

# **IDENTIFYING THE PENTECOSTAL FIRE TO FAN IT**

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### **Acknowledgement**

Reverend Chairman thank you for the opportunity to share the Word with you and also with my colleagues as we launch the Vision 2018 document dubbed "IMPACTING GENERATIONS". Except otherwise indicated, I shall be reading from the New King James Version.

### **0. INTRODUCTION**

My specific topic is: '**Identifying the Pentecostal Fire to Fan it**'. I attempted a comprehensive write up but it is still not exhaustive in view of the limited time slot. I am sure you can reach the limits of the topic in the discussions that will follow the presentation.

### **1. DEFINITIONS**

The key ingredients in the topic are: to identify, Pentecostalism, fire and fanning.

#### **1.1 Identifying**

To identify is to indicate who someone is, or to establish the nature of something. We are, therefore, to ascertain the origin, nature and characteristics of our Pentecostal heritage. On other occasions to identify is to associate or have strong links with someone. The core leaders of the Church of Pentecost of today had the privilege of direct association with the founder of the Church, Pastor James McKeown.

Now there is arising a new generation over 'Egypt' who do not know or identify with 'Joseph' (Exo.1:8). Leadership is, therefore, saddled with an obligation to define and package the legacy of the 'McKeownite' era so as to pass on, to the memory and experience of unfolding generations, a vibrant Pentecostal fire. 'For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you' (2 Pet. 1:12-13).

#### **1.2 Pentecostalism**

Pentecostalism is the brand of Christianity with emphasis on the manifestation of the presence of the Holy Spirit. In practice, Pentecost is both a doctrine and an experience.

The doctrine of Pentecost gives content or meaning to the experience called the baptism in the Holy Spirit. This experience clothes the believer with power from on high (Lk. 24:49). One of the convictions of the early Pentecostals was that their experience was a "fire" that would spread all over the world: an end-time universal revival to precede the return of Jesus Christ. The places of the world today where the church is expanding the fastest are those places where Christians are yielded to the Pentecostal experience.

### **1.3 Fire**

A fire is a glowing body of ignited gas—a flame. Like a lighted candle, a fire is visible, luminous or bright. Fire is generated only by fire; it reproduces itself—fire begets fire! Hence, the one who has no flames cannot kindle fire! We need to define the source of our Pentecostal fire so that no strange fire is ignited to profane the original. For 'Nadab and Abihu died when they offered strange and profane fire before the LORD' (Num. 26:61). Fires, once ignited, have the tendency to spread but they can also be extinguished. 'Fire' is, therefore, a simile to any phenomenon with the ability to burn fiercely but which can be readily extinguished. Thus, the 'Pentecostal fire' is in specific reference to the glowing strength of Pentecost but also to the fragility of the same.

### **1.4 Fanning**

To fan is to increase the strength of fire by blowing or stirring up the air around it. Metaphorically, to fan is to inspire, excite or to rekindle that which is losing its passion. In our situation, it is first an awareness of the vulnerability of the Pentecostal fire in any generation. Secondly, it is exploring the pathway to the inexhaustible mine of fuel and gas that keeps the Pentecostal fire perpetually ablaze. Finally it is ensuring that the discipline for supplying fuel and gas to the fire is well established.

## **2. PRECURSORS TO THE PENTECOSTAL FIRE**

### **2.1 The Moses' fire**

The call of Moses, the servant of God, began with the appearance of the 'Moses Fire'. At this time Moses was a fugitive from justice; a murderer. He was hiding in the obscurity of the desert of Midian, out of the reach of Pharaoh and occupying himself with his new profession as a shepherd of the flock of Jethro, his father-in-law. On this particular day, he led the sheep to Horeb, the mountain of God. It was here that an encounter with grace changed the course of his life forever. 'There the Angel of the LORD appeared to him in a flame of fire from within a bush. Moses saw that though the bush was on fire, it did not burn up' (Exo. 3:2 NIV). This magnificent fire aroused his curiosity. 'So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." (Exo. 3:4). This was no ordinary fire; for out of the fire, the Angel of the Lord said; '... "I am the God of your father – the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was

afraid to look upon God' (Exo. 3:6). From his response, Moses understood the fire to be a 'Theophany'; a physical manifestation of the Divine Presence. This particular 'shekinah' (the luminous glow of the Divine Presence) was both visible with light and audible with information. For out of the fire; '...the LORD said: "I have indeed seen the misery of My people in Egypt ... and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out ..."' (Exo. 3:7-8 NIV).

After equipping Moses with the good news, God now commissions him with the gospel to His languishing treasure; "come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." (Exo. 3:10).

### **2.1.1    *The manifestation of the 'Moses fire' was:***

- Transforming as an unforgettable spiritual experience.
- Instructive with information to publish, and
- Commissioning with power to accomplish.

## **2.2    John's baptism with fire**

The era of the Old Testament concluded with the mission of John the Baptist; "for all the prophets and the law prophesied until John" (Matt. 11:13). '... This is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD ...'" (Matt. 3:3). John was a voice sent by God to herald the new era of grace. He did this by saying of Jesus; '... "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire" (Lk. 3:16-17).

It has been customary for Pentecostals to associate John's baptism of fire with Pentecost in Acts when 'tongues of fire' sat upon the hundred and twenty. However, John's fire is a chastising fire and is in direct reference to '... the chaff He will burn with unquenchable fire' (Lk. 3:17). Current Pentecostal scholarship, therefore, inform us that the baptism in the Holy Spirit is present not only to empower but also to enforce the integrity of the people of God. When the people are listening and obedient, the Spirit comes as a gift to advance their cause; yet when the ears of the people become hardened, the Spirit comes as judgement to impede and even to destroy. It is, therefore, naive to view the Holy Spirit only in terms of the grace for unction. He is prone to chastise the 'chaff' and to hold such to account in unquenchable fires! This scenario is well played out in Exodus when '... the LORD went before Israel by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light ...' (Exo. 13:21). However, this fire which lighted the path of the obedient was also darkness to the disobedient for '... it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other ...' (Exo. 14:20). The Pentecostal fire, therefore,

demands accountability to uphold teachings that are doctrinally sound and to engage in practices that are ethical in our local assemblies and in all emerging prayer centres.

## **2.3 Tongues of fire**

On the Day of Pentecost, the Church was inaugurated amidst fires that appeared in the specific shape of 'tongues' and accompanied by a 'xenolalia'; speaking in known but unlearned languages. The flames of heaven appearing in the shape of tongues must echo audibly to us that Pentecost as fire empowers but equally important, it also illuminating with an intellectual content, a dogma to be understood and perused.

## **3. IDENTIFYING THE PENTECOSTAL FIRES**

### **3.1 The person and ministry of the Holy Spirit**

#### ***3.1.1 The Holy Spirit represented as fire***

The Holy Spirit is represented as fire because His province is to enlighten. "... He will teach you all things, and bring to your remembrance all things that I said to you" (Jn. 14:26). Moreover, from the account of John the Baptist, His essence is to purge, purify, and refine.

#### ***3.1.2 A new and intimate relationship***

The prophets in the Old Testament predicted a new and intimate relationship of the Holy Spirit with believers under the New Covenant; "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh (Eze. 36:26). This is the work of regeneration which allows the believer to acquire the divine nature. The ministry of the Spirit in the regenerated is four-fold:

- He guides the believing sinner to repentance, faith in Christ; 'that which is born of the flesh is flesh, and that which is born of the Spirit is spirit' (Jn. 3:6).
- He baptizes the believer into the Body of Christ; 'There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism (Eph. 4:4-5).
- He is the seal of ownership on the believer; 'and do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Eph. 4:30).
- He indwells the believer; 'do you not know that you are the temple of God and that the Spirit of God dwells in you?' (1 Cor. 3:16). This permanent residence enables the believer to produce the fruit of the Spirit.

#### ***3.1.3 Another dimension of the ministry of the Holy Spirit***

Joel predicted another new dimension of the ministry of the Holy Spirit which was fulfilled on the Day of Pentecost; "But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams'" (Ac. 2:16-17). This is the baptism in the Holy Spirit with the evidence of speaking in tongues. This experience confers power for missions (to the world) and for ministry (to body of Christ):

- Power for Missions: the baptism in the Holy Spirit enables the believer to participate with power in the Church's mission to the world to 'be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth' (Ac. 1:8). Power evangelism is critical in achieving the Great Commission without neglecting our other efforts at evangelism through social interventions like education, hospitals, charity etc.
- Power for Ministry: the baptism in the Holy Spirit enables the believer to minister in spiritual gifts; 'as each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen' (1 Pet. 4:10-11).

## **3.2 The spiritual gifts**

### ***3.2.1 Divine enablement***

Spiritual gifts are divine enablement that manifest the presence and operations of the Holy Spirit; '... the manifestation of the Spirit is given to each one for the profit of all' (1 Cor. 12:7). They are also referred to in Romans 12:6-8 and 1Peter 4:11.

### ***3.2.2 The number of spiritual gifts***

In his letter to the church at Corinth, Paul would not let them be ignorant; '... concerning spiritual gifts ...' (1 Cor. 12:1). Going further, the apostle urged them to; '... earnestly desire the spiritual gifts ...' (1 Cor. 14:1). The spiritual gifts listed in 1Corinthians 12:4-11 comprise three (3) categories as follows:

### **3.2.3 The spiritual gifts in 1 Corinthians 12:4-11**

1.	Revelation Gifts	Word of wisdom	It concerns the future and is critical for leadership; guides the church in the proper cause or direction to take.
2.		Word of knowledge	A manifestation of the Spirit at the spur of the moment about facts in the mind of God concerning the past and the present.
3.		Discerning of spirits	Has to do with seeing into the realm of spirits. Discerns the spirit at work in the activity of the Christian community – human, demonic and angelic spirits.
4	Power Gifts	Faith	A special impartation of faith by the Spirit for the good of others.
5		Healings	The grace to cure various diseases and disorders.
6		Miracle	The grace to bring about restoration of dire situations by the creative power of the Spirit.
7	Vocal Gifts	Prophecy	Forth telling (addressing the present) and foretelling (future) for the purpose of edification, exhortation and consolation.
8		Diverse kinds of tongues	Not devotional tongue (for personal edification) but ministry tongue (to edify the brethren when interpreted). Functions in the realms of prophecy.
9		Interpretation of tongues	The grace to interpret (rather than translate) of what is spoken in tongues.

Traditionally, the Church of Pentecost has held on tenaciously to the nine spiritual gifts listed above. In his lecture to the November Heads Meeting in 2011, Apostle Ofori Yeboah suggested a paradigm shift from this tradition. He pointed out that in verse 28 of the same chapter, Paul includes helps and administrations to a list of pneumatic and ascension gifts without making any distinctions; ‘and God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues’ (1 Cor. 12:28).

Using this passage, Apostle Ofori Yeboah expanded the horizon that the emphasis should no longer be on the knowledge of the number of spiritual gifts but on the practicality of the usage. He further reiterated that the lists of gifts in Ephesians, Corinthians, Romans and I Peter cannot be taken as exhaustive, because the needs of the Church can vary from time to time and from generation to generation. Hence there could be additional gifts not listed. The totality of the spiritual gifts should be continually pursued and nurtured as we make room for the innovations of the Spirit in each generation concerning such manifestations of the Spirit.

## **3.3 Baptism in the Spirit**

### **3.3.1 The baptism is foundational**

The Church of Pentecost upholds that the baptism in the Holy Spirit is foundational to any level of ministry in the Church. The experience is a prerequisite for the ordination of

officers at all levels; there must be the clear evidence of speaking in tongues and of a blameless lifestyle. The baptism in the Spirit enables all categories of individuals; male or female, and irrespective of social or academic standing, to actively play meaningful roles as officers of the church. The experience is administered in three ways:

- The laying on of hands

Paul demonstrated that one way of receiving the baptism in Holy Spirit is by the laying on of hands; 'and when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied (Ac. 19:6). On another occasion, Paul reminded his son Timothy concerning the significance of the laying of his hand on Timothy; 'therefore I remind you to stir up the gift of God which is in you through the laying on of my hands; for God has not given us a spirit of fear, but of power and of love and of a sound mind' (2 Tim. 1:6-7). Apparently, the imposition of Paul's hand imparted to Timothy spiritual unction for ministry. The practice of 'laying on of hand', accompanied by prayer is a New Testament means of communicating spiritual renewal.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit (Ac. 8:14-17).

The ministers and officers of the Church should be tireless in administering the Holy Spirit baptism through the medium of intensive prayer with the laying on of holy hands.

- Earnestness in prayer

In the parable of Luke 11, Jesus taught concerning earnestness in prayer. The Lord concluded with this admonition; "if you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" (Lk. 11:13). Prayer for the baptism in the Holy Spirit is a classical topic at any Pentecostal prayer meeting and must remain a priority as a means of fulfilling the Great Commission.

- Hearing messages with Pentecostal content

The first outpouring of the Holy Spirit on Gentiles was during Peter's visit to Cornelius; 'while Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word' (Ac. 10:44). The Apostle was specifically addressing his audience on; "how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him" (Ac. 10:38). It is significant that all who heard his content were anointed with the Spirit; 'for they heard them speak with tongues and magnify God ...' (Ac. 10:46). The content of Peter's

message was 'Pentecostal' in that he dwelt on how God anointed Jesus with the Holy Ghost and with power. The content matched the experience. Thus a critical means of igniting the Pentecostal fire is a pulpit ministry with Pentecostal dogma.

### ***3.3.2 Baptism and infilling***

The first infilling of the Holy Spirit with the evidence of speaking in tongues is referred to as the Baptism in the Holy Spirit. This is a one-time experience. However, one must remain continually filled with the Spirit by a lifestyle of sanctification, fellowship with the believers and a disciplined personal devotional life. 'And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness' (Ac. 4:31).

## **3.4 The Pentecostal faith**

### ***3.4.1 Apostolic teachings***

Another identifiable fire is the 'Pentecostal Faith'. Jude urged the saints '... to contend earnestly for the faith which was once for all delivered to the saints' (Jud. 3). Faith in this context is the apostles' teachings. Paul made reference to a genuine faith that was in Timothy; '... I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also' (2 Tim. 1:5). Faith as doctrine is transmitted through careful instruction. Timothy from his childhood was instructed in the faith by godly parents who mentored the 'Timothy Generation'. The Apostle Paul was able to build on this foundation of faith. 'But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. (2 Tim. 3:14-15).

### ***3.4.2 Holding on to instructions***

On his part Timothy did not despise instructions from older generations. Against the popular culture of the day, he had the humility to learn first from Lois and Eunice (women) and also from Paul. His diligence paid off; he inherited a genuine faith. We must earnestly contend for the purity and uniqueness of this Pentecostal fire; faith transmitted through careful instruction in doctrine (dogma) and deliberate mentorship in practice.

### ***3.4.3 The uniqueness of the Pentecostal message***

The value that Pentecostalism has introduced into today's Christianity is the distinction made between regeneration and the baptism in the Holy Spirit. Other Evangelicals do not clearly distinguish between the two. They believe that when one is born again the Holy Spirit indwells the believer and that is sufficient. We teach that:

- Regeneration gives us the power of adoption; '... as many as received Him, to them He gave the power to become children of God, to those who believe in His name: (Jn. 1:12).

- But the baptism in Holy Ghost gives the power to witness; "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Ac. 1:8).
- Baptism in the Spirit or Baptism of the Spirit

Pentecostals distinguish 'baptism in the Spirit' from 'baptism of the Spirit':

- The 'baptism of the Spirit' is the ministry of the Spirit and results in regeneration; 'for by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit. This spiritually unites all believers as one in the mystical Body of Christ – the Church.
- The 'baptism in the Spirit' is the ministry of the risen Lord "therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (Ac. 2:33). It empowers the Church for mission.

#### **3.4.4 The Pentecostal dogma**

The Pentecostal Fathers found it necessary to condense the essential content of the Pentecostal message in a simple fourfold manner called the four square gospel:

- Christ as saviour

In the Church of Pentecost, we preach the gospel of salvation by grace through faith; each adult has a responsibility to believe and accept Jesus as his/her Lord and personal Saviour.

- Christ as baptizer with the Holy Spirit

The Spirit baptism enables the believer to participate in the Great Commission with the advantage of power and to operate in the spiritual gifts for the common good of fellow believers.

- Christ as healer

Pentecostals perpetually anticipate divine interventions in daily living for the healing of body, soul and other socio-economic challenges:

- Christ as the soon-coming King

The daily expectation of His soon coming orients believers to walk in holiness (1 Jn. 3:2-3) and away from corruption, greed and materialism.

### **3.4.5 Sanctification**

- The Church of Pentecost is an ardent believer in holiness and sanctification. However, we do not subscribe to sanctification as another work of grace. We teach that obedience is the key to sanctification; obedience to the 'logos' (the written Word) and sensitivity to the 'Rhema' (the still small Voice of the Holy Spirit). The rhema should be in conformity with the logos.
- The Rhema gives the revealed will of God for specific occasions and should not be upheld as doctrines. For example, on certain occasions the Spirit may lead a minister to bless water and give to a sick person as a point of contact for healing. Such a rhema is an innovation should not be developed into a doctrine. Similarly, by rhema, the Church of Pentecost does not subscribe to the public use of the anointing oil – not even for healing the sick. This position is necessary for evicting the tendency of others in venerating 'anointed oil!' However, this rhema is evidently an innovation and not a doctrine or tenet of the Church:

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. (Jas. 5:14).

And they cast out many demons, and anointed with oil many who were sick, and healed them (Mk. 6:13).

The fires to be guarded are the Person and Ministry of the Holy Spirit, the spiritual gifts, the baptism in the Spirit, and the Pentecostal dogma called the four square gospel.

## **4.0 FANNING INTO FIRE**

### **4.1 The divine source of the fire**

#### **4.1.1 The priesthood of Aaron**

The priesthood of Aaron, in the Old Testament, was responsible for the altar and the daily sacrifices. Their ministry was to keep fire perpetually ablaze on the altar such that it never goes out (Lev. 6:13).

#### **4.1.2 The source**

The source of this was from heaven; '... fire came out from before the LORD and consumed the burnt offering and the fat on the altar...' (Lev. 9:24). Hence, the fire was initiated from heaven, but kept ablaze on the altar through the ministry of the earthly priesthood.

#### **4.1.3 The priesthood of believers**

The New Testament prescribes the priesthood of all believers; 'you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ' (1 Pet. 2:5). As a result, all believers have a

collective responsibility towards keeping ablaze the flame that was lit from heaven on the Day of Pentecost and rekindled during the Azusa Street Revival about a century ago. God ignites but we must keep it ablaze by the regular removal of ashes, the timely application of fuel and tirelessly fanning this precious fire to flames.

## **4.2 The Fuel Supply**

### ***4.2.1 Godly leaders***

Zechariah saw in a vision `... a burning lamp flanked by "two olive trees ... one at the right of the bowl and the other at its left" (Zech. 4:2-3). The prophet observed that the two branches served as living supply of oil to the lamps. Figuratively the branches represented the fellowship and leadership of Joshua and Zerubbabel; `the two anointed ones, who stand beside the Lord of the whole earth' (Zech. 4:14). Obviously, these leaders were anointed by the Spirit to resource the redeemed with grace and strength. Thus, godly leaders, united in fellowship, pure in integrity and spirit-filled, are a divine source of constantly refuelling the fire of the congregation and, thereby, keeping the Pentecostal fires ablaze.

### ***4.2.2 Corporate imposition of hands***

Timothy was such an example. He was carefully set apart for ministry by the imposition of hands by the elders. The imposition of hands by corporate leadership is a sign of approval and sets apart a person for ministry. This is distinct from an individual imposing hand on another for the baptism in the Spirit. The calling of officers should be done prayerfully and with patient care; `do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure' (1 Tim. 5:22). Timothy was set apart for the work of an evangelist; "Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you" (1 Tim. 4:14). The leaders must watch over the flock by constant visitation, tearful prayers and the expounding of the total counsels of God through the preaching of the Word.

## **4.3 The process of fanning**

### ***4.3.1 The need for fanning***

The constant tendency of fire is to go out. Fire may be put out by pouring on water; or by covering it with any incombustible substance. It could also be extinguished by neglecting to supply fuel.

### ***4.3.2 Laying of hands***

On the day of Pentecost, fire settled on each of the disciples; each of them was ablaze with the fire of the Holy Spirit. Deuwel (1989) suggests that we are spiritually combustible. That God created our spirits flammable, to be set ablaze by His Spirit. Hence Paul brought Timothy to remembrance to stir up the gift of God in him through the laying on of his hands (2 Tim. 1:6). The imposition of hands kindled the spirit of Timothy and set it on fire with spiritual gifts.

### ***4.3.3 Individual responsibility***

Being on fire is each individual's responsibility; 'never be lagging in zeal, be aglow with the Spirit, serve the Lord' (Rom. 12:11). Cultivating the daily devotional life of prayer, Bible study and of fellowship should keep our spirits ablaze. Individual members of the Church must commit themselves to being on fire. We must have an insatiable appetite for God and for the manifestation of the Spirit in our personal and mundane lives.

### ***4.3.4 Corporate level***

At the corporate level the Church is admonished not to forsake; 'the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching' (Heb. 10:25). We must not neglect the leading of the local assembly in the disciplines of discipleship, evangelism, tarrying and teaching with Pentecostal content.

### ***4.3.5 Officers as living sources***

Officers must commit themselves to being living sources of spiritual fuel and unction for the church by our dedication, sanctification and sacrifice. Church leadership must still be linked with the baptism in the Holy Spirit so the Church would not lack living and continuous supplies of fuel for the Pentecostal fire. When leaders are aflame, the body of the whole church will be kept perpetually ablaze.

## **5.0 CONCLUSION**

Pastor James McKeown was a man full of the Holy Spirit and the Word. Together with his wife, Sophia, they impacted a generation producing the likes of Apostles Paintsil, Safo, Walker, Denkyi, Nartey, Prophet Yeboah and Mama Eunice Addison; all of whom we refer to, with pride, as the 'McKeownites'. Like their mentor, the McKeownites were full of the Holy Spirit and power. They faithfully built on the apostolic teachings of McKeown and practiced the Pentecostal disciplines he taught them; regular times of prayer for the conversion of souls, the baptism in the Holy Spirit for the converted and the healing of the sick. They were aggressive in saturating their exploits of evangelism in prayer. Living in constant readiness and anticipation of the Second Coming, holiness and sanctification was their hallmark.

The Church is now at cross roads; the McKeown generation is aging and the majority has already passed on to glory. Fire can only be sparked by fire. The remnant of the McKeown generation can only pass on the fire when they themselves are on fire in their personality, ministry, practices, integrity and life style. It is towards this purpose that this paper has been presented. Having identified the Pentecostal legacy let the remnant arise to the responsibility of fanning into flames this great heritage and secure the life, vibrancy and longevity of the Pentecostal fire in future generations. As like begets like; so fire can beget fire. Therefore; 'Fan the Fire: Impact Generations!

