

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

FACULTY OF HUMANITIES

**THE UNDERSTANDING OF EFFECTIVE PRAYER AMONG GHANAIAN
PENTECOSTALS: A CASE STUDY OF THE CHURCH OF PENTECOST
(BETHEL ASSEMBLY), ODENEHO KWADASO-KUMASI**

**PROJECT WORK
(LONG ESSAY)**

EMMANUEL SARPONG BANNOR

JOSHUA BILLY GRAHAM

DEPARTMENT OF THEOLOGY

JUNE, 2022

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BY

EMMANUEL SARPONG BANNOR - 13022561

JOSHUA BILLY GRAHAM - 13017810

**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
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DECLARATION

We hereby declare that this project work report is the result of our own original research except for sections of which references have been duly made and to the best of our knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

Sign:
Emmanuel Sarpong Bannor
(Student)

Date:

Sign:
Joshua Billy Graham
(Student)

Date:

Sign:
Rev. Godfred Baffour Awuah
(Supervisor)

Date:

Sign:
Dr. S.B. Adubofuor
(Head of Department Theology)

Date:

DEDICATION

Glory and thanks to God for this great work accomplished. This work is dedicated to all our family members, friends and lecturers.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Ghanaian Christianity seems to embrace prayer as a vital spiritual exercise. It is clear that prayer has taken the center stage of the Christian Church in Ghana. According to Ebenezer Adu Ampong, prayer occupies an important part in the Christian life and is seen as the medium through which one can communicate with God to attract blessings and further prevent the evil plans of the enemy from coming to pass.¹ According to Bradley C. Hanson, prayer is the most prevalent devotional act among Christians. Polls show that most of those people who drop out of corporate Christian worship and its sacraments continue to pray.²

In Genesis 18:16-33, Abraham, regarded by God as righteous man interceded for the city of Sodom and Gomorra. Apart from Abraham's intercession other people who did same are as follows; Moses and the Israelites gave thanks to God for their deliverance, (Exodus 15:1-21). Hannah also petitioned God in the Sanctuary for a child (1 Samuel 1:10). The biblical passages from the Old Testament above are indications of how believers in the past were committed to prayer.

In the New Testament too prayer is highly regarded as a significant spiritual exercise. Jesus, of whom all believers in the Christian faith look up to, also treated prayer with so much importance. Jesus taught a lot about prayer especially in Matthew 6:9. In regards to the New Testament, it is believed that Jesus prayed fervently with great outcomes of

¹ Ebenezer Adu Ampong, *A Theological Assessment of Persistent Hand-clapping in Contemporary Ghanaian Christian Prayer: Ghana Journal of Religion and Theology* (GJRT) New series, volume 8, no.1 (2018), 49.

² Bradley C. Hanson, *Introduction to Christian Theology* (New York: Zondervan, 1997), 300.

various healings, signs, wonders and so on. (Matthew 26:36-43). However, the Bible discloses Jesus' sinless life as reason for efficacy of his prayer (Isaiah 53:9, 1 John 3:5, 1 Peter 1:18-19, John 8:29). Moreover, the disciples of Jesus Christ prayed in the upper room for power – Acts 2:1-13. According to the quoted scriptures the disciples received various gifts from the Holy Spirit like tongues speaking in prayer. The Apostles prayed for signs and wonders which signified change. James 5:16 says “the prayer of a righteous man is powerful and effective.” This means that one way prayer can be said to be effective is righteousness. Contemporary Ghanaian Christianity also holds prayer very dear and considers it as central to worship services. Ghanaian Pentecostal Christianity falls within the major denominations that focus more on prayer worship activities. In other words, prayer is a key doctrine in the Christian faith that is practiced regularly.

Across the world, it seems “the practice of prayer is pervasive in all religious traditions”³ to mean effective prayer. Walter Brueggeman argues that prayer is a common ubiquitous and recurring human practice.⁴ In regards to Brueggeman, practice of prayer happens everywhere in the Christian denomination centers. Gordon D. Fee also considers a prayerless life as one of the practical atheism.⁵ According to Ampong, Brueggeman and Fee are therefore suggesting that prayer is an indispensable practice of the believer and it plays a vital role in his or her life.

In Ghanaian Christianity today, it seems every form of prayer is believed to be an effective prayer. Apotropism, is the performance of magic ritual or incantatory formulas used to avert evil, which includes some traditional practices that forms part of

³ Adu Ampong, *A Theological Assessment of Persistent Hand-Clapping in Contemporary Ghanaian Christian Prayer*, 49.

⁴ Walter Brueggeman, *Great prayers of the Old Testament* (Louis ville: West minister John Knox press, 2008), 147.

⁵ Gordon D. Fee, *Paul, the Spirit and the People of God* (Peabody, MA: Hendrickson Publishers, Inc., 1996), 14.

effective prayer.⁶ Hand clapping with different gestures and postures, monosyllabic tongues speaking with musical instruments and the process called “direction”, which is also known in Akan language as “*Akwankyer[*” have been introduced in the act of prayer. In many occasions various items like the use of cutlasses, stones, oil, cane and other items are used as a means of making prayer effective. Some scholars like Ampong, Olarewaju, Brueggeman and so on, suggest that the prayer life of contemporary Christians is questionable. The African church grapples with practical issues relating to its ability to survive rather than abstract theological matters.⁷ However, it is critically observed that most Africans accept the fact that they are being attacked by evil forces than to commit evil act. On this note the African church thinks the solution is found in the protective force in the blood of Jesus.⁸ This popular theology is sweeping like wild fire across Christian denominations in Africa. Olarewaju further reveals that it has led to the adoption of prayer where people pray and cover various objects with the blood of Christ as protection against demonic attacks.⁹

The research therefore seeks to reveal the understanding of effective prayer in the light of Ghanaian Pentecostal Christianity, especially the Church of Pentecost in Kumasi, Odeneho Kwadaso. It also examines how Pentecostals define effective prayer in contemporary Ghanaian Christianity.

1.2 Problem Statement

⁶ Samuel Olarewaju, *The Efficacy of Prayer in the Blood of Christ in Contemporary African Christianity* (Nigeria: Igbaja, 2003), 33.

⁷ Olarewaju, *The Efficacy of Prayer in the Blood of Christ in Contemporary African Christianity*, 31.

⁸ Olarewaju, *The Efficacy of Prayer in the Blood of Christ in Contemporary African Christianity*, 31.

⁹ Olarewaju, *The Efficacy of Prayer in the Blood of Christ in Contemporary African Christianity*, 31.

It seems the use of prophylactics¹⁰ has become predominant teaching about effective prayer in contemporary Ghanaian Christianity. This is where the use of items like anointing oil, stones, canes, candles and many others are considered as the major elements that produce swift answers to prayer. Monosyllabic tongue speaking in connection with hands clapping or the playing of musical instruments at the background during congregational prayers has become a cherished practice in many churches. These are believed to make prayers effective and rewarding. Moreover, it seems the act of bombing and killing the devil as well as human enemies like witches, wizards and so on have become major prayer topics in most churches more than any other prayer topic in contemporary Ghanaian Christianity. The above stated points have given reasons for Christians today to complain about prayer (effective prayer). The researchers want to find out the true way of prayer that yields result or whether contemporary Ghanaian Christian prayer is linked to the Bible in regards to the understanding of effective prayer, in the light of the Church of Pentecost, since the Bible is the foundation of which Christianity and its prayer doctrine are built upon.

The study therefore seeks to examine the understanding of effective prayer among Ghanaian Pentecostal Churches.

1.3 Research Questions

The main question this study sought to answer is, what is the understanding of effective prayer among Ghanaian Pentecostal churches today, the case of Church of Pentecost, Odeneho Kwadaso?

¹⁰ Prophylactics is guarding or preventing from the spread or occurrence of problems, infections or diseases.

The research further seeks to provide the following questions:

1. What is prayer in the view of Church of Pentecost, Odenho Kwadaso?
2. What constitute effective prayer in the view of Pentecostals?
3. How can effective prayer be achieved by believers?

1.4 Aim and Objectives

The main aim of the study is to give the clear understanding of effective prayer among Ghanaian Pentecostal Christianity.

The objectives of this study include:

- To bring out the meaning of prayer as defined by Ghanaian Pentecostal churches.
- To find out what constitute effective prayer in the light of Ghanaian Pentecostal Christianity – especially Church of Pentecost, Odenho Kwadaso.
- To examine the understanding of the Church on how to pray effectively.

1.5 Scope and the Focus of the Study

The study focuses on effective prayer among Ghanaian Pentecostals – The Church of Pentecost, Kumasi, Odenho Kwadaso. Most of the Christian denominations in Ghana hold prayer in high esteem and could also be the focus but the work is restricted to those in the Pentecostal Stream. The scope of this study aims specifically at The Church of Pentecost, Bethel Assembly, Odenho Kwadaso. Odenho Kwadaso is a town in Kumasi. Kumasi is the regional capital of Ashanti Region of Ghana. Odenho Kwadaso is a residential area with some commercial areas. Odenho Kwadaso is located between Santasi and Patasi in Kumasi.

1.6 Research Methodology

The research work adopted the qualitative phenomenological approach for the entire study, which enables the researchers to explore in details the day to day human experience. This approach is aimed at gaining a deep understanding of effective prayer which involves an investigation that requires the people of The Church of Pentecost, Kumasi Odenho Kwadaso through a systematic procedure to answer questions about the concept of prayer in the Church of Pentecost Bethel Assembly, Odenho Kwadaso. It seeks to obtain information about how effective the Church prays to yield result both spiritually and physically. The study therefore utilizes the phenomenological approach and grounded in theological methodologies.

1.6.1 Method of Data Collection

A combination of both primary and secondary sources, were used to gather data for this research. Primary data was obtained from forty-one interviewees and respondents comprising of Pastor, Church elders, deacons, deaconesses and Church members. Interview guides and questionnaires were administered to them and they responded to the questions, thus open ended questionnaires and interview guides were used to elicit information regarding what constitute effective prayer. The secondary sources include existing literature, the Bible, journal articles, Internet sources to explore facts regarding effective prayer.

1.6.2 Sampling Techniques

The researchers employed the method of purposive sampling and social networking approach to gather data for this work. In purposive sampling, the units of the sample are selected not by a random procedure, but they are intentionally picked for study because of their features or because they satisfy certain qualities which are not randomly distributed in the universe but they are typical or they exhibit most of the characteristics

of interest to the study.¹¹ The method is used in granting face to face and virtual (phone) means of interview with individuals and groups in the Church of Pentecost (Bethel Assembly), Odenaho Kwadaso, example open ended questionnaires and interview guides were used to elicit information regarding what constitute effective prayer, and there was the need to interview other Pentecostal Christians who may have close linkage to the topic under research.

1.6.3 Data Analysis

The Church of Pentecost – Bethel Assembly, Kumasi Odenaho Kwadaso was the main field selected for the study. In analyzing the data that was gathered during fieldwork, a qualitative analysis was employed. This method relies on the quality of information based on its relevance to the subjects being studied rather than on the quantity of responses to a particular issue. That is, instead of drawing from large representative sample, the researchers sought to acquire in-depth and intimate information from relatively smaller group of people. The method of data analysis is also employed since the researchers dwell largely on interviews which are intended to elicit detailed information from individual respondents.

1.7 Literature Review

This study reviewed some existing literature relevant to this research. The literature review has been categorized into four, namely; the meaning of prayer, effective prayer, contemporary practices of prayer and Pentecostalism and prayer. These areas have received wide publications from different perspectives.

¹¹ Agnes Quansah, *A Theological and Ethical Study of loud Christian Prayer on the University of Ghana* (Accra: Sonlife Press, 2013), 19, 20.

1.7.1 Definition of Prayer

According to Earl Bakken the word “Prayer” comes from the Latin word “*Precarius*” which means “to obtain by begging” or “to entreat”.¹² Bakken further states that, prayer has a very personal meaning arising from an individual’s religious background or spiritual practice. In this, prayer will also involve uttering specific sacred words, which may be a more informal talking or listening to God or to a higher power.¹³ Again, Bakken says that, prayer is rooted in the belief that there is a power greater than that of demons that can influence one’s life. Therefore, prayer is the act of raising hearts and minds to God or a higher power for intervention.¹⁴

Agnes Quansah also asserts that prayer provides the means of communicating with one’s object of worship.¹⁵ On this note, she defines prayer as the central phenomenon of religion which is a kind of communication that is addressed to a deity.¹⁶

Ampong also gives definition of prayer as being the medium through which one can petition with God to solicit for blessings and to plead with him to avert evil.¹⁷

Johnson Kwabena Asamoah Gyadu, in one of his articles argues in respect to the prayer of the contemporary Ghanaian Christianity that, Prayer is not a discernible object of inquiry, but a continuous problematized objects being driven forward by habit and anticipation of physical and moral expenditure.¹⁸ That is, the prayer of contemporary

¹² Earl E. Bakken, *Center for Spirituality & Healing* (London: University of Minnesot, 2016).

¹³ Bakken, *Center for Spirituality & Healing*.

¹⁴ Bakken, *Center for Spirituality & Healing*.

¹⁵ Quansah, *A Theological and Ethical Study of loud Christian Prayer on the University of Ghana*, 3.

¹⁶ Quansah, *A Theological and Ethical Study of loud Christian Prayer on the University of Ghana*, 10.

¹⁷ Adu Ampong, *A Theological Assessment of Persistent Hand Clapping in Contemporary Ghanaian Christian Prayer*.

¹⁸ J. Asamoah Gyadu, *Praying until Jesus Returns: Commitment and Prayerfulness among Charismatic Christians in Ghana* Published online: 14 November, 2016.

Ghanaian Christian is always done with carnality not spirituality. Asamoah Gyadu therefore stresses that prayer is a divine art of worship that involves discipline interactions with God to enable the plan of God be established on earth.¹⁹

1.7.2 What is Effective Prayer?

Many forms of practices of prayer have been believed to be effective since people of diverse sect of religion attest to the results received through the practices. In the view of Doug Andre, what really means effective prayer is revealed and it means to “pray rightly.” According to Andre, praying rightly for something that would glorify the Lord is an excellent way to effective prayer. Andre stresses on this point that a key to praying rightly is to pray for things that are on God’s heart to be done in one’s life. This could also mean praying directly from the scriptures.²⁰

Cephas Narh Omenyo, in respect to the Pentecostals, defines effective prayer as communication between a Spirit-filled person and God. In this regard, Omenyo stresses that, prayer that can yield result is when one is filled with the Holy Spirit. It is the Spirit of God that enables a believer to pray in order to bring forth answers to the believer.²¹ Omenyo further posits that, all directives are given to the believer in prayer by the Holy Spirit. The true believers do not reject the Holy Spirit in regards to the art of prayer.²²

1.7.3 Contemporary Practices of Prayer

The Bible is believed to be the ultimate reference to subjects like prayer and other doctrinal issues in the Christian Faith. In the Old Testament (O.T), prayer was more

¹⁹ Asamoah Gyadu, *Praying until Jesus Returns*.

²⁰ Doug Andre, *Five keys to Effective Prayer* (UK, February 01, 2016).

²¹ Cephas N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainlin Church in Ghana* (The Netherlands: Boeken centrum, Zoetermeer, 2002).

²² Omenyo, *Pentecost outside Pentecostalism*.

like recitation or solemn request made through a pure heart for help and expression of thanksgiving to God.²³

Yaw Adu Gyamfi believes that the prayer of the contemporary Ghanaian Christian is a bit contradictory to the biblical pattern or teaching. According to him, to pray against enemies requires that Christians identify their enemies, as taught in the scriptures. Adu Gyamfi however reveals that Satan is the enemy to be prayed against not fellow human (Ephesians 6:10-13). He means that the contemporary Ghanaian Christian is much conscious about the attacks of enemy, and in fact most of the time spent in prayer is used to pray against enemies.²⁴ On this note Ghanaian Christian is missing the way of prayer.

Adu Gyamfi explains “enemy” as a word that came into the English language at the end of the 13th century. It came from the Old French word, *enemi*, which is from the Latin word, *inimicus*. *Inimicus* comes from two words, *in* – meaning, “not” and *amicus*, “friend”. From *inimicus* came the word, “inimical” or “hostile” and from *amicus* came “amicable” or “friendly” so an “enemy” refers to a person who is actively opposed or hostile to someone or something. A derivation of the word is that an enemy is not your friend.²⁵

According to Adu Gyamfi, Bradley Butler defines “enemy” as “an adversary, a foe, or a hater. An enemy is one who dislikes or hates another and seeks to harm the person. It can refer to an individual opponent or to a hostile force, either a nation or an army.”

²³ Debrah Kofi Appiagyei, *Fire Prayer Buffet* (Accra: Refiners Publishers, 2020), 11.

²⁴ Yaw Adu Gyamfi, *Praying Against your Enemies: What does the Bible Say* (Accra: SonLife Publication, 2019), 14.

²⁵ Gyamfi, *Prayer Against Your Enemies*, 14.

In this regard, Gyamfi reveals that the Bible teaching in respect to prayer against enemies has to do with Satan and his cohorts, not fellow human. This is because every human is a friend to the fellow but Satan, death, sickness, and so on are really haters of human (Proverb 25:21-22, Ephesians 6:10-13).

Most of the prayer time is devoted to the destruction of our enemies. At prayer meetings, one observes that when asked, for instance, to adore God or pray for the nation, Christians appear tired and inactive. But when asked to pray against their enemies, everyone is awake and active. In fact, some prayer meetings are organized purposely to pray against enemies.²⁶

Therefore, Adu Gyamfi asserts that Christians under no circumstance should pray against his or her fellow brother or sister. Jesus Christ in the Sermon on the Mount gave the command to that should govern all our attitudes and actions. Jesus puts Christians under obligation to love their enemies and to pray for them (John 13:31-35).²⁷

According to Ampong, the contemporary Ghanaian Christian has infused in a new form of prayer. However, the Bible is believed to be the foundation or the basis of all Christian rituals especially prayers and doctrines. Ampong emphasizes on the practice of hand-clapping in prayer that is rampant today which is different from biblical perspective of prayer. He stresses that the phenomenon of handclapping in prayer meetings seems to have become so common across denominational groupings and congregations in contemporary times.²⁸ Ampong asserts that much gestures or postures are known and acceptable as a means of communication. This seems to have assumed a theological twist that suggests that it is appropriate gesture that has a catalytic power

²⁶ Gyamfi, *Prayer Against Your Enemies*, 10.

²⁷ Gyamfi, *Praying Against Your Enemies*, 162.

²⁸ Adu Ampong, *A Theological Assessment of Persistent Hand Clapping in Contemporary Ghanaian Christian Prayer*.

to ensure that the expected results are obtained. Adu Ampong stresses in Akan language that; “*s[meɓ] me nsam na meɓ] mpaɛ[a ...*” literally “If I clap my hands and pray” dominates most of Ghanaian Churches. Ampong stresses that clapping of hands as indicated by Colley, appears nine times in the Old Testament, which are: 2 Kings 11:12; Job 27:23; 34:37; Psalm 47:1; 98:8; Isaiah 55:12; Lamentations 2:15; Ezekiel 25:6; Nahum 3:19; but Ezekiel 6:11 is an exceptional.²⁹

According to Ampong, none of the scriptures above points to hand clapping in worship to God, but most occurrences show God’s enemies clapping. Two scriptures point to trees and floods clapping (Isaiah 55:12, Psalm 98:8). In one instance, it was hand clapping by David and the Israelites over victory won (Psalm 47:1). None of these that indicated this position could appeal to any scripture but simply based on some experiences that they have heard others recount. There is absolutely no biblical basis for this as a normative Christian practice. It is therefore a purely experiential practice and must not be made doctrine.³⁰

Samuel Olarewaju’s article, *the efficacy of prayer in the blood of Christ in contemporary African Christianity* is intended to addresses issues on understanding of prayer of African churches in theological manner. According to Olarewaju, the African Church has come out with new meaning and understanding of prayer which involves the application of the blood of Jesus, which runs across almost all denominations today, including Pentecostals.³¹ According to Olarewaju, most of the Africans feel more prone to be attacked by evil forces than to commit evil acts and the solution is always found

²⁹ Adu Ampong, *A Theological Assessment of Persistent Hand Clapping in Contemporary Ghanaian Christian Prayer*, 49, 54.

³⁰ Adu Ampong, *A Theological Assessment of Persistent Hand Clapping in Contemporary Ghanaian Christian Prayer*, 65.

³¹ Olarewaju, *The Efficacy of Prayer in the Blood of Christ in contemporary African Christianity*, 31.

in the protective force of the blood of Jesus.³² Olarewaju also describes the view of contemporary African Christianity on prayer as that of the coverage of various objects with the blood of Christ as protection against demonic attacks, epidemics, natural disasters, accidents and other such like experiences. According to Olarewaju, this view of the African Christian in prayer increasingly being recognized among African Christianity including Pentecostals.³³

1.7.4 Ghana Pentecostal Worldview on Prayer

Prayer is a major practice among Pentecostals as well as all other Christian denominations.

According to Asamoah-Gyadu, it is well known that the Pentecostal movement emphasizes the work of the Holy Spirit in the Church. However, Asamoah Gyadu also reveals that the view of the Ghanaian Pentecostals throughout their worship is all about the centrality of the Bible which deals with God, Jesus and Holy Spirit. Pentecostals are noted of relying strongly emphasizing on the Holy Spirit in their prayer. Moreover, Asamoah Gyadu says the pneumatic factor is a decisive one in the African Ghanaian Pentecostal understanding of prayer.³⁴ Finally, he states that prayer is also understood in Ghanaian Pentecostal “circles as have the power to stir the supernatural by decimating the power of evil and releasing the anointing of the Holy Spirit.” Hence, Ghanaian Pentecostal prayer meets the needy in his or her realm, paying attention to the whole of life, to spiritual warfare and being expressed in this realm as an interventionist strategy.³⁵

³² Olarewaju, *The Efficacy of Prayer in the Blood of Christ in contemporary African Christianity*, 31.

³³ Olarewaju, *The Efficacy of Prayer in the Blood of Christ in contemporary African Christianity*, 33.

³⁴ Asamoah Gyadu, *Contemporary Pentecostal Christianity*, 111.

³⁵ Asamoah Gyadu, *Contemporary Pentecostal Christianity*, 112.

Omenyo also asserts that prayer of the Ghanaian Pentecostal is emphasized on the Holy Spirit.³⁶

1.8 Significance of the Study

The study would first and foremost serve as a source-document for the church to assess the method and understanding of prayer. The study provides in-depth knowledge about effective prayer that would help researchers in the academia and also serve as a point of reference for further study on effective prayer. This study therefore would present to the church and the leadership of the church the picture of what they call effective prayer and how it relates to scripture. It would also give them to opportunity to learn and polish the excesses.

1.9 Organization of Chapters

This work is organized under five chapters. Chapter one is a general introduction which includes the background of the study, problem statement, research questions, aims and objectives of the study, scope and the focus of the study, research methodology employed, literature review and significant of the study. Chapter two focuses on the historical background of Pentecostalism and the Church of Pentecost – Odeneho Kwadaso on the concept of effective prayer.

Chapter three presents the field report on ‘effective prayer in the perspective of the Church of Pentecost – Bethel Assembly, Odeneho Kwadaso’. It presents all ideas, findings or data collected from the Church of Pentecost. Chapter four interprets and analyses the data collected from the Church in regards to the understanding of effective

³⁶ Omenyo, *Pentecost outside Pentecostalism*, 88.

prayer. Chapter five gives a good overview of the entire study which is the summary, conclusion, recommendation and limitation of the study of the whole work done on effective prayer among Ghanaian Pentecostal Christianity.

CHAPTER TWO

BRIEF BACKGROUND TO PENTECOSTALISM AND THE CHURCH OF PENTECOST- BETHEL ASSEMBLY, ODENEHOKWADASO-KUMASI

2.1 Introduction

The previous chapter gave the introduction of the study on the understanding of effective prayer among Ghanaian Pentecostal Christianity. This chapter gives the background history and the root of Pentecostalism, history about Pentecostalism in Ghana, history of the Church of Pentecost and the history of Church of Pentecost, Bethel Assembly, Odeneko Kwadaso, Kumasi. This chapter seeks to discuss the origin and the commonalities of Pentecostalism which have influenced or served as a foundation to contemporary Pentecostalism. The Church of Pentecost – Bethel Assembly with respect to the meaning of Pentecostalism and some antecedents of Ghanaian Pentecostalism.

Many scholars like George Melton traces the roots of modern Pentecostal Christianity to the Old Testament prophecy (Joel 2:28, 29) being fulfilled in the New Testament.³⁷ According to Melton, the prophecy which says “I will pour out my Spirit in these days is seen in the early church described in the book of Acts as the normal experiences.”³⁸ Pentecostalism has always been embraced with the Pneumatic moves which really took

³⁷ J. Gordon Melton, *Pentecostalism: Encyclopedia Britannica* (Woodway, Texas, 2022).

³⁸ Melton, *Pentecostalism: Encyclopedia Britannica*.

its shape in the first century from the book of Acts, where some believers met together in prayer at the fiftieth day after the Easter (ascension of Christ), (Acts 1-4). They received various gifts of the Holy Spirit such as tongues speaking of different utterances with faith healing, holiness (Acts 2:1ff).³⁹

2.2 Meaning of Pentecostalism

Glasser defines Pentecostalism in the International Standard Bible Encyclopedia as “the beginning of the bestowal of spiritual gifts on all the redeemed so that each may participate in the life of Christ in the midst of the Church and in the Church’s witness to the nations”.⁴⁰ In other words, it is the out pouring of the Holy Spirit upon the people to empower them for the ministry of witnessing to the people who are not Christians to become Christians.

Also, Paul Bassett also gives an explanation in the Academic America Encyclopedia as;

“a worldwide Protestant Movement that originated in the 19th century in United State and takes its name from the Christian Feast of Pentecost which celebrates the coming of the Holy Spirit upon the disciples. Pentecostalism emphasizes a post conversion experience of spiritual purification ..., signaled by the utterance in unknown tongues. It aligns itself with Fundamentalism and Evangelicalism, its distinguishing tenet reflects roots in the American Holiness Movement which believed in the post conversion experience of entire sanctification.”⁴¹

They hold that aspects of the lifestyles of the Old Testament characters like Elijah, Elisha, Joel, etc. projected Pentecostalism to some degree.⁴² “*What has been will be again, what has been is what will be, and what has been done is what will be done, and*

³⁹ Melton, *Pentecostalism: Encyclopedia Britannica*.

⁴⁰ A. F. Glasser, *Pentecost; The International Standard Bible Encyclopedia* (Grand Rapids, Mich.: W. B. Eerdmans: James Orr Publisher, 1986), 759.

⁴¹ Paul Bassett, *Pentecostalism Academic American Encyclopedia* (1996), 155.

⁴² Melton, *Pentecostalism: Encyclopedia Britannica*.

there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us." (Ecclesiastes 1:9, 10, RSV). In other words, Pentecostalism that is seen today has had its root or experiences from the ancient times. Contemporary Pentecostal worship experience is part of a long thread of visibly enthusiastic and ecstatic worship practice in God's Spirit descended upon his people for a specific mission, like Moses whom the Spirit of God came upon and took some of the spirit that was on him (Moses) and put on the seventy elders (Numbers 11:16,17). The same applies to the transmission of the Spirit from Elijah to Elisha (2Kings 2:9-15). The Spirit of God filled Joshua the son of Nun (Deuteronomy 34:9) and many others in the Old Testament.⁴³ In other words, the contemporary Pentecostal worship is presented in a highly enthusiastic manner, full of ecstasy when the Spirit of God descends upon the people for a specific mission. This experience can be likened to the time God had to gather the elders and put some of the spirit that he put upon Moses upon them (Numbers 11:16, 17). This same process is also seen in Elijah transmitting the spirit to Elisha (2 Kings 2:9-15) and so on.

2.2.1 Modern Pentecostalism

The modern Pentecostalism is one of the most significant developments to occur in the religious history of Ghana and Africa at large within the last two centuries.⁴⁴ In the history of the Pentecostal Christianity, apart from the Acts accounts, a number of studies have assumed that Pentecostalism began with a Christian apocalyptic group known as "Montanism." This group is seen as the forerunner of all Pentecostal movements that have emerged in the universal church. It was named after its leader Montanus who lived in the second century AD. This group persisted for more than two

⁴³ Glasser, *Pentecost: The International Standard Bible Encyclopedia*, 759.

⁴⁴ Asamoah Gyadu, *Pentecostalism and the Transformation of the African Christian Landscape: Pentecostal in Africa*.

centuries. It is believed right after his conversion the Holy Spirit came on Montanus and he began both to speak in tongue and to prophesy. He believed his experience was an inspiration from God, so he promised same to his followers.⁴⁵

Moreover, Pentecostalism in the medieval period led to modern Pentecostal religious movements. Modern Pentecostal religious movement gave rise to a number of Protestant churches in the United States in the twentieth century with its unique of beliefs that all Christians should seek a post-conversion religious experience called ‘the baptism of the Holy Spirit’ as descended upon the first Christians in Jerusalem on the day of Pentecost or ‘*Shabuoth*’ (Acts 2-4).⁴⁶ Modern Pentecostalism therefore started in the early 1900s, where the experience of the Spirit began on January 1, 1901 when Agnes Ozman, a student of Charles F. Parham’s Bethel Bible School in Topeka, Kansas, spoke in tongues (actually the story is that she spoke in Chinese) and did not speak English again for several days.⁴⁷ Baptism with the Holy Spirit is believed to be accompanied by a sign, usually the gift of tongues. The speaking in tongues occur as ‘*glossolalia*’ (speech in unknown language) or ‘*xenoglossy*’ (speech in a language known to others but not the speaker) (1 Corinthians 12).⁴⁸

According to Asamoah Gyadu, pneumatic movement is used as an umbrella to describe Pentecostalism. He means Christian communities that privilege the experience of the Holy Spirit in Christian life and worship. Asamoah Gyadu groups modern Pentecostals into three categories, and these are the African independent churches (AICs) of the early 20th century, the Classical Pentecostal churches like Assemblies of God, Christ

⁴⁵ Victor Budger, *The Charismatic and the Word of God: A Biblical and Historical Perspective on the Charismatic Movement* (England: Evangelical Press, 2001), 146.

⁴⁶ J. Gordon Melton, *Philosophy and Religion: Religious Beliefs* (Waco, Texas: Baylor University, 2022).

⁴⁷ Melton, *Philosophy and Religion: Religious Beliefs*.

⁴⁸ Melton, *Philosophy and Religion: Religious Beliefs*.

Apostolic Church, the Church of Pentecost and others, and lastly, the Neo-Pentecostals, thus the charismatic churches who emerged in the last three decades.⁴⁹ Pentecostals believe that those baptized by the Holy Spirit may receive other supernatural gifts that purportedly existed in the early church, such as the ability to prophesy, to heal, to interpret speaking in tongues, to receive dream, visions, and words of wisdom, to perform miracles and exorcism (casting out demons) and even to raise the dead.⁵⁰ However, the experience of the Azusa street revival and the teaching of baptism of the Holy Spirit with tongues speaking is physical evidence.

Faith healing is an important part of the Pentecostal tradition which reflect patterns of faith and practice characteristic of the Baptist and Methodist – Holiness churches – the Protestant denominations from which most of the first generation of Pentecostal emphasize conversion, moral rigor, and a literal interpretation of the Bible.⁵¹

In Africa, the origin of Pentecostalism dates back from the missionary emphasis that arose from the post-Azusa Street spread of the Pentecostal experience in both the United States of America and Europe. Pentecostals of diverse persuasions believed that the gospel had to be preached to the unsaved. Within a very short period they sent missionaries to Africa. The activities of these missionaries yielded fruit from the length and breadth of the continent with of Africa Pentecostalism in the hands of Africans. However, the Pentecostal missionaries as a group never formed a single organization in Africa, instead, individual came together to form or found the various denominations that contribute the Pentecostal movement today.⁵²

⁴⁹ Asamoah Gyadu, *Pentecostalism and the Transformation of the African Christian Landscape: Pentecostal in Africa*.

⁵⁰ Melton, *Philosophy and Religion: Religious Beliefs*.

⁵¹ Melton, *Philosophy and Religion: Religious Beliefs*.

⁵² Stanley Burges, *The New International Dictionary of Pentecostal and Charismatic Movement* (Grand Rapid: Zondervan, 2002), 3-11.

2.2.2 Pentecostalism in Ghana

Pentecostalism in Ghana from its beginning never had any direct experience from the Azusas street revival movement or American/European missionaries, even though as Pentecostals, they share basic commonalities like tongues speaking, healing faith, prophecy and so on.⁵³ Document on Ghanaian Pentecostalism have proven that it began with West African indigenous people who felt called by God. Those known in West Africa were Williams Wade Harris from Liberia, John Swatson and Samson Oppong from the then Gold Coast (Ghana).⁵⁴ However, it is obvious that Ghanaian Pentecostal began with the experience within African context.

2.2.2.1 William Wade Harris

It is believed that William Wade Harris was the first Pentecostalist to appear in Gold Coast (Ghana). He was from the Grebo (Kru) tribe of Liberia. He made his brief appearance in the Nzema area of South Western part of Ghana in 1914. He is believed to have received his call into the Prophetic Ministry in Liberia while serving a prison sentence of about one year for allegedly taken part in a protest against repressive policy of the America-Liberia Government towards the Grebo people. Information concerning him was that the Holy Spirit descended on him on three different times and he received the Spirit's Baptism and spoke in tongues and also saw himself as one with divine destiny to accomplish his mission.⁵⁵

Again, Wade tailored his ministry to the needs of his converts and before their very eyes he demonstrated the power God to protect them. This put him in a place of

⁵³ Burges, *The New International Dictionary of Pentecostal and Charismatic Movement*, 11.

⁵⁴ Emmanuel K. Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra Series 1: SAPC, 2001), 57.

⁵⁵ Larbi, *Pentecostalism*, 59.

advantage over the Europeans missionaries. His activities raised leaders who began the Prophetic and Healing Churches (Spiritual Churches) in Ghana.⁵⁶

2.2.2.2 John Swatson

Swatson was a Methodist teacher-catechist who resigned from the Methodist Church when he came into contact with Harris. He was commissioned by Harris to be his representative in Gold Coast (Ghana). He claimed to have had angelic visitations and exercised the gifts of healing and exorcism after the manner of Harris.⁵⁷

Under the movement of the Christ Church Mission established by Harris, he made a lot of converts in Sefwi area, and gave them to the Anglican Church. Under the Pentecostal influence, he affected Anglican Church with Pentecostal activities and Christianity in Sefwi area was in a remarkable manner. Like Harris, Swatson demonstrated the power of God to protect his convert from spiritual forces which were threats to Africans. He asked his converts to give up their fetishes and amulets to be burnt on their conversion. He healed one Mary Boakoa of an acute headache after all the attempts of seeking healing from several traditional shrines and spending a lot of money had failed.⁵⁸

2.2.2.3 Samson Oppong

Samson Oppong was traditional priest without any formal educational background and had no Christian background. He allegedly became converted through a dramatic encounter with God. In the encounter, he was commanded by the Holy Spirit to burn all his fetishisms.⁵⁹ It is recorded that Oppong, like Harris and Watson, urged people to give up their charms, amulets and magic for baptism. Though without formal education

⁵⁶ H. W. Debrunner, *The Story of Samson Oppong* (Accra: Waterville Publishing House, 1967), 271, 272.

⁵⁷ Omenyo, *Pentecost outside Pentecostalism*, 70.

⁵⁸ Omenyo, *Pentecost outside Pentecostalism*, 71.

⁵⁹ Larbi, *Pentecostalism*, 63.

Oppong had a remarkable knowledge of the Bible. Under the influence of the Holy Spirit, he told a woman that she was a witch and after she had disputed, Oppong held his cross. The witch spirit within her seized her and she ran into the forest.⁶⁰ According to Haliburton, Oppong went about his work with a white stone wrapped in a handkerchief on which he could look at and cite precisely every text in the Bible and it is believed he had received this by the Holy Spirit.⁶¹ Although these Pentecostalists (Harris, Swatson and Oppong) had problems with the churches and colonial authorities, nevertheless their activities set the scene for the modern day Pentecostal movements and African Independent Churches (AIC) in Ghana that dwell on the belief of the Holy Spirit.⁶²

2.2.2.4 Peter Newman Anim (Father of Pentecostalism in Ghana)

The birth of the current trend of Pentecostalism in Ghana could largely be said to have begun with Apostle Peter Newman Anim and with the name of his Church “Faith Tabernacle Church” which later became “Apostolic Faith Church”. He was highly influenced into Pentecostalism by the Apostolic Faith Movement based in North America and later with the Apostolic Church in United Kingdom.⁶³ Apostle Anim was initially an organist in the Presbyterian Church and later developed an interest in a magazine of Faith Tabernacle Church of Philadelphia, USA which came to the Gold Coast and was popularly known as the “Sword of the Spirit” that was edited by James Ambrose Clark.⁶⁴ Anim decided to demonstrate the teachings of the magazine in 1920 which was centered on faith healing and holiness. Anim later resigned from the

⁶⁰ Debrunner, *The Story of Samson Oppong*, 24.

⁶¹ G. M Haliburton, *The Calling of the Prophet: The Bulletin of the Society of the African Church History* (1965), 94.

⁶² Larbi, *Pentecostalism*, 68, 69.

⁶³ Omenyo, *Pentecost outside Pentecostalism*, 94, 95.

⁶⁴ Peter White, *Centenary of Pentecostalism in Ghana (1917-2017)* Published 31 January, 2019.

Presbyterian Church and started his own ministry that was “Faith Tabernacle Church”, popularly known as “*Kyiribentoo*” meaning haters of enamel syringe, implying that the people did not believe in taking medication when one is ill and so believed in divine healing only at Asamankese in the Eastern Region of Ghana.

Anim received miraculous healing from chronic stomach ailment and guinea worm infection in 1921. Rename of his group or ministry was later changed to “Christ Apostolic Church” after going through numerous trials through Anim’s new encounter with the Apostolic Faith magazine, USA whose teaching was more about the Holy Spirit. Apostle Anim, with his group who had joined fellowship with Apostle James Kwaku Gyimah’s group from Akroso, received Pastor James Mckeown on the 7th March, 1937 as a missionary from the Apostolic Church, UK to support Anim’s church in the Gold Coast. A misunderstanding concerning Pastor James Mckeown receiving treatment for malaria at the Ridge Hospital (The European Hospital) led to the split of Anim’s group which was later known as the Christ Apostolic Church and the new group which constituted more of James Gyimah’s group at Akroso which was called the Apostolic Church, Gold Coast and was headed by Pastor James Mckeown.

In 1953, another crisis occurred which saw a large section of the Apostolic Church following Pastor Mckeown to form the Gold Coast Apostolic. This eventually culminated in the founding of the Church of Pentecost in 1962 after Ghana’s first president Dr. Kwame Nkrumah advised for a change of name so as to have disputes resolved.

Christ Apostolic Church International (CACI) takes pride of being the Church that spearheaded the Pentecostal phenomenon in Ghana in the Classical Pentecostal

Churches. The church is also accorded the recognition of being the first church in Ghana to have a similar experience of fire descending upon their church building at Asamankese on 23rd May, 1923 as it happened in Acts 1:1-3. However, Anim has been accredited as the father of Pentecostalism in Ghana since 1917.⁶⁵

2.3 History of the Church of Pentecost

The Church of Pentecost has its origin in a British mission of Pastor James Mckeown (missionary) in Ghana in 1937.⁶⁶ The Church was founded in 1953 as Gold Coast Apostolic Church. Upon the country's attainment of independence in 1957, the name got changed to Ghana Apostolic Church. In order to resolve a conflict with the Apostolic Church, Ghana, the then President of Ghana, Dr. Kwame Nkrumah ruled that Mckeown's church adopted a new name and in August 1962, the name "Church of Pentecost" came into being.⁶⁷ Through foreign missionary work and establishing relationships with other Pentecostal churches, the Church of Pentecost expanded into worldwide movement.

The Church of Pentecost currently operates in 135 nations under the leadership of Apostle Eric Nyamekye throughout the world and about 21,802 local branches called assemblies in 2,381 districts. In 2018, global Church of Pentecost also had 137,862 church officers and 2,492 ordained ministers in 101 nations.⁶⁸

2.4 The History of Bethel Assembly – The Church of Pentecost, Kumasi

⁶⁵ White, *Centenary of Pentecostalism in Ghana (1917 – 2017)*.

⁶⁶ Allan Anderson, *An introduction to Pentecostalism: Global Charismatic Christianity* (UK: Cambridge University Press, 2013), 117.

⁶⁷ J. Gordon Melton and Martin Baumann, *Religious of the World: A Comprehensive Encyclopedia of Beliefs and Practices* (USA: ABC CLIO, 2010), 698.

⁶⁸ The Church of Pentecost, Statistics, thecophq.org. Ghana, retrieved February 19, 2020.

Bethel Assembly is a branch Church of the Church of Pentecost in Kumasi, Odeneho Kwadaso, which was formed out of the Santasi Assembly in 1994 by Apostle P. K. Anning when he was the District Pastor for South Suntreso. The Presiding Elder at that time was Elder J. K. Barnes and Church services were held at Fankyenebra L/A school classrooms. The church was later banned from having services at the school premises by the City Authorities so a member called Madam Akosua Nkrumah popularly known as *Aberewa Sperse* offered her two shops as a temporary shelter for worship.

Due to the growing numbers at that time, the leadership at the district level saw the need to find a permanent place of worship and decided to set up a committee led by Elder Bonsie and Opanin Nsafoa of blessed memory to look for land. Eventually, one acre land was acquired at about One Thousand Ghana Cedis (Ghc 1,000.00). Immediately, the Presiding Elder, JK Barnes started laying foundation for the construction of a new Church building for Bethel Assembly. Elder S. K. Mensah took over as Presiding Elder from 1998 and supervised the construction of a temporary structure fit for worship.

The Church kept on with its building and other ruling affairs to ensure growth which was later elevated to a District in 2008. Pastor Dan Owusu Appiah then became the first District Pastor with the assistance of Elder Collins Owusu Yeboah. In January, 2018, Elder Kwabena Acheampong became the substantive Presiding Elder after three months for a temporary transfer from Emmanuel Assembly. Now (2022) the Church of Pentecost, Bethel Assembly remains the district head with its fully completed building which is being headed by Rev. Kofi Antwi Boasiako with the Presiding Elder, Elder Eric Precious Adu-Gyamfi. The total membership is 1,122 with 769 being adults and 353 being children.⁶⁹

⁶⁹ The Church of Pentecost, Bethel Assembly-Kumasi Odeneho Kwadaso, received: March 20, 2022.

2.5 Conclusion

The chapter discussed a brief historical background of Pentecostalism and the Church of Pentecost (COP) with particular reference to COP Bethel Assembly, Odeneho Kwadaso, Kumasi. This chapter gives the meaning of Pentecostalism in Ghana with some theological antecedents in Ghana and the history of the Church of Pentecost and Bethel Assembly, Odeneho Kwadaso, Kumasi. This chapter sought to explore the origin, features or the commonalities and the theological foundation of Pentecostalism phenomenon in Ghana. This is considered very crucial for the discussions that follow in the next chapters on the understanding of effective prayer, its interpretations and analysis among the members of the Church of Pentecost – Bethel Assembly.

CHAPTER THREE

EFFECTIVE PRAYER IN THE PERSPECTIVE OF THE CHURCH OF PENTECOST-BETHEL ASSEMBLY, ODENEHO KWADASO - KUMASI

3.1 Introduction

The historical background of Pentecostalism and the Church of Pentecost-Bethel Assembly, Kumasi Odenho Kwadaso was briefly discussed in chapter two. It deals with Pentecostalism in general, Pentecostalism in Ghana, brief history of the Church of Pentecost (COP) and the history of Bethel Assembly; the Church of Pentecost, Odenho Kwadaso, Kumasi. This chapter presents the field report on the effective prayer in the perspective of the Church of Pentecost – Bethel Assembly, Odenho Kwadaso, Kumasi. It deals with the definition of prayer and effective prayer as understood by the respondents.

It discusses the forms of prayer, that is public and private forms of prayer, also discusses today's pattern of prayer and the biblical pattern of prayer; the postures and gestures in prayer and the use of items in prayer. The chapter further discusses effective prayer revealed (how to pray effectively); persistent prayer, prayer of humility, praying in the will of God, prayer of faith, praying in the name of Jesus Christ and praying with the right motive in the context of the Church of Pentecost – Bethel Assembly, Odenho Kwadaso, Kumasi. Lastly, it deals with how effective prayer can be achieved and the significance of prayer by the people of the Church of Pentecost, Odenho Kwadaso - Kumasi.

3.2 The Meaning of Prayer

Many find prayer difficult to define because of the various backgrounds, traditions and worldviews of those who have attempted to define prayer.⁷⁰ Kofi Antwi Boasiako, the head pastor of the Church of Pentecost-Bethel, Odenheo Kwadaso-Kumasi said, prayer is the communication with God. According to Boasiako, the believer has to talk to God or presents his or her needs before God on regular times.

However, some of the Church leaders including: Elder Adu Gyamfi (Presiding Elder), Deacon Obour (Evangelism leader) and Deacon Emmanuel Cobbina (Prayer Tower Leader) indicated that prayer has to do with everyday invocation which builds an intimacy between the man and God. According to the three respondents, prayers are words spoken to God at everyday to strengthen up the relationship between God and the prayerful. Adu Gyamfi added to his view that prayer is the key. That is prayer has the power to cause for every result like healing, miracle, breakthrough and so on.⁷¹ However, Cobbina concluded that prayer is also spiritual warfare. Whenever a Christian prays, he or she prays to God yet fights the devil. In other words, one wages war against the devil whenever he or she prays in order to retrieve an answer from God.⁷²

3.3 Forms of Prayer

On the issue of types of prayers, Kofi Antwi Boasiako affirmed that there are many forms of prayer but basically, they are categorized into public and private prayers. The

⁷⁰ Oliver Onyekwere Chizaram, *Human Problems and Prayer: A Sociological Approach* (Nigeria: Nnamdi Azikiwe University), 1.

⁷¹ Interview with Adu Gyamfi, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁷² Interview with Emmanuel Cobbina, The Church of Pentecost-Bethel Assembly-Kumasi, 15th May, 2022.

interviewee opined that corporate expression of prayer could be done but the personal element should not be missed by the individual in order to pray effectively.⁷³ On this note, many of the interviewees could not give as many forms prayer could have, yet nine interviewees insisted that prayer is formless.⁷⁴ In other words, it does not matter where one may find him or herself to pray, but it depends on the words being spoken to God that really matter.

3.3.1 Public Prayer

Public prayers here refer to congregational or group prayer meetings where the entire Church gathers to lift up prayers at the same time. Adu Gyamfi revealed that in the Church of Pentecost, it is mostly done on Sunday church services, mid-week services, conventions, and other prayer group meetings in the area levels, District levels and Local levels.⁷⁵ This form of prayer can be offered aloud or in silence but normally, it is prayed aloud since it is congregational prayer.⁷⁶

The head pastor added that it is the duty of the district pastor to come up with yearly activity which include monthly prayer sessions. These forms of prayer cover thanksgiving, prayer of forgiveness, intercessory prayer for missionary work, the Church, the congregants and other aspects of ministry. He further stated that there is one main prayer meeting that takes place in the week called “Restoration Hour” on every Monday at 6pm to 8pm. Kofi Antwi Boasiako further said that a week-long program is run once every three months dubbed “Mackeown Missions Week.” He also revealed that various Departments in Bethel Assembly, Odenaho Kwadaso District also

⁷³ Interview with Kofi Antwi Boasiako, The Church of Pentecost-Bethel Assembly-Kumasi, 21st March, 2022.

⁷⁴ Interview with Members A&C, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁷⁵ Interview with Adu Gyamfi.

⁷⁶ Interview with Kofi Antwi Boasiako.

meet for prayers once in a week for public prayers, taking for instance the Women Ministry who prays every Wednesday at 7am to 9am.⁷⁷

On this note, Elder Owusu Acheampong revealed that when the entire Church come together in public prayer, it inspires and encourages members to become more active in prayer since most of members are discouraged to pray alone.⁷⁸ Adu Gyamfi quoted Hebrews 10:25 to back what Acheampong said. In regards to the said scripture, Adu Gyamfi says Christians should not stop assembling together, as is the manner of some, but exhorting or encouraging one another in all aspects of the ministry as well as prayer, so temptation may not abound.

Mrs. Gladys Mensah, one of the interviewees also added that this kind of public prayer is very important in a sense that, before the congregation prays there has been a shared word of God, for those who cannot read and understand the Bible also receive part to pray in accordance with the word of God in order to receive result. She further said that this kind of prayer is always led by one person, probably the pastor or any one of the leaders of the Church, depending on the type of program being held. The leader raises prayer topics after preaching to the congregation, and they all response in prayer.⁷⁹ Deacon Obour and other two interviewees reveal that the congregants are prepared with the word of God before prayer. Since the prayer is based upon the word of God, definitely, they believe to receive answers to their prayers.⁸⁰

⁷⁷ Interview with Kofi Antwi Boasiako.

⁷⁸ Interview with Owusu Acheampong, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁷⁹ Interview with Gladys Mensah, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁸⁰ Interview with Church Leaders B, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022,

3.3.2 Private Prayer

Private prayer was explained by Kofi Antwi Boasiako to be a form of prayer done by an individual in a closet. It is usually done by one person or the nuclear family in a loud or silent manner. It usually includes meditation, thanksgiving, intercession and many other forms of prayer on regular basis. Kofi Antwi Boasiako made reference to 1 Samuel 1:13 which talks about Hannah's prayer that she alone prayed to God for a child and also David's all-night intercessory prayers for the health of the first child that Bathsheba bore him (2 Samuel 12:15-23).⁸¹

3.4 Today's Pattern of Prayer and the Biblical Pattern of Prayer

On the subject of prayer according to biblical standard, the head pastor believes that any dialogue with God that is not founded on scripture is faulty. With reference to 1 Peter 3:12, the head pastor insists that God does not pay attention to the prayer of sinners. The same interviewee shared his thoughts on how to pray to conform to biblical requirements. He opined that the Bible way of praying is founded on the word of God or the will of God (1 John 5:14).⁸²

On the other hand, Emmanuel Cobbina says, today's prayer motif is something diluted as compared to the Bible. He says some Christians have added up some practices (like praying with cutlasses, canes and others) to that of Biblical way of prayer, and this has come as a result of imitating such practices from false prophets, other Christian sects.⁸³

Ebenezer Boakye with 9 members of the Church added that in regards to today's prayer pattern of contemporary Ghanaian Christianity, most churches have initiated different

⁸¹ Interview with Kofi Antwi Boasiako.

⁸² Interview with Kofi Antwi Boasiako.

⁸³ Interview with Emmanuel Cobbina.

styles of praying like praying with monosyllabic tongues (most especially the prayer leaders or groups from the congregants), hand clapping, singing and beating drums and so on. According to Boakye, he thinks that although all these practices cannot be found in the Bible, they are very effective in regards to prayer since such practices keep the prayerful very active. He further states that many receive testimonies from such prayer practice today as it was with people of the ancient times recorded in the Bible.⁸⁴

In respect to the head pastor's view, problems are many today that have led many (including sinners) to pray anyhow without Biblical references, hence ineffective prayer. However, prayer with scriptural basis could always be effective.

3.4.1 Postures and Gestures in Prayer

In response to the significance of postures and gestures in prayer, the head pastor says that, it depends on the individual being driven by the Spirit of God. However, he gave kneeling, lying down, raising hands, sitting, standing and many others as examples. The Bible records a situation where Solomon knelt and raised his hands in Prayer (1 Kings 8:54). David and Moses lifted their hands in prayer according to Psalm 63:4 and Deuteronomy 32:40 respectively.

Moreover, the head pastor and other 26 respondents of the church of Pentecost -Bethel Assembly stated that, posture or gesture like hand clapping and playing of musical instruments at the background during prayer, and the act of "bombing" the devil is not practiced in the Church of Pentecost. He further revealed that such practices are worthless, because they have no scriptural basis, but practiced only to appeal to the emotions of people or the congregants.⁸⁵

⁸⁴ Interview with Ebenezer Boakye, The Church of Pentecost-Bethel Assembly Kumasi, 18th May, 2022.

⁸⁵ Interview with Kofi Antwi Boasiako.

But seven (7) other respondents insisted that hand clapping keeps them awake and active during prayer and it is really helpful. These seven (7) respondents including Martha Afriyie and Margaret Fosuaa have said to have attended prayer meetings at other Churches, where people have been testifying through handclapping in prayer.⁸⁶

In this regard, Margaret Fosuaa gave testimony that one of her family members confessed harshly in the morning that Fosuaa has given her severe slaps after Fosuaa has returned from watch night service, while no one has even touched this family member. On this note Fosuaa believes in handclapping while praying.⁸⁷

3.4.2 The Perspective of the use of Items in Prayer

The use of sacred mediums to aid prayer was also brought up and many of the respondents indicated that they have observed such acts in other denominational churches. They mentioned various items like cutlasses, canes, candles, leaves, ‘Florida water’ and other objects which other believers think may enhance their prayer. According to Kofi Antwi Boasiako, items like cutlasses, canes, candles, leaves, florida water and the likes which people use as prayer aids do not contribute to the results of prayer and as such useless since they have no scriptural basis.⁸⁸

On the other hand, Ebenezer, Margaret and Martha commented with regards to the use of item and they are of the view that the usage of such objects is not evil since the users received healing from sickness and financial turnaround through the administration of sacred objects like handkerchief, anointing oil and other items as directed by the pastors they visit from other denominations.⁸⁹ Even though some of the patrons of the sacred

⁸⁶ Interview with Members B&C, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁸⁷ Interview with Margaret Fosuaa, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

⁸⁸ Interview with Kofi Antwi Boasiako.

⁸⁹ Interview with Members B&C.

items may belong to Churches that may not subscribe to their use and so might have sneaked to the pastors for those items.

3.5 Effective Prayer Revealed (How to Pray Effectively)

The study sought the views of the respondents on what constitutes effective prayer. Boasiako asserted that prayer that brings result is effective prayer, and it is based on a number of factors but the salient out by interviewees and respondents are six which are, persistent prayer, prayer of humility, prayer according to the will of God, prayer of faith, praying in the name of Jesus Christ and praying with the right motive.⁹⁰ Therefore, Effective Prayer is the Prayer or Communication with God that brings results.⁹¹ In this respect, Emmanuel Cobbina says the answer from God could be positive or negative. This means that communication or interaction with God has to attract answers or results from God and that is effective prayer.⁹²

According to the Boasiako, Gyamfi and Cobbina, an effective prayer is an utterance that is said in the Spirit. On this note, Owusu Acheampong, Adu Gyamfi, Deacon Obour and Gladys Mensah stressed that the Church of Pentecost believes in the use of diverse tongues in prayer as the spirit of God enables one to utter (Acts 2:4), and by speaking in tongues it does not only mean speaking in the spirit but also refers to being fully under the influence of the spirit of God (1Corinthians 14:2-28). They all settled on the opinion that it is therefore the prayer of a righteous that is powerful and effective, according to James 5:16.⁹³

⁹⁰ Interview with Kofi Antwi Boasiako.

⁹¹ Interview with Kofi Antwi Boasiako.

⁹² Interview with Emmanuel Cobbina.

⁹³ Interview with Church Leaders A, The Church of Pentecost –Bethel Assembly-Kumasi, 21st March, 2022,

Prayer could only be effective depending on how it is performed. Every Religion or Ghanaian Christianity would want to point to his or her prayer as effective one, irrespective of how it is practiced. Boasiako vividly explained that effective prayer means, prayer which produces results.⁹⁴ On this note, the above stated elements that contribute to effective prayer are discussed below.

3.5.1 *Persistent Prayer*

Kofi Antwi Boasiako, at this point, explains that persistent prayer is where one firmly continues in prayer despite opposition or difficulty. According to 1Thessalonians 5:17, Christians need to pray without ceasing.⁹⁵ Adu Gyamfi added that it has to do with everyday interaction with God. He also revealed that the Church, as a whole in respect to persistent prayer, meet weekly to pray in various departments like the women's fellowship meeting every week to pray. One could engage in night prayer, or in the dawn, day time or in the evening.⁹⁶ Boasiako affirms his views with Luke 18:1 that states that Jesus taught his followers to pray at all times without ceasing. It is also known that prayer in individual's life has to do with everyday communication with God.

3.5.2 *Prayer of Humility*

⁹⁴ Interview with Kofi Antwi Boasiako.

⁹⁵ Interview with Kofi Antwi Boasiako,.

⁹⁶ Interview with Adu Gyamfi, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

According to Boasiako, prayer of humility is a prayer of a meek or modest person. Prayer without humility cannot be answered. He further backs his claim with Luke 18:10 where Jesus used the story of the prayer of a tax collector and a Pharisee to illustrate the role of humility in prayer.⁹⁷ Boasiako revealed with this scripture, that the tax collector who exhibited humility in prayer received God's approval but the arrogant Pharisee did not. Again, Boasiako quoted 2Chronicles 7:14 that Christians who are called or chosen by God must humble themselves in order for their prayers to be answered.⁹⁸

Alex Appiah added that in the Church of Pentecost, humility prayer is done by lacking pride in one's utterances being made to God. There should not be an arrogance in one's actions, thoughts, words and so on in prayer.⁹⁹ Finally, Gladys added that one must calm down and show respect in prayer to God.¹⁰⁰ This shows that one must be in the quality of having modest or low view of one's importance as the prayer of the tax collector in regard to the scriptures mentioned earlier.

3.5.3 Praying in the Will of God

According to Acheampong, all prayers must be in alignment with the will of God. He explained that Christians must always seek God's will. Acheampong explained that God's will is all about his plans mainly for the advancement of his Kingdom. (1 John 5:14-15). He stated again that the ultimate will of God is righteousness and that will reveal other requirements of God for the progress of believers.¹⁰¹ Emmanuel Nyamekye also added that the will of God is the sovereign plan of God. The will of

⁹⁷ Interview with Kofi Antwi Boasiako.

⁹⁸ Interview with Kofi Antwi Boasiako.

⁹⁹ Interview with Alex Appiah, The Church of Pentecost-Bethel Assembly-Kumasi, 15th May, 2022.

¹⁰⁰ Interview with Gladys Mensah, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

¹⁰¹ Interview with Owusu Acheampong, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

God is the plan God has for the world.¹⁰² In other words the will of God is everything that God desires or wishes to happen in heaven and on the earth.

On this note, Boasiako concluded that praying according to the will of God attracts results due to the sovereignty and the faithfulness of God. Boasiako quoted from Isaiah 46:10 to insist that God will do all that he pleases and also Isaiah 55:8-9 that human thoughts are not the thoughts of God neither the ways of human are not the ways of God. He further explained that the ways of man are death but the ways of God are eternal and blessing. In regards to this, he quoted James 4:3 that man prays in his own will for worldly pleasure that does not last forever or will at times not be beneficial, therefore praying according to what God pleases attract great result.¹⁰³

3.5.4 *Prayer of Faith*

Boasiako added to this view and stressed that the one doing the praying must believe in God to receive what is prayed for, (Mark 11:24). Boasiako affirms that answers cannot be received for faithless prayer but one must depend on God for every prayer and trust God that he faithful to answer (Mark 11:24).¹⁰⁴ According to Emmanuel Cobbina in respect to Christians' faith in God, faith is a complete trust or confidence in God.¹⁰⁵

An interviewee, Adu Gyamfi also responded to the requirements of effective prayer by saying that it can be achieved by praying in faith. He pointed out that according to Hebrews 11:6, the Word of God clearly states that without faith it is impossible to please God. Adu Gyamfi meant that prayer of faith in the Church of Pentecost, is done by building the prayer on the word of God and trusting God for an answer without doubt.

¹⁰² Interview with Emmanuel Nyamekye, Christ Apostolic Church International, TUC-Kumasi, 15th May, 2022.

¹⁰³ Interview with Kofi Antwi Boasiako.

¹⁰⁴ Interview with Kofi Antwi Boasiako.

¹⁰⁵ Interview with Emmanuel Cobbina.

He gave an example from the Bible that Abraham received God's word that he will give birth to a son; Abraham believed in God in his prayers and it came to manifestation (Genesis 18:9-15, 21:1-7).¹⁰⁶ In other words, prayer of faith is prayer that answers are received from God based on what God has said or whatever one believes God can do.

3.5.5 Praying in the name of Jesus Christ

The issue of the potency of the name of Jesus also came up in connection to the effective prayer. According to Obour, it is clear in the scriptures, that everything is built on Jesus Christ, most especially prayer, as it is written in John 15:7.¹⁰⁷ Boasiako adds that Christian prayer that is done in the name of Jesus Christ will definitely attract results, only if the one doing the praying believes in the name. He added that Colossians 3:17 declares that "everything you say and everything you do should be done in the name of Jesus. And all you do, give thanks to God the Father through Jesus."¹⁰⁸ Cobbinah concludes that praying in the name of Jesus Christ also has to do with acting precisely in accordance with the words of Christ as revealed in scriptures or in visions (dreams).¹⁰⁹

3.5.6 Praying with the Right Motive

According to Kofi Antwi Boasiako, God does not look at things as man looks. People judge by what they see on the outside, but God looks at the heart of men (1 Samuel 16:7). He explained that the mind and the heart of the person praying must be positive or with good intentions, and with clear conscience. In prayer one's mode of action and thought are very crucial and must always be in submission to God to attract results.¹¹⁰

¹⁰⁶ Interview with Adu Gyamfi.

¹⁰⁷ Interview with Deacon Obour, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022.

¹⁰⁸ Interview with Kofi Antwi Boasiako.

¹⁰⁹ Interview with Emmanuel Cobbinah.

¹¹⁰ Interview with Kofi Antwi Boasiako.

He added that in James 4:3 it is stated that “people ask in prayer and do not receive, because they ask with wrong motives, so that they may spend it on their pleasures.” Boasiako points that prayer with right motive also requires love, faith, peace and so on of the prayerful, on the other side must do away with all sinful behaviors like hypocrisy, hatred, wickedness and so on. Above all, effective prayer is not selfish prayer but selfless.¹¹¹ Obour concluded that prayer with the right motive is very effectual in sense that God is righteous, therefore this kind of prayer is done in a way that one’s mind is positive or right in accordance with the word of God. One must do away with negative thoughts or sins like disbelief and others from the heart and mind, and answers will be given by God. He further explained that God is holy, therefore anyone who comes before God must also be holy in order to receive good things from him.¹¹²

3.6 How Effective Prayer can be Achieved

At this point the members of the Church of Pentecost-Bethel Assembly shared their views on how effective prayer can be achieved in the Church. Among the interviewees, many respondents hold that effective prayer can only be achieved through obedience to the word of God as written in the Bible and as what the men of God have spoken from the Bible. Again, through discipline, where Christians must obey rules or a code of behavior to do exactly what is said about effective prayer in order to achieve effective prayer. Richmond Yabaa said Christian must schedule time out of their busy time for prayer and they must endeavor and to faithful with integrity to hold on to effective prayer without ceasing (1 Thessalonians 5:17).¹¹³ Martha and other respondents held

¹¹¹ Interview with Kofi Antwi Boasiako.

¹¹² Interview with Deacon Obour, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022.

¹¹³ Interview with Richmond Yabaa, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022.

that many people do not have enough time in prayer due to many activities.¹¹⁴ The respondents agreed that in the face of many endeavors, Christians must discipline themselves to achieve greater results in prayer.¹¹⁵ However, 4 respondents who claim to go for prayers (mpaeb]) outside the church said, they believe in ‘direction’ – *‘akwankyer[’* as a means of achieving effective prayer.¹¹⁶

Antwi Boasiako stressed on the need to discipline oneself to pray and admonished Christians to pray, other than that they will fall into temptation (Matthew 26:41).

Antwi Boasiako concluded returned to the early church tradition where intercession was constantly made for the brethren (Acts 12:5)

3.7 Significance of Prayer

In regards to the significance of prayer, all the respondents of the Church of Pentecost-Bethel Assembly revealed that prayer is an essential part of worship that brings many things to life. Alice Ama Boateng, (one of the members of the youth department in Christ Apostolic Church International, TUC, Kumasi) stated that prayer is very important because it does everything like terminating the agenda of the devil concerning the will of God about his people, unlocking all blessings, allowing God’s will to be done in one’s life, and so on.¹¹⁷ Adu Gyamfi said prayer is the life of the believer and so the more one prays, the more one gains spiritual strength in order to live as a believer.¹¹⁸ The respondents finally stated that, prayer heals, prayer causes miracles, prayer brings prosperity, prayer destroys the plans of the evil and so on. Antwi

¹¹⁴ Interview with Members A, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

¹¹⁵ Interview with Members A, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

¹¹⁶ Interview with Members B, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

¹¹⁷ Interview with Alice Ama Boateng, Christ Apostolic Church International, TUC-Kumasi, 15th May, 2022.

¹¹⁸ Interview with Adu Gyamfi.

Boasiako added that prayer reveals God's plan to be established on earth and the will of God be done on earth, and also for the proclamation of the Gospel for salvation and deliverance from afflictions.¹¹⁹

3.8 Conclusion

The chapter looked at the understanding of effective prayer among the members of the Church of Pentecost – Bethel Assembly. This was made possible with the views of some of the Church leaders and members of the Church. The chapter therefore presented the data of the Church on the meaning of prayer, forms of prayer (public and private prayer), today's pattern and Biblical pattern of prayer, postures and gestures of prayer, the perspective of the use of items in prayer. It further reveals what constitute effective prayer; these are persistent prayer, prayer of humility, praying in the will of God, prayer of faith, praying in the name of Jesus Christ and praying with the right motive. and how to pray effectively. Lastly, the chapter deals with how effective prayer can be achieved and also the significance of prayer.

CHAPTER FOUR

¹¹⁹ Interview with Kofi Antwi Boasiako.

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

Chapter three presented data from the field in connection to the subject of prayer. Various views on the subject were gathered concerning the meaning of prayer or effective prayer, types of prayer that reveals public and private kind of prayer, contemporary practices of prayer, and also the assessment on the constituents of effective prayer. In this chapter, data collected from the field is interpreted, analyzed and discussed. It combines both primary and secondary sources in an attempt to pursue an in-depth interpretation and analysis of the field report. Primary sources were gathered through well administered questionnaires and interview guides respectively.

4.2 General Analysis of Responses

From the beginning of the research, the researchers sought to interview 60 people but at the end forty-one people were interviewed in the Church of Pentecost-Bethel Assembly including three members from Christ Apostolic Church International, TUC, Kumasi. Among those that responded were one pastor, two Church elders, three deacons, four deaconesses and thirty-one lay members. Also, the researchers found out that nineteen out of forty-one respondents were men whiles twenty-two were females.

4.3 Assessing the Meaning of Prayer or Effective Prayer

From the responses given by the respondents from Bethel Assembly of COP members in relation to the question, what is prayer? Almost all the respondents were in supportive to the head pastor, one elder and two deacons with the view that prayer is the act of talking to God (Creator). Not just talking to God but doing that to expect answer from him. In 1.7.1, Asamoah Gyadu, Agnes Quansah and Bakken's views are in supportive

to the fact that prayer is communicating with God for results and also to build intimacy with him. Looking at prayer as a communication between man and the divine is true because man testifies about the answers he receives from God after prayer. In other word prayer is important, since it brings results like healing, deliverance, breakthrough and many more. However, when prayer is defined as invocation to God it falls a little bit short because Scriptures (Philippians 4:6) reveals that prayer is more than asking God for help. Also, one must give thanks to God of whatever he or she has through prayer. That is prayer renders services to God and man in terms of intercession to build God's agenda on earth and to strengthen fellowship between God and man.

4.4 Examining Types of Prayer among Pentecostals

From the responses, all the respondents and interviewees agreed on two forms of prayer that the head pastor brought up: public and private prayers. They were of the view that public and private act of prayer are equally important since both could attract results. Both forms of prayer could bring results like healing, miracle, business opportunity, breakthrough and many more.

Agnes Quansah's view in reference to chapter one is in agreement with the above stated information that public and private forms of prayer are very essential to all prayerful people since both are in communication with God to attract results. This indicates that prayer can be said in two forms to attract results. This means whether one prays alone or with group members, one is practicing a form of prayer, and that should be believed to attract result.

4.5 Assessing the Constituents of Effective Prayer

From the responses given by the respondents in relation to the question, what could be done (practice) in prayer to obtain the understanding of effective prayer? The head pastor with all the Church leaders (two elders, three deacons, four deaconesses) and other fourteen members were of the view that effective prayer is based on six elements as revealed from the Bible, that attract results. The work critically assessed opinions of respondents and interviewees on the portrait of effective prayer. The knowledge of interviewees regarding their understanding of effective prayer as already indicated in 3.7 pointed to results. They all believe any prayer that is effective attracts answers.

Moreover, it was discovered from the field that the constituents of effective prayer cover consistent daily prayer life, that are prayer of humility, praying according to the will of God, Prayer of Faith, praying in the name of Jesus Christ and praying with the right motive to build intimacy between God and the believer. These could really make prayer effective, since they bring swift answers. Based on Biblical reference that link to the constituents of effective prayer, there is the need for Christians to practice such elements in daily prayer life.

4.5.1 Persistent Prayer as Element of Effective Prayer

In 3.7.1 it was seen that when believers commune regularly and constantly everyday with God in prayer it will surely yield results. Almost all respondents and interviewees alluded to 1 Thessalonians 5:17 and Luke 18:1 to prove that persistent prayer surely renders prayer of believers effective. Biblical figures like Elijah and Daniel proved it so it is not contestable (1Kgs.18:42-46; Dan. 6:10) but persistence alone cannot get the results. James also adds that the prayer of the righteous prevails (Jas. 5:16).

4.5.2 Prayer of Humility

According to all the interviewees, they are of the view that effective prayer cannot be practiced without humility. This is the type of prayer where the “prayee” submits to God humbly and ask him for something devoid of commanding him on an errand. This view was supported by Bakken in 1.7.1 when he explained prayer as obtaining by begging or to entreat. It is not too clear whether this kind of humility is based on an outward appearance or inward feeling towards God, however, what is felt inward can equally be expressed outside even though what is expressed outside may not always be genuine. How to ascertain true humility is the question here because it seems many look at it from the act of kneeling or weeping. Any of them without a heart that is broken and obedient to God might produce fruitless efforts (Mt. 15:8-9).

4.5.3 Prayer in the Will of God

It can be deduced from the study that every prayer outside the will of God is not a real practice of effective prayer. Respondents and interviewees agreed that prayer must be done to pursue the purpose of God and not the carnal desires of the one praying. Therefore, data from the field pointed to this type of prayer as the one that attracts the attention of God.

4.5.4 Prayer of Faith

Regarding the prayer of faith, all the respondents of the Bethel Assembly of COP were of the view that, prayer without faith is meaningless. They believe all prayers must be done in faith; this will enable the believer to receive answers to their prayers. The respondents quoted (Hebrews 11:6) to strengthen their view. This indicates that without faith prayer cannot work. This opinion is further strengthened by Jesus’ teaching about the importance of faith and prayer in Mark 9:23 and 11:22-24. Therefore, if everything is made possible by faith then the assertion that prayer borne outside faith is futile is true.

4.5.5 Praying in the name of Jesus Christ

As already indicated in the previous chapter that effective prayer is the one that is answered by God. Field responses presented the view that prayer must be done in the name of Jesus Christ if it could be answered. In Christian theology, the connection between God and man is Jesus, without him nothing is acceptable before God (Jn 15:4-5). This opinion from the field is also made strong by the claim of Jesus that anything asked in his name shall be answered (Jn. 14:13).

4.5.6 Praying with the Right Motive

Under this section, an assessment of the views of interviewees and respondents were done concerning the act of praying with pure motives. It is believed that many people pray without any response from God due to evil motives especially, to satisfy unholy desires. Again, it was also revealed that many aims at praying to harm their neighbors instead of the command to love them as themselves. James 4:3 was further stressed to back this claim that for prayer to be effective the motives of the persons in the act of prayer must be clean and positive.

4.6 Contemporary Practices of Prayer

According to 34 respondents of the Bethel Assembly of COP, postures and gestures depend on the individual, how he/she is driven by the Spirit of God. They were of the view that kneeling, lying down, raising hands, sitting and standing are being practiced in the Church of Pentecost. These do not affect the effectiveness of prayer because several of them could be cited in the Bible. According to 1Kings 8:54, Psalm 63:4, Solomon and David knelt and raised hands in prayer respectively.

However, the interviewees argued against gestures and postures like hand clapping in prayer, playing instruments and singing during prayer, because they have no Biblical

basis. The respondents further opined that such gestures or postures employed in prayer only appeal to the emotions of members and not God. According to these respondents, no result is extracted from such gestures and postures. On the contrary, 7 members who constitute 17% are in support of hand clapping and the playing of musical instruments alongside prayer because it restrains them from sleeping during congregational prayer, and above all, such practices are very effective since they believe spiritually that cause beatings to the devil that stops him from attacking.

Ebenezer Adu Ampong shares this opinion that hand clapping is an adoption in prayer today because is an unbiblical approach. In 1.7.2 he revealed nine scriptures to prove this position. Based on the above statement from the field in connection with Ampong, we suggest that though Christians can lie in any posture with any gesture depending on the faith and the voice one has and heard from God respectively, yet Christians must follow what is written in the Bible to ensure proper effective prayer, since Bible is the standard for Christianity.

Also, it was revealed by 38 respondents who constitute 92.7% that the use of items; like candles, canes, cutlass, oil, florida water are not being used in the Church of Pentecost as a means of effective prayer. They claim to be powerless to bring results than Jesus, they believe. However, the 3 out of the 41 who also constitute 7.3% disagree to the fact that, they claim to have received result after using such items like oil, handkerchief as a means of spiritual direction (Akwankyer[]) in prayer. Even though many of the respondents claim to disregard the use of items in prayer yet the Bible also indicate the use of handkerchief by Paul (Acts 19:12) and the use of clay mixed with saliva by Jesus Christ (John 9:6) after prayer. This means that scripture has records of the use of sacred items to pray but it is nowhere in the bible that the men of God advertise these items as the source of prayer potency. In Acts19, Paul did not pray with the handkerchief but the

people rather rubbed it on his body by virtue of faith and used it to minister to their sick ones.

Again, after an interview almost all the respondents including the head pastor and the church leaders held the same view that the use of the gifts of tongues is acceptable in prayer. They further stressed that, the Church of Pentecost believes in tongue speaking is an evident of the baptism of the Holy Spirit. They reject any form of tongues, whether being monosyllabic or other form, except what the Holy Spirit has given. In 1.7.3, Omenyo is of the view that the Holy Spirit is a pillar in the prayer of Pentecostals. This indicates that without the Spirit of God prayer does not become effective. This means tongue speaking is very effectual for Christians in contemporary prayer life to bring results, since the Bible, scholars and almost all the respondents hold the same view. Therefore, tongue speaking must be properly taught in order for Christians to prayer to receive results.

Also, 4 respondents, including the head pastor, one elder and two deacons spoke on the application of the blood of Jesus in prayer. They affirmed “we believe from the scriptures that the blood of Jesus is for atonement for sin.” The respondents also claim that, Jesus’ teaching on prayer did not include his blood. However, the other 37 respondents claim the blood of Jesus is applicable to drive demons and other evil spirits, but it has been seen in 1.7 as Olarewaju was of the view that, it is theologically wrong as to how Africans apply the blood of Jesus on all aspects of life. Although contemporary practice of prayer has experienced a shift from scriptures, once the use of the Blood of Jesus works, it could be applicable as the Bible declares whatever you believe in your prayers, shall be done for you in Jesus’ name (Mark 11:23, 24).

Moreover, the prayer that is mainly directed towards the killing of supposed enemies in the light of the Bible was assessed. This is all geared towards people that are seen as demon possessed or diabolic in their dealings towards others. The respondents numbering 19 (46.3%) were of the view that the Bible teaching about praying against our enemies only refer to Satan and his cohorts not human. On the other hand, 22 of them that are 53.7% also hold the view that it is appropriate to pray against both spiritual and human enemies. Looking at it from the angle of scripture the former view has more grounds than the latter one. Ephesians 6:12-13 asserts that the enemy is not flesh and blood, in other words humans but spiritual forces. Adu Gyamfi argued in chapter one (1), it is theologically wrong because the only enemy of believers is Satan together with his cohorts, making reference to Matthew 5:44-45 where Jesus entreats His followers to pray for their enemies. The discussion in this section clearly reveals that some contemporary Christians are offering prayers that fall short of biblical pattern besides others that are in tune with it. In other word, today's practice of prayer has experienced a bit shift from Bible pattern of prayer. Even though, many have conformed to different practices of prayer today which is due to the claim of receiving results, yet there should be a comply to the Bible in practicing prayer, since the Bible is the basis of the Christian faith. However, it depends on one's faith and discernment that will lead to various practices.

4.7 Conclusion

This chapter interpreted and evaluated the data findings derived from the Church of Pentecost-Bethel Assembly in reference to chapter three. The chapter begins with general analysis of responses. It also critically assessed the meaning of prayer (effective), the types of prayer among Pentecostals, Contemporary practices of prayer,

and the assessment on the understanding of effective prayer was done. It came up that the constituents of effective prayer are persistent prayer, prayer of humility, prayer in the will of God, prayer of faith, praying in the name of Jesus Christ and the prayer with the right motive. These are believed and testified by many to bring or hasten results when one prays. Prayer is an effective tool to bring result when practiced in order to be at peace, most especially when one prays in tongues, if only the person has the gift of tongues.

CHAPTER FIVE

CONCLUSION, SUMMARY AND RECOMMENDATIONS

5.1 Conclusion

The study examined the understanding of effective prayer among Ghanaian Pentecostal Christianity in the Church of Pentecost, Bethel-Assembly, Odeneho Kwadaso, Kumasi which is put into five chapters. Prayer was seen to be either private or public. The work also found out that many contemporary ways of offering prayer are not in sync (do not go together) with the Bible, examples are hand clapping in prayer, playing musical instruments at the background and the use of anointed items. Lastly, it was found that Ghanaian Pentecostals believe that any prayer that produces results or that is answered amounts to effective prayer. Moreover, it was found out that the elements of effective prayer include consistent (daily) prayer life, prayer of humility, praying according to the will of God, Prayer of faith, praying in the name of Jesus Christ and praying with the right motive, and they build intimacy with God.

Clearly, the study has proved beyond reasonable doubt that not all denominations are into dubious means and ways of prayer. Pentecostals want to always marry prayer with the Bible, praying through scriptures.

5.2 Summary

The focus of the study was to find out the understanding of effective prayer among Ghanaian Pentecostal Christianity in the light of the Church of Pentecost-Bethel Assembly, Odeneho Kwadaso, Kumasi. Many findings resulted from this work and few notable of them has been presented here.

The work was concerned with what Pentecostals referred to as effective prayer as against biblical and standard views on the subject. It employed qualitative method for both data collection, analysis and interpretation. Primary data was sourced from the field through interview guides and questionnaires. Secondary data consisted of scholarly works that were reviewed. It was meant to answer the question what is the

understanding of effective prayer among Ghanaian Pentecostals with COP, Bethel Assembly, Odeneho-Kwadaso as the case study. Brief background to Pentecostalism, Ghanaian Pentecostalism and that of Bethel Assembly, COP was presented. Data from the field on the subject under study was also collected, reported, interpreted and analyzed.

5.3 Recommendations

On the basis of the findings and analysis of this study the researchers have made the following recommendations.

Firstly, Prayer is found to be the source of power for Christians hence, it is recommended for the Church to organize prayers regularly for members to attend. Secondly, many people in Africa in general and Ghana in particular face a lot of problems hence it is recommended for the Churches to organize prayer programmes so that members will not be moving to places that will expose them to exploitation. Thirdly, for prayer to be effective, praying with the right motive is required, hence it is required for Christians to pray with the right heart and mind. Fourthly, praying according to the will of God is of the ingredients of effective prayer, hence it is recommended for every pastor to engage in teachings to get members to know what God requires of every Christian so that they could pray according to that.

5.4 Limitation to the Study

The study sought to investigate and collect data from the Church of Pentecost Bethel-Assembly, Odeneho Kwadaso, Kumasi to fill the gap whether the prayer of the contemporary Christian prayer is linked to the Bible in order to reveal the understanding

of effective prayer today. Unfortunately, there were many challenges in regards to the collection of data, but only the main limitation to the work is revealed. Most of the members responding to questions on the said topic under discussion, were always in agreement with the head pastor. This means the head pastor was the mouthpiece for most of the respondents. They claimed that the head pastor teaches them, and they saw that he was always right in whatever he said, and this hindered to receive enough information for this work.

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APPENDIX I

**TOPIC: THE UNDERSTANDING OF EFFECTIVE PRAYER AMONG
GHANAIAAN PENTECOSTALS: A CASE STUDY OF THE CHURCH OF
PENTECOST-BETHEL ASSEMBLY, ODENEHOKWADASO, KUMASI.**

QUESTIONS

1. What do you understand the word prayer?

2. What do you understand the phrase "Effective Prayer"?

.....

3. How often does your church pray to mean effective prayer?

.....

4. How does your church pray?

.....

5. Why does the church pray?

.....

6. When and at what interval does the church pray?

.....

7. Where does the church pray?

.....

8. Does effective prayer bring result? If yes, why? or how?

.....

9. What do you think constitute effective prayer?

.....

10. What exactly does the church do at prayer time to mean effective prayer?

.....

11. Does the prayer level in your church correspond to the prayer teaching of the Bible?

.....

12. Looking at the prayer life of the forerunners of Pentecostals, does your prayer level correspond to theirs?

.....

13. What do you know about the prayer life of the fathers of Pentecostalism? Or what do you think was the way the fathers of Pentecostalism used to pray?

.....

14. Do your church believe in tongues speaking? If yes, why?

.....

15. Do you clap your hands during prayer? If yes, why?

.....

16. Do you use items like oil, cane, cutlass, and other items in prayer? If yes, why?

.....

17. What gestures or postures do you use in your prayer?

.....

18. What is your view on 'direction ' (Akwankyer[]) in connection with prayer?

.....

19. Looking at the Bible, what is your belief in prayer?

.....

20. Looking at the prayer level in contemporary Ghanaian Christianity, what do you think has gone wrong about prayer today?

.....

21. What result or impact do you think prayer offers?

.....

22. Please give brief notes about effective prayer among Pentecostals.

A. Historical

B. Contemporary

Thank you.

APPENDIX II

PERSONALITIES INTERVIEWED

Adu Gyamfi, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Emmanuel Cobbina, The Church of Pentecost-Bethel Assembly-Kumasi, 15th May, 2022.

Kofi Antwi Boasiako, The Church of Pentecost-Bethel Assembly-Kumasi, 21st March, 2022.

Members A&C, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Owusu Acheampong, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Gladys Mensah, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Church Leaders B, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022,

Ebenezer Boakye, The Church of Pentecost-Bethel Assembly Kumasi, 18th May, 2022.

Members B&C, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Margaret Fosuaa, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Church Leaders A, The Church of Pentecost –Bethel Assembly-Kumasi, 21st March, 2022,

Adu Gyamfi, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Alex Appiah, The Church of Pentecost-Bethel Assembly-Kumasi, 15th May, 2022.

Gladys Mensah, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Owusu Acheampong, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Emmanuel Nyamekye, Christ Apostolic Church International, TUC-Kumasi, 15th May, 2022.

Deacon Obour, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022.

Richmond Yabaa, The Church of Pentecost-Bethel Assembly-Kumasi, 18th May, 2022.

Members A, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Members B, The Church of Pentecost-Bethel Assembly-Kumasi, 27th March, 2022.

Alice Ama Boateng, Christ Apostolic Church International, TUC-Kumasi, 15th May,
2022