Leader's Charismatic Presence and Divine Expectation in Healing Ministration Among Pentecostal Churches in Ghana

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Abstract

This paper investigates the influence of leaders' charismatic presence on members' expectations during healing ministration among Pentecostal churches in Ghana. It examines how charismatic leadership shapes believers' perceptions of divine healing through spiritual authority, ritual practices, theological interpretation, and ethical leadership. Drawing on existing literature on Pentecostalism, leadership, theology, sociology of religion, and psychology of religion, the paper explores the role of charismatic speech, charismatic displays, speaking in tongues, and prophetic declarations in cultivating faith expectancy and reinforcing confidence in divine intervention. The review further discusses how transformational, servant, strategic, and ethical leadership perspectives contribute to understanding the dynamics of healing ministries within the Ghanaian Pentecostal context. The paper argues that charismatic presence extends beyond personal magnetism to encompass embodied leadership, pastoral engagement, doctrinal teaching, and ritual performance that collectively shape members' experiences and expectations of healing. It also highlights the importance of ethical accountability, transparency, and sound biblical interpretation in preserving

the credibility and integrity of healing ministries while addressing concerns relating to the commercialization of healing and unverified healing claims. The investigation concludes that the effectiveness of healing ministration depends on the balanced integration of charismatic leadership, theological soundness, ethical responsibility, and pastoral care. By synthesizing contemporary scholarship on leadership and Pentecostal healing ministries, this paper contributes to a deeper understanding of how charismatic presence influences divine healing expectations among Pentecostal churches in Ghana, and provides a framework for strengthening leadership practice, theological integrity, and responsible healing ministry within contemporary African Pentecostalism.

Introduction

Leadership plays a central role in shaping contemporary understandings of divine healing and miracles within Pentecostal and Charismatic Christianity, particularly in the African context where healing ministries continue to influence religious life and public spirituality (Anderson, 2019). Existing scholarship demonstrates that leadership extends beyond organizational administration to include spiritual, ethical, psychological, and performative dimensions that shape theological beliefs and followers' responses to divine intervention (Asamoah-Gyadu, 2022). Although Pentecostalism has experienced remarkable growth in Ghana and across sub-Saharan Africa, scholarly attention has often overlooked how leadership structures sustain healing ministries, while African Pentecostal leaders remain underrepresented within global academic discourse (Debrah, 2021). This creates the need to examine how healing leaders influence followers while

responding to theological, ethical, and cultural expectations (Asamoah-Gyadu, 2021).

Within Pentecostal healing ministries, divine healing is understood as a leadership-mediated phenomenon in which leaders construct, communicate, and reinforce beliefs concerning illness, recovery, and divine intervention (Sendjaya *et al.,* 2020). Healing experiences are shaped through the narrative interpretation of sickness, the symbolic performance of spiritual authority, and the communal reinforcement of faith (Nguyen, 2019). Pentecostal theology frequently grounds healing ministry in biblical teachings, yet these scriptural foundations become meaningful through the work of leaders who interpret, proclaim, and dramatize them within congregational life (Grudem, 2019; Cartledge, 2020). Consequently, healing ministries function not merely as expressions of doctrinal belief but as dynamic leadership environments where rituals, testimonies, prophetic declarations, and public healing practices nurture expectations of divine intervention (Bass & Riggio, 2020; Brown & Treviño, 2020).

The charismatic presence of religious leaders occupies a significant place in shaping followers' expectations of healing. Participants consistently associated the leader's embodied presence with heightened faith expectancy, describing an atmosphere in which anticipation of divine intervention emerged before any healing activity occurred (Luhrmann, 2020). Such experiences reflect the relationship between charismatic leadership, emotionally charged spiritual environments, and the cultivation of collective readiness for healing (Wilkinson & Eade, 2023). The leader's performative actions, emotional intensity, and visible confidence reinforce

followers' perceptions of divine activity, illustrating that healing encounters are mediated through charismatic presence as well as theological conviction (Asamoah-Gyadu, 2022; Cartledge & Wilson, 2020). In this context, charismatic presence serves as a catalyst that strengthens faith expectancy and prepares believers for experiences of divine healing.

The expectation of divine healing is further reinforced through pastoral relationships, ethical leadership, and communal engagement (Brown & Treviño, 2020). Healing ministries demonstrate that leaders influence followers not only through public ministry but also through sustained pastoral care, relational humility, empathy, and sacrificial service that reflect servant leadership and African communal values (Omenyo & Arthur, 2023). Healing therefore extends beyond miraculous events to encompass emotional support, theological meaning-making and communal solidarity. At the same time, ethical concerns surrounding accountability, transparency, commercialization of healing, and the verification of healing claims highlight the importance of responsible leadership that preserves both theological integrity and public trust (Adu-Gyamfi, 2023).

Against this background, the concept of leaders' charismatic presence and divine expectation provides an important lens for understanding healing ministration among Pentecostal churches in Ghana (Owusu-Ansah, 2023). Healing ministries operate as structured systems of leadership influence in which institutional authority, theological interpretation, pastoral engagement, and organizational practices collectively shape followers' perceptions of divine intervention (Northouse, 2022). Religious leaders function as charismatic figures whose perceived closeness to the divine strengthens their credibility

and reinforce expectations of healing through preaching, prophecy, testimonies, and healing services (Bass & Riggio, 2020; Newberg, 2022). Consequently, leadership becomes central to the formation, interpretation, and experience of divine healing, demonstrating that healing ministries are sustained through the interaction of charismatic leadership, theological meaning, ethical responsibility, and communal faith (Van Dierendonck, 2021).

Charisma and Charismatic Ministry

Charisma within Pentecostal and Charismatic ministry is presented as a multidimensional construct that extends beyond personal attractiveness or performative ability to encompass theological, emotional, ritual, and epistemological functions (Luhrmann, 2020). In Charismatic Christianity, charisma serves as an integrative mechanism through which ritual practices, emotions, theology, and embodied presence make divine activity tangible to believers (Ukah, 2021). Spiritual leaders function as ritual mediators who facilitate encounters between the divine and worshippers through embodied practices and sacred performances. Their leadership combines theological interpretation with ritual expression, using voice, posture, gestures, and the creation of sacred space to cultivate an atmosphere in which followers internalize divine action and anticipate supernatural intervention (Asamoah-Gyadu, 2022).

Within Charismatic ministry, leadership is central to shaping followers' understanding and experience of divine healing through the creation of spiritual expectancy (Newberg, 2022). Charismatic leaders are perceived as uniquely endowed with divine gifts that legitimize their authority beyond institutional structures; while their presence, prophetic declarations,

emotional intensity, and symbolic actions generate an environment in which healing is anticipated (Nguyen, 2022). Their charisma functions as a catalyst for collective faith, enabling followers to interpret healing experiences through a framework of divine authority rather than personal magnetism. Consequently, charismatic leadership operates as a form of theological mediation in which affective presence, ritual practice, and spiritual authority converge to strengthen communal belief and reinforce expectations of miraculous intervention (Wilkinson & Eade, 2023).

Charisma serves as a hermeneutical instrument within Charismatic ministry by shaping how illness, healing, and suffering are interpreted (Thompson, 2023). Charismatic declarations and prophetic utterances function as performative speech that redefines personal identity, redirects despair toward hope, and frames healing within a faith-affirming theological perspective (Cartledge, 2022). Through testimonies, altar calls, prophetic acts, and other ritual practices, leaders guide followers in constructing spiritual knowledge from lived experience, thereby institutionalizing theology through practice rather than separating charisma from doctrine (Anderson, 2018). Charismatic ministry therefore becomes a process through which leaders act as interpreters of divine will, narrative theologians, and facilitators of communal meaning, enabling followers to understand healing within coherent theological and experiential frameworks (Asamoah-Gyadu, 2022).

The effectiveness of Charismatic ministry is also shown to depend upon ethical credibility and strategic leadership rather than charisma alone. Lasting trust is sustained when leaders demonstrate humility, sincerity, transparency, and moral

consistency alongside their spiritual authority (Brown & Treviño, 2020; Joy, 2024). Ethical stewardship protects charisma from becoming manipulative while preserving the integrity of healing ministry through responsible testimony management, organizational accountability, and authentic pastoral care (Ireland & Hitt, 2020). Strategic organization of healing services, including the careful sequencing of worship, testimonies, prayer, and communication, further strengthens faith expectancy by reinforcing both organizational trust and spiritual purpose (Resane, 2022). Consequently, Charismatic ministry is portrayed as an integrated model in which charisma, ethical leadership, servant leadership, transformational influence, and strategic organization function together to sustain credibility, foster resilience, and support the long-term effectiveness of healing ministries (Van Dierendonck, 2021).

Pentecostal ministry in Ghana

Pentecostal ministry in Ghana has emerged as a significant area of scholarly interest because of its rapid growth and its influence on religious life, particularly in the practice of divine healing and miracle (Asamoah-Gyadu, 2022). Although Pentecostalism has expanded considerably across sub-Saharan Africa, scholarship has often treated healing ministries in broad terms without adequately examining the leadership structures that sustain them (Debrah, 2021). This gap is particularly evident in the study of Ghanaian Pentecostalism, where leaders play central roles in organizing healing ministries, engaging followers, and responding to theological, cultural, and ethical expectations (Mensah, 2023). Existing literature also highlights concerns surrounding ethical leadership, including the commercialization of healing and the potential for exploitation, while noting that limited attention has been given to how

African Pentecostal leaders maintain accountability and preserves theological integrity within their ministries (Adu-Gyamfi, 2023).

Within the Ghanaian context, Pentecostal ministry is characterized by leadership that extends beyond administrative or doctrinal responsibilities to include spiritual, ethical, relational, and psychological dimensions. Healing ministries have become important responses to personal and communal suffering, particularly in environments where access to biomedical services is limited (Mensah, 2023). Consequently, leadership is understood as a dynamic and culturally embedded practice through which theological beliefs and behavioural responses are shaped. The ministry of healing is therefore interpreted through an interdisciplinary perspective that incorporates theology, leadership studies, sociology of religion, medical anthropology, and ethics, demonstrating that religious leaders influence how healing is understood, practiced, and sustained within Pentecostal communities (Northouse, 2022).

The theological foundation of Pentecostal ministry in Ghana is closely connected to the interpretation of Scripture through the influence of religious leaders (Nguyen, 2019). Biblical teachings on healing provide the doctrinal basis for ministry activities, but their meaning and application are mediated through preaching, teaching, testimonies, and public healing services. In this setting, healing is viewed not only as a spiritual experience but also as a response to broader social realities such as poverty, emotional distress, and political instability (Cartledge, 2020). Pentecostal leaders therefore function as interpreters of suffering, offering hope and restoring dignity by constructing meaningful spiritual explanations for illness and recovery. At

the same time, the literature recognizes continuing ethical challenges where healing claims are insufficiently verified, financial practices become associated with promises of healing, or vulnerable followers are influenced by unsubstantiated prophetic declarations (Kalu, 2023; Brill, 2024).

The Pentecostal ministry in Ghana is a leadership-driven system in which healing ministries operate through institutional authority, organizational structures, and sustained pastoral engagement (Asamoah-Gyadu, 2022; Brown & Treviño, 2020). Religious leaders shape followers' experiences by interpreting health crises, constructing narratives of healing, organizing rituals, and reinforcing expectations through testimonies and ministry practices (Owusu-Ansah, 2023). Leadership approaches such as transformational, charismatic, servant, strategic, and ethical leadership are identified as valuable frameworks for understanding how leaders inspire faith, establish credibility, nurture trust, and manage expectations surrounding divine healing. From this perspective, healing ministries are viewed as socially embedded institutions where leadership influences belief, behaviour, organizational identity, and the continuing development of contemporary Pentecostalism (Bass -Golo, 2023).

Divine Healing Ministration in Ghana

Divine healing ministration occupies a central position in contemporary Pentecostal and Charismatic Christianity in Ghana, where it functions as both a theological practice and a leadership-mediated phenomenon (Anderson, 2021).Healing ministries are shaped by leaders who construct, interpret, and legitimize healing experiences through specific theological frameworks and organizational practices rather than leaving

them as spontaneous expressions of faith (Shahid, 2024). Within this context, divine healing is closely associated with the lived experiences of believers, while leadership provides the structures through which healing encounters are organized, communicated, and sustained (Cartledge, 2020). Therefore, divine healing not merely as a religious doctrine but as a phenomenon influenced by charismatic, transformational, ethical, servant, and strategic leadership theories operating within Ghanaian Pentecostal ministries (Kandasamy, 2024).

In Ghana, Pentecostal and Charismatic leaders employ theological messaging, ministry expansion strategies, and digital evangelism to institutionalize healing while strengthening the credibility and continuity of their ministries (Kandasamy, 2024;). Transformational leadership is reflected in the ability of these leaders to inspire confidence in divine intervention through visionary preaching, prophetic activities, and collective worship experiences that reshape followers' understanding of illness and suffering (Shahid, 2024). Likewise, charismatic leadership remains fundamental because healing is commonly associated with the leader's perceived divine anointing, creating strong emotional attachment between leaders and followers and reinforcing confidence in healing ministrations (Lei *et al.,* 2023).

Ethical considerations are indispensable to the credibility of divine healing ministration in Ghana. It has been argued that leaders are expected to demonstrate integrity in their healing claims, maintain transparency in financial dealings, and safeguard the emotional and spiritual well-being of those seeking healing (Shakeel *et al.,* 2019). Ethical leadership therefore provides the framework for preventing exploitation and preserving public confidence in healing ministries.

Complementing this perspective, servant leadership emphasizes humility, pastoral care, intercessory prayer, and personal engagement with congregants, ensuring that healing ministry extends beyond public miracles to include compassionate support for individuals experiencing physical, emotional, and spiritual challenges. These leadership dimensions collectively strengthen the moral and relational foundations of divine healing ministries (Wiyono *et al.,* 2024).

As Pentecostal movements expand through transnational evangelism, media engagement, and organizational development, the effectiveness and legitimacy of healing ministries increasingly depend on accountable leadership structures rather than charismatic appeal alone (Mohr, 2021). Asamoah-Gyadu (2022) contends that sustainable healing ministries require a balance between spiritual authority, ethical stewardship, strategic planning, and organizational transparency. Consequently, divine healing ministration in Ghana is portrayed as a complex system in which theological conviction, leadership practice, and institutional governance interact to sustain public trust, organizational resilience, and the continued influence of Pentecostal healing ministries within Ghana and the wider global Christian community (Adekoya *et al.,* 2024).

Charismatic Presence and Healing Ministration among Pentecostal Churches in Ghana

Charismatic Speech

Charismatic speech constitutes one of the principal expressions through which healing ministration is mediated within Pentecostal and Charismatic churches in Ghana. The

charismatic leadership is manifested not only through physical presence but also through speech that creates an atmosphere of divine expectancy. Leaders employ voice modulation, prophetic utterances, declarations, and emotionally charged preaching to influence how congregants perceive God's nearness and healing power. (Asamoah-Gyadu, 2022). As Nguyen (2019) explains, these performative elements carry both spiritual and emotional significance, enabling followers to anticipate divine intervention. The findings further indicate that speech, together with gestures and symbolic actions, functions as an instrument through which charismatic leaders cultivate collective faith and prepare worshippers for healing encounters.

Charismatic speech operates as more than verbal communication because it performs a theological function that shapes believers' understanding of illness and healing. Drawing on Thompson (2023), the dissertation explains that declarations such as pronouncements of healing function as performative speech that redefines personal identity and transforms experiences of suffering into hope. Participants described these verbal declarations as preceding visible manifestations of healing, suggesting that spoken words become catalysts for renewed faith rather than mere descriptions of expected outcomes. In this regard, leaders assume the role of narrative theologians who interpret illness through a faith-oriented framework, while Cartledge (2022) argues that prophetic declarations, testimonies, and altar ministrations function as epistemic rituals through which spiritual knowledge is constructed and reinforced within the believing community. Anderson (2018) and Gifford (2021) further support the view that charismatic speech contributes to the institutionalization of lived theology by anchoring prophetic instruction within doctrinal teaching.

Charismatic speech can also be viewed as a mechanism for generating collective emotional engagement during healing ministrations. According to Luhrmann (2020), charisma integrates ritual, emotion, theology, and embodied presence to create what is described as a "kindled presence," through which worshippers internalize divine action. This perspective is reinforced by Asamoah-Gyadu (2022), who portrays African Pentecostal leaders as ritual mediators facilitating encounters between the divine and human beings. Participants similarly observed that leaders channel divine expectancy through their posture, voice, gestures, and invocation of sacred space, while Ukah (2021) identifies these communicative practices as central to charismatic ministry. Consistent with Bass and Riggio (2020), the study indicates that charismatic speech mobilizes collective emotion, producing spiritually charged environments where faith is intensified through rhythmic preaching, testimonies, worship, and liturgical repetition. These practices correspond with Afolayan et al. (2022), whose concept of emotional convergence explains how communal attunement generates shared spiritual experiences comparable to Durkheim's (2008) collective effervescence.

Charismatic authority is sustained not by rhetorical ability alone but by humility, sincerity, and moral consistency. In agreement with Brown and Treviño (2020), the findings show that ethical leadership strengthens the trust required for followers to receive prophetic declarations and healing ministrations with confidence. The dissertation therefore concludes that charismatic speech in Ghanaian healing ministries is inseparable from theological authenticity, ritual practice, and ethical leadership. Rather than functioning as religious spectacle, charismatic speech becomes a leadership practice through which faith is nurtured, divine expectancy is

sustained, and healing ministry is interpreted within the lived theological experiences of Pentecostal congregations.

Charismatic Displays

Charismatic displays constitute a significant dimension of healing ministration among Pentecostal churches in Ghana because they communicate divine presence through visible and embodied expressions of leadership. The study demonstrates that charisma extends beyond personality and should be understood as a multidimensional phenomenon encompassing theological, emotional, ritual, and epistemological dimensions. Drawing on Luhrmann (2020), the dissertation explains that charismatic leaders cultivate a "kindled presence" by integrating ritual, emotion, theology, and embodied practice in ways that make the reality of divine intervention tangible to worshippers. This perspective is reinforced by Asamoah-Gyadu (2022), who portrays Pentecostal leaders as ritual mediators facilitating encounters between God and believers through embodied ministry. Consequently, charismatic displays become integral to healing ministration because they establish an atmosphere in which congregants perceive themselves as participants in divine activity rather than mere observers.

The study further reveals that charismatic displays are communicated through posture, gestures, movement, voice, and the intentional use of sacred space during healing services. Participants consistently described leaders as channeling divine expectancy through these embodied practices, a finding that corresponds with Ukah (2021), who identifies bodily expression as a central feature of charismatic ministry. The dissertation also draws on Meyer (2015) to explain that such ritual and sensory practices function as "sensational forms"

through which religious meaning is mediated. Rather than serving merely as symbolic performances, these visible expressions position leaders as interpreters of divine will while simultaneously reinforcing the sacred significance of healing encounters. In this way, charismatic displays contribute to the construction of religious meaning by enabling followers to experience healing ministry as an embodied encounter with the divine rather than an abstract theological concept.

Charismatic displays generate collective emotional engagement that strengthens faith during healing ministrations. According to Bass and Riggio (2020), charismatic leadership mobilizes collective emotion toward a shared purpose, and within Pentecostal worship this occurs through music, testimonies, rhythmic preaching, and repeated liturgical expressions that intensify spiritual expectancy. The dissertation notes that these practices correspond with Afolayan et al. (2022), whose concept of emotional convergence explains how communal participation produces shared spiritual experiences. This collective attunement further reflects Durkheim's (2008) notion of collective effervescence, whereby communal worship reinforces faith and deepens participants' confidence in divine healing. Through these visible and communal expressions, charismatic displays become mechanisms for sustaining belief and encouraging active participation in healing services.

The effectiveness of charismatic displays depends on the leader's ethical credibility and organizational intentionality. While visible expressions of charisma inspire confidence, participants indicated that enduring trust is established when leaders consistently demonstrate humility, sincerity, and moral integrity, a position that aligns with Brown and Treviño (2020) on ethical leadership. The study therefore argues that charisma

is not synonymous with spectacle but functions as a theological, affective, and epistemic resource through which leaders construct meaning, strengthen belief, and guide followers during healing ministrations. Participants also observed that the strategic organization of prayer lines, testimonies, worship, and communication enhanced charismatic expectancy, supporting Ireland and Hitt's (2020) strategic leadership model and Joy's (2024) discussion of spiritually intelligent service design in Pentecostal ministries. Collectively, these findings demonstrate that charismatic displays derive their effectiveness from the interaction of embodied leadership, ethical credibility, and carefully structured healing practices.

Speaking in Tongues

Speaking in tongues is presented as one of the defining manifestations of charismatic presence during healing ministration among Pentecostal churches in Ghana. The phenomenon is discussed as an expression of the Holy Spirit's activity that reinforces both the spiritual authority of ministers and the faith of congregants during healing encounters. The Pentecostal leaders facilitate environments where glossolalia becomes an integral component of worship, prayer, and healing services, thereby strengthening believers' expectation of divine intervention. According to Cartledge (2022)**,** Pentecostal spirituality is sustained through experiential encounters mediated by Spirit-inspired expressions, while Asamoah-Gyadu (2022) observes that such manifestations remain central to African Pentecostal understandings of divine power and healing. Consequently, speaking in tongues functions as a visible indicator of charismatic presence that prepares worshippers for encounters with God's healing power.

It can be further explained that speaking in tongues serves important theological and communicative functions within healing ministration. Rather than being understood merely as ecstatic speech, it is presented as a spiritual medium through which believers express dependence on the Holy Spirit beyond ordinary human language. Luhrmann (2020) argues that charismatic religious practices cultivate experiences that make divine realities perceptible, and the study indicates that glossolalia contributes to this process by strengthening participants' awareness of God's immediate presence. Within healing services, leaders frequently integrate speaking in tongues with prayer, prophetic declarations, and intercessory ministry, thereby creating an atmosphere in which healing is anticipated as an outcome of divine activity. These practices reinforce the Pentecostal conviction that spiritual communication transcends human limitations and facilitates encounters with God's restorative power.

The congregational participation in Spirit-inspired prayer fosters unity, shared expectancy, and emotional engagement among worshippers. This collective experience reflects Bass and Riggio's (2020) understanding of charismatic leadership as the mobilization of followers toward a common spiritual purpose. Similarly, Afolayan *et al.* (2022) explain that emotional convergence enables participants to develop shared religious experiences, while Durkheim (2008) describes such communal religious participation as collective effervescence. Within Ghanaian Pentecostal healing ministries, speaking in tongues therefore functions not only as a personal spiritual experience but also as a communal practice that strengthens faith, reinforces spiritual solidarity, and heightens believers' confidence in divine healing.

Therefore, the significance of speaking in tongues is inseparable from the ethical and spiritual credibility of Pentecostal leaders who guide healing ministrations. Participants indicated that glossolalia derives meaning when exercised within a framework of sound biblical teaching, responsible leadership, and authentic pastoral care rather than as an isolated display of spirituality. Brown and Treviño (2020) maintain that ethical leadership enhances followers' trust, and the study suggests that this trust enables congregants to receive Spirit-inspired ministry with greater confidence. The findings therefore present speaking in tongues as one element within a broader pattern of charismatic presence in which spiritual gifts, theological instruction, embodied worship, and ethical leadership collectively sustain healing ministration among Pentecostal churches in Ghana.

Prophetic Declaration

Prophetic declarations constitute an essential expression of charismatic presence within healing ministration among Pentecostal churches in Ghana because they provide both spiritual direction and doctrinal stability. Pentecostal and Charismatic leaders employ prophetic instruction not merely as a revelatory practice but as a means of anchoring believers' understanding of healing within scriptural truth. Participants perceived prophetic declarations as simultaneously communicating divine guidance and reinforcing theological convictions concerning healing and suffering. As Cartledge (2022) and Omenyo and Arthur (2023) observe, prophecy gains significance when it is integrated with biblical teaching, enabling leaders to interpret healing experiences in ways that strengthen both faith and doctrinal coherence. Rather than functioning independently of doctrine, prophetic declarations

reinforce the theological foundations upon which healing ministry is sustained.

The prophetic declarations shape believers' interpretation of illness, healing, and delayed healing through intentional theological reframing. Leaders employ prophetic discourse alongside scriptural instruction to reinterpret suffering within God's redemptive purposes, thereby sustaining hope even when immediate healing is not experienced. According to Asamoah-Gyadu (2022), prophetic ministry within African Pentecostalism extends beyond foretelling to include pastoral guidance and theological interpretation. Likewise, Taves (2020) and Vondey (2020) emphasize that prophetic communication enables leaders to re-narrate adversity through biblical frameworks, allowing followers to perceive healing delays as occasions for spiritual growth rather than evidence of divine abandonment. In this regard, prophetic declarations become interpretive tools that preserve faith while providing doctrinal explanations for diverse healing outcomes.

The prophetic declarations contribute to the construction of religious knowledge and communal belief during healing ministrations and functions as an epistemic resource through which leaders shape collective understanding of divine action, complementing testimonies and other ritual expressions within Pentecostal worship. Thompson (2023) argues that prophetic speech acts construct religious meaning within spiritually charged environments, while Luhrmann (2020) describes charismatic leaders as agents who cultivate experiences that make divine realities perceptible to believers. Through prophetic instruction and doctrinal anchoring, participants viewed prophetic utterances as strengthening communal confidence in God's healing power by connecting personal

experiences with scriptural promises. Consequently, prophetic declarations become central to the formation of faith, theological identity, and shared expectations of divine intervention.

As Brown and Treviño (2020) maintain, ethical leadership fosters trust through integrity and moral consistency, while Mensah (2023) notes that prophetic communication should reinforce rather than manipulate believers' faith. The dissertation therefore concludes that prophetic declarations derive their effectiveness not from dramatic expression alone but from their integration with sound doctrine, ethical responsibility, and pastoral sensitivity. Through this combination, prophetic instruction serves as both a theological anchor and a charismatic expression that strengthens healing expectancy, preserves doctrinal integrity, and sustains the credibility of Pentecostal healing ministries in Ghana.

Influence of Leadership Charismatic Presence on Member's Expectation during Healing Ministration

The charismatic presence of Pentecostal and Charismatic leaders significantly shapes members' expectations during healing ministration by creating an atmosphere in which divine intervention is perceived as imminent. The physical presence, prophetic declarations, and aura of spiritual authority exhibited by leaders consistently generated heightened expectancy among followers. Rather than interpreting these experiences as merely emotional responses, participants understood them as indications of God's active presence, reflecting what Asamoah-Gyadu (2022) describes as charismatic mediation and leadership embodiment. Consequently, leadership was perceived as a multidimensional influence that shaped belief,

spiritual experience, and theological interpretation, enabling followers to approach healing services with strong expectations of miraculous intervention.

Participants consistently described an observable shift in the spiritual atmosphere whenever the leader appeared or assumed responsibility for the service. These experiences illustrate Nguyen's (2019) concept of prophetic vocality, where spoken declarations and embodied presence function performatively to activate belief in God's immediate activity. The findings also show that leaders were regarded not merely as influential personalities but as vessels through whom divine power was manifested, a perception that Asamoah-Gyadu (2022) associates with Pentecostal theology and ritual practice. In this context, prophetic declarations, vocal expressions, and bodily gestures strengthened members' confidence that healing was already taking place before any physical manifestation occurred.

Participants perceived the leaders' vocal intonation, gestures, emotional energy, and physical presence as spiritually charged elements that stimulated collective faith and heightened anticipation of healing. This observation supports Luhrmann's (2020) argument that spiritual efficacy within Pentecostal contexts is mediated through affective and embodied engagements, where leaders function as carriers of divine presence. Likewise, Thompson (2023) explains that charismatic leaders practice embodied theologies through which gestures, voice, and spiritual authority actively shape the affective environment. Within African Pentecostalism, Akrong (2021) further maintains that the charged atmospheres created by charismatic leaders transform the way congregants perceive illness by establishing both the psychological and spiritual

conditions necessary for healing beliefs to develop. Members therefore entered healing ministrations with heightened expectations because charismatic presence reinforced their conviction that divine power was available and active.

However, members' expectations during healing ministration were not shaped primarily through doctrinal instruction but through the integration of embodied charisma, prophetic utterance, and symbolic leadership practices. Participants consistently associated healing expectancy with the leader's visible expressions of spiritual authority rather than with verbal teaching alone (Asamoah-Gyadu, 2022). This finding reflects Antonakis *et al.* (2016), who identify emotional contagion, extraordinary influence, and visionary communication as mechanisms through which charismatic leaders shape collective expectation. However, the dissertation extends this understanding by showing that within Pentecostal-charismatic contexts; charisma transcends social-psychological influence and assumes sacred significance, where presence, speech, and gestures become vessels of divine agency (Kgatle, 2019). As further observed by Nguyen (2019) and Meyer and van de Kamp (2021), these embodied leadership practices cultivate atmospheres of divine expectancy through ritualized expressions that reinforce members' confidence in the reality of God's healing power.

Recommendations

1. Pentecostal churches should strengthen leadership development programmes that combine charismatic ministry with ethical leadership, servant leadership, and strategic leadership principles to ensure that healing ministries remain both spiritually effective and ethically responsible.

2. Church leaders should ensure that prophetic declarations, speaking in tongues, healing prayers, and other charismatic expressions are consistently grounded in sound biblical teaching to promote theological balance and reduce doctrinal misunderstandings.

3. Pentecostal ministries should establish transparent accountability systems for documenting, verifying, and communicating healing testimonies in order to enhance credibility, protect vulnerable worshippers, and strengthen public confidence in healing ministries.

4. Church leaders should prioritize pastoral care, counselling, and continuous spiritual support alongside public healing services so that healing ministry addresses the emotional, psychological, social, and spiritual needs of congregants.

Conclusion

This influence of leaders' charismatic presence on members' expectations during healing ministration among Pentecostal churches in Ghana is significant. This demonstrate that charismatic presence extends beyond the personal qualities of religious leaders to encompass embodied leadership practices expressed through charismatic speech, visible displays of spiritual authority, speaking in tongues, prophetic declarations, and ritual performance. These expressions collectively create an atmosphere of faith expectancy in which congregants anticipate divine intervention and interpret healing experiences within established theological frameworks.

It can also be said that leadership occupies a central position in shaping the meaning, practice, and experience of divine

healing within contemporary Ghanaian Pentecostalism. Charismatic leaders function not merely as organizational administrators but as interpreters of Scripture, facilitators of spiritual experiences, and mediators of communal faith. Through preaching, testimonies, prophetic ministry, pastoral care, and symbolic actions, leaders influence how members understand illness, suffering, recovery, and divine power. Therefore, the effectiveness of charismatic presence depends on ethical credibility rather than charismatic expression alone. Leadership characterized by humility, transparency, accountability, servant leadership, and sound biblical teaching strengthens members' trust and preserves the integrity of healing ministries. Conversely, the commercialization of healing, unverifiable healing claims, and manipulative leadership practices undermine public confidence and weaken the theological credibility of Pentecostal ministries. The members' expectations during healing ministration are shaped through the interaction of charismatic leadership, theological interpretation, ethical responsibility, pastoral relationships, and communal participation. Sustainable healing ministries therefore require a balanced integration of spiritual authority, organizational accountability, doctrinal integrity, and compassionate pastoral care in order to maintain public trust while fostering genuine expectations of divine healing within Pentecostal churches in Ghana.

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