

The Holy Spirit in Moral Character Formation: Perceptions within Ghanaian Pentecostal-Charismatic Christianity

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Abstract

The research explored the understanding of the role of the Holy Spirit in shaping moral character formation among Ghanaian Pentecostal-Charismatic Christians. It aimed to determine whether individual Pentecostals are aware of the Holy Spirit's presence in their Christian formation process. The study involved one hundred and fifty (150) respondents from three prominent Pentecostal-Charismatic Churches: Assemblies of God, Ghana, The Church of Pentecost (COP), and the International Central Gospel Church (ICGC). Findings indicated that a majority of the respondents were not conscious of the Holy Spirit's role in moral character formation; instead, they were more aware of the ministerial or charismatic functions of the Spirit. The study advocates for Pentecostal churches in Ghana to maintain and enhance their teachings on the Holy Spirit. It encourages Ghanaian Pentecostal-Charismatic church leaders to guide their congregants in giving equal attention to both the gifts and fruits of the Holy Spirit, while also conducting research to thoroughly examine their members' grasp of the foundational doctrines of the Pentecostal faith.

Keywords: Moral character, Holy Spirit, Pentecostals, Charismatics, Christian formation

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Introduction

Given the remarkable growth of the Christian mission in Africa, and specifically in Ghana, there is a hopeful expectation that Christian spirituality will foster social morality and help liberate the continent from the moral decay that has long afflicted it. However, this has not been the prevailing reality. In many African nations, including Ghana, Christian mission and spirituality coexist alongside social injustice, which is often exacerbated by government corruption.¹

¹ See Kwadwo Konadu-Agyeman, *The Political Economy of Ghana in the Post Independent Period: Description and Analysis of the Decadence of the Political Economy of Ghana and Survival Techniques of the Citizens* (Legon: University of Ghana, 1984) and Kwadwo Konadu-Agyemang, *IMF and World Bank Sponsored Structural Adjustment Program in Africa: Ghana's Experience 1983-1999* (Aldershot: Ashgate, 2001); Douglas Rimmer, *Staying Poor: Ghana's Political Economy 1950-1990* (Oxford: Pergamon Press, 1992); Jeffery Herbst, *The Politics*

A report from West African theologians and church leaders, representing both Catholic and Protestant traditions, prepared for the centennial of the World Missionary Conference (Edinburgh 2010), highlights the apparent divide between spirituality and morality in West African Christianity.² This situation also prompts inquiries into how Christian spirituality and discipleship are reflected in social or public morality.³

In light of this, many have questioned the integrity of Christianity in various African nations, particularly in Ghana. Alfred Koduah characterises the situation in various ways, describing it as a superficial religion, lacking in character and marked by hypocrisy. He critiques it as a corrupt form of faith that is devoid of love, mercy, justice, holiness, righteousness, kindness, and goodness, focusing instead on a conspicuous display of spiritual gifts while neglecting the essential demonstration of the fruit of the Spirit.⁴ Similarly, Eric Nyamekye asserts that churches in Ghana cannot escape accountability for the moral decline in the country. He notes that while all branches of government should regard the church as a pillar of truth and a foundational guide, the reality is often the opposite, with the church frequently contributing to national deterioration.⁵

Scholars and Christian leaders have put forth several arguments to explore the reasons for the separation of spirituality from morality, particularly in African Pentecostalism and Christianity as a whole. For example, Paul Gifford attributes the lack of social morality among Ghanaian Pentecostals to their adoption of the African traditional worldview.⁶ He argues that Ghanaian Pentecostalism, through its prophetic ministry, has leveraged aspects of African Traditional Religion, which tends to perceive salvation primarily in terms of this-worldly realities.⁷

He asserts that these prophets present themselves as anointed individuals—both men and women—of God, capable of assisting their followers in meeting certain expectations.

of Reform in Ghana 1982-1991 (Berkeley: University of California Press, 1993); E. Gyimah-Boadi, *Ghana under PNDC Rule* (Dakar: Codesiria, 1993); Donald Ronald Rothchild, ed. *Ghana: The Political Economy of Recovery* (London: Lynne Rienner Pub., 1991); Paul Gifford, *African Christianity: Its Public Role* (London: C. Hurst, 1998); Paul Gifford, *Ghana's New Christianity: Pentecostalism in Globalizing African Economy* (Bloomington: Indiana University Press, 2004).

² Kwabena Asamoah-Gyadu, *Report of West African Consultation*. <http://www.Edinburgh2010.org/en/study-themes/9-mission-spiritual-and-spirituality-and-authentic-discipleship/westafrica-consultation.html>, 10 July 2018.

³ Asamoah-Gyadu, 'Report of West African'.

⁴ Alfred Koduah, *Demonstrating the Character of God* (Accr: Cobby Kay Enterprise, 2016), 2.

⁵ Eric Nyamekye, <http://mobile.ghanaweb.com/GhanaHomePage/NewsArchives/Blame-the-church-for-Ghana-s-rot-Pentecost-Chairman-676284>, 13 August, 2018.

⁶ Gifford, *Ghana's New Christianity*, Chapters 4 and 7.

⁷ Gifford, *Ghana's New Christianity*, 109.

He explains that, consequently, the “notion of sin hardly arises” in their ministries.⁸ According to Roland Green, the African worldview hinders the moral reasoning found in African Christianity.⁹ Abraham Elorm-Donkor, on the other hand, attributes this issue to the misrepresentation of Akan traditional beliefs by Ghanaian Pentecostals.¹⁰ He argues that the “Deliverance Theology” espoused by Ghanaian Pentecostals significantly distorts the Akan traditional system. As a result, he contends that many Christians focus on religion as a means to address their existential needs, rather than striving to transform their inner selves and cultivate moral character.¹¹

While these explanations may hold some truth, it seems that the understanding of the Holy Spirit’s work within Ghanaian Pentecostalism may contribute to the issue at hand. Given the emphasis on the Holy Spirit in their lives, it is anticipated that Pentecostal-Charismatics will reflect the true character of God in both their private and public conduct. This expectation arises from the belief that the Holy Spirit empowers believers to live morally upright lives.

Statement of the Research Problem

In Ghana, approximately 9.7 million individuals identify as Pentecostals, constituting about 31.6% of the nation’s total population.¹² As membership continues to rise, Pentecostal-Charismatic churches are significantly influencing other Christian denominations. This influence is evident as cinema halls, warehouses, and classrooms have been repurposed into chapels.¹³ The Protestant and Roman Catholic churches have particularly felt the impact of Pentecostal worship styles. Scholars Asamoah-Gyadu and Omenyo describe this phenomenon as the “Pentecostalization of Ghanaian Christianity” and “Pentecost outside Pentecostalism,” respectively.¹⁴

⁸ Gifford, *Ghana’s New Christianity*, 109.

⁹ Ronald Green, ‘Religion and Morality in the African Traditional Setting’, *JRA*, vol. 14, No. 1 (March 1983), 1-23(6).

¹⁰ Lord Abraham Elorm-Donkor, ‘Christian Morality in Ghanaian Pentecostalism: A Theological Analysis of Virtue Theory as a Framework Integrating Christian and Akan Moral Schemes’ (Unpublished PhD Thesis, University of Manchester, 2011), 7.

¹¹ Elorm-Donkor, ‘Christian Morality in Ghanaian Pentecostalism’, 7

¹² Ghana Statistical Service, ‘2021 Population and Housing Census’, (January 3, 2022). Accessed 14 July 2022 [http://www.statsghana.gov.gh/2021 summary report of final results.pdf](http://www.statsghana.gov.gh/2021%20summary%20report%20of%20final%20results.pdf).

¹³ For instance, Lighthouse Chapel, Winners Chapel, Winners Ghana, and Royalhouse Chapel have all transformed warehouses into Chapels.

¹⁴ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 18; Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A study of the Development of Charismatic renewal in Mainline Churches in Ghana* (Zoetermeer: Boekencentrum Publishing House, 2006), 25.

The background of this study highlights a paradox: despite the growth of Christianity in Ghana, social morality remains a significant challenge in the public sphere. An examination of newspapers provides undeniable evidence that the ethical standards of some Christian leaders fall short of expectations. Additionally, ethnographic studies indicate that Pentecostal communities grapple with various moral issues, including marital infidelity, divorce, fornication, theft, and power struggles, among others. For example, Dela Quampah conducted research on the ethical dimensions of leadership in Pentecostal-Charismatic churches in Ghana, using public opinions and reports from daily publications. The findings reveal troubling issues such as moral decline, materialism, superstition, greed, and power struggles within Pentecostal and Charismatic leadership.¹⁵

Furthermore, while Pentecostal and Charismatic Christianity in Ghana emphasises that the Holy Spirit grants believers both charismatic gifts and the power to lead a Christian life, followers often seem to prioritise the former, viewing the latter as a secondary concern.

Methodology

The study integrated Christian ethics, historical narrative, and theological analysis to study the problem. The primary method for data collection involved interviewing 150 respondents from three Pentecostal-Charismatic churches: the Assemblies of God Church, The Church of Pentecost, and the International Central Gospel Church. The sample comprised approximately thirty church leaders and one hundred and twenty (120) members. A detailed interview guide was developed to gather insights on Pentecostal-Charismatic views of the Holy Spirit's role in moral character formation, with questions presented in both *Mfantse* and English. Open-ended questions allowed respondents the flexibility to express their views freely. Participant observation and the author's pastoral experience were also utilised to complement the data collected. The analysis of the data was conducted qualitatively.

Theoretical Framework

The Christian ethical system serves as the foundational theoretical framework for this research. It encompasses the application of Christian principles to discern right from wrong. As Norman L. Geisler notes, Christian ethics defines what is considered morally

¹⁵ Dela Quampah, 'Ethical Dimension of Pentecostal/Charismatic Church Leadership in Ghana' (PhD Thesis, University of Ghana, 2012).

good or bad from a Christian perspective.¹⁶ Christian ethics, according to David Atkinson and David Field, “is where God’s action is always regarded as the basis for human action.”¹⁷ In Christian ethics, the Bible’s depiction of God serves as the benchmark for moral behaviour. In this context, what is right is what God approves of, and what is wrong is what He disapproves of. Christian ethics uses the Bible as the foundation for filtering philosophical ideas and principles. It integrates philosophy with theology and aims to promote a morality based on biblical principles.

David Wright presents two justifications for using the Bible in ethics: first, because it offers relevant insights into ethical matters, and second, because Christians are committed to its authority.¹⁸ In a similar vein, David Cook contends that “the Christian believes that the Bible has something to say to the world and mankind and that something carries authority”.¹⁹ He asserts that, despite objections to the Bible’s authority, it is evident that Christians consult the Bible when making moral decisions and judgements.²⁰ Christian moral decisions rely on biblical moral precepts, which are found in the Bible.²¹ This research adopts the biblical understanding of the Holy Spirit’s work as a standard to assess Ghanaian Pentecostal-Charismatic views on the Holy Spirit’s role in moral character formation.

Research Findings

The study examined the perceptions of Ghanaian Pentecostal-Charismatic Christians regarding the role of the Holy Spirit in the formation of moral character. The primary objective was to determine whether these Christians are aware of the Holy Spirit’s involvement in this process and to what extent he plays a role. To achieve this goal, the research first sought to explore their understanding of what constitutes good character. The findings indicated that respondents generally possessed a solid understanding of good character, perceiving it primarily as the enactment of socially acceptable behaviour. However, it was noted that their definitions were somewhat broad, not confined solely to a Christian perspective. Some responses reflected influences from African primal beliefs as well as philosophical and moral viewpoints. One could argue that these more

¹⁶ Norman L. Geisler, *Christian Ethics: Options and Issues* (Leicester: Inter-Varsity Press, 1989), 17.

¹⁷David J. Atkinson and David H. Field (eds.), *New Dictionary of Christian Ethics and Pastoral Theology* (Leister: Inter-Varsity Press, 1995), 115.

¹⁸ David F. Wright, *Essays in Evangelical Social Ethics* (Cape Town: Oxford University Press, 1978), 39.

¹⁹ David Cook, *Moral Maze: A Way of Exploring Christian Ethics* (London: WBC Print Ltd, 1989), 46.

²⁰ Cook, *Moral Maze*, 46.

²¹ Cook, *Moral Maze*, 46.

general interpretations of good character may pose challenges, as, from a Christian standpoint, the definition of good character should be based on God's word rather than societal norms or human opinions.

It was further observed that a significant number of respondents were unable to connect good character formation to the Holy Spirit. This became evident when they were asked to explain how good character formation occurs. This suggests that respondents were not fully aware of the Holy Spirit's influence on moral character development. However, it does not imply that they lacked knowledge of the Holy Spirit's role in this context. In fact, when respondents were specifically asked about how the Holy Spirit contributes to moral character formation, a considerable number were able to articulate this connection. The findings indicate that respondents were not unaware of the Spirit's role in moral character development; rather, they were not consciously mindful of it. This oversight could risk a complete disregard for the Spirit's involvement in the process of moral character formation.

The study further revealed that a notable portion of the respondents viewed *glossolalia* as the definitive evidence of baptism in the Spirit. Specifically, out of 150 respondents, 135 (90%) expressed this belief. This reflects a misunderstanding of the teachings within their respective churches. While these churches recognise *glossolalia* as an initial sign of being baptised in the Holy Spirit, respondents perceived it as the ultimate confirmation of this experience. Such a perception may impact their Christian lives, as they are likely to prioritize this aspect of the Spirit's work at the expense of focusing on moral character development.

It was further observed that 131 (87%) of the respondents were more mindful of the ministerial functions aspect of the work of the Holy Spirit than the moral character formation functions. This came up when they were asked to state the works of the Holy Spirit they could remember. It came out that ministerial functions such as praying, preaching, evangelism, speaking in tongues, and overcoming evil spirits were mentioned. It, therefore, gives the impression that respondents were interested in these aspects of the work of the Spirit.

The findings indicated that respondents held varying opinions regarding which aspects of the Holy Spirit—specifically the fruit and gifts—should be emphasised. While some believed that all works of the Holy Spirit are significant, the majority leaned towards a preference between the fruit and the gifts. Notably, 98 respondents favoured the gifts as the aspect that should receive greater emphasis. Elorm-Donkor suggests that this preference may be influenced by the cultural background of Ghanaian Pentecostals. He

argues that the primal background of Ghanaian Pentecostals does not enable them to relate moral character formation to the Holy Spirit. He states that “the traditional scheme of Ghanaian Christians shapes the expectations they bring to Scripture, Jesus Christ and the Holy Spirit”.²² He explains that in Ghanaian Pentecostalism, “the persons and works of Jesus and the Holy Spirit are pitched against the powers of darkness.”²³ Consequently, the work of the Holy Spirit in meeting the existential needs of Pentecostals seems to be their priority rather than “what he does about their innate weakness to live in accordance with the image of God in them.”²⁴

The findings further indicate that the respective churches had intentional structures for moral character formation. This suggests that the churches are not only focused on the ‘power’ or ministerial functions but also on the moral development of their adherents. However, the study revealed that 89 (59%) of the respondents were unaware of most of the structures. They were primarily concerned with the more evident ones, such as preaching the word of God. This gives the impression that respondents were not attentive to the moral character formation structures.

The findings also highlight several foundational aspects that contribute to these perceptions. Six key factors were identified and discussed. One significant factor is the misconceptions surrounding church traditions. The data indicates that respondents often referenced their respective churches when articulating their views. However, it became evident that many had misinterpreted their churches’ teachings. For instance, 102 respondents (68%) who regarded *glossolalia* as the ultimate manifestation of the Holy Spirit were misrepresenting their churches’ doctrine, which states that speaking in tongues is merely an initial sign of Spirit baptism. While the churches do uphold this belief, they clearly teach that it is only the first sign. They encourage their members to pursue both the fruits and the gifts of the Spirit. It was noted that a significant number of respondents rarely read the Bible, and as a result, they derived their theological understandings primarily from preachers. In this situation, the preacher’s perspective is likely to shape their views on the Holy Spirit.

Implications of Findings

The following section outlines implications aimed at addressing the challenges associated with perceptions of the Holy Spirit within the context of Ghanaian Pentecostal-

²² Elorm-Donkor, *Christian Morality in Ghanaian Pentecostalism*, 181.

²³ Elorm-Donkor, *Christian Morality in Ghanaian Pentecostalism*, 181.

²⁴ Elorm-Donkor, *Christian Morality in Ghanaian Pentecostalism*, 180.

Charismatic Christianity. These implications encompass considerations for mission work, scholarly engagement within the Christian community, guidance for congregants, and recommendations for future research.

Implications for Mission

Christian mission extends beyond merely demonstrating power over evil spirits or showcasing spiritual gifts. It is not solely about acquiring material possessions or addressing physical issues, such as healing illnesses. In the words of Andrew Walls, Christian mission involves redirecting every facet of humanity toward God.²⁵ This indicates that the mission's goal is to help humanity embody the full image of God. The Holy Spirit plays a vital role in achieving this objective. Elorm-Donkor highlights this by stating that "the Holy Spirit is God coming to humanity in an inward way, to enlighten and strengthen it, enabling it to return to God and abide in Him."²⁶ Through His work with believers, the Holy Spirit transforms individuals to reflect both the power and character of God. The power of God is manifested through the gifts of the Spirit, while His character is evident in the fruit of the Spirit. Consequently, Christian mission must ultimately lead believers to embody both the gifts and the fruit of the Spirit.

However, the findings revealed that Ghanaian Pentecostal-Charismatics possess a strong awareness of the ministerial works of the Holy Spirit. However, it was also noted that 135 respondents, representing 90%, did not associate moral character with the Holy Spirit. Therefore, it is recommended that Pentecostal-Charismatic Churches in Ghana intensify their teachings on the Holy Spirit. In line with their constitutions, these churches should encourage their members to give equal weight to the fruit and gifts of the Holy Spirit. While the Holy Spirit is a frequently addressed topic within Ghanaian Pentecostal-Charismatic Christianity, church leadership should not diminish their focus on this important subject. They might consider establishing annual themes centred around the Holy Spirit, focusing on its fruits and gifts. For example, from 2010 to 2020, the Assemblies of God dedicated a decade to teaching about the Holy Spirit.²⁷ It was noted that this extensive teaching significantly impacted their members, as they exhibited a deeper understanding of the Holy Spirit compared to members of the other two churches. Leadership at all levels should strive to intentionally present a balanced perspective on the Holy Spirit in their teachings and statements. This intentional approach will gradually

²⁵ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Akropong-Akuapem: Regnum Africa, 2017), 28.

²⁶ Elorm-Donkor, *Christian Morality in Ghanaian Pentecostalism*, 197.

²⁷ Emmanuel Baidoo, Interview, 27 April, 2021.

shape the perceptions of their members, as theological beliefs are often influenced by what is emphasised from the pulpit.

The study revealed that the African primal consciousness of respondents served as a foundation for the highlighted perceptions. Therefore, it is suggested that Pentecostal-Charismatic churches in Ghana should not underestimate the primal orientations of their adherents. They ought to conduct comprehensive research in every locality where their churches are situated to understand how the primal beliefs are influencing their members. Those that have a positive influence should be reinforced, while those with a negative impact should be addressed through the lens of Scripture.

The findings further revealed that misconceptions about church doctrine partly contributed to these perceptions. It suggests that Pentecostal-Charismatic churches should educate their followers regarding their theological beliefs. Their theological position on the Holy Spirit should be communicated clearly to them.

Additionally, we observed that respondents' perceptions were influenced by what we termed 'pulpit theology.' The findings revealed that a significant number of adherents do not develop their theologies based on Scripture but rather from what they hear from the pulpit. This indicates a need for the pulpit to be strengthened. Regular theological education should be provided for both ordained and lay leaders, enabling their followers to consistently receive sound teachings from the pulpit.

It was further identified that Ghanaian Pentecostal-Charismatics are influenced by some common Holy Spirit-related texts that are primarily charismatic in nature. It was observed that the only shared text regarding the moral character of the Holy Spirit is Gal. 5:22-23. There is a need to encourage the development of elaborate teaching on the moral dimension of the Holy Spirit's work.

The survey also found that the understanding of a spiritual person within Ghanaian Pentecostal-Charismatic Christianity is problematic. They view a spiritual person as one who demonstrates the gifts of the Holy Spirit. Consequently, in their quest for spirituality, they tend to prioritize spiritual gifts. As explained earlier in chapter eight, this perception does not align with the biblical view. Pentecostal-Charismatic churches in Ghana should address this issue by teaching their followers a more holistic understanding of what it means to be spiritual.

Finally, Pentecostal-Charismatic leadership should articulate the ultimate purpose of the Holy Spirit in the lives of believers to their congregants. Members need to grasp the overarching goal of the Christian life and the significant role the Holy Spirit fulfills in that journey. They should be educated on the fact that the ultimate aim of the Holy Spirit is to ensure believers' salvation, which is achieved through faith in Christ and adherence to God's word. By understanding this, they will come to appreciate the moral aspect of the Holy Spirit, as evidenced by the manifestation of the fruit of the Spirit.

Implications for Christian Scholarship

Despite the extensive scholarly literature about Pentecostal-Charismatic Christianity in Ghana, the predominant emphasis has been on aspects such as religious typology and their economic, social, and cultural impacts. There is still a significant lack of focused research on their understanding of the Holy Spirit in relation to moral formation. This study aims to address this gap in the existing literature, offering a nuanced exploration of their theological perspectives on the role of the Holy Spirit in shaping moral values within their ministry.

Moreover, this serves as a valuable resource for African Christianity as a whole and Ghanaian Pentecostal-Charismatics specifically. It illustrates how Pentecostal-Charismatic Christians in Ghana understand the role of the Holy Spirit in shaping moral character. The findings indicate that while many Pentecostals in Ghana recognize the fruits and gifts of the Holy Spirit, they tend to place greater emphasis on the gifts. This perspective may impact their moral character formation, as they typically do not associate the Holy Spirit with moral considerations. The study also delves into the reasons behind these perceptions. Armed with this understanding, leaders within Ghanaian Pentecostal-Charismatic churches can develop relevant theological approaches to address these concerns.

More importantly, the study has shown that there remains a strong affinity between African primal consciousness and Christianity. The survey revealed that respondents' perceptions of the Holy Spirit were, to some extent, influenced by their primal consciousness. This will assist churches in Africa in taking the African primal worldviews of their congregations seriously.

Implications for Church Members

Both the fruit and gifts of the Holy Spirit deserve equal attention from church members, as each holds significant value. The spiritual gifts, in particular, enable individuals to

experience God's power, which can strengthen their faith and guide them toward the Kingdom of God. Conversely, the fruit of the Spirit helps individuals maintain their identity as true disciples of Christ. It is essential for them to understand the ultimate goal of the Holy Spirit if they wish to collaborate effectively in living the Christian life. It is important for believers to recognize that the Holy Spirit was sent to guarantee the certainty of their salvation. The primary purpose of the Spirit is to help them strive toward the standard set before them, which is to emulate Christ. The fruit of the Spirit enables them to fulfil this divine work. While spiritual gifts are essential for ministry, they do not guarantee eternal salvation. Therefore, as they seek the spiritual gifts necessary for their ministry, they should remain mindful of the fruit of the Spirit.

Additionally, they should understand how Christian moral character develops. It should not be viewed as a solitary work of the Holy Spirit. They need to recognise that it is a collective activity involving both the Holy Spirit and the believer. Undoubtedly, they have a role to fulfill. In their daily walk as believers, they should allow the Holy Spirit to guide them. They should remain receptive to the Spirit's promptings. They ought to be conscious of their specific roles in shaping moral character. These include submitting to the Spirit, modelling God's character, acting in a way that reflects Christ, regularly reading the Bible, demonstrating the fruit of the Spirit, and sincerely participating in the Lord's Supper.

Conclusion

The study examined perceptions of the Holy Spirit in the formation of moral character within Ghanaian Pentecostal-Charismatic Christianity. It found that respondents had a good understanding of moral character. However, apart from a few who defined it from a Christian viewpoint, the majority provided general responses. It identified African primal consciousness as an influential factor. In terms of sources of good character, mentions included God, Jesus Christ, the Bible, parents, home, school, the Holy Spirit, personal effort, learning from elders, and society. The findings indicated that most respondents did not associate good character with the Holy Spirit. We interpreted this to suggest that they were unaware of the Holy Spirit's role in moral character formation

After interacting with respondents, the general observation was that they were more aware of the ministerial functions of the Holy Spirit than of the moral ones. This conclusion was based on an analysis of responses gathered during the fieldwork. Significantly, when asked to mention the works of the Holy Spirit they remembered, most respondents highlighted the ministerial functions. We reflected on the findings and

identified some reasons for these perceptions. The study concluded that the understanding of the Holy Spirit in moral character formation within Ghanaian Pentecostal Christianity may not foster positive moral development as a function of the Holy Spirit. Implications of the findings for mission have been assessed, and Pentecostal-Charismatic churches in Ghana were encouraged to provide sufficient teachings on this aspect of their theology.

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