it helps to understand how the Ghanaian Pentecostal Christians relate with Pastors as a reflection from their background from religious and traditional life.

In Ghanaian traditional life, there is a very high regard for the spiritual men and women within the community and this background of the Ghanaian Pentecostal Christian influences him or her to relate to the Pastor in such a manner. The work of John Mbiti on *The Introduction to African Religion* (1991) provides an understanding about how the African, in this case the Ghanaian, responds and relates with religious leaders. Asamoah-Gyadu (2005) asserts that

at the point where Ghanaian Christians were moving from the African traditional religious life to Christianity, “certain fundamental features of traditional cosmology have been retained in the spirituality of independent Pentecostal movements” (p. 40). This includes their expectation from religious leaders to be able to provide important services like receiving from the spirit world. Mbiti identifies about seven religious’ leaders in African religious life namely; the Medicine Men, Diviners, Mediums, Seers, Ritual Elders, Priest and Kings (or Chiefs). The medicine man, for example, is portrayed by Mbiti as the person who lives within the community to heal the sick and “put things right when they go wrong” (p. 153). Serious and life-threatening illnesses are explained as religious experiences in African societies. Mbiti explains that the medicine man also puts preventive measures in place and such a process requires religious rituals. This makes the people to rely on the medicine man for both preventive and curative measures to ensure a healthy life. Owolalu and Dopamu (1979) explains that it “is the art of using the available forces of nature to prevent diseases and to restore and preserve health” (p. 240). The medicine man also serves as a counsellor and listens to all kinds of problems of the people. The people rely so much on the medicine man and Mbiti summarizes it this way,

When cattle die, the owners go to him for help; when children disobey their parents, the parents go to him for advice; when someone is going on a long journey, he consults the medicine man to know whether or not the journey will be a success or not to obtain protection, medicines, and so on. Some medicine men are also the priests of their areas. They pray for their communities, take the lead in public religious rituals, and pray

for their communities. They deal in medicine, which means much more than just the medicine which cures the sick. It is believed that their medicine not only cures the sick but also drives away witches, exorcises spirits, bring success, detects thieves, protects from danger and harm, removes the curse, and so on (p. 156).

Mbiti's (1991) final thoughts on the medicine man is that there are fake medicine men who use their knowledge to deceive the society. Mbiti explained how fake medicine men make money from people. Some go to the extent of using their property in exchange for the services of the medicine men. Even though this point is very crucial, Mbiti did not show how such fake medicine men could be identified and avoided.

Quarcoopone (1987) gives another insight into the work of the medicine man. He explains that the medicine man is concerned with three main conditions which are sickness, disease and misfortune which are believed to be caused by magic, witchcraft, and sorcery. The work of the medicine man is to examine the cause of the ailment and who is responsible after which a remedy would be prescribed. Quarcoopone shares the same view of Mbiti (1997) that the maladies have their roots in both the physical and the spiritual.

Another group of people in Ghanaian religious life, according to Mbiti (1991), are the diviners, mediums, and seers. Their main role in the society is to see hidden secrets and share with other people. Magesa (1997) explains that the African believes that his or her life depends on other life forces of other persons or other beings. This perception fortifies the African's relationship with the people who are perceived to possess supernatural powers. The diviners use

divination to find out why things happened, the mediums get in touch with the spirit world and the seers are said to have natural powers to know and see things that ordinary people cannot see. Queyesi-Amakye (2013) describes Neo-Prophetism in African Christianity to have introduced the style of consulting and operating through mediums, priests and diviners in their services thus attracting more people into their churches since the Ghanaian relates more with such practices. The priest plays a very important role in the traditional life of the Ghanaian which also reflects the relationship of the Pentecostal Christian with his or her Pastor. According to Mbiti (1991), the work of the Priest is to oversee temples, religious places, to lead public worship, to receive gifts on behalf of God, or other spirit beings. The priests are also conversant in matters of religion, myths, religious practices, etc. They offer sacrifices on behalf of the people, praying, blessing, and standing as the one through whom the worshipers can reach God. Mbiti showed where and how the priests were trained. According to Ekem (2009), the priest cannot push his or her way into the priesthood. The individual must be possessed by a particular deity to be given the recognition that is accorded to priests. Due to the processes the priest or priestess is taken through, the inhabitants of the community have no doubt about the work and power of the priest or priestess. They are regarded as mouthpiece of the gods. Ekem summarizes it by saying that “they present the communities’ needs to the deities, and interpret the latter’s wishes to the community. Their close contact with the spirit world places them in an extraordinary position, their words and actions, therefore, carry much weight in society” (p. 53).

Mbiti’s work gives an understanding of the relationship that ensues between the African and the spiritual leaders among them. It also helps to

understand the seriousness the African attaches to the presence and work of these spiritual men and women. Even though he did not focus particularly on Ghana, African traditional religions have similar practices and beliefs. Mbiti has helped my study in explaining the seriousness Ghanaians attach to their spiritual leaders and in this case the Pastor. It also shows how the Ghanaian interprets natural and physical occurrences spiritually and would do anything the spiritualist recommends to finding solution to the problem.

Ghanaian Pentecostal Christianity

Emmanuel Kingsley Larbi was the Vice Chancellor of the then Central University College (Now Central University) and his research interests are in Pentecostal-Charismatic studies. In his book on *Pentecostalism: the eddies of Ghanaian Christianity*, he discusses the historical development of Pentecostal Churches in Ghana. Paul Gifford describes the book as thorough and almost encyclopedic (front page). The book was published in 2001 and focused on the commencement, development, growth and founding or pioneering leaders of the various Pentecostal fraternity.

Larbi (2001) divided his book into five main parts. In part one, Larbi dealt with “The Religious and Social background of Ghanaian Pentecostalism”. Part two was centered on “Salvation, Religion, and Renewal”. Part three is the interest of this study, it is titled “Appropriation of the Christian Gospel: Case Studies”. The fourth part was on “Salvation as Mediated through Pentecostal Prayer Camps and Prayer Centers”. The final part was the conclusion of the work. Before Larbi discussed Part C, he gave the background of the spiritual, political and the socio-economic conditions in Ghana. He also discusses the works of Prophet Wade Harris, Prophet John Swatson and Prophet Sampson

Oppong. In Part C of his book, Larbi (2001) discusses the rise of the three branches of the Pentecostal Churches in Ghana, namely the Classical Pentecostal Churches, Neo-Pentecostal Churches and the Neo-Prophetic Churches.

The Classical Pentecostals Churches comprise the Christ Apostolic Church (CAC), The Apostolic Church (TAC), Assemblies of God (A/G) and the Church of Pentecost (COP). There were some common characteristics among these four denominations at their early stages of development. These characteristics include the emphasis on salvation, water baptism, Holy Spirit baptism, glossolalia, holiness and evangelism. Other activities which Larbi (2001, pp. 156, 157) termed as “spiritual disciplines” were prayer meetings and fasting. Between 1930 when these churches commenced to 1990, the classical Pentecostal churches saw a significant growth which made them a force to reckon with. There was an evangelical and charismatic revival in the country in the late 1960s and early 1970s. This revival resulted in the emergence of non-denominational evangelistic associations. Some of these associations as identified by Larbi were Agbozo’s Ghana Evangelical Society (GES), The Hour of Visitation Choir and Evangelical Association (HOVCEA) and Youth Ambassadors for Christ Association (YAFCA).

By 1985 the major Neo-Pentecostal churches had been founded. Duncan Williams formed the Christian Action Faith Ministry (CAFM) in 1979, Mensah Otabil also started the International Central Gospel Church (ICGC) in 1984 and the Word Miracle Church was also started in 1987. Later on, many other Neo-Pentecostal churches were formed including Eastwood Anaba’s Broken Yoke Foundation (which became Fountain Gate Chapel), Sam Korankye Ankrah’s

International Bible Worship Center (now Royal House Chapel) and Ampiah Kwofie's Global Revival Ministries. This new brand of Pentecostals "place an overriding emphasis on [the] abundant life or the material and physical well-being of the believer and those were in addition the normal Pentecostal message" (p. 301). This emphasis on the material wealth of the believer gained the title 'prosperity gospel'.

Larbi's work is very helpful to this study because it shows how Pentecostal churches began in Ghana, their doctrines and their developmental stages. Even though he left out the New-Prophetic churches, which is understandable because in 2001 when his book was published, the Prophetic churches had not gained much grounds as they have today. Other literatures were consulted for review on the New-Prophetic churches. Quayesi-Amakye's work on *Ghana's new Prophetism: Antecedent and some characteristic features* published in 2013 explains a few of the activities of the Neo-Prophetic churches. He identified the leaders of the Neo-Prophetic churches as a new crop of Pentecostals. Among them are Prophets Elisha Salifu Amoako, Owusu-Bempah, Ebenezer Adarkwah-Yiadom (Prophet One), Daniel Obinim, Chief Mensah, Bishop TT, Akwasi Sarpong, Malfred Acheampong and Isaac Anto. This new crop of prophets was described by Quayesi-Amakye as semi-illiterates and illiterates with virtually no Bible school education. In discussing the rationale behind the attraction of the masses to the prophetic churches, Quayesi-Amakye (2013) pointed to the fact that Ghanaians have lived with mediums, priests and diviners whom they rely on for information about their various needs including health, education, travels, marriage, births, among others. Quayesi-Amakye explains that Ghanaian Christians visit these Pentecostal prophetic

services to seek answers to their problems because they offer a quick solution to the problems of their seekers.

Under the caption 'New Wine in Old Skin', Quayesi-Amakye discusses the methods of using ritualistic materials which the Pentecostal prophets apply in administering to the needs of those who visit their churches. They apply 'anointing oil,' foot washing, altar raising [and breaking], and whipping the devil with canes. Others used blessed items like water, handkerchiefs etc. as a means to a spiritual breakthrough. Others also shoot arrows, clap their hands, and throw spiritual 'bombs' against spiritual forces who they claim to be enemies. This phenomenon of the prophetic churches is gaining grounds in Ghanaian Christianity and attracts large numbers to their services. The work of Quayesi-Amakye throws more light on the third group of Pentecostal churches in Ghanaian Christianity and supplies the part that Larbi's work did not cover. He also traces the background of the Ghanaian Christian as I indicated from Mbiti's work which shows how Ghanaians relate with spiritual leaders.

Desiring for the Ministry

Ryken (2007) discusses the work of an overseer as a noble task where one oversees God's flock. He distinguishes between teaching and ruling elders, whose task is taking care of the people of God. Since the work is noble, godly men should 'desire' for it. Scholars like MacDonald and Farstad (1997) did not give much attention to this part of the text. MacArthur (1995) on the other hand, expatiates it by commenting on what the term 'desire' for the office means and that even though it refers to outward compulsion, it is the work of the Holy Spirit in a man whose desire is not for the office but for the service that comes with the office. He explains that the Greek word *orego* which was interpreted

‘aspiring’ means, “to reach out oneself to grasp something.” He adds that it defines someone who is making efforts to become an overseer. He went further to explain that the Greek word *epithumeo* which means “a passionate compulsion” is used to in reference to something good instead of evil.

MacArthur (1995) understands that during Paul’s time, the ministry was not attractive for the people to desire it unlike today. According to him, today people enter into ministry with various reasons including “...money, job security, prestige, respect and the privilege of working with Christians.” Therefore, desiring for the noble task need to be looked at in terms of the current trend of affairs in the world to enable a sound judgment of aspirants into the Pastoral ministry.

First Timothy and the Pastoral Ministry

The book of First Timothy is one of the books referred to as the “Pastoral epistles” (1 & 2 Timothy and Titus) written to individuals (Timothy and Titus) concerning Pastoral care and leadership in the church (Stamp, 1992). The epistle was written by Paul to Timothy, whom he (Paul) had placed in charge of the Ephesian church, to instruct him as to how he should go about his work as the leader of the church in Ephesus (Smith, 2018). Even though Paul’s authorship of the book is in doubt, the book bears his name as the author and the issues raised in the book are attributed to him. Scholars like Dunn (2000), Ryken (2007), Sugden and Wiersbe (1973) among others, recognize 1Timothy as a book written to address issues that bother on the administration of the church. The church has its doctrines and in Paul’s estimation, some people have crept into the church and are teaching false doctrines (1 Tim. 1:3) and to ensure that

they were stopped, Paul sent Timothy, a young man he had walked with for many years, to the Ephesian church to ensure that the right things are done.

Dunn (2000) places three values on the pastoral epistles which includes 1 Timothy. He explains that they set the foundations for the pattern of church structure in relation to the bishops, elders, and deacons. They have also helped to establish the pattern of the “truth”, the “faith” and “sound doctrines”. Finally, they have helped to place Paul within the New Testament canon as he seems to show the way the church lived and ordered its life. These place 1 Timothy as a resourceful material to look for when it comes to soundness and orderliness in the church today.

Dunn (2000) divided 1 Timothy into eight themes in accordance to the issues discussed by Paul. In chapter 1:1-11, Dunn captions it “Address and warning against false teachers”. The purpose of stationing Timothy at Ephesus was to command some in the church to stop teaching false doctrines. Paul had confidence in Timothy that due to his background, training, and associations, he is the right person for the job. Throughout the book, Paul was emphatic on Timothy’s role as the Pastor in charge of the church in ensuring that there is soundness and order in the church. In the second division, Dunn discusses “Paul’s example and charge to Timothy” (1 Timothy 1:12-20). Dunn identifies two major issues. The first one is about Paul being an example of eternal life (1:16). Although he was the worst of sinners, God was patient with him and now he serves as an example for all who believe in God for eternal life. If Paul, Timothy’s mentor, is an epitome of eternal life, then Timothy must be the same for the people he pastors. The second issue bothers on the charge Paul gave to Timothy to fight the good fight (vv. 18-20). In Dunn’s estimation, Paul was not

talking about fighting humans but spiritual forces as the enemies. For Dunn, faith and conscience are to be inseparable. Those who rejected conscience have destroyed their faith. Timothy is to learn from all of these in that, as the Pastor of the local church, his conscience must be good and clear in all his actions for effective Pastoral ministry.

The third major division of Dunn's work is captioned "God's concern is for everyone" (1 Timothy 2:1-7). The first issue of concern here is that prayer should be made for everyone. This forms part of the work of the Pastor to pray all forms of prayer for all humans. The Pastor's concern should not only be for the members in his parish but for all soul. The next duty of the Pastor as far praying for people is concerned is to pray for those in governance. In Dunn's assumption, good government is the benefit of all and the reason they should be prayed for. It is also an antidote for peaceful and quite lives. Also, Dunn sees through this request "a theological necessity" (p. 798), which implies that God is 'our savior' (1 Timothy 2:3) and he desires that everyone be saved. This is very important for this study because the Pastor's work is to ensure that all men will come to the saving knowledge of Jesus Christ (1 Timothy 4 2:3-4).

The fourth major division of Dunn's work is captioned "The role of women within this strategy" (1 Timothy 2:8-15). Kostenberger (2016) puts forth that Paul's statement "I permit no woman to teach or have authority over men in the church", continue to generate discussion as far as the role of women in the church is concerned (para. 1). In Dunn's reflections of the text, he agrees that some texts are more painful to modern sensitivities. It is like women are being suppressed and constrained into motherhood, modest dressers and good deeds. Although Dunn accepts the fact that this will be difficult for twentieth

century folks, Paul's instructions concerning women are necessary for order in the church. This is important for the study because it is a Pastor's duty to ensure that there is order in the church. In any case, times have changed and women need to be given equal opportunities as available for the men. Dunn (2000) captioned the fifth major division of his work as "Good order in the church" (1 Timothy 3:1-16). This portion of the text discusses the qualification of the overseer and deacons but for the purposes of this study, only the qualifications of the Pastor was considered. The qualifications of elders, overseers, bishops and Pastors (in 1 Timothy 3:1-7) have been a very resourceful reference material for Pentecostals as they engage Pastors. Dunn commented on each of the qualifications giving the Greek meaning of the words translated into English.

There is a very important issue Dunn did not address which this study is interested in. It is about the introductory statement of Paul in 1 Timothy 3:1 "aspiring and desiring for the office of a bishop", which other scholars like Ngewa (2009), Ryken (2007), Carrol (2006) Kelly (1963), and Prime and Begg (2004) did not give much attention to. Gowens (2018) however, discusses it but attributes desiring the office to those referred to in 1 Timothy 1:7 who were spoken of "desiring to be teachers of the law without understanding either what they are saying or about the things which they make assertions." Gowens later gave three characteristics to the making of the minister of the gospel which are (1) "The call of God (cf. Acts 13:1; 20:28); (2) an inner compulsion and desire for the office (cf. 1 Tim. 3:1); (3) the conscientious screening and confirmation of the candidate's life (cf. 1 Tim. 3:2-7)" (p. 61). Even though Gowens is discussing the pastorals, he had to draw from other sources to complete the making of the minister of the gospel. This, therefore, makes it necessary for this

study to look closely at the statement by Paul in 1 Timothy 3:1 concerning ‘aspiring and desiring for the office of a bishop.’ Seemingly, there is so much emphasis on being called but little concern for desiring as if to say that is not acceptable.

The Criteria for Becoming a Pastor (1 Timothy 3:1-7)

The work of Philip Graham Ryken spans through the whole book of 1 Timothy. He wrote an expository commentary on the entire book of 1 Timothy from chapter 1 to chapter 6:21. Since the focus of this section is the qualification for Pastors, the discussion will direct its attention to 1 Timothy 3:1-7 and since the text will be discussed extensively in a later chapter in this study, some salient matters will be pointed out in this review. Ryken (2007) divides the seven verses of 1 Timothy 3 into various groups.

The groupings of the qualifications

Ryken (2007) discusses the qualifications by categorizing them into various groups. He uses the term ‘Elder’ (Gk. *Presbuteros*) which is used interchangeably with Bishop, Overseer or Pastor. Below are the various groupings of the qualifications of an Elder according to 1 Timothy 3:1-7. For the purposes of this study, the word Elder will be replaced with Pastor.

A Pastor’s morals – above reproach, husband of one wife, sober minded, self-controlled, respectable, not a drunkard, not a browbeater but gentle, not quarrelsome, and not a lover of money.

A Pastor’s duties – hospitable and able to teach

A Pastor’s family – he must manage his household well

A Pastor’s experience – not a novice

A Pastor's reputation – he must be well thought of by outsiders.

The grouping of the qualifications makes it easier for studies and helps to identify each qualification in a particular perspective. Ryken (2007) also gives a commentary on the qualifications in relation to the grouping throwing more light on the reason for their placement on that particular group. However, there is a fundamental issue that needs to be addressed which Ryken (2007) overlooked. This fundamental issue is about whether the Pastor should possess any qualities at all which will be used as criteria to assess him. The reason Paul wrote 1 Timothy 3:1-7 was to provide a guide for the church as it engages the services of overseers. Ngewa (2009) emphasizes the fact that Paul was conscious of the nobility of the task of an Elder and stipulated the list of qualities that the Elder or Pastor should possess in order to lead God's flock. In the case of Paul, Timothy is being tasked with the responsibility to ensure that those who become overseers possess the qualities for the office. In our present-day Christianity, whose task is it to ensure that those who become ministers qualify for it.

Another important thing about the qualifications that needs addressing is the absence of two fundamental beliefs of Pentecostal churches. These two doctrinal beliefs are (1) the new birth and (2) the baptism of the Holy Spirit. Jesus Christ, in his meeting with Nicodemus, emphasized the need to be "born from above" or "born again" (Walvoord & Zuck, 1985, p. 281). Walvoord and Zuck further explained that this transformation is a requirement to be moved from the kingdom of darkness to the kingdom of God. This is also reiterated by Paul in his writings which he presented in different forms. Hendriksen and Kistemaker (2001) discuss Paul's presentation in Romans 6:4-6 which talks

about the believer's death and resurrection with Christ. They explain that the believer's death with Christ symbolizes his death to sin and that his resurrection is a resurrection to newness of life. This is a fundamental requirement in Ghanaian Pentecostal churches for those who are accepted as Pastors.

The second fundamental teaching of the Pentecostal fraternity is the baptism of the Holy Spirit. This too is an emphasis of Jesus Christ to his disciples concerning how important this is for the work he is commissioning them to do. MacDonald and Farstad (1997) assert that the disciples are being sent out as messengers of the good news and for them to be effective in this task, they must be "clothed with power" (Luke 24:49). From Christ's instruction, being clothed with power must precede their commencement of the gospel task. Reliance on the Holy Spirit as the believer's source of power was part of Paul's teachings (Rom. 14:17; 2 Tim. 1:14; Titus 3:5). An example of leaders given the Spirit is drawn from Numbers 11:16-27, where Moses complained to God that the work was too much for him. In God's response, he asked Moses to bring 70 elders so that the Spirit that was on him would be given to them. Walvoord and Zuck (1985, p. 227) describe this as "a structure of subleadership to enable Moses delegate responsibility." Before they commenced their responsibilities, the Spirit that empowered Moses was placed on them (Ex. 18:26-21). This example buttresses the idea in the NT where Jesus Christ ensured that the apostles receive the power of the Holy Spirit before starting their ministry.

These two fundamental requirements of the Christian faith which Ghanaian Pentecostal churches emphasize need to be seriously looked at for two reasons. Firstly, anybody at all can possess the qualities of 1 Timothy 3:1-

7 but may not have experienced the new birth. Gibbs (2002), for example, gives the new birth as the first qualification of a preacher. In his estimation, the preacher must bear the marks of his message and if the preacher does not have a firsthand experience of the new birth, he has no business on the pulpit.

Secondly, as it is depicted in Matthew 22:1-14, a man entered in without passing through the right way. It is the same in our modern-day Christianity, people are coming from various backgrounds to become Pastors without having gone through the steps of becoming Christians after which they may be called into the Pastoral ministry. Paul may have overlooked these basic requirements because he may be talking to Christians who have had the experience of the new birth or the enduement with the Holy Spirit. However, modern day practice needs to incorporate them into the requirement of becoming a Pastor.

Definition of Keywords

a. Pastor

The term Pastor refers to a person in charge of a local church. In 1 Timothy, Paul spoke of males as the bishop or the Pastor. However, in Ghanaian Christianity, females are also permitted to serve as Pastors. Therefore, the use of the term Pastor will refer to males only when it is applied in the text. However, when it in reference to the Pentecostal churches in Ghana, it will refer to both males and females.

The term Pastor will also be used to refer to all the ministers of the gospel who are called Apostle, Prophet, Evangelist, Pastor and Teacher. It will also be used interchangeably with bishop, overseer, elder and reverend.

b. Minister

The term minister was used synonymously with the term Pastor.

c. He

The pronoun 'he' will be used to refer to both male and female in the study. This is mainly because 1 Timothy 3:1-7 uses the masculine tenses only for the bishop which by implication makes no room for women to serve as Pastors. However, some of the contemporary churches allow women to serve as Pastors.

Organization of the Study

Chapter one is the general introduction, but the rest of the chapters has been thematically divided.

Chapter two assesses Pentecostal Churches in Ghana. The chapter gives the background of churches already operating in Ghana before Pentecostal churches started in Ghana. The chapter discusses field data on the selected church among the three strands of Pentecostal churches in Ghana. Three thematic areas were considered—the rise of Ghanaian Pentecostal churches, their growth and development and finally their training of Pastors.

Chapter three examines being a Pastor in Ghanaian Pentecostal churches. Some of the areas considered include the call of a Pastor, the training of a Pastor, the duties of a Pastor, the Pastor's welfare, the challenges of a Pastor among others.

Chapter four analyses 1 Timothy 3:1-7 and pastoral ministry in the context of the Ghanaian Pentecostal Christianity.

Chapter five

Chapter five focuses a summary of the study, conclusions, and recommendations from the findings.



CHAPTER TWO

PENTECOSTAL CHURCHES IN GHANA

Introduction

This chapter focuses on the Pentecostal churches in Ghana. The study begins with the Christian church activities that were already in operation before the arrival or beginning of the Pentecostal churches in Ghana. Before Pentecostal churches began in Ghana, the mainline churches had already begun their work among the indigenes across the nation. It is therefore imperative to consider what was already in existence before the new arrivals. The chapter also looked at the African Independent Churches that were also in operation, and the arrival, beginning, growth and development of the Pentecostal churches in Ghana. The first point of call is the initial arrival of Christianity on the shores of the then Gold Coast.

Christianity in Ghana before the beginning of Pentecostals

Christianity is believed to have begun in Ghana on 20th January 1482 when a Portuguese expedition of 600 men led by Don Diego d'Azambuja landed on the shores of Elmina, a fishing village along the coast of Ghana (Agbeti, 1986). Upon arrival, they erected a Portuguese flag on a tree under which they mounted an altar, held a mass and prayed for the natives and for the church which they intended to establish at the place. Don Diego d'Azambuja sought contact with the chief of Elmina and explained to him about the Christian faith and the trade benefits they will enjoy for accepting the Christian faith. The chief accepted the proposal and released a parcel of land for the Portuguese to build a chapel and a fort which were dedicated to St. George.

Elsbernd (2000) explains that the Portuguese kings considered it their duty to convert Africans. This was influenced by the placing of chaplains in the forts they built. These chaplains were instructed not only to concentrate on the spiritual needs of the people in the castles but also to convert the natives. Elsbernd laments that “it is a sad fact that few did this” (p. 1) and even the few who were doing it stopped. The Chaplains who resided with the explorers in the forts were being paid from the royal treasury of the kings of Portugal. They were paid because of their work in the forts, not for converting the Africans (Elsbernd, 2000). This may have been one of the reasons the Chaplains did not do much in reaching the natives. There was language barrier that made it difficult for effective interaction and there were very deadly diseases that took the lives of the missionaries. Due to these factors, Christian activities were concentrated on the inhabitants of the forts until the arrival of the British in 1618. Hildebrandt (1996) asserts that the Portuguese explorers were more interested in developing the trade relations with the Africans more the work of the church and the Africans were also more interested in the guns and power of the Portuguese. Thus, it made the missionary intentions of the Portuguese ineffective.

The Dutch landed in Gold Coast in 1637. The English also arrived in Gold Coast to look for trading opportunities. They built a fort in Kormantin in 1638 to enhance their trading activities. After their arrival, the Danes also arrived in Gold Coast with the intention of trading with the inhabitants of the land. Even though there were priests who came with these explorers, their activities were limited to their own people (Europeans) in the forts they later built along the coast. The Catholic Church was said to be the first to arrive in

Ghana. According to Vickie (2019), Catholic Priests arrived with the Portuguese in 1482 but were driven away by the Dutch in 1642. This was because the Dutch defeated the Portuguese and took over all their possessions. The Portuguese left the Gold Coast with the Catholic Priests who were with them, and they stayed away from Gold Coast for 288 years.

In 1737 other Christian missionary groups showed interest in Ghana and sent missionaries to work in Ghana. The Anglican missions came in 1751, the Presbyterian church came in 1828, the Wesleyan Methodist arrived in 1835 followed by Roman Catholic Church in 1880. Before the arrival of Pentecostalism in Ghana in the 1900s, there were two streams of churches that were in operation in Ghana. These two streams of churches comprise the missionary churches and the Indigenous African Churches (AICs). I will briefly highlight on each group. The missionary churches refer to the churches that were established by the Europeans and the Americans and the AICs refer to the churches established by Africans and for that matter Ghanaians.

The Anglican Church

The work of the Anglican church in Ghana was initiated by Rev. Fr. Thomas Thompson an Englishman who hailed from Yorkshire. His interest in Gold Coast began when he traveled to the USA on a mission. He encountered African slaves from Africa when he stayed at New Jersey and decided to carry the message of the gospel to them in their native country. He spoke with the Society for the Propagation of the Gospel (SPG) to send him to the then Gold Coast. They obliged and on 13th May, 1751, Rev. Fr. Thomas Thompson arrived in Gold Coast (Pobee, 2009). After about three years of surveying, studying and preaching to the people of the Gold Coast in Cape Coast, Fr. Thomas Thompson

realized that the best way to get the people to accept the message of the gospel is to train their own natives to reach them with the message (Bansa, 1995). Therefore, he opened a school in Cape Coast to educate children and he needed teachers for the school. Thus, he selected three young men, Philip Quaake, Thomas Coboro and William Cudjoe. These young men were from noble families and two of them, Philip Quaake and William Cudjoe, were siblings whose father was Birempong Caboceer (a chief) of Cape Coast. Among the three young men sent to England, Thomas Coboro died in 1758 and not long after that William Cudjoe developed mental illness and died. It was left with Philip Quaake who was trained in England for eleven years. After his training he was ordained a minister of the Anglican Church on 1 May, 1765. According to Kpobi (2005), the ceremony was witnessed by the bishops of Canterbury, Winchester, and London. The following year Philip Quaake married an English lady called Catherine Blunt. He met with the SPG and was given Letters of Orders and in 1765 he returned with his wife to Gold Coast as a Missionary, a School Master, a Catechist and Chaplain to the Cape Coast Castle (Pobee, 2006).

The success of Philip Quaake is the success of the Anglican Church in Ghana. It was the conclusion of Rev. Thomas Thompson that training the indigene and sending him back to his own people would be very strategic in the missionary work in Africa. This conviction of using the indigenous Ghanaian as missionary emerged because of four years of unsuccessful attempts to reach the Ghanaian with the gospel. This placed a huge responsibility on the shoulders of Rev. Philip Quaake to accomplish the intended goals that brought him back to his own country and to his own people in the name of the Anglican Church.

After fifty years of his ministry, Philip Quaque was credited with some achievements even though there were a few things that mitigated against him.

Reading and writing was a necessity in Africa and for any meaningful missionary work to achieve its goal in the 18th century, educating the people must be a priority. The Anglican church, through the work of Philip Quaque, concentrated most of its efforts on teaching the people how to read and write. Pobee (2009) mentions almost all the towns Philip Quaque opened schools in. Pobee describes the educational efforts of Philip Quaque as “one of the bright lights of Quaque in Cape Coast was the school” (p. 116). Today, it may not seem to be valued much since he was trained to be a minister of the gospel and was expected to build Cathedrals and not schools. However, at the time and the situation he found himself, it was the best thing to do. He used the two rooms allotted to him in the castle to continue the school Thomas Thompson started. According to Pobee, he planted branches of his school at Anomabo, Tantomquerre, Winneba, Komenda, Sekondi, and Dixcove. Bansa (1995) also reports that the pattern of his teaching was based on English Charity School system. He taught the children reading, writing, and religious instructions. After the children were able to read well, he then added arithmetic. In spite of Philip Quaque’s successes, there were a lot of factors that hampered his work which also affected the missionary efforts of the Anglican Church.

Firstly, the vision that brought about the project of sending natives from Africa to Europe to be trained after which they will return to reach their own people with the gospel was defeated. This was because when Philip Quaque returned to Gold Coast, he could not speak his own mother tongue. In Pobee’s terms, “he was brought up in the image and likeness of the English priest”

(p.123). Thomas Thompson, the originator of this vision, saw the importance of being able to speak the local language of the people where one is ministering. He made efforts to learn the Fante language. However, Philip Quaque after returning to Africa couldn't speak his own Fante dialect. He must speak through an interpreter to his own people which was a huge setback. Secondly, after Philip Quaque completed his training, he returned to the Gold Coast with a white wife he had married in England. This did not sink well with his own people which also damaged his chances of reaching them (Tailor, 2019). Thirdly, Philip did not get help from the foreign front apart from his scanty remuneration. Sometimes his remuneration did not come regularly. Also, no other missionary was sent to assist. Despite his setbacks, Philip had one advantage white missionaries did not have. He was an African who was born on the shores of Gold Coast. He was able to endure the African terrain more than the missionaries from Europe. His white wife could not endure the terrain and died within a year of their arrival to Gold Coast. Philip Quaque's ministry lasted for fifty years in the Gold Coast and that was enough time to accomplish a lot. Before his death in 1816, Philip Quaque worked to promote the Anglican faith and established schools that taught and prepared pupils who would become prominent people in the future.

After the death of Philip Quaque, the SPG continued to send missionaries to the Gold Coast. Their focus though was on the merchants in the castles and not on the natives of Cape Coast. Pobee (2009) laments on the method of the Anglican church towards missions at the time. According to him, they confuse missions and chaplaincy. After the death of Philip Quaque, four missionaries they sent were concentrated at the castle and made no efforts to

evangelize the natives. These missionaries were W. Philips (1817), J. Collins (1818-1819), R. Harold (1823-1824) and A. Henry (1824-1826). By 1843 Anglican missionary activities stopped and all the members in the Accra diocese began to leave. To keep the work of the Anglican church going, laymen took care of the congregations with the support of clergymen from the Diocese of Sierra Leone and the Diocese of Equatorial Africa (Pobee, 2009).

Before the rise of Pentecostalism from the 1930s, The SPG, headed by Bishop N. T. Hamlyn (1905-1909), began missionary work again in 1905. This man was the assistant bishop of Western Equatorial Africa (Jenkins, 1974). M. S. O. Rorke was the Bishop of Accra from 1913–1924. Jenkins explains that even though there were weak missionary activities, the period saw the commencement of modern Ghanaian Anglicanism in the Gold Coast. This boost of the rebirth of Anglicanism was indigenous in nature. Ghanaian priests and laymen played key role in the development of the Anglican church. Four congregations were formed by the missionaries by 1924. These were Cape Coast, Accra formed by Colonial Chaplaincy, Axim formed by the African Legal and Commercial Community, and Secondi formed by a small Yuroba Anglican group. By the end of 1925, and before the rise of Pentecostalism, the Anglican church had spread beyond the coastal towns of Gold Coast. The next church in line to establish itself before the Pentecostals arrived in Ghana is the Presbyterian church.

The Presbyterian Church

The Presbyterian Church of Ghana (PCG) is believed to have been established in Ghana on 18th December 1828 when four missionaries arrived in Ghana from Basel in Switzerland. These four missionaries were Holzwarth,

Schmidt, Sabach and Henke (Nkansa-Kyeremateng, 2015). They were sent from the Basel Missionary Society (BMS) as part of their contribution to the spreading of the gospel. In August 1829, some months after their arrival, three of the missionaries died leaving Henke. Henke followed his colleagues in the grave in 1831 due to ill-health. Three missionaries, namely; Andreas Riis, P. Jaeger and Dr. Heinze. Dr. Heinze who was supposed to take care of the team died six weeks after arrival. Jaeger also died not long after. It was left with Riis who lived longer because an African medicine man took care of him. According to Nkansa-Kyeremateng, Andreas Riis was advised to move the mission station to Akuapem hills because the weather there was better for them. On March 21, 1835, the chief of Akuapem, King Adow Dankwa I, received Riis and gave him a place for his missionary station. He was joined the following year by John Murdter, Andreas Stanger and Miss M. A. Wolter who later became the wife of Riis. Usually, when the missionaries arrive, it takes some time to settle during which they build houses for their habitation and other facilities for their work. During these times, most of them fell ill and died without accomplishing much. This was the situation for the Basel Missionaries who came to Gold Coast. Within the space of 10 years, 8 missionaries from BMS had died without much to show for their work, yet more kept coming.

The growth of the Basel Missions

Things changed for the missionaries which also impacted their work in the Gold Coast. The death rate reduced drastically, and they lived longer than the previous years. Due to this new trend, Nkansa-Kyeremateng (2015) reports that five missionaries made significant progress in their work. These were Widmann, Dietele, Zimmermann, Mohr and Mader. Other missionaries joined

in and through their efforts, several stations were opened. In 1857 the Abokobi station was opened. This was made possible because “Owu, the high priest and medium of the Ga war tutelary spirit of Laakpa” (Nkansa-Kyeremateng, 2015, p. 46) responded to the gospel and applied for baptism. Through his contributions in the evangelism work, Mr. Emmanuel Yaw Boakye who is the father of Nana Sir Ofori Atta I and Dr. J. B. Danquah gave his life to Christ.

Through the efforts of Zimmermann and his friends, another station was started in Kroboland. Other stations followed in this stead. These include Osu, Abura, Larteh, Anum, Odumase, Kyebi, Gyadam and Kwahu. Opening a station at Kumasi proved difficult initially. This was because the Ashanti king, Opoku Ware, refused to be colonized and he also refused trade in his kingdom. Andreas Riis visited Kumasi in 1839 and concluded that, “it would be impossible to start a missionary work in Kumasi; clearer hints from the Lord must be waited for” (Nkansa-Kyeremateng, 2015, p. 51). Things, however, changed in 1898. By the year 1900, sixteen stations had been established in Ashanti.

The growth of the Presbyterian church in the Northern part of Ghana commenced in the 20th century. Three missionaries were sent to Yendi in the persons of Hans Happenbauer, Immanuel Kiess and Ott Schimming. Before the world war started in 1914, they had established a school and a clinic. The world war disrupted their work because they were expelled out of the then Gold Coast. The work was restored after the war and within the first twenty years of the 20th century, congregations had been established at Yendi, Tamale and Salaga (Nkansa-Kyeremateng, 2015). By the time the missions in the Gold Coast were celebrating their 50th anniversary in 1878, they had 4,000 converts, 9 stations and 35 sub-stations. These converts and stations were overseen by 90 African

Catechists and Evangelists out of which they had 6 ordained ministers (Nkansa-Kyeremateng, 2015). The Basel Mission has contributed immensely to the socio-economic development of Ghanaians. They helped develop education in the rural areas, they promoted agriculture, industrialization, and publishing (Botchway, 2015). He further added that the Basel Mission introduced printing in Ghana. They put the Ga and Twi languages into writing and did Bible translations. They also introduced the Christian Messenger in 1883 which happens to be the oldest newspaper in West Africa. The Basel Mission also established Salem in Akropong-Akuapem (1843) and in Osu (1848) which is one of the oldest schools in Ghana.

Basel missions in Gold Coast becomes Presbyterian Church of Ghana (PCG)

During the world war in 1914, missionaries were deported back to their home countries because of suspicion of exchanging information with the enemy. The church assumed the name of the new overseers, Scottish mission. This did not go down well with many of the member. This caused the Synod Clerk in the person of Rev. N. T. Clerk to seek views for a more acceptable name for the church. There were suggestions like Ga-Adangme and Akan Church, Ga and Akan Church and Akan and Ga Church. At the Synod in 1926, the committee accepted the name “Presbyterian Church of Ghana.” They believe the name ‘Presbyterian’ will match with the system of their interest. According to Nkansa-Kyeremateng (2015), the Scots endorse that the power of the church lie in the hands of the Elders and Deacons. These should govern the church and be able to “examine, ordain, and remove ministers as well as hold church property” (p. 59). Before Pentecostalism arrived in Ghana, Presbyterian

Church of Ghana had gained roots in the then Gold Coast. The 2013 statistical report of the church shows that the church has 773,504 members with 2,515 congregations. They also have 1,903 schools and a university. In terms of overseers, they have 887 ministers, 1,767 catechists, 1,954 caretakers and 30 Evangelists.

The Methodist Church, Ghana.

The Methodist Church, Ghana (MCG) is one of largest mainline churches in Ghana. The date of establishment of the MCG is tied to the arrival of Rev. Joseph Rhodes Dunwell as the missionary to Ghana. Some scholars believe that Ghanaian Methodism is purely indigenous. Essamuah (2010) puts it this way,

By the early decades of the nineteenth century, the work of the Protestant and Catholic missions had begun. Consequently, when the seeds of Methodism were sowed in 1835, they did not fall on virgin land. Methodism came to Ghana and to Cape Coast where there were already professing Ghanaians. In fact, it was Ghanaian Christians who, in effect, invited Methodism to Ghana (p. 3).

Even though Essamuah is not saying that Methodism existed before Dunwell arrived, he is saying that it was Ghanaians who began the work and invited Methodist foreign missions who sent in Dunwell. Bartels (1965) also puts it this way,

He [Dunwell] arrived at Cape Coast, one of the principal towns in the coastal area, at a time when groups of African Christians were preparing unaided, a place in which the

seed of Methodism could flourish. It was the story of these African Christians and the news of the fertile ground they were preparing which induced the Missionary Committee of the British Methodist Conference to send Dunwell to Ghana (p. 1).

Roman Catholic Church

Before the arrival of Pentecostalism in Ghana, missionaries from Europe and America had already invaded the Ghanaian scene with the gospel. These missionary churches include the Catholic Church, the Methodists Church, the Presbyterian Church and the Anglican Church. The first missionary church to look at is the Roman Catholic Church.

As discussed above, the Catholic Church first came to West Africa particularly Ghana but was deposed. The church re-emerged in Ghana in May 1880. This was through the efforts of two French Catholic Priests, Rev. Father Auguste Moreau (33) and Rev. Father Eugene Murat (31) from the Society of the African Mission (SMA). Initially, they established a Catholic church at Elmina, they decided to expand the work to Kumasi (Agbeti, 1986). Before this vision was realized, Rev. Father (Fr.) Murat passed away after a short illness. Rev. Fr. Michon was sent from the SMA to assist Fr. Moreau. Fr. Michon came with financial assistance which they used to refurbish an abandoned boarding school. This school, which was run by one George Amile Amissah, was turned into a middle school. The students were taught English, Reading, Writing and Arithmetic. As the intake of the school increased, so did the number of the parents who became interested in knowing the doctrines of the Catholic Church. Through this middle school, many of the pupils were baptized and later they

became catechists (Obeng, 1991). From 1881 onwards, every year, many pupils were trained in the school and through them the Roman Catholic faith spread in Elmina.

Agbeti (1986) gathered that Fr. Moreau thought it wise to establish a school specifically for the training of the young girls in Elmina. He arranged with the Lyon Superiors to send nuns to assist in this regard. On 26th December, 1883, two Sisters of Our Lady of the Apostles (OLA) arrived in Elmina for this purpose. On 31st March, 1884, the school for the young girls was commenced with 26 pupils. Fr. Moreau organized the congregation at Elmina to build a mission house, but he took ill and was sent home in a ship. Three days after they set off, Fr. Moreau passed away on 21st March, 1886 and was buried at sea. His successor died six months after taking the work at Elmina and Fr. Pellat succeeded him.

The Roman Catholic Church expanded outside Elmina to other parts of Gold Coast. Through the efforts of Fr. Pellat, the Cape Coast branch was opened on 1st September, 1889. Most often, the Catholic church establishes an educational unit with the sole purpose of educating the community. However, through the school, many of the parents develop interest in the Roman Catholic faith and practices and with time they join the church. This was what happened in Cape Coast after the church was established in 1889. The following year, the OLA Sisters opened a girls' school in Cape Coast and took the girls through studies in Religion, Reading, Writing, Sewing and Housecraft. They also built a mission house and a Dispensary to take care of the sick. In 1896, the Headquarters of the Roman Catholic Church in Ghana was relocated to Cape Coast to enable it to run its missionary work more effectively. In 1890, Frs.

Ulrich and Groebli were sent to start the Saltpond branch of the Roman Catholic Church. There were two challenges which discouraged missionary activities in those days, but the work progressed since indigenes were also involved in the work; they were used to man the churches when the need arose. These two challenges—sickness and death—hindered the progress of the work of the missionaries. This also happened in Saltpond, and it hampered the work of the church for about a year and a half. Interim measures were made, and one Mr. Quaison took care of the church and the school that was started by the missionaries till they returned to Gold Coast and in 1897 to continue the work in Saltpond (Agbeti, 1986). Elsbernd (2000) gives a detailed account of the challenges at the early stages of the Catholic missionary work at Saltpond. He said that,

In 1889 he [Fr. Pellat] sent two Fathers to open the Saltpond Mission. This station took the lives of many missionaries before it was permanently established. Of the first two died within a few weeks. His replacement also died within months, and the lone survivor was recalled. Of the eleven Fathers sent there within its first decade, six died and three had to return home as invalids (p. 17).

Despite these challenges the Catholic church continued to expand to other places on the coast of Gold Coast and Keta was not left out. Initially, the Roman Catholic church in Keta was started by French missionaries from Dahomey. However, the work was hampered due to the war in Dahomey. This prevented the missionaries from returning to Keta resulting in the closure of the

mission. However, on hearing of the situation in Keta, Fr. Pellat sent two Fathers to restart the work.

African Independent Churches

African Independent Churches (AICs) were so designated because they were churches that sprang up across Africa in the early 1900s which were led by Africans. Kealotwe (2014) attributed three major reasons for their emergence. The first reason he mentions was the African Traditional Religious belief in the Western expressions of Christianity. His second reason was that some of the African leaders refused to accept the missionaries as the ones providing Christian leadership to the Africans. Finally, that the missionaries served as agents of the colonial masters. Due to the fact they were churches that were started by Africans devoid of any foreign assistance, they are also called African Indigenous Churches and African Initiated Churches for the initials AICs apply. These names which are also a description of the churches are used interchangeably. Pobe (2002) calls them African Instituted Churches which he attributed to the fact that they came into existence by the efforts of Africans. Pobe explained that they had variety of names including “Separatist churches” which highlights the fact that they broke away from the missionary churches. He gave examples of Church of the Lord (Aladura) which broke away from the Church Missionary Society in Nigeria.

In Ghana, where the focus of this study is, there were a few pioneers of the AICs whose life and work have received extensive study the centuries by scholars. These pioneers include William Wade Harris, Sampon Oppong, Joseph William Egyankaba Appiah. The nature of their ministries earned these leaders the title prophets for which they have become the antecedent of the

present prophetic churches (Quayesi-Amakye, 2013). Larbi (2001), Asamoah-Gyadu (2005) and Pobee (2002) regard these pioneers as the precursors of the Ghanaian Pentecostalism. According to Pobee, the term “Spiritual” in their name ‘Spiritual Churches’ means “Pentecostal” and emphasizes experiencing the Holy Spirit and Pentecost anew (para 3). The mission churches designated them as “separatist churches.” However, they took no liking to that name but they preferred to be called “Spiritual Churches” (Baeta, p. 2004). This name remains with them throughout the history of Ghanaian Christianity especially when Pentecostals arrived in Ghana. It became a household name for the AICs to distinguish them from the Pentecostal and the mainline churches. According to C. G. Baeta, one of the factors of the spread of these churches was that they understood the African situation better than the mission churches did and they grew rapidly across the African continent. Its origin is traced to William Wade Harris.

William Wade Harris

Prophet William Wade Harris was a Grebo from Liberia who was believed to be born around 1860 (Shank, 1986). Wade lived with his paternal uncle Rev. John C. Lowrie, a Methodist minister and school master, who took him as his apprentice and lived with him for six years. He baptized him and gave him the name William Harris and taught him how to read and write both Grebo and English. When he attained the age of 21, Wade Harris became a member of the Methodist Church and according to Shank (1986), Harris reported of Holy Spirit coming upon him during a revival led by the Liberian preacher Rev. Thompson in Harper at Cape Palmas. Opoku (1990) reports that Wade Harris became impressed with the British rule as against the Americo-

Liberian rule as he traveled with merchant ships along the coast of West Africa. Due to his involvement in an attempted coup d'état led by Blyden in Monrovia, Wade Harris was arrested and jailed for 2 years with a 500 dollar fine with parole (Shank, 1986).

It was during his prison term that Wade Harris reported of receiving visions where he saw angel Gabriel for three consecutive times who instructed him to become a preacher. After he was released from prison, Wade Harris became a preacher dressed in a white gown with a turban on his head and a bamboo cross. He also held in his hand a Bible and a calabash for baptism. Shank (1986) reports that the Gold Coast barrister, Casely Hayford, met with Prophet Wade Harris in Axim in 1914 and Barrister Hayford was amazed at the zeal with which the prophet spoke. Initially, he thought violence would solve the problems of Africa but with his newfound faith, he believed that the peaceful Christ would liberate Africans for Africa. He moved through the coast of West Africa to preach his newfound faith and to baptize as many as would believe.

He began from Liberia and then moved to Ivory Coast where he had about 100,000 converts. The prophet had challenges with the French government in Ivory Coast and so he moved on to the then Gold Coast, specifically Apollonia (Nzema area in the Western Region) in 1914 where he stayed for three months. Opoku (1990) reports that prophet Wade Harris was able to reach 52 villages with his message and had about 8,000 converts who were instructed in the Christian faith. Since there were no newly founded churches for his converts to fellowship, they joined the Methodist and Catholic churches and those who did not wait for directives as to what to do. Quayesi Amakye (2013) reports that,

Through his evangelistic efforts the historic churches won more converts than they had ever done in the area. Indeed, by all indications he may be conserved as the forerunner or precursor of Pentecostalism in Ghana. His success was reminiscent of NT apostolic power encounter with evil forces as he sought to make the gospel contemporary and relevant through the manifestations of spiritual gifts such as healings and exorcisms. Thus, his prophetic/evangelistic ministry brought about a renewal in Gold Coast Christianity (p. 21).

Before his death in 1929, Prophet William Wade Harris and several other men and women came out of his ministries to form what is called in academia in Ghana as Independent Churches and for that matter they all form what is termed as African Independent Churches (AICs). For the purposes of this study a few of these churches will be mentioned.

The Twelve Apostles Church

The Twelve Apostles Church was formed by two converts of Prophet Wade Harris namely, Grace Tani and John Nackabah. Grace Tani hailed from Ankobra Mouth whereas John Nackabah was from Essuawa near Enchi. The name of the church stems from the practice of Wade Harris to appoint 12 apostles to provide pastoral needs for the locality he ministers to. The name of the church was popularly called 'Nackabah' which was nicknamed after John Nackabah. Grace Tani was believed to be the wife of Prophet Wade Harris but because Nackabah was a man and oversaw the administration of the church, Ayigboyin and Ishola (1997) explains that this gave Nackabah prominence in the church. The church had two main objects which are a Bible and calabash-

like musical instrument with stringed beads tied at the neck of the calabash which is mainly used to augment the music during praises and worship. The foci of the 12 Apostles Church were (1) healing of the sick. In those days the mortality rate was very high as fever and malaria were predominant and they also believed that evil spirits and witchcraft caused most of the ailments. This made the 12 Apostles Church to ensure that they save the lives of those who approach them with any form of ailments to receive their healing. (2) They also practiced exorcism. (3) They also sought for the security of their members from witchcraft, evil spirit and juju powers which sought to bring harm, inflict with diseases, and destroy people's destinies. Besides that, they sought for the prosperity of their members. The next church that was established was the Musama Disco Christ Church.

Musama Disco Christo Church

Musama Disco Christo Church (MDCC) was established in 1922 by Prophet Joseph William Agyanka Appiah. He was formerly a teacher and a catechist with the Methodist Church. He later changed his name to Jemisimiham Jehu-Appiah. Appiah is reported to have started a prayer group in the Methodist Church in Gomoah District of the Central Region of Ghana in 1919. After operating for about three years, the group was expelled by Reverend (Rev.) Gaddiel Acquaaah from the Methodist Church because according to Rev. Acquaaah, the activities of Appiah and his group were contrary to the believes and practices of the Methodist Church. After some time in fasting and prayers, Appiah claimed to have had a divine revelation where he was instructed to form the church (Baeta, 1962). Quayesi-Amakye (2013) believes that Musama Disco Christ Church has touched a lot of the lives of ordinary people.

The church believes in faith healing through fasting and prayers. They believe that the Holy Spirit operates through their prophets and prophetesses. They also believe that the Holy Spirit speaks through the holy scriptures. They believe that their prophets can know and see the state of a person. They also believe in the power of the Holy Spirit to bestow gifts, especially the gifts of prophecy and healing, on the members. As a result, they have prayer camps across regions in Ghana. Through their healing and exorcism practices, the church attracted lots of adherents in Ghana and some countries in Africa—Nigeria, Togo, Benin, Cote d'Ivoire, Gambia—, the US, Jamaica and, the UK.

African Faith Tabernacle Congregation

African Faith Tabernacle Congregation was founded by prophet Kwame Nkansah in 1924. Prophet Kwame Nkansah is popularly known among Ghanaians as *Odiifo* Nkansah who grew in Anyinam in the Ashanti Region of Ghana. Abbeyquye (2001) narrates the story of his calling by explaining that Prophet Kwame Nkansah was going on an errand while he fell into a trance after seeing an angel. According to the narration, the angel took him to the presence of God and told him to return to earth. He was instructed by God to do two things, to preach the word and to heal the sick.

The Rise of Pentecostalism in Ghana

According to Rev. Professor Paul Frimpong Manso (Personal communication, 12th November 2019), the General Superintendent of the Assemblies of God, Ghana, there are two schools of thought concerning the rise of Pentecostalism in Ghana. One school of thought believes that Pentecostalism in Ghanaian Christianity began from the ministry of Apostle Peter Anim. Rev.

Dr. Apostle Joseph Atinyo (Personal communication, 29th November 2019), a member of the Executive Council of The Apostolic Church of Ghana (TAC), was emphatic about the fact that Pentecostalism originated in Ghana through the ministry of Apostle Anim. He however emphasized the fact that Apostle Anim gained some insights from magazines from the United States of America, one of which is called the ‘Sword of the Spirit’ in which they read about divine healing and another periodical called The Apostolic Faith from which they read about the baptism of the Holy Spirit and other accompaniments. Based on what they read, they began to test their faith by praying for the ability to receive healing and to heal the sick. Also, through the Apostolic Faith periodical, from which they read about the baptism of the Holy Spirit, they exercised their faith by praying for it. Apostle Anim and his group received the baptism followed by glossolalia. With this school of thought, there was no missionary involvement but only indigenous citizens of Ghana.

The second school of thought believes that Pentecostalism in Ghana took its source from efforts of foreign missionaries. In the first school of thought, we see indigenous Ghanaians receiving the impartation of the baptism of the Holy Spirit without any assistance from any foreign missionary. This second school of thought, as narrated by the General Superintendent of the Assemblies of God, Ghana, Pentecostalism emerged in Ghana through the Azusa Street revival. He referred to Miller (2005) who asserts that “Pentecostalism in Africa emerged from North America through the Azusa Street Revival” (Frimpong-Manso, 2019, p. 58). According to Frimpong-Manso, the Azusa Street revival did not only revive Pentecostalism but also revived missions. After the Azusa Street revival in 1906, several preachers and

laymen came together to form a fellowship. In 1914, they met from twenty US states in Hot Springs, Arkansas and out of this meeting, the Assemblies of God was formed. One of their objectives was to train workers and send them as missionaries to spread the gospel message to the rest of the world. Through these two schools of thought, Pentecostalism emerged in Ghanaian Christianity.

The second school of thought is more strong than the first one. In the first instance, Apostle Anim and his team did not really seem to know what they were doing until they received help from The Apostolic Church, UK. The coming of the missionaries from the Apostolic Church, UK made things to stabilize and clearer to the indigens. In the second school of thought, the missionaries came as a result of the outpouring of the Azusa Street revival in 1906. Moreover, the Azusa Street revival sparked a missionary movement which spread across the nations (Miller, 2015, p. 34). It became the source of the spread of the baptism of the Holy Spirit that spread across Africa (Miller, 2015).

Distinctive marks of Ghanaian Pentecostal churches

Ghanaian Pentecostalism traces its roots from the Azusa Street revival in Los Angeles led by William J. Seymour and further onto the day of Pentecost in Acts 2. Since its inception in the Ghanaian scene, Pentecostalism has spread through many cultural barriers and has become a unifying force of several interest groups with similar curiosity and passion. Larbi (2001) believes that one of the major factors that enabled Pentecostalism to gain grounds so fast in Ghana is an indication that “its cosmology and soteriology are in consonance with the primal concept of reality” (p. 3) as far as the Ghanaian is concerned. Asamoah-Gyadu (2005) puts forward that;

Pentecostalism refers to Christian groups which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomenon including “speaking in tongues, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experiences of the early church as found especially in the Acts of the Apostles, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and experience of his Spirit (p. 12).

This definition connects to the outpouring of the Holy Spirit on the day of Pentecost as described in Acts 2. In this phenomenon, Pentecostals believe that baptism of the Holy Spirit comes on the believer subsequent to his faith in Christ Jesus. According to Frimpong-Manso (2018), Pentecostalism is an experience for all in all times according to Peter’s statement in Acts 2:39. This gives Pentecostals the belief that the baptism of the Holy Spirit is not limited to any generation or period. The next important element of Pentecostalism in Asamoah-Gyadu’s definition is the glossolalia. Speaking in unknown language is considered as evidence of the baptism of the Holy Spirit by Pentecostals. These two characteristics, that is, baptism of the Holy Spirit and its evidence of speaking in tongues are the two main identity of Pentecostals. A working definition of Pentecostals as put forward for the purpose of this study is that Pentecostals are Christians who have understood and believe in the baptism of the Holy Spirit with the evidence of speaking in tongues and, also the manifestation of the gifts of the Spirit for edification. It is important to note

that there cannot be a Pentecostal church without a connection to the outpouring of the Spirit in Acts 2.

Beside these two basic characteristics, there are other common features that form the liturgy of Ghanaian Pentecostal churches that distinctively set them apart from other Christian groups in Ghana.

Common liturgical practices of Ghanaian Pentecostal churches

Pentecostals have several forms of liturgy that distinguishes them from other denominations. The way these liturgies are practiced may not have their basis in the scriptures but are acceptable practices that Pentecostals employ to express themselves as a group. Even though some of these practices are criticized, Pentecostals believe that they are pneumatically instigated acts and are acceptable by God.

Mode of praises and worship

In Ghanaian Pentecostal Christianity, worship and praises play a significant role. In most of the gatherings of the church, worship and praises precede any other activity. The attitude of the Ghanaian Pentecostal believer towards divinity is calculated to ensure that the omniscient God is always given prominence. Pentecostals believe that God is the head of the church, and as children of God, they must give him the due honor before anything is done. Asamoah-Gyadu describes worship and praises in Ghanaian Pentecostal churches as a “unique feature” which is “observable in most gatherings” (p. 17). Worship and praises do not only occur within the walls of the church among Pentecostals, but it is also a common occurrence outside the church where a group of Pentecostals gather for occasions like naming ceremony,

graduations or even a meeting in the community. The main thrust of this discussion is to look at how Pentecostals worship and praise.

This has caused the Pentecostal believer to carry praises and worship outside the borders of the church. Apart from church services where praises and worship play a significant role, occasions like child naming, customary marriages, graduations, among others where lots of people gather, praises and worship precede the main program of the day.

Mode of Worship

To Pentecostals, worship is a response to a God who transforms lives. It is an expression of appreciation to what Pentecostals believe God has done for them and for who he is. Hill (1993) refers to the definition of worship by Robert Rayburn which says that “worship is the activity of the new life of a believer in which recognizing the fullness of the Godhead as it is revealed in the life of Jesus Christ and His mighty redemptive acts, he seeks by the power of the Holy Spirit to render to the living God the glory, honor, and submission which are his due” (p. xix). Schaper’s (1984) definition falls within the concept of Pentecostals as he explains worship as a “spirit-led reaction to what we believe God has done and said” (p. 21). Pentecostals view worship as a means of giving back to God what the Psalmist describe in Psalm 103 as worshipping God because he is the creator and the source of the salvation of man (Asamoah-Gyadu, 2013). Prince (2021, p. 14) identified three main things that are required of the believer when he or she comes to the presence of God. They are (1) thanksgiving which relates with God’s goodness, (2) praise which relates with God’s greatness and (3) worship which relates with God’s holiness. These three things characterize the worship of Pentecostals. They are

taught to come to the presence of God with offerings and sacrifices as part of their worship. It is with these thoughts that Pentecostals involve themselves during their worship services to adore God.

During their worship services, the song leaders supply the songs and the congregation responds with deep emotional expression of awe and surrender as some raise their hands while others kneel, and yet others lay prostrate on the floor with gestures to express their feelings to the God whom they believe have done good things for them. After singing about two or three songs, the worship leaders allow each member of the congregation to use their own words to express their feelings to God. It is at this point that the music from the instruments reduces drastically, and you will hear the noise emanating from the congregation as what is believed to be that each member present is speaking to whom he or she believes is their savior and God. It will be difficult to hear what each member is saying from afar since everyone is speaking at the same time and some make ecstatic movements as part of a pneumatic experience. At a point, the leader of the worship will call for silence to allow the Holy Spirit to speak to the congregation. Pentecostals believe that God speaks to his people when they gather and worship him through praying, singing, and dancing. With reference to 2 Kings 3:15 and Acts 13, Pentecostals believe that God speaks through the Holy Spirit and anytime they gather to worship they make room to hear from God. The next is the praises.

Mode of praises

Praises is the part where Pentecostals ascribe to God thanksgiving for the things he had done, especially the gift of salvation. Hill (1993) points to God's impeccable character and deeds among his people are pointers that call

for his praises. It is not clear whether worship should precede praises or vice versa. In some Pentecostal churches, praises precede the worship while worship comes first in other. Whichever comes first, what is important is that during these two liturgies, Pentecostals approach each of them in the same fashion. Praises in a Pentecostal setting has some characteristics distinguishing them from other denominations. The first characteristic is that the songs used in this session are danceable songs. Whether they are local or foreign, they are songs that call for jubilation and celebration. Secondly, the congregation express joy and gladness during the period of praises. Andrew Hill explains it better when he said that “joy and gladness of the Lord’s salvation generates spontaneous praise and thanksgiving among the people of God” (p. 19). Thirdly, dancing and clapping are inevitable in Pentecostal praises time. The congregation are allowed to dance in a queue across the space between the platform and the pews which is supposedly the “dancing floor.” In the 90s, some dancing moves evolved which were given names. One of the names that trended for some time was “Holy Ghost Dance”, Those who are not willing or able to join in the queue to dance remain in their rows to clap their hands and dance to the music as they gladly express the goodness of God. The next significant liturgy in Ghanaian Pentecostal churches is their mode of prayer.

Mode of prayer

Prayer plays a vital role in Ghanaian Pentecostalism. Pentecostals view prayer as a means of achieving a supernatural interaction with God. Sproul (2009) in his book, *Does prayer change things*, explains that “prayer is not simply a soliloquy; a mere exercise in therapeutic self-analysis or religious recitations. Prayer is a discourse with the personal God Himself” (p. 16). With

this thought, Pentecostals approach God's throne through prayer not like sinners begging to be pardoned but with boldness and authority (Asamoah-Gyadu, 2013). Pentecostals believe that through prayer the Holy Spirit empowers them to do exploits.

Due to their belief in prayer, Pentecostal churches in Ghana organize prayer meetings on a regular basis. One day in a week has been set aside for prayers by the entire congregation. Periodically, revivals are also held to pray in a particular direction. In the 90s, all night services became the order of the Pentecostal churches in Ghana. Some of the churches organize 30 days all night services and amazingly people attend the program throughout. According to Prophet Hackman, during those days, people were hungry for the power of God and therefore were attending these all-night services to become full of the power of the Holy Spirit. To Pentecostals, prayer is not limited to the clergy, every believer is a priest and therefore at every meeting each member of the congregation has the right to go the presence of God to present his or her request. Another important liturgy of Ghanaian Pentecostal churches is the way they preach. In Pentecostal prayer gathering, several techniques and tactics are employed to accomplish the purpose of the prayer. The leader of the prayers issues the topic to be prayed about and the rest of the congregation begins to pray about the topic. The prayer on that topic may last between 5 to 10 minutes or more. During this period, each member of the congregation is expected to raise his or her voice to pray about the issue. As to how every individual will pray is subject to that individual. Some members pray standing at one place, others pray pacing from one side to the other. While others are praying under a low voice tone, others are shouting at the top of their voices. You can also

see others throwing their hands and feet in the air as they put their requests across in prayer. If you were new to the way Pentecostals pray you may be bound to think that the God to whom they pray may be deaf, asleep or requires a tiring effort to answer prayer. However, the mode through which Pentecostals pray is attributed to the pneumatic influence. They believe that it is the indwelling Holy Spirit that causes them to pray that way and amazingly, the way the Spirit stirs each person is different from the other.

Mode of preaching

One of the cardinal duties of the Pastor is preaching. Preaching of the Word of God is described as the climax of the activities of the church service. Sometimes it comes as the basis for the activity of the day. An example is when a prayer meeting is organized, the preaching of the Word of God comes so that the congregation will base their prayer on the message. Other activities are fundraising, weddings, naming and funerals. Before the arrival of Pentecostalism in Ghana, the mainline churches were already in operation. They have their mode of presenting their homily to their congregation. At the arrival and growth of Pentecostal churches in Ghana, another mode of preaching emerged from these Pentecostals. The first mode of preaching by Pentecostal preachers is their pacing while preaching. Ghanaian Pentecostal preachers love to pace back and forth while they are delivering their sermons. They go to the podium to look on their notes and then move to the left and to the right while they preach. Some descend from the platform to go closer to the congregation. The second mode of preaching is the one I call congregational response. This method has become a common feature of the preaching of Pentecostal churches in Ghana. During a participant observation at Dominion

Center of the Victory Bible Church International at Awoshie, a suburb of Accra, the preacher in the person Bishop Tackie Yarboi (Personal communication, 18th November 2019) will tell the congregation to tell the next person sitting beside him or her “You are in the right place.” The congregation will respond in unison amidst laughter and claps. In some cases, some members of the congregation will rise to their feet in agreement to something the preacher is saying while some will be saying “I receive it.” Anytime the congregation become unresponsive to the message, the preacher sees them as dull and would have do things for them to respond so that they will not be seen as dull. At other occasions, while the preaching, some members get up to the platform to put money at the feet of the preacher.

Pentecostal preachers also practice what Vine and Shaddix (1999) describe as heart preaching. “They describe preaching from the heart as a combination of a passion and the anointing of God on the preacher’s life towards the message and the audience” (Botchway, 2016, p. 64). Three types of sermon presentation were identified by Vine and Shaddix, namely; preaching with notes, preaching without notes, and preaching from the heart. Some of those who preach with notes write their sermons word for word. Others write just the points of the sermon. Vine and Shaddix highly recommend heart preaching with notes so that the preacher may be guided as to the structure of the message. Pentecostals thus write their sermons in points and memorize the details so that they rely on the Holy Spirit to able preach from their hearts to the congregation. Gibbs (2002) describe this method as recitations which are used by poets and choirs who have to memorize the words of their songs so that they can sing without looking on any notes.

Mode of operating in the gifts of the Holy Spirit

Pentecostals believe that the outpouring of the Holy Spirit in Acts 2 did not only come with glossolalia but also came with gifts as recorded in 1 Corinthians 12. They believe that the gifts of the Holy Spirit are in still operation that through “the disciplines of prayer and fasting” (Asamoah-Gyadu, 2013, p. 122), God will make available to the believer the empowerment of the Holy Spirit not just with the evidence of speaking in tongues but also with the endowment of the gifts of the Spirit. Since Pentecostals believe in the operations of the gifts, their services are characterized with healings, exorcism and prophecy. One of the terms that has become very common with Ghanaian Pentecostals is “the anointing”. With reference to the Old Testament where the Priests, Kings, Prophets, and the vessels to be used in the temple are anointed, Pentecostals also believe that the anointing of the Holy Spirit comes on the believer like it did come on Jesus (Luke 4:18) so that the believer will be mightily used by God to do signs and wonders. Pentecostal preachers believe that with the anointing upon their lives, they can do greater works. Asamoah-Gyadu (2013) cites Bishop Agyin-Asare, the founder and overseer of Perez Chapel International located at Djorwulu, a suburb of Accra. Bishop Agyin-Asare testifies that he became anointed with oil at a Morris Cerullo program after which he heard the voice of the Lord promising him a great ministry. Since that time his life and ministry have been impacted. The above modes of liturgy by Pentecostals distinguishes them from other Christian group in Ghana and through some of these liturgies, their churches grew and spread throughout the nation.

The Growth and Development of Pentecostal Churches in Ghana

Pentecostalism is believed to have started in Ghana through the ministry of Apostle Peter Anim and the missionary activities of the Assemblies of God. At the initial stages, there were four main Pentecostal churches which emerged in Ghana's religious scene which are the Assemblies of God, The Apostolic Church, Christ Apostolic Church, and the Church of Pentecost. These churches are called the classical Pentecostal churches. Out of these denominations emerged another group which are called the charismatic churches (or Neo-Pentecostal churches). Around the same time, another group emerged from the Pentecostals whose leaders call themselves Prophets and their churches are called prophetic churches (or Neo-Prophetic churches). Each of these groups were interviewed to ascertain facts concerning their growth and development. It all began with Apostle Anim's Faith Tabernacle church and the arrival of the Assemblies of God missionaries from the then Upper Volta (now Burkina Faso).

Apostle Anim and his Faith Tabernacle Church

Apostle Peter Anim was a Presbyterian in Anum of the Eastern Region of Ghana. According to Rev. Dr. Apostle Joseph Atinyo (Personal communication, 29th November 2019), Apostle Anim had a problem. His problem was that his three daughters had died one after the other, his wife had also died and he himself was sick with guinea worm and stomach ulcer. As the Apostle struggled with his ailment, he found a magazine in 1917 called the Sword of the Spirit, edited by Pastor A. Clark, the founder of the faith Tabernacle ministry. In this magazine, he read about divine healing. The Apostle began to practice his faith in the new knowledge and prayed for divine healing. After he prayed, Apostle Anim received his divine healing for his

stomach ulcer and the guinea worm without any medications. The Apostle began to share his newfound faith and won many souls and as a result started the Faith Tabernacle church. Apostle Anim's Faith Tabernacle church grew as a result of the healing of many with all kinds of ailments. In 1926, there was a crisis in the USA Faith Tabernacle church and Clark was excommunicated. This made Apostle Anim to rely on another religious magazine for teachings.

This new periodical was called "The Apostolic Faith" published by a Pentecostal movement in the USA. This periodical teaches about the baptism of the Holy Spirit and subsequently speaking in tongues. After comparing the teachings of the periodical with the scriptures, he and his group began to pray for the experience. As they prayed to receive the baptism of the Holy Spirit, one of the Apostle's team members called Bro. Owiredu, who was fasting and praying for his son to be healed, received the baptism of the Holy Spirit. When the others realized that Owiredu had received it, they were convinced that they too could receive it and they continued to pray for it. They all received the baptism and later, Apostle Anim also received it. Apostle Atinyo (Personal communication, 29th November 2019) explained that even though they had received the baptism, they had no idea how to manage the gift and those who had received it. With this situation on hand, they wrote to the owners of the periodical to send them someone to teach them how to go about this new experience.

In September 1935, a missionary called George Perfect, who was on his way to Nigeria from UK, was tasked to pass through the Gold Coast to ascertain facts about the situation there. George Perfect came to the Gold Coast and met with Apostle Anim at Asamankese. After assessing the situation, George Perfect

read to the Apostle and his church the tenets of The Apostolic Church. After they understood and accepted it, Apostle Anim and his congregation were engrafted into The Apostolic Church Worldwide. George Perfect went back with the report from Apostle Anim's ministry and another missionary was sent to them in 1937. This missionary was called Apostle James McKeown.

Christ Apostolic Church

James McKeown arrived in the Gold Coast in March 1937, as confirmed by Larbi (2001), and by May the same year he was taken ill with malaria. Since Anim and his congregation believed in divine healing, they did not send McKeown to the hospital. However, the District Commissioner heard about McKeown's illness and accompanied by Anim they took him to the hospital for treatment. This did not go down well for Anim's congregation who would not understand why McKeown would not believe in divine healing but resort to medical attention thus doubting the healing abilities of God. McKeown was not happy about how his healing was bothering the brethren, he requested to transfer himself to Winneba with his wife and started a branch there in 1938. McKeown traveled to the United Kingdom and when he returned, Anim went to visit him. He explained to Anim that due to his strong stand on divine healing which was not the stand of the UK Apostolic church, things would be difficult for him. This made Anim to sever relationship with the UK church and in 1939 he changed the name of the church to "Christ Apostolic Church" (CAC).

McKeown and the Church of Pentecost

McKeown remained with the UK Apostolic church till 1953 when he seceded and established the Gold Coast Apostolic church. According to Mathias

Pelmittey (Personal communication, 29th November 2019), the National Missions Director of the Apostolic Church, McKeown would not endorse the new constitution of the UK Apostolic church which led to his resignation from the church. He informed the Ghanaian church what had happened and they in turn invited him to come and be their leader. Upon his arrival in Ghana, McKeown started the Gold Coast Apostolic Church with some of the members of his previous church who had decided to follow him. This made the number of churches operating with the name Apostolic church three. These were Anim's Christ Apostolic Church, The Apostolic Church, Gold Coast and McKeown's Gold Coast Apostolic church. This was creating conflict and as a result, the then head of state Kwame Nkrumah intervened for the changing of the name Gold Coast Apostolic to the Church of Pentecost in 1962.

Assemblies of God

The Arrival of Assemblies of God in Ghana

There were two Assemblies of God missionaries who were based in the Upper Volta (Now Burkina Faso). These two missionaries, Lloyed Shirer and his wife Margaret Shirer visited Ghana, precisely Kumasi, to buy some items in 1930. During this business trip, they observed that there was a very high necessity for them to extend their missionary activities to the Gold Coast. In January 1931, Lloyed and Margaret Shirer left the Upper Volta and settled in Yendi in the Northern part of Gold Coast to preach the gospel and plant churches. Ton-Laar (2009) confirmed this story and added that upon observing the situation in Ghana, the Shirers went back to the USA and requested for more volunteers to join them in the mission field. They succeeded initially in getting Miss. Beulah Buchwalter and Guy Hickok who resigned from their work and

came with the Shirers to the Gold Coast in September 1931. In an interaction with the Assistant General Superintendent of the Assemblies of God, Rev. Dr. Paul Djane (Personal communication, 12th November 2019), he lamented on the conditions the early A/G missionaries met on their arrival. Some of them felt sick and died months after arrival. Others had to be flown back to the US for treatment. Upon arrival in the Gold Coast, the missionaries had to travel to Tamale but before they reached Tamale, Miss. Buchwalter contracted typhoid fever and was admitted at the Kumasi hospital. The 50th anniversary brochure of the Assemblies of God reported it as follows,

The hygienic conditions in those days that the first word from the party upon arrival was a cablegram that said Miss Buckwalter had contracted typhoid fever. At some port enroute and was lying in the Kumasi hospital! Hardly a promising beginning, but soon the party proceeded to Yendi, where the Ya-Naa, king of Dagbon, invited the Shirers to begin the work of the Assemblies of God (Lehmann, p. 11).

Despite these conditions, the missionaries devised a method through which they accomplished their mission. Rev. Professor Frimpong-Manso (Personal communication, 12th November 2019) explains that they (1) learnt the language of the people where they operated. They began their work in Yendi among the Dagombas who spoke Dagbani. The missionaries had to learn the Dagbani language so that they could present the gospel to them. (2) They related with the indigenes in such a way that Guy Hickok, for example, engaged the youth in clock repairs, leather work and making of stool from wood leftovers. (3) the missionaries reached the people through community work. The

women organized literacy classes while the men also organized the males to do community work. They also built clinics to meet the health needs of the people. This brought the necessity for starting a Bible School to train more workers for the work. (4) They trained the indigenes to assist in spreading the gospel. Finally, they produced tracts and shared them to those who could read. This also encouraged them to establish the Assemblies of God printing press (AGLC). Through the efforts of these missionaries, several other missionaries came to the Gold Coast to expand the work of Assemblies of God. One of the strategies that influenced the growth of Assemblies of God in Ghana, according to Rev. John Kwabena Boakye the President of the southern sector of the Assemblies of God Theological Seminary, is their Bible Schools.

Assemblies of God Theological Seminaries

Rev. John Boakye (Personal communication, 14th February 2020) explained that one of the factors that influenced the growth of Assemblies of God, Ghana is their Bible Schools. According to him, the first Bible was established in 1949 in the Northern part of Gold Coast, precisely in Kumbungu, Tamale. In 1950, the second Bible School was established in Kumasi. Two years after its establishment, the missionaries saw some prospects in the southern part of the Gold Coast and moved the Bible School from Kumasi to Saltpond to serve the coastal of the country. In 1988, another Bible School was established in place of the old one to serve the needs of the middle belt of the country. Initially, the Bible Schools were called Assemblies of God Bible Training College but was changed to Institute with the location of the school attached to it. The school in Tamale was called Northern Ghana Bible Institute, the one in Kumasi was called Mid Ghana Bible Institute, and the one at Saltpond was

called Southern Ghana Bible Institute. In 1997, the governing body of the Bible Institute made plans to admit students to do degree programs. As a result, the name of the Bible Institute was changed to Bible College. In February 2014, the name of the schools was changed to Assemblies of God Theological Seminary (AGTS). Through the Bible colleges, Assemblies of God spread to all the regions in Ghana. At the early stages of the opening the Bible Schools, patronage was very low but with consistent promotion to do the work of God, many became interested in doing the work of God and were admitted for training.

According to the reports given me by Rev. John Boakye (Personal communication, 14th February 2020), the President of the southern sector of the AGTS, the school had four resident students in 1954 and today (2019), it runs five major programs. These programs are (1) two years lay-workers course which is attended by over 300 church workers annually. (2) A two-year diploma program for full time students which has an annual average intake of 100. (3) a three-year sandwich program for part time students which also has an annual average intake of 90 students. (4) The school also runs a two-year Bachelor of Theology program for those who are willing to further their theological education. (5) Finally, the school also runs a Masters of Art in Biblical Studies. Rev. John Boakye (Personal communication, 14th February 2020) explains that the Bible school does not only equip the students with head knowledge but also emphasizes character formation activities that build the would-be Pastors to become responsible men and women in the society where they work. Through AGTS, Assemblies of God has been able to expand its membership through a strategic church planting program.

Church Growth Activities

The growth of Assemblies of God hinges on many factors. One of the dominant factors is the production and supply of Pastors to the local churches in the regions of Ghana. According to the report from the 29th Biennial General Council Meeting of A/G held in August 2018, the total number of A/G churches as at the time of was 4,136 with 2,630 Pastors. These numbers, as explained by Rev. Michael Ayesu (Personal communication, 28th November 2019), the regional superintendent of the Greater Accra (West) Region of A/G, Ghana, was because of the order from the hierarchy in the early 80s that each local church must plant at least one church and sponsor as many Pastors to the Bible School as possible. This two-prong strategic mandate became a cardinal practice of the organization, and every local church caught the spirit of planting a church and sending potential pastors to the Bible school for training. In the brochure of the 50th anniversary celebration in 1981, the list of the total number of churches in Assemblies of God was 204 churches. However, in 2018, the number of churches was 4,136 churches across the nation. Another activity Assemblies of God adopted, as explained by the Rev. Professor Frimpong-Manso (Personal communication, 12th November 2019), was preaching of the gospel and the demonstration of the power of the Holy Spirit. He explained in his book that,

The Pentecostal gospel thrives on four core doctrines: Jesus the Savior, Jesus the healer, Jesus the baptizer and Jesus the soon coming king. The AOGG, as a classical church, believes that divine healing is an integral part of the gospel and deliverance from sickness has been provided for in the atonement (Frimpong-Manso, p. 118).

In the early days when Assemblies of God began in Ghana, Rev. Frimpong-Manso explained that sickness and diseases, infant mortality and the fear of witchcraft were dominant. Through the preaching of the gospel, many gave their lives to Christ. Also, through the healing of the sick and regular prayers, many people were drawn to Assemblies of God churches. He reported that,

In the Ashanti region, pastor Che, was involved in the healing and deliverance of people from sicknesses, demonic possession, and oppression. Opanyin Yaw Donkor testifies that he was addicted to smoking. According to him “immediately pastor prayed for me, I vomited and never smoked again.” Opanyin Kwaku Nsiah said, “My daughter suffered from constipation for a week. I reported this to pastor Che. Just after praying for her, she was healed.” People who were possessed by demons were delivered and this resulted in a revival that brought growth to the AOG at old Tafo where the researcher pastored for 23 years (Frimpong- Manso, pp.118-119).

Even though the church was practicing healing of the sick, in 1953, the Assemblies of God missionaries constructed a clinic in Nakpanduri (Northern Region) as part of its social responsibilities to the people.

Assemblies of God and Pentecostalism

Assemblies of God has enshrined in the constitution of the church as part of its doctrines that it believes in the baptism in the Holy Ghost with the initial evidence of speaking in tongues. Besides these cardinal principles of the

organization, they also emphasize congregational prayer, fasting, all-night services, healing and deliverance and ecstatic praises and worship. Rev. John Boakye (Personal communication, 14th February 2020) explains that in the past there were prophecies during worship services. However, in recent times, this practice has reduced drastically during worship services.

Tracing the source of the growth of Ghanaian Pentecostalism, Rev. Paul Frimpong Manso emphasized the fact that there was hunger for more activity from the laity and the arrival of Pentecostalism to the religious scene in Ghana provided that the congregation was involved in the church services especially during the worship and praises. During praises and worship, especially praises, there would be drumming, playing of the guitar and other musical instruments to which the congregation dances to the tunes. Beside the main church choir which sings the hymnals and other traditional songs, the churches also have singing groups in place mostly made up of the youth who minister songs in the churches. They also involve the entire congregation in the evangelistic activities and when there are positive results from outreach programs, the entire congregation share in the joy because they were part of the harvest.

The Apostolic Church Ghana

The Apostolic Church began its work in Ghana in 1935. This was the year Apostle Anim, and his group invited The Apostolic Church, UK to come and assist the group with issues concerning the baptism of the Holy Spirit. The Apostolic Church Ghana uses this date as the year the church was established in Ghana. The church was governed by the Apostolic Church UK till 1985 when the Apostolic Church Ghana began to govern itself (TAC Constitution). The church began in Ghana on the bases of its Pentecostal beliefs and practice of the

baptism of the Holy Spirit. Since the establishment of the church in Ghana, the church has contributed immensely to Christianity in Ghana and can today be counted as one of the largest Pentecostal denominations in Ghana.

Church Growth Activities

The TAC is one of the churches that used the local languages in the propagation of the gospel and for their church services. They sing local songs and have their hymnals written in the local language, specifically the Akan language. Their sermons were delivered in the language of the people in that community. This approach attracted a lot of the indigenes to their churches. According to Rev. Joseph Atinyo (Personal communication, 29th November 2019), an executive council member, this was a huge move that motivated people to join TAC. Another strong source of growth for TAC was the time devoted to singing, clapping of hands and dancing. It is a practice in most Ghanaian cultures where the communities gather to celebrate their festivals and other occasions. Part of these ceremonies are drumming, singing and dancing. By incorporating this practice in the worship service in the church and devoting ample time for it is to touch a core part of the Ghanaian. In Apostle Atinyo's (Personal communication, 29th November 2019) own words, he said, "while the mainline churches were preaching and praying in English and Latin, the Apostolic Church was preaching and praying in the language of the people."

Another strategic approach of TAC, Ghana was the use of elders (Lay ministers) as overseers of local churches. Rev. Matthias Pelmittey, the National Missions Director (NMD) of TAC, Ghana explains that each district of TAC, Ghana comprises a minimum of five local churches and up to fifteen as the maximum. Each district is headed by a Pastor who serves as the district Pastor.

The rest of the local churches are headed by elders. This practice is enshrined in TAC, Ghana constitution (Article 40) and has been the practice of the church for many years. This strategic approach enables TAC, Ghana to plant more churches within a small area since it is being managed by a single Pastor with several elders under him. Through this strategic church growth method, as of December 2019, TAC, Ghana has 3,571 local churches with 468 districts across the nation.

Production of Pastors in The Apostolic Church, Ghana

The Apostolic Church Ghana has its Bible College at Fankyinibra near Santase in Kumasi. The Bible College was started at Somanya at the recommendation of Pastor David Tenobi. This became necessary because during the split, most of the Pastors left to the side of Pastor James McKeon and there arose a great need to train more Pastors for the work in the Apostolic Church. In those days, due to the pressure for more Pastors, the duration for the training was set for six months. The Bible College was later moved to Nsawam with Pastor Copp as its Principal. In 1972, the Bible College was relocated to its present location in Kumasi with Pastor Cawthorne as its Principal. After the school had operated and turned out lots of ministers for TAC, in 1985 the College was closed. One of the factors that contributed to the closing down of the College was the lack of interest in doing full time ministry by the laity. This was a general challenge in the 60s and 70s for the youth to respond to the pastoral call because it was not lucrative and attractive. Those who respond cannot afford the cost of the training and therefore must be sponsored by the organization. This brought a lot of pressure on the Bible Colleges and TAC was

not left out. The TAC, Ghana's Bible College was reopened in the year 2000 and it has been running since then.

According to Rev. Matthias Pelmittey, who is a lecturer at the TAC's Bible College, the duration for the training at the Bible College is currently 2 years. The 2-year program has been divided into sandwich courses of two months each until the total period is completed. The process by which a person gains admission into the TAC Bible College is that, in the first place one must be a member of TAC. Secondly, based on one's disposition and aptitude concerning the work of God, the potential minister qualifies for the next criteria. Thirdly, there must be a recommendation from the district Pastor to the Area Apostle. Fourthly, the Area Apostle will send the candidate's recommendation to the national office for approval. When the application is approved, the potential minister will be appointed as an overseer and will be given a parish to commence his work. His Bible school training will be in concurrence with his work as a minister. There are two things that will disqualify a person from receiving recommendation from the grassroots level. These are (1) an unmarried person will not be accepted to be a Pastor in TAC, Ghana and (2) women are not allowed to be Pastors in TAC. The basis for restricting women to be enlisted as Pastors, according to Apostle Atinyo (Personal communication, 29th November 2019), is taken from the scriptures (1Timothy 2:11:12). Apart from this limitation, women are allowed to serve as leaders over women's fellowships, deaconesses and other groups that are women oriented. Another important thing to look at as far as this study is concerned is TAC and Pentecostalism.

The Apostolic Church and Pentecostalism

Pentecostals are known basically for their belief in the baptism of the Holy Spirit accompanied by glossolalia. Apart from these two distinctive credentials, Ghanaian Pentecostals have adopted a form of liturgy which is conducive to the Ghanaian Christian. One of these liturgies which identifies TAC as a Pentecostal church is their style of prayer. As Pentecostals, TAC organizes weekly prayer meetings and once in a while organizes all night prayer meetings. These prayer meetings are characterized with the usual Pentecostal loud prayers. During these meetings, every member gets involved in the prayers. You will also see all kinds of physical demonstrations like boxing the wind, lifting the hand in the form of cutting something and sometimes you have others kicking the wind. Even though it has not been clearly stated in their doctrinal beliefs, they pray in tongues at the top of their voices. As it has been explained earlier, TAC believes in praising God through the singing of local gospel songs amidst clapping of hands as they dance around. Another identification with Pentecostals is TAC's belief in the gifts of the Holy Spirit.

One of the gifts of the Holy Spirit that was demonstrated by the Apostolic Church is the gift of healing. A document put together by the history committee of TAC, Ghana chaired by Pastor James Ghartey, Otchie, Anaman, Ayisi and Lartey (n. d. p. 54, 55) which records the history of the Apostolic from the very beginning, explains how Pastor James McKeon was at a well-attended convention in 1948 at Asamankese when a testimony was given by a member of the church called Mercy Agyapomaa who gave a testimony concerning how she died and was brought back to life through the prayer of another member called Mame Dede of Kade. It was during the funeral of the

deceased, Mercy Agyapomaa when Mame Dede was moved by the Holy Spirit to pray for the dead to come back to life and she refused any contrary word from anyone present even though the coffin had been brought for the dead body to be placed in. After the prayers, Mercy Agyapong came back to life to the amazement of the crowd. On hearing this, Pastor McKeon got up and asked for Apostle Anim, but the Apostle was not present. This testimony was a confirmation of what the Apostolic church stands for. The Apostolic Church was founded on the premises of the baptism of the Holy Spirit with its accompanied gifts and therefore being a Pentecostal church and denying the gift of healing is to deny the power of the Holy Spirit.

There were several other miraculous acts performed by the Apostolic Church. Pastor Gharthey and his committee reported a few of these miraculous events which placed the Apostolic Church on the spotlight. This was very important for TAC because it proved that the God of the Apostolic Church was worthy of whatever the church was propagating. According to the committee's report, between 1939 and 1945 there were cult groups that were already in existence and were very popular. These groups include 'Tigare', 'Brekune', 'Kwaku Fri' and 'Kankamea.' They had many followers who had pledged allegiance to these groups. If the Apostolic Church is to breakthrough and establish their churches in Ghana, they had a lot of convincing to do. Besides preaching the gospel, "ordinary members [and some Pastors] were used mightily by the Lord to perform miracles" (Gharthey et'al, n. d., p. 54). Pastor Hayford was reported of praying for a paralytic at a village called Oponso near Dunkwa-on-Offin. This little boy had never walked in his life but after Pastor Hayford prayed for him, he began to walk. Another miraculous occurrence was

captioned “An Insane Woman Healed after Demons were Cast Out of her” and the report that followed was,

A woman by name Deborah was insane and used to strip herself naked. Brother Isaac Mensah with the assistance of other brothers went to Dawu (Akuapim) to pray for her. She drew a cutlass as soon as the brothers entered her house but Brother Mensah went forward and raised his hands and shouted the name of Jesus of Nazareth. The woman immediately threw the cutlass away and knelt before Brother Mensah, who cast out the demon out of her and she became completely normal (Ghartey et al, p. 57).

These miracles performed by Pastors and ordinary members of the Apostolic Church drew many people to its meetings and subsequently they became members of the church. As TAC embraces its Pentecostal distinctiveness through the demonstration of the gifts and power of the Holy Spirit, the membership of the church increased, and eventually more churches were planted.

Victory Bible Church International (VBCI)

The Birth of Victory Bible Church International

Victory Bible Church International began as Jesus People’s Outreach in June 1985 at Kokomlemle, a suburb of Accra with about 62 members. After operating for about a year, the name of the church was changed to Victory Christian Center in 1986. Later, the name was changed to Victory Bible Church in 1989. During these transitions, the church was meeting at O’reilly Secondary

School. They meet on Sundays for Sunday service, Tuesdays for mid-week service, and every Saturday at Avenue Park to pray for long hours in the night. Some of those who were there from the very beginning who are bishops, ministers and leaders of VBCI include Bishop Tackie Yarboi himself, Bishop Clement Asihene, Bishop Elija Saforo, Bishop Emmanuel Ackon, Bishop Cornelius Adja Cofie, Bishop Albert Asante (deceased), Bishop Ebenezer Sendey (deceased), Rev. Mrs. Marthar Asante, Bishop Seth Aryitey, Bishop Samuel Oforiquaye Quaye, Rev. Mrs. Sarah Sendey, Rev. Mrs. Georgina Ackon and many more. They were hard working, committed to the vision of VBCI and loyal to the founder and leader of the church.

Victory Bible Church International Relocates

Within the first five years of its establishment, the church saw growth at every side. According to the founder, Bishop Tackie (Personal communication, 18th November 2019) Yarboi, he concentrated on the youth who he believes have decades to live and their future is full of opportunities. As for the old ones, their days are numbered and have little time unlike the youth. In 1990, the leadership of the church realized the auditorium could not contain the numbers that were attending their Sunday services so they began to search for a bigger place. In 1991, they heard of a warehouse that was for sale at Awoshie junction. Upon consultations and interactions with the owners, they bought the property. From 1991 to date, the warehouse had gone through transformations and reconstruction. Today, at that same place where the warehouse stood stands a magnificent complex serving as the headquarters of VBCI. Presently, the church has grown numerically with several branches in Ghana and abroad. It is

therefore important to look at how Victory Bible Church International rose to the height it is now.

Church Growth Activities of VBCI

The growth of VBCI was based on some cardinal activities which precipitated the growth of the church. Most of these activities characterized all the charismatic churches Ghana which made the charismatic movement in Ghana phenomenal in the late 80s and the 90s. An interaction with the General overseer of the VBCI reveals that the charismatic churches emerged at the time when there was anger for something new and different from what was already in existence. When the Bishop was enquired about some of the activities that influenced the growth of the charismatic churches in Ghana, the Bishop gave about seven major causes of the growth of Neo-Pentecostalism in Ghana. In the Bishop's estimation, the growth of charismatic churches in Ghana was influenced by (1) the creation of an environment for the youth. The Bishop explained that the youth love to explore new things. The leaders of the charismatic movements saw the passion of the youth during the hay days of the Scripture Union (SU) which operated in the second cycle institutions. The youth were observed to be more interested in long period of praises and dancing amidst clapping, they love prayer meetings which are characterized with praises, prayer and the prophetic.

The production of Pastors in VBCI

A chat with Bishop Jonas Cofie (Personal communication, 10th February 2020), the Rector of the Victory Bible School, on March 29, 1918, reveals that they have a two-year diploma program for all their Pastors. To answer how one

can become a Pastor in VBCI, Bishop Jonas Cofie explained that before one is admitted to the school and is allowed to become a Pastor of VBCI, there are number of things one must fulfill before their dreams are fulfilled. Firstly, there must be a guarantee that the candidate is born again which should be testified by others. Secondly, the potential Pastor must have attended the New Life Classes organized for those who have accepted Jesus as their Lord and savior. Thirdly, the person must belong to one of the home cells in his or her area so that the cell leader can recommend the person to the authorities. Fourthly, the person will be given a cell group of a minimum of five people to lead. Fifthly, the person will be recommended to be a deacon. Sixthly, after the person has fulfilled the first five stages, a recommendation will be written for him to be a lay minister. Finally, a letter will be written to the ministerial committee recommending him to be Pastor. It is at this point that the person will be allowed to go the Bible school to be become a trained Pastor. Bishop Cofie (Personal communication, 18th November 2019) however, reiterated that it is not automatic that after the Bible school the person will be made a Pastor of VBCI. This was made necessary to ensure that during the school, the student will prove his or her aptitude for the ministry. It is also possible that certain characters that are unbecoming of a Pastor may have been displayed during the time in the school. However, if the student can pass through successfully, he or she will be accepted as a Pastor in VBCI. In my estimation this procedure for becoming a Pastor is very cumbersome and the overseer and founder of VBCI, Bishop Tackie Yarboi, explained that this has caused a lot of people to rescind their decision to become Pastors. He believes that if one is indeed called one would

have the necessary waiting spirit to be crowned (Personal communication, 18th November 2019).

Victory Bible Church International and Pentecostalism

Victory Bible Church International is a Pentecostal denomination in every sense of the word and has all the features of a Pentecostal church. In spite of this, VBCI fully operates as a Charismatic church. Bishop Jonas Lewis Cofie provides four basic peculiarities of the Charismatic church which are (1) Belief in the faith message. According to him, Ghanaian Charismatic churches lay emphasis on the impossibilities made possible and challenge their members to pursue the impossible because God will make it possible. (2) Also, the Charismatic churches lay much emphasis on what is termed as the ‘prosperity gospel’. They believe that the believer can serve God in righteousness and also live in prosperity (material blessings). (3) The third distinction of a Charismatic church is their emphasis on the prophetic. Bishop Cofie explained that the charismatic churches make a lot of prophetic declarations and always make comments like God said, God showed me this, the Spirit of the Lord says... and the like. These declarations are signs that God speaks and reveals things to leader of the church. (4) The fourth distinction is that Charismatic churches approach contemporary Christianity in such a way to reach the youth in the nation. With this approach, they plan their services in such a way that it can appeal to the youth. With this method in mind, they have adopted a style in their outreach programs that is not rigid and official-like but in a way to attract the youth. Most of their programs are not targeted at the aged because their time will soon expire but they target the youth who are the future generation. As part of this agenda, they visit most of the Secondary schools and the Universities to

organize programs. The above four distinctions do not take away the Pentecostalism from the Charismatic churches. Bishop Tackie Yarboi, the founder of the VBCI, explains that the difference between the Charismatic churches and the Pentecostals are that the Charismatics emphasize expression.

He said,

“Charismatic churches are basically Pentecostals. The Charismatics turn to emphasize the expression of the gifts. They turn to emphasize things like prosperity. When a Pentecostal puts up a building you won’t hear about it but when a Charismatic puts up a building everybody in the town will hear about it” (Personal communication, 18th November 2019)

In Bishop Tackie Yarboi’s view, classical Pentecostals and Charismatics are the same. He puts forward that, “The only point of diversion is that the Charismatics turn to make noise about everything”. He added that there are two gospels. The first gospel is the gospel of ‘legalism’ and the other one is the gospel of ‘license,’ that is grace. The Pentecostals seem to put restrictions on their members, that’s legalism. He explained that “in the Pentecostal churches, you have to cover your head as a woman, and you can’t wear trousers unless you are a man.” According to him, the Charismatic churches operate with the gospel of license which means they can do anything, anything that is good. He gave an example of Deeper Life Church where the members must cover their heads and so forth. The charismatic churches believe that the grace of God is in operation and therefore anything legalism does not belong to the Charismatics. The members are free to express themselves in the presence of God if their hearts are pure before God. VBCI is

one of the giants of the charismatic churches and have come to contribute to the progress of the work of God in and outside Ghana (Personal communication, 18th November 2019).

International Central Gospel Church

Background of International Central Gospel Church

The leader and founder of the International Central Gospel Church (ICGC) is Pastor Mensah Otabil. ICGC was officially inaugurated as a church on the 26th of February 1984, in Accra. The first meeting was held in a small classroom with an initial membership of about twenty people. From February 1984 to April 1986, the membership grew to about one hundred and eighty (180) adults in regular attendance. The early meetings of the church were moved to several facilities which included classrooms, a private residence, a public hall, a science laboratory, a mechanical workshop and a cinema theatre. In May 1986, the church settled in a rented scout hall which is the Baden Powell Memorial Hall located near the Arts Center in Accra. This hall became its home for the next ten years. The hall was renovated to enable it to accommodate the fast-growing membership of the church. During this ten-year period, the membership grew to over four thousand (4,000) members. This period also saw aggressive missionary church planting activities with local assemblies established in almost all the major towns and cities of Ghana. Several other churches were also planted in cities in Europe and the United States of America. The first congregation which was established in February 1984, now designated as the Christ Temple Assembly, directly planted about forty other churches out of the original congregation in the Accra - Tema metropolis of Ghana alone.

Church growth activities of ICGC

International Central Gospel Church is one of the leading Pentecostal/Charismatic churches that entered the Ghanaian religious scene in Ghana (Benya, 2020). It was at the time when the classical Pentecostals had penetrated and settled with the satisfaction that they were on top. Typical of the charismatic churches, ICGC overlooked what Rev. Dr. Sampong termed “legalism of the Pentecostal churches” when I interacted with him in his office (Personal communication, 10th February 2020). He explained that when the classical Pentecostals objected to the wearing of trousers to church, ICGC allowed its members to wear trousers to church. When women were forced to wear headgear (scarf) to church by some of the classical Pentecostal churches, Dr. Otabil gave an elaborate teaching on the wearing of headgear in 1Corinthians 11 which he explained what wearing of scarf to church or before prayer is meant in the scriptures and therefore it is okay to come to church without it. This approach to ensuring that the African Christian is liberated encouraged the masses to troop to ICGC which was one of the factors for the church's growth. There are several other practices that ensured the growth of ICGC, and we shall look at a few.

The first activity that brought the growth of ICGC is evangelism. Rev. Samuel Antwi doubles as the Odorkor Area head of ICGC and the head pastor of Kwashieman branch of the church. He explains that ICGC saw rapid growth due to its love for evangelism. Their main interest was house to house evangelism. At the close of church service, the entire church must continue with house-to-house evangelism. Larbi (2001) elaborates on the fact that the leadership of the church emphasized evangelism from the very beginning of the

church to the extent that in 1987 the church grew from 700 to 1500 within one week. This was because of the effective and aggressive manner the congregation saw this outreach task as a divine mandate and decided to commit themselves to it and the results were unprecedented.

The second church growth activity was the way the church services were organized. A discussion with Rev. Philip Acquah who has been a Pastor with ICGC for the past 12 years and the head Pastor of Greater Grace ICGC located at Bubiashie in Accra reveals that the way the church services were organized attracted a lot of people to the church. Rev. Acquah began with the praises and worship and he explained that more time was given to the praises and the members were allowed to express themselves the best way that they can in praising their God. The praise leaders themselves were so much involved in the joy that it affected the members. Rev. Acquah also referred to the fact prayer programs were organized. Apart from the weekly prayer services, there is also all-night services that are extended to all Christians across the nation. As people are invited to these services, they fall in love with the church and would like to stay. Asamoah-Gyadu (2013) puts forward that in Pentecostal churches in Ghana, the congregation were allowed to express themselves in the presence of God unlike other evangelical circles where “it became necessary to warn people against the expression of feelings and emotions in worship” (p.39). Ghanaian Pentecostalism introduced a different kind of liturgy which the youth were accustomed to. Asamoah-Gyadu further explains that there were “expressions of noise, tears, smiles and laughter in God’s presences” from the congregation during the services of the Pentecostal churches and this was what characterized the worship of ICGC at the time. Pastor Mensah Otabil is quoted as saying that

there is “a major revolution in the way Christian worship is conducted in Ghanaian churches” (Asamoah-Gyadu, p. 108). This approach to praises, worship and prayer appealed to the youth thereby causing the church to grow. There are two major programs—the Greater Works Conference and the Crossover watchnight services—that were organized which were introduced by the General Overseer of ICGC, which Rev. Philip Acquah believes are very instrumental in promoting the church to the world and drawing many to join ICGC. These services introduce men, women, and the youth to the ICGC kind of ministry and after experiencing the ministry of the overseer and encountering the ICGC family, some of them become members of the church.

The third factor is the Otabil factor. According to Rev. Philip Acquah, Rev. Dr. Mensah Otabil brought a lot of influence on the growth of ICGC. Even though it took some time for him to be known, he became a great voice of influence through his teachings, charisma and personality. His messages were recorded on audio cassettes and sold to the church members and the public. His fame increased as his messages were aired on radio. He had a wide listenership including Muslims with whom he has a cordial relationship and some of them listened to his messages. The name Mensah Otabil became a household name initially in the Accra metropolis and later to the rest of the country. Politicians respect him and send some of the national activities like thanksgivings to his church with the president of the nation at the time in attendance.

The fourth factor is the use of the media. Ghanaian Charismatics took a lot of their mode of liturgy from the American charismatic churches and preachers and these churches use the electronic media a lot. During the 80s and 90s, there were few ministers who dared to preach on radio or television. Pastor

Mensah Otabil who was very audacious, was recording his sermons on audio cassettes in the 80s and selling them to his members and to the public. In the 90s when the number of radio stations began to increase, one radio station, Radio Gold, played his preaching at 2pm every day. This broadcast attracted a lot of listeners. Later, when television stations increased in number, one station, TV3, aired the sermons of Pastor Mensah Otabil every evening at 6pm. These exposed his church to the nation. The use of the media by Pastor Mensah Otabil was very instrumental in establishing the presence of the International Central Gospel Church among Ghanaians and people were attracted to the church when one is planted in their community.

The fifth church growth activity of ICGC is the scholarship scheme put in place by the church for Junior and Senior High School graduates. The scheme was established in 1988 and it is called Central Aid. Since its establishment, over 4000 students have benefitted from the scheme. Many of these students who benefit from the scheme become members of the church. Some parents also in appreciation to what the church has done for their wards decided to join the church. Another educational privilege given to Ghanaians is the discount scheme put in place by Central University which is owned by ICGC. This scheme allows the children and dependants of members of ICGC to enjoy a discount when they applied to Central University for education. This is also another motivational factor that encourages parents to join the church since their wards will enjoy discounts when they reach the tertiary level. Today, ICGC has become a very strong Pentecostal/Charismatic denomination with churches across the nation and overseas.

The production of Pastors in ICGC

Dr. Kwesi Sampong is the Head of Department of the Theology and Education Department of Central University. He explains that the International Central Gospel Church has a Bible school called Living Word that is separated from Central University which belongs to the church. Before any potential Pastor is admitted into their Bible School, there are a few qualifications that are required. Firstly, the person must be a member of ICGC with good standing. Secondly, any person who desires to be a Pastor in ICGC must be gainfully employed. He or she must be doing something lucrative to indicate that he or she is not lazy or someone looking for a way out. Thirdly, the potential Pastor must be seen to be active in the work of God especially his involvement in the ministries in the church. This will clear all doubts about the call of God on any individual who expresses interest in committing his or her life to full time Pastoral work. These ministries include ushering, evangelism, teaching, music, youth leadership, children ministries, among others. Fourthly, the potential Pastor must be recommended by a superior officer within the district he or she works. This recommendation, as explained by Dr. Sampong (Personal communication, 10th February 2020), must testify of the person's character, commitment and calling. When all of these four criteria have been fulfilled, the District Superintendent will recommend the person for Bible school training after which a ministerial committee will interview the candidate and when the candidate passes, he or she will be admitted to their Bible school. There are others who are gainfully employed and yet have the passion for the work of ministry. A modular program has been designed for such people. The modular program has four blocks for candidate to complete a diploma program.

According to Dr. Sampong (Personal communication, 10th February 2020), Dr. Mensah Otabil has established a school which he named Daniel's Institute and before one is accepted as a full minister in ICGC, one must have completed the Bible school and served the church for a year. This will qualify the person to be licensed as a minister of the gospel in ICGC. Presently, the Bible School and Daniel's Institute have been merged with the Living Word Bible School. There will be more on the production of Pastors in the next chapter.

International Central Gospel Church and Pentecostalism

ICGC is one of the churches in Ghana that emerged from the Pentecostal fraternity to become a charismatic church. Some of the factors that influenced the charismatic movements in Ghana include the fact that “they focused on the economic and social realities of the time” (Larbi, 2001, p. 89). ICGC was established in 1984 and in 1983 there was a severe famine in Ghana which affected the Ghanaian economy gravely. To make matters worse, in 1983, thousands of Ghanaians were repatriated from Nigeria to Ghana. The situation in Ghana before the exodus by Ghanaians to Nigeria was described as hell and that nothing seems to work (Lawal, n.d.). Larbi points to the fact that the period may be described as the worst economic crisis (p. 296). Confronted with the spiritual realities and the economic situations in Ghana, ICGC entered into the religious scene to address both needs. They preached about salvation to address the spiritual needs of the people and prosperity to deal with the economic needs of the people. However, the prosperity messages distinguished them from the classical Pentecostal churches whose focus was more on salvation, holy living, separation from the world and evangelism.

The charismatic churches and for that matter ICGC, penetrated the Christian scene of Ghana with a liturgy that focuses more on prayer and fasting, all-night services, deliverance, prophecy and above all the ‘prosperity gospel’. Asamoah-Gyadu (2005) quoted Pastor Mensah Otabil as saying that 3 John 2 implies that the Christian should experience ‘financial prosperity’, ‘material prosperity’ and ‘spiritual prosperity’ (p. 205). The prosperity messages appealed more to some Ghanaians who have come out of years of struggle, poverty, famine and repatriation and are seeking to better their chances and possibly get out of any kind of financial difficulties. The Ghanaian is believed to be religious and Asamoah-Gyadu (2013) postulates that the African has a worldview in which commitment to religion “rewards with abundance” (p. 116) and this gave ICGC a place of attention since it has made it a point to break the bands of poverty and furnish the believer with keys and principles to prosper.

The branding of the Pentecostal ‘colors’ with charismatic makes the Neo-Pentecostal churches a little different from Pentecostals. The charismatic churches in Ghana drew a lot of experience from the American charismatic churches and from ministers like Morris Cerrullo, Kenneth Hagin, Oral Roberts etc. Asamoah-Gyadu (2005) identifies some of the names given to the teachings that characterize these ministries. Some of which are ‘name-it-and-claim-it’, ‘faith gospel’, ‘prosperity gospel’ among others (p. 203). The term ‘prosperity gospel’ is widely used in Ghana for the charismatic churches and they attracted many people to their churches due to their style of liturgy and ministry. Despite these, ICGC has all the distinctiveness of a Pentecostal church.

The first point of call for ICGC as a Pentecostal church is the baptism of the Holy Spirit with the evidence of speaking in tongues (Glossolalia).

Baptism in the Holy Spirit is a foundational doctrine of Pentecostals. These two foundational elements cut across every church that identifies itself with the Pentecostal fraternity. Secondly, ICGC as a Pentecostal church practices prayer in a way that is familiar with Pentecostals. Asamoah-Gyadu (2013) describes the prayer of Pentecostals which they believe must be “positive, bold and decisive to be effective” (p. 35). Asamoah-Gyadu adds that Pentecostals believe that prayer has the power to cause havoc in the supernatural. This motivates members of ICGC to approach prayer with a serious commitment and faith that whatever they ask in prayer they must receive. They pray the congregational type of prayer where the leader of the prayer presents a topic, and the congregation gets involved in the prayers. During these prayers, you see the members moving from one side of the auditorium to the other throwing their hands and legs as if they are in brawl with a physical opponent. Others stand at one spot while praying with the same style—hands and stamping their feet. Some also like to either sit on the pews, sit, or lie on the floor while they pray. Such prayers are like physical exertion of energy in a football match. At one point during their prayer meetings, the leader introduces what is termed as “say after me.” These are prophetic or positive sayings which the congregation are called upon to repeat after the leader. In ICGC, they believe that what you confess with your mouth and believe in your heart comes to pass. This has made Pentecostals to do this more often in their prayer meetings and the congregation love to make such declarations.

Thirdly, ICGC as a Pentecostal church, believes in expressing themselves in a joyful manner during their praises and worship times. Asamoah-Gyadu (2013, p. 37) listed some of the characteristics of Pentecostal churches

with particular reference to Jericho Hour organized by Action Chapel International (ACI). According to Asamoah-Gyadu, since they are Pentecostals, their program are characterized with, among others, shouting, hooting, whistle blowing and screaming. These activities occur in ICGC during prayer meetings, revival services, all-night services and Sunday worship services. Unlike other denominations where the church services are very serene and solemn, ICGC believes in the freedom to express oneself in the presence of God who is their father. In some situations, the preacher would not accept a quiet congregation. To a Pentecostal preacher a quiet congregation is dull and inattentive so they engage the congregation in every activity be it prayer, praises or preaching. A visit to an ICGC church at Bubiashie pastored by Rev. Philip Acquah confirms this. He engages the congregation to respond to his preaching with 'Amens' and 'Praise Lords.' Sometimes, the preacher tells the congregation to tell the next person sitting beside them something and they do so loudly and in unison. The preacher satisfies himself with the noise emanating from the congregation towards his preaching as a sign of their assimilation of his message.

The fourth important liturgy that is found among Pentecostals that is familiar with ICGC is the way they do their praises and worship. According to Asamoah-Gyadu, the worship of Pentecostals has similar practices which can be found where there are Pentecostals. These practices could be traced back to Azusa Street Mission in 1906 and 1915 (Asamoah-Gyadu, 2013, p. 20). Some of these experiential acts of Pentecostals which is common with ICGC include (1) singing of choruses and dancing. Pentecostals believe that God loves to be praised with singing and dancing with all sorts of instruments and with a deep expression of love and appreciation. Rev. Dr. Kwasi Addo Sampong, the head

of the Theology and Missions Department of Central University, explains that praises and worship play a very significant role in the life of ICGC. They believe that God has poured so much love on them and no amount of money can repay God for what he has done. During praises and worship times in a Pentecostal church like ICGC, the congregation seizes the moment to sing, dance and clap their hands to demonstrate their gratitude to what their God has done, what he is doing and hopefully what he will do for them. The members dance in a queue to form a circle at the space between the pews and platform which is popularly called 'the dancing floor.' Those who are not able to come to the dancing floor remain in the lanes but make sure that they show their dancing moves to the choruses.

The fifth Pentecostal resemblance that is familiar with ICGC is the way they preach. Pentecostal preachers like to pace back and forth during their preaching. They also like to engage the congregation and expect them to respond. The congregation also like to make claims to the predictive promises from the preacher, and sometimes during the preaching, they get up from their seats to drop money at the feet of the preacher. All of the above and more are seen at ICGC. Dr. Mensah Otabil, the founder and overseer of ICGC and the resident Pastor of Christ Temple, who telecasts his services on national television can be seen pacing back and forth from the podium to other parts of the platform. He also presents his message with points instead of reading it word for word like other denominations do. This is characteristic with Pentecostals who like to preach from their hearts with their sermons written in points or straight from the Bible without writing out their sermons at all. International Central Gospel Church is fundamentally Pentecostal and in practice is both

Pentecostal and Charismatic. The above Pentecostal characteristic that identifies ICGC as a Pentecostal church are not doctrines but are common practices of the Pentecostal fraternity even though classical Pentecostals, charismatic and the prophetic churches which form the Pentecostal churches in Ghana have certain characteristics that make each group unique.

New Life Kingdom Chapel International

New Life Kingdom Chapel International was established by Prophet Akwesi Appiah in the year 2000. The church is situated in Santa Maria, a suburb of Accra. Prophet Akwesi Appiah was a member of the Church of Pentecost (COP) in the Ashanti region where his father served as a Pastor. While he was worshipping with the COP, he began to manifest the prophetic gifts and when the church realized the young man had been endowed with the gift, they established a prayer camp for him in 1994. There were two elders in that branch called Elder Boahen and Elder Andrews under whom Akwesi Appiah ministered. During the service, one of the Elders will preach and he will be called upon to prophecy. According to Akwesi Appiah, the Elders did not give him much recognition even though they relied on him to use his gifts to give prophetic utterances and direction to the members at their meetings.

In 1997, Prophet Akwesi Appiah left the church of Pentecost because the Elders realized that members of the church were going to him for spiritual direction, what is known in the prophetic churches as *Akwankyire*, which they did not like very much. The Elders warned the members not to visit Akwesi Appiah for any consultation whatsoever. They also said that his methods are not the methods of COP and therefore would not allow him to operate as he was

allowed to. This made Akwesi Appiah to secede from the COP to establish himself as an independent prophet.

Commencement of New Life Kingdom Chapel International

In 1998, Prophet Akwesi Appiah enrolled at the Shilo Bible Training College at Esuo-Yeboah in Kumasi for two years. After completion in 1999, he began his own church and named it New Life Kingdom Chapel International. Initially, he started it as a fellowship but later he turned it into a church from the year 2000 to date. In 2000, he started the church at the Orion cinema at Adenta in Accra. Later, he moved the church to House of Commons. When he realized that there was an opportunity at Been-to Complex in Kwashieman, he moved the church there. Currently, he is located at Santa Maria where he has built a portable structure on a rented plot.

Church growth activities

According to Prophet Akwesi Appiah (Personal communication, 15th October 2019), his church experienced growth based on four or five factors. The first factor he puts forward is the fact that he did not rely on the congregation for the provision of instruments of the church members. This he explained that when you put too much financial pressure on the members, they draw back. According to him, he used his personal money to rent the venue for the services and furnished it on his own. The second factor he shared as the reason for the growth of his church is his ability to demonstrate the power of God in his ministration. The third factor Prophet Akwasi Appiah (Personal communication, 15th October 2019) puts forth as one of the factors is his interest in the welfare of the congregation. Some of them have needs, he explained, and

he makes provision for those in need. According to him, he pays school fees for some of the children in the church. he also supports those who need support in divers ways while he ministers to them spiritually. The fourth factor, he added is the airing of the services on television. Prophet Akwasi Appiah (Personal communication, 15th October 2019) explained that due to the airing of the services, many of those who attend his services come as a result of the programs they saw on television. Due to these factors and more, the church has seen a study growth since its inception in 2000.

Pastors of New Life Kingdom Chapel International

Prophet Akwasi Appiah himself has had a two-year Bible school training. This has made him to believe in the importance of theological education. He has about four young Pastors who work under him as his assistant Pastors. They are called *Asofo nkitoa* (Junior Pastors) in the Akan language of Ghana. According to Prophet Akwasi Appiah (Personal communication, 15th October 2019), he takes no salary from the church. Neither does he pay his social security. According to him, every revenue from the church services is reverted into the church for its maintenance and development. He relies on his personal business to support himself. However, the junior Pastors are given allowances at the end of the morning prayer meetings and, they are paid at the end of the month but they their social security is not paid by the church.

The Prophetic Church and Pentecostalism

As part of the Pentecostal fraternity, prophets in the prophetic churches operate as Pentecostals with a diversified method of operation. Besides displaying the characteristics of Pentecostal distinctiveness like baptism of the

Holy Spirit and glossolalia, they dwell on the gift and ministry of the prophet. According to Prophet Akwesi Appiah, a prophet is someone who has been ordained into the prophetic ministry. He explained the difference between a Prophet and a Pastor and said that the prophet sees and hears things which the Pastor does not. He said,

“I see things about you, your debts, your sicknesses, I hear things. I see things that will happen. These things brought separation between me and the Church of Pentecost. People want to know about their lives. The members in the Church of Pentecost want to know more about themselves. These made the Pentecostal churches popular” (personal communication, 15th October, 2019)

In essence, the prophet has been endowed with the supernatural power to know and see things a Pastor would not see. He further explained that the prophetic ministry existed in the days of Moses throughout the history of Israel. God used men to prophesy in those days and is still using people to prophesy today. He believes that the prophetic ministry had been in existence in Ghana, but people had not tapped into it. During his days with the COP, Prophet Akwesi Appiah was disallowed to use his prophetic gift in the church after some time because according to the elders it does not conform to their way of doing ministry. Pastors who reject and speak against today's prophetic ministry is because it is so different from the Pastoral style of ministry. Despite this, the prophetic ministry has caused the Pentecostal fraternity to grow numerically. Besides that, Pentecostal Pastors have become more active than they used to be resulting in vibrant churches.

According to Prophet Akwesi Appiah (Personal communication, 15th October 2019), due to the prophetic ministries, more and more people are trooping into the Pentecostal churches. This can also be seen in the large gathering of the prophetic church services. He added, though debatably, that this has caused a reduction in the number of people who visit ‘juju’ men for spiritual assistance. They turn to the church instead. Another benefit of the prophetic ministry is that it has caused many people who attend their services to become more careful with their lives especially with what they do because the prophet may see it and expose them. Another important plus for the prophetic ministry is that unbelievers attend these prophetic gatherings in their numbers. Prophet Kumi Agyare confirms this when he said, “unbelievers attend [these] churches for healing and deliverance.” The reason this is very significant is that unbelievers are not noted to attend regular church service in such large numbers. Since the emergence of the Neo-prophetic church, unbelievers have been noted to attend most of these prophetic, healing and deliverance services organized by the prophets in their numbers.

There is also a high propensity for other Pastors in other denominations to invite prophets to come and preach because they have realized that the people are showing more interest in the prophetic ministry. As a result, many Pastors are now inviting the prophets into their churches for revival services to keep their members from going to the prophets. Except for The Apostolic Church (TAC) and Church of Pentecost (COP) which have strict rules about inviting outside speakers, all the other denominations within the Pentecostal fraternity have flexible rules in inviting speakers from outside of their own denominations to preach in their churches.

Two main reasons contribute to the demand for the prophets to minister in other churches. The first reason is their ability to demonstrate the power of God. They claim to see things, know things and hear the voice of God to provide instant solution to people's problems. They also, as explained by Bishop Akwasi, have the power to deal with demonic attacks by casting them out as the scriptures described in the New Testament. The second reason is that they have the skill, boldness and faith to raise huge sums of money for the churches they have been invited to. In spite of the fact that they collect lots of money from the attendees of their meetings, large crowds attend their programs anytime they hear a prophet is visiting their church. The prophets themselves believe that the emergence of Ghanaian Neo-prophetic ministry have made a great impact on Christianity. Their Pentecostal distinctiveness is mainly on the use of the prophetic office and as the General Superintendent of Assemblies of God, Professor Paul Frimpong Manso (Personal communication, 12th November 2019) puts it, "the prophets have come to stay" (Personal communication, 12th November 2019). The next prophetic church is Victory in His Presence.

Victory in His Presence

Prophet Godfred Hackman Quaye (Personal communication, 14th October 2019) is the founder and overseer of Victory in His presence (VHP) located at Santa Maria in Accra. He began his Christian life with an independent church pastored by Pastor Twum. He later became a member of the prayer team. His yearning for more of the power of God drove him to visit Prophet Salifu Amoako's prophetic services at Orion cinema at Kwame Nkrumah Circle in the early 90s. During these services at Orion cinema, he was called forward by Prophet Salifu Amoako to be prayed for. After he prayed for him, he fell in a

trance and laid down for some time. According to Prophet Quaye, the man of God said some things about his family which there was no way of knowing. He left that meeting with the passion and burden of becoming a Pastor. Prophet Quaye went back to his church but he left because of the way he was treated. He joined ICGC, Christ Temple.

He committed himself to the prophetic meetings especially Prophet Salifu Amoako's Alive Chaple International at Orion cinema. He went to *Atwia* mountains in Kumasi several times to pray and seek the face of God for his grace of to do his work. Throughout his developmental stages to enter into the ministry, Prophet Quaye learnt lots of lessons from other men of God. According to him, he believed in humility to senior ministers because there is blessing in that. He often visited Prophet Salifu Amoako's house to do menial jobs. He used three word to describe himself, service, humility and determination. These three characteristics have brought him where he is today. In 1995, he set himself apart to fast and pray for 14 days to seek the face of God. After the 14 days, he became very convinced that God was calling him to do his work. This made him to resign from the Indian company he was working with at the time and according to him, God has been very faithful to him.

Commencement of Victory in His Presence

On 17th April 1997 he started a fellowship at Lapaz which was doing well and in 1999 he turned it into a church. Initially, he had 23 members made up of 20 women and 3 men. Prophet Quaye explained how difficult it was to work as an independent minister. Getting a permanent place of worship was a huge challenge. One day he prayed for the chief of Oblogo in Gbawe, a suburb of Accra. The chief whose name was Kwaku Bibinii (deceased) was seriously

sick and after trying all means available to him, he could not recover. Upon recommendation, he invited Prophet Quaye to come and pray for him. To the glory of God, the chief recovered after the prayers of the Prophet. In appreciation, the chief gave the prophet 12 plots of land in the Gbawe area. He moved his church onto the land but after some time the police came to stop them because they said the land belongs to the government. The prophet had to move from the land. In 2006, he was able to purchase the land the church is currently situated on after which the ministry has seen significant improvement.

Church Growth Activities

Currently, the church membership stands at 200. The membership of the church rose to 400 but due to Covid 19, the membership dropped to 200. Prophet Hackman Quaye gave some few factors that have caused the growth of his church. The first one is his service and humility. Without these two elements, he would not have come this far. His objective for the ministry is not personal gain but to sacrifice his time and energy for the church. The people who come to his church see his commitment to them and they decide to stay in the church. His humility is also demonstrated by coming low to the level of his members to be able to listen to them and feel their pain and burdens. These have kept him thriving for the past 13 years after starting the church at its present location (Personal communication, 14th October 2019).

The second church growth activity is the prayer meetings. The prophetic churches thrive mostly on the weekday morning prayers, and he was holding two of such services. One was done on Tuesday 9 am to 12noon and the other was held on Friday at the same time. The Friday morning service was dropped due to Covid 19 pandemic. During these prayer meetings, attention is given to

the issues that bother people that brought them to the meeting. Both men and women are drawn to the prayer meeting and the prophet makes time to listen to their needs and prays with them earnestly and because they leave “satisfied,” they kept coming.

The third church growth activity is his operation in the prophetic. According to Prophet Quaye, many years ago churches were not meeting during day time on week days. However, these days it has become the order of the day. Since his calling is in the prophetic, he ministers to his congregation in that regard by giving revelations and reasons for the things they are going through. This part of the ministry (prophetic) is what has become a thorn in the flesh of the other denominations. Prophet Quaye lamented that when the prophetic churches started, the classical Pentecostals and the Charismatic churches should have adopted these enthusiastic and energetic young men who were in their midst to encourage and mentor them, but they overlooked it. These young men developed the interest in the prophetic ministry and were ministering but the leaders of these denomination did not encourage it and expelled some of them from their churches. Some also left out of frustration. When these ‘big’ churches realized that there is a huge demand for the prophetic, they began to organize morning prayers, but it was not enough to meet the cravings of the members for the prophetic. According to Prophet Quaye, the prophetic gifts cannot be suppressed but controlled so was not possible when they tried to suppress or condemn it because no one can suppress the gift of God. Today, people come from all denominations to their prayer meeting because of the prophetic and he blames the classical Pentecostals especially for that because they failed to groom these young men and use them within their fold. Prophet Hackman

Quaye has seen growth in his church and ministry basically because of the prophetic ministry (Personal communication, 14th October 2019).

The Pastors of Victory in His Presence

The founder and overseer of Victory in His Presence, Prophet Godfred Hackman Quaye believes primarily in the call of God. That was what he sought after at the very beginning of his ministry. This led him to spend several days in fasting and prayers to experience the call of God upon his life. He prayed that God should give him a sign and when he saw the sign, he was so convinced that God has called and gifted him into the prophetic ministry. The Prophet attended Koforidua Technical College to study building and construction, but he was not able to complete it. In his bid to make ends meet, he joined the construction industry as a mason for which he went to National Vocational and Technical Institute (NVTI). When he felt the call of God upon his life, the Prophet took a six-month course at Alive School of Ministry in Accra and completed in July 1998. In those days, Prophet Salifu Amoako had made a name for himself as one of the pioneers of the prophetic ministry and therefore attracted people like Rev. Dr. J. B. Ghartey, Rev. James Saah, Rev. Eastwood Anaba, Rev. Kwarpong, Rev. Ocloo among others, who came to teach at the Alive School of Ministry (Personal communication, 14th October 2019).

Mountain Movers Chapel

Prophet Emmanuel Owusu Obeng is the founder and overseer of Mountain Movers Chapel International located at Darkuman, a Suburb of Accra. Prophet Obeng was born in Accra but at the age of 13 he was sent to live with his mother at Achiasse in Oda so that he could complete his Junior High

School (JHS) (Personal communication, 14th October 2019). After he completed his JHS, he did not show interest in continuing his education and left for Accra to join his siblings. On his return to Accra, he joined the Assemblies of God branch at North Kaneshie branch. While he grew up in the church, he learnt a lot of things which he believed guided him in his ministry today. While he was a member at A/G, he had the opportunity to assist an independent Prophet called Prophet Ernest Dankwah who was located at Darkuman – Nyamekye, a suburb of Accra. The name of the church was Soul Food. The church was moved to Mamprobi due to lack of space.

The birth of Mountain Movers Chapel International

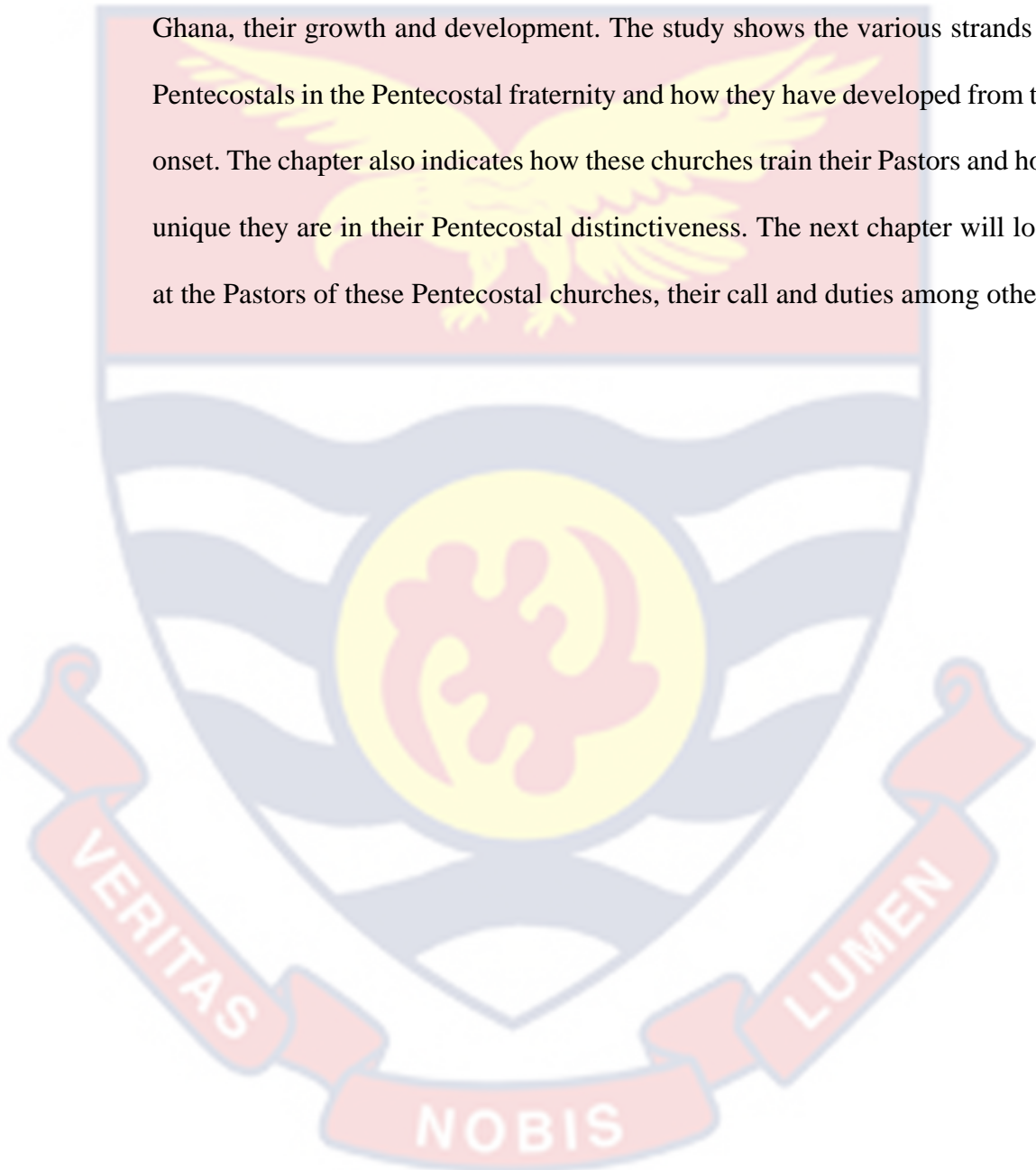
In 2004 Prophet Ernest Dankwah travelled to the United States of America and after about six months informed Prophet Obeng that he was not returning to Accra anytime soon and that he (Prophet Obeng) should take over the church as his own. Prophet Dankwah prayed for Prophet Obeng so that he could continue the church as the ‘owner’ of the church. After about a year of heading the church, he changed the name of the church to Mountain Movers International. He felt convinced to leave the church to search for a bigger place of worship. He found one at Abofu in Achimota, a suburb of Accra. It was there he adopted the name Mountain Movers Chapel International. At Abofu, he had some challenges with the landlord and as he began to search for a new place, in 2010, he found his current location where he has been for about 11 years. When he moved to his location, he began with 5 members comprising four men and one woman. He had to sell his one and only car to raise the church structure which was destroyed by a rainstorm. By the grace of God, according to the Prophet, after 11 years of hard work, God has shown himself faithful to him.

Church Growth Activities

Prophet Owusu Obeng gave three main factors as the reason for the growth of his church. Firstly, it is the preaching of the word of God. Growing in an Assemblies of God church gave him a lot of opportunities to know the word of God and therefore he can preach very effectively. Secondly, he operates in the gifts of the Holy Spirit with reference to the prophetic office. According to the prophet, people have itching ears and they want to know things. That is exactly what he provides them. As a result, people come in their numbers and almost all the time they have maximum attendance at their services. The third factor that has influenced growth is the humanitarian deeds that he does for the congregation and the public at large. According to the prophet, he takes care of the school fees of some of the needy students, pays hospital bills for some members who go for medical care and cannot afford the bills. The church also organizes donations of second grade cloths in large quantities to orphanages and communities. Through these deeds, many people have become committed to the church. On one of my participant observations, I realized that he invests a lot of the proceeds of the church to furnish the church with sophisticated instruments, stuffed chairs, and a beautiful background decoration. So far, the church had planted two additional branches, but they have been closed due to the Covid 19 pandemic.

Conclusion

The arrival of Pentecostal churches in Ghana brought a different face of Christianity in the sense of their liturgy to the Ghanaian Christian scene. It is the objective of this chapter to trace the roots of the Pentecostals churches in Ghana, their growth and development. The study shows the various strands of Pentecostals in the Pentecostal fraternity and how they have developed from the onset. The chapter also indicates how these churches train their Pastors and how unique they are in their Pentecostal distinctiveness. The next chapter will look at the Pastors of these Pentecostal churches, their call and duties among others.



CHAPTER THREE

BEING A PASTOR IN GHANAIAN PENTECOSTAL CHURCHES

Introduction

This chapter is dedicated to delving into what it means to be a Pastor in a Pentecostal church in Ghana. As it has been explained in chapter two concerning the various groups of churches that comprise Ghanaian Pentecostal churches and their basic characteristic, it is of great importance to familiarize ourselves with the men and women who serve as leaders of these churches. To acquaint ourselves with the Pastors of these Pentecostal churches, the study interacted with some senior ministers from the national office, regional office and the local assemblies of the various churches. Also, the Bible and various literatures were consulted, out of which the preceding discussions have emanated. Some of the area considered include how the term Pastor is used in the Bible and in the church, the call of the Pastor, the training of the Pastor, and the duties of the Pastor. Other areas considered are the Pastor's welfare, the marriage and family of the Pastor and the challenges of the Pastor. The discussions of the chapter are in consonance with becoming a Pastor in Ghanaian Pentecostal churches.

The Call of God

The scriptures give indication that God is in the business of calling people to do various things. Milton (2018) identifies three types of the call of God. He calls the first one the general call. In this case, he explains that God calls everyone to turn to him (Rev. 22:17). The second one he calls the effectual call. He explains the effectual call to mean the one God calls his people to return unto himself (Jer. 35:15). The third call of God he calls the technical call. This

he explains as the type of call God places on people to take up a particular vocation. Our concern in this case is the third call which God calls individuals to shepherd God's people. The call of God has been defined by several scholars and we shall look at a few. Professor Taylor defines the call of God and says that "the call to ministry is a realization that God is directing you into vocational ministry" (Taylor, 2021, para. 3). Thiessen (1976) also defines the call as "the inner conviction that we have received a divine commission to the preaching of God's Word and such other duties as are associated with it" (p. 18). As a working definition, the call of God therefore is the urge and burden that men and women feel upon themselves that God is calling them into the Pastoral office to take care of the flock of God with its accompanied responsibilities. The Bible serves as bases for the work of God and therefore it is important to look at the scriptures for support concerning the call of God.

The call of God in the Old Testament

In the OT, God called Moses and commissioned him to go and bring the Israelites out of Egypt. After Moses left the scene, God called Joshua to continue to lead the people to the promise land which he accomplished. In Isaiah 6, we read of the call of God on Isaiah whose experience brought him to a place where he realized the holiness of God and his passion towards the mission. Jeremiaiah also experienced the call of God. Even though he expressed his weaknesses to God, he was the best man for the job for which God was assigning him. The story of Jonah who received the call of God to go and preach to the people of Nineve gives the impression that God's call is irresistible. Even though some of those God called tried to avoid it, through God's sovereignty and omnipotence, they could not resist or dodge the call of God. It is also important to note that

God calls whomsoever he wishes, and he empowers one to accomplish the task he has assigned. Moses, for example, expresses his weaknesses in terms of eloquence yet God insisted that he takes the job (Exodus 4:10). The call of God is also seen in the New Testament.

The call of God in the New Testament

The call of the 12 disciples

In the NT, we see the call of the twelve disciples by Jesus Christ. They were called out of their various occupations to learn of Christ and to take over as shepherds after he leaves the scene (Mk. 3:13-14). Hendriksen and Kistemaker (2001) explain that the changeover was expected since there were so many works to be done before and after he goes to the cross and his eventual ascension. Considering the approach Jesus used in calling the 12 disciples, there are a few remarkable acts of Jesus Christ that are worthy of noting as far as the call of God is concerned.

Firstly, Jesus emphasized the fact that he chose them and not the other way around (John 15:16). This statement of Jesus emphasizes the fact that it is God who chooses his servants and instructs them as to what he wants them to do. Even if the disciples had the desire to do God's work, it is God's prerogative to appoint or call the individual into the ministry (John 6:44). Secondly, Jesus stayed with them a while to teach, instruct, and set good ministerial examples for them to follow. This was intended to equip the disciples with the necessary skills for their effectiveness in the work they will be doing after he had left them. Thirdly, Jesus ensured that they were empowered for the task ahead. Macdonald and Farstad (1997) clarify the fact that the disciples have witnessed the resurrection and they would have to share it to the world and Jesus sees

every reason for them to be 'endued' with power before they commence their commission (Luke 24:49). Fourthly, there is the selection of the individuals for the work of ministry. Stevenson (2021) believes that there were other followers of Christ and out of them Jesus selected the twelve (Luke 6:13). Jesus could have called any other twelve, but he called the ones that were fit for the task he intends for them to do. MacDonald and Farstad (1997) intimate that the disciples were called out of a larger number of people. This number of people may have more than one set of qualified people in their midst but these twelve were chosen. It is only God who understands why he calls particular people to do Pastoral work. Despite the short falls Moses saw in himself, God saw differently and would not let Moses' excuses pass. Therefore, is it very imperative for the Pastor to receive the call of God from God himself because God knows everybody's potentials, skill, and weaknesses. Apostle Paul also received the call of God into the ministry.

The call of Saul of Tarsus

While the disciples received the call to the ministry through Christ's physical presence, Saul of Tarsus received his call through a vision in broad day light. Saul, before his call, believed he was busy for the Lord. He believed he was protecting the legacy of God's work for the people of Israel by killing the disciples. He had gone for authorization letter from the high priest to go to Damascus and bring all those he believed are blasphemers to book. It was on the way that Saul had an encounter with the invisible Christ in the form of light. Steven (2006) suggests that Saul recognized that voice to be from a higher power due to the use of the word 'Lord' to address the voice though he was not sure who it was (Acts 9:5). After Jesus identified himself, Saul was instructed

as to what he should do. The call of Saul, whose name was changed to Paul, is very significant and has some noteworthy educations for ecclesiastical practices of the pastoral ministry.

In the first place, Paul believed he was zealous for the Lord. He saw what Stephen was teaching as blasphemous and could result in a condemnation by God. He later (Gal. 1:14) referred to his attacks on the disciples of Jesus as “being zealous for the tradition of his fathers” (Long, 2013). His heart and mind were filled with the desire to protect what he knows best to be the only way Jehovah has set for his people and any other way is no way. As much as his zeal was unacceptable and condemnable by the Apostles, the priesthood wholeheartedly accepted Paul’s repentance and that was enough justification for him to defend the Jewish nation. This thoughts and subsequent actions set Paul up for a noble course. His understanding and worldview about the Christians were misplaced and God saw the need for redirection. His concern and passion for his fathers’ tradition were marvelous tools for the work of the ministry. Some of the great men God used, such as Moses, Nehemiah, Gideon among others, carried similar passion and concern for the people and no wonder God used them greatly. Secondly, God saw a potential in Saul. Even though he was described by many including Knowles (2001) as raging bull, God saw something else in him. What God saw in Paul which no other person sees perfects and justifies the call God places on Paul. Here is the case where this particular person was “breathing threats and murder against the disciples of the Lord” (Acts 9:1) and as a result they saw him as a huge hindrance to the progress of the church. However, God saw him differently. Saul the persecutor has now become Paul the apostle and the most feared terrified threat of the church has

become the great preacher for Christ (Knowles, 2001). God declared him as his “instrument” that he has chosen to bring his “name to the Gentiles, kings and before the people of Israel” (Acts 9:15). Thirdly, Jesus Christ explained to the called his specific task. Four things were identified in the task given to Paul. (1) He was to be a missionary to the Gentiles, (2) he was to send the name to Christ to kings, (3) he was to bring the name of Christ to the Israelites and finally, (4) he was to suffer for his name’s sake (Acts 9:15,16). When the one who has been called has no specific task, the call would achieve no purpose. Finally, Paul was directed to go and see a disciple to receive instructions (Acts 9:6). Jesus could have given the instructions to him directly but he asked that Paul should go and see somebody else for instructions as to what he should do. Probably, Jesus was teaching Paul the partnership he (God) has with the members of the church he was persecuting and killing and that they carry the power to deliver him from his predicament. He was to learn that those people of the Way he was persecuting play an important role in linking with God to bring peace to others. The call of the 12 apostles and that of Paul are significant in showing that even though the laborers are few, it is God’s responsibility to call whomsoever he wills to the field. After looking at the call of God in the scriptures, it is necessary to also look at the call of God outside Biblical times.

The call of God in contemporary Ghanaian Pentecostal Christianity

In Biblical times we read of how God called people through various means to ask them to take up a particular task for him. It is crucial for this study to also look at how God calls people into the Pastoral ministry in present-day Ghanaian Pentecostal Christianity. It became necessary to interview ten randomly selected Pastors to ascertain their personal experience of the call of

God. The study also looked at works of scholars like Alfred Gibbs who is the author of *The preacher and his preaching*, Dave Harley who also wrote *Pastoral leadership*, Dereck and Prime and Alistar Begg who wrote *On being a Pastor, touched on the call of God and have provided some form of guidelines on the call of God*. Gibbs (2002), for example, focused on the preacher and even though he addresses the call to preach, he inadvertently deals with the call of a Pastor that fits the call of God as experienced by most of the Pastors that were interviewed. According to Gibbs (2002), there are some elements that constitute the call of God. When quizzed on how they know God was calling them to be a Pastor, their response agrees with the list provided as elements of the call of God by Gibbs.

The inward urge from the Holy Spirit

Gibbs (2002) explains that the Spirit of God indwells every believer and he guides him into all truths (John 16:13 and Romans 8:14). This implies that the indwelling Spirit will impress upon the heart of the called to respond to the call of God to do the work of God. Eight out of ten of the Pastors confirmed this by saying that they had a strong urge in their hearts to do the work of God. To some of them the burden on their heart is so strong that they lose interest in any other work. Some of them were gainfully employed but they had to resign to start the work of God from scratch. Prime and Begg reiterates this point by saying that “the basic truth that God always gives a clear call to those whom he has chosen for the ministry, so that when that call comes, they can do nothing other than respond to it. They will not be able to say no to it” (p. 19). Thus, the Pentecostal fraternity in Ghana believe in the urge placed on the individual to enter into the field to harvest souls for Christ.

The compassions of the heart

The compassion of the heart, according to Gibbs (2002), refers to the situation where the one called is touched by the need in the vineyard of God. Earley (2012) describes the scenario where Eli the priest was by-passed by God to call Samuel who had the heart to obey the word of the Lord. The one who has been called must have love for souls (Gibbs, 2002) and must be concerned with the work of God (Earley, 2012). Also, this confirms the fact that people whose heart are filled with compassion are also desirous for the work of ministry. All of the ten Pastors interviewed explained that they were all passionate about doing the work of God. One minister argued that even though one desires to do it, it is the Holy Spirit who works in one's heart to desire to do the work. Without the Spirit creating the interest in man, the desire would not be there. Prime and Begg reiterates this when they said that "The call to shepherding and teaching comes in a variety of ways—and history shows this has always been the case. The key factor is that it is God's Holy Spirit who issues the call" (p. 22). From the perspective of the Pastors having the compassion to do the work is good as long as it is a desire motivated intrinsically by the Holy Spirit.

The advice from godly Christians

Confirming the call of God upon one's life is paramount for the one called because it affirms the thoughts that may have dominated his or her mind and heart for a while. Gibbs (2002) explained that these godly Christians have seen and gained experience in the work of God and have also seen how God uses people and can tell when God's call is on someone. Their word may not be final, but it may go a long way to encourage the one being called. Prime and

Berge (2004) emphasizes that there are two ways of confirming the call of God to the Pastoral ministry. The first confirmation comes from the person's inner being and the second confirmation comes from fellow Christians who could testify of the hand of God on that person. This practice is very common among the Pastors interviewed about the call of God. They had confirmation from their senior Pastors and from members of the church who convinced them that God intends to use them for his work.

Sense of fulfillment

One of the things that confirms the call of God in one's life is the sense of fulfillment. Prime and Berge (2004) describes this kind of confirmation as God calling an individual to the ministry as a sense of completeness, righteousness, and joy. Nothing else in this life makes the person happier than doing the work of God. One of the interviewees told me how he had to resign from a well-paying job to respond to the call of God. Even though initially the pastoral work was problematic, and his family did not completely agree with him, he felt peace in his heart for accepting the challenge to do the pastoral work. This situation could be compared to Jonah's call to go to Nineveh. Jonah would never have peace of mind if he had not responded to the call of God to go to Nineveh. Until he repented and decided to do as God told him to, he would have caused himself and others harm. Prophet Jeremiah could not have his peace unless he proclaims God's message to the people it was intended, he would not have his peace (Jeremiah 20:9).

Testimony of ministry

One of the points reiterated by the Pastors interviewed who are all from Ghanaian Pentecostal fraternity was about the fact that they see the hand of God in their ministries as a sign to confirm his call on their lives. Earley (2012) calls it “results”. According to him “the person with the calling leaves a mark for God. Lives are impacted. Lost people are drawn to Christ. Christians are encouraged, instructed or motivated” (p. 22). Jesus sent the messengers of John the Baptist who were sent to enquire whether Jesus was the Messiah. He replied with evidence of the results of his ministry (Luke 7:18-22). One of the Pastors interviewed explained that the leaders of his church saw that the hand of God is upon him and as a result they recommended him to the hierarchy of their organization so that he would be sent to Bible School for training to become a Pastor. This results from one’s ministry is a form of confirmation to the person himself and to outsiders to recognize the call of God. Barnabas introduced Paul to the Apostles in Jerusalem with evidence of Paul’s ministry (Acts 9:27). Pentecostals believe in operating in the gifts of the Holy Spirit and as a matter of doctrine, they practice healing, working of miracles, exorcism, outreach programs, among others. Some of the respondents recount their role in some of the above activities which convinced them and others that God may be calling them into the Pastoral ministry.

Diversity of the call of God

There is no doubt that God calls individuals into different areas of ministry. It is not possible that everyone will be called to the same ministries or offices. Out of the ten Pastors I spoke with about the call of God, six were able to state clearly what God called them to come into the ministry to do but four

of them gave a general response. While some were called to teach, others were called into the prophetic ministry and the rest were called as pastors. One major challenge has to do with the organizational structures where the Pastor finds himself. In the classical Pentecostal churches, for example, every one of their Pastors must head a local church despite one's specific area of calling. The case is different with the prophetic churches. They identify their calling from the onset and use their area of calling as their title which enables the public to identify them accordingly. Ghanaian Pentecostal churches relate more with the five-fold ministries as provided in Ephesians 4:11. These five offices have become the guiding principle for all those who have been called. Beside these five offices, some claim to have been called to sing in the church and they have been trained and ordained as Pastors. Ironically, the church is comfortable with it and allows these men and women who are musically inclined to be trained as Pastors but work mostly with the singing group in the church. What follows the individual responses to the call of God is Bible school training.

The Importance of the Training of a Pastor

Ghanaian Pentecostals in general believe that Pastors must be trained no matter who they are or what their calling is. This is evident with all the churches (except for the New-Prophetic churches) operating Bible schools for the training their ministers. The study interrogates the churches' reasons for ensuring their Pastors are trained. The following are some of the reasons they believe theological training of their Pastors is necessary.

The necessity of theological education

The president of the Assemblies of God Theological Seminary (AGTS), Rev. John Kwabena Boakye, explains that theological education is a necessity for every Pastor in today's world. Otokola (2017) defines theological education as "the training of men and women to know God and serve God" (p. 94). In his conclusion, he stated that "theological education is an indispensable aspect of church ministry" (p. 14). He also adds that "theological education enables us to combat more effectively the existing issues in human life and to meet human needs aptly" (p. 14). John C. Theissen also explains that Pastors should be students throughout their life as ministers. In this case the Pastors may have completed the Bible school, but he continues to learn if he remains a Pastor. Reading and studying should not cease in the work and ministry of the Pastor. Strange (1999) puts it this way, "It is highly reproachful to religion and dangerous to the church to entrust the preaching of the gospel to weak and ignorant men" (para 2). The thoughts above make theological training very essential for every minister who intends to take up the vocation of a Pastor. Below are some of the factors that support the importance of theological education.

The need to have an in-depth knowledge of the scriptures

Bishop Jonas Cofie (Personal communication, 10th February 2020), the president of the seminary of VBCI, believes that it is not good for any Pastor to mount the pulpit without an in-depth understanding of the scriptures. He adds that even the congregation are men and women of higher learning and if the minister does not have a broad knowledge of the work he is to do, he cannot make sense. The Bible is the book Christians use as the main source of

instructions and directions for the Christian faith. The Christian church rely on the Bible for almost everything they believe in and practice. Moreover, Pastors are regarded as interpreters and teachers of the Bible. Before any man or woman is identified as a Pastor, one of the important qualifications is their completion of a theological training which includes a thorough study of the books of the Bible. One of the qualifications that Paul spoke about in 1 Timothy 3 is that the minister must be able to teach and if the minister must teach then he must have been taught. The Bible as we have it now was written originally in Hebrew (OT) and Greek (NT) and has been translated into the English language. Subsequently, it has been translated into some Ghanaian languages from the English language. A study of the NT literature alone from works of scholars like Mensah (2018) among others, indicate that the Bible is a complex book which requires the ability, skill, knowledge and understanding to be able to diligently teach it to others. Without scholarship in Bible knowledge, it will be difficult to do a proper exegetical and homiletical dialogue from the scriptures.

The need to be thoroughly equipped for the work

Education at a theological seminary or a Bible school covers a wide variety of courses that prepare the student for works of ministry. According to Rev. John Kwabena Boakye, the Bible schools do not only teach the books of the Bible but also other practical and theological courses that have been incorporated into their curriculum to enhance the minister's training. Human beings are believed to have needs which require attention. MacLeod (2020) discusses Maslow's hierarchy of needs which are physiological, safety, love and belonging, esteem, and self-actualization needs. An understanding of these needs enables the shepherd of the people to be able to effectively decipher the

methods of meeting these needs through provisions in the scriptures. Human beings do not only have spiritual needs as theologians may believe but they also have physical, psychological, and emotional needs and it will take a trained and well-equipped Pastor to use every tool at his disposal to meet these needs.

Theological education also makes the Pastor versatile in his approach to handle the various aspects of the needs his members bring to him (Orwenyo, 2014). One of the concerns of Orwenyo is that the Pastors must put everything they have learnt into practice. The Pastor does not only have the direct needs of his members to meet but also the performance of ceremonies.

As part of its religious and cooperate social responsibilities, Ghanaian Pentecostal churches organize ceremonies such as water baptism, communion, wedding ceremonies, naming ceremonies and funerals for their members whenever the need arises. The church also uses its financial resources to meet the general welfare needs of its members. Each of the ceremonies mentioned above follows a particular pattern according to each denomination. The performance of these liturgies requires that the Pastor receives series of theoretical and practical training to be able to administer such occasions. Each denomination has a booklet which is called “minister’s manual” in which the processes of how each ceremony is conducted has been detailed. Rev. Michael Ayesu (Personal communication, 28th November 2019) responds to why Pastoral training is important and says learning in the classroom combined with the learning under the feet of a senior minister exposes the Pastor to abundant experience for the administration of the various Pastoral duties especially the ceremonies. Powell (1994) describes the work of a Pastor as very demanding and that the minister is often confronted with the performance of weddings and

funerals on the same day. The ministers' manual becomes an essential material for the trained minister and Paul Powell saw the need to design one so that his students at the seminary will study and eventually use it as a guide to minister.

The need for ethical orientation

Pastors in general are viewed as respectful and responsible leaders and they are required to set good examples (Chron, 2020) and relate well with others. Pastors are also believed to represent Christ whose work and words are centered on righteousness and godliness. In Pastoral leadership, the Pastor is expected to make sound judgements, take the right decisions, and to set the right pace for others to follow. Apostle Joseph Atinyo (Personal communication, 29th November 2019) agrees that Pastors carry a certain level of respect and therefore every Pastor who has attended a Bible college is accustomed with how to behave in and out of the church and relate with people everywhere. Since the Pastor is expected to relate with members of his congregation and the public as well, code of ethics is an essential tool for the Pastor to enable him to conduct himself properly both in and out of the church. According to Martin (2018), "the right approach to ministry is a redemptively centered, God-focused, biblically defined, and scripturally prioritized ministry" (para. 1). This means that the Pastor is to base his behavior on the teachings of Christ who teaches men to show love and respect everywhere they are. Principles of ethics ensure that the minister stays within a particular framework of code of conduct which will ensure soundness, moral stability, and accountability. Pastoral ethics is a taught course at the Bible schools and a Pastor who attends the school will have to study it to be prepared for the ministry.

The need for mentoring

Through mentorship the lives of young ministers are positively impacted. Most of the young men who respond to the call to become Pastors have less or no experience as far as the ministry is concerned. In both the Old and the New Testaments, we read of old and experienced ministers mentoring the young ones who took over from them. Moses mentored Joshua, Elijah mentored Elisha and we also read of how the Apostle Paul mentored young Timothy. Bible school or seminary training does not only provide head knowledge, but they also mentor the young ones who are under training. Some of the lecturers are ministers whose passed experiences in the ministry are brought to bear during tutorials to enrich the lessons taught in the classrooms. In the Assemblies of God Theological Seminary, for example, the lecturers live on campus with the students. This offers the students opportunities to relate further with their tutors outside the classroom.

McLaughlin (2010) describes how mentorship occurs in academia and relates how doctoral students are mentored by old and experienced professors. Her explanation of the relationship between a doctoral student and a professor completely explains the situation at the seminaries. The professor guides the student to achieve his or her dreams and for that matter become the best at what he or she does. In Oshinkale's (2019) definition of mentorship, he states that "A mentorship is a relationship between two people where the individual with more experience, knowledge, and connections is able to pass along what they have learned to a more junior individual within a certain field" (para. 1). These experiences are to make the mentee successful in the field and therefore after

over two years at a seminary, the life and the ministry of the Pastor is expected to be developed enough for the work in the field.

The Processes of Endorsement of a Pastor

In Ghanaian Pentecostal churches, there are some established principles of endorsing a potential minister for training at the Bible school. These principles are common in the classical Pentecostal and Neo-Pentecostal churches. The prophetic churches use a different formular.

Assemblies of God, Ghana

Recommendation by the senior Pastor

The first stage that every potential Pastor passes through to be accepted to go to the Bible school is to receive a recommendation letter from his or her senior Pastor. According to the Regional Secretary of the Greater Accra West region of the Assemblies of God, Rev. Michael Ayesu (Personal communication, 28th November 2019), the recommendation from the senior Pastor of the potential Pastor is greatly essential to attest of his character and calling. He referred to the requirements in 1 Timothy 3 for every Pastor and that the senior Pastor's recommendation is an endorsement of character, maturity and ministry of the potential Pastor. The individual who receives recommendation from the senior Pastor must have proven himself to his Pastor who will be convinced of his calling into the ministry. The senior Pastor is relied upon to attest to some basic requirement of everyone who would be accepted to be trained as a Pastor. Firstly, he must have experienced the new birth. According to Rev. Ayesu, the new birth is the epitome of transformation and that also is a sign of important characteristics expected of every minister.

Secondly, the person must have served in the church under the senior Pastor for more than two years and have been involved in the various ministries in the church. Thirdly, the senior Pastor must testify to the call on the young man's life. In the case of Rev. Ayesu, he explains that his senior Pastor himself realized the call of God on his life, but he said nothing until Rev. Ayesu himself approached him that God was calling him to the ministry. This made things easier for Rev. Ayesu because his pastor already knew it. When the senior Pastor is convinced that the young man is worthy of the ministry, he will write a recommendation on his behalf.

Vetting by the regional office

After the recommendation has been written, it will be sent to the district Pastor who will attach a cover letter to be sent to the regional office. The regional superintendent will hand over the letter to the ministerial committee to invite the potential minister for vetting. After every process has been completed and the potential minister passes, he or she will be sent to the seminary to write an entrance examination. The basic entry qualification is six credit passes in the Senior High School Certificate Examination (WASSCE). At the Bible school, he will be allowed to write an entrance exam and if he or she passes he or she will be accepted to do a 2-year diploma course.

The Apostolic Church, Ghana

Recommendation from the district Pastor

The Apostolic Church (TAC) has put in place a procedure which guides the endorsement of potential ministers. According to Apostle Joseph Atinyo (Personal communication, 29th November 2019), who is an executive council

member of TAC, Ghana, any potential minister must receive a recommendation letter from his Pastor (also called District Pastor) which will explain the person's character, maturity, gifts and that he is not a novice as it is written in 1 Timothy 3:1-7. The recommendation letter will be sent to the ministerial committee.

Interview by the ministerial committee

Upon receiving this letter, the ministerial committee will invite the potential minister for interview. After the interview, the potential minister and his wife will be allowed to go for medical examination.

Ministerial orientation

If he passes the examination, he and his wife will be invited by the ministerial committee for an orientation. This orientation is to instruct the potential minister and his spouse concerning the ethics and practices of TAC. After completion of the orientation, the potential minister will be placed at a station to pastor a local church for 2 years. After the 2 years, the potential minister has proven himself to be worthy of the ministry, the district will sponsor him to the Bible school for training.

Victory Bible Church International (VBCI)

Assessment and recommendation

An interaction with Bishop Jonas Cofie (Personal communication, 10th February 2020), who is the president of the Bible school of VBCI, reveals that the church has put measures to ensure that potential ministers are taken through those measures. The church ensures that any potential minister has experienced the new birth and has gone through the New Life Class. This class has been designed for new Christians who have joined VBCI. The potential minister must

also be a member of a home cell group. It is through the leader of the home cell group that a recommendation letter is obtained. After the recommendation letter has been sent to the hierarchy of the church, the potential minister will be given a cell group of about five people to head.

Placement as a deacon and a lay minister

They will also recommend him to serve as a deacon of the local church he currently worships and at the same time he will serve as a lay minister. The purpose of these placement is to ensure that the potential minister is tested, tried, and trained. After all these processes have been duly followed and the church is satisfied with the potential minister's performance, he will be recommended to go to the Bible school.

International Central Gospel Church

Completion of basic membership requirement

According to Rev. Dr. Sampong (Personal communication, 10th February 2020), who is the head of the Theology and Missions Department of Central University, to be a minister in ICGC, one must be a member of the church and must have gone through the Adult Bible Class. This class has four levels which are (1) New members class, (2) Membership class (3) Maturity class and (4) Ministry class. These classes are aimed at deepening one's faith and ushering the individual into the ministries of the church.

Ministry experience

The next requirement, as explained by Dr. Sampong (Personal communication, 10th February 2020), the potential minister must be involved in

the ministries of the church. These include teaching, ushering, music, youth facilitator, children ministry among others.

Recommendation letter

Through all of these, the aptitudes of the potential minister will be identified and then a recommendation would be written for him to be sent to the area head who will also write to the district superintendent.

Interview

The district superintendent will recommend him for an interview by a committee and if he qualifies, he will be accepted into the Bible school. The Bible school of ICGC where its ministers are trained is called Daniel's Institute (DI). Dr. Charles Owiredu (Personal communication, 24th February 2020) who is the executive assistant to the General Overseer (ICGC) responsible for research and strategy and a faculty member of DI, explains that DI offers a 3-month intensive course work which qualifies the minister to be licensed as a probationer. After completing the courses, the Pastor is qualified to plant churches for ICGC for a period of two or three years. After the three years, the minister will be assessed and if found competent the minister will go for another three months course work at DI after which he will be ordained as a full minister in ICGC and will be given a post graduate certificate in theology. In 2019, DI received accreditation to do Bachelor of Divinity (BDiv.) and MA. These programs replaced the post graduate certificate program with ICGC studies for all ministers of ICGC.

New Life Chapel International

Prophet Akwesi Appiah is the founder of the New Life Chapel International (NLCI). Characteristic with the prophetic churches, NLCI is an independent church centered around the founder of the church. He needs no recommendation from anyone and needs nobody's endorsement. Prophet Akwesi Appiah has had a 2-year Bible school training from Shilo Bible training College at Esuo-Yeboah in Kumasi.

Victory in His Presence

Prophet Godfred Hackman Quaye is the founder of Victory in His Presence (VIHP). VIHP is also an independent church which is operated under the sole direction of the founder and leader. Prophet Godfred Hackman Quaye has had a 6-month Bible School training at the Alive School of Ministry at Circle in Accra. His main inspiration for the ministry was the people he looked up to as his mentors. He referred to Salifu Amoako himself, Duncan Williams and other men of God who pioneered the prophetic ministry in its earliest stages. His pastoral ministry was more of the convictions he had in himself as the promptings of the Holy Spirit. His inner convictions led him to identify himself as a prophet and sought for a place of worship and a congregation to minister to (Personal communication, 14th October 2019).

Mountain Movers Chapel

Prophet Owusu Obeng is the founder of Mountain Movers Chapel (MVC). After he became convinced that God was calling him to be a prophet, he served under a senior minister for some time and when the senior minister travelled outside the country, left the church for him which he pastored for some time. Later, felt led to establish his ministry which he did, and he became the

founder of his current church Mountain Movers Chapel. He enrolled in a 3-month course in theology, and he was awarded a certificate in ministry. He has also taken a 1-month course in theology. He has also attended conferences to his credit. He has the interest to attend a proper theological school but has not been able to. His main motivation and dependence for the ministry is his prophetic gifts.

Theological Education of the Pastor

Theological training of Pastors in Ghanaian Pentecostal churches plays a pivotal role in the church's stability, growth, and development. With this understanding, the classical and the Neo-Pentecostal churches have their own Bible colleges through which they train their own clergy. Since these schools of the churches are focused on training their Pastors for ministry, there was no need for accreditation from the National Accreditation Board. However, those offering academic programs (in the universities) have accreditation for their programs. As much as the course syllabus differ from college to college, there is a thin line of courses that run through their academic programs. This difference in syllabus comes as result of the churches focus of ministry. In the situation where the church seeks accreditation for its college, the National Accreditation Board (NAB) assists in determining what courses should be taught at the Bible colleges. This section of the study will concentrate on what goes into the training of the Pastor in Ghanaian Pentecostal churches.

Duration of the training

In general, education has several requirements from students to be qualified for certification. The duration of the course of study is as important as the content of the course and theology students need not to be treated differently

from other students. Pop (2021) discusses the common forms of assessment of students which are actual attendance, tests taken during the course, projects, or research work and oral or written examination. He further adds that the course is worth a certain number of credits which is determined by the workload and student contact. For a certificate to have value, the amount of credit invested into it counts. Alexander Pop explains it by saying that “Usually, the more work and efforts a student is required to put into a course, the more credits that course is worth” (para. 5). For each level of program, there is a standard credit required to complete that program. A certificate or a diploma program must follow the standard required to deserve the title it is given.

Pop (2021) presents the standard of duration of courses in the US which is also the standard for many universities in Ghana. According to him, a minimum of 5 courses per semester is taken by every student. Each of the course is worth 3 credits which gives the equivalent of 45-48 contact hours and 30 credits per year. This makes the preparation of the student adequate for the acquisition of knowledge required on the course at hand. The people of old practiced this method without taking cognizance to its significance. Joshua walked with Moses for about 40 years learning under his feet. Elisha also spent several years learning from Elijah. Jesus also spent about 3 years with his disciples impacting their lives for a future ministry.

Theological education in Ghanaian Pentecostal churches ranges from 1 year certificate program to the PhD level. In the Assemblies of God, the course duration for their diploma used to be three years but has been reduced to two years. They also run a two-year degree program and a two-year MDiv program. The basic requirement for anyone to be accepted in A/G as a full minister is the

two-year diploma program. The 1st and 2nd degree programs are optional. The Apostolic Church uses six months for the training of its ministers. Due to pressure to do the work of God, the school has structured the program in such a way that the six months course have been spread over two years period to enable the student minister take care of his congregation while he goes through the studies. In Victory Bible Church International, the duration of the diploma programs is two years. ICGC also offers a two-year diploma for its Pastors in training. Since these Bible colleges operate outside the National Accreditation Board requirements, they are under no obligation to follow any required standards except what each denomination sets as its own standard that best serves its purpose.

Content of the courses

Theological training has the Bible as its main source or textbook, and to ensure that a broad spectrum of subjects has been covered to fully equip the minister, other subjects beside the Bible have been incorporated into the syllabus. Training of the clergy has two strands, namely; ministry and academic. The ministry prepares the minister to take care of the congregation, and this is what the Bible colleges concentrate on. The academic theological education concentrates on learning and this is what the universities focus on. Entry requirements for some denominational Bible colleges is the ability to read and write and, in some schools, they require a Senior High School certificate. For the academic studies in religious or theological studies, the entry requirement is strictly six credit passes in West African Senior School Certificate Examination (WASSCE). Attending denominational Bible colleges are compulsory for all

who intend to serve in that denomination. For this study, the content of both educational strands is considered.

Seminary training

Four of the churches used for this study have their own Bible schools. These are the Assemblies of God, The Apostolic Church, International Central Gospel Church and Victory Bible Church International. They all require that every potential Pastor must complete their basic training in their Bible schools before he or she can be accepted to pastor in their denomination. The denominational seminaries have common courses that are taught in their schools and they also all have variety of courses they add to the general courses which are peculiar to the interest of each denomination. Some of the general courses include Biblical courses, doctrines and practices of the denomination, Systematic theology, Homiletics, Hermeneutics, Pentecostal Studies, Pastoral Ministry, Evangelism, Church Planting, Church Administration, Computer Literacy, among others. Although there are some general courses that are common in all denominational Bible colleges, based on the objectives of each denomination, the format of the training differs from church to church.

The Assemblies of God, Ghana, as explained by Rev. Daniel Koomson, the academic dean of the Assemblies of God Theological Seminary (AGTS) in the Southern sector, offers a two-year diploma for all its ministers as a basic qualification for acceptance as a minister in A/G. Even though the seminary also offers B.Th. and MDiv., they are optional for the ministers. The diploma program of AGTS has about 33 courses with a total of 102 credit hours to complete the four semesters and in each semester, they offer 8 or 9 courses. By

the time a student completes this program, the Assemblies of God, Ghana believes that the Pastor is ready to take care of a congregation.

An interaction with the academic dean of the Bible College of The Apostolic Church in the person of Rev. Mathais Pelmittey reveals that their seminary offers a six-month diploma program which has been designed to be completed in two years. The program has three blocks of two months each. During each block, the students are expected to read about 8 or 9 courses which is approximately 25 credits. At the end of the three blocks, the student is expected to have read about 26 courses totaling 80 credits.

The International Central Gospel Church, as explained by Dr. Charles Owiredu (Personal communication, 10th February 2020), currently offers what is now called ICGC Studies which is a 17-credit course for 16 weeks. The total student-lecturer contact is a total of 27 credits for about 8 courses. This program is strictly for ICGC ministers and therefore anyone who intends to join ICGC and has any training from any field, that person is allowed to go through the ICGC Studies before he or she is accepted as Pastor in ICGC.

Victory Bible Church International offers a two-year diploma program for its ministers and for all whom the Lord has called to do Pastoral work but are not from VBCI. Bishop Jonas Cofie (Personal communication, 10th February 2020), the rector of the Bible school of VBCI, explains how they operate their school. The two years have been divided into four semesters. During each semester, the student is expected to do 8 courses of 3 credits each. Upon completion, the student is awarded a diploma in Pastoral Ministries and since the school is open to the public, they have separated the VBCI polity from the two-year diploma program. However, the church has designed a program to

deal with everything that every VBCI Pastors must know and all the Pastors meet by-monthly to go through it.

After having gone through all the churches and how they train their Pastors at their seminaries, one question that comes to mind is, why is seminary training imperative in the churches?

Rev. Dr. Charles Owiredu (Personal communication, 10th February 2020), a lecturer from the Daniel's Institute of ICGC, was very emphatic in explaining that theological training is very important and this has informed Ghanaian Pentecostal churches to ensure that their Pastors are thoroughly equipped for the ministry. According to him, Pastors are placed to deal with souls and therefore they need to be well prepared for that. He referred to the fact carpenters have their tools; medical Doctors also have their tools with which they attend to those who visit them. Pastors have the Bible as the tool they use, and it is imperative for them to have ample tutorials on it so that they will understand the setting of the Bible before they can explain it to others. Besides that, there other areas like history, counselling and even homiletics will help ministers build people's lives for the better. Rev. Michael Ayesu, the regional superintendent of the Assemblies of God, Greater Accra West, also added that theological education equips Pastors to be able to communicate God's word more effectively. He explained that the Bible was written a long time ago and to be able to understand it well, one needs some skills to be able to correctly handle the scriptures. Perry (2019) discusses some benefits of seminary training which include the fact that it sharpens one's skills. In his estimation, it not enough for one to be called and anointed. Seminary training is very helpful in sharpening one's skills in hermeneutics, homiletics, counseling, biblical

exegesis, and missionary practices. He added that seminary training exposes the students to the personal ministerial experience of the lecturers who become ministry mentors for the students. As much as seminary training is essential for the training of Pastors, Pastoral training is not limited to the seminaries. Pastors of Ghanaian Pentecostal churches also attend the universities for theological training.

Academic theological education

Academic theological education becomes essential when the minister intends to further his or her theological education. Even though some of the Ghanaian Pentecostal churches have their own universities or offer degree courses, they permit their ministers to further their theological education elsewhere after they have gone through the denomination's basic training program. This section of the study will look at the course content of accredited bachelor programs. The academic handbook of Maranatha University College (MUC) and that of Central University (CU) were used as guide for the courses of the theological education at the tertiary level. The objectives of degree programs are to equip students who have the interest for "a solid theoretical foundation in the scriptures and secondarily practical training to communicate the gospel" (MUC, 2011) with the required qualifications for tertiary education. The four-year program has been divided into five main courses, namely; Biblical studies, Theological studies, Practical studies (core), Practical studies (ministry electives) and General studies with a total of 130 credit hours.

The Biblical studies cover all the books of the Bible and two Biblical languages, Hebrew and Greek. The books of the Bible comprise of all the books of the Old and the New Testament. The OT has been grouped into five which

are Pentateuch (The five books of Moses), Historical books (Joshua - Esther), Poetical books (Job – Song of Solomon), Major Prophets (Isaiah - Daniel) and Minor prophets (Hosea - Malachi). The NT has also been divided into five which are, the Gospels (Matthew - John), Acts, Pauline Epistles (Romans - Philemon) and Hebrews, General Epistles (James - Jude), and Revelation. By the time the student completes the four-year study, he or she might have a broad knowledge of the entire Bible and its teachings. Theological studies deal with the Biblical languages division which has also been divided into three, namely, beginners, intermediate and advance for both the Hebrew and the Greek languages. Gilcher (2019) explains the importance of studying the Biblical languages by referring to Martin Luther's presentation concerning the need to study the Biblical languages. John Gilcher adds that "The implication is inescapable: at some level, we should all care about the original languages of the Bible, and if possible, we should know them, use them, and love them—at least that is the way Martin Luther felt about it" (para, 4).

Theological studies cover courses like systematic theology, contemporary theology, Biblical theology, African Christian theologies, Christian ethics, among others. These theological studies are aimed at strengthening the knowledge of the student concerning their faith in God (MUC, 2011). Systematic theology, for example, discusses the major teachings of the Bible that is commonly called doctrines. This course includes studies about the Word of God, God, Anthropology, Hamartiology, Soteriology, Christology, Pneumatology, and Eschatology. Church history has been placed under systematic theology division and it covers the early church, the medieval church, the reformation and the modern church (MUC, 2010). Tutorials in

systematic theology is an effective way of equipping a Pastor for the ministry of preaching and teaching the Bible which is the main source of the Christian faith. Bertolet (2018) throws light on the essence of studying systematic theology by saying that “It is just the orderly treatment of those doctrines that are found in the bible” (para. 1).

Practical studies discuss a broad spectrum of topics which have been grouped into five divisions. These divisions are chosen as either core or ministry elective based on the interest of the student. These broad areas are Missions and Evangelism, Pastoral Ministry, Guidance and Counselling, Christian Education and Institutional Chaplaincy. Each of these groups of topics or courses in this category are very vital to the Pastor’s work but for the purpose of this study let us look at the Pastoral Ministry. Pastoral ministry entails most of the things a Pastor needs to be able to do his work well. These include Christian Counselling, Homiletics, the Pastor’s ministry, Marriage and Family and Church Administration, Worship and Liturgy, among others. These courses are targeted at equipping the Pastor in his leadership and management of the local church. The fifth group of courses in the tertiary level of education as presented at the MUC is called General Studies. General Studies have two divisions, namely; General Education division and Research Education division. The General Education division courses include philosophy of religion, psychology of religion, sociology of religion, introduction to leadership and management and introduction to worldview, and development. These group of courses help shape the minister’s philosophical concepts and systems that influence the world and the people within a particular social setting. The church is not operating in isolation and therefore, it is important for the minister to be abreast

with the contexts within he is operating. This makes theological education a clear necessity for the church in the environment it finds itself.

Raja (2005) raises very powerful points on the relevance of theological education which reinforces the fact that academic theological education plays a vital role in placing the church at an advantageous position to achieve its purposes. According to Joshva Raja, theological education enables the student and the lecturer to identify ways of interpreting the “praxis that should make an impact in the context” (pg. 118). An in-depth study of praxis and theory through research and lectures exposes the student to facts that enable the student to make informed arguments which reduces rationalization of issues. Pentecostals in Ghana have come to this knowledge and are gearing themselves towards an effective theological education that has the capability of meeting the needs of the current context. In an interaction with Rev. Dr. Charles Owiredu (Personal communication, 10th February 2020), he explains the strategic plans that Daniel’s Institute has put in place to equip their Pastors. Assemblies of God, Ghana began with a three-year diploma program for its Pastors but according to Rev. Michael Ayesu (Personal communication, 28th November 2019) the church saw the need for higher learning and has added both first and second degrees.

Raja (2005) also emphasizes the fact that we are in ICE (Information, communication & entertainment) age and the youth are so much involved in it. This requires a kind of theological education that understands the messages of the media to be able to contextualize itself through an effective theological education which will prepare the ministers to understand the language of the youth in this ICE age. Rev. Dr. Sampong (Personal communication, 10th February 2020) cited the situation in 2020 when social gathering was banned

due to the covid 19 pandemic. Pastors and churches had to resort to all social media outlets to reach out to their congregations and the public at large. This situation became an eye opener to the churches on the need to do more than person to person contact or congregational gatherings but also use electronic, print, or social media to reach their target groups. Rev. Charles Owiredu (Personal communication, 10th February 2020) reveals that DI has introduced three courses called Cyber Ministry, Digital theology and Information Technology which are compulsory for all the students. These are targeted at ensuring that their Pastors are equipped with the skills to be able to use media outlets to reach every class of people in the ICE age.

Another significance of theological education which Raja (2005) postulates is the need to coexist with people of other faiths. Theological education equips the minister with an understanding of the beliefs and practices of other religious groups which enables the student to understand why other religious groups behave the way they do. Courses like Cross-cultural communication, World religions, African Traditional Religion and Islam are objectively studied with its resultant insight which create a better perception about beliefs, practices and adherents of these religious groups thereby creating an enabling environment for co-existence. Religious tolerance is very essential in the development of any nation. In 1980 alone, religious extremism which resulted in terrorism is believed to have claimed the lives of 4,177 people and property worth millions of naira in Nigeria (Madumere, Awusaku, & Onu, 2020). It is, therefore, very crucial for a crystal-clear understanding among religious adherents for a mutual co-existence which results in the development

of that nation. Academic theological education plays a vital role in placing ministers at a position to live amicably with people of other faiths.

Designation of the Pastors

After becoming a Pastor in a Ghanaian Pentecostal church, the minister is identified either by a title or a gift. Each denomination has the way they call their ministers. In Ghanaian Pentecostal fraternity, the term Pastor is used to mean different things at different times. As established above, a Pastor is the leader of a particular congregation, and his main duty is to shepherd the flock on behalf of Christ who is the chief shepherd. In Ghanaian Pentecostal denominations, each group has its own structures with various titles they use to address their ministers. There are two main distinctions in this case, which are, (1) the term Pastor is used as a title according to the structures of the denomination and (2) the same term is also used as a calling or gifting, according to Ephesians 4:11.

Pastor as a title

The Assemblies of God (A/G), Ghana, for example, uses the term Pastor as a title for its ministers. The structure is such that when a member of the church is admitted into their Bible School, he or she is called Student Pastor. Rev. John Boakye, (Personal communication, 14th February 2020) explains that after graduating from the Bible School, the new graduate qualifies to be called Pastor as the lowest rank among the ministers. After the person goes through all the levels from probationer, exhorter, and licentiate, he will be allowed to go for an orientation and subsequently write an examination. When he passes the exam, he or she will be ordained. After the ordination he or she assumes the title Reverend (Rev.). It is after the ordination of the Pastor, he or she becomes

qualified to be registered and gazetted by the government of Ghana which enables the minister to perform some ceremonies. Therefore, in A/G, the term Pastor is used as a title for junior ministers who are called Reverend after they are ordained.

The Apostolic Church (TAC), Ghana operates a different structure for their ministers. A fresh graduate from their Bible School is officially called Overseer. The new minister will use this title for six years. After the six years, the organization will assess the performance of the Overseer and if he has no bad record against his name, he will be ordained as a Pastor. Recently they have reviewed their constitution and has introduced a new title called ‘Senior Minister’ for those who have served the church faithfully for a long time. This is done through an appointment by the hierarchy of the church to deserving ministers. TAC also run the system of appointing elders to head local assemblies under one Pastor as the general overseer. In this system, the Pastor has jurisdiction over a minimum of about six churches and he appoints lay ministers who are called “elders” who are directly responsible for the local churches who report directly to the Pastor. In essence, TAC uses the term Pastor as a title for its ministers and at the same time they recognize that each minister has a unique calling upon his life as recorded in Paul’s letter to the Ephesians (4:11).

Pastor as a gift

Pentecostal churches in Ghana recognize the term Pastor as both title and a gift (or office). This recognition gives reference to Paul’s teachings in Ephesians 4:11 where he gave a distinction between the gifts of the Holy Spirit in 1 Corinthians 12 and the gifts of spiritual men in Ephesians 4:11. The difference between these passages is that in the former, the gifts are given to

individuals but in the latter, the individuals are given as gifts to the church (Boles,1993). These gifts are Apostles, Prophets, Evangelists, Pastors and Teachers and they are administered by Christ himself which are called the five-fold ministry. Some scholars like Louw and Nida (1996) believe that the reference is not to five individuals but to four in that the terms Pastor and Teacher in Ephesians 4:11 refer to one individual who is expected to shepherd the people and guide them through teaching. Since the Pastor is called and gifted into that office, his disposition will be different towards the flock as compared to people with different gifts. The duties of the Pastor will be discussed later in this chapter. However, it is important to look at a few qualities of a shepherd which will help in understanding the term, Pastor.

Pastor as a reverend

Reverend (Rev.) is used as one of the names that Ghanaian Pentecostal churches to use to address their ministers. The term reverend, as explained by the Encyclopaedia Britannica (2017), was used in the 15th century as a general term for a respectful address. However, it was habitually used as a title prefixed to the names of ordained ministers since the 17th century. Reverend is defined in Merriam Webster Dictionary as an honor and respect felt or shown. The use of reverend in Ghanaian Pentecostal churches is done as a promotional title for the ministers. In ICGC, for example, the initial rank or title for their ministers is Pastor. After the minister is duly licensed and gazetted by the government, the church organizes an ordination service for the respective ministers and after their ordination, they become reverend ministers. By implication, they qualify to officiate ceremonies. The Apostolic Church do not officially use the title

reverend for its ministers. However, they accept it when other people outside call them so.

Pastor as a bishop

The term bishop is used as a title for their Pastors especially those in the Neo-Pentecostal churches. The term bishop is the English interpretation of *episkopos* as seen in Philippians 1:1 and 1 Timothy 3:1 (NRSV). The Greek word *episkopos* is derived from the same root as *episkopeo* which means to look upon, inspect, look after or care for. When it comes to the church, the bishop is responsible for the care of the flock of God. The term is used interchangeably with overseer, elder and Pastor. Despite the difference in the use of the terminologies, whether overseer or bishop their work is Pastoring the flock on behalf of the chief shepherd.

In Victory Bible Church International, for example, the office or status of bishop is attained by appointment. The first level is to serve as a deacon, deaconess or recognized Pastor. The second level is ordination which qualifies the minister to be called Reverend (Rev.). The final stage of office is bishop. This stage is attained by appointment by the hierarchy of the church after a long and impressive service in the denomination. The church organizes a ceremony at which all those who have been appointed into that office are officially ordained to that effect.

Pastor as an overseer

The term overseer is used by Pentecostals for their ministers. The term is used interchangeably with the work and role of the Pastor (Acts 20:28). The Greek word *episkopos* which is translated overseer means a man who has been charged with the responsibility of seeing those things to be done by others are

done rightly (Arndt, Bauer & Danker, 2000). In a general sense, the word overseer is used to mean a superintendent, a Christian officer in charge of a church. The word overseer appeared 12 times in the OT as used in the King James Version (KJV) of the Bible and as explained by Elwell and Beitzel (1988). The NIV version of the Bible uses it 6 times to interpret the Greek work *episkopos*. Elwell and Beitzel further clarifies that the word “overseer” expresses the idea of a person who is placed in charge and on behalf of the overall leader or authority with the intention of “watching, directing and protecting the master’s interest” (p. 1596).

In Ghanaian Pentecostal churches, the term overseer is used by TAC for junior ministers who have graduated freshly from the Bible school for a period of six years. After the six years, the minister will be ordained as a Pastor after his title will change from overseer to Pastor. The term overseer is also used by the founders of the Neo-Pentecostal churches and the Neo-Prophetic churches as their status or office in the church. They usually address them as “Founder and General Overseer.” In addition to this, they also have their ministerial title like Reverend, Bishop, Apostle, Prophet, or Doctor.

The Duties of a Pastor

Pastors are called with a purpose to do specific tasks. Whether the Pastor is operating in the office of a Pastor as his gift or operating in any other capacity under the title of Pastor, the needs of the congregation remain the same since they are the flock of God. There are some Pastors who serve in the administrative offices of their organizations and as a result are not in charge of a congregation. Such ministers may not fall into the category of Pastors in this section since their duties are determined to relate with the office they are

holding. However, it is incumbent on every Pastor who has responded to the call of God into the ministry to be duty bound as far as the work of God is concerned. The scriptures give us the basis for the work of the Pastor and therefore our first point of call is to look at what the Bible teaches about the duties of a Pastor.

Biblical basis of pastoral duties

The scriptures serve as the basis for the practices of the church and to understand the duties of the shepherd there is no better place to look than the scriptures. In biblical Palestine shepherding of sheep, goats and cattle was one of their main vocations (Balz & Shneider, 1993). We read of many important personalities in the Old Testament like Abel, Abraham, Isaac, Jacob, and King David himself who were shepherds themselves. The sheep provided for them wool, meat, and milk and these were very useful for the kind of life they lived. This special vocation was drawn by the NT writers to express the methods and practices of taking care of the flock of God. The OT word used for shepherd is *raw-aw* which means to pasture, tend, graze, feed. In the NT, the Greek word used for shepherd is *poimen* which means a herdsman, especially shepherd. Baqain (2011) reports that most of the flocks comprise both sheep and goats with the sheep being predominant and therefore the use of the term flock covers both groups of animals. Shepherds in Jordan keep a population of about 97% and 3% of sheep and goat respectively. The reason for this, he explains to be that the goats are used to take care of domestic needs and the sheep are sold at the market. Since the vocation emanated from the OT, it is prudent to draw some examples from the way the shepherds in Israel tend their flocks.

The duties of a shepherd in Israel

The shepherd provides leadership

Lent (2020) describes the sheep as animals that need human conductors all the time. According to him, the sheep cannot go out to destined places and return home in the evening. “They have, apparently, no sense of direction. The greenest pasture may be only a few miles away, but the sheep left to themselves cannot find it” (para. 10). It is very much in place when it is said that the sheep follow the shepherd wherever he directs it. This is why sheep identify with their shepherd and they put their trust in the shepherd to lead them to better places and would not follow a stranger (Lent, 2020).

The shepherd provides them with food

Ensuring that the flock find food seems to top the shepherd’s duties. Wight (1999) describes how the shepherd plans for food for the flock throughout the year. According to him, the seasons of spring and summer determines where the shepherd should take the flock for food and that requires a lot of experience on the part of the shepherd. The shepherd understands the need of the flock for greener pastures and that always guides what the shepherd must do to ensure that all year round the flock get their feed. sometimes they travel very far for days seeking food for their flock (1 Chron. 4:39).

The shepherd provides them with water

Water is an essential commodity that the flock require, and the shepherd ensures that the flock feed where water can be reached (Wight, 1999). The shepherd has to identify wells, ponds or streams where there is consumable. It is also noted that the flock are afraid of fast rushing streams or when the stream is restless. The shepherd ensures that he leads the flock to areas where the waters

are calmer (Ps. 23:2) so that the flock can drink (Wight, 1999). Isaac went through some challenges to secure water for his flock. He never gave up until he succeeded for which disaster would have been the result if he had not found water (Gen. 26:17ff).

The shepherd protects the flock

The story of young David gives a clear picture of what shepherds go through to protect their flocks (1 Sam. 17:34-36). The shepherd is responsible for providing security for the flock so that none of them will be lost to any predator. The common predators include coyotes, wolves, lions, bears and dogs. It is for this reason the shepherd carries goads with metal at the end to fight predators. The shepherd serves as their protector because they are defenseless against any predator (Hallock, 2015). Protecting the flock puts the life of the shepherd at risk from the predators but they are willing to put their lives on the line for their flock. The shepherd does not only protect the flock from predators but also from sicknesses.

The duties of a Pastor in Ghanaian Pentecostal church

General oversight

It is intriguing to understand the nature and work of a Pastor according to what God has commissioned him to do and what his denomination directs him to do. In the constitutions of the Assemblies of God, Ghana, The Apostolic Church, Ghana and Victory Bible Church International, there are three major duties of their Pastors. One of them is the Pastor having spiritual oversight of the local assembly. Another one talks about The Pastor being the custodian of church documents, keeping of records and submitting reports. Another duty is about upholding and defending the constitutions and doctrines of the church

(A/G Sect. 8; TAC Article 38 (2)). All the other duties emanate from these duties stipulated in the constitutions.

Denominations have their goals and projections, out of which they train and post their Pastors. Assemblies of God, for example, as explained by the missions' director of the Greater Accra West, has a vision to plant 3000 churches between 2015 and 2020. Part of this vision is to train more Pastors to oversee these churches. The main concern of the organization is to ensure that every local church is pastored by a trained minister regardless of the person's calling. The organization expects the Pastor in charge to have general oversight of the church for which he will be held responsible for its growth and management. General oversight refers to the work the Pastor does as a representative of his organization in that local assembly. Through my discussions with the ministers of the various churches, some responsibilities fall on the minister as he has oversight of the local assembly.

Firstly, he upholds the doctrines or beliefs of the denomination (A/G Bye-Laws Section 8). Pentecostal churches in Ghana have some similarities in their beliefs even though they divert in other areas. Bishop Tackie Yarboi (Personal communication, 18th November 2019) admits that Ghanaian Neo-Pentecostal churches operate differently from classical Pentecostals. He explains that charismatic churches believe that God blesses with material blessings and has made everything possible for us to enjoy life on this earth. Classical Pentecostals on the other hand believe that this world is passing away. Therefore, the believer must set his mind on heaven because Jesus Christ will return soon. These basic beliefs of the churches place a responsibility on the Pastor of the local church to ensure that he impresses the doctrines of his

denomination upon the members so that their lives may be fashioned according to the beliefs of the church.

Secondly, the Pastor serves as a representative of the organization. Rev. Dr. Freeman Osei-Tete (Personal communication, 1st Sept 2019), the head of operations of the Assemblies of God, Ghana, explains that the Pastor is the ambassador of the organization. He represents the organization in the local church and the community where the church is located. Everything he does is in the name of the organization. As an ambassador of the organization, his liabilities and assets as Pastor of the local church belong to the organization. His lifestyle and mannerisms are of great concern to the organization. This is one of the reasons before a Pastor is admitted into the organization, they take him through a thorough assessment to ensure he is genuinely called by God, and he would be loyal to the organization. The hierarchy of the organization channels their vision, plans, and programs through the Pastor to the members of the church. In TAC, for example, Rev. Joseph Atinyo (Personal communication, 29th November 2019) explains that the Pastor receives all the tithes and offerings of the local churches within his district on behalf of the organization and channels them to the head office on monthly basis. The hierarchy of the organization relies greatly on the Pastor to act promptly and faithfully to submit the returns to the head office.

Thirdly, the Pastor provides the church with leadership. As the overseer of the local church, the Pastor offers guidance in relation to the beliefs and practices of the organization. Rev. Michael Ayesu was emphatic on the fact that the Pastor as the shepherd is responsible for ensuring that his congregation receives everything they may need so that they may grow in the faith (Personal

communication, 28th November 2019). In some cases, the organization gives the local church a target to accomplish, and the Pastor is mandated to ensure that the assembly achieves that. Some of these targets are towards a national project and every local church across the country is tasked to periodically send their monetary contributions to the headquarters. Through the leadership of the Pastor, the local church raises the funds which is sent to the office. One of the major tasks of the local church is its place of worship. Through the efforts and leadership of the Pastor, the church can secure a place of worship within the community where it is located. Another important role of the Pastor is to ensure that every believer in his fold is trained to do the work of ministry as stated in Ephesians 4:11-16. Greco (2018) is concerned with the notion that it is only the Pastor who is supposed to do all the work in the church. he asserts that the Pastor is tasked with the ministry of equipping the saints for the works of ministry for which God has called all of them. Ghanaian Pentecostal churches, based on the concept in Ephesians 4:11-16, involve their members in the various activities of the church like evangelism, prayer, preaching, teaching, and leading. According to Apostle Atinyo (Personal communication, 29th November 2019) of the TAC, they have movements in their churches and the Pastor is mandated to ensure that he trains the leaders to be involved in various ministries like the men's ministry, women's ministry, youth ministry and the Apostolic Students and Associates (APOSA). Pentecostal churches in Ghana believe in the concept of the 'priesthood of all believers.' Fesko (2021) explains the priesthood of all believers and says that this concept describes believers to be partakers in Christ's priestly status and that each believer has the right to the presence of God, to read, interpret and apply the scriptures. The next important

responsibility of the Pastor in Ghanaian Pentecostal churches is teaching and preaching.

Teaching and preaching

Teaching and preaching the word of God seem to top the list of the duties of the Pastor. Kidder (2009) relates this dual duty of the Pastor to what Jesus did when he was on earth as recorded in Matthew 9:35 which states that Jesus was teaching and preaching the good news of the kingdom. In the great commission in Matthew 28:18-20, Jesus was emphatic on three main things which are (1) making of disciples (2) baptizing the disciples and (3) teaching them to observe the commands. Teaching of the commands according to Kidder, brings transformation to people and the Pastor must obey the commands of Christ to teach the word if he must make disciples. Teaching and preaching have been defined to be two distinct acts but they both transmit the Word of God. Sebring (2018) summarized his lengthy discussion on the difference between teaching and preaching by saying that “preaching is primarily geared towards life-changing and teaching is aimed at transferring knowledge” (para, 2). Both teaching and preaching play very important role in the Ghanaian Pentecostal churches.

Teaching

Ghanaian Pentecostals have classified teachings to be done during the week days and preaching to be done on Sundays. Some churches have placed their teaching service or Bible studies on Tuesday evening or Wednesday evening, while others use Friday evenings. Whichever day the teaching service is placed, the Pastor ensures that he prepares well to minister to his congregation. Each organization within the Pentecostal fraternity picks a

national theme for the year. The way each local church works with the theme is left to them. However, every program the churches organize must be related to the national theme. The Pastor's organizational responsibility is to ensure that the objective of the organization as far as the theme is concerned is achieved.

The classical and Neo-Pentecostal churches hold their teaching services on weekdays. The Neo-Prophetic churches do theirs on Sunday morning. According to Prophet Owusu Obeng (Personal communication, 14th October 2019), the reason for doing the teaching service on Sunday morning is because they get a greater number of the members on Sunday. In addition to the weekday teaching services, the classical and Neo-Pentecostal churches also organize adult Sunday school on Sunday mornings before the main service begins. The teaching services held on weekdays are the prerogative of the Pastors themselves. In the case where the Pastor has more than one church under him and has elders supervising the other churches, the elders take care of the teachings. The Apostolic Church, for example, operates the system where one Pastor is put in charge of between five to fifteen churches. Each of these churches has a presiding elder who handles the teaching services. The Pastor supervises these elders and ensures that the members receive the needed spiritual nourishment.

The Pastors of the Ghanaian Pentecostal churches identified three main objectives for the teachings in their churches. Firstly, they see maturity as one of the purposes of teachings in the churches. The most common scripture they refer to is Ephesians 4:11-16 where the ministers mentioned they are mandated to ensure that the saints are equipped to serve God and to mature. Secondly, they explained that teaching ensures that the members grow in their knowledge

of God. Basically, they teach them the Word of God and general knowledge about life, marriage and how to prosper materially among other things. Thirdly, through the teaching, members are trained for the works of service. As explained earlier, Pentecostals believe in involving their congregation in the work of the kingdom of God. To do this effectively, the congregation need training from their Pastors. Another important task of the Pastor is preaching.

Preaching

Preaching, as explained by Sebring (2018), is the method used in proclaiming the Word of God with the main purpose of transforming lives. As it occurred on the day of Pentecost, after the Apostle Peter finished preaching, about three thousand people gave their lives to Christ (Acts 2:14-41). Ghanaian Pentecostal Pastors also believe that through the preaching of the Word of God, many lives will be transformed. This duty of preaching, they believe, is connected to their call from the very onset of their ministries. Rev. George Osei (Personal communication, 29th November 2019), a Pentecostal preacher, recounts the burden he felt to preach at the time he believed God was calling him to full time pastoral ministry. Either preaching to non-believers or preaching to believers, the intention is to cause the audience to have faith in the Lord Jesus Christ. Prime and Begg (2004) reiterates this thought by saying that, “as we proclaim Christ in all the scriptures, men and women come to the faith in Him”. He went further to add that, “men and women go on to maturity of faith in Jesus Christ” (p. 117). The Pastors of Pentecostal churches in Ghana believe that they have been called to bring transformation to the lives of those they minister to.

Ghanaian Pentecostal preachers have allocated Sundays as preaching days. Usually, their Sunday services are massively attended and are more formal than the weekday teaching services. It is the Pastor who is responsible for the preaching of the sermons on Sundays in his church except on revivals which is organized throughout the week in the evenings. According to Apostle Atinyo (Personal communication, 29th November 2019), the Pastors of TAC attach seriousness to the command given to Peter to feed the sheep and therefore, the Sunday sermons and services receive lots of attention in terms of preparation. The preparation of the sermon to be preached on the next Sunday, as explained by Rev. Joseph Amoako (Personal communication, 1st September 2021), begins the previous Sunday. Some Pastors begin from Tuesday and yet others begin on Thursday after they finish with the teaching service on Wednesday. Whichever day the preparation of the sermon begins, by Saturday evening it should be ready for presentation on Sunday. Some of the Pastors express the difficulty they go through when throughout the week they have not been able to secure the message to preach on Sunday. According to Rev. Joseph Amoako (Personal communication, 1st September 2021), when it happens like this, most Pastors resort to prayer until the Holy Spirit drops a message into their heart to go and preach. Preparing the sermon requires a lot of skill, research and reading. There is a very high recommendation for every Pastor to have gone through a theological training to become exposed to knowledge of the scriptures in order to be effective in preparing the homily to feed his congregation.

Three main activities were identified as what are achieved through the preaching of the Pastors of Ghanaian Pentecostal churches. Firstly, the Pastors identify transformation as the result of their preaching. Pastor Thomas Boateng

(Personal communication, 1st September 2021) believes that the message Christ sent Pastors to preach is to bring the lost to Christ. This kind of preaching is preached to cause people to become followers of Christ. It is also preached for those who are already in Christ to mature in their faith. To this end, the Pastor provides the believer with guidance into the things of God through the preaching so that he or she will gain knowledge as to what is expected of him. Prime and Begg (2004) believes that preaching is losing its place in contemporary Christianity and encourages that preachers ensure that nothing takes the place of preaching. This is very important because without the transformative presentation of sermons, the purpose of Christ's death would be lost. Secondly, Pastors mount the podium to also inspire the congregation. Preaching to inspire was part of the preaching package from the very onset of Christianity in Ghana. However, it rose to its peak at the arrival of the Neo-Pentecostal churches into Ghanaian Christianity in the 80s. Rev. Mathias Pelmittey (Personal communication, 29th November 2019) recounts the struggle the Ghanaian goes through in their day-to-day activities to make ends meet. He adds that many also are suppressed by the well-to-do in the society. After receiving Christ as their Lord and Savior, he said, they also need to be motivated so that they may be strengthened in their faith. Thirdly, Ghanaian Pentecostal Pastors affirm the beliefs of their members through their preaching. Preaching to affirm is the part where Pastors preach to confirm the belief in God as an excellent move. Rev. George Osei (Personal communication, 29th November 2019) believes that when a person accepts Christ as Lord and Savior, he or she needs to be given the assurance that whom he or she has believed is indeed who he says he is. To be able to preach effectively and consistently, the Pastor needs to be committed

to the one who called him, be studious, and must have the needs of the congregation at heart always. The next line of duty of the Pastor is the administering of the ordinances of the church.

Administering the ordinances

Pentecostals in Ghana practice two ordinances which are water baptism and communion. The Roman Catholic church and the Eastern Churches recognize seven sacraments which are baptism, confirmation, the Eucharist, penance, extreme unction, holy orders, and matrimony. Pentecostals recognize only water baptism and holy communion as the ones Christ instructed the Apostles to do (Mt. 28:18-20; Lk. 22:19). As far as its observance is concerned, the Pastor's responsibility is to ensure that it is done accordingly. Earley (2012) explained the ordinances to mean that they are practices that were ordained or made special by the Lord. He further added that they were ceremonies done to honor Christ and build our faith in him.

Water baptism

Water baptism is part of the process of adding new members to the church. Pentecostals believe that after accepting Jesus Christ as Lord and savior, the next stage is to be baptized. According to Rev. Michael Ayesu (Personal communication, 28th November 2019), in the early days of Pentecostalism in Ghana, people who came to Christ were baptized immediately they professed their faith in Christ. However, the church realized the need to groom the new converts through some basic topics before they are baptized. This became an established practice among some of the classical Pentecostal and the charismatic churches. The Assemblies of God has a new members' course which the new members are taken through once in a week for about three months before they

are baptized. ICGC also has a class in place called Adult Bible Class. Everyone who decides to become a member of ICGC is taken through the classes and after they complete the first stage then they are baptized. According to Rev. Mathias Pelmittey (Personal communication, 29th November 2019), TAC ensures that a potential member of the church is taken through about a week of classes so that he or she would understand what the water baptism means. After the classes, the person will be given the option to accept to be baptized before they are baptized.

The task of baptizing new converts who joined the church is vested in the clergy and the Pastor sees to it that this responsibility is carried out as new members are added to the church. The number of times a church baptizes its new members depends on the rate of the inflow of new members to the church. Some churches, for example, organize about two or three trips of baptisms every year. Each trip comprises an average minimum of 15 people and in some churches about 40 people per trip. Pastors express joy when they accomplish the call to baptize believers. Rev. Joseph Amoako (Personal communication, 1st September 2021) recounts his joy when he sits with the candidates in the bus heading towards the river to be baptized. On one of the trips, an elderly man of about 50 years old began to shed tears after he was baptized. When he asked him why he was shedding tears, the man said he has never felt so much joy in his life before and that his baptism has brought so much happiness to him. According to Rev. Amoako, this makes him feel more fulfilled in his work as a Pastor.

Communion

Communion, which is also called the Lord's supper, is one of the two ordinances Ghanaian Pentecostals practice. The practice is based on the instruction of Jesus to the disciples on the night he was betrayed (Mt. 26:26ff). They also use 1 Cor. 11:23 as the basis to identify candidates and non-candidates of the communion. As much as the communion is an accepted practice among Pentecostals in Ghana, there are differences in the way it is observed in their churches. Some of the differences include the emblems (bread and wine) used, the frequency of its use in a year and the creation of awareness before the observance of the communion. In any case, the Pastor is duty bound to ensure that he organizes the communion service for his congregation. Three basic things become the focus of the Pastor in preparing for the celebration of the Lord's supper.

Firstly, the Pastor prepares the minds of the congregation before the date set for the communion. The Lord's supper is believed by Pentecostals in Ghana to be an institution of Christ himself which represents the covenant made with the New Testament church. Scholars like Prince (2011) believes that there are healing elements in the communion and encourages Christians to partake of it. He reiterates that, I believe that God wants to restore the true meaning and power of the Holy Communion to the church so that His people will rightly discern His body when they come to the Table. This will cause them to become strong and healthy, and to live long (p.17).

Pastors of Pentecostal churches in Ghana believe that there is healing power in the body and blood of Jesus Christ and therefore, by partaking of the communion they will receive healing. As a result, they ascribe seriousness to

the Lord's supper. In the early church, especially the church at Corinth, there was the abuse of the Lord's supper which Paul wrote to address. In the contemporary church too there are a few misconceptions, misunderstandings, and misapplications. Some say if you are a second wife, you cannot partake of the Lord's supper, others say such a person can partake because she is saved. In some situations, they argue that if they are in their menstruation, they are not supposed to partake the communion, some also say otherwise. Since Paul explains in the epistle to the Corinthians (11:17-34) that due to the lack of discernment as far as the communion is concerned, some of them are weak, ill, and dying. This has caused many members of the contemporary church to be scared and as a result they refuse to partake at all since they are not sure of their status. These and many other reasons cause many to refrain from the communion any time it is served in the church. This has become a concern for many churches and Pastors, and they have taken some measures to curb the withdrawal. According to Apostle Atinyo (Personal communication, 29th November 2019), TAC organizes a week-long prayer meeting to teach the people and to pray in preparation towards the Lord's supper the following Sunday. The Assemblies of God on the other hand teach the congregation either during a one-day teaching service or on Sunday that the Lord's supper is being organized. According to Rev. Dr. Ato-Bentil, the General Treasurer of the Assemblies of God, Ghana, the Pastor teaches the congregation everything they need to know about the Lord's supper and as a result they do not necessarily hold a week-long program before the communion is organized unless it coincides with an already planned revival. Otherwise, they must only inform the

church ahead of time so that the people themselves do their own preparation before that day.

Secondly, the Pastors ensures that only those who qualified partake of the Lord's supper. Ghanaian Pentecostal churches pay particular attention to who qualifies to partake of the Lord's supper basically due to Paul's reprimand as recorded in 1 Corinthians 11:17-34. The attitude of the Corinthians showed the opposite of what was expected of them, and Paul had to be blunt with them. Macdonald and Farstad (1995) describe the state of the Corinthians as carnal, not deserving to partake of the Lord's supper. Hodges (1995) also picks on the schism among the congregants in the church of Corinth and describes it as a disorder not in apposition with the original plan of Christ. To ensure that the contemporary church would treat the body and blood of Christ with discernment, the Pastors of Ghanaian Pentecostal churches have set two main qualifications for those who must partake of the Lord's supper. The first qualification, as explained by Apostle Atinyo and Rev. Ato-Bentil (Personal communication, 29th November 2019), is that the person must have accepted Jesus Christ as Lord and savior. They explained that accepting Jesus as Lord and savior is the same as being 'born again' and therefore, once there is proof that the person bears these marks, he or she is qualified. The second qualification deals with church membership. When I enquired why this is necessary, Rev. Ato-Bentil explained that the process of membership ensures that the person is taken through the teaching of various topics after which the person is baptized. This process takes place between three to six months. Some churches have advance classes after the baptism before the person is confirmed as member of that local church. TAC has a strict rule about this and their Pastors

ensure that unless you are baptized, you cannot take part in the Lord's supper. Apostle Atinyo (Personal communication, 29th November 2019) elucidates that the district Pastor himself must officiate the first communion for the new members after they had gone through water baptism and subsequently been given membership.

Finally, the Pastor takes cognizance of the emblems used as symbols of the body and blood of Jesus and ensures that he provides the appropriate emblems. The main duty of the Pastor, as far as the communion is concerned, is to guarantee that the symbols of the body and blood Jesus Christ are presented so that the congregation will get the opportunity to commemorate the death of Christ. Pentecostals in Ghana do not believe in transubstantiation but according to Prophet Obeng Owusu, they emphasize the power in the body and blood of Jesus Christ so that as the people believe in it, they receive healing after partaking of the Lord's supper. Until the year 2010, most churches used bread which were cut into small pieces to represent the body of Christ and a reddish syrup which is diluted with water to represent the blood of Jesus. Recently, there have been productions of a well-developed non-alcoholic communion wine and wafer which Pentecostals in Ghana use for their communion services. As much as the bread and the wine are used as emblems, some Pentecostal churches go to the extreme when it comes to the communion. According to Rev. George Osei (Personal communication, 29th November 2019), a friend testified during a communion service at one charismatic church he visited. According to the story, when the Pastor asked the congregation to drink the wine, he instructed them to leave a small amount in the cup. He then told them to pour the remaining wine on their heads. The Pastor explained that it is the sign of the blood of Jesus

and no harm will come to them. Another extreme act with the communion emblem occurred in one prophetic church. According to Rev. George Osei (Personal communication, 29th November 2019), the Prophet poured the communion wine on the toe of his members as an indication that wherever they set their foot, God will give that place to them as promised to Joshua (Joshua 1:3). The minister is also responsible for officiating ceremonies.

Officiating of ceremonies

Officiating of church ceremonies is one of the major duties that occupy Pastors of Ghanaian Pentecostal churches. In some denominations like The Apostolic Church and the Church of Pentecost, the Pastor delegates his authority to his presiding elders who perform these ceremonies in his name. In other churches like the Assemblies of God, ICGC and VBCI, those who are allowed to perform these ceremonies are ordained ministers. In the situation where the Pastor is not ordained, he either invites an ordained and licensed minister to officiate or the ceremony will have to be sent to the ordained minister's church to be performed. This brings to fore the importance of seeking credence as a minister so that in the performance of any of these ceremonies, the minister will have both the backing of his organization and that of the government. Rev. Sam Ato-Bentil emphasizes the fact that an unlicensed Pastor may perform some of these ceremonies as long nothing legal comes up. However, in the event of any legal matters, the Pastor in question may be in trouble because he has not been gazetted by the government. Church ceremonies are many but for the purposes of this study, we will consider marriages, naming and funerals.

Marriages

One of the exciting activities in Ghanaian Pentecostal churches is marriage. Earley (2012) recognizes that “Christian marriage is a sacred and significant occasion that demands and deserves serious and joyous preparation and celebration” (p. 283). One of the core principles of a Pentecostal church is abstinence from sexual immorality. For the Pastor to be able achieve this, he must encourage his members to marry. According to Thiesson (1976), it is understandable to use the term “wedding” when you speak of the entire marriage ceremony even though the term is technically used for the ring ceremony. Certainly, the term “wedding” has become common with Ghanaian Pentecostal churches especially when the couple declared their intentions to marry according to the ordinance marriage. The Pastor plays a significant role in the marriage of his members from the very beginning of their relationship till they settle as a couple who are married in accordance to the laws of the land and that of the church. There are about five procedures that a Pastor follows in his responsibility towards the marriage of the members of his congregation.

Firstly, the Pastor provides guidance to the would be couple. According to Apostle Atinyo (Personal communication, 29th November 2019), there is the need for all potential couples to be guided through their courtship period. This is aimed at (1) ensuring that they will have a decent premarital relationship based on the rules and regulations of the church and abstain from premarital sex. (2) There is the need to seek the consent of both parents of the potential couple. During this period, the Pastor guarantees that the couple to have informed their parents and where necessary, a traditional knocking will be done. (3) It is also necessary that they are taken through all the requirements and

needed items for the marriage ceremony and (4) also to ascertain venues, dates, and times for all the necessary activities which would be required for the marriage ceremony. Apostle Atinyo (Personal communication, 29th November 2019) explains that there is a marriage committee in the churches who are tasked by the Pastor to assist in many ways. One of the tasks of the marriage committee is to investigate the background of the potential couple to ascertain whether any of the parties are not involved in any marital relationships with other people.

Secondly, the Pastor organizes premarital counselling for the potential couple. In some churches, the Pastor himself does the counselling and other cases, the Pastor delegates it to the marriage committee. In TAC, for example, the district has trained marriage committee members who are supervised by the Pastor to handle the counselling. In VBCI, as explained by Bishop Jonas Cofie (Personal communication, 10th February 2020), they do group counselling at the head office. They meet all the counselees on a selected date to take them through the counselling. Almost all the churches interviewed have the same duration for the counselling. They all do their counselling over a period of three months and they meet the counselees once in a week. Even though the bishop of Mountain Movers Chapel, Prophet Owusu Obeng, use three months to complete the counselling, he dedicates a week for fasting and prayers with the couple. He also involves other seasoned and senior ministers outside his church to meet with the counselees about once or twice to also counsel the would be couple. The topics used in the counselling differ from denomination to denomination. However, the goal is to equip the couple to gain an understanding about the marital life and live comfortably with each other (Personal communication, 14th October 2019).

Thirdly, the Pastor assists the potential couple to plan their wedding. Earley (2012) gives a list of things weddings may require which necessitates the need for planning. If the Pastor does not assist the couple to plan their wedding, they may fall into serious situations that may affect the couple and the church at large. This, according to Rev. George Osei (Personal communication, 29th November 2019), places a lot of responsibility on the Pastor to ensure that he assists the planning of the wedding to have a successful marriage ceremony. According to Apostle Atinyo (Personal communication, 29th November 2019), the Pastors ensure that everything that is necessary for a successful marriage ceremony has been planned. Some of the things that needed in the planning are the consent of both parents, the dates for the customary and the ordinance marriages, the counselling, decorations, the guest list, dresses for the entire wedding party, wedding rehearsal, the reception, etc. Earley (2012) suggests a wedding coordinator which is not practiced in the Pentecostal churches in Ghana. Rev. Joseph Atinyo emphasizes that any mistake on the day of the wedding will bring embarrassment to the church and therefore, the Pastor leaves nothing to chance. Rev. George Osei (Personal communication, 29th November 2019) also remarks that public ceremonies like weddings are opportunities for winning people to the church and for this reason, the Pastor will do everything he can to portray a good image of the church to friends and families who will attend the wedding. When every necessary activity has been planned in detail, the next major activity is the wedding itself.

Finally, the Pastor fulfils his obligation by joining the couple as man and wife in holy matrimony. The Pastor's responsibility in the marriage is the wedding. The customary marriage is strictly between the two families.

However, the Pastor ensures that the customary marriage has been planned and performed before he goes ahead with the ordinance marriage. All the Pastors interviewed on the Pastor's responsibility concerning the marriage of his members were all emphatic on the importance of the Pastor to be licensed as a marriage officer and the church registered for marriages. Prophet Owusu Obeng recognizes this and since he has not yet registered his church, ensures that he allows the potential couple to go to the Metropolitan Assembly for the registration of their marriage and subsequently do the wedding there. After they have fulfilled all the legal obligation, he does the blessing of the marriage in his church (Personal communication, 14th October 2019). It is very responsible on the part of the Pastor to guarantee that all family, legal and church obligations have been fulfilled so that the marriage ceremony would be free of any blemish. The next important ceremony is naming ceremonies for the children born to the members of the church.

Naming

Every tribe in Ghana has its unique way of performing their naming ceremonies. In the same way, each Pentecostal denomination also has a way of performing their naming ceremonies. Some Ghanaian Pentecostal churches are syncretic in the performance of their ceremonies. These groups employ the traditional practice of allowing the baby to taste elements like water, soft drinks and alcohol in their naming ceremonies. Other denominations do not use any of these elements save the anointing oil which they put on the forehead of the baby during the naming of the child. A discussion with the son of the chief of Abbeyman, a town in the Ga-West of the Greater Accra region in Ghana, reveals that each of the elements has a meaning and they are used to introduce the child

to the differences of the drinks that existed among the folks and that the child must know these difference as he has entered the world. It is on this bases that some Pentecostals use the elements. Except for the classical Pentecostals who do not use these elements, the charismatic and the prophetic churches use them.

According to Prophet Hackman Quaye (Personal communication, 14th October 2019), they use water, honey and salt as the elements and so do the charismatic churches.

Whether the naming would be done in the church or in the home of the parents, the Pastor would have to announce the naming in the church for about two or three consecutive Sundays before the actual date set for the naming. In some Ghanaian Pentecostal denominations, the parents have the choice of where the baby is named. TAC, for example, do not have any rule concerning where the baby is named. According to Apostle Atinyo (Personal communication, 29th November 2019), the choice is vested in the parents. However, the church premises is known by the member as compared to the members' homes and for that reason, doing the naming in the church is better. The Pastor ensures that he discusses everything about the naming with the parents including the name to be given to the child. According to Prophet Hackman Quaye, names have serious effect on people and therefore, he requests for the name the parents have chosen for their baby and if he thinks that the name is not suitable, he advises the parents to change it. When every arrangement for the naming has been made, the main activity of naming the child will be done. Church members, friends and family present gifts to the new-born baby. Also, the offering taken on that day goes to the baby. The next and final discussion of the ceremonies is the funeral ceremony.

Funerals

One of the moments church members have most need of their Pastor is the times of bereavement. Ghanaian Pentecostal churches have designed welfare policies that deals with the demise of a member, a member's spouse, a member's parent and a member's child. At the demise of any of these people, the church provides support according to their welfare policies. In the case where the dead person is also a member of the church, the church collaborates with the family for the final funeral rites and burial. According to Pearlman (1997), as soon as the Pastor hears of the demise of any of his members, he will immediately move to the family to offer them comfort. The Pastor is relied upon for guidance and support as far as the funeral arrangements is concerned especially when the deceased is a member of his church (Thiessen, 1996). Apart from the Pastor making time to visit the bereaved family, he also organizes the congregation to pay a visit to the family to comfort and to pray with them.

Ghanaians are noted as people who attach seriousness to funerals and depending on the tribe, it takes one week to three months for the process—demise to burial of the deceased. The Pastor knows his responsibilities towards the deceased and stays in touch with the family throughout the meetings and planning of the funeral so that there will be a collaboration between the church and the family. Rev. Ayesu emphasizes the fact that the cost of funerals has skyrocketed, and the church aids the bereaved family. Some churches like the Assemblies of God, The Apostolic Church, Ghana, and Mountain Movers Chapel provide the casket and shroud for the burial of a member who passes away. Other churches like ICGC and VBCI do not provide the coffin and the shroud for the burial of their member but gives the bereaved family a donation

after the funeral service. The Pastor also ensures that the funeral service will be done in the church. Except in cases where the size of the crowd is anticipated to exceed the capacity of the church, a larger space would be sought for the funeral service. In both cases, the Pastor is the one responsible for officiating the funeral service and the burial of the deceased member. The Pastor also ensures that an offering is taken for the family of the departed. In addition to that, the church gives the family a donation from the welfare department.

The situation is different when a member's parent (who is not a member) passes away. Since the parent is not a member of the church, the Pastor provides all the comforting and support to his member as required of him. Based on the general response concerning such funerals, Pentecostals have come to terms with the fact that the response of the church in times like these strengthens the faith of the grieving member and his or her commitment to the church increases. They also see an opportunity to win souls for Christ as Pearlman (1997) puts it, "the funeral service is an important occasion for the minister, the bereaved family and the church. it is therefore worthy of the greatest thought and consideration" (p. 59). Apostle Atinyo (Personal communication, 29th November 2019) explains that as soon as the church receives the date for the funeral, the Pastor mobilizes the congregation to prepare towards it. The church secures a bus to convey the congregation to the location of the funeral on the set date. After the burial of the deceased, the church gives the member a donation as their support in accordance to the policies of their welfare department. Some Pastors explained that some of the members do not qualify for the support of the church mainly because they are not in good standing. Other Pastors are of the view that helping people in their difficulties sometimes serves as a means of

transforming them into committed members and therefore they go on with the support even though the person may not qualify. The opportunity to show love to people during times of bereavement is often embraced by the church to offer its services in order to curb despair and to provide comfort and a sense of belonging. The next important duty of the Pastor is visitation.

Visitation

Pastoral ministry is about having a close relationship with your members who are pictured as the flock and visitation is one of the means which provides that opportunity. Ward (2019) puts it that "...personal visits are a part of being a Pastor" (para. 4). Roycroft (2016) postulates that there are repercussions in abandoning this important task. Ghanaian Pentecostal churches see visitation as matter of importance to Jesus (Mt. 25:34-46) and a task that should not be neglected especially when it is about caring for those who go through difficulties in this life. Moreover, Jesus pictured the visit of any of the least member of the family as a visit to Christ himself (Mt. 25:40). Hendriksen and Kistemaker (2001) describes Christ's interest in visiting members of the family who go through difficulties as showing love, kindness and mercy which is one of the themes of his ministry on earth and that is what his followers must emulate. It is every Pastor's concern that his members attend church service regularly, serve God and live comfortably. Out of the discussions with some Pastors of the Pentecostal fraternity, some assertions have been identified as to why visitation is a necessary practice to every minister These assertions do not appear in order of importance but a summary of the list from the Pastors. (1) Pentecostals in Ghana believe that visitation gives the Pastor the opportunity to assess the members of his congregation better. According to Rev. Michael

Ayesu (Personal communication, 28th November 2019), meeting your members only in church makes you to see just an aspect of their lives but when you visit their homes it helps you to know them better. (2) It also informs the member that the Pastor cares about him or her which in turn strengthens the member's commitment to the church. (3) Visitation helps the Pastor to know the living conditions of his flock. Rev. George Osei (Personal communication, 29th November 2019) gives an example where he was informed about a member whose son was sick. For several days the boy never recovered, and he decided to pay the family a visit. Upon reaching the home of the boy's family, he realized that the boy had not been sent to the hospital because the parents did not have money. He had to raise money for the boy to be sent to the hospital and after some few days, the boy recovered. (4) The members also share things with the Pastor they would not share in the church. Roycroft (2019) explains that sometimes through visitation the minister is encouraged. This comes out of the things people share with the minister. In the church, the crowd may prevent them from coming close to the minister but on a one-on-one situation with the Pastor, they share their hearts out and in some situations the minister hears things he would never hear from them in the church and some of the things reveal to him what God is doing in their lives or something the Pastor did or said that encouraged them. Hearing what he is doing well or what God is doing in the lives of the members through his ministry, the minister is encouraged. (5) Visitation also helps to enrich the sermons of the minister. Rev. Michael Ayesu (Personal communication, 28th November 2019) explains that when a Pastor sees the situation his members live in, he is more equipped to prepare his homilies to address their needs. One day, a Pastor was asked how he was able

to pastor a church for forty years. His response was that because he visits his people all the time, every day he visits, he gets what he should preach about.

According to Roycroft (2019), it enhances the application of the minister. (6)

Visitation also enables the members to feel recognized as part of the church.

Rev. Joseph Atinyo reiterates the fact that some church members have the perception that Pastors only interact with the rich and famous in the church.

Rev. Michael Ayesu (Personal communication, 28th November 2019) also added his voice to this by saying that some of the members have counted themselves out from receiving a visit from the Pastor and seeing the Pastor in his or her house would be like heaven coming down to him or her.

Despite the benefits that are derived from visiting the congregation, there is the need to recognize that there are ethical boundaries for both the visitor and the visited. Some of the factors discussed by the Pastors include, (1) the Pastor must not visit the opposite sex alone and he should not enter her room. (2) He should not go as a beggar. It is important for the minister not to portray himself as one who lacks so much and needs help. According to Rev. Joseph Atinyo, it is not even advisable for the Pastor to accept gifts from the members when he visits them. This, he explains, will cause a bad report among the members concerning the Pastor. He added that some of the members have the habit of giving gifts to the Pastor when he visits them, but Apostle Atinyo (Personal communication, 29th November 2019) insists that the Pastor should not accept such gifts. If anyone has anything for the Pastor, he or she should send them to his house. (3) Another important check is that the Pastor must focus on maintaining the conversation strictly on spiritual matters and not to talk about others. (4) The Pastor is also required to dress decently. (4) As much

as it is possible, the Pastor is not supposed to eat at people's homes during his visits. (5) To conclude on the ethical guidance to Pastoral visits, the Pastor is not expected to overstay his visit. Rainer (2015) puts it this way, "do not wear out your welcome" (para. 2). Prime and Begg (2004) suggests half an hour as the time the Pastor must spend per visit. They further explained that unless the family or person being visited raises an issue that requires more time to address, the minister cannot go beyond the half an hour. When it is properly structured, visitation in the Ghanaian environment would be an effective tool of showing love and care to the flock. There are some general issues that the Pastors interviewed discussed which are noteworthy.

The first one has to do with feedback from first time visitors. From some of the comments that the Pastors heard from people who had joined their churches, it implies that the church does not care much about people. These first-time visitors are not concerned with anything in the church except how he or she was welcome and whether there was a follow up visit. According to Patricia (2018), churches must introduce visitations and create visitor friendly settings. This is important because the church must grow and if visitors are coming in, the church must do everything possible to retain them. The second one has to do with delegation of the visitations to other church members. Some of the Pastors are of the view that the Pastor must visit his members, but he cannot do all the work alone. In addressing the need for the Pastor to equip the saints for the works of ministry, Earley (2012) discusses the need for the Pastor to train the saints so that they may assist in the work of the ministry. Prime and Begg (2004) discusses their experience in pastoral care and saw the need to delegate the visitation to junior Pastors or deacons. Rev. Michael Ayesu

(Personal communication, 28th November 2019) was emphatic on the fact that when the church is small with little or no workers, everything is done by the minister. However, when the time comes and the Lord brings in more people into the church, it is essential that some of the work is delegated so that the head Pastor can be free to do other things. The final issue the Pastors discussed has to do with the rate of visitation at the various levels of the church. According to Rev. Ayesu, evangelism and visitation are the order of the day when the church is small. When the church grows into a large one, visitation is relegated to the background. This is a major concern because the problems that visitation solves does not go away when the church grows.

The Pastor's Welfare

Care for the Pastor is an age-old practice. Ghanaian Pentecostal churches believe in taking good care of their Pastors. Except for Lighthouse Chapel International, the rest of the churches in the Pentecostal fraternity operate full-time service for their Pastors. This means that the welfare of the Pastors is dependent on the churches. Three systems for caring for the Pastors are identified as the practice among the churches. The first system is the centralized system where the Pastors are paid from the head office. Among the churches used for this study, TAC and VBCI practice the centralized system. A/G and ICGC practices the decentralized which is also called semi-autonomous system. Through this system the Pastors are taken care of by their local churches with regulations from the organization. The third system is the autonomous system. With this system, the churches are independent with the founder and overseer as the sole leader of the church. The churches that fall within this category are the prophetic churches, namely; New Life Chapel,

Victory in His Presence and Mountain Movers Chapel. It is necessary for us to look at each system and how it enhances the work of the minister.

Centralized system

Two of the churches used in this study use the centralized system. These are The Apostolic Church, Ghana and the Victory Bible Church International. Local assemblies of TAC pay 60% of its total revenue to the head office, 10% goes to the district office, 5% goes to area office and 25% stays with the local church. The Pastor receives his monthly remuneration out of the 60% that is sent to the head office. All other allowances are paid to him by the district. Most of the districts have mission houses and if they do not have one, they must rent one for the minister. His medical bills, fuel and car maintenance are also borne by the district. The local churches within the district take turns to supply food items to the mission house on weekly bases to make sure that their district Pastor is well taken care of. The minister also enjoys visit allowance anytime he visits any of the local churches within his parish. At the end of the month, the Pastor receives an allowance from the district besides the salary he collects from the head office. Recently, the organization has introduced what is termed as 'table service'. This an annual 'appreciation' service organized for the minister by his district. All the local churches within his district come together to raise funds to support the minister. One minister of the TAC retorted that since the organization do not pay their kids school fees, all the monies they receive go into paying school fees. The ministers of TAC also have an end of service benefit package designed for them at their retirement.

The Pastors of TAC retire at a compulsory age of 65 years. The minister receives his retirement package from three sources which are the national,

district and the local assembly. The national office of the organization gives the minister the total salary of his last three years multiplied by the number of years he had served in the organization. The district comprises of the number of churches the Pastor presides over and they organize the retirement for their minister. How much the Pastor gets depends on the sizes of the churches within the district and what they are willing to do for the minister. Some districts buy cars, others build houses for the retiring minister and in some cases, they give a cash amount to the minister. The final source is the local assembly. Since the local assembly is part of the district, they join the district in their contributions toward the retirement contributions by giving to the minister a token of their appreciation for his service. After the minister has been duly retired, the organization is relieved of any obligation towards his upkeep if he is a beneficiary of SSNIT fund. If the retired minister is not a beneficiary of SSNIT, the organization places him on superannuation. Under the superannuation program in TAC, the minister receives a monthly allowance for his upkeep.

Victory Bible Church International has something similar for its ministers. All the Pastors in VBCI receive their monthly remuneration from the head office. They call their local assemblies sanctuary. Each sanctuary is mandated to contribute 30% of their total revenue plus the monthly remuneration of the minister in charge. Each sanctuary determines how much they can afford to pay their minister and as a result, they are mandated to submit that amount in addition to their monthly contribution of 30% so that their minister will be paid from the head office after they have deducted all necessary contributions including SSNIT. The minister also enjoys other allowances like rent, fuel, and medical care. The church has two hospitals where the ministers

visit in times of ill-health. Each of these allowances is determined by the rank of the minister.

Victory Bible Church International retires its ministers at the age of 70. According to Bishop Ransford Oforipanyin (Personal communication, 9th December 2019), the human resource manager of the organization, when the minister reaches the age of 60, he is partially retired but is engaged on contract basis till he is 65 years. The minister is given another five-years contract between 65 and 70 that is, if he is strong enough to continue in the ministry. The minister is fully retired at the age of 70. A retirement service will be organized for the retiring minister. The national office gives the minister a percentage amount according to the number of years he has served. The province (or area) also organizes some amount for the minister. The sanctuary where he ministered also gives the minister a package and organizes the retirement service in his honor. The minister continues to receive monthly salary during his retirement till the Lord calls him to glory. After the minister passes away and his wife is alive, she will continue to receive the late husband's salary till she also passes away. According to Bishop Ransford Oforipanyin (Personal communication, 9th December 2019), their system is evolving and as time goes on, they will modify it. He added that the church intends to make life more comfortable for the minister so that he will be more effective in his service to God.

Decentralized system

The churches used for this study which practice the decentralized or semi-autonomous system are the Assemblies of God and the International Central Gospel Church. Coincidentally, both denominations have enshrined into their constitution “self-governing, self-supporting and self-propagating”

(AG Constitution Article 19.2b) What this means is that the local assembly relies on itself for everything even though it belongs to an organization. The local assembly is however mandated to contribute a certain percentage of its revenue every month to the head office for its maintenance. The Assemblies of God since its inception in Ghana has run this system and they continue unabated. Victory Bible Church International adopted this system along the line as its churches began to spread across the nation. Some Pastors spoken with are happy with this type of system because it causes the ministers to work harder. Others have mixed feelings about it because they believe the organization should give the Pastors a “starter pack” so that they will not struggle too much in starting a local assembly. In any case, we will look at each of the two churches to discuss how they take care of their Pastors under such system.

The Assemblies of God, Ghana, as explained by the regional superintendent of the Greater Accra West Region of the church in the person of Rev. Michael Ayesu (Personal communication, 28th November 2019), has per their constitution mandates their local churches to pay 20% of the total tithes received in every month to the head office. The rest of the revenue remains in the local church for its projects, programs, and the upkeep of the Pastor. The organization issues a salary scale annually which indicates the remuneration every rank in the ministry must receive monthly. It also indicates the minister’s fuel allowance, leave allowance, medical and annual bonuses. Despite the determination of the local assembly to take care of the minister, there is a clause that says that it all depends on the ability of the local church to pay. A chat with Rev. Henry Humphrey Hagan (Personal communication, 28th November 2019), the regional secretary of the Assemblies of God, Greater Accra West region,

reveals that some of the Pastors are placed on subsidy when their local churches are not able to support them. However, those churches that can care for their Pastors take full responsibility of his welfare throughout his ministry from the beginning till his retirement at the age of 65.

According to Rev. Sam Ato Bentil, the organization has ensured that the local church takes proper care of their minister. The Pastor's monthly salary is paid according to the strength of the local church. He further explained that the minister's monthly remuneration is increased as the church grows. Allowances like fuel (if he has a car), utility bills, car maintenance, rent and medical bills are paid by the local church. The church also takes care of the school fees and medical bills of his children. His social security is paid and, in some cases, his provident fund is also paid accordingly. There is an annual appreciation service organized for the minister. Rev. Sam Ato Bentil explained that the organization introduced this once in a year appreciation program so that whatever amount is raised, the minister will use it for his private building project at a location of his choice so that by the time he retires from active service he may have completed it. He further added that the Pastor is also entitled to an annual bonus at the end of every year. Rev. Ato Bentil reiterated that the organization has put all of these things in place so that, all things being equal, the minister in Assemblies of God will have his comfort as he serves in the local church. There is also a retirement package for the minister at the end of his full-time service in Assemblies of God.

The Assemblies of God, Ghana retires its ministers at the age of 65 years. According to the General treasurer of the organization, the regional office in collaboration with the district and the local, plan the retirement service for the minister. The local church, he explained, will have to commence his

retirement plans at least about five years to the actual age for retirement. This will enable the church to accumulate enough funds to retire their minister with a substantive amount of money or they will save enough to do any project they intend to embark on for their Pastor to retire with. The package for the retiring minister comes from the national, regional, district and the local church. The national office determines its token based on the number of years the minister served the organization multiplied by a certain number for the minister. The regional and the district offices also give the minister a token based on their financial strength at the time of the retirement. The local church also prepares to retire their minister according to his service and performance over the years. During the retirement service funds are also raised for the minister and it is at this point that all the offices do their presentation. After the retirement of the minister, the local church continues to give him an allowance based on their ability since the new minister who takes over from him will be taken care of by the same local assembly. Whatever the church can give to him, he will continue to enjoy till he dies. Unlike TAC where the wife continues to enjoy the spouse's allowance after he passes away, A/G ceases to pay the allowance at the demise of the minister. The next church which practices the decentralized system is the ICGC.

International Central Gospel Church has set up this decentralized system and has mandated its local assemblies to pay 10% of its total revenue to the head office. Later, because some of the churches were defaulting, the 10% payment system was changed to levy. A committee was set up to determine how much every local assembly could pay according to the income of the assembly. the levy system continued for some time till the hierarchy of the church reverted to

the 10% due to the corona pandemic in 2020. After the local assembly pays this quota to the head office, the rest of the revenue remains in the local church for its projects, programs, and the care of the Pastor in charge. The local assembly manages itself without receiving any support from the head office. Every need of the Pastor is the responsibility of the local assembly.

Every local assembly in ICGC pays their Pastor's monthly salary according to the strength of the church. According to Rev. Dr. Sampong (Personal communication, 10th February 2020), the Pastor's monthly salary is determined by the church board of the assembly in accordance with the standard salary structure from the national office. Basically, the amount the Pastor receives depends on the income of the church and as the church grows the amount he receives increases. The local assembly also pays his provident fund which is invested on his behalf against his retirement. In addition to the provident fund, the Pastor is required by the organization to pay ministerial association dues every month. The Pastor's fuel, car maintenance, utility and medical bills are borne by the local church. The local church also organizes an annual appreciation service for their Pastor even though this is not a compulsory practice. However, if any of the assemblies is able and willing, they can organize it for their Pastor. When it comes to the education of the Pastor's children, the Pastor is solely responsible for it. In the situation where the church is not able to cater for the needs of the Pastor, he is encouraged to work harder so that the church will grow faster to meet his needs. During the retirement of the minister, it is the local church that organizes the retirement service. Any amount the retirement service generates is what the minister takes home as his end of service benefit. The minister also receives an amount from the ICGC

minister's association based on his contributions to the association. According to Rev. Philip Acquah, ministers who downplay their contributions to the minister's association regret after retirement because either they will not get anything from the association or what they will get would be nothing substantial. After the minister retires at the age of 70 years, the monthly salary and all the allowances cease. The only income for the upkeep of the minister and his family will be from SSNIT till his death. The final system as far the welfare of the pastor is concerned is the autonomous system.

Autonomous system

The final system is the autonomous system run by the prophetic churches. The term autonomous also means self-directed, independent and self-governing. The founders and overseers of these churches identify themselves as prophets. They decide on anything and everything that must be done in the church. Even though they appoint elders for the church, every decision of the church rests with them. All the three churches used in this study namely New Life Chapel, Victory in His Presence and Mountain Movers Chapel use the same system. According to each of the Prophets of these churches, they do not take salaries. What they do is that at the end of every service, they give each worker an allowance and send the rest of the money to the bank. Prophet Hackman Quaye, for example, has four junior Pastors under him. At the end of every prayer and deliverance service which is held on Tuesday and Friday mornings, each Pastor gets an allowance. Other workers like ushers, instrumentalists, and singers also get allowances. After all these expenses are made, the Prophet takes for himself and sends the rest to the bank. The same applies to the Sunday service.

There is a general perception of ownership among the prophetic churches. They believe that the church belongs to them, and they do not report or make accounts to anybody. They are also responsible for the maintenance of the church premises and therefore whatever income the church generates must be used to enhance the church to attract more people to come. Yet, every expense of the Prophet is paid from the money sent to the bank for which no one can question. Since they rely on the income of the church to cater for the needs of the church, paying themselves salaries may not be in the best interest of the church. As a result, they have other businesses they do to support themselves so that the church may be less pressurized. Prophet Owusu Obeng, for example, runs a transport business which travels intercity. According to him, the income from that business supports him so well that he does not rely so much on the church. Prophet Hackman also travels overseas to buy goods which he sells in Ghana. Bishop Akwasi Appiah also owned a television station called Hi Gh. Which he closed. Currently, he has a store in Accra which has become his main source of income (Personal communication, 15th October 2019).

Just like any other private business, the end of service benefit or the retirement package for these Prophets depends solely on how they will invest into their old age. Prophet Akwesi Appiah, for example, does not have any investment or any association where he contributes monthly dues. Prophet Owusu Obeng also has not registered with SSNIT or has any investment that he contributes to. According to him, he attempted accumulating money with one financial institution only to be told that it has collapsed, and all his money was lost. Since then, he invests his money into estate development (Personal communication, 14th October 2019). The prophetic churches believe that they

are doing the work of God and that by faith God will take care of their future. Also, they are not under any compulsion to pay SSNIT or contribute to any association which the other denominations compel their ministers to pay. Prophet Akwasi Appiah, for example, believes that he is not in the ministry for money and therefore he does not take any money from the church. He has his own businesses that he gets his support from. After paying all his workers, the rest of the church revenue goes to the bank for church projects. The next important aspect of the minister's life is his marriage and family (Personal communication, 15th October 2019).

The Marriage and Family of the Pastor

Ministerial marriages in Ghana have been under the radar of critics for some time now especially since the divorce saga of Archbishop Nicholas Duncan Williams and his wife Rev. Francisca Duncan Williams in 2006 after 26 years of marriage (Daily Express). This divorce was reported as becoming one of the “intense public debate because it concerns the one who is believed to be the father of the charismatic movement in Ghana” (myjoyonline, para, 1). Significant as it may be, the minister's marriage and family life are very imperative since many Pentecostals believe that the success of a minister with his family is a success for his church. Prime and Begg (2004) agrees with this when they said that the “New Testament qualifications for church leaders link spiritual usefulness in the home with spiritual effectiveness in the body of Christ” (p. 246). Geiger (2019) refers to the minister's marriage as his most important ministry. The minister is to live every aspect of his life as an example to the flock especially his married life. Anyabwile (2006) discusses 1 Timothy 4:12 where Paul admonishes Timothy to be an example to the believers. Setting

a bad example is unacceptable and the minister in Ghanaian Pentecostal churches owes it a duty to let his marriage reflect his ministry.

Ghanaian Pentecostal churches take the marriage of their ministers seriously and has made policies to ensure that the marriages of their ministers remain an example to the congregation and to the public at large. They base their policies on the teachings of Christ on marriage and that of Paul in 1 Timothy 3. Assemblies of God is a little liberal in their policies concerning marriage as compared to The Apostolic Church. An example can be seen in the entry requirement for the minister. A/G Ghana allows singles to be accepted as ministers but TAC, Ghana do not permit the unmarried to be accepted as a minister. The former, as explained by Rev. Michael Ayesu (Personal communication, 28th November 2019), were accepting the unmarried into the ministry but were not ordaining them until they are married. About two decades ago that clause was removed so that singles were also ordained so that they will be able to perform certain pastoral duties. The latter, as explained by Apostle Atinyo (Personal communication, 29th November 2019), believes that when Paul said (1 Timothy 3) a bishop must be a man of one wife, he also meant that the minister must be married. He also said that the bishop must be able to manage his own home and if the minister is not married, he cannot do so. Based on these reasons, the TAC would not allow singles to become Pastors or elders. Beside these differences, classical Pentecostal churches in Ghana view divorce as a serious offence and terminates the appointment of any minister who divorces his wife. They frown on sexual immorality on the part of the minister to the extent that any time a wife reports her husband of adultery or any sign of infidelity, the organization moves to suspend or in some cases dismiss the

minister in question. According to Rev. Ato Bentil, A/G senior ministers receive 2 years disciplinary action when they commit sexual offences. They will also be removed from their churches to be placed under supervision by a senior minister during the 2 years suspension and their churches will be given to another minister. After they finished serving the 2 years suspension and are restored, they are not permitted to go back to their churches. Student Pastors and probationers (first year after graduating) who commit the same offence is dismissed outrightly. They believe that these measures must bring cases of infidelity among the ministers to the barest minimum.

The charismatic churches also have their rules and regulations that guide them as far as their ministers and marital lives are concerned. Rev. Dr. Alexander Gattogo (Personal communication, 9th September 2019) has been a Pastor with ICGC for the past 16 years and he explains that ICGC does not discourage the young and unmarried from becoming ministers in their church. ICGC also takes serious sanctions against ministers who commit sexual offences. They follow the pattern of A/G in their punitive measures towards offending ministers. When the offense is reported, the minister in question will be asked to step aside so that the organization will set up a committee to investigate and when the minister is found culpable, he will be removed from his church to serve under a senior minister for some time. The period of the suspension is not clear, but the minister forfeits his church. As for the children of the minister, Rev. A. Gattogo (Personal communication, 9th September 2019) explained that the minister is not penalized because of his children. However, the minister is expected to manage his home very well since that reflects his ministry skills.

The ministers of the prophetic churches used in this study have their own wives and are legally married. Prophet Akwasi Appiah (Personal communication, 15th October 2019), for example, believes in the sanctity of marriage and have disciplined himself to the extent that his wife plays a major role in his life and ministry. The same situation applies for both Prophet Owusu Obeng and Prophet Hackman Quaye whose marriages are thriving accordingly. The most evident observation is the liberty these prophetic churches possess that gives them the license to do anything they want because they know they will not face any sanctions from anyone. Offences like infidelity and divorce would pass unpunished because the leader is the final authority of his church. Prophet Duncan Cambel (Personal communication, 10th September 2021) was blunt in saying that there are so much adulterous acts among the prophets in Ghana today for various reasons. He cited some reasons these prophets involve in infidelity and divorce while they remain in the ministry. One of the reasons he cited was that some of the prophets have uncontrollable love for money and they engage in immoral acts with wealthy ladies who visit their churches. Another reason for such behavior is that when the churches begin to grow and many women come into their churches, they think they have made mistakes by marrying their wives and as a result, they divorce their wives to marry the one they think are better off. He also explained that some of the prophets cannot control themselves and as a result they flirt with other women besides their wives. Each of these prophets who involve themselves in adulterous acts continue as ministers because they are the founders and the final authority of their churches. This does not speak well of the ministry and the ministers in

general because the minister is believed to be custodian of the truths of the scriptures and as such they should be examples in everything.

Challenges of the Pastor

The kind of challenges Pastors go through within their local assemblies and the kind of challenges gathered here are of more external and denominational than the kind Pastors face doing pastoral care. It is crucial to keep the names of interviewees out since some of the discussions bother on required reforms in their organizations and they would prefer anonymity. The challenges gathered from Pastors from the Classical Pentecostal churches, Neo-Pentecostal churches and Neo-prophetic churches have been summed up into six and presented in no particular order.

Self-supporting

Except for the prophetic churches which are already independent, the Assemblies of God and International Central Gospel Church fully practice the 'self-supporting' system. Even though Victory Bible Church international practices the centralized system, they also believe in self-supporting. The main idea of self-supporting is that the church will fund itself in every way. This, according to the Pastors, pose a lot of difficulties to them. It makes things difficult in the acquisition of land, building projects and other developments of the church. This also affects the upkeep of the Pastor and his family. Some of the Pastors lamented on how some of the 'big men' do not look down onto the struggling churches and ministers.

Founder's power

This challenge is basically found with the charismatic churches. The founder and overseer of the church is alive and he carries the power that no one else carries. This power enables the founder to make decisions without any democratic discourse. He can by-pass set administrative regulations to implement his own decisions which the Pastors sometimes feel it could have gone through a democratic discussion. The Pastors believe that even if it is the general overseer's thoughts, it should be streamlined through a scientific study before implementation. There are also excellent ideas that could be implemented which will augment the growth of the organization, but they are thrown overboard because the founder and overseer does not see it that way. Even in the situation where the officer in charge of a particular office has been given the nod to execute a project or a program, the funds to do it will be released resulting in dormant initiatives.

Late acquisition of land

Acquiring land for a church is an important effort in permanently establishing the church within that particular community. Late acquisition of land in any community creates a lot of pressures for the Pastors especially when it is the responsibility of the local assembly to secure its own permanent place of worship. The Pastors explain that they face a lot of challenges including (1) high cost of the land because the area has already developed and most of the time the lands have already been sold out or the cost of the land is very high. (2) Due to the unavailability of land, the Pastor and his congregation may have to buy a property to be used for the place of worship which is very costly. (3) The church suffers in growing because they may be worshipping in either a small

auditorium that cannot contain the number or they may be worshipping in a classroom which discourage some people from joining the church. The Pastors were of the view that the organizations could purchase lands as early as possible when the areas have not developed and the price being cheap. They also believe that the organization should support the churches in their efforts to secure land for a permanent place of worship. This may curb the struggle and frustration Pastors and churches go through to secure places of worship.

Bad nuts in the ministry

Pastors are believed in African societies to be role models and trustworthy. Unfortunately, the image of ministers is being dragged through the mud due to the attitude of some ministers, who the Pastors believe are the bad nuts in the ministry. These bad nuts in Ghanaian Pentecostal Christianity are doing so many things that are contrary to the scriptures in general and are bringing the name of the ministers to disrepute. Some of the accusations leveled against these bad nuts are lovers of money, fake, and sexually immoral. Through the activities of these bad nuts, all other ministers are branded 'bad' by the media and the public at large. This has negatively impacted the name and image of the Pastor to the public in general and it has also affected the interest of some members of the public who would otherwise join the church.

Excessive prophetic activities

One of the worries of some of the prophets is that some prophets are carrying the prophetic ministry too far. In that, they introduce so many practices which are not Biblical but attract more people into their churches. Once these practices attract followers and since the populace are buying into that practice,

other prophets would either copy them or introduce a better practice to also gain attraction. This has become a competition among the prophetic churches which is also creating more chaotic situations for Pentecostalism in Ghana. An example is when a Prophet tells his members to bring cane to church to be used to beat the enemy and the devil. Another Prophet decides to do something bigger than the cane, so he asked his members to bring cutlasses to church to deal with the enemy permanently. A minister who has gone through proper theological training will lose his members to another church where the minister practices these things, thereby, making it difficult to remain faithful to the things one has learnt in the classroom.

Difficulty in growing the church

One of the aims of Pastors is to grow their churches. However, growing the local assembly has become a difficult task. The Pastors explain that some ministers use the media to persuade the members to visit their churches and when the members visit them, they do all kinds of things to influence them to stay. Some of these persuading tactics include giving lotto number, giving cash, among others, so that the people will decide to stay or continue to visit that church. According to the Pastors, teaching the word of God, prayer meeting and preaching have become uninteresting to the people because they think their Pastor is not 'powerful'. Another interesting development is that some of the ministers do everything possible to go on radio and/or television to broadcast their messages and services. The perception is that once you do not go on air, you will not be popular and people will not attend your church. This too is a worry for the Pastors because when you go by the book and do the right things,

your church would not grow as it should but rather those who are believed to be the opposite get more people in their churches.

Conclusion

The growth and development of Ghanaian Pentecostal churches have been the efforts of its Pastors from the great to the least and from senior to the junior ministers. When one considers from afar who a Pastor is, what he does and what he stands for, one cannot fully ascertain the facts about the Pastor. It may not be surprising to note that even some Pastors in the ministry may not be aware of the depth of their importance and the exact duties required of them. This chapter discusses what being a Pastor in Ghanaian Pentecostal churches is. To achieve this, the study delved into the meaning of Pastor as used in the Bible and as is being used by the churches under study. The call of a Pastor is also discussed and any mystery surrounding the call of God in Ghanaian Pentecostal churches have been unraveled.

One of the major concerns of the pastoral ministry is what the duties of the Pastor are. These concerns are raised by the media due the activities of some Pastors. The study discusses some major duties of the Pastor which are required by both scripture and the denomination where the Pastor serves. The study came in terms with the fact that some group of ministers work autonomously and their activities are not subject to any regulation and therefore are open to violation of standard principles of the ministry. Another important concern is the training of the Pastor. It was established that almost all the churches have their Bible schools which serve their basic purpose of equipping their ministers for service. If all professionals in the nation and beyond are taken through thorough education for certification before any gainful employment is done, why should

the pastoral ministry be left out? The basis of theological knowledge is from the scriptures and the inability to read the Bible and/or understand the Bible will consequently damage the minister's effectiveness in presenting exactly what scripture teaches. This is what makes theological education very indispensable for the minister.

In every aspect of life, the workforce of every institution needs to survive. To ensure that the minister gets enough to cater for himself and his family, the various denominations have put in place policies to ensure that their ministers are well taken care of. Except for the prophetic churches, Ghanaian Pentecostal churches have placed their ministers on monthly remuneration while in active service and a package to take home after retirement. Some have gone to the extent of ensuring that their retired ministers live on allowance till they pass away. This gives the minister comfort and security in his service to God in the organization. Another important ministry requirement is how the minister manages his marriage and family. It is of high importance for the minister to prove his ability to manage the house of God based on his skill in effectively handling his wife and children. Failure to do so is a serious minus to his credibility which would be tantamount to his disqualification as a minister. The final discussion is on the challenges the ministers face in their work and amazingly the regular pastoral duties were not much of a concern to them than what is prevailing within Pentecostal fraternity. In essence, external 'forces' mitigate against the ministers more than what comes from the day-to-day pastoral responsibilities. One challenge which was identified as 'bad nuts in the ministry' is an enormous concern which needs urgent antidote to annihilate it or drastically reduce it. This chapter does not exhaust the issues bothering on

Pastors in Ghanaian Pentecostal churches but has presented a fair knowledge of the Pastors in the Pentecostal fraternity.



CHAPTER FOUR

1 TIMOTHY 3:1-7: THE HISTORY OF INTERPRETATION

Introduction

In the previous chapter, the study looks at the Pastors of Ghanaian Pentecostal churches with particular focus on how one becomes a Pastor in a Pentecostal church in Ghana. In that discussion, the study discusses the call of God, the processes the church have put in place for potential Pastors to be accepted into the Bible schools and what goes into their training. The same chapter also looks at being a Pastor in a Ghanaian Pentecostal church. In this section, the study discusses topics including the duties, the Pastor's welfare, the Pastor's marriage, and some of the challenges they go through working as Pastors of Ghanaian Pentecostal churches. In this chapter, the study looks at Timothy 3:1-7 and how it has been interpreted by scholars over the years.

The epistle 1 Timothy was written to Timothy who was in a particular setting or context. To help derive meaning from the text, the study considers the context within which the text was written. To help achieve this, the views of various scholars concerning each of the criteria or qualifications were studied. The Bible translation of the qualifications in a Ghanaian language (Ashante Twi) was also looked at to provide understanding in the local language.

Delimitation

First Timothy is one of the books referred to as the "Pastoral epistles" (1 & 2 Timothy and Titus) written to Timothy and Titus concerning their work as Pastors or overseers in the church (Stamp, 1992). The epistle was written by Paul to Timothy, whom he (Paul) had placed in charge of the Ephesian church, to instruct him as to how he should go about his work as the leader of the church

in Ephesus (Smith, 2018). Paul believes that some people have crept into the church and are teaching false doctrines (1 Tim. 1:3) and to ensure that they are stopped, Paul asks Timothy to remain in the Ephesian church to ensure that the right things are done. Timothy received two letters from Paul which are captioned 1st and 2nd Timothy. 1 Timothy will be the focus of discussion because it contains the text under study.

The structure of 1 Timothy is in accordance with the issues Paul addresses in the epistle. The epistle is structured by Marshall, Travis, and Paul (2021) as follows, Opening Greeting (1:1-2), Teachers and Church leaders (1:3-3:16), The Attitude of the Church Leader Towards the Church and the groups in it (4:1-6:21), and Closing Greetings (6:21b). Other scholars like Dunn (2000) have divided 1 Timothy into several divisions and has captioned the fifth major division of his work as “Good order in the church” (1 Timothy 3:1-16). 1 Timothy 3:1-7 discusses the qualification of bishops and verses 8-16 discuss the qualification of deacons. Since Paul is concerned about false teachers (1:3) who are saying things that they do not understand but desiring to be teachers (1:6,7), it therefore becomes necessary for the apostle to set some principles to guide whoever comes to be accepted into leadership positions in the church. Paul then set 1 Timothy 3:1-7 to address the qualities a bishop must possess as he stands out as a leader of the flock of God. The discourse of this chapter centers on 1 Timothy 3:1-7 to understand the interpretation of each of the qualities by scholars. Gowens (2018, p. 4) puts forward that studying these letters will serve two purposes. Firstly, it will augment the understanding and form what both clergy and the laity hope to see in the church. Secondly, it will create the consciousness of how the Lord plans his church to operate and the

organizational structure of the church. Paul directs Timothy through this epistle to ensure that there is order in the church beginning from the Pastors.

Placing the Text in Context

Aspiring for the office of bishop (3:1)

Paul begins the chapter by pointing to what he was about to say as a trustworthy saying. The statement has also appeared in other portions of the Pastoral epistles (2 Tim. 2:11; Titus 3:8) which is explained by MacArthur (1995) to mean that the statement it refers to is an absolute truth and has no argument about it. Jamieson, Fausset and Brown (1997) describe the Pastoral ministry in Paul's days as uninteresting and characterized with adversity and oppressions. Therefore, anyone who expresses the interest in an occupation that is so dangerous deserves an applause.

The Greek word *episcopo* is what has been translated bishop (NRSV) which is also translated overseer (NIV). According to Dunn (2000), the term *episcopo* itself originates "from the idea of 'visitation' to bring about good" (p. 805) (cf. Gen. 50:24-25; Job 10:12). He further explains that the term *episcopo* has been stretched to mean an office that has been set with the purpose of oversight. Friberg, Friberg and Miller (2000) also provide three meanings of the term *episcopo*. According to them, it means (1) the presence of a divine power to save (Luke 19:44;), (2) the display of divine power to punish (1 Peter 2:12), and (3) the position of an overseer (office, responsibility), (Acts 1:20). Dunn (2000) emphasizes that the office had been established already in Philippi with no expression of how far their work can go (Phil. 1:1). According to Gowens (2018), "the title "Bishop" and "Elder" (cf. Titus 1:5, 7) refer to the same office—

–the former speaks of the function of the Pastor as overseer (*episkopos*) of the church and the latter (*presbyteros*), the dignity of the office” (p. 60).

Aspiring for the office of bishop is being commended as desiring for a noble task. The Greek word translated as ‘desire’ is *epithumia* which has been translated in a general sense to mean a strong impulse towards something and in a good natural sense something to long for (Friberg, et al., 2000). Stone (2015) discusses the use of *epithumia* in Luke 22:15 where Jesus expresses his feelings about yearning to eat the last supper with the disciples. Stone (2015) describes Jesus’ speech as “a good desire” and “yearning for something noble and worthy” (para, 2). Kevin Stone is also quick to admit that the word *epithumia* has also been used at several other places in the NT to mean something negative. He gave examples from portions of the scripture like 1 Peter 2:11 (fleshly lust, KJV), Colossians 3:5 (evil desire), 1 Timothy 6:9 (senseless and harmful desires), etc. Stone’s conclusion on the term *epithumia* is that as much as the term has been used in both positive and negative senses, Christ’s use, and in our case Paul’s use, of the term connotes a good sense of yearning to do something worthwhile. Walvoord and Zuck (1983) claim that is legitimate to aspire for the office of a bishop. They believe that there is nothing wrong for anybody at all to aspire for the noble office.

Hendriksen and Kistemaker (2001) discuss an aspect of the usage of ‘desiring’ for the office of a bishop and the praises offered to such as would aspire for the high office. Stern (1992) also expresses that those desiring for the office of a bishop were commended instead of being criticized. Hendriksen and Kistemaker (2001) argue from the point that false teachers did their best to destroy the good name of the pastoral ministry. These false teachers enter the

ministry on their own volition and if praises be to anyone who desires for the office, then they have done well in desiring for the office. Moss (1994) points to the fact that many have misinterpreted Paul's statement and have misapplied it. Hendriksen and Kistemaker (2001) nevertheless agree with Paul in praising any aspirant to the high office because the work in the days of Paul was seriously sacrificial and not very pleasant or appealing as it may be today. They added further that the office carries with it the character of nobility just like eldership of Israel and being called an elder in the early church is noble and anyone who desires such an office desire a praiseworthy office (noble task, NRSV).

Another important fact in 1 Timothy 3:1 which is also noteworthy is the one who can desire for the office of a bishop. The Greek used is *ei tis* which means whoever, whatever. In explaining how this word is used, Friberg et al. (2000) explain that the word is an indefinite pronoun, used as a substantive for someone, something, anyone, somebody, something. The NIV translates *ei tis* 'anyone' while the NRSV translates it 'whoever' and the KJV translates it 'a man.' This makes the office very open for anyone and everyone in the church to aspire for. It is not a special office reserved for some special group of individuals in the church, but it is for whoever has the desire for the position. As much as it is praiseworthy to desire for the office of a bishop, it is also important to understand the criteria for the office.

The bishop must be above reproach (3:2a)

The Greek word used for above reproach is *anepileptos* which means not to be hold of, above criticism, without fault (Friberg et al., 2000). The King James Version of the New Testament uses 'blameless' for *anepileptos* which is a synonym of above reproach. Dunn (2000) explains that *anepileptos* is only

used in 1 Timothy for widows (5:7) to live a blameless life and for Timothy himself (6:14) he is to live a spotless life or a life without blame. *Anepileptos* clarifies the 'whoever' in the previous verse (1 Tim. 3:1) which creates controversies as if the apostle is opening the entry into the ministry for all including false teachers. It narrows all the aspirants for the bishopric office into people who are above criticism and without fault. To Paul the ministry work is not only about leadership or preaching but also about godly example (MacArthur, 1995).

Wiersbe (2000) sees the importance of this qualification and explained that the bishop must have nothing on him that Satan, unbelievers, or any other person can hold against him. The bishop cannot be reprehended, not open to censure and must be irreproachable. MacArthur (1995) throws more light on the qualification by saying that this does not mean that the overseer has not committed sins before in his life but that he should not have done things that may impede his acceptance into the ministry as having spots in his life that cannot serve as an example for the flock and those outside the church.

The importance of bishops living above reproach

The word Greek word for reproach is *oneidos* which means to revile, to blame, to insult or disparage (Friberg et al., 2000). The Twi translation for above reproach is *wɔnnya ne hu asem bi nka*. This means that he must live a life that does not give room for anyone to have anything negative to say about him. MacArthur (1995) discusses four reasons the Pastor must not be reproachable for the sake of the office he holds. The first reason he assigns is that the bishop has Satan as his enemy and that he will attack him more harshly than others. The head of a group is the first point of attack and with flaws in his life, the

minister may be open to many attacks. The second reason is that the fall of the overseer has a devastating effect on the flock. Jesus recognizes this effect and tells the disciples that his arrest will cause them to fall away (Mt. 26:31).

Therefore, the survival of the sheep is dependent on the stability of the shepherd.

The third reason is that the leader's knowledge of the truth is high and his ability to live it is very paramount. If the leader fails to live up to standards, the insults, or criticisms that he receives will be very high. Jesus knew the importance of putting what one knows into use when he told the disciples that, "Now that you know these things, you will be blessed if you do them" (John 13:17, NIV). The

fourth and final reason is that the bishop preaches about sin and righteous living.

He tells people to shy away from evil for which God's wrath is coming and if he is found committing the very same sins he preaches against, it will be very hypocritical. It makes sense that the bishop of a local assembly bears within himself the purity that will not allow any reproach to hang on him which give cause for people to speak against the body of Christ.

Mathis (2020) presents another astounding discussion on the importance of living above reproach. In his discussions, he raises some salient points concerning the necessity for the bishop to live above reproach. One of them is that the term 'above reproach' speaks more about the nature of the calling of a bishop as being "a kind of modesty and humility" (para, 10). In that, the leaders of the church are "not rulers in themselves but are stewards, not kings, not stars, not performers" but are caretakers of God's household. This requires a lot of humility since the "office is not a personal possession but an assignment to a steward" (para, 10). David Mathis also emphasizes that the bishop of the church has not been called to a different life from the church. Instead, the bishop or

overseer has been called to be an example to the flock of God. To Mathis, the bishop is to present a Christlike picture in himself to the flock he is leading so that through his life, the flock will see Christ. In essence, the bishop is not anticipated to live a reproachful life while he expects his congregation to live unreprouchful lives. It is indeed very important for the bishop to be above reproach so that anyone who may be accusative of his inclusion may be silenced.

Above reproach as a precursor

Some scholars such as Ngewa (2009) believes that the words ‘above reproach’ is being used as a sum of detail discussions that will follow later. Ngewa (2009), for example, sees the ‘above reproach’ “as summarizing all the other requirements” (p. 61). He referred to the style used in 1 Timothy 2:1-2 by Paul where he requests prayers for “all men” after which he follows with details of the ‘men’ he is asking the prayers for. In the same way Ngewa believes that Paul is giving a summary of the qualifications of a bishop by saying that he should be above reproach. Hendriksen and Kistemaker (2001) also see the ‘above reproach’ as summary of the list of qualifications. They call it a “caption or heading” which by implication, serves as the main idea of the rest of the list of qualifications. In this case, they all do not add the ‘above reproach’ as part of the list for discussion. Instead, they place the marital qualification as the first requirement for the office of a bishop. Therefore, each of the preceding qualification is expected to ensure that the bishop who takes up such a sacred job is above reproach.

The bishop must have married only once (3:2b)

This qualification of the bishop has received several interpretations by scholars. The Greek words *mais gunaikos andra* which is literally translated 'one woman's man' (Moss, 1994) has also been translated 'a husband of one wife' (KJV), of one wife a husband (Young Literal Bible), true to his one wife (Weymouth Bible), married only once (NRSV), etc. These words have been translated in the Twi as *ɔyere baako kunu* (Asanti Twi). Tracing the background to Paul's motive for introducing this qualification, MacArthur (1995) suggests that Paul was referring to the moral character of the Pastor and not his marital status. This is because in the Roman society at that time, people remain married, yet they are sexually evil. MacArthur points further that Paul had spoken at other places about the evil of sexual immorality (1 Cor. 6:9,18) and appreciates the distinction between the Roman officials and one holding an office in the church. Jamieson, Fausset and Brown (1997) assert that Paul was conscious of the fact that polygamy was not allowed among the laity, and it is obvious that leadership in the church cannot be allowed to indulge in it. As much as we have several interpretations to the text, the idea of Paul has been narrowed into a particular tone which gives an understanding for the reader to apply in his or her situation. Some of the interpretations of scholars concerning 'one woman's man' have been identified for discussions.

A Pastor must be married

One of the meanings derived from *mais gunaikos anora* is that the minister must be married. The pastoral ministry is believed to involve family and marriage issues. MacDonald and Farstad (1997) refer to the fact that many are arguing that an unmarried minister will not have the appropriate span of

experience to effectively deal with marital issues. Moss (1994) also mentions the fact that Paul was suggesting that Pastors are required to have living spouses. Hendriksen and Kistemaker (2001) argue that the statement does not mean that the overseer must be married but that the overseer is assumed to be married. If the overseer is assumed to be married, then what would be the situation of the one who desires to be an overseer but is single.

A Pastor must not marry again if his wife dies

The second translation given to the criterion is that the bishop must not marry again even if his wife dies. The NRSV translation puts it directly that the overseer must have “married only once” which goes to say that throughout his lifetime, the minister must marry only once. Dunn (2000) explains that also means that in case he loses his wife, he must remain single throughout his life. By implication, widowers who aspire for this office cannot marry again. MacDonald and Farstad (1997) see this as a very harsh interpretation which has the capacity to raise questions about the sanctity of marriage. Wiersbe (2000) sees no reason for members of the church not allowed to remarry when their partners die but the Pastor should not be allowed to do same.

A Pastor must not be divorced

Another interpretation that some scholars are giving to the text is that a bishop must not be divorced. Wiersbe (2000) believes that a Pastor who has been divorced will open the church and himself to reproach to those outside because if he could not handle his own marital challenges, how can he help others with similar challenges. Moss (1994) points to Paul’s statement as an expectation from the Pastor to be faithful and committed to his wife. He looks

at Paul's view of the Greco-Roman world at the time of his writing where marital unfaithfulness was common and asserts that the Christian church cannot condone marital infidelity. Divorce may mean a weakness on the part of the Pastor or give an impression of disloyalty to his wife thereby giving a course for doubt to Pastor's abilities to handle marital issues.

A Pastor must be a husband of one wife

Walvoord and Zuck (1985) trace the application of this interpretation back to the second and third centuries where they forbid second marriages. Most commentators agree that the text means that the Pastor must be monogamous and not polygamous (Richards, 1996). Jamieson et al (1997) also agree with this interpretation and explain that even ordinary members of the church were forbidden to marry twice. Jamieson et al refers to Paul's instructions in 1 Timothy 5:9 where Paul recommends '*enos andropos gune*' which means 'one man's woman.' If one man woman is encouraged for members of the church, one woman's man is highly recommended for the bishop who stands high among the congregation.

The strongest of the arguments above is the last one that says that 'a Pastor must be a husband of one wife'. There are several reasons to this. Firstly, at the time of writing this epistle, Paul and Timothy were not married and if it means that an overseer must be married, they would be disqualified. Moreover, Paul advocates that even those who are married should live as if they are single (1 Cor. 7:29) because the time is short and that those who are not married are more anxious about the things of the Lord (1 Cor. 7:32; 9:5). Even though these references do not directly refer to Pastors, they enforce the idea that being single is not entirely a disqualification to the pastoral ministry. Ryken (2007) argues

that singles are not prohibited from serving as overseers because Paul himself endorses singleness to others (1 Cor. 7:7). Secondly, the Greek phrase ‘one woman’s man’ is closer to ‘a husband of one wife’. Gowens (2018) argues by emphasizing that Paul was advocating for a man who is dedicated to his wife. MacArthur (1995) also points to the fact that Paul was intimating that the bishop must be above reproach in his moral sexual behavior. Thirdly, at any point in time, the minister must have one wife. This is in reference to the fact when a man’s wife dies, he can remarry. This remarriage would not disqualify him from the office of a bishop because at that point in time he is a ‘one woman’s man.’

The bishop must be Temperate (3:2c)

The word temperate has been translated from the Greek word *nephaleos* which means “alert”, “watchful”, “vigilant” and “clear-headed” (Jamieson et al., 1997). The Twi version says, ‘*nani da ho.*’ This means that he is clear-headed to extent that he never misses to see or understand anything. MacArthur (1995) agrees with Jamieson that, “A leader must be the one who thinks clearly. He must possess the inner strength to refrain from any excess that would dull his alertness” (p. 105). Strong (2009) also translates *nephaleos* to mean either abstaining entirely or at least from its immoderate use. Moss (1994) interprets *nephaleos* to mean moderation in the use of alcohol and since Paul addresses drunkenness in verse 3, his focus here is soberness in the sense of clear-headed and self-controlled. The KJV translates it into vigilant (watchful, attentive, alert) which means that the overseer is to be always watchful and to do that effectively he must watch anything that will cause him to lose his soberness. Paul advised Timothy to take in a little wine because of his stomach aches (1 Timothy 5:23). In this case, wine is being recommended for medicinal purposes.

However, in 2 Timothy 4:5, Paul counselled Timothy to be sober (Greek: *nepho*) which means to be temperate, dispassionate, and circumspect. The word temperance is believed to apply in other areas in addition to the consumption of wine.

Temperance as a vigilance

Jamieson et al., (1997) also interpret *nephaleos*, in reference to persons, to be “alert”, “watchful” and “vigilant”. An overseer is believed to be a leader who should reason clearly (MacArthur, 1995). For example, the priest in the OT were forbidden from taking wine or any other fermented drink when they entered the tent of meeting otherwise, they would die. This is to enable them to distinguish between what is holy and common, clean and unclean and so that they can teach the Israelites the laws of God (Leviticus 10:8-11). MacDonald and Farstad (1997) relate the incident that caused the death of Nadab and Abihu to God’s instructions about the consumption of wine or strong drink by the priest. According to them, Nadab and Abihu may have been drunk when they went in to give the offering.

Strong drinks or alcohol have the capacity to affect the brain negatively. Pietrangelo (2018) explains that “the cumulative effect of drinking wine, beer, or spirits can take its toll” (para, 1). She further explained in a table with the heading ‘behavioral changes’ which she said among other things that “alcohol can change your typical behaviors and leave you without the mental clarity to make smart decisions” (para, 2). In the Old Testament we read of a mother who advised her son who is a king that, “It is not good for kings, Lemuel—it is not for kings to drink wine, not for rulers to crave beer, lest they drink and forget what has been decreed, and deprive all the oppressed of their rights” (Prov. 31:4-

5, NIV). For the minister of the New Testament church who is required to be vigilant and to stay clear-headed, taking in wine or strong drinks is not the best way to go since he is leading, teaching, and preaching to the congregation.

Temperance as clear-headed

Some scholars believe that since Paul spoke about drunkenness in 1 Timothy 3:3, he used the term temperance metaphorically. Ngewa (2009) believes that Paul meant that the bishop must be “clear-headed, self-possessed and sound in judgement and not an extremist” (page, 63). The Merriam-Webster Dictionary defines ‘clear-headed’ as ‘having or showing a clear understanding’ and ‘able to think clearly’. MacArthur (1995) compares the bishop who is temperate to the sons of Issachar who knew the times and knew what Israel should do (1 Chron. 12:32). Hendriksen and Kistemaker (2001) point to the bishop who is temperate as someone who is “filled with spiritual and moral earnestness”. He is not given to excess, but moderate, well-balanced, calm, careful, steady, and sane. This pertains to his physical, moral, mental state and habits” (page, 122). This calls for a careful selection or endorsement of persons who fit into this criterion instead of a mass production of ministers in the name of “the harvest is plentiful” (Luke 10:2).

The Bishop must be Sensible (3:2d)

The Greek word translated to sensible is *sophron* which means “having a sound or healthy mind (Friberg & Friberg & Miller 2000). Friberg et al (2000) continue to expand it by explaining that it is having the capability to restrain desires and impulses. Sensible is interpreted in Twi as *n'adwen mu tee* which means that the person has ‘high intelligence.’ The word sensible appears twice

in the English translation of the NT. Beside 1 Timothy 3:2, it also appears in 1 Corinthians 10:15 where a synonym of *sophron* is used. In 1 Corinthians 10:15, the word sensible was translated from the Greek word *phronimos* which also means wise, and intelligent. The opposite of the Greek word *sophron* is *moros* which means foolish, impious, and godless. The term *moros* is always a reproach because it refers to persons who are “intellectually weak, irrational and lacking in foresight” (Friberg et al., 2000, p. 268). The minister of the gospel is not to be *moros* (foolish and irrational) but *sophron* (sensible and wise). It makes sense that considering the nature of the Pastor, this quality is not too much to ask for but an important requirement of a man to oversee the flock of God.

Sensible as sound in mind

The complexity of the work of the ministry requires one who can be “thinking appropriately” and be “able to see between the lines” (Swindoll, 2017, para, 1). Charles Swindoll discusses some people already in the ministry who he calls “funny ducks” (para, 2) who have everything they need to know about everything and everybody but has not achieved anything for Christ after 50 years in the ministry. The main reason, according to Swindoll, is that these people are out of balance. Some of them, he says, are living in the extreme of the Christian life spiritualizing things unnecessarily. To Swindoll, these kinds of people should not be in the ministry in the first place because they are insensible. Walsh (2020) explains that a sound mind is “a mind that has been delivered, rescued, revived, salvaged and protected and is now safe and secure” (para, 8).

MacDonald and Farstad (1995) use four words to describe the person who is to be sound in mind. These words are 'serious, earnest, discerning and discreet'. To be a serious person or minister, it means that you apply a lot of thoughts into your actions. The American Heritage Stedman's Medical Dictionary (2002) defines serious as being in earnest, sincere, and not trifling. A serious Pastor is earnest in his actions and very up to the task of the ministry and does not allow insignificant matters to block his way from doing his duties. The next word is earnest which is defined by The American Heritage Stedman's Medical Dictionary (2002) as serious and zealous in intention, purpose, or effort. For every work there is a purpose and for every calling there is a reason. The minister who is sound minded is serious and would be passionate about his work to achieve the purpose for which his ministry was established in the first place. The next word is discerning. AHSMD defines discerning as showing good or outstanding judgment and understanding. When God was preparing Aaron and his sons for the priesthood, one of the things he expected from them was the ability to make outstanding judgement between what is good and what is evil (Leviticus 10:8-11). In 1 Peter 5:3, the scriptures demanded of the leaders to examples for the flock. This calls for the Pastor to ensure that everything he does will be a reflection of what the flock must also do which requires discernment to identify what is worth doing in order not mislead the flock. The final word is discreet. AHSMD defines discreet as showing prudence and circumspect. Both words imply for the minister to be very careful in his performance of his duties. There is also the idea of being judicious in dealing with the flock of God by respecting their privacy and maintain silence about things of delicate nature (AHSMD, 2002).

Sensible as intelligent and wise

The word sensible, as explained above, has also been translated from the Greek word *phronimos* which means intelligent, and wise (Friberg et al., 2000). The word intelligent is defined by Merriam-Webster as having a high or satisfactory degree of intelligence and mental capacity. The same dictionary defines wise as marked by deep understanding, keen discernment, and a capacity for sound judgment. These are no mean qualities which a Pastor should possess. When king Solomon was made king of Israel, God gave him the opportunity to ask for anything he desires and he asked for wisdom so that he can govern the people of God effectively (1 Kings 3:4-9). Leading the people of God demands intelligence and wisdom to handle and manage the flock of the most-high God whose nature and character requires prudence. Clark (2012) believes that God is the source of wisdom. He quotes from Proverbs 2:5-8 and explains that anyone who truly seeks wisdom will end up in the presence of God. Rishmawy (2012) discusses four sources of wisdom he derived from the Baker's commentary on the Old Testament Wisdom and Psalms series.

Firstly, he said wisdom comes through observation and experience. According to the discussion, the teacher tells the student to go to the ant to learn its ways. Wise people consider their ways to identify which ones work and which ones do not as they consider the ways of others, the way of the world, history and learn lessons from all of them. He adds that older people have lived long and gained a lot of experience and therefore it is better for the young one to learn from the experience of old folks. Secondly, wisdom comes from instructions based on tradition. Tradition in this case, he explains, is what the fathers have survived and have passed on to their sons. He draws an analogy

from the relationship between an apprentice and his master. The apprentice seeks the knowledge and skill of an experience person and as a result he apprentices himself with the one who knows all of what he wants. This is how Joshua studied under Moses for years to learn from him. In the same way Elisha studied under Elijah so that the tradition will be passed on to him. Thirdly, wisdom comes from learning from mistakes. He explained that the wise are the ones who receive correction and learn from their wrong actions. He refers to Proverbs 12:1 which says, “Those who love discipline love knowledge; and those who hate correction are dullards.” In a nutshell, the wise sits back to assess that which worked and did not work and makes corrections to that effect so that preceding actions will reflect a better output to life and ministry. Rishmawy (2012) concludes that “only morons do not learn from their mistakes” (para, 8). The final source of wisdom, according to Rishmawy, is revelation. He explained that at the heart of wisdom is God himself. It is at “the fear of Yahweh is the beginning of knowledge, but fools despise wisdom and discipline” (Prov. 1:7). Since God is the center of wisdom, knowing God, who teaches through experience, tradition, and correction, is the ultimate.

The Bishop must be Respectable (3:2e)

The Greek word *kosmios* is translated into English as respectable. The Asante Twi Bible translates it, *nye ne ho wesee* which means someone who is strict, discipline and does not do things to offend others. The King James Version translates it as ‘good behavior’ while other translations like New Heart English Bible (NHEB) and World English Bible translate it ‘modest.’ Other Bible versions like Young Literal Translation (YLT) also translates it as ‘decent’. Friberg et al define *kosmios* as ‘well arranged’. They give two

categories where the term may be applied. Firstly, if it relates to persons, he is “disciplined, honorable, and respectable.” Secondly, if it relates to dress, it is characterized by “modest, sensible” (p. 235). Per this categorization, the term *kosmios* is believed to be dealing with both the inner man and the outer appearance of the person (Jamieson, Fausset & Brown, 1997). Dunn (2000, p. 805) points to making a good impression on the outsiders who are watching to disapprove. Ngewa (2009) postulates that a person who is said to be respectable is someone “whose outward behavior is in harmony with his inner being, and who is dignified, decent, orderly and honest” (p. 63). Ngewa continues to say that the word *kosmios* depicts “someone whose life is beautiful and in whose character all things are harmoniously integrated” (p. 63). For such a person or Pastor, it will be easy for him to say, “Be ye followers of me even as I am of Christ” (1 Cor. 11:1, KJV). *Kosmios* has been translated into various English words. These words are respectable, good behavior, modest and decent.

Respectable as well organized

Mathis (2001) relates the Greek words *kosmios* and *kosmos* with each other and says that the adjective *kosmios* which means orderly and the noun *kosmos* which means world are closely related because the world is well organized. In his discussion, he pictured the sky, the stars, the rivers and the entire layout of the world and says that they give depiction of a well-organized world. For the Pastor to be adjectivized with *kosmios* would mean that he must live a life that is organized, and orderly so as to be worthy of respect from everyone. To be respectable, it is incumbent on the Pastor to live a dignified and self-controlled life (Mathis, 2018). The discussions below will cover both the inner and the outer beauty required for the minister to be respectable.

Respectable as good behavior

Good behavior is the result of living an inwardly sanctified life. MacDonald and Farstad (1997) say the Pastor must be well-ordered in his habits. Wiersbe (1996) puts forward that the Pastor should be organized in his thinking and living. There is nothing better than a Pastor who lives and practices what he preaches and teaches (John 13:17). Mathis (2021) quizzes what culminates into a respectable life, and he responds by saying that it is through living an orderly life (Mathis, 2021). To be a Pastor by all standards, is to be someone who has been of good behavior, living an orderly life in accordance with the faith.

Respectable as modest and decent

Kosmos is believed to be addressing not only an inward character but also an outward appearance that reflects an organized life which results in being respectable. Mathis (2021) refers to Mounce who says that “it refers to a person’s outward deportment or outward appearance” (p. 173). Due to the fact that the Pastor has experienced a new life in Christ and has had an inward transformation, his public appearance must reflect his sanctified life in a decent and orderly dressing to attract the respect of onlookers. Mathis (2021) sounds a caution that Paul is not calling on Pastors to dress to impress or to present the best dress but to be modest in their appearance. It is God’s interest for all leaders to set good examples for everyone and as Pastors, the honors lie on them to present themselves in manners to encourage a decent lifestyle for his congregation (Mathis, 2018).

The Bishop must be Hospitable (1 Timothy 3:2f)

The next criterion or qualification for the Pastor or bishop is that he must be hospitable. The Greek word *philoxenon* is what has been translated hospitable. It means ‘stranger-loving’ or ‘kind to strangers’ and therefore hospitable (Friberg et al., 2000). In Asante Twi it means *ɔpe ahohoye*. This is an important service in the early church because the believers at the time are often on the move to preach in the surrounding towns and regions and would need places to rest (Wiersbe, 1996). Craig (1993) puts forward that this is a worldwide virtue and since the inns sometimes serve as brothels, not very neat and unsafe, it is expedient that a fellow servant of the gospel receives them into his home. Being hospitable or giving support to strangers by hosting them is one of the virtues encouraged in the Bible (Rom. 12:13; Heb. 13:2; 3 Jn. 5-8). Dunn also explains that *phinoxenos* has been used as an adjective in Titus 1:8 and as a verb in 1 Timothy 5:10 and it commends the practice of hospitality and calls it “...approved social grace” (p. 805).

When Jesus sent out the seventy-two disciples in Luke 10, he was anticipating that they would be guests in people’s homes, and he gave them instructions to that effect. Once hospitality has been accorded those who travel with the gospel, those who serve by reason of the gospel must also learn to be hospitable. They are to welcome missionaries and fellow Christian workers thereby showing a commitment to the great commission (Ryken, 2007). Paul himself travelled around preaching the gospel and he understands the need for the homes of the servants of God to be open to fellow servants. The early church, for example, started in people’s homes and if you are desirous to become a bishop you must also be willing to be hospitable. Priscilla and Aquila opened

their home to be used as the meeting place of the church (1 Cor. 16:19-20). It was not clear whether Aquila was a bishop or not but since it is the practice of using people's homes for church meetings, becoming a bishop means opening your home to strangers.

The Greek word *philoxenon* could also mean that the minister is a lover of strangers not necessarily only in the sense of hospitality or bringing strangers into his home but also in the sense of being compassionate and kind towards people who are not known to him or do not belong to his church but are in some kind of difficulty. The bishop must be welcoming and treat everybody with love even if he or she is not a member of his church. They may not be members of his church, tribe or nationality but he loves them and will not withhold the Christian love from them. In Matthew 5:46-47 Jesus discourages loving only those who are close to you and by implication they should also love those they think have ill-feeling towards them (5:44). The story of the Good Samaritan, for example, is a very good illustration for *philoxenon* (Luke 10:30-37). The Samaritan took no time to find out who the victim is but quickly sees a fellow human being in need and he jumps to the rescue. The bishop must love his neighbor (or the stranger) as well as love his friends. It would not be helpful for the bishop to only be inward looking if he must fulfil the great commission. He must also look outside where there are strangers so he can bring them in.

The Bishop must be Apt to Teach (3:2g)

The next criterion for the bishop is that he must be apt to teach. The Greek word used for this qualification is *didaktikos* which means apt and skillful in teaching. The Twi translates it *onim nkyerekere* which means he knows how to teach. The term was also used in 2 Timothy 2:24 as what the Lord's servant

must be able to do. The text did not give the object of the teaching, but it is believed that Paul's interest is in preaching and teaching the word of God (1 Thess. 5:12; 1 Tim. 5:17; Heb. 13:7). Ryken (2007) refers to the expression of Calvin concerning the *didaktikos* which says that, "he must be qualified by education and moral power to impart the sound Christian teaching in opposition to the many false teachers" (p. 115). Among all the qualifications Paul listed in 1 Timothy 3, which deal with the overseer's character, this is the only qualification that speaks about a gift in relation to the work of the overseer. He is not expected to possess any miraculous powers, neither is he expected to speak with the tongues of angels, but he is expected to possess the ability to teach. Gowens (2018) puts it this way, "Pastors are called to be teachers of God's word. An essential qualification of the ministry, therefore, is the ability to communicate the truth in an intelligible way so that people under their care may learn and grow in knowledge" (p. 64).

The English translation of *didaktikos* is 'an apt teacher' (NRSV). Other Bible translations translate it differently, but they give the same meaning. For example, 'apt to teach' (KJV), 'able to teach' (NKJV), 'an able teacher' (HCSB), and 'skillful in teaching' (LEB). The word 'apt' is defined by the Merriam-Webster's Collegiate Dictionary as (1) 'usually fitted or qualified,' (2) 'having a tendency,' (3) 'ordinarily disposed' (4) 'keenly intelligent and responsive.' In essence, the bishop is to be fitted with or be qualified with the skill and/or the ability to teach. It gives no room for on-the-job-training, neither does it give room for people who are good in other areas but not in teaching. According to Ryken (2007), there are two ways of acquiring a skill, (1) through education, training, or apprenticeship and (2) through a gift from God. Scholars

are divided between the gift and the education of the bishop to be able to teach. Ryken (2007) believes that the bishop must be educated to be able to occupy the office. MacDonald and Farstad (1997) believe that the bishop does not necessarily need to have the gift of teaching but should be able to present the truths of the scriptures at the gatherings of the saints. However, Paul's demand from the bishop is a straightforward requirement which means that without the ability to teach, the bishop has no business in the pulpit.

The bishop, without doubt, is expected to teach "sound doctrine" (Titus 1:9) "and alert to refute any error that arises" (Ngewa, 2009, 64). Paul added a little elaboration in Titus 1:9 when he wrote on the criteria for the overseer to Titus (1:9). He says that the bishop "must have a firm grasp of the word" for two reasons, namely; (1) so that he will be able to preach with sound doctrine and (2) to refute those who contradict sound doctrine. In essence, the bishop's ability or skill in teaching is not in isolation of the teachings of the word of God but the main focus of the teaching must be the word of God itself. Throughout the ministry of Paul, one of the challenges he made every effort to address was false teachers and their teachings. He uses several terminologies to describe them and admonishes the saints to refuse to have anything to do with such people (1 Tim. 4:1-3; Gal. 1:6-8; 2 Tim. 4:3, 4; Eph. 4:14; Act. 20:30). Ensuring that overseers have the skill to teach sound doctrine is probably one of the solutions to false teachings.

Another important thing scholars talk about as far as apt to teach is concerned is that the Pastor must be educated to be able to teach (Ryken, 2007; Gibbs, 2002). In Paul's days, the education they needed was to learn under the feet of an apostle. Gibbs (2002), for examples, posits that the preacher must be

educationally fit because “God places no premium, or value on ignorance” (p. 67). Paul taught Timothy; Timothy should teach faithful men so that they in turn will teach others (2 Tim. 2:2). Therefore, whoever will be occupied in the ministry of teaching others is not expected to be ignorant but enlightened through tutorials from learned people. There are some who believe that the teacher and preacher need no education at all because of the anointing. Gibbs (2002) thinks differently. He believes that theological education is very necessary for the Pastor in contemporary times and refers to Christ and his disciples (Mark 3:14). According to him, the intention of Jesus Christ in selecting the 12 disciples was to train them so that they will teach the rest of the world. It will be unfathomable to have one with apt, ability or skill to teach without having been taught by an apostle or been taught the truths of scriptures.

The Bishop must not be a Drunkard (3:3a)

All the next four qualifications in 3:3 are things that must not be seen in the life of the bishop. They all deal with the character of the bishop as he serves as the overseer of the church. The verse begins with ‘not a drunkard’ which when linked with the beginning of the qualifications in verse 2 will read, ‘a bishop must not be a drunkard.’ The Greek word *paroinon* is what has been translated drunkard in the English version. *Paroinon* is two words put together which are *para* meaning ‘near’ and *oinon* meaning ‘wine’ (Strong, 2009). Wine is always near him, or he is near the wine, a sign of addiction to wine. Friberg, et al. (2000) translate it, “addicted to wine, drunken, of one who tends to be quarrelsome as he drinks too much” (p. 301). The Twi bible translates it *onye osadweam*. Rev. George Osei explains *osadweam* as someone who is always drunk at anytime of the day (Personal communication, 19th December 2023).

The Twi word *onye* means ‘not.’ Therefore, the bishop is not someone who should always be drunk.

The repetition of this instruction in 1 Timothy 3:8 and in Titus 1:7 seems to suggest that drunkenness was a prevailing problem in Ephesus as well as Crete where Titus worked (Ngewa, 2009). Drunkenness disqualifies the Pastor from the overseership because, as Ryken (2007) puts it, “... he is incapable of the kind of sober judgment that good spiritual leadership requires” (p. 112). In Gowens view, “it is nigh impossible to disciple others when the teacher himself lacks self-discipline in terms of an addiction to alcohol” (p. 64). There is a controversy whether the Bible entirely forbids consumption of alcohol, or the Bible only forbids drunkenness. In any case, the text before us is concerned with drunkenness and the Pastor who has the habit of getting drunk fails to be in this noble office.

The Bishop must not be Violent but Gentle (3:3b)

One of the character traits of Jesus Christ, the chief shepherd, is gentleness (2 Cor. 10:1) which is also one of the fruits of the Holy Spirit (Gal. 5:22). Since the chief shepherd is gentle, the under shepherds are expected to bare the same mark. The Pastor who is given the responsibility of overseeing the flock of God must not be violent but gentle. The Greek word translated violent is *plektes* which means ‘giver of blows’, ‘bruiser’, ‘pugnacious’ or ‘a quarrelsome person’ (Strong, 2009). The Asante Twi Bible translates *plektes* or violent as *pupopupo*. Some scholars describe *plektes* as bullies (Dunn, 2000; Ryken, 2007; Friberg et al., 2000) and considering the nature of the sheep, it will be a mismatch for a bully to oversee the flock of Christ. Ryken (2007) did not mince words when he said, “Bullies are not eligible for ordination. An elder

is not a browbeater. Men who are verbally or physically abusive cannot be trusted to tend God's flock" (p. 112).

According to MacArthur (1995), church leadership requires maturity in dealing with issues and that the bishop must not react to difficult matters with blows. Paul himself has seen the attitude of the believers in persecution. He was there when Stephen was being stoned to death and he saw the gentle spirit of Stephen who never fought back even when he was receiving the 'death penalty'. A pugnacious overseer of the flock of Christ will cause a lot of harm than good for the master and therefore should not be tolerated (Gowens, 2018).

Instead of being violent, the bishop must be gentle. The Greek word translated gentle is *epieikes* which means equitable, fair, mild, and gentle. In the Twi Bible, it is translated *ɔdwoɔ* which means a calm person. Ngewa (2009) puts forward that there are times situations become very frustrating and the Pastor may find himself amidst such situations where tempers are expected to rise. It will take a gentle heart to bring calm to such a scene and that is what the minister is required to exhibit. Paul himself recognizes the fact that there may rise people who will oppose the overseer, but he must be gentle in correcting such people (2 Tim. 2:23-25). MacArthur (1995) explains that *epieikes* describes someone who is considerate, forbearing, and gracious, who does not hesitate to forgive the offences of others. It took the graciousness of Jesus Christ to deliver the woman caught in adultery from the angry mob (John 8:1-11). Ngewa (2009) also says that "Those who are gentle are gracious and considerate... They do not lose their tempers when others cause them frustration" (p. 66). This does not make the overseer weak, stupid, or timid but responsible, respectful, and honorable.

The Bishop must not be Quarrelsome (3:3c)

The third of the set of criteria in verses 3 of 1 Timothy 3 is that the bishop must not be quarrelsome. The Greek word translated quarrelsome is *amachos* which means ‘not disposed to fight or quarrel’. It also means ‘peaceful’ (Friberg et al., 2000). The Twi translates it *onye etutupe*. The decency of the office of a bishop requires that the officer needs to be uncontentious and for the sake of the congregation, he must be peaceful. MacArthur (1995) postulates that having a quarrelsome person as the overseer may hinder the progress of the church. MacDonald and Farstad (1997) describe a quarrelsome person as someone who argues about everything. Ryken (2007) puts forward that it is very probable that Paul had the false teachers in mind when he wrote this. He believes that the false teachers were argumentative; disputing everything which ends in “envy, dissention, slander, evil suspicions, and constant friction among people who are depraved in mind” (1 Timothy 6:4-5). The tone of Paul in his second letter to Timothy emphasizes the importance of this qualification. He writes, “Have nothing to do with stupid and senseless controversies; you know that they breed quarrels and the Lord’s servant must not be quarrelsome but kindly to everyone, apt teacher, patient...” (2:23, 24). These verses provide what the bishop must do instead of being quarrelsome.

The idea of ‘not disposed to fight,’ or ‘not disposed to quarrel’ eliminates every tendency of responding to any negative comment from people within or without the church. To be disposed to fight is (1) to give a tendency to or (2) to put in place, i.e., to set in readiness (Merriam-Webster Dictionary). To possess this nature or exhibit this character is to display an unconverted or unsanctified nature of the flesh as Paul describes in Galatians 5:16-21. The KJV

translates *amachos* as brawler which means ‘to quarrel or fight noisily.’ The pastoral ministry is believed to be peaceful, therefore engaging in a brawl is seriously reducing the standard to a ‘child’s play’ and the apostle would have none of that in the ministry. Another meaning that is derived from *amachos* is ‘peaceable.’ Instead of being contentious or quarrelsome, the Pastor must be peaceable. He must possess the power of “freedom from strife or disorder” (Merriam-Webster Dictionary). He may be confronted with critical opponents who may challenge the very foundation of his faith. His response must be from a man who is peaceable who through patience and gentleness will correct all opponents.

The Bishop must not be a Lover of Money (1 Timothy 3:3d)

The final qualification in 1 Timothy 3:3 requires that the bishop must not be a lover of money. The Greek word translated ‘lover of money’ is *aphilarguros* which means ‘not loving money,’ ‘not greedy,’ but liberal, generous (Friberg et al., 2000). In the Asante Twi bible, ‘not greedy’ is translated *nyɛ sikanebre*. The bishop is not expected to put monetary gain as his primary goal as a minister (Arichea and Hatton, 1995). It is worth noting that the main issue of concern here is not the money itself but the love of money. Scholars have made consistent reference to the false teachers in those times as the focus of Paul’s instructions because they took advantage of their positions as leaders as an opportunity to make money (Gowens, 2018). This prohibition appeared on the list of qualifications for deacons in 1 Timothy 3:8 and for elders in Titus 1:7 for which reason Ngewa (2009) asserts that overseers “should be well aware that there are values that are far more important than any amount of money” (p. 67). One of the cardinal principles of the ministry is what Christ told

his disciples when he sent them out. He told them that, “freely you have received, freely give” (Matt. 10:8, NIV). This principle characterizes Paul’s ministry and he believes that the love of money is not an acceptable characteristic for the office of a bishop.

Hendriksen and Kistemaker (2001) relate the criterion to the attitude of Judas who sold Jesus for 30 pieces of gold. According to them, the overseer must be far away from the Judas-like life (John 12:6); trying to make dishonest gain but ended up destroying his own life (1 Timothy 6:9,10). They postulated further that Paul seems to be talking about some people who have fallen victims to the love of money and even though he makes no reference to a particular person, Judas Iscariot falls into the periscope for those who through the love of money went through similar destruction described by Paul.

There are a few names the Bible mentions who entangled themselves with the love of money. Balaam was a greedy prophet (Deut. 23:4), the prophet Isaiah calls them dogs with mighty appetites who never have enough (Is. 56:10-11, NIV), Jeremiah calls them ‘greedy for gain’ (Jer. 6:13, NIV), Micah accuses them of prophesying for cash (Micah 3:11, NIV) and the false teachers that Paul warns Timothy about. Ryken (2007) discusses how greed led to the corruption of the medieval church and also the decline of many large churches in America. The concern of the shepherd for God’s people requires so much attention to their spiritual needs to the extent that the minister has no time for material things (MacDonald & Farstad, 1997). However, when the love of money or greediness sets in, the shepherd will be concerned only with his personal interest to the neglect of the flock. When the minister becomes greedy for money, he will use

disreputable ways to get money, but the bishop must be one who works as unto the Lord who make provision for his servants (Henry, 1996).

The Bishop Must Manage His Own Household Well (3:4-5)

The next qualification for the bishop is that he must be able to manage his own household well and train his children to be submissive and respectful. The Greek word translated manage is *proistemi* which also means ‘to set over’, ‘to be a protector or guardian’, and ‘to care for’ (Strong, 2009). To manage well is *kalos proistamenon (Gk)* which raises high the standard of the bishop’s home care making him more responsible and more qualified for the office. In the Asante Twi Bible, ‘he must be able to manage his own household well’ has been translated to be *ɔdi ɔno ara ne fie so yie*. This portrays the bishop as a ruler and that he rules his household well. This criterion makes the home a testing ground for the potential bishop (Moss, 1994). Scholars like Moss (1994) and Wiersbe and Warren (1996) agree that the home is like a church and as long as the bishop manages his household well, he also qualifies to manage the house of God. On the other hand, where the potential bishop fails to manage his household, he will be automatically disqualified.

According to Ngewa (2009) a household is made up of the head of the home, his wife and their children. In some cases, external family members may be living with the family. Also, there may be servants living in the house too. In spite of this, the focus of Paul on the qualification of the bishop as far as his managerial skill is concerned, is his ability to manage his household well, especially his immediate family. His skill in managing his children would be a reflection on his ability to manage God’s household.

Three observations have been made after a careful look at the text (v. 4). Firstly, the bishop must be able to manage his household well. MacArthur (1995) discusses the elder whose failure to manage his household by mismanaging the resources of the family should be disqualified. He went further to explain that managing the household means being able to take care of the people in the family with the resources available, however, if one manages his household well but mismanages the family resources he must be disqualified. It is the responsibility of the head of the household to protect and to properly manage the family resources as seen in 1 Kings 21.

Secondly, the people in the household must be well managed, especially the children. The children of the bishop must be submissive and respectful. The skill of the bishop in managing God's house must be seen in how submissive his children are (Moss, 1994). He must exercise authority over them to bring them under control with all seriousness. Taylor (2010) argues about whether the children of the bishop must be saved or just submissive and respectful. His conclusion is that the eternal life of the children is not the subject of the text but that their father must exercise authority on their lives. This will pose a challenge because if the father has believed in Christ, but he cannot lead his own children to also believe in him, how can he lead others to believe in Christ.

Thirdly, the text seems to direct the bishop's good management of his household by keeping his children submissive and respectful. The character of the children is the result of the good parental skill demonstrated by their father. Ryken (2007) puts it this way, "A man whose children respects him must be a good father, ... a man who cares for his own children well is ready to care for all God's children" (p. 117).

The Bishop must not be a Recent Convert (3:6)

The next qualification is about the maturity of the overseer. The requirement is that the bishop must not be a recent convert. He must not be someone who became a believer not long ago. The Greek word *neophutos* means ‘newly planted’. It is what is translated ‘recent convert’ which also means a beginner or novice (Gk. *neophyte*), *abεεφο* (Asanate Twi). The word *abεεφο* means ‘new comer.’ Ngewa (2009) discusses the fact that recent Gentile converts need to learn more of their new faith before they are made leaders. In the same way, Jews who have become converts must learn the difference between grace and legalism in order for them not to confuse the two. The main reason Paul gives for not allowing a recent convert to occupy the office of a bishop is that the novice may be puffed up and fall into Satan’s condemnation. The Greek word used for “puffed up” is *tuphoo* which was used to refer to being filled with smoke. When a new convert is placed above others in the church, he may become blinded with pride and will look down on others. The minister is expected to be the minister (servant) of all and if pride is found in him, it becomes the most dangerous character trait (Ryken, 2007).

A recent convert may become puffed up with conceit

The Greek word *typhothutos* which literally means wrap up in a smoke figuratively implies that the person having this experience may be (1) puffed up, be very proud or arrogant and (2) may be silly, stupid or absurd from one’s own sense of importance (Friberg et al., 2000). The word conceit as defined by the Merriam-Webster’s Collegiate Dictionary means “having an excessively high opinion of oneself.” In this sense, the novice will see himself as the most important person in the church and would demand to be served instead of

serving the flock. The result of this attitude is bringing upon himself a similar judgment that was issued on Satan due to his pride (Is. 14:12-15). Jamieson et al (1997) describe the novice as one conceited to the extent that he has ideas of his own reputation and cannot see others in a perfect way. The consequence of such behavior is to fall like the devil did. Some scholars have suggested some reasons the novice must be disqualified from being a bishop.

The novice has no experience

MacDonald and Farstad (1997) identify men of experience and understanding as the people required to take the office of a bishop. They debunked the idea of placing a novice in such an important office and puts forward that a novice does not have the requisite experience to do the work required in the office of a bishop. After serving Moses for many years, Joshua gained the experience needed to lead the people of Israel into the promise land. He understood the people of Israel, he had the skills of the war field and had a clear understanding of the relationship that should ensue between God and the vessels used as leaders of the people. A novice is like a newly born baby who has no understanding of the entire formation of how the church system works. He is not aware of the plan of God for the church, neither is he aware of the functions of the church even though he is born again (Grace Notes, 2017).

The novice is not mature

Moss (1994) believes that the maturity of the one serving as an overseer is paramount if he is to make anything meaningful out his role as the shepherd of God's people. Moss emphasizes the fact that the recent convert represents the Greek metaphor 'newly planted.' He explained that the most important thing in this case is maturity otherwise, the person becomes swelled-headed. In defining who a mature person is, Macabasco (2009) explains that,

“Mature person, in general, is defined as an individual who has achieved natural growth and development. It is having attained the final or desired state. To be more specific, a mature person is one who is able to live life with principles and wisdom both gained through learning from others and by their own experiences. Mature person is able to lead life with high emotional intelligence that aids them to stay calm and think clearly during difficult moments. Mature person also knows how to keep a harmonious and win-win attitude towards other people because they have mastered and consciously lived life following the principles and purposes they have set for themselves regardless of what other people think or say. And lastly, a mature person is able to understand that life is what you make it” (para, 5).

Even though maturity is sometimes equated with age, older persons may not necessarily qualify for the office of a bishop due to their age. They will be classified as novice if they are recent converts to the Christian faith. In the same way, a person may be young but has been in the Christian faith for a

considerable number of years and fulfilled every qualification, he would not be denied. Timothy himself is an example of a young man who qualifies for this office and Paul makes every effort to encourage him in his tasks (1 Tim. 4:12). Paul also admonishes Timothy being a young man to treat older men as father, older women as mothers and younger women as sisters (1 Tim. 5:1, 2). This establishes the fact that Timothy being a young man is not a novice but someone with the requisite experience and maturity to lead the flock of God.

The novice has not gone through testing

Jamieson, Fausset and Brown (1997) assert that a novice has not yet been disciplined and matured by afflictions and temptations. These were common experiences of the early church and disciples who go through such phenomenon and remain in the faith maintain his testimony as a true believer. An example of a novice is depicted from the exodus of Israel when they were delivered from Egypt. The Israelites were fresh from Egypt where they had lived for hundreds of years without any experience in war (Ex. 13:17). God saw their inexperience in warfare and would not let them pass through the territory of the Philistines which is also the military route of the Egyptians but took them through the route towards the Sinai to avoid possible military confrontations which may subsequently result in their yearning to return to Egypt (Walvoord & Zuck, 1985). They needed to be grounded before they were allowed to face any battle. Similarly, a novice who has not been tested with the challenges of the Pastoral ministry may be found wanting and may yield to the temptations he is confronted with.

A recent convert may fall into the condemnation of the devil

The condemnation of the devil is described by Ngewa (2009) as the devil being expelled from heaven. In the same way, the novice may receive a condemnation by being driven from the presence of God. Dunn (2000) relates the condemnation of the devil as that which befell the kings of Babylon (Is. 14:12-15) and Tyre (Eze. 28) which will be the fate of the novice who becomes puffed up.

The Bishop must have Good Reputation with Outsiders (3:7)

The final criterion required of bishops in 1 Timothy 3 is about the bishop's reputation in the eyes of those who are outside the church. The Greek words *kalos marturia exothen* are what have been translated 'well thought of by outsiders' (Strong, 2009). Friberg et al. (2000) throw more light on the words by showing the opposite of *exothen* (from the outside) which is *esothen* (from the inside). Those who are inside (*esothen*) the church are fellow members and those who are outside (*exothen*) are non-members of the church. The KJV translates it, 'he must have good report with outsiders,' whereas the NIV translates it, 'he must have good reputation with outsiders.' It is also translated 'a good testimony from them that are without' (American Standard Version). Moss (1994) explains that the deportment and life of the potential bishop are before outsiders and they see his daily conduct and mode of transactions. His good name among outsiders impacts the efforts of the church in the world. Summerton (1994) asserts that unbelievers are unusually observant about the weaknesses of Christians and are good judges of the reputation of Christians. According to Dunn (2000), the criteria should not only be what the church is interested in but also the overseer must be someone who is respected by those

who are outside the church. He reiterated that those who are outside measure by the standard of what is good conduct.

Apostle Paul points to two major pitfalls which will be the consequences of a bad reputation of a bishop. Firstly, the bishop may fall into disgrace if he does not have a good reputation with outsiders. The Greek word interpreted as disgrace is *oneidismos* which also means an insult aimed to damage reputation. By implication, the non-Christians outside the church are believed to know what the church is all about and if any person takes a stance to be a member of the church or a leader of the church, he must live the life deserving a leader in a Christian setting. If the Christian leader lives a life that is contrary to the beliefs of the Christian faith, that leader will bring disgrace to himself by receiving comments from outside which damage his reputation.

Secondly, he may fall into the snare of the devil. Friberg et al. (2000) explain that (1) the snare metaphorically is referred to a false sense of security that results in an unexpected condemnation. (2) It is a deceitful trick of the devil for gaining control and (3) figuratively it is an allurements to wrong doing. The potential bishop is not expected to do things to please those who are outside of the Christian faith but to live the life set forth according to the scriptures and those who are outside will understand that indeed the man who claims to belong to the household of God deserves to be a leader in that establishment.

Conclusion

This chapter studies how scholars interpret 1 Timothy 3:1-7 as it discusses the qualification of bishops. The Greek and English meaning of each of the fifteen qualifications are thoroughly discussed. Each of the qualifications is a well thought of provision which is studied as a way of providing a pattern

for Pastors in Ghanaian Pentecostal churches. The next chapter will provide a summary of the work, discuss the conclusions on the findings and recommendations for further studies.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter is the final chapter of this thesis which presents the summary of the study, the conclusions, and the recommendations for further studies.

Summary

This study began with a concern of Ghanaian media and the public about the lifestyles and practices of some Pastors within the Pentecostal fraternity. Some of these lifestyles and practices include exchange of insults between two Pastors on social media, adultery, selling of anointing oil at exorbitant prices, among others. The media and Ghanaians in general did not take these practices and occurrences lightly. This is because Ghanaians believe that the Bible is the word of God and Pastors are the ones who interpret the Bible so they are expected to live up to an appreciable standard of life. However, the behavior of some Pastors seems to give the impression that there has been a shift to the teachings of the Bible about who becomes a Pastor. It was therefore necessary to again look at what the Bible teaches about the qualifications of a Pastor.

1st and 2nd Timothy and Titus are referred to as Pastoral Epistles (Dunn, 2000; Buttrick, 1983 & Smith, 2018) and in 1 Timothy 3:1-7 Paul teaches about the qualifications of an overseer (or Pastor) and since Ghanaian Pentecostal churches use this text mostly as a checklist as they engage the services of their Pastors, it became more appropriate for this study.

The study sets as its objective to examine the Pastors of Ghanaian Pentecostal churches, the principles of the qualifications of a Pastor in 1

Timothy 3:1-7 and the underlying facts of the behavior of some of the Pastors in Ghanaian Pentecostal churches. It is against these backgrounds that the study looks at the historical development of the Pentecostal churches in Ghana. Before the arrival of the Pentecostal churches, the mainline churches had already established their presence across the length and breadth of Ghana. The study moves on to look at the Pastors of Ghanaian Pentecostal churches, especially how they become Pastors, how they are trained and what is expected of them as ministers.

To be able to ascertain the facts of this study, the qualitative research method is used. Phenomenological research method was used to collect data from the field. This research method focuses on participant's perspective. It enables the researcher to use interviews, conversations, participant observation, analysis of diaries, focus meetings and other personal texts for data collection. It is less structured by design, and it is more open-ended. This approach encouraged interviewees to be more comfortable in sharing their experiences.

Rhetorical criticism is used to interpret the text of 1 Timothy 3:1-7. Rhetoric criticism has three branches namely, Deliberative, Judicial and Epideictic. Deliberative rhetoric is used because it deals with speech or writing that makes efforts to persuade an audience to take or not take an action. Since the one of the objectives of the study is to study 1 Timothy 3:1-7, deliberative rhetoric was used to interpret 1 Timothy 3:1-7 in relation to the Pastors of Ghanaian Pentecostal churches.

Some of the Ghanaian Pentecostal churches were selected. Two churches were selected from the classical Pentecostal churches, two churches were also selected from the Neo-Pentecostal churches and three churches were

selected from the Neo-Prophetic churches. After a careful study of the churches, the study comes out with interesting findings out of which the following conclusions and recommendations have been made.

Conclusions

Firstly, theological education plays a vital role in the life and ministry of the Pastor in Pentecostal churches in Ghana. Theological education, just like any other education, is meant to prepare the minister for the work he has been called to do. It is unfounded when some believe that total reliance on the anointing and power of the Holy Spirit is enough to do the work of ministry. No matter how any individual is good in any field of endeavor, education, or training (apprenticeship) is required to shape and equip the person before he or she would be accepted in that field. In well-established institutions and businesses, every office is occupied by men and women who have been well trained in their various fields for optimum output. It is with this understanding that the study agrees with Rev. Dr. Owiredu, (Lecturer, ICGC) who reiterates that Pastors have the Bible as their tool and they need enough tutorials on it to enable them gain a deeper understanding so that they may be well placed to explain the Bible to others. Besides, the Old and New Testament Bibles were originally written from Hebrew and Greek languages respectively. A basic knowledge in both languages will enhance the minister's knowledge of the Bible and eventually be able to properly interpret the Bible.

There are other important courses besides the books of the Bible which are part of the curriculum of the Bible schools aimed at enhancing the skill and knowledge of the minister for effective Pastoral ministry. Some of these courses include theological studies which focuses on the major teachings of the Bible

which are commonly called doctrines. Being a Pastor, Bishop, or a Prophet etc. in the Pentecostal fraternity, these are the very basic knowledge that one should have since he is expected to teach the word of God. Another important course offered in a theological institution is what is called practical studies. The practical studies also focus on areas like Pastoral Care and Counseling, Pastoral Ministry, Missions, Evangelism, Christian Education, among others. These are courses that prepare the Pastor to be effective in his calling. Being a Pastor is about a congregation. A congregation with varieties of needs and with the skill and knowledge from Pastoral care and counseling, the Pastor should be able to provide the necessary assistance to the congregation. Whether at the diploma level or the degree level, theological education plays a vital role in the life of the minister that ensures stability and effectiveness in disseminating his responsibilities.

Secondly, 1 Timothy 3:1-7 serves as a major source of standard when it comes to the Pastors of some Pentecostal churches in Ghana. Ghanaian Pentecostal churches have adopted the qualification of Pastors as stated in 1 Timothy 3:1-7. They refer to this text in various ways when they are engaging Pastors for their churches. The Apostolic Church, Ghana has specifically enshrined it in their constitution (Article 29, Section 2a) which states that, “To qualify for an appointment as the President of the Church, a person shall: (a) Satisfy all scriptural standards outlined in the Bible, more specifically; 1 Timothy 3:1-7; and Titus 1:5-9” (p. 27). This requirement or qualifications with reference to 1 Timothy 3:1-7 and Titus 1:5-9 began from the president of the Church and is applied to all the senior officers including the Vice President (Article 30, Section 3a), General Secretary (Article 31, Section 3a), Director of

Ministerial Affairs (Article 32, Section 3a), Director, Operations of Movements (Article 33, Section 3a), Director, Evangelism and Missions (Article 35, Section 3a), and Area Superintendent (Article 36, Section 3a). Other denominations do not have 1 Timothy 3:1-7 stated in their constitutions but use it as a standard to guide them as far as their Pastors are concerned.

Some of the Pentecostal churches also rely on 1 Timothy 3:1-7 to ensure that (1) their Pastors are married only once and would not tolerate divorce and remarriage. Assemblies of God, for example, guarantees that its Pastors keep their marriages and family as an example to their congregations. Any A/G Pastor who fails to do so would be either disciplined or dismissed from the organization. (2) They also ensure that the character of their Pastors is up to the standard required of a minister of the gospel. Besides the requirement of the new birth by most of the Pentecostal churches, they also expect their ministers to be sensible, respectable, hospitable, and exhibit temperance. These are traits that the various denominations emphasize as exemplary lifestyle for their ministers. As part of being respectable, some denominations have a dress code for their Pastors which they must wear during church service and when they go to the public. Other denominations do not restrict their Pastors as to what they should wear but require the ministers to be decent at all times. Drunkenness, fighting in public, or the love of money are generally eschewed by Pentecostals. These characteristics are among the attitudes that cause bad press for the church and bad reputation with the people outside the church. (3) They also expect their Pastors to be able to teach (and preach) the word of God. To this end, they ensure that their Pastors have some form of theological training so they will be well groomed with the skill and knowledge to be effective in their task of teaching

and preaching. (4) They also ensure that novices are not admitted into the ministry. Some of the churches ensure that those who are showing interest in becoming Pastors must have been in the church for a minimum number of years as ordinary members before they are accepted for training as Pastors. (5) Finally, they ensure that their ministers have good reputation with outsiders (1 Tim. 3:7). This forms part of their seminary training and their ministerial ethics that is inculcated in them as part of the relations with the people of other faiths.

Thirdly, some Ghanaian Pentecostal churches ensure that their Pastors go through a process of endorsement. The classical Pentecostal churches and the Neo-Pentecostal churches in Ghana ensure that their Pastors indeed qualify for the ministry work before they are allowed to go their Bible schools. Without an endorsement from the candidates' Pastor through a recommendation letter, there is no way the organization will accept him for training. The prophetic churches do not have any such system in place. This is because they are the founders of their churches and therefore need no endorsement from anyone. The endorsement is dependent on some basic requirements which include the fact that the candidate must not be a novice, must have experienced the new birth, must have been called by God to do ministry, respectful to authority, hardworking and must possess the character required of ministers. This approach to scrutinize candidates of the Pastoral ministry is indeed a means to disprove the wrong candidates from entering into the ministry. It is interesting to note that this process could be flawed by the fact that when the Pastor has a personal issue with the candidate, he may not endorse his candidature even though the candidate may qualify in every way.

Fourthly, there is an open-ended entrance into the Pastoral ministry within the Pentecostal fraternity in Ghana. One of the challenging concerns in Ghanaian Pentecostal Christianity is that there are no criteria as to who becomes a Pastor. Except for the classical and Neo-Pentecostal churches which have stringent regulations concerning who becomes a Pastor, there is no checks or control as to who becomes a Pastor outside these denominations and therefore anyone can just decide to be a Pastor. The Christian Counsel, the Ghana Pentecostal and Charismatic Council, etc. do not have any authority to reject or restrict anyone from becoming a minister in Ghana. The only thing that the government of Ghana requires of any ministerial candidate is a registration with the Registrar General and a certificate of ordination from a recognized association or institution.

If we have the situation where there are no checks as to who becomes a minister, it means that many may become Pastors who do not fit the qualifications in 1 Timothy 3:1-7 or the standards of requirements for Pastors set up by the various churches. Apostle Paul is keen on protecting the doctrines of the church, the converts and the gospel message (1 Tim. 1:3-7) and as a result he would not compromise on the quality required from every minister. With such an open-ended entrance into the ministry, there will be no check as to whether the person has experienced the call of God, has been trained, both under a senior and experienced minister and received training in the classroom.

Finally, Pastors of Ghanaian Pentecostal churches are disciplined when they are under supervision. Some of the Pentecostal churches, especially the classical Pentecostal and the Neo-Pentecostal churches, have a more controlled system in place for their Pastors. They have national leaders followed by

regional officers, area heads and district Pastors under whom all the local Pastors operate. These churches operate in such a way that all the Pastors report to a superior officer who supervises the work in every local church. They hold regular meetings and ensure that every minister is up to the task assigned him. They also ensure that any offending minister is brought to book through disciplinary action or dismissal.

As a result of these measures, there is optimum discipline among the Pastors. The story is not the same where the Pastors are operating without any control or supervision from any superior. This is seen among the prophetic churches and some independent ministries. These churches have one or two local assemblies whose activities center around the founder and overseer of the church. The founder's actions, teachings and practices are not subject to any regulation or supervision. As a result, he is at liberty to go to any length in his practices and teachings.

Recommendations

Firstly, there should be an institution that determines who qualifies to become a Pastor. The Pastoral ministry is a ministry that is widely accepted by Ghanaians and the Pastor is highly respected in many ways. Also, the nature of the work demands that the Pastor must be able to understand the scriptures, be able to lead the people he is pastoring and portray himself in a decent and dignified way to avoid reproach. Just as all other professions, Pastors need to be properly trained and certified although God has called and anointed them. The role of the afore-mentioned institution is to ensure that Pastors fully qualify by the standards they have put in place. There are associations like the Christian Council, Ghana Pentecostal and Charismatic Council which could be

empowered to license any minister before they can be allowed to operate as a Pastor. This may help curb the problem of admitting the wrong or unqualified persons to become Pastors.

Secondly, 1 Timothy 3:1-7 must be used as a normative for the life and ministry of the Pastor. As part of the Pastoral Epistles, 1 Timothy 3:1-7 serves as a guide for the churches in relation to the qualification of Pastors as they enter the ministry and during their service as Pastors. It serves as a basic requirement for becoming a Pastor and continue to serve as a guide for being a Pastor throughout the minister's life as a Pastor. Despite this, the emphasis of the text is minimal as an important requisite for the life and ministry of the Pastor. 1 Timothy 3:1-7 must be set up as a major course in the Bible schools instead of treating it as a survey with the rest of the Pastoral Epistles. The text provides a standard that ensures Pastors are well balanced in character and are good examples for the flock to follow. It also guarantees that they are mature, not people in the ministry because of money and people with a good reputation.

Pentecostal churches in Ghana must apply the text strictly in the engagement of the ministers by guaranteeing that the life and character of the Pastor being appointed to lead their congregation has no blemish as far as 1 Timothy 3:1-7 is concerned. Jesus himself describes some who come as wolves in sheep clothing (Matthew 7:15) and one of the means to detect them is to apply 1 Timothy 3:1-7 to find out whether they will qualify. The early church selected Mathias based on a criterion (Acts 1:21-26) and the deacons were also chosen based on a criterion (Acts 6:1-6). In the same way, the contemporary Pentecostal church must put restrictions in place to curb people who are not fit to become Pastors.

Thirdly, the operations of Pastors must be under strict supervision. The study discovered that Pastors who work under supervision and control remain discipline and do better in their ministries. Some denominations in Ghana, for example, operate what is called semi-autonomous system in which the local churches govern themselves but operate under a main body which provide supervision with the power to discipline offending ministers. This protects the sanity in the system and helps curb the menace of bad practices and behaviors of ministers in Ghana today. Pastors who are not in any denomination where there is a hierarchy which decides whether the Pastor qualifies to be accepted or not and sets up rules and regulations for the Pastor in terms of how he behaves and does his things, have a high tendency to do things contrary to the biblical standards for the minister.

This is where Christian Council, Ghana Pentecostal and Charismatic Council and other Christian associations must be empowered to be regulators of the churches and Pastors, especially those who are not under any supervision and operate as independent ministers. Other professions like medical Doctors who are regulated by the Ghana Medical and Dental Council, lawyers who are called to the Bar by the Ghana Bar Association among others are checked in the society. Another example is that a driver is not allowed to drive until he is duly licensed, and this licence is renewed periodically. An unlicensed driver may not have gone through the training required of every driver and a driver with an expired license is not permitted to drive by the Driver and Vehicle Licensing Authority. Pastors in Ghana must also be allowed to go through that process of being recognized by an authority that will ensure that the Pastor qualifies by the

standard they have set forth which will scrutinize whoever is allowed to serve as a Pastor in Ghanaian Pentecostal churches.



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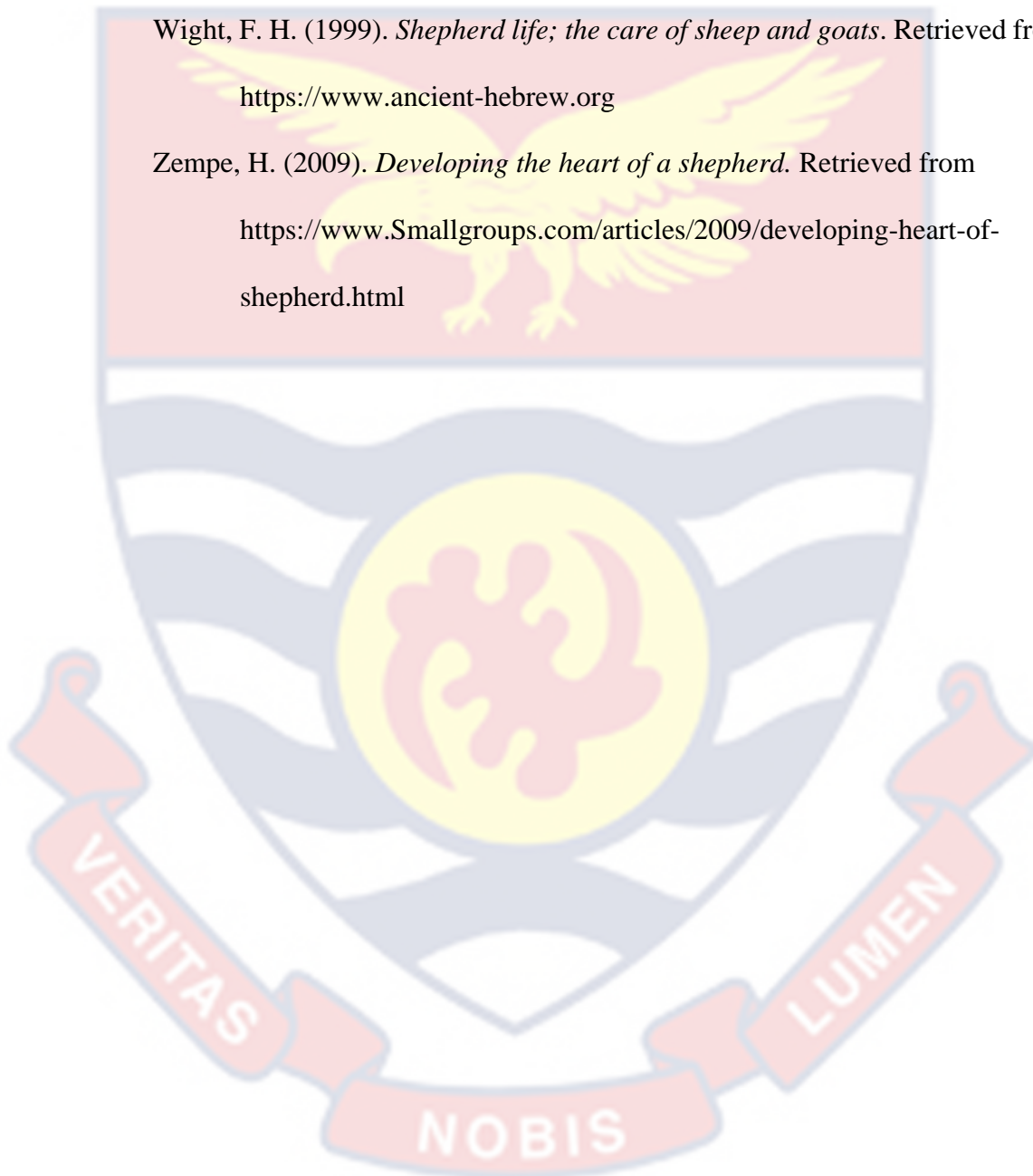
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APPENDIX A
UNIVERSITY OF CAPE COAST
FACULTY OF ARTS
DEPARTMENT OF RELIGION
PHD THESIS
THESIS TOPIC:
PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE
TEXT OF 1ST TIMOTHY: A CRITICAL STUDY

BY SAMUEL BOTCHWAY

INTERVIEW GUIDE

CHARISMATIC CHURCHES IN GHANA

1. What does it mean to be charismatic?
2. What does it mean to be a Charismatic Church?
3. How did charismatic churches emerge in Ghanaian Christianity?
4. Who were the forerunners of Ghanaian Charimatism?
5. What were their main doctrines?
6. How did they impact Ghanaian Christianity?
7. What were some of the programs that attracted the public to your churches?
8. How did the emergence of the charismatic churches impact Ghanaians?
9. A brief historical background of your church
10. A brief story about you as a man of God

APPENDIX B**PASTORS IN CHARISMATIC CHURCHES IN GHANA**

1. Who is a Pastor in your opinion?
2. How can one become a Pastor in your denomination?
3. How are your Pastors trained?
4. What is the basis for allowing women to become Pastors?
5. What should be the background of the person who wants to be a Pastor?
6. What are the duties of a Pastor in a local church?
7. How does your organization ensure that its Pastors abide by the rules and regulations of the organization?
8. What do you think is the reason for the increase of fake men of God in Ghanaian Christianity?
9. What is the role of the head Pastor concerning offerings, tithes and the projects of the church?
10. How are the Pastors taken care of?
 - a. Their salaries
 - b. Their rent
 - c. Their Fuel (or T & T)
 - d. Their children's education
 - e. Other allowances
11. How do your Pastors relate with the various classes of people in the church?
12. Why do you think we have so much negative report about Pastors and their work?
13. What is the best way forward for Pentecostal churches in Ghana?

APPENDIX C

**UNIVERSITY OF CAPE COAST
FACULTY OF ARTS
DEPARTMENT OF RELIGION
PHD THESIS**

**THESIS TOPIC:
PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE
TEXT OF 1ST TIMOTHY: A CRITICAL STUDY**

BY SAMUEL BOTCHWAY

INTERVIEW GUIDE FOR PASTORS

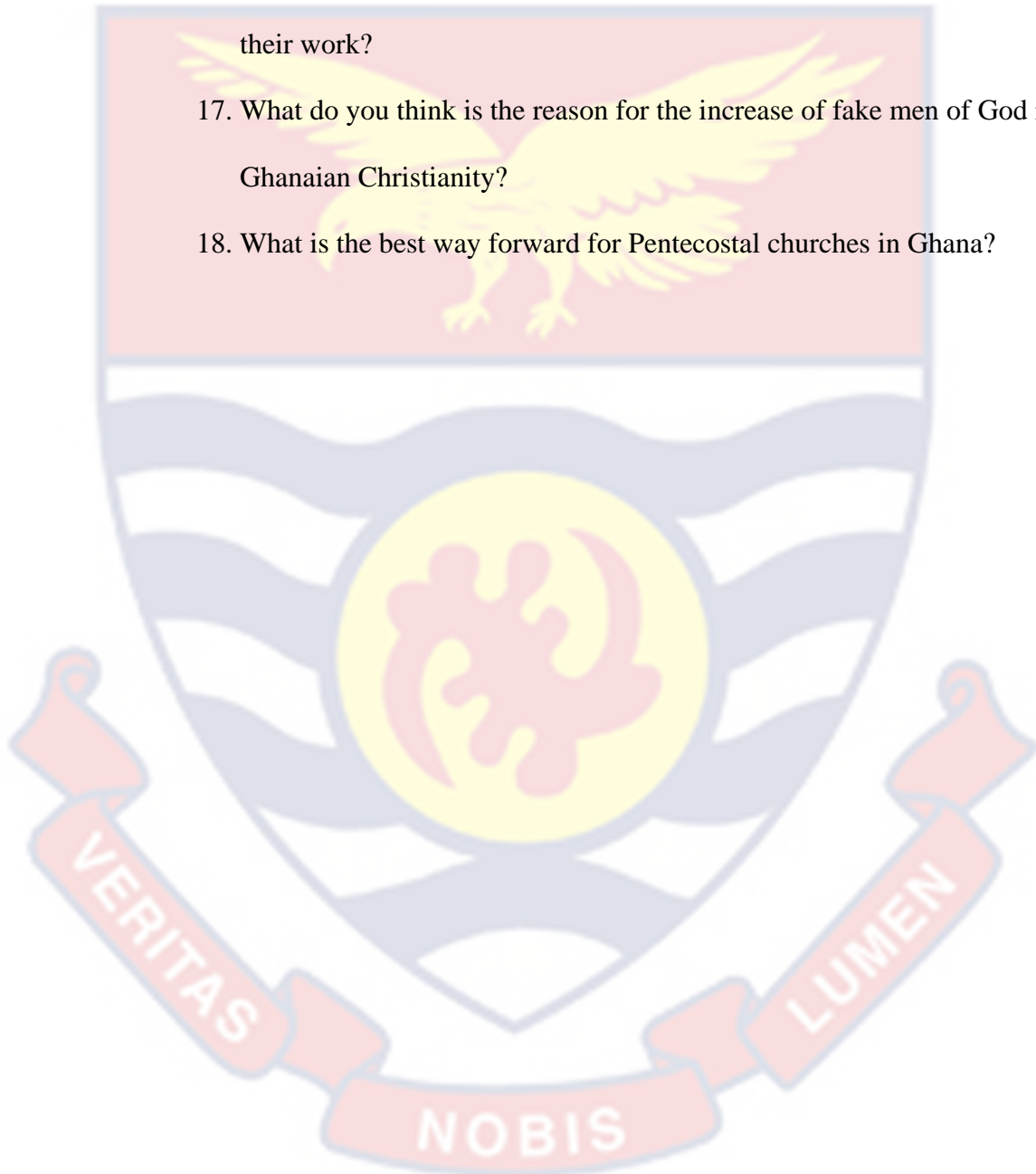
1. Who is a Pentecostal?
2. What are the distinctive characteristics of a Pentecostal?
3. How does one become a Pastor in your denomination?
4. What does it mean to be called?
5. What is the difference between desiring for the work of God and being called?
6. What are the duties as a Pastor?
7. How are your Pastors trained?
8. What is the relevance of theological education to the Pastoral ministry?
9. What is the basis for allowing women to become Pastors?
10. What should be the background of the person who wants to be a Pastor?
11. What are the duties of a Pastor in a local church?
12. How does your organization ensure that its Pastors abide by the rules and regulations of the organization?
13. What is the role of the head Pastor concerning offerings, tithes and the projects of the church?
14. How are the Pastors taken care of?
 - f. Their salaries
 - g. Their rent

- h. Their Fuel (or T & T)
 - i. Their children's education
 - j. Other allowances
15. How do your Pastors relate with the various classes of people in the church?

16. Why do you think we have so much negative report about Pastors and their work?

17. What do you think is the reason for the increase of fake men of God in Ghanaian Christianity?

18. What is the best way forward for Pentecostal churches in Ghana?



APPENDIX D

**UNIVERSITY OF CAPE COAST
FACULTY OF ARTS
DEPARTMENT OF RELIGION
PHD THESIS**

**THESIS TOPIC:
PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE
TEXT OF 1ST TIMOTHY: A CRITICAL STUDY
BY SAMUEL BOTCHWAY**

INTERVIEW GUIDE

CLASSICAL PENTECOSTALISM IN GHANA

1. Who is a Pentecostal?
2. How did Pentecostalism come to Ghana?
3. Who were the forerunners?
4. How did Pentecostalism spread so fast?
5. How did Pentecostalism impact Ghanaian Christianity?
6. What contributed to the growth of Pentecostalism in Ghana?
7. What were the doctrinal emphasis of the Pentecostals?
8. What does your church teach today?

PASTORS IN PENTECOSTAL CHURCHES IN GHANA

1. Who is a Pastor in your opinion?
2. How can one become a Pastor in your denomination?
3. How are the Pastors trained?
4. What is the basis for allowing women to become Pastors?
5. What should be the background of the person who wants to be a Pastor?
6. What are the duties of a Pastor in a local church?

7. How does your organization ensure that its Pastors abide by the rules and regulations of the organization?
8. What do you think is the reason for the increase of fake men of God in Ghanaian Christianity?
9. What is the role of the head Pastor in terms of offerings, tithes and projects of the church?

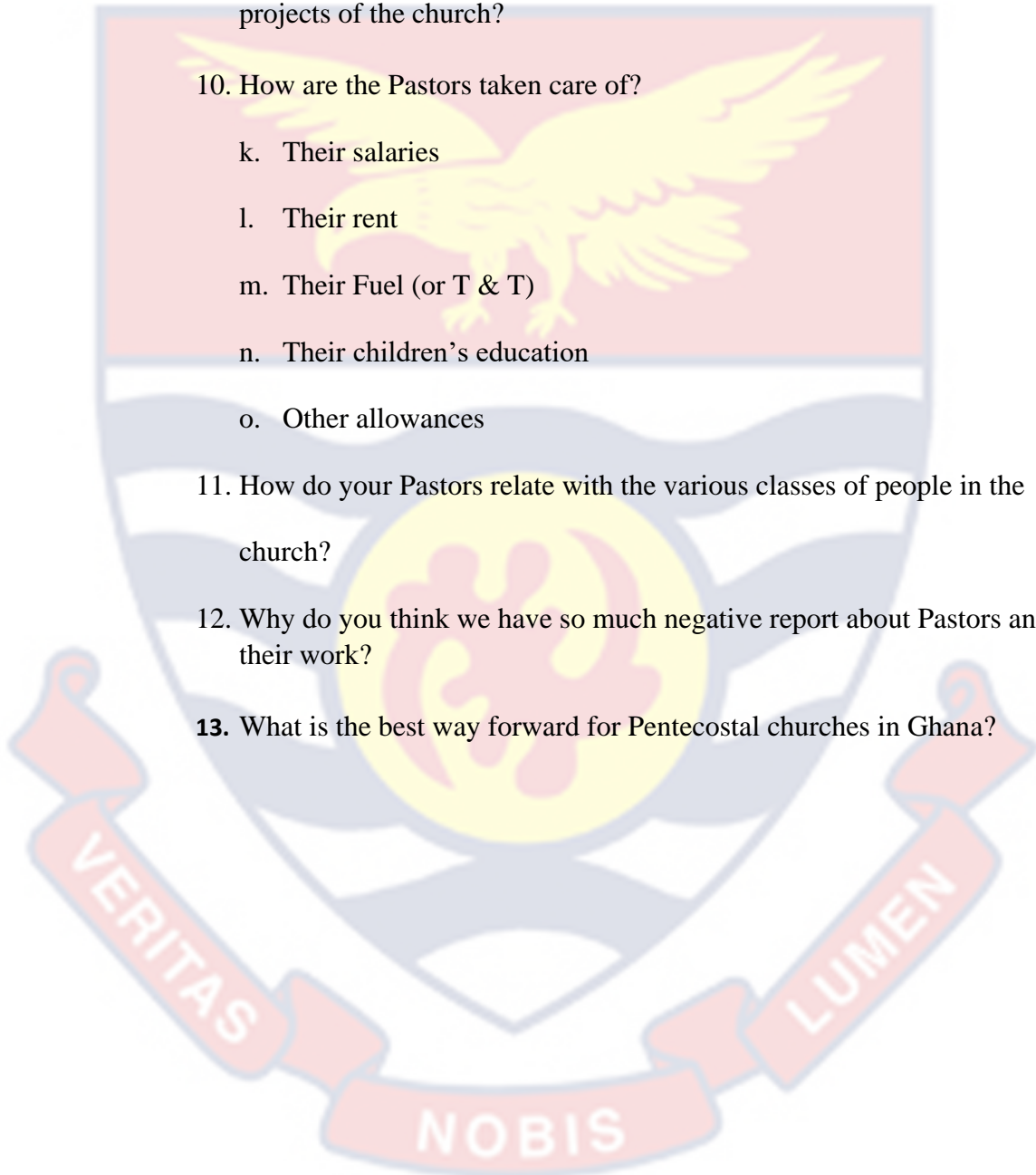
10. How are the Pastors taken care of?

- k. Their salaries
- l. Their rent
- m. Their Fuel (or T & T)
- n. Their children's education
- o. Other allowances

11. How do your Pastors relate with the various classes of people in the church?

12. Why do you think we have so much negative report about Pastors and their work?

13. What is the best way forward for Pentecostal churches in Ghana?



APENDIX E
UNIVERSITY OF CAPE COAST
FACULTY OF ARTS
DEPARTMENT OF RELIGION
PHD THESIS
THESIS TOPIC:
PASTORS IN GHANAIAN PENTECOSTAL CHURCHES AND THE
TEXT OF 1ST TIMOTHY: A CRITICAL STUDY

BY SAMUEL BOTCHWAY

INTERVIEW GUIDE

PROPHETIC CHURCHES IN GHANA

1. Who is a prophet?
2. What does it mean to be a prophetic church?
3. How did the Prophetic churches emerge in Ghanaian Christianity?
4. Who were the forerunners of Ghanaian Neo-Propheticism?
5. What were their main doctrines?
6. How did they impact Ghanaian Christianity?
7. What were some of the programs that attracted the public to your churches?
8. How did the emergence of the Neo-Prophetic churches impact Ghanaians?
9. A brief historical background of your church
10. A brief story about you as a man of God

PASTORS IN PROPHETIC CHURCHES IN GHANA

The term Pastor is used to refer to all categories of men of God

1. Who is a Pastor in your opinion?
2. How can one become a Pastor in your denomination?
3. How are the Pastors trained?

4. What is the basis for allowing women to become Pastors?
5. What should be the background of the person who wants to be a Pastor?
6. What are the duties of a Pastor in a local church?
7. How does your church ensure that its Pastors abide by the rules and regulations of the church?
8. What do you think is the reason for the increase of fake men of God in Ghanaian Christianity?
9. What is the role of the head Pastor concerning offerings, tithes and the projects of the church?
10. How are the Pastors taken care of?
 - p. Their salaries
 - q. Their rent
 - r. Their Fuel (or T & T)
 - s. Their children's education
 - t. Other allowances
11. How do your Pastors relate with the various classes of people in the church?
12. Why do you think we have so much negative report about Pastors and their work?
13. What is the best way forward for the Prophetic churches in Ghana?

APENDIX F

LIST OF INTERVIEWEES AND THE DATES OF THE INTERVIEWS

1. Rev. Prof. Paul Frimpong-Manso

12TH November 2019

2. Rev. Dr. Joseph Atinyo

20 November 2019

3. Bishop Tackie Yarboi

18th November 2019

4. Prophet Hackman Quaye

14th October 2019

5. Prophet Emmanuel Owusu-Obeng

15th October 2019

6. Prophet Akwesi Appiah

15th October 2019

7. Rev. Dr. Sampong

10th February 2020

8. Rev. Charles Owiredu

24th February 2020

9. Bishop Jonas Cofie

18th November 2019

10. Rev. Oforipanyin

9th December 2019

11. Rev. Joseph Amoako

1st September 2019

12. Pastor Thomas Boateng

1st September 2019

13. Rev. Dr. Paul Djane

12th November 2019

14. Rev. Ato Bentil

15. Rev. Dr. Freeman Osei-Tete

12th November 2019

16. Rev. Mathias Pelmittey 29/11/19

29th November 2019

17. Rev. Michael Ayesu 28/11/19

28th November 2019

18. Rev. Humphrey Hagan - 28/11/19

19. 28th November 2019

20. Prophet Duncan Cambell

10th September 2019

21. Rev. George Osei 2

29th November 2019

22. Rev. Dr. Alexander Gattogo

9th September 2021

23. Rev. John Kwabena Boakye

14th February 2020

24. Rev. Ofori Adjei Isaac 14th February 2020

25. Rev. Philip Adjei – 29th February 2020