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Full Length Research Paper

The role of the Holy Spirit in the life of the Penteco/Charismatic believer

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The classical dispensationalist claims the Holy Spirit activity ceased with the apostolic age. This was the major perception of the church before the end of the 4th century, during the time of Augustine and Chrysostom. A major spokesman of this view was Hyppoclytus, a contemporary of Tertullian. Proponents for the Holy Spirit such as Michael Green, boldly declared, “It is simply not the case that healing, prophecy, exorcism and speaking in tongues died out with the last apostle”. The fact that the Holy Spirit remains active in contemporary dispensation is the truth which is firmly embedded in Scriptures and unmistakable teaching of Jesus Christ. Pentecostals contend that, subsequent to conversion, but can on some occasion simultaneously, there is endowment with power with the evidence of speaking in tongues as the Holy Spirit gives utterance. This paper seeks to contribute to the interpretation of the role and function of the Holy Spirit in individuals’ Christian experience and in the corporate church. This is to help rethink the subordinate and neglected place of the Holy Spirit. Face – to-face in-depth interviews and focus group discussion were deployed for data collection. A total of 15 interviewees, 13 males (4 senior pastors) and two females (both senior pastors) were all interviewed. Thematic and interpretative analyses were used in data analysis. Findings includes the Holy Spirit baptizes believers, energizes believers for service, initiates holy living in believers, empowers believers for the great commission task and there are prerequisite for Holy Spirit baptism. It is recommended that the Holy Spirit must be given proper attention and recognition and believers must look up to Him for all things. Future studies must incorporate the historic mission churches and the Neo prophetic ministries.

Keywords: Holy Spirit, Pentecostals, Baptism.

INTRODUCTION

The Holy Spirit is one of the most neglected and abandoned aspects of Christian theology (Calkins, 1931). The strict puritanical control of behavior leads to a dispensational view of the Holy Spirit confining it to the early church. The Holy Spirit is treated in popular Christianity basically for healing and performing miracles. The classical dispensationalist claims the Holy Spirit activity ceased with the apostolic age (Calkins, 1931 cited in Asamoah, 2004). That, the Holy Spirit was meant for

the founding of the early church and after the church has been founded, the gifts of the Spirit are now irrelevant and so the Spirit has been withdrawn. This is was the major perception of the church before the end of the 4th century during the time of Augustine and Chrysostom (Biliger, 1982 cited in Omenyo, 2002). A major proponent of this view who was also the first articulate spokesman is Hyppoclytus, a contemporary of Tertullian. He held the view that prophecy ended with

apostle John whose apocalypse was the last valid prophecy to have come from the Holy Spirit (Pelikan 1071) cited in (Asamoah, 2004). According to Arthur (1992) cited in (Asamoah, 2004), tongue speaking as a gift of the Holy Spirit is for a sign not to believers but to unbelievers. It was never intended to edify believers but convince unbelievers. To him, miracles, healings and tongue speaking were used to confirm believers and to convince unbelievers; and after the New Testament work has been completed, nothing in Scripture indicates miracle, healings and deliverance of the apostolic era were to continue.

In the West, in Latin orthodoxy, the work of the Holy Spirit has not received the prominence He deserves. The Western orthodoxy traces the Holy Spirit to the Father and the Son. This is reflected in the filioque debate between the Greek East and Latin West. However, the Eastern orthodoxy church subordinates the Holy Spirit to the Father only, it rejects the procession of the Holy Spirit from the Son (Berkhof, 1964). The Holy Spirit personality and function have been denied in a most open and undisguised manner. Unsettled opinion and doubt prevail on this issue of the Holy Spirit to a surprising degree everywhere even among those who profess to accept the authoritative words of the prophet, apostles and the sayings of Jesus Christ. Yet this is the truth which is firmly embedded in Scriptures and unmistakable teaching of Christ (Calkins, 1931) Cited in (Asamoah, 2004).

However, proponents of the Holy Spirit such as Michael Green, boldly declared, 'It is simply not the case that healing, prophecy, exorcism and speaking in tongues died out with the last apostle' (Omenyo, 2002).

Scholars including Calkins have observed that wherever Christianity has become a living power, the personality, functions and the role of the Holy Spirit has uniformly been regarded equally with the atonement and justification by faith as the article of a standing or a falling church. Other theologians advocate the view that a vital apprehension of this truth of the Holy Spirit as the energizing force can redeem the individual and the corporate church from the apathy of an uninspired orthodoxy, of a formal ritual or a purely secular activity and cause it to be what God designed it to be (Calkins, 1931).

In Protestantism, the interest in pneumatology has been largely experienced in pietism, a subjective experience, a function that is interior and inward, not a public experience while in Roman Catholicism, its dominant expression has been in books on spirituality or charismatic renewal. The doctrine of the Spirit was indispensable complement of the teaching of the Council. In the West, the Holy Spirit is seen as addendum, a "false" window to give symmetric and balance to theological design. Theological constructs are built in constitutive Christological system with pneumatological bangles, a little Spirit tinsel. The Holy Spirit is also seen as the transcendent Spirit who is manifested in culture

and nature, who edifies and judges convertibles but also builds up civic order and pulls down what needs to be destroyed in society.

There is almost no other subject in modern theology so difficult to deal with as the doctrine of the Spirit. Although it seems as "God in action" it is difficult to give clarity and precision to how the Spirit appeared in salvation history. This in part account for the obscurity which developed around much of early Pneumatology. Again, possibly, the impersonal category of 'power' used to designate the Spirit might have contributed to the difficulty.

Justin Martyr speaks of the Father, Son and Angels and refers to the Spirit almost as an afterthought. To others, the doctrine of the Spirit is itself a protest against beginning with an anthropological, existential analysis as an approach to hermeneutical questions. It is the Holy Spirit who proves the worth and meaning of Scriptures and brings us into the truth. This is the prolegomenon to hermeneutics and does not rule out an epistemological analysis (Asamoah, 2004).

The theology of the Spirit constitutes one of the greatest tasks of systematic theology. For instance, in the New Testament there is no fully reflected theology of the Spirit. What it attests to is the Spirit as the name for the actual presence of divine reality in Christian experience and community. One will therefore expect that nothing would be more familiar to every Christian than the reality of the Spirit. But to the contrary, there is almost no subject in modern theology so difficult to deal with as the doctrine of the Spirit (Parmenberg, 1969).

Penteco/ charismatics teach that the term Pentecost to Pentecostal signifies particularly, the descent of the Holy Spirit upon the first disciples enabling them to speak in tongues. So essentially, Pentecost means the event of Acts chapter 2:4: ... and they were filled with the Holy and began to speak in tongues as the Spirit gave them utterance. By implication, the Pentecost doctrine of the Holy Spirit is centred in the crisis experience in the full reception of the Holy Spirit. Pentecostals contend that, subsequent to conversion, but can on some occasion simultaneously, there is endowment with power with the evidence of speaking in tongues as the Spirit gave them utterance. This experience is called baptism in the Holy Spirit.

The term baptism in the Holy Spirit means that the person is supernaturally, experientially in full consciousness, immersed in or submerged by the power of the Spirit. Pentecostals hold that the Holy Spirit baptizes believers into Christ during conversion but Christ baptizes believers in the Holy Spirit. This means in the new birth the Holy Spirit is the agent, the atoning blood the means, and the new birth the results. However, in the baptism of the Holy Spirit, Christ is the agent; He shall baptize you with the Holy Spirit and with fire.

The experience suggests the believers' whole personality (spirit, soul and body) is supernaturally

immersed, surrounded and enveloped in the presence and power of the Spirit coming over him from above and from without. The evidence of the baptism of the Holy Spirit is speaking in tongues. The evidence of the Holy Spirit in such a believer's life is to transform his character to reflect the character of Christ.

A school of thought asserts that speaking in tongues is an evidence of the baptism of the Holy Spirit on one's life as could be traced in the book of Acts chapter 2:2-4: 'suddenly, a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. There was what seems to be like tongues of fire that separated and came to rest on each of them. All of them **were filled with the Holy Spirit and began to speak in tongues** as the Spirit gave them utterance.

It is recorded in Acts 10: 44-46: while Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were surprised that **the Holy Spirit** had been poured out on the gentiles too. For they heard them speaking in tongues and praising God. Acts chapter 19:6, it is recorded, 'when Paul placed his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied.

Acts 8:15-17... when they arrived, they prayed for them to receive the Holy Spirit, because the Spirit had not yet come on them. ... **they received the Holy Spirit.** However, the Bible does not record whether they spoke in tongues or not. Despite that, it could be inferred that they equally spoke in tongues or something supernatural happened and that is what Simon the sorcerer saw and thought he could buy the gift of God with money so that whoever he also places his hands on, will receive the baptism of the Holy Spirit or receive some supernatural evidence of the Baptism. These Scriptures clearly show that on several occasions, the baptism of the Holy Spirit was followed with speaking in tongues.

Justification and research objective

This paper seeks to contribute to the interpretation of the role and function of the Holy Spirit in individuals' Christian experience and the corporate church. This is to help rethink the subordinate and neglected place of the Holy Spirit in Christian thinking and in practical discipline of Christian living.

METHODOLOGY, STRATEGY AND SAMPLE

Qualitative method was used for the study. It is an approach which called for an in-depth interviews used to explore a phenomenon so that detailed description could be made about it. In qualitative paradigm, we are concerned with meanings attributed to events and experiences by participants in their naturally occurring

environments (Willig, 2001). It is normally based on specific context and usually describes the real world settings of people to better understand social realities, processes, meanings, patterns and structural features (Golafshani, 2003)

It is normally based on specific context and therefore subjective; It describes the real world settings of people to better understand social realities, processes, meaning patterns, and structural (Golafshani, 2003). Face –to-face in-depth interviews and focus group discussion were conducted on lecturers in the university and teachers in the secondary school. The study area was Accra.

Data analysis method

Thematic and interpretative analyses were used to establish and interpret themes from interview responses. This method of analysis is used to identify, analyse and report patterns within data as well as interpreting various aspects of the research topic (Braun and Clarke 2006). One of the benefits of thematic analysis is its flexibility and can be applied across a range of theoretical and epistemological approaches (Braun and Clarke 2006). The thematic analysis started by looking for patterns of meaning and issues of potential interest in the data and converging them into meaningful coding schemes or groups. This was followed by isolating the different codes into potential themes.

FINDINGS

Prerequisite for the baptism of the Holy Spirit

Repentance is a cardinal aspect of receiving the grace of being born again. Repentance is in two fold: One that begins with accepting to be a sinner due to being a descendant of Adam and also confessing one's sins and receiving Jesus as one's savior and Lord. The second component is turning away from daily sinful behaviors. That is, the believer must prepare his heart for the baptism of the Holy Spirit. Desiring for or hungering for the baptism of the Holy Spirit also puts one in a state of preparedness for receiving the baptism of the Holy Spirit. This shows the extent by which one expresses his/her faith in the Lord, engages in consistent prayer and fasting to lord to baptize him/her in the Holy Spirit and consistently studying and meditating the word of God. It is believed that these things set the foundation for the Holy Spirit to baptize and indwell the believer.

Check the voice below:

It is our believe that the prerequisite for the Holy Spirit baptism is the simple acknowledgement of the Lord Jesus as one's Savior and Lord and not necessarily that a pastor or an elder or any Christian should lay his/her

hand on us or help us in any form in order to receive the baptism of the Holy Spirit. The church also believes that the Holy baptism may come also upon the sinner and refine him/her (interviewer 10). However, normally, strong desire to receive the baptism of the Spirit leads to the baptism of the Holy Spirit.

On the issue of 'what is the role of the Holy Spirit in the life of the charismatic believer', the analysis revealed six perspectives of Pentecostal/ charismatics. That the Holy Spirit: Is the principal agent of the second birth of the believer, energizes the saints for service, enables believers to operate in the supernatural and enhances communalism, purifies the believers, fortifies and empowers **believers and** provides believers utterance to speak in tongues.

The Holy Spirit is the principal agent of the second birth of the believer

Every believer in Christ must be born again, that is, must experience re-birth by the Holy Spirit. To experience re-birth it means to experience the Pentecost. Pentecost is the outpouring of the Holy Spirit of God upon the disciples as it occurred in the book of Acts Chapter 2 when the disciples gathered to pray in the upper room in Jerusalem. Pentecost is also the celebration of 50 years feast of the Passover. During this feast, the Holy Spirit baptized the early church generally thus marking the birth of the church of Jesus Christ. Being born again therefore means that the believer has the baptism of the Holy Spirit, has a transformed life and behaves in the manner which is induced by the Holy Spirit.

The voice below reflects it:

We become born again when we experience the presence and indwelling of the Holy Spirit. It has to do with the baptism of the Holy Spirit with the evidence of speaking in tongues. The experience empowers us to do exploits for the Lord (Interview 1).

The experience enables us to depart from the past ungodly life and adopts a new and godly life in Christ Jesus. That is, we have the newness of life. We experience a change of character and attitude. We begin to really love the Lord and bear the fruits of righteousness. (Interview 2)

The baptism becomes a supernatural seal on us. The seal acknowledges us within the heavenly grace as people already born into the body of Christ (Interview 3). The fruit of the spirit begins to manifest. Without much effort, we completely subject to the authority of Jesus Christ and the Holy Spirit; we render service to God and mankind with zeal and joy without complaining. The rebirth experience also makes us appreciate the doings

of the Lord and we express gratitude to the Lord (Interviewee 4)

Energizing believers for service

It was also found out that the Holy Spirit instills in believers the flare, the desire and the commitment to engage in soul winning venture. One is zealous for the Lord and becomes His witness. This is very important since that is the great commission mandate to the church by Jesus Christ the Savior as could be found in Matthew chapter 28. Besides, the believer is always in the position to share his/her Christian experience with others, indicating one's love, faith and trust in the Lord.

The voice below attests to this view:

The born again experience makes us delight and develop interest in and take action for soul winning and missionary project. We share the testimony to others how it feels to be born again. The Holy Spirit as a Missionary empowers and sends us out for missions. He empowers our message and gives us divine directions as to where to go and what to do in a missionary venture. He gives inner conviction to those who are ministered to, leading to the acceptance and confession of Jesus Christ as their Lord and Savior. He leads and empowers the church and also convicts individuals of sin. The church teaches that, the truly born again develop interest in God's word, prays and attends church service often. This is in tandem with Scriptures that enjoins us never to abstain from meeting together for fellowship. The Holy Spirit convicts sinners to respond to the call for salvation. Again, the Holy Spirit supernaturally works as a proof of God's power. For example, performing miracles and healing and delivering people from every yoke (Interviewer 5)

The Holy Spirit plays a pivotal role in ministry

The church teaches that human vessels for ministry work are prepared by the Holy Spirit. Without the influence of the Holy Spirit, the ministry work becomes rigid and regimental. However, the Spirit empowers the pure vessel that is yielded to a life of prayer, the word and holy living (Interviewee 6). This means, when we sin, it cuts the flow of the power of the Spirit. In this situation, when we operate in the flesh, we can deceive, destroy and kill. It is the Holy Spirit who empowers us to heal and perform miracles that persuade people to believe in the power of the gospel (Interviewee 7). Our Leaders are prepared by the Holy Spirit so that they can equip the flock for their God-given assignment. The Holy Spirit guides and empowers us for evangelism. We are enabled by the Spirit to preach with boldness and prick the heart of the

unregenerate to become sober to receive Christ as his/her savior and Lord. It is the Holy Spirit that quickens the Word that we preach, convicts of sin, and effects conversion (Interviewee 7)

He fortifies and empowers believers

The field data also showed that the born again experience brings spiritual empowerment to the believer. The believer become indwelt and concurrently immersed with the Spirit of God Almighty thus making the believer very spiritually strong and capable to do great things. The church believes and teaches that the experience makes the initiate strong in spirit, gives him power to live the Christian life, helps him in his prayers and equips him for spiritual battle.

The narrative below indicates it:

The born again experience means we receive the indwelling of the Holy Spirit in us so we become strengthened with might on the inside. We are equipped, enabled divinely by the Spirit to be able to do things that we could not do before. That is, we receive enablement to do great things that naturally we cannot do for God. Power to overcome all manner of challenges is given to us as believers through personal encounter with the Holy Spirit. Great faith, boldness and confidence in the Lord emanate from the encounter with the Holy Spirit as we continue in prayer and study the word of God. This means fear disappears and we are able to do great things for the Lord. It involves ability to preach with power to perform miracles such as healing the sick and raising the dead (Interview 8).

He enables believers to operate in the supernatural and enhances communion

It was revealed that the Holy Spirit is the path to the divine, where the believer is enabled to penetrate the supernatural realm through communication with his creator and receives supernatural insight into the word of God when engrossed in studies and meditation of the word of God. There is a great delight in involving in church activities and freely relating to people very well with love.

The narrative below reflects it:

The Holy Spirit helps us to pray often and pray well. He provides us the urge to study God's word and meditate on it often. It is also the Holy Spirit who motivates us to participating in church activities, guides us in making friends and fellowshiping with other believers and

enables us to be dedicated to the service of God. All this is possible because we are born again (Interviewee 6).

He purifies the believer

The field data also shows that the born again experience makes **one sensitive to sin, abhor sinful behaviours** and easily repents for both sin of omission and commission and to make conscious effort to walk in the will of God.

The voice below attests to that:

The born again experience makes us become so conscious of sin. We feel bad or guilty when we sin. We open up to the Holy Spirit so that he can lead us **into the will of God** and in so doing we are able to avoid treading in sinful areas either in deed or in thought. We become so transformed by the Spirit and inspired to live for God. The Holy Spirit works on our minds to enable us think pure and behave right (**Interviewee 7**)

He inspires the believers to speak in tongues

The data shows that Penteco/charismatic believe and teach that speaking in tongues must necessarily follow as the sign of infilling of the Holy Spirit baptism. In addition, speaking in tongues enable the church members to utter mysteries to God in their prayers, edify and refresh themselves and to magnify God. He enables believers to speak to God directly in the language that the devil even does not understand.

The voice below shows it:

When I received the baptism of the Holy Spirit, I started speaking in tongues. And I still speak in tongues during my prayers. Anytime I feel restless in my spirit, I speak in tongues and I become alright. During church worship, I worship God in my local language and I also speak in tongues. By speaking in tongues I know my spirit is praying and therefore can touch on areas that my mind cannot understand. After the worship, I feel relieved; I know I have really worshipped the Lord. Our church also emphasizes on the need for people to receive the baptism of the Spirit and to speak in tongues as the Spirit grants the members' utterance (Interviewer 9).

DISCUSSIONS

The Penteco/charismatic churches emphasize on pure life teaching for members to live a holy life in order to please the Lord. This is meant to prepare the people for

the baptism of the Holy Spirit and continue to be being filled with the Spirit in order to live Christ-like life that honours the name of the Lord. Jesus' teaching in Matthew chapter 5 is a classical series of pure life teaching.

However, there are some cases where one receives the baptism of the Holy Spirit while still not pure (not yet refined by the word of God). The fact is that the Holy Spirit is the gift of God and God is sovereign; consequently, God chooses to give the Holy Spirit to the one He wills. Pure life teaching is teaching people to live a godly life. However, this teaching is not a must for one to receive the baptism of the Holy Spirit because one's knowledge in pure living is not what necessarily attracts the Holy Spirit baptism. For example, the members of Cornelius' household received the Spirit after being preached to without necessarily first of all becoming pure (1 Cor.10). On the other hand, the disciples of Jesus received the baptism of the Spirit after going through series of teachings and activities with Jesus, by which time it is believed they were prepared to attain an appreciable degree of purity. The Spirit according to Malachi is the refining fire; He can come into an individual's life and refine or purify him/her. People who are already walking in purity can also receive the baptism of the Spirit, thus enhancing their pure life. The Holy Spirit helps an individual to live pure.

A blameless, and Christ-centered teachings make people to understand the totality of the Gospel of Christ. It is teaching people to eschew evil in order to present their bodies as a living sacrifice, holy and acceptable unto God. Pure life teaching is enhanced by the baptism of the Holy Spirit. It enables one to have a cordial relationship with God.

Pentecostals (charismatics) teach that, the baptism in the Holy Ghost (being born again) is a critical experience subsequent to and/or distinct from conversion, granting the believer the benefits of a permanent, personal and full indwelling of the Holy Spirit and so providing power for Christian services; particularly evangelistic service, operations and demonstration of the spiritual gifts. In The Encyclopedia of Protestantism, Melton (2009) writes: "While often associated with Evangelical Christianity, the 'born again' phenomenon is common across the entire spectrum of Protestant churches." He continues: "In churches that emphasize evangelism, the 'born-again' experience tends to become the norm, and everyone is expected to recount such an experience. In Christianity, to be born again is to undergo a "spiritual rebirth" (regeneration) of the human soul or spirit from the "Holy Spirit", contrasted with the physical birth everyone experiences. The origin of the term "born again" is from the New Testament: "Jesus replied, 'Very truly I tell you, no one can see the kingdom of God without being *born again*' (Jn 3:3 NIV). It is a term associated with salvation in Christianity. Individuals who profess to be born again often state that they have a personal relationship with

Jesus Christ (Price, R.M 1993). According to Purves and Partee (2000) sometimes the phrase seems to be judgemental, making a distinction between genuine and nominal Christians. Sometimes descriptive, like the distinction between liberal and conservative Christians. Occasionally, the phrase seems historic, like the division between Catholic and Protestant Christians." Furthermore, the term "usually includes the notion of human choice in salvation and excludes a view of divine election by grace alone"

Many historic church denominations understood being "born again" as spiritual regeneration via the sacrament of baptism by the power of water and word. This understanding persists in Roman Catholicism, in some parts of Anglicanism in Lutheranism and in Eastern Orthodoxy. However, beginning sometime after the Reformation, Evangelical Protestants have predominantly understood being born again as an experience of conversion symbolized by water baptism, and rooted in a commitment to one's own personal faith in Jesus Christ for salvation. This same belief is also an integral part of Methodist doctrine (Fallows, S. 1901); and is connected with the doctrine of Justification (Southey, R.; Southey, C.C, 2010).

The born-again discourse is a central characteristic of Pentecostal Christianity in Africa. In the study of African Christianity, this discourse and the way it (re)shapes people's moral, religious, and social identities has received much attention.

The Pentecostal historian Kendrick in his genealogy of Pentecostal experience cites with approval, Wesleys' famous apology for 'two'; Wesley said, 'we do not know any single instance in any place of a person receiving at the same moment, remission of sin, abiding witness of the Spirit and a new clean heart. To him, remission of sin and a new clean heart are two distinct moment in the life of the Christian (Brunner, 1970 cited in Asamoah 2004). The key point that Kendrick is putting across is that it is the Pentecostal experience (the baptism of the Holy Spirit) that yields the results above.

The baptism of the Holy Spirit is more of a subjective experience. Pannenberg (1972) asserts that the Spirit became a factor in subjective experience rather than a principle in explanation of nature. McDonnell (1982), however, asserts that the role of the Spirit in Tillich's theology is neither the church Spirit of ecclesiological piety nor the experiential Spirit of pietism, but the universalist Spirit who bridges all gaps.

Thietilicke (1974), propounds that it is the Holy Spirit which proves the worth and meaning of Scriptures and brings us into the truth. Iraneous teaches that the whole economy of salvation is given over to the Spirit (Barth, 1973). Nicholas Cabasilas maintains that, the whole work and teaching of Jesus has no other result than that the Spirit descending on the Church (Barth, 1973) that is for a successful ministry.

The Holy Spirit empowers believers against diabolical

confrontations as well dealing with physical barriers to the Gospel. It is the Holy Spirit that prepares the vessel to be used for prayers, reveals the will and the mind of God concerning what to pray about and makes the prayer fervent and effective. Inspired Prayers are normally not meant for personal gains and glory but for long term impact on the flock. The Holy Spirit impacts boldness for fearless witnessing, preaching with power, working many great miracles in villages, towns, cities and nations. Intercession is made for believers to be clothed with power, rooted in the word, fully loaded with knowledge of God's will. Holy Spirit inspired prayer is made to shatter world religions, satanic atrocities, the influence of materialism, political instability and civil war, ethnic conflict in order to institute peace and tranquility for the preparation of the gospel.

Peterson (1996) maintains that, although baptism of the Holy Spirit was indeed a crisis experience, it was divinely given not for eradication of sin which would entirely sanctify the believer, but rather an endowment of power for service.

The Holy Spirit impacts spiritual gifts. These are the instruments by which we partake in the wider ecclesiastical cosmic dimensions of the Spirit's work. Members attest of the impartation of spiritual gifts in their lives by the hand of the Holy Spirit as it is the case for the early church. However, they believe that the gifts are well demonstrated through committed and holy vessels. These gifts are in multiples and could be categorized as spiritual gifts, grace gifts and ministerial gifts as could be found in 1 Corinthians 12:7, Romans 12 and Ephesians 4:11. Believers are given any or more of the above gifts but it is not meant for private use but for the entire church.

The believers heart refined by the Holy Spirit is made rich with love, compassion, forgiving, kindness as opposed to callous, uncaring and insensitivity. One becomes more affectionate, sober and gentle, self control and humble. One is more committed to God through effective Bible studies, consistent prayer life, and fellowshiping with believers in worshipping God. Christ like life is the hall mark of the believer and this is made possible by the power of the Holy Spirit.

The belief is that God has given the church the gift of the Holy Spirit as a bedrock also for the financial wealth breakthrough. The members show strong belief in prosperity and perfect health as inferred in 3 John 2. Also, they believe that it is through prosperity that the work of God is spread abroad. This wealth is to be used for God's glory. It is the Holy Spirit who reveals to the believer what to do in order to prosper. One of the ways to prosper is for them to pay their tithes (Mark 3:10). That their blessing is based on God's covenantal promise of blessing with Abraham. The notion is that blessing is an inheritance for the church and it is the Holy Spirit who effects the fulfillment of the promises.

Also, some studies have revealed that the baptism of the Holy Spirit is relevant to mental health. Micheal Harper cites a study by Morton Kelsy. According to him, he is well able to talk about the subject because of his training in Jungian psychology. According to his study, the experience of the baptism of the Holy Spirit and speaking in tongues is proved in some instance to have a therapeutic value in mental illness and help people lead a more integrated and balanced life (Harper, 1965) cited in (Atiemo 1993).

Hollenweger supports this view by citing N.L. Gerald who describes a study of an enthusiastic Pentecostal group in Minnesota. The study concluded that the experience of the Holy Spirit leads to comfort and flexibility which helps believers to overcome the problem of life relatively more than the Christians without the baptism of the Holy Spirit. Again, the experience provides the believer with joy which serves as a strong source of enablement to cope with deprivation and difficulties in life (Atiemo, 1993).

Tongues speaking as an initial evidence of the baptism of the Spirit are a cardinal teaching of the Penteco/charismatic churches. One may argue that since speaking in tongues necessarily has a purpose, either for communication or comes for a purpose to aid prayers and to edify the believer, every believer must speak in tongues and continue to speak in tongues while indwelt with Holy Spirit. This has its source from 1 Corinthians chapter 14:4, which says... he who speaks in tongues edifies himself. Speaking in tongues is not only for a few believers who are "specially gifted" with the gift of tongues but rather, supposed to be for all believers who have had the baptism of the Holy Spirit. The evidence of this is found in Mark chapter 16:17 "...and these signs will accompany those who believe (that is believers) in my name they will drive out demons, **they will speak in new tongues (not they may speak in new tongues)**. It may be inferred that the new tongues is a language and it is within the believer and it is for a purpose, so the Holy Spirit grants utterance to the believer to speak in tongues to meet such purposes.

Another school of thought rejects the first position. It says, "Speaking in tongues is simply one of the many gifts of the Holy Spirit to believers." The Scripture base for this is 1 Corinthians chapter 12:10 "... to another speaking in different kinds of tongues and to another interpretation of tongues. Also, 1 Corinthians chapter 12:29-30 is referred to "... Are all Apostles? Are all Prophets? Are all teachers? Do all work miracles? Do all have gift of healing? **Do all speak in tongues?** Do all interpret?"

It could be noted that this very tongues is not really the same as the one which comes as initial evidence of receiving the baptism of the Holy Spirit. This one is referred to as "different kinds of tongues." This is not for all believers; it is exercised by the gifted believers to

complement other gifts of the believers to build the church.

Atiemo (1993) argues that if speaking in tongues were of such great importance as the first views seem to suggest, it would have been more widespread and it would have had more continuous history than it appears to have had. He maintains, for instance, it does not appear to have been an important phenomenon in the other churches where Paul wrote letters to; for example, in the letter to the Romans in Romans chapter 12:6-8, Paul mentions gift of prophesying, gift of showing mercy and he encouraged all recipients of the various gifts to use them. Atiemo argues that although Paul treats spiritual gifts, he did not mention speaking in tongues and that Paul does not mention it in any of the other churches apart from first Corinthians.

This is a weak argument because apart from prophesying which was mentioned in Romans chapter 12, all the rest are one set of gifts called "Domata." That is Grace gifts as opposed to tongues which falls under "Charismata" –that is spiritual gifts. So in actual fact Paul was not giving highlights on the "Charismata" that is found in 1 Corinthians chapter 12:7-10 but the "Domata" The one on Romance 12.

Second, there was no need for Paul to necessarily write again on the subject since letters were circulated among the other churches. He had to give instructions on many things, engage in coaching and mentoring activities of many younger believers. Exhorting them to speak in tongues is just one aspect of the thousand issues he had to address. Third, there was no need that information disseminated already should be repeated over and over again before prominence could be attached to it. Christ Jesus never stressed tongue speaking at all in His teachings but that does not mean tongues speaking was not needed in the church.

When Christ was on earth, he did not preach the salvation message to everyone at any corner; but that does not mean the concept of salvation is not important. There is an explicit advice to the church at Corinth not to forbid speaking in tongues, 1Corinthians 14:39. In 1Corinthians 14:5 Paul said, "I would like every one of you to speak in tongues..." In 1Corinthians 14:15 Paul said, "...I will pray with my spirit (tongues) but I will also pray with my understanding (the use of the mind).

1Corinthians 14:18, Paul said, "I thank God that I speak in tongues more than any of you." This means the people also spoke in tongues but Paul could go deeper in speaking in tongues. These were all believers. In Paul's address to the church at Ephesus, he said in Ephesians 6:8..."And pray in the spirit in all occasions with all kinds of prayers and request...(He advised the use of praying in tongues).

Speaking in tongues means praying by the direction of the Holy Spirit, or praying with the spirit. It is for the benefit of the believer to speak in tongues. However, this must be managed well in the church for three reasons:

To avoid categorizing some people as spiritual and others as non-spiritual in the church; to prevent stress and frustration among those who do not speak in tongues; to check against faking tongues speaking and losing its meaning and value.

Berkhof (1964) advocates that, when people are filled with the Holy Spirit they do not only speak in tongues but also begin to prophesy, to exclaim, to praise, to be Christ witness, to speak the word of God with boldness and to proclaim Christ. Tongue speaking to Pentecostals is necessary.

From the data, it was noted that one could be baptized in the Spirit without necessarily being initially baptized in water and there were only few cases that individuals had experienced the baptism of the Spirit without the evidence of speaking in tongues. Also, none of them claimed to speak in tongues without testifying of the experience of the baptism of the Spirit. Nevertheless, this does not also mean that every one of them who speaks in tongues is of the Holy Spirit. The possibility of false ones due to influence of the flesh and the devil cannot be disputed. There were others who have the baptism of the Spirit and yet could not mention any gift they operate in. This is contrary to Scriptures, however, it is possible especially in the case where one entertains fear, or is in doubt, or is ignorant of what he is supposed to do to exercise the gifts of the Spirit. It was also noted that Holy Spirit filled person may speak in tongues alright but he can make mistakes. This happens when he/she yields to the flesh and also becomes careless, then the enemy can penetrate into his life and make him do the wrong things.

Paul although talks about the importance of speaking in tongues, he never rated it above all things, not even among the three things that will endure: 'faith hope and love 'as could be found in his statement in 1Corinthians chapter 13:1-3 and verse 13. He rated love above all.

Vrs.1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong and a clashing cymbal.Vrs.2 If I have the gift of prophecy and can fathom all mysteries and knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.

Verse 3, if I give all I possess to the poor and surrender my body to the flame but have not love, I am again nothing. Vrs.13 and now these three remain: faith, hope, love. But the greatest of these is love. So, though tongues' speaking is good, what is most expected of the believer is to love God and his fellow neighbor.

It is not very clear whether speaking in tongue is the main sign of new birth or not. If not, how does one know that he has received new birth? It seems that in Pentecostal theology the concept of new birth or a born again is not well articulated. A careful reading of Acts chapter 2 seems to suggest that speaking in tongues is for mission work alone as the Parham School of Topika seems to uphold. The problem with Pentecostal teaching on new birth or being born again is that it extrapolates

this new birth from Classical Protestant evangelical wake of the Holy Spirit in the life of the individual. The classical format advocates for repentance, conversion, sanctification and perfection. The Methodist Holiness Movement emphasized conversion, sanctification and perfection to account for the dynamic presence of the Holy Spirit in the life of the believer (Asamoah, 2004). In classical pietist theology, the believer has repentance, conversion and sanctification. Perfectionism is believed to be eschatological. The Methodist Holiness Movement however believes that perfection is possible now so they build up a doctrine in which sanctification leads to perfection or holiness. The problem with Pentecostal theology is that its category of "born again", is imprecise. Does it include repentance and conversion or only sanctification and perfection? The problem is more confusing in neo-Pentecostalism. Being born again is the status all must acquire (Asamoah, 2004). This raises the issue, what are the signs of being born again or receiving the baptism of the Holy Spirit? Here different penteco/charismatic have built up different schemes: Being born again:

- i. means the ability to speak in tongues;
- ii. brings perfection(holy living);
- iii. means ability to operate the spiritual gifts;
- iv. brings power to overcome difficulties;
- v. brings the empowerment (boldness) to be Christ witness (to proclaim Christ);
- vi. brings power to praise and worship God
- vii. helps lead a balanced life.
- viii. brings prosperity
- ix. brings healing and deliverance.

And increasingly the moral and spiritual dimension of being born again emphasize spiritual growth and moral perfection; which also advocate for symbols like speaking in tongues as signs of being born again. The fundamental problem of Pentecostal (charismatic) theology of being born again is that they want a category that will help them to justify all post conversion experience as experienced from the Holy Spirit. The crucial question is whether to be born again is the result of a moral and spiritual effort or is a gift of grace from the Holy Spirit (Asamoah, 2004).

CONCLUSION AND RECOMMENDATION

Although there have been many debates revolving around the role of the Holy Spirit in the life of the believer and the church in this contemporary era, there were ample evidence from both literature and field data that there is great influence of the Holy Spirit in the life of the believer and the corporate church life. Being the personality of the Godhead, the Holy Spirit is a cardinal factor in solving the existential problems of church members and accomplishing the biblical mandate of the

church before the second coming of Christ. It is recommended that proper reflections about the role of the Spirit be made in order to rethink the subordinate and the neglected place of the Holy Spirit in order to embrace Him, to fully perform His role in the affairs of humanity especially matters regarding effective Christian living and the great commission mandate. Future studies should include historic mission churches and the neo prophetic ministries.

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