

Neo-Prophetism: A New Strand of Charismatic Renewal Movement in the Presbyterian Church of Ghana

Samuel Kofi Boateng Nkrumah-Pobi (PhD) 
SALT University College, Accra

Publication History

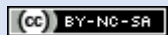
Date received: 02-08-2025

Date accepted: 02-11-2025

Date published: 26-11-2025

Correspondence

Samuel Kofi Boateng Nkrumah-Pobi
samuelnkrumahpobi@gmail.com



Copyright © 2025 Author(s)
Published by Bibliotheca
Publishers, Sunyani, Ghana.
This is an open-access article under
the CCBY license
(<http://creativecommons.org/licenses/by/4.0/>)

ABSTRACT

The Presbyterian Church of Ghana (PCG), rooted in Reformed theology and structured governance, confronts a growing challenge from neo-Prophetism—a hybrid movement blending traditional African prophetism, Pentecostal elements, and charismatic practices—amid broader Pentecostal influences in Ghana since the 1960s. This study examines the historical origins, contextual influences, and implications of neo-Prophetism within the PCG, arguing that while the church pragmatically accommodates prophetic gifts to meet congregants' spiritual needs, its opposition to a formal prophetic office fosters contradictions that hinder full integration, mirroring global tensions in World Christianity between historic denominations and renewal movements. Employing qualitative methods, including historical and phenomenological approaches, the research draws on secondary literature, document and media analysis, and interviews with Presbyterian ministers and self-identified prophets, framed by contextual theology. Key findings reveal the PCG's allowance of individual prophetic functions within congregations but resistance to hierarchical offices to preserve theological integrity, leading to tensions that could alienate charismatic members. In conclusion, neo-Prophetism invigorates worship and addresses sociocultural spiritual yearnings, yet risks schisms without reevaluation of their position on handling the prophetic calling. The study recommends developing inclusive frameworks for balancing tradition and renewal, contributing to scholarly understanding of Pentecostalization in African mainline churches and offering practical insights for denominational adaptation.

Keywords: *Neo-Prophetism/Prophetism, Pentecostal/Charismatics, PCG, Prophets*

1.0 INTRODUCTION

The inception of Pentecostalism in Ghana elicited significant opposition from historic mission churches, which viewed it as a deviation from established Christian orthodoxy. Despite this initial contention, Pentecostal movements have increasingly permeated these denominations, reshaping their spiritual landscapes. Johnson Kwabena Asamoah-Gyadu attributes the rise of Pentecostalism to the historic mission churches' neglect of experiential Christianity, favouring instead an intellectual and liberal interpretation of scripture influenced by Enlightenment rationalism, which dismissed non-empirical phenomena.¹ This historical tension underscores a broader shift in Ghanaian Christianity, where Pentecostal expressions are no longer confined to independent groups but are integrating into mainline structures.

Scholars categorise Pentecostalism into three primary forms: classical Pentecostals, charismatic renewal movements, and Pentecostal-like independent churches.² The charismatic renewal, emerging as a response to Pentecostalism within historic mission churches, is distinct in its trans-denominational character. It emphasises shared experiences such as Holy Spirit baptism and the manifestation of charismata—spiritual gifts—for personal edification, communal worship, and evangelism.³ Unlike classical Pentecostals or independent churches, this renewal maintains theological orthodoxy while reforming existing denominations. In Ghana, early Pentecostal groups faced accusations of cultism from historic mission churches; yet, declining membership compelled these institutions to accommodate such movements to sustain their vitality.⁴ Over time, charismatic renewal has become an integral part of world Christianity, with prophetic figures at the centre of its ministries. A surprising development is the emergence of prophetic figures within historic mission churches, particularly the Presbyterian Church of Ghana (PCG). Among historic mission churches, the PCG is particularly significant for studying neo-Prophetism due to the profound tensions and adaptations between strict Reformed theology and the influx of charismatic, experiential practices in African Christianity. Founded by Basel Missionaries in 1828, the PCG has historically emphasised structured governance, liturgy, and ecclesiastical order.⁵ However, since the 1990s, neo-Prophetism—a hybrid form blending traditional African prophetism, African Initiated Churches (AICs), classical Pentecostalism, and neo-Pentecostal elements—has gained traction within the PCG.⁶ Chammah J. Kaunda describes neo-Prophetism as operating with a “neo-primal consciousness,” emphasising prophetic ministry to address misfortunes and destinies.⁷ Cephas Omenyo and Wonderful Arthur highlight its appeal through interpretive practices that draw seekers of spiritual solutions.⁸ This trend, part of “Pentecost-like” movements, is not unique to Africa but varies culturally worldwide, differing markedly from the style of the 1906 Azusa Street revival.⁹

¹ Johnson Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 23–25.

² Allan Anderson, Michael Bergunder, Andre Droogers and Cornelis Van der Laan, eds., *Studying Global Pentecostalism: Theories and Methods* (Berkeley: University of California Press, 2010), 15–18.

³ Richard Quebedeaux, *The New Charismatics: The Origin, Development, and Significance of Neo-Pentecostalism* (New York: Doubleday, 1976), 45–47.

⁴ Asamoah-Gyadu, *African Charismatics*, 56.

⁵ Joseph K. Agbeti, *West African Church History: Christian Missions and Church Foundations, 1482–1919* (Leiden: E. J. Brill, 1980), 112–115.

⁶ Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum, 2002), 78–80.

⁷ Chammah J. Kaunda, “Neo-Prophetism, Gender and ‘Anointed Condoms’: Towards a Missio Spiritus of Just-Sex in the African Context of HIV and AIDS,” *Alternation* 23, no. 2 (2016): 67.

⁸ Cephas N. Omenyo and Wonderful A. Arthur, “The Bible Says! Neo-prophetic Hermeneutics in Africa,” *Studies in World Christianity* 19, no. 1 (2013): 50–51.

⁹ Gary B. McGee, “The Azusa Street Revival and Twentieth-Century Missions,” *International Bulletin of Missionary Research* 12, no. 2 (April 1, 1988): 58.

In the PCG, neo-Prophetism manifests beyond Pentecostal-charismatic confines, influencing liturgy and practices once deemed unfamiliar, such as all-night vigils and charismatic gifts referenced in 1 Corinthians 12:8-10.¹⁰ Early resistance from historic mission churches included labelling adherents as frauds or expelling them, as seen in the case of Joseph Egyanka Appiah, who founded the Musama Disco Christo Church after leaving the Methodist Church.¹¹ The PCG responded to such situations within its circles by acknowledging liturgical “dullness” and initiating internal renewals to curb member exodus to spiritual churches.¹² Omenyo identifies three early revival strands in the PCG: those linked to AICs, classical Pentecostal influences, and seminars by Rev. T.A. Kumi.¹³ More recently, a fourth strand—neo-Prophetism—has emerged, with ministries establishing camps and cathedrals outside formal structures, mirroring neo-Prophetic Pentecostalism in theology and practice.¹⁴

The research problem lies in the understudied rise of neo-Prophetism within the PCG, a phenomenon that challenges its traditional identity while revitalising its appeal. Despite scholarly attention to Pentecostalism broadly, the historic mission churches’ Prophetism remains unexamined, which creates a gap in understanding its implications for denominational stability and growth.¹⁵ This oversight is critical, as the integration of neo-Prophetism could either enrich or disrupt the PCG’s collective governance model, which eschews hierarchical prophetic offices.

The study’s objectives are threefold: first, to trace the historical origins and contextual influences of neo-Prophetism in the PCG; second, to assess its theological and practical alignment with Presbyterian traditions through qualitative analysis of documents, media, and interviews; and third, to evaluate its ramifications for the church’s identity and mission. By employing historical and phenomenological methods, this research draws on secondary literature and primary data from Presbyterian “prophets” to illuminate this fourth strand of charismatic renewal.

Justifying the study’s importance, neo-Prophetism addresses the spiritual yearnings of Ghanaian Christians amid sociocultural changes, offering experiential faith in a context where traditional liturgies may seem inadequate.¹⁶ It exemplifies contextual theology, where faith adapts to local realities, as articulated by Stephen B. Bevans and Agborikhianmeghe E. Orobator.¹⁷ Ignoring this trend risks further member attrition, as historic mission churches compete with vibrant Pentecostal alternatives. Academically, this investigation contributes to the study of World Christianity, highlighting hybridity in African denominations and informing global dialogues on the integration of charismatic movements. Practically, it underscores the need for historic mission churches to strike a balance between tradition and renewal, thereby preventing schisms while fostering inclusivity.

2.0 METHODOLOGY

This paper is a qualitative study that utilizes both historical and phenomenological methods. The historical process is applied for two main reasons. Firstly, the researcher relied on secondary data, consisting of existing literature related to the concept of neo-Prophetism, which includes both published and unpublished books, journal articles, and online resources. These sources provided the

¹⁰ Asamoah-Gyadu, *African Charismatics*, 89.

¹¹ Christian G. Baëta, *Prophetism in Ghana: A Study of Some Spiritual Churches* (London: SCM, 1962), 34–36.

¹² Omenyo, *Pentecost Outside Pentecostalism*, 102–104.

¹³ Omenyo, *Pentecost Outside Pentecostalism*, 120–125.

¹⁴ Joseph Quayesi-Amakye, “Ghana’s New Prophetism: Antecedents and Some Characteristics Features,” *Australasian Pentecostal Studies* 15, no. 1 (2013): 1–2.

¹⁵ Cephas N. Omenyo and Abamfo Atiemo, “Claiming Religious Space: The Case of Neo-Prophetism in Ghana,” *Ghana Bulletin of Theology, New Series* 1, no. 1 (2006): 55.

¹⁶ Johnson Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Oxford: Regnum Africa, 2013), 145–147.

¹⁷ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2008), 3–5; Agborikhianmeghe E. Orobator, *Theology Brewed in an African Pot* (Maryknoll, NY: Orbis Books, 2008), 12–14.

researcher with a deeper understanding of the phenomenon and its significant role within Ghanaian Christianity since its inception. Secondly, the historical method was employed to trace the origins of the neo-Prophetic movement in the Presbyterian Church of Ghana. The phenomenological approach, on the other hand, used two techniques: document and media analysis. The paper examined documents, including speeches, written sermons, and articles, authored by Presbyterian “prophets.” Furthermore, the social media content of Presbyterian “prophets” was analysed using media content as a tool.

Both structured and unstructured interviews were employed for data collection. The personal interviews included one-on-one WhatsApp video and audio calls with the participants. These interviews facilitate the development of a mutual friendship and rapport between the researcher and the respondents, creating a more conducive environment for the researcher to engage with them and extract important primary information. Additionally, this method allowed the researcher to interact with the respondents, seeking further clarification to verify previously gathered information. The primary gathering of data took place at the Calvary Presbyterian Church, Alogboshie with 12 respondent participating with 6 males and 6 females to ensure gender balance. Also, the researcher interviewed Rev. Dr Abamfo Ofori Atiemo, despite his affiliation with a different congregation of the PCG. The researcher obtained permission from the respondents to record these interviews.

Informal conversations during the study also took the form of unstructured interviews. While the researcher did not delve deeply into these discussions, the insights gained were significant and relevant to the research. A qualitative analysis was applied to evaluate the collected data. A thematic approach to data presentation and analysis was employed, centring on the quality of the information based on its relevance to the researched topic rather than the volume of responses regarding the specific phenomenon. This essentially means that rather than collecting data from a large, representative sample, the researcher opted to acquire detailed insights from a relatively small group of individuals. This approach was utilised because the researcher needed to focus extensively on interviews intended to gather comprehensive information from individual respondents.

Ethical considerations were integral to this qualitative study, particularly in its empirical component, which involved interviews and data collection. Informed consent was prioritised: participants were fully briefed on the study's purpose, procedures, and potential risks via initial discussions, ensuring voluntary participation without coercion. Permission was explicitly obtained to record all structured and unstructured interviews, conducted via one-on-one WhatsApp video and audio calls, which fostered trust and rapport for open dialogue. Confidentiality and anonymity were upheld; respondents' identities were protected in data presentation, using pseudonyms where necessary to mitigate any reputational risks, especially given the sensitive nature of prophetic practices within the Presbyterian Church of Ghana (PCG). Again, verbal permission was sought for respondents whose names appeared in the paper. The researcher adhered to phenomenological ethics by verifying information through follow-up clarifications, avoiding misrepresentation. Data analysis focused on thematic relevance, respecting participants' narratives without exploitation. Overall, the approach aligned with ethical standards in religious studies, emphasising respect, integrity, and cultural sensitivity in Ghanaian

3.0 CONTEXTUALIZATION

The theoretical framework for this paper is rooted in contextualization. It is essential to recognise that all theology exists within a specific context and is inevitably influenced, whether consciously or unconsciously, by the circumstances in which it is created. Consequently, the term “contextual theology” might seem redundant, as the word “theology” itself implies a context. However, this adjective is retained for two reasons. First, it underscores the notion that all theology is indeed shaped by context. Second, it highlights that for theology to hold relevance, it must be intentionally articulated in response to the cultural, religious, historical, economic, social, and political dimensions of a particular context. In this respect, understanding the definition of context is essential before further discussing the two previously mentioned statements. Stephen B. Bevans describes context as a

combination of four components: personal and communal experiences, culture (whether secular or religious), social location, and social change.¹⁸ He further contends that individual and collective experiences can only occur within a cultural framework. These experiences are influenced by personal or group social location, which encompasses aspects such as gender, class, and ethnicity. Both artistic and social contexts are subject to change, as culture is dynamic and socio-political conditions are constantly evolving. Therefore, the various elements that make up context significantly influence theological development.¹⁹

Agborikhianmeghe E. Orobator, on the other hand, posits that theological reflections represent a continuous act of creativity. This suggests that a universal theology, applicable in all circumstances and eras, does not exist. The nature of reality is that it is constantly changing, and so too is the effort to link it with the Christian message.²⁰ This does not imply that Orobator believes Christian revelation is open in the sense that the significance of Christ's revelation is not enduring; instead, he contends that while the Christian revelation is complete in that the revelation of Christ remains relevant for all time, the interpretation of it should be adaptable and reflect the changing dynamics of human existence within specific contexts.²¹ He further asserts that a theologian actively seeks to comprehend faith in everyday situations. He stresses that theologians engage with tangible circumstances rather than abstract or hypothetical ones, as exemplified by the incarnation.²² Consequently, the theologian, as part of the faith community, should strive to grasp its "joy and hopes and grief and anguish" in light of God's self-revelation. Based on this overarching principle, he maintains that a theologian should be regarded as a contextual theologian.²³

As mentioned earlier in the argument that all theology is undoubtedly contextual, proponents of contextual theologies²⁴ assert that one's location and experiences shape one's understanding of God and the practice of faith. Theology, viewed as a discourse about God, is regarded as a human and subjective endeavour shaped by individual circumstances and experiences. In this context, Robert Schreiter contends that "all theologies have contexts, interests, relationships of power, special concerns."²⁵ Theology has been characterised as "faith seeking understanding" (*fides quaerens intellectum*); according to Schreiter, contextual theologies highlight that understanding itself is contextual, asserting that "to begin with a 'universal' anthropology is to start from a local anthropology that is then extended beyond its cultural confines. While human knowledge may be communicable across different cultures, it is nonetheless significantly influenced by local conditions."²⁶ Contextual theologies, therefore, challenge the presumed neutrality and universality of predominantly Western theological perspectives. The two traditional sources of theological expression, namely scripture and tradition, are similarly regarded as products of human beings and their specific contexts.²⁷ The same contextual factors—experience, culture, location, and sociocultural change—have influenced the formation of both scripture and tradition.²⁸ In arguing for the necessity of contextualising theological expression, it is essential to consciously consider the aspects of experience, culture, location, and change to offer relevant responses to the inquiries posed by particular groups of people at specific

¹⁸ Stephen B. Bevans, *Models of Contextual Theology* (Orbis Books, Maryknoll, New York, 2008), 5.

¹⁹ Bevans, *Models of Contextual Theology*, 5.

²⁰ Orobator, *Theology Brewed in an African Pot*, 12–15.

²¹ Orobator, *Theology Brewed in an African Pot*, 12–15.

²² Orobator, *Theology Brewed in an African Pot*, 12–15.

²³ Diane B. Stinton, "African Theology on the Way: Current Conversations," *International Study Guide, SPCK* 46, (2010): 3–11.

²⁴ The assumption is shared among contextual, liberationist theologians. I referred mainly to the works of Stephen B. Bevans and Robert J. Schreiter. See Stephen B. Bevans, *Models of Contextual Theology*, and Robert J. Schreiter *Constructing Local Theologies*.

²⁵ Robert J Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985), 4.

²⁶ Schreiter, *Constructing Local Theologies*, 75.

²⁷ Bevans, *Models of Contextual Theology*, 5.

²⁸ Bevans, *Models of Contextual Theology*, 7 and 33.

times and places, thus providing appropriate and satisfactory answers to emerging questions. This research project, particularly in Chapter 3, will illustrate how contextual theology enabled the African Initiated Churches to have a significant impact during their rise.

The term "contextualization" in the field of missions emerged within the historical context of developing nations. These nations have gained political independence over the last fifty years, and while striving for economic self-sufficiency, they have increasingly emphasised their cultural uniqueness.²⁹ Contextualization refers to the various methods by which a local church incorporates the Gospel (the text) into its own cultural setting (the context).³⁰ Louis Luzbetak states that the text and context must merge into a single, divinely intended reality referred to as "Christian living." According to Luzbetak, contextualization is also referred to as "inculturation" and "incarnation." He cautions that the missiological term 'inculturation' should not be conflated with the anthropological terms 'enculturation' and 'acculturation'. Luzbetak also claims that the term inculturation gained prominence in the mid-1970s, particularly among Jesuit authors.³¹ Conversely, the concept of incarnation has been in use since much earlier; Pope Pius XII highlighted it in 1945.³² Luzbetak contends that Pius XII did not offer guidance on how to embody the Gospel, nor on how to move beyond mere accommodation and simply acknowledging its "neutral" and "naturally good" dimensions, which is necessary for true incarnation.³³

4.0 EMERGENCE AND DEVELOPMENT OF PENTECOSTAL MOVEMENTS IN GHANAIAN CHRISTIANITY

Pentecostalism has profoundly shaped Ghanaian Christianity, evolving from indigenous prophetic revivals to a dominant force in the nation's religious landscape. By the early twenty-first century, Pentecostal-Charismatic churches had accounted for over 70 per cent of Ghana's Christian population, emphasising spiritual experiences, healing, and prosperity amid Africa's traditional worldview.³⁴ This movement emerged in the early twentieth century, influenced by global Pentecostalism but rooted in local African responses to the perceived inadequacies of missionary Christianity.

The emergence of Pentecostalism in Ghana can be traced to the prophetic revivals of the 1910s, spearheaded by Liberian prophet William Wade Harris. Harris, a Kru tribesman converted in 1910 while imprisoned, embarked on a barefoot evangelistic crusade from Liberia through the Ivory Coast to the Gold Coast (now Ghana) in 1914.³⁵ Clad in white robes and carrying a Bible, a cross, and a calabash, he preached repentance, baptism, and the destruction of fetishes, performing miracles such as healings and exorcisms that resonated with Africans' belief in supernatural causation.³⁶ Harris's ministry addressed existential needs—protection from evil spirits and prosperity—ignored by Western missionaries, who focused on rational theology and education.³⁷ In Ghana, he baptised over 120,000 people in a few months, instructing converts to join established churches like the Methodist or

²⁹ Richard W. Engle, "Contextualization in Missions: A Biblical and Theological Appraisal," *Grace Theological Journal* 4, no.1 (1983): 85-107.

³⁰ Louis Luzbetak, *The Church and Cultures: New Perspective in Missiological Anthropology* (Maryknoll, NY: Orbis Books, 1988), 69.

³¹ Louis Luzbetak, "Signs of Progress in Contextual Methodology," *Verbum SVD*, 22 (1981): 39-57.

³² Pius XII, *Orientales Omnes Ecclesias* (December 23, 1945), sec. 12.

³³ Luzbetak, *The Church and Cultures*, 78–80.

³⁴ Omenyo, *Pentecost Outside Pentecostalism*, 15–20.

³⁵ J. D. Y. Peel, "The Cultural Work of Yoruba Ethnogenesis," in *Pioneers of the Nation* (London: Routledge, 2002), 198–215.

³⁶ Isaac Boaheng, *From Sebewie to Sebetutu: A Theological and Missiological Analysis of the Life and Ministry of Prophet Sampson Kwame Oppong* (Ghana: Noyam Publishers, 2022), xiii–xiv.

³⁷ Abamfo O. Atiemo, "Clouds that Bring no Rain: Religious Revival and Corruption in Ghana," *Trinity Journal of Church and Theology* 18, no. 5 (2016): 6–23.

Anglican, thus boosting historic denominations.³⁸ However, his expulsion by British authorities in 1915 left a vacuum, which fostered the growth of independent African churches. Harris's emphasis on Holy Spirit empowerment prefigured Pentecostal experientialism, earning him recognition as a "precursor of the Pentecostal Movement in Ghana."³⁹

Building on Harris's legacy, Ghanaian prophet Sampson Kwame Oppong emerged in 1920 as a pivotal figure in the development of Pentecostalism. Born around 1884 in Brong-Ahafo, Oppong transitioned from a traditional priest (Sebewie) to a Christian evangelist (Sebetutu) after a dramatic conversion in 1917, influenced by visions and imprisonment in the Ivory Coast.⁴⁰ His ministry, marked by fiery preaching, miracles such as rain-making and resurrections, and anti-fetish campaigns, echoed Harris's style but focused on the Ashanti and Brong-Ahafo regions.⁴¹ Oppong's campaigns led to mass conversions, church plantings, and infrastructural growth within Methodism, including the establishment of schools and ministerial training facilities.⁴² Unlike Harris, Oppong integrated Wesleyan renewal, promoting lay participation, mother-tongue theologising, and hymns (abibinnwom) that indigenized Christianity.⁴³ His fall in the 1930s, due to personal indiscipline—pride and unfaithfulness—mirrored that of biblical Sampson, yet his legacy endured, inspiring posthumous awards and retreat centres.⁴⁴ Oppong's work exemplified "Sebetutism," a renewal movement that propelled the indigenisation of Pentecostalism.⁴⁵

These early prophets catalysed subsequent waves of Pentecostalism in Ghana. The first wave (1910s–1930s) involved African Initiated Churches (AICs), such as the Twelve Apostles Church, founded by Harris's disciples, which emphasised prophetic healing and anti-witchcraft practices.⁴⁶ The second wave (1930s–1960s) introduced classical Pentecostalism through Peter Newman Anim and missionaries like James McKeown, who founded the Christ Apostolic Church and the Church of Pentecost, respectively. This blending of Azusa Street revivalism with Ghanaian orality and community marked a significant shift in the movement.⁴⁷ By the time of independence in 1957, Pentecostals addressed post-colonial aspirations for empowerment. The third wave (1970s–1990s) saw Charismatic movements, led by figures like Duncan-Williams, blending prosperity gospel with media evangelism.⁴⁸ Finally, the neo-prophetic or "Newer Prophetic Movement" (2000s onward) features charismatic leaders offering "problem-solving" ministries—deliverance from spiritual enemies—amid economic hardships, often critiqued for leader-centrism and exploitation.⁴⁹

This development reflects Pentecostalism's adaptation to Ghana's hierarchical, spirit-conscious culture, fostering numerical growth but raising concerns about doctrinal depth and syncretism.⁵⁰ As Asamoah-Gyadu notes, it signifies the "missiologial significance" of African Christianity through experiential faith.⁵¹ Yet, challenges such as the emphasis on prosperity and the fear of malevolent

³⁸ Jones Darkwa Amanor, "Pentecostalism in Ghana: An African Reformation," *Cyberjournal for Pentecostal-Charismatic Research*, no. 13 (2004): 1–20.

³⁹ Amanor, "Pentecostalism in Ghana."

⁴⁰ Boaheng, *From Sebewie to Sebetutu*, 37–55.

⁴¹ Boaheng, *From Sebewie to Sebetutu*, 73–101.

⁴² Boaheng, *From Sebewie to Sebetutu*, 83–87.

⁴³ Boaheng, *From Sebewie to Sebetutu*, 102–136.

⁴⁴ Boaheng, *From Sebewie to Sebetutu*, 138–153.

⁴⁵ Boaheng, *From Sebewie to Sebetutu*, 102–104.

⁴⁶ Emmanuel Kingsley Larbi, "An Analytical Account of the Waves of Pentecostal Movements in Ghana," *American Journal of Sociology and Anthropology* 4, no. 5 (2014): 45–55.

⁴⁷ Johnson Kwabena Asamoah-Gyadu, "Pentecostalism and the Missiologial Significance of Religious Experience: The Case of Ghana's Church of Pentecost," *Trinity Journal of Church and Theology* 12, no. 1–2 (2002): 29–34.

⁴⁸ Larbi, "An Analytical Account," 50–52.

⁴⁹ Isaac Boaheng, "The Doctrine of the Priesthood of All Believers and Its Implications for the Church in Africa," *Kērussōmen* 7, no. 2 (2021): 10–11.

⁵⁰ Nimi Wariboko, "Pentecostalism in Africa," in *Oxford Research Encyclopedia of African History* (Oxford: Oxford University Press, 2017), doi:10.1093/acrefore/9780190277734.013.120.

⁵¹ Asamoah-Gyadu, "Pentecostalism and the Missiologial Significance," 29.

forces persist, underscoring the need for a balanced theology.⁵² Overall, from Harris and Oppong's prophetic foundations to contemporary expressions, Ghanaian Pentecostalism embodies a vibrant, indigenous reformation. This historical evolution of Pentecostalism across Ghanaian society naturally extended its influence into established denominations, paving the way for renewal and Pentecostal movements within the Presbyterian Church of Ghana (PCG) as examined in the following section.

5.0 RENEWAL AND THE PENTECOSTAL MOVEMENTS IN PCG

Omenyo gives details of the process by which most of these renewal groups were merged to form the BSPG. Omenyo divides the early revival movement in the PCG into three main groups. First, the revivals were linked to the African Indigenous Churches (AICs); second, those that had the form and character of the classical Pentecostals; and finally, those that emerged as a result of the influences of Rev. T.A. Kumi's renewal seminars.⁵³ He further pointed out some agents of the church who had started various forms of renewal groups in the form of prayer as well as healing centres like the Bechem prayer group by Rev. J.J. Manteaw, Prophetess Yaa Abram of Akim (Akyem) Awisa, as well as Prophetess Dampare and Prophetess Dwamenawaa of Nsawam and Begoro, respectively.⁵⁴ It is worth noting that the aforementioned prayer and healing centres operated outside the PCG, although their leaders were PCG agents or members. Omenyo further posited that some of these groups functioned within the structures of the PCG. Notable among them were the Ramseyer Presbyterian Church BSPG.⁵⁵ It is interesting to note that after a while, this group was banned from holding services at the church's premises. This was as a result of the argument raised by one Rev. P.E. Addo in the late 1940s that the practices of the group were not in conformity with the tradition of the PCG.⁵⁶

Omenyo argues that this ban made "the group more independent and exposed to the influences of other Pentecostal denominations."⁵⁷ However, in the 1950s, Rev. Afriyie took the helm, allowing the group to meet at its former place.⁵⁸ After much opposition and acceptance of these renewal groups, the PCG finally integrated most of these groups into the church's structure as BSPG, which was highly influenced by the seminars of Rev. Kumi at Abetifi.⁵⁹ Although the BSPG had been established with its first conference taking place from 5-7 March 1965,⁶⁰ In the 1980s, Rev. Emmanuel N. Anim started a healing centre, and in the 2000s, Evangelist Aboah Offei of Grace Presbyterian Church, Akropong-Akuapem, emerged.⁶¹ It is worth mentioning that these two are agents of the PCG.

A significant transformation in the post-independence era is the rise of prayer centres and camps. These prayer facilities have emerged in response to the initiatives led by Pentecostal churches. The Church of Pentecost, in particular, is recognised for establishing various prayer camps, with the "Edumfa Prayer Camp" at Abura-Dunkwa being the most notable. Within the PCG, camps have been created in locations such as Atibie, Jejemireja, Chiraa, and Duayaw Nkwanta. At Akropong-Akuapem, the Patmos Centre has been established under the guidance of Catechist Abboah-Offei. Additionally, a prayer centre located at Danfa is known as the "Moriah Centre." These prayer centres offer a space for congregants from diverse backgrounds to seek spiritual solutions to their challenges and engage in meditation and reflection. Asamoah-Gyadu has suggested that the African understanding of salvation is not solely confined to the concept of new birth. He emphasizes;

⁵² Boaheng, "The Doctrine of the Priesthood," 7-9.

⁵³ Omenyo, *Pentecost Outside Pentecostalism*, 169-180.

⁵⁴ Omenyo, *Pentecost Outside Pentecostalism*, 181-185.

⁵⁵ Cephas N. Omenyo, *Charismatic Renewal in the Mainline Churches: The Case of the Bible Study and Prayer Group of the Presbyterian Church of Ghana* (unpublished M.Phil. thesis, University of Ghana, 1994), 45-50.

⁵⁶ Omenyo, *Pentecost Outside Pentecostalism*, 190.

⁵⁷ Omenyo, *Pentecost Outside Pentecostalism*, 175-177.

⁵⁸ Omenyo, *Charismatic Renewal in the Mainline Churches*, 52-54.

⁵⁹ Omenyo, *Pentecost Outside Pentecostalism*, 180-183.

⁶⁰ Omenyo, *Pentecost Outside Pentecostalism*, 185-187.

⁶¹ Omenyo, *Pentecost Outside Pentecostalism*, 190.

In Pentecostal spirituality, this salvific transformation embodies not only new birth, sanctification of the affections, and being filled with the Spirit, but also healing from sickness and deliverance from demonic forces. Ghanaian Independent Pentecostals pay considerable attention to healing and deliverance because they are considered part of the vital visible signs of the outpouring of God's Spirit.⁶²

At the beginning of the independence period, the official stance of the PCG did not support practices of spiritual healing and deliverance. This view contrasted with that of many congregants, for whom these rituals were integral to their African cultural heritage. Max Assimeng, a Ghanaian sociologist, has noted that the significant awareness of spiritual matters in traditional African societies appears to focus on the avoidance of what the Akan term "honhom fi" (evil spirit) in people's lives.⁶³ As a result of this conflict, numerous PCG congregants departed from the Church to join African Indigenous and neo-Pentecostal churches. Others discreetly turned to the leaders of these different churches, who were thought to hold the answers to many of the issues faced by the PCG. Several consultations conducted by the Evangelism and Lay Education Committee of the PCG have led to the acceptance of healing and deliverance practices.⁶⁴ By revising its stance, the PCG noted that instances of religious healing had occurred within the Basel Mission Church, indicating that this was not entirely a new occurrence. It was mentioned that healers and deliverance practitioners, such as the nineteenth-century African Pastor Rev. E. Anim Nyantakyi, had long been engaged in healing activities. His healing ministry began at Obomeng Kwahu, where he founded a Healing Centre around 1982—nearly a century after the mission's early efforts. This center focused on spiritual healing, deliverance, and revival, addressing community needs for supernatural intervention amid traditional African spiritual concerns. Anim reportedly initiated this work after hearing a divine voice, integrating experiential faith practices into the PCG's framework and contributing to its charismatic renewal strands.⁶⁵

In modern times, pilgrimage to sacred sites has become a defining feature of the PCG. The Abasua Mountain retreat or pilgrimage, having received official recognition in the PCG Almanack, has evolved into a vital aspect of spiritual rejuvenation within PCG. Every year, thousands of Presbyterians from various congregations, both local and international, gather twice yearly for this mountaintop revival. Initiated by the late Rev. Antwi-Agyei Bosiako, this prayer movement takes place in February and August. During these prayer and fasting retreats, sessions for deliverance and restoration are conducted. Additionally, the movement has gained fame for the prophecies related to the Church's leadership trajectory.

6.0 MARTEY AND MODERN CHARISMATISM 2010 -2016

One cannot talk about the resurgence of Charismaticism within the PCG without mentioning the 16th Moderator of the PCG. It was during Rt. Rev. Professor Emmanuel Martey's tenure as Moderator from 2010 to 2016, during which he openly embraced and popularised the activities of the Holy Spirit through a series of consecutive annual themes dedicated to this topic, marked a significant shift from the approaches of other moderators. Unlike his predecessors and successors, who chose diverse themes focusing on mission, heritage, and Christ-centred discipleship, Martey dedicated each year to exploring different aspects of the Holy Spirit, thereby fostering a resurgence of Charismaticism within the church, which has recently resulted in the increased emphasis on prophecy. During his time in office, the Church has had the chance to explore the third person of the Trinity, the Holy Spirit. Since he took on this role, there has been a continuous focus on annual themes related to the Holy Spirit. These are as follows; Empowered by the Holy Spirit (2010/2011); The Holy Spirit and the believer (2011); The

⁶² Asamoah-Gyadu, *African Charismatics*, 164.

⁶³ Max Assimeng, *Religion and Social Change in West Africa* (Accra: Ghana Universities Press, 1989), 60.

⁶⁴ Minutes of the 37th Synod of the PCG, August, 1966.

⁶⁵ Philip Kwadwo Okyere, "Reconstructing Sacred Space: The Place and Relevance of Abasua Prayer Mountain in Contemporary Ghanaian Christianity," (MPhil thesis, University of Ghana, Legon, 2012), 104.

Gifts of the Holy Spirit in the Church today (2012); The Fruit of the Holy Spirit (2013); Be filled with the Holy Spirit (2014); The Anointing of the Holy Spirit (2015) and When the Holy Spirit Moves (2016).

According to Rev. Prof. Martey, “Indeed, when the Holy Spirit moves, Churches are addressed to wake up and proclaim the sovereignty and supremacy of Jesus Christ. When the Spirit moves, miracles do happen and believers give testimonies.”⁶⁶ During a gathering of the National Union of Presbyterian Students-Ghana, specifically at the University of Ghana's local chapter, where I was present, a deliverance service was led by Rev. Prof. Martey. To my astonishment, he began to operate under prophetic guidance by approaching a student and declaring, “The Spirit of the Lord has revealed to me that you are a twin,” which the student affirmed, followed by her receiving a prophetic word. In one instance, he was seen conducting a healing service at the Presbyterian Church of Ghana, Peace Congregation-Paris, on October 19, 2014, at La Briche, Saint-Denis.⁶⁷ Upon the induction of Rev. Prof. Cephas Omenyo as the successor of Rev. Prof. Emmanuel Martey on December 4, 2016, at the Kaneshie Presbyterian Church, he emphasised that “A Spirit-filled church must actively participate in *Missio-Dei* (God’s mission).”⁶⁸

7.0 DATA PRESENTATION AND ANALYSIS

The data collected for this paper were presented and analysed under two main themes, namely, influence by Pentecostalism and the theme of the gift and office of a Prophet.

7.1 Influence of Pentecostalism

Additionally, in terms of my theological background, I am an Evangelical Christian with Pentecostal sympathies. I belonged to the young people of those days, in the 1970s, who were in fellowships. In the 1970s, an Evangelical fellowship revival swept the country...⁶⁹

This was Rev. Dr Abamfo Ofori Atiemo's answer when he was asked to introduce himself briefly. His statement “I am an Evangelical Christian with Pentecostal sympathies” prompts questions regarding the meaning of “Pentecostal sympathies” and the extent of these sympathies, as well as their origins. Did these sympathies arise from his upbringing or other factors? His subsequent statement might provide insight into these influences, as he indicated that he is affiliated with the Ghana Evangelical Society, commonly referred to as GES. He elaborated that this society typically conducts crusades in rural areas. By characterising the activities of this society as Pentecostal and Charismatic in nature, it becomes clear where these influences may have stemmed from. Thus, one can deduce that he was involved in a movement that contributed to the rise of the charismatic movement in Ghana, which subsequently led to the emergence of the current Neo-Prophetic movement in Ghana.

Another participant, Joseph Appiahkorang, acknowledged that he was similarly influenced by Pentecostals, partly due to his relationship with a pastor friend from the “Assemblies of God Church” and his marriage to a Pentecostal. However, he asserted that the person who truly sparked the charismata in his life was Rev. Prince Osei-Wusu, who served as the Minister-in-Charge of the Calvary Presbyterian Church, Alogboshie, from 2006 to 2012. This is noteworthy, considering that this individual is a Presbyterian minister; one might expect such influence to originate from a Pentecostal or Charismatic leader. This raises further questions about the theological background of this Presbyterian minister. If he has any ties or influences from Pentecostalism, it appears that both Abamfo Atiemo and Appiahkorang indicate a degree of influence from Pentecostalism. In Atiemo's case, his

⁶⁶ Dominic D. B. Y. Hlordzi, “Spirit-filled Professors Lead Presby Church,” Graphic Online, August 26, 2019, <https://www.graphic.com.gh/features/features/spirit-filled-professors-lead-presby-church.html>.

⁶⁷ Presbyterian Church of Ghana, “Presby Church Ghana Video,” YouTube video, 1:23:45, posted by “PCG Official,” August 15, 2020, https://www.youtube.com/watch?v=e3b_ovrbcg0.

⁶⁸ Hlordzi, “Spirit-filled Professors.”

⁶⁹ Samuel Nkrumah-Pobi, *interview with the Rev Dr Abamfo Ofori Atiemo, Legon*, 10th March 2019, University of Ghana, Legon.

connection to the GES is evident. At the same time, Appiahkorang attributes his influence to Rev. Osei-Wusu, a Presbyterian minister, rather than to his pastor friend from the Assemblies of God or his Pentecostal wife. It can be speculated that Rev. Osei-Wusu himself may have been impacted by Pentecostalism and sought to introduce such a “revival” into the Church.

Alternatively, prophets like Warris, who were not influenced by external sources but rather experienced supernatural encounters, Rev. Osei-Wusu may have had a similar encounter, independent of any external influence. Despite this analysis, various research studies conducted by scholars who belong to some of these mainline churches show that many of these churches have undergone a process of Pentecostalization. For example, Cephas Omenyo pointed out in his book ‘Global Pentecostal and Charismatic Healing’, particularly in the chapter ‘New Wine in an Old Wine Bottle? Charismatic Healing in the mainline churches in Ghana has become a key component of all traditionally mainline or historic churches in Ghana, as the longstanding practice of healing found in African Independent Churches (AICs), Pentecostal, and charismatic churches has now become a prevalent feature. His research focused on Akan ethnic churches, including the Presbyterian, Methodist, and Roman Catholic churches.⁷⁰

7.2. The Theme of the Gift and Office of a Prophet

The concept of the gift and the position of a Prophet are central to the discussions among various respondents. It appears that the interpretation and functioning of these terms have a political dimension, as individuals tend to define them in line with their own contexts. In the Pentecostal/Charismatic environment, the two terms are distinguished, as noted by Isaac Owusu Bempah in his book ‘Demystifying the Office of the Prophet.’ However, Abamfo Atiemo attempts to use these terms interchangeably, likely reflecting his theological perspective. He claims that Presbyterianism does not acknowledge roles such as Prophets, Apostles, and others; at least, I believe the church recognises the gifts and graces of individuals to some extent. He went on to say that;

When one has the gift of Prophecy, the Church somehow recognises that as a gift but not an office. The gift does not give you any authority since it is a gift God has given to individuals to serve Him in the Church. If there are people who possess various gifts, the Church recognises them, not the office.⁷¹

Appiahkorang similarly contends that the PCG does not endorse the concept of a Prophet's office. Although they allow for the manifestation of spiritual gifts, they do not acknowledge the position of a Prophet. Aware of the potential conflict that could arise if someone identifies as a Prophet while being a Presbyterian, Appiahkorang prefers to refer to himself as a ‘Watchman’. He presents his argument in the following manner;

...well, I prefer to be called a Watchman rather than being referred to as a Prophet. For academia, I would say I am a Prophet of God, who operates in the power gift and has been blessed with the gift of healing and the working of miracles. I operate in the Office of a Prophet just like the Prophet of old...⁷²

It is essential to note that he employs the term ‘Watchman’ to avoid conflicting with the Church's teachings and stance on this matter. Similarly, Abamfo Atiemo mentioned that he functions in the gifts of prophecy, healing, and organising people. Could it be that he is indeed a Prophet but chooses to describe his role as operating in the gift of Prophecy to maintain harmony with the Church? The PCG is hesitant to embrace the Office of the Prophet for various reasons. Abamfo Atiemo offers some of these potential reasons. He contends that acknowledging such an office would challenge the Church's

⁷⁰ Candy Gunther Brown, *Global Pentecostal and Charismatic Healing* (Oxford Scholarship Online:2011)

⁷¹ Samuel Nkrumah-Pobi, *interview with the Rev Dr Abamfo Ofori Atiemo, Legon*, 10th March 2019, University of Ghana, Legon.

⁷² Isaac Adu-Pobi, *interview with the Joseph Appiahkorang, Achimota*, 15th March 2019, Calvary Presbyterian Church, Alogboshie.

power distribution model. This is because recognising the Prophet's office tends to confer excessive power on a single individual. He makes this argument in the following way:

Presbyterianism sees itself as a collective Church administration arrangement against certain views... Presbyterianism would not accept the office of a bishop, Apostle, Prophet, and the rest because Presbyterianism is careful not to ascribe too much power to an individual. Once you create an office, such as prophet, Apostle, Bishop, etc., what happens is that you build a hierarchy. So, when a Bishop or Prophet speaks, he does so in his own name.⁷³

He additionally mentioned that rather than the Church seeking divine guidance on specific issues through prophecy, it tends to engage in debates and voting on matters, preferring this approach to relying on one or two individuals claiming to have prophetic insights. Thus, he believes that prophecy does not hold an official position within the Church. Nevertheless, he acknowledges that individual ministers, church members, and presbyters might still be affected by prophecies. Abamfo Atiemo proceeds to explain why the Church struggles to embrace the phenomenon of prophecy among its members. He attributes this difficulty to the 'cessation theory' that the Church adheres to. This presents certain contradictions with the current state of the Church. Abamfo Atiemo has previously recognised that the Church values the spiritual gifts of individuals, including the gift of prophecy, which he claims to possess. However, the cessation theory argues that the more dramatic expressions of the Spirit's gifts ceased when the last of the Apostles, namely John, passed away. This creates a complicated and contradictory situation for the Church, as the gift of prophecy is among the gifts characterised by such dramatic expressions.

The tension between the Church's acceptance of these gifts and its official beliefs is an ongoing challenge, as stated by Abamfo Atiemo, "it is only now that it is showing up and we are struggling as to what to do with it." He demonstrated that historically, there have been tensions between the Church and those who possess prophetic gifts. Referring to a relevant case, he mentions Maame Yaa Bram, a Presbyterian who demonstrated prophetic abilities and faced fluctuating acceptance and rejection from the Church, yet she remained steadfast in her faith. He quickly pointed out that Apostle Peter Anim Newman, recognised as the Father of Pentecostalism in Ghana, was originally a Presbyterian. Abamfo Atiemo acknowledged that lately, some Presbyterian ministers identify themselves as Prophets and operate similarly to Prophets in Charismatic circles. However, he has often questioned how their practices contribute to advancing the Kingdom. Here, Abamfo Atiemo referred to these Presbyterian ministers as 'Prophets'. Conversely, the Church views their actions simply as exercising the gift of prophecy. In an effort to avoid appearing contradictory regarding this phenomenon, the Church prefers to use the term 'gift of prophecy' as a strategy to navigate official opposition to the notion of a prophetic office. It is important to note that in the preceding chapter, Cephas Omenyo, while commenting on the Charismatic Renewal within the Church, mentioned that prophecies concerning the Church's leadership are consistently proclaimed during their visits to Abaasua Mountain. This demonstrates that the Church is genuinely struggling to acknowledge the phenomenon that is already unfolding within its grasp, yet it attempts to ignore it in the name of tradition.

8.0 NEO-PROPHETISM: CURRENT TREND IN THE PCG

The transformation of mainline churches in Ghana through Pentecostal influences exemplifies a broader global phenomenon in which Charismatic Christianity is redefining established denominations. Within the PCG, this evolution is characterised by a careful balance of welcoming spiritual gifts while maintaining theological uniqueness. The church's commitment to cessationism, alongside its acknowledgement of prophetic gifts, creates a conflicting scenario that hampers its ability to incorporate charismatic practices seamlessly. Historical figures like Maame Yaa Bram and Apostle Peter Anim Newman indicate that the PCG risks distancing charismatic congregants if it persists in

⁷³ Nkrumah-Pobi, *interview with the Rev Dr Abamfo Ofori Atiemo*.

ignoring the formal recognition of prophetic roles.⁷⁴ On the other hand, accepting such roles may challenge the church's governance structure and theological identity, emphasising the intricacies involved in managing Pentecostal influence in a mainline setting.

Both Atiemo and Appiahkorang demonstrate the intricate relationship between personal spiritual experiences and institutional theology.⁷⁵ Their "Pentecostal sympathies" reveal the widespread impact of Pentecostalism in Ghana, which has crossed denominational lines to influence the beliefs and practices of members within mainline churches. The document suggests that these individuals are not merely passive recipients of Pentecostal influence, but rather engaged participants in a broader movement that is transforming Christianity in Ghana. Nevertheless, their careful choice of words (for instance, "gift" versus "office," "Watchman" rather than "Prophet") illustrates the difficulties in merging Pentecostal practices into a denomination that values collective governance and is cautious about individual authority.

The distinction between the gift and office of the Prophet holds significant theological and political implications, rather than being merely a matter of terminology. Within the Pentecostal/Charismatic sphere, the prophetic office serves as a wellspring of authority and impact, frequently elevating individuals to key positions within the church. In contrast, the PCG's dismissal of this office reflects a commitment to communal governance and a scepticism towards charismatic leadership. Nonetheless, the church's acceptance of prophetic gifts, alongside its adherence to cessationism, results in a contradictory stance that undermines its ability to engage with the charismatic renewal fully. The intentional use of terms like "Watchman" and "gift of prophecy" by Atiemo and Appiahkorang highlights the careful navigation required to maintain cohesion within the PCG. Yet, it also raises concerns about the long-term viability of this approach. As charismatic practices expand, the PCG may need to reevaluate its stance on prophetic roles to prevent growing discord or potential divisions.

The Pentecostalization of Christianity in Ghana represents a dynamic interaction between global religious patterns and local cultural contexts. The PCG's challenge in integrating charismatic practices mirrors the similar dilemmas encountered by mainline churches worldwide as they grapple with the balance between tradition and revitalisation. This paper underlines the influence of individuals like Atiemo and Appiahkorang, who actively contribute to shaping the religious environment by reconciling Pentecostal and Presbyterian identities. However, the PCG's reluctance to accept prophetic offices and its adherence to theological frameworks, such as cessationism, may limit its ability to meet its members' spiritual needs adequately. The broader consequences for Ghanaian Christianity may include increased denominational diversity, as charismatic movements continue to shape the religious landscape. The examination of the gathered data highlights the transformative effect of Pentecostalism on Ghanaian Christianity and the intricate challenges faced by mainline churches, such as the PCG. By thoughtfully addressing these challenges, the PCG can navigate the charismatic renewal in a manner that honours its theological legacy while embracing the spiritual vigour of its members.

The PCG should reconsider its commitment to the cessation theory, given the growing acceptance of spiritual gifts among its congregation. A more refined theological approach that acknowledges the ongoing activity of the Holy Spirit could facilitate a more seamless integration of tradition with modern practices. Additionally, while upholding its collective governance structure, the PCG may establish frameworks for acknowledging and incorporating spiritual gifts, such as prophecy and healing, into its ministry. This could involve implementing training programs or assigning specific roles for those with charismatic gifts, all without establishing hierarchical positions. The PCG should promote open discussions with individuals who identify as "prophets" within the church to understand

⁷⁴ Omenyo, *Pentecost Outside Pentecostalism*, 131; Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 32-33.

⁷⁵ Samuel Nkrumah-Pobi, interview with the Rev Dr Abamfo Ofori Atiemo, Legon, 10th March 2019, University of Ghana, Legon; Isaac Adu-Pobi, interview with the Joseph Appiahkorang, Achimota, 15th March 2019, Calvary Presbyterian Church, Alogboshie.

their experiences better and address their concerns. This could prevent feelings of alienation and promote inclusivity for charismatic Presbyterians.

9.0 INTEGRATING NEO-PROPHETISM IN THE PRESBYTERIAN CHURCH OF GHANA

The PCG faces a pivotal moment in reconciling its Reformed heritage with the burgeoning neo-prophetic movement, as evidenced by the rise of charismatic expressions within its congregations. This paper offers recommendations advocating for a balanced approach that leverages the spiritual vitality of neo-propheticism while preserving doctrinal integrity. By proactively addressing leadership, education, worship, accountability, formation, engagement, and doctrine, the PCG can foster renewal without risking fragmentation or theological dilution.

PCG leadership must assertively guide neo-prophetic expressions through structured oversight, countering the historical tensions noted with figures like Maame Yaa Bram. I suggest establishing a denominational task force, comprising theologians, laity, and charismatic representatives, to evaluate prophetic claims using biblical criteria (e.g., 1 Thess. 5:19-21). Supervision could involve annual reviews of prayer centres, such as Abaasua Mountain, to ensure alignment with Presbyterian polity. Furthermore, to discern healthy from unhealthy charismatic practices, the PCG should deepen biblical formation in seminaries and lay programs. Their ministerial formation programmes should include how to respond and integrate some of these neo-prophetic practices into the churches' polity without losing their heritage.

Integrating neo-prophetic emphases into Presbyterian worship requires regulation to preserve the Reformed identity, which prioritises the Word and Sacrament. I argue that prayer camps could incorporate Reformed hymns alongside deliverance sessions, as seen in Martey's Holy Spirit-themed years (2010–2016). Suggestively, guidelines might limit prophecies to communal edification, preventing excesses while enriching liturgy with African spiritual dynamism, thus maintaining the "*fides quaerens intellectum*" without compromising structure. To prevent abuse, structures like presbytery-level accountability boards are essential for "prophets" like Appiahkorang, who navigate titles cautiously. These boards could mandate peer reviews and ethical codes. This is because, without accountability, neo-propheticism invites excesses akin to those critiqued in broader African prophetic literature. I suggest measures such as mandatory monitoring of prophecies and financial transparency for healing ministries to foster trust and curb potential exploitation. Also, intentional programs must educate youth on charismatic renewal to avoid syncretism. Bible study groups, inspired by the Bible Study and Prayer Group (BSPG), could teach discernment through a series on Old Testament prophets versus modern claims. I suggest that youth retreats blend Reformed catechism with experiential prayer, arguing that without this, young Presbyterians may drift toward sensational, neo-Pentecostal churches. This formation would benefit members by contextualising gifts within Ghanaian culture, promoting holistic salvation.

The PCG can leverage neo-propheticism's positive elements—such as healing and deliverance—for mission, engaging Ghanaian spirituality amid secularisation. Collaborations with organisations like the Christian Council of Ghana could amplify the prophetic witness on social issues, as Martey has modelled. This will position the PCG as a bridge between historic and charismatic traditions, enhancing evangelism in a pluralistic context. Consequently, missional outreaches at prayer camps could address societal "*honhom fi*," drawing seekers while witnessing the depth of Reformed theology. Finally, the PCG needs official statements clarifying prophecy and gifts from a Presbyterian perspective, moving beyond the contradictions of cessationism. A synod-issued pastoral letter could affirm ongoing Spirit activity while rejecting hierarchical offices. This clarity, argued here as vital for unity, would be communicated through almanacks and media, preventing doctrinal ambiguity that fuels tensions.

10.0 CONCLUSION

This paper has investigated how the PCG, which has traditionally been grounded in cessationist theology, has slowly integrated neo-Prophetic practices, mirroring a broader trend of Pentecostalization in Ghana's mainline churches. The qualitative analysis, based on contextual theology, indicates that this occurrence is not simply a theological anomaly but rather a responsive adaptation to the sociocultural and spiritual needs of congregants amid rapid changes. The results show that although the PCG has not officially recognised neo-Prophetism, it has allowed individuals possessing prophetic gifts to function within its communities, albeit under the umbrella of spiritual gifts rather than a formal prophetic office. This careful acceptance highlights the Church's effort to reconcile its Presbyterian roots with the increasing influence of Pentecostal and charismatic spirituality. The consequences of neo-Prophetism for the PCG are twofold. On one hand, it invigorates worship and draws congregants in search of experiential faith, addressing the perceived "dullness" of traditional Presbyterian liturgy. On the other hand, it challenges the Church to align these practices with its theological principles, potentially altering its long-term identity. The trajectory of the PCG reflects global patterns in World Christianity, where historic churches are wrestling with the impact of Pentecostal-charismatic movements. Future studies could investigate how these dynamics influence the PCG's governance, liturgical practices, and interdenominational interactions, particularly within the context of Ghana's diverse religious landscape. Thus, neo-Prophetism in the PCG represents a contextualised manifestation of faith that connects Presbyterian tradition with Pentecostal energy. By permitting prophetic practices within its community, the PCG showcases a practical response to the spiritual yearnings of its members while navigating the associated theological and structural challenges. This trend underscores the adaptability of mainline churches in Africa, affirming that theology, as an ongoing conversation, must engage with the joys, hopes, and challenges of its community to remain dynamic and relevant.

BIBLIOGRAPHY

- Agbeti, Joseph K. *West African Church History: Christian Missions and Church Foundations, 1482–1919*. Leiden: E. J. Brill, 1980.
- Amanor, Jones Darkwa. "Pentecostalism in Ghana: An African Reformation." *Cyberjournal for Pentecostal-Charismatic Research*, no. 13 (2004): 1–20.
- Anderson, Allan, Michael Bergunder, Andre Droogers, and Cornelis Van der Laan, eds. *Studying Global Pentecostalism: Theories and Methods*. Berkeley: University of California Press, 2010.
- Adu-Pobi, Isaac. *Interview with Joseph Appiahkorang, Calvary Presbyterian Church*. Alogboshie, Achimota, March 15, 2019.
- Asamoah-Gyadu, Johnson Kwabena. *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Leiden: Brill, 2005.
- Asamoah-Gyadu, Johnson Kwabena. *Contemporary Pentecostal Christianity: Interpretations from an African Context*. Oxford: Regnum Africa, 2013.
- Asamoah-Gyadu, Johnson Kwabena. "Pentecostalism and the Missiological Significance of Religious Experience: The Case of Ghana's Church of Pentecost." *Trinity Journal of Church and Theology* 12, nos. 1–2 (2002): 29–34.
- Atiemo, Abamfo O. "Clouds that Bring no Rain: Religious Revival and Corruption in Ghana." *Trinity Journal of Church and Theology* 18, no. 5 (2016): 6–23.
- Nkrumah-Pobi, Samuel. *Interview with Rev. Dr Abamfo Ofori Atiemo*. University of Ghana, Legon, March 10, 2019.
- Baëta, Christian G. *Prophetism in Ghana: A Study of Some Spiritual Churches*. London: SCM, 1962.
- Bevans, Stephen B. *Models of Contextual Theology*. Maryknoll, NY: Orbis Books, 2008.
- Boaheng, Isaac. *From Sebewie to Sebetutu: A Theological and Missiological Analysis of the Life and Ministry of Prophet Sampson Kwame Oppong*. Ghana: Noyam Publishers, 2022.

- Boaheng, Isaac. "The Doctrine of the Priesthood of All Believers and Its Implications for the Church in Africa." *Kērussōmen* 7, no. 2 (2021): 10–11.
- Brown, Candy Gunther. *Global Pentecostal and Charismatic Healing*. Oxford: Oxford University Press, 2011.
- Engle, Richard W. "Contextualization in Missions: A Biblical and Theological Appraisal." *Grace Theological Journal* 4, no. 1 (1983): 85–107.
- Hlordzi, Dominic D. B. Y. "Spirit-filled Professors Lead Presby Church." *Graphic Online*, August 26, 2019. <https://www.graphic.com.gh/features/features/spirit-filled-professors-lead-presby-church.html>.
- Kaunda, Chammah J. "Neo-Prophetism, Gender and 'Anointed Condoms': Towards a Missio Spiritus of Just-Sex in the African Context of HIV and AIDS." *Alternation* 23, no. 2 (2016): 64–88.
- Larbi, Emmanuel Kingsley. "An Analytical Account of the Waves of Pentecostal Movements in Ghana." *American Journal of Sociology and Anthropology* 4, no. 5 (2014): 45–55.
- Luzbetak, Louis. *The Church and Cultures: New Perspectives in Missiological Anthropology*. Maryknoll, NY: Orbis Books, 1988.
- Luzbetak, Louis. "Signs of Progress in Contextual Methodology." *Verbum SVD* 22 (1981): 39–57.
- McGee, Gary B. "The Azusa Street Revival and Twentieth-Century Missions." *International Bulletin of Missionary Research* 12, no. 2 (April 1, 1988): 58.
- Omenyo, Cephas N. "Charismatic Renewal in the Mainline Churches: The Case of the Bible Study and Prayer Group of the Presbyterian Church of Ghana." Unpublished M.Phil. thesis, University of Ghana, 1994.
- Omenyo, Cephas N. *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Zoetermeer: Boekencentrum, 2002.
- Omenyo, Cephas N., and Abamfo Atiemu. "Claiming Religious Space: The Case of Neo-Prophetism in Ghana." *Ghana Bulletin of Theology, new series* 1, no. 1 (2006): 55.
- Omenyo, Cephas N., and Wonderful A. Arthur. "The Bible Says! Neo-prophetic Hermeneutics in Africa." *Studies in World Christianity* 19, no. 1 (2013): 50–51.
- Orobator, Agborikhanmeghe E. *Theology Brewed in an African Pot*. Maryknoll, NY: Orbis Books, 2008.
- Peel, J. D. Y. "The Cultural Work of Yoruba Ethnogenesis." In *History and Ethnicity*, edited by Elizabeth Tonkin, Maryon McDonald, and Malcolm Chapman, 198–215. London: Routledge, 1989.
- Pius XII. *Orientales Omnes Ecclesias*. December 23, 1945.
- Presbyterian Church of Ghana. "Presby Church Ghana Video." YouTube video, 1:23:45. Posted by "PCG Official," August 15, 2020. https://www.youtube.com/watch?v=e3b_ovrbcg0.
- Quayesi-Amakye, Joseph. "Ghana's New Prophetism: Antecedents and Some Characteristics." *Australasian Pentecostal Studies* 15, no. 1 (2013): 1–15.
- Quebedeaux, Richard. *The New Charismatics: The Origin, Development, and Significance of Neo-Pentecostalism*. New York: Doubleday, 1976.
- Schreiter, Robert J. *Constructing Local Theologies*. Maryknoll, NY: Orbis Books, 1985.
- Stinton, Diane B., ed. *African Theology on the Way: Current Conversations*. International Study Guide 46. London: SPCK, 2010.
- Wariboko, Nimi. "Pentecostalism in Africa." In *Oxford Research Encyclopedia of African History*. Oxford: Oxford University Press, 2017. doi:10.1093/acrefore/9780190277734.013.120.

About the Author

Samuel K.B. Nkrumah-Pobi holds a Ph.D. in World Christianity and Mission Studies from Yonsei University, South Korea. He is currently a lecturer at SALT University College, and an adjunct at the University of Ghana, Legon, and Dominion University College, Accra. He is also the President of Asem Outreach Mission.