

**THE USAGE OF ANOINTING OIL IN SOME CHARISMATIC AND  
NEO-PROPHETIC CHURCHES IN KUMASI IN THE CONTEXT OF  
LEVITICUS 8:1-12, AND JAMES 5:14-15.**

KNUST

By

**Roland Owusu Ansah BA Theol. (Hons.)**



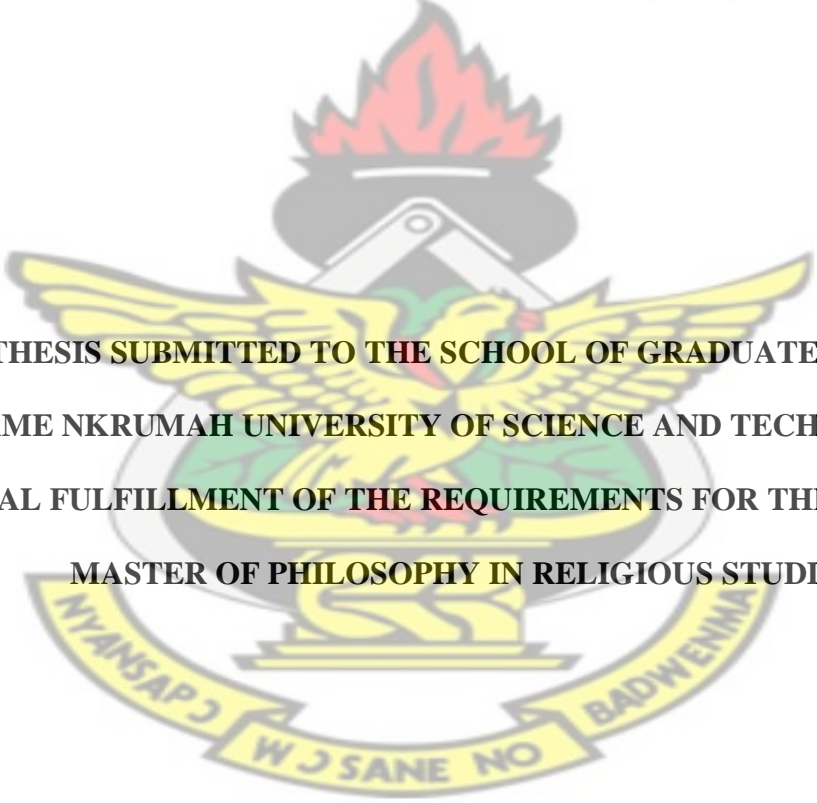
**August 2011**

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES,  
KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF PHILOSOPHY IN RELIGIOUS STUDIES**

**August 2011**

## DECLARATION

I hereby declare that this submission is my own work towards the M.Phil and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the university, except where due acknowledgement has been made in the text.

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## **DEDICATION**

This project is dedicated to my parents Michael Owusu Ansah and Florence Ama Taah Opoku, whose prayers, sustained guidance and encouragement has brought me this far.

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## ACKNOWLEDGEMENTS

First, I am grateful to God for the favour, strength and protection to finish this work. Next, there are many people who offered tremendous support and encouragement that helped me to complete my study; however I am able to mention only the most important ones. I want to acknowledge Dr. & Mrs. Poku, Dr. & Dr. Mrs. Britwum-Nyarko, and Mrs. Asare-Adjebeng who inspired me to pursue the M.Phil programme and whose constant encouragement and support kept me going. I acknowledge the spiritual and moral support of Rev. Fitzgerald Odonkor, Rev. Emma Titi-Lartey, and Rev. Kwesi Dickson that enabled me to complete this work.

To the Rev. J. E. T. Kuwornu-Adjaottor who supervised this work, I owe gratitude. Your insightful guidance, suggestions and firm criticism were timely. I wish to acknowledge the help of Mr. Stephen Acheampong and Ms. Patience Awuah Boateng who were my research assistants, for their invaluable help in gathering data from the field.

I also want to acknowledge the moral and spiritual support given by the Faculty, and the Senior and Junior members of the Graduate Seminars of the Department of Religious Studies, Kwame Nkrumah University of Science and Technology.

Finally, to Prophets Adu Boahen, Lawson Salaam, Samson Adjei, Eric Kwasi Boakye, Pastors Mathew Twumasi, Daniel Awuah, Prince Osei Akoto, and Evangelist Raymond

Attah Mpeani and many others who provided me with salient information for this study.

Thanks for your help. May the Almighty God Bless you all!

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## LIST OF ABBREVIATIONS

AD – Anno Domini (In the year of our Lord)

BC – Before Christ

cf. – reference

ch. – Chapter

chs. – Chapters

CE – Common Era

CIA – Central Intelligence Agency

Cor. – Corinthians

CSIR – Council for Scientific and Industrial Research

Deut. – Deuteronomy

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e.g. – Example

et al – and others

Ex. – Exodus

Ezek. – Ezekiel

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f. or ff. – following or following following

Gal. – Galatians

Gen. – Genesis

HIV – Human Immune Virus

Jr. – junior

Kgs. – Kings

KNUST – Kwame Nkrumah University of Science and Technology

Lev. – Leviticus





Lk. – Luke

LXX – Septuagint

Matt. – Matthew

Mk. – Mark

n.d – No Date

NIV – New International Version

NT – New Testament

Np – Not Published

OT – Old Testament

P – Priestly Stratum

Phil. – Philippians

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Psm. – Psalms

Sam. – Samuel

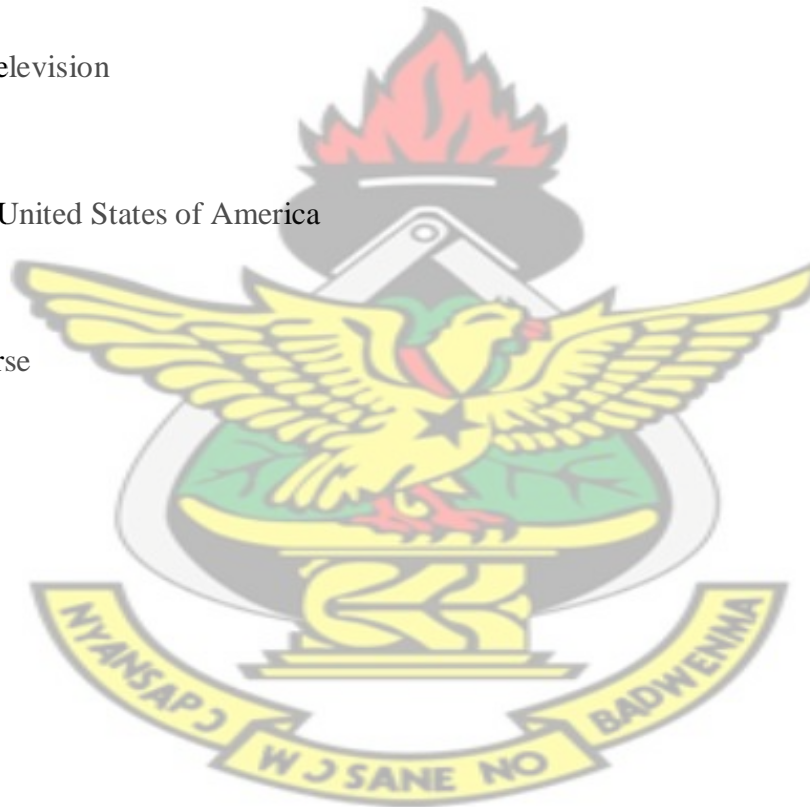
Tim. – Timothy

TUC – Name of a suburb in Kumasi possibly coined from Trade Union Congress

TV – Television

USA – United States of America

v. – Verse



## ABSTRACT

This thesis *The Usage of Anointing Oil in some Charismatic and Neo-Prophetic Churches in Kumasi in the Context of Leviticus 8:1-12, and James 5:14-15* examined how and for what purposes anointing oil is used among Charismatic and Neo-Prophetic churches in Ghanaian Christianity. The researcher, with two research assistants, visited 18 Charismatic and Neo-Prophetic churches in Kumasi. Using the Mother-Tongue Biblical hermeneutics method to analyse Leviticus 8:1-12 and James 5:13-16; coupled with observations, participations in the activities of, and interviews with leaders and members of the selected churches, the research found out that most of the prophets had given some names to the anointing oil they use. (*Onyame w4 tumi* [God is powerful], *dade1 bi twa dade1 mu* [one metal is sharper than another metal], *and me kwan so hann* [light for my path], *odumgya* [fire quencher], *nkuto* “power” [shea butter power], *atentam* [wrestling]). The *akwankyer1* (direction) given for the use of the oil differed from one prophet to the other and from one church to the other. It was discovered that people who use anointing oil believe in the potency of the medium. It recommends that Christianity must be potent for the people to believe that it works, therefore, the church would have to consider its practices again in the light of this and that the church ought to use oil that is indigenous with the environment it is situated in. The church should strongly contend for orthopraxis which is relevant to the indigenous African as she seeks to make Christianity more practical for the African. The African church must be liberated to use good and positive values from the African culture and tradition and the things that are relevant to the African.

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## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.1 Introduction

The usage of anointing oil is an important practice of the church; therefore, if its usage becomes pervasive, there should be an investigation into it. In this chapter, the background to the study, statement of problem, aims and objective of the study, area of study, significance of the study, limitation, methodology, literature review, research questions and organization of the study are presented.

#### 1.2 Background to the study

According to the New World Encyclopedia, the pouring of oil on an item or body part, often the head is called anointing. It states further that the process is employed in several sacraments of the Orthodox and Catholic Christian churches and is exercised ritually by many other religions and ethnic groups – (<http://www.newworldencyclopedia.org/entry/Anointing>: accessed March 4, 2009). The frequency with which the oil is supposed to be poured on an item or body part is not stated and the definition does not confine the use of the anointing oil to specific places.

Among the Hebrews, anointing was of three kinds: ordinary, sacred and medical. Ordinary anointing with scented oils was a common phenomenon (Ruth 3:3) which was discontinued during times of mourning. The purpose of sacred anointing was to dedicate

a thing or person to God. Jacob anointed the stone he had used for a pillow at Bethel (Gen 28:18). Medical anointing was customary for the sick and wounded (Is 1:6) (Tenney: 1987:63).

People and objects are anointed to mark the introduction of a sacramental or divine influence, a holy emanation, spirit, or power. Anointing can also be used as a mode of ridding persons and things of dangerous spiritual influences, such as diseases and especially demons –([http:// www.newworldencyclopedia.org/entry/Anointing](http://www.newworldencyclopedia.org/entry/Anointing): accessed March 4, 2009). This is perhaps an indication of the reason why some Charismatic and Neo-prophetic churches use anointing oil, so that the divine influence would be brought to bear on their situations. From the foregoing the definition of theology by Erickson (1998:23) as “that discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily on the scriptures, placed in the context of culture in general, worded in contemporary idiom, and related to issues of life” gives a good working scope for purposes of the research. However, the researcher adds that it is also the discipline that serves to give a coherent statement to a system of beliefs as well as the inquiry into the questions that arise thereon.

### 1.3 Statement of Problem

The usage of anointing oil has brought about certain susceptibility, and it appears to have been abused in recent years, especially within the Charismatic and Neo-Prophetic churches. The consequences of this abuse seem to have left the church in a dilemma of

how to theologize and come out with a proper and acceptable way of using anointing oil. Baah (2000: 59-63) questions whether we need anointing with oil today. He suggests that the practice of anointing with oil has been the subject of considerable controversy in Christian circles of late due to certain bizarre and weird practices with anointing oil. Today the use of anointing oil has assumed such defenselessness that there should be an investigation into it to find out whether its usage is in consonance with Biblical text and how the church is dealing with the situation.

It is obvious that in every society and or culture, people have needs and this is not very different from the situation in Ghana. How these problems or needs are solved or met is as important as the solutions themselves. Asamoah-Gyadu (2005: 70, 160) states that in the Ghanaian context there can be frustrating difficulties in every endeavour, [which holds true for Kumasi too], including building projects, obtaining visas, business transactions, academic success, and even survival in a precarious diaspora. Impediments encountered in achieving such ends are often considered to have been instigated by evil spirits and witches. Many people think such endeavours need supernatural intervention to succeed. It is therefore not uncommon for religious functionaries like prophets and prophetesses to be consulted for such spiritual assistance. In the last couple of years there has arisen the phenomenon of prophetism within Ghana's Charismatic movement. Certain individuals have thus been recognized as occupying the office of prophets in some Charismatic and Neo-Prophetic churches. The term Neo-Prophetic Churches is used in this study to describe the phenomenon of prophets and prophetism in Ghana and Kumasi in recent times, which, Omenyo (2005:47) refers to as a contemporary form of

prophetism in Ghana distinct from the prophetism as practiced in the Spiritual Churches and African Independent Churches in the 1960's.

These religious functionaries give the people who consult them anointing oil: to rub on their face in order to obtain visas, sprinkle on their building project sites and businesses to drive away evil spirits and ensure success, to drink so as to neutralize the effect of every spirit of failure in them and heal them of their diseases as if to suggest that the end justifies the means. This thesis investigates the use of anointing oil to determine how needs of people are met, as well as its usage as solutions to peoples' needs. The findings in the research will hopefully determine whether indeed the end justifies the means.

#### **1.4 Aims and Objectives of the Study**

There seems to be a creeping phenomenon in some parts of the church in Ghana in contemporary times. Christianity in Ghana has been marked by the establishment and growth of Charismatic and Neo-Prophetic churches. This research examines the assumption that most Charismatic and Neo-Prophetic Churches have been using anointing oil virtually for everything and it investigates what is in anointing oil that makes people depend on it.

The study investigates the biblical teaching of anointing oil and how it is understood by some Charismatic and Neo-Prophetic Churches in Kumasi. Questions regarding when



anointing oil is used, how it is used, who uses it, what type of oil is used for anointing, and what the authentic anointing oil is, if there is any, shall also be addressed.

The researcher investigates from an African perspective how the use of anointing oil impinges on the Christian practice of faith and the interpretation of Biblical texts to inform our cultural context. The research further seeks to verify whether the Charismatic and Neo-Prophetic Churches in Kumasi have been relevant in providing a panacea to spiritual and other problems through the use of anointing oil. Hitherto it was the preserve and domain of the primal religions in Ghana which claimed that they had solutions to all problems notwithstanding the cause.

It is common practice among some Charismatic and Neo-Prophetic churches today in Ghana to hear preacher-pastors and prophets asking people with problems ranging from visa acquisition, business advancement, marital problems and many other problems to simply come for 'oil' to apply as directed by the Spirit for solutions to the said problem. Whether this is able to solve the problems of the people is an issue this study investigates. The work seeks to promote a healthier and more balanced use of anointing oil by most Charismatic and Neo-Prophetic churches in Kumasi in particular and Ghana in general.

### **1.5 Area of study**

This study focuses largely on the usage of Anointing Oil by some Charismatic and Neo-Prophetic Churches in Kumasi. The growing concerns of the recent increase in the phenomena of the usage of anointing oil in healing and deliverance services, revival and prophetic meetings, prosperity conferences and general church services organized by many Charismatic and Neo-Prophetic churches in the city of Kumasi has informed this research.

Van der Ven (1996: x) posits that the Church has been placed in the context of society in order to contribute to the liberation of humanity and society through its practice. The sacred rite of anointing with oil has its place and is carried out in the church. The practice has become so pronounced that there is a need to undertake a study to understand the beliefs of the people that have informed the widespread nature of this practice.

### **1.6 Significance of the Study**

This research is significant because the assessment of the use of anointing oil and the understanding behind it will inform the church on its practices and its impact on the lives of its members. The study will enable the church to think seriously through its faith and practices in order to arrive at a more relevant theological stance for a genuine expression of itself. This work shall throw more light on the current practice of the frequent use of anointing oil especially in the Charismatic and Neo-prophetic churches.



The work seeks to establish the boundaries within which anointing oil is used in the church and by the members of the church and the reasons underlying such usage. The research will also benefit academia as it will contribute to the existing store of knowledge and information in the area under research.

Dickson (1984:5) says “There is the need for the church to think seriously through its faith and practices in order to arrive at more relevant theological stance for a genuine expression of itself.” The thesis analyzes this statement and relates it to the subject under study, and draws conclusions there from, which will enable the church to gain a proper perspective of this aspect of its ministry and the general effects and implications to the faith of its members.

### **1.7 Limitation**

The setting for this research is the city of Kumasi, the capital of the Ashanti Region of the Republic of Ghana. In this sense, the study is limited because it is not extended to the other regions of Ghana. A further limitation of the study is that it covers only a selected number of Charismatic and Neo-Prophetic Churches in Kumasi, and how members of these churches use anointing oil in their worship life. However, cursory comparisons and references to the use of anointing oil in the Catholic Church, and the Mainline Churches shall be made.

## 1.8 Methodology

The research methodology employed in studying the usage of anointing oil was a multi-dimensional one involving the use of the phenomenological, historical, and empirical approaches. The phenomenological approach was used in studying the trend of the usage of anointing oil within some contemporary Charismatic and Neo-Prophetic churches in Kumasi. The historical method was used to trace the developments of the usage of anointing oil in the Judeo-Christian heritage. The empirical approach was employed to analyse the impact of the usage of anointing oil.

In this research the texts chosen are discussed with the mother-tongue hermeneutic approach using the pole of the biblical text, the pole of the African context, and the pole of appropriation, which is part of a number of hermeneutical methodologies employed in Africa. Mother-tongue hermeneutics is an approach that allows the reader of the biblical text to reflect on the text from the perspective of the African Indigenous people whose mother-tongue has been used in the interpretation of the text, and to have an experience of their appropriation of the biblical text. Liberation hermeneutics approach considered as a starting point the experience of the people with regards to the use of anointing oil. Mother-tongue hermeneutics is related to the traditional methods of Biblical exegesis which includes historical-narrative criticism, source criticism, textual criticism, redaction criticism, form criticism, literary criticism and others in that they are all concerned with the pole of the biblical text and the pole of appropriation or interpretation of the text. However, Mother-tongue hermeneutics is relevant because it

adds a new dimension to the art of interpretation which is the pole of the African context. The traditional methods of biblical exegesis play important roles in biblical hermeneutics, however their usage have resulted in issues being raised that presents a difficulty to the African reader of the biblical text in their Mother-tongue. Thus, the African Mother-tongue reader of the text is left with more questions than answers as a result of these methodologies.

Both primary and secondary sources are used for the study. The bulk of data for the study comes from primary sources. Secondary sources also are used to critically assess the information that was gathered from the primary sources.

Data collection methods involved the use of questionnaires which were administered to members in selected churches by the researcher and his assistants who made regular visits to some meetings of the Charismatic and Neo-Prophetic churches in question; also interviews and participant observation methods were employed to study the current activities of some of the Charismatic and Neo-Prophetic churches in Kumasi with regards to the use of anointing oil. Further historical documents, articles, and books on the Charismatic and Neo Prophetic churches in Ghana and Kumasi were studied to assess various theological traditions which have dovetailed into the use of anointing oil.

## 1.9 Literature Review

Harrison (1999:589-613) gives a background to the book of Leviticus and says that the third book of the Torah is referred to in Jewish usage as *wayyiqra* “and he called”, the word with which it begins. The contents of the Mishnah were described by such terms as “priests’ law”, “priests’ book” and “law of the offerings”. The book itself is a collection of enactments intended to constitute the legal basis for the organized civil and religious life of the chosen people. These laws were largely ritual, since it was naturally of considerable importance for the Israelites to be acquainted with the regulations concerning worship at the Tabernacle. At the same time it must be noted that the place of Leviticus in the Pentateuchal corpus exhibits the clear intention of the compiler to continue the narrative of the experiences at Sinai and to relate the legislation to the role of Israel as a witness to the power of God in human affairs. The name indicates that the legal corpus as the general responsibility of the cultus, and the contents were the particular concern of the Levitical priesthood. Harrison subdivides the book into sections on the basis of analysis and states that the consecration of priests is dealt with in chapters 8-10. The contents of the book of Leviticus therefore fall under the purview of ritual law. However Harrison does not use the exegetical methods employed in Africa in doing the analysis.

Keil and Delitzsch (1976:333-338) commenting on Leviticus 8: 1-12, states that the consecration of Aaron and his sons as priests were carried out by Moses as was enjoined by Jehovah after the publication of the Laws and sacrifice. This consisted of the

consecration of the persons themselves to the office of the priesthood by washing, clothing and anointing. The washing was a symbol of the putting away of filth, a form of spiritual cleansing, without which no one could draw near to God. The clothing was a symbol of the priest's endowment with the character required for the discharge of the duties of his office, the official costume being the outward sign of installation in the office which he was to fill. Anointing oil was a fitting symbol of the Spirit, or spiritual principle of life, by virtue of its power to sustain and fortify the vital energy; Anointing oil which was prepared according to divine instructions, was, therefore, a symbol of the Spirit of God as the principle of spiritual life which proceeds from God and fills the natural being of the creature with the powers of divine life. Anointing with oil was therefore a symbol of endowment with the Spirit of God for the duties of the office to which a person was consecrated. The holy vessels which were to pass from them to the people who come to the sanctuary were also furnished in a symbolical sense with powers of the divine Spirit, on these grounds; the consecration of the holy things was associated with the consecration of the priests. The notion that even vessels and in fact inanimate things in general, can be endowed with divine and spiritual powers was widely spread in antiquity.

Lenski (1966: 503-516, 659-663) posits that the book of James is forceful, direct, and compact in the mode of thought. It avoids circumlocutions and the author speaks like a prophet. James is concrete and not abstract in thought. Many of his statements sound like the words of the old prophets as he draws on the Old Testament. According to Lenski, James 5:14-15 could be translated to suggest that it was not necessary to



assume that all the local elders came to every bedside or, if more than one came, all those present prayed in turn and all applied oil. Rather, one or the other came and gave the necessary attention. It is therefore explicatory that anointing with oil was to be done in the name of the Lord whilst the elders prayed the prayer of faith over the sick person. Prayer and application of oil occurred at the same time.

According to Hartley(1992) eBible format of the Word Biblical Commentary, volume 4, the concern of Leviticus is pure worship and holy living led by the priests. The central position of Leviticus in the Pentateuch attests to the significance of this subject for Israel's *raison d'être*. The material contained in Leviticus has its setting in a larger block of material on priestly matters that runs from Exodus 25:1 to Numbers 10:10. Leviticus is made up mostly of Yahweh speeches that Moses delivers to the congregation. This is usually headed by the statement that Yahweh spoke to Moses and commanded him to speak to another group. Leviticus continues the pattern of instruction-compliance initiated in Exodus 25-40. In that pattern Yahweh gave instructions to Moses, and then it is reported that Moses faithfully fulfilled them. In Exodus 29 Yahweh instructed Moses on the ordination of Aaron, and Leviticus 8 recounts the fulfillment of that instruction. The bulk of Leviticus consists of regulations, instructions, and laws, historical material can be found in 8:1-10:20. The purpose of Leviticus is to preserve divine sermons for the instruction of the congregation in cultic and ethical matters.

Rendtorf et al; (2001:207-224) suggests that Leviticus is traditionally considered a part of the Priestly Document (P) which also includes portions of Exodus and Numbers.

Leviticus is traditionally divided into P (Leviticus 1-16) and the Holiness Code (H: Leviticus 17-26). Much of Leviticus appears to talk about some aspect of the priesthood. The book begins with a description of the sacrificial system. Leviticus 1-5 lists the main sorts of sacrifices and tells how to carry them out. The description given is from the sacrificer's point of view, though the priest is essential for handling the blood of the sacrifice. In Leviticus 6-7 some of the same grounds seem to be covered and the sacrifices are described. Leviticus 7-8 tells of how Aaron and his sons were consecrated as priests. Leviticus 9-10 describes the sacrifices Aaron offers and the strange fire offered by Nadab and Abihu. Chapter 11 is on the creatures fit for food; which is an important part for the cultic purity. Chapter 12 focuses on forms of impurity, and chapters 12-14 concentrates on various diseases and their relationship to the cultic system. Chapter 15 discusses various bodily discharges and whether they make the person clean or unclean. Leviticus 17-26 has the appearance of treating a variety of different topics without any clear sequence. The main function of the priests according to Leviticus is service at the altar and also to rule on cultic and purity matters. An important section of Leviticus relates to the ceremony by which Aaron and his sons became priests. Leviticus treats a number of topics important for the priesthood: the priestly duties, the structure of the priesthood, the initiation of new priests, and the financial support of the priests. Leviticus overall presupposes a functioning priesthood and cult. Leviticus is a theological work with a message whose primary concern, goes far beyond a description of how the cult and priesthood functioned. When the priestly information in Leviticus is looked at closely, most of it is actually relevant for non-priests. The relationship of its teaching to the reality of the cult and priesthood is a



complex one. Despite the arguments of Milgrom and others Rendtorf is persuaded that Leviticus arose with the pre-monarchic shrine at Shiloh. The writer of Leviticus wanted to express himself about conduct in the individuals daily life, and conduct with regard to ritual purity and cultic regulations was parallel to what we might call moral and ethical conduct. The dry discussion of ritual details about animal sacrifice or cultic purity might seem the antithesis of deep theology.

Asamoah-Gyadu (2007:18-23) in an article, “Beyond Text and Interpretation: The Bible as a Book of sacred Power in African Christianity,” reflects on the innovative uses to which the Bible is put in popular African Christianity. He intimates that the Holy Bible is understood to be synonymous with Holy Scripture as a book that has supernatural import and for African Christians what is holy is handled with care and reverence. He asserts that Christianity is doing well in Africa due to the fact that African Christians do not compromise on the divinity of the Bible. All Christians regard the Bible as holy, but for African Christians, this is paramount. He further notes that in African Christianity, particularly in the multitudinous independent indigenous Pentecostal/Charismatic churches and movements, the awareness of the holiness of God has an impact on the perception of the Bible, which is reflected in the understanding of its contents, the way it is interpreted and preached, and how it is used. Throughout the history of the church, the Bible has served as the fundamental source of Christian theology in the world. African Christians, particularly those belonging to the independent indigenous charismatic streams, celebrate the divinity and supernatural status of the Bible. Though Asamoah-Gyadu does not discuss the usage of anointing oil in this article, what he states about the

African Christians perception of the Bible is suggestive of the way the African Christian will apply scriptures which refer to the use of anointing oil.

Charismaticism is as old as the church. The word charismatic is from the Greek word, which connotes gift. The Charismatic Movement is a movement that believes in the exercise of the *charismata* in the life of the believer. The remote cause for its establishment was the outpouring of the Holy Spirit on the day of Pentecost. The Charismatic Movement stresses baptism in the Holy Spirit, that this is the beginning of the spirit-filled life. The baptism in the Spirit gives power for witness and ministry. Some charismatics greatly stress the gift of speaking in tongues, believing that this is a way of speaking to God in a language given by the Holy Spirit. They also stress other gifts of the spirit such as healing and prophecy.

Anaba (1996: 56) defines anointing as the supernatural ability of God which is given to a person, to enable him or her undertake an assignment for God, at a particular place, at a particular time and in a definite manner. Anaba further posits that when the anointing comes upon a person, his or her natural inabilities are displaced and the only thing that matters is the power of God on the life of the person. Anaba's definition of anointing appears to be the belief of many people whose lives have been influenced by his ministry. However, the position of some members of Charismatic and Neo-Prophetic churches today is that anointing makes the difference in any situation, therefore suggesting that anointing is not only to enable people undertake assignments for God,

but also to bring the presence of God into any situation and place to achieve whatever the people believe God for.

Anaba (2000:40) states that the anointing is active, efficient, and operative. Therefore one cannot conceal the activity of the anointing as it will show itself forth. He further suggests that the anointing is a superior force stronger than the resistance of one's weakness.

Oyedepo (2005:313-406) talking about the practical dimensions of the anointing mentioned anointing for battle, anointing for conquest, anointing for wealth, anointing for enthronement, and anointing for restoration. Since Oyedepo's books are widely read by some charismatics in Ghana, they have gained some level of influence and as such the readers practice what they teach. This probably is indicative of how anointing oil would be used in order to gain anointing for what Oyedepo highlights above.

Asamoah-Gyadu (2005: 9-163) suggests that in the Charismatic movements empowerment is also spoken of in terms of an anointing that the Spirit bestows on the believer. The anointing thus seems to be a performative force or element in the power of the Holy Spirit. This appears to be the development and belief system in most of the Charismatic and Neo-Prophetic churches. Asamoah-Gyadu asserts that Pentecostalism represents the most cogent, powerful and visible evidence of religious renewal and influence in Ghana. He further suggests that against the backdrop of the worldwide expansion of Pentecostal Christianity, the local version of Pentecostalism and

Charismaticism can be understood only within the context of the socio-cultural and religious environment in which it exist. Pentecostalism is popular in African cultures like that of Ghana because it affirms the reality of God and other supernatural entities. Asamoah-Gyadu states that Olive oil, the principal substance for anointing, has now become an essential commodity in Ghana's pharmaceutical shops. Many charismatic church meetings are dubbed "anointing services" where the focus of the service is to empower people by anointing them with oil.

Anointing oil is seen as a symbol of the Holy Spirit. This appears to be the stand of some of the churches and also the view of some people in Ghanaian Christianity today. Henry & Lynnes (2007: 7) say anointing oil in itself possesses no mystical properties. It appears that some sections of the church consider that anointing oil in itself possesses no mystical properties. This is however not altogether what others within the Charismatic and Neo-Prophetic Churches believe. It appears that some hold the belief that anointing oil possesses some mystical properties after an "anointed" man of God has prayed over it.

Some members of the Charismatic and Neo-Prophetic churches agree with Murray (1982:132) that in the Old Testament oil was a symbol of the gift of the Holy Spirit. According to O'Donovan (1996:133) the Holy Spirit can be seen in the sacred anointing oil. (Some of the Charismatic and Neo-Prophetic churches possibly will not agree any less with this assertion and may go even further to denote how then anointing oil carries

a supernatural presence and influence). O'Donovan relates how God ordered the making of holy anointing oil which was to be used to anoint the objects of the tabernacle and the priests themselves, to make them holy. It appears that some sections of the church believe that the setting apart of anything by anointing oil makes it the possession of God. This belief underpins the view then that God comes and drives away from the thing anointed any thing or spirit that is not of God. O'Donovan further posits that the sacred anointing oil was not to be duplicated or used for any other purpose. This he suggests is due to the fact that anointing oil is a picture of the Holy Spirit in the symbolic rituals of the Old Testament. Jesus was known as the Christ because the Spirit of the Lord was upon Him, and as such he had been anointed to preach good news to the poor, and sent to proclaim freedom for the prisoners, to recover sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour. This fact was observed to be the stand point of some section of the church who also believed that an "anointed" man of God could preach, heal the sick, and proclaim deliverance to those oppressed by the devil.

O'Donovan further explains that Jesus operated these ministries because he was anointed of the Holy Spirit. When the prophet Samuel anointed David with the sacred anointing oil in the presence of his father and brothers, the Spirit of the Lord came upon David in power. It again appears that some sections of the church believe that when a person is anointed with oil the Spirit of the Lord comes upon that person in power to fulfill the purpose of God in their life. Again, O'Donovan asserts that the seven-branched lamp of the tabernacle which gave continual light from pure olive oil in



allusion to which he posits that the Holy Spirit is the secret inner presence in the life of a Christian which enables the believer to be a moral and spiritual light to a world darkened by sin. That oil symbolizes the Holy Spirit throughout the Bible is suggested by some members of the Charismatic and Neo-Prophetic churches, which however indicates the uncritical manner in which sweeping generalisations are made about certain issues in the Bible. O'Donovan suggests that the indwelling Holy Spirit is a hidden source of spiritual power and light in the life of a Christian. Through the Spirit's presence, Jesus Christ was the light of the world. The Bible says, "God anointed Jesus of Nazareth with the Holy Spirit and power, and ... He went around doing good and healing all who were under the power of the devil, because God was with Him" (Acts 10:38, New International Version). These notions possibly exhibit what some members of the Charismatic and Neo-Prophetic churches believe about anointing in Ghanaian Christianity, and therefore explain what they practice.

Ferguson et al (1988: 25) suggest that in the Old Testament, there is a link between anointing and the Spirit of God; therefore when in the New Testament Christians are spoken of as anointed, the meaning is sometimes simply that they have received the Holy Spirit. In the second century, however, the practice of literally anointing Christians at their baptism, as either an alternative to laying hands on them or as an addition to it, and these ceremonies, when separated from baptism, became the modes of confirmation. In the New Testament, anointing as a Christian practice occurs in the context of healing. This also appears to be the opinion of others with regards to anointing within Ghanaian Christianity.

Jenkins (2002: 124-125, 127) asserts that the belief in spiritual powers has its most direct impact in terms of healing through spiritual means. The practice of healing is one of the strongest themes so thoroughly integrated into Christian practice. Healing is addressed to the person at the centre of a complex of influences. It is addressed to the person who is a target of outside attack, a sufferer from unwanted legacies, a carrier of the sense of failure and unfulfilled duty. In Africa, the explosion of healing movements and new prophets in the twentieth and twenty-first centuries coincided with a dreadful series of epidemics. The religious upsurge of these years was in part a quest for bodily health. If what Jenkins is saying is anything to go by, then it probably explains why there seems to be an upsurge in the usage of anointing oil especially among some Charismatic and Neo-Prophetic churches in Kumasi in particular and within Ghanaian Christianity in general.

In Jenkins' estimation, many congregations use material symbols like anointing oil for healing and deliverance. He further reiterates that the Bible supports readily a worldview based on spirits, healing, and exorcism. When Jesus was asked if He was the Messiah, He pointed at the tangible signs and wonders that were being done in his name. "Go back and report to John what you hear and see: the blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor." (Matthew 11:4-5, New International Version). This estimation given by Jenkins is a fair picture of some of the Charismatic and Neo-Prophetic Churches in Kumasi, and also within Ghanaian Christianity.



Martey (1999: 18, 20, 22) gives a theological assessment of the deliverance ministry in the Church in Ghana. He states that deliverance has become a widespread practice among Christians in Ghana and other parts of the world. It has become an essential part of what God in Christ Jesus by the power of the Holy Spirit, is doing in relation to the current revival and renewal in the Christian church. The ministry of Jesus of Nazareth and that of his followers affirmed the existence of Satan and his angels. And both Jesus and his followers dealt uncompromisingly with the enemy, knowing that God's power was far greater than that of Satan. The reason the Son of God appeared was to destroy the works of the devil. Martey states further that the followers of Jesus cast out demons only through the delegated authority of the Lord Jesus Christ. Martey (2002: 34-37, 76-98) further asserts that the phenomenon of deliverance in the church has become a widespread practice among Christians in Ghana and other parts of the world. He looks at the Biblical and theological basis of Deliverance and the place of the Holy Spirit in Deliverance and states that: "Deliverance is one of the mighty works made possible by the power of the Holy Spirit. It is the anointing of the Holy Spirit which stirs up the demonic and initiates the process of deliverance". Deliverance therefore to Martey is the process of casting out demons to set people free from different areas of bondage in the name of Jesus. The assertions by Martey seem to suggest why anointing oil is used by deliverance ministers and during deliverance ministrations. They may possibly be compelled by several reasons to believe that anointing oil does initiate the process of deliverance.

Cox (2001: 21-78) explores the rise of Pentecostalism and tries to put within context the contours of this development. He also tries to decipher Pentecostalism's inner meaning and discern the source of its enormous appeal, which in effect would provide an essential clue to understanding the phenomenon of renewed and widespread use of anointing oil. Cox submits that Pentecostalism is a kind of ecumenical movement that began as a rebellion against the *status quo* that existed in the 'orthodox' churches. He describes it as the new upsurge of primal spirituality with its celebration of mysticism, ecstatic praise, and radical hope, which has spread rapidly. Harvey's work does not necessarily consider the usage of anointing oil in Ghana much more among some Charismatic and Neo-Prophetic churches in Kumasi.

Synan (2001: 349-380) examines 100 years of Pentecostal and Charismatic renewal, its emergence, the people and various movements involved. He suggests that the continuing explosive growth of Pentecostalism is indicative of its increasing strength, which may continue into the next millennium. Synan concludes that Pentecostalism was seen as a sub-culture of the Protestant Church.

Harinck (1994:13-16) suggests that the Charismatic-Pentecostal movement emerged in the USA at the beginning of the twentieth century: "People were not satisfied with the cold and barren situation in the established churches. They sought a revival of primitive Christianity with the baptism of the Holy Spirit and the charismatic gifts." He states further that the Pentecostal movement arose from the Holiness movement and meetings held by members of this movement in Los Angeles became the centre of the Pentecostal

movement. There followed years of rapid growth and many people left the established churches and joined the new movement.

Burgess and Van der Maas (2002: xvii) look at the nature of the Pentecostal-Charismatic movement and also mention various groups and personalities behind the Pentecostal-Charismatic Movements in Ghana. They state that the 20th century witnessed the emergence and phenomenal growth of the Pentecostal, Charismatic and Neo-Charismatic movements. These three waves of Pentecostalism, which constitute one of Christianity's greatest renewals, have impacted every segment of the church in virtually all countries of the world with new vitality and fervor. Participants in this renewal share exuberant worship, an emphasis on subjective religious experience and spiritual gifts, claims of supernatural miracles, signs and wonders - including a language of experiential spirituality rather than of theology and mystical "life in the Spirit" by which they daily live out the will of God. Burgess and Van der Maas somehow do not mention the usage of anointing oil in Charismatic and Neo-Prophetic churches in Ghana and Kumasi.

Larbi (2001: 50-115) discusses the various Pentecostal-Charismatic Movements and how they began in Ghana. The scope of his work was limited to examining charismatic ministries and ministers in Accra like Nicholas Duncan Williams, Agyin Asare, and Mensah Otabil. Larbi suggests that the aftermath of the evangelical/charismatic renewal in the 1960's and 1970's saw the development of new independent Pentecostal churches, some becoming huge churches in less than a decade from their emergence. He further states that this movement emerged within the economic and social difficulties in the

country. And the message of these churches is a focused reflection of the economic and social realities of the time. Larbi adduces the reason of the emergence of these churches to the possibility of a longing for a true Christian religion that is capable of answering humanity's deepest yearnings. The Pentecostals believe they have inaugurated a full gospel movement where God is present in power with his people to heal their diseases, calm their fears, protect them from wicked spirits, and provide for their needs in a context where death and decay and deprivation abound. What he suggests about evangelical/Pentecostal revival in the country, its emergence and the ethos of such organizations will be helpful for this research.

Omenyo (2002: 34-37, 76-98), offers, an informative research on Christianity as well as Pentecostalism and Charismatic renewal in the mainline churches in Ghana. Omenyo agrees with Gerrie ter Haar that the rise of charismatic movement in its various forms is undoubtedly the most significant trend in church life in Ghana today. He believes that there can be an isolation of the African/Ghanaian specificities of the Pentecostal/charismatic experience. However, Omenyo is of the view that we cannot treat them in isolation. The contemporary charismatic renewal he suggests is part of a long strand of apparently common experience, which reaches back to the enthusiastic Corinthians or even to the Old Testament ecstatic. He further asserts that the biblical evidence of charismatic manifestations is an indisputable fact. Omenyo provides statistics on a survey conducted by the statistical service, Ghana, which gives us further understanding of Christianity in Ghana in the periods significant to the study on the rise of the Charismatic and Neo-Prophetic churches. Omenyo's work basically covers the



development of Charismatic renewal in the mainline churches. He argues that charismatic characteristics have been integrated in the ethos of the mainline churches of Ghana in an unprecedented fashion.

Omenyo, (2005:39) further, states that this renewal is along the lines similar to the AICs and the Pentecostal churches thereby obtaining its origins from traditional religion of the people and their indigenous roots. The charismatic movement took into consideration the African cosmology and as such developed its ethos around the encounter with African traditions and spiritualities. According to Omenyo the charismatic experience began at the fringes because it was outside the mainline churches which were very dominant. Thus, Omenyo attributes the success of Charismaticism in Ghana to its bridging of the cultural gap which the western missionary churches could not fill. According to Omenyo the integration of Charismaticism in the mainline churches has responded to typical African questions which have in turn rejuvenated these churches. In a descriptive and analytical fashion he elucidates the manner the charismatic phenomenon has moved from being a marginal one to being a central element of all the mainline historic churches in Ghana. Omenyo suggests that African Christianity has to be regarded as potentially the representative Christianity of the twenty-first century in theological terms. Omenyo axiomatically considers the typology of Pentecostal-type renewal/ churches in Ghana and delineates them into seven categories. He relates the challenges of the charismatic renewal movement in the mainline churches and settles on the challenge to liturgy and church life, theology, and mission and evangelism. With regards to liturgy and church life he intimates that the renewal movements in the

mainline churches criticise the mainline churches for maintaining a withered piety, promoting lifeless worship and lacking experience of the heart. This has resulted in an emerging balance between the traditional form of worship and the new form of worship which bears the imprint of both African and Pentecostal spirituality. Further he states that lay participation in church activities is vigorously encouraged, and the youth are also encouraged and brought up into leadership positions. Prayer meetings are also organized to cater for the socially, economically and spiritually distressed. He attributes the overwhelming spontaneity of the charismatic renewal of mainline churches in Ghana to the fact that African Christians want to express their faith in African terms. He however admits that the renewal can be a source of problems in the church. What he discusses as the phenomenon leading to the Pentecostal and charismatic influences in the mainline churches provide veritable and parallel truths about the Charismatic and Neo-Prophetic churches as a renewal movement, and a vehicle of renewal inside the church. From this exposition we can have a glimpse into their worship ethos and make certain derivations of their usage of anointing oil.

Gifford (2004:23-40) establishes that Charismaticism flourishes in Ghana because they claim to have the answers to Ghanaians existential problem. He further postulates that the charismatic movement became established as a result of the political upheavals in the 1970s and 1980s. In Gifford's opinion the political environment made it possible for the charismatic movements to become established. Gifford intimates that the musical creativity of the charismatics which is of profound cultural significance and the almost collapse of the entertainment business due to heavy taxation led to the widespread



increase in Charismaticism. Due to heavy taxation on the entertainment business most of the artistes moved to the church scene where they could perform without paying taxes and since dances could hardly be held people started turning up in church which was the only alternative to the dances which had been curtailed. This assertion by Gifford is however debatable. Again he mentions the Rawlings factor which he says is unique to Ghana. Gifford states that Rawlings consciously courted the charismatics for the support and legitimization they could provide. Gifford states that the flourishing of charismatic Christianity has had significant effect on Ghanaian Christianity more widely, beyond the strictly charismatic fold especially in the two decades of 1979-2002, and suggests that the charismatic sector has eclipsed the mainline churches. Gifford criticizes the new Christianity and suggests that the leaders lack a valid theology and practice what probably may be a challenge to genuine Christian practice. Nevertheless, Gifford acknowledges some of the positive contributions of this new Christianity which he says include their swift increase, youthful makeup, music and vivacious liturgy.

Adu Ampong (2004: iv, 7-28) takes a closer look at deliverance in Ghanaian Neo-Pentecostal Ministries, its theological ramifications, the way it is carried out and the influence on its establishment and upsurge in Charismatic deliverance ministries in the early 1970s. Ampong observes that deliverance has become so pronounced in the Charismatic movement in Ghana that it poses a challenge to evangelical Christianity.

He states further that:

“The issue of deliverance, whether for good or for bad, has become an entrenched reality in Ghanaian Christianity. Evangelical non-Pentecostal/charismatic Christians cannot deny the fact that the principle of deliverance has been alluded to Scripture. As to whether it has been rightly or wrongly interpreted in charismatic deliverance ministries is yet to be ascertained.

Of course Jesus delivered a lot of people in his earthly ministry and commissioned the apostles to do the same as part of the proclamation of the gospel of the kingdom of God. The Charismatic ministries have taken steps in operating in this area of ministry but not without many theologically questionable practices and allusions.”

Asamoah-Gyadu (2000: 17-25) writes on *Reinvention of Prophetism in Ghana: Current Developments within independent church Christianity*, and suggests that developments have occurred in the field of African **in**dependency. The first development, he attributes to the wave of independent churches which emerged as a result of the activities of African prophets like Garrick Sokari Braide of the Niger Delta, and William Wadé Harris, a Kru from Liberia, - and contemporary of Braide, who worked along the coast from La Cote d'Ivoire through the Western Province of Ghana. He further talks about some new African independent churches, which have come about due to charismatic renewal by the Charismatic ministries.

Asamoah-Gyadu insightfully asserts that the theology of the Charismatic ministries is the reliving of biblical Christianity, which takes seriously the pneumatic experiences of the Bible, in general, and the New Testament, in particular. This has stimulated a process of the rethinking of traditional church pneumatologies, including a practical articulation of a response to the reality of evil, a non-negotiable element in the religious consciousness of all Christians who are alive to the world of the Bible. This has had an

impact on Christianity in Ghana through the initiation of an effective inculturation process, and the normalisation of the charismatic experiences.

Dovlo (2005: 55-67.) suggests that the proliferation of churches has had its impact on the established churches. He examines the phenomenon of new churches on the established ones in terms of their strengths and weaknesses, which he insists consists in the various implications and challenges they posed and how the established churches consciously or unconsciously react to these problems. He discusses the broad categories of the impact, which includes the religious, social, political, and economic. The insight Dovlo gives, presents possible parallels the impact of the frequent use of anointing oil in the worship ethos.

Baah (2000: 59-63) narrates how he was healed of a chronic fever and eye problem when the executive committee of the Inter-Hall Christian Fellowship of the Kwame Nkrumah University of Science and Technology prayed for and anointed him with oil upon his request. He stresses that anointing with oil is practiced by the Charismatic churches, however these churches do not have any laid down regulations to govern this practice. Baah submits that in the Old Testament, olive oil was used to anoint prophets, priests and kings, to commission them for service. In the Gospels, when the Lord sent out the Twelve on their first preaching, healing and deliverance work “they cast out many demons, and anointed with oil many that were sick and healed them.”

Buttrick et al (1982: 592) suggests that the most frequent use of oil mentioned in the Bible is that of anointing, but anointing was not confined to holy persons. Koheleth, the author of Ecclesiastes 9:8 says that one should always have oil upon the head (Eccl. 9:8).

### **1.10 Research Questions**

The research questions for this study were: What is the rationale with which anointing oil is used? What is in anointing oil that people these days have become obsessed with its use? People these days are depending on anointing oil virtually for everything. Is there any special reason for the current upsurge in the use of anointing oil in Ghana and Kumasi?

How do people construe the use of anointing oil and what do they perceive it to be? Has the oil become an object of spirito-magical powers that can solve any or every problem? Is anointing with oil not a Judeo-Christian practice with biblical basis which must be encouraged?

### **1.11 Organization of the Study**

The study is divided into five main chapters. In the first chapter the essay is introduced. The work considered the background information, statement of the problem, aims and objectives of the study, area of study/justification, hypothesis and assumptions, significance of the study, limitation and methodology. Furthermore, some literature that was relevant for this work was reviewed.

Chapter two dealt with Charismatic and Neo-Prophetic churches in Kumasi, their religio-cultural and social setting, and their theological traditions and practices. Chapter two also considered the therapeutic usage of anointing oil and the usage of oil for deliverance, for marriage and childbirth, for business and prosperity, for vengeance and spiritual warfare, for breakthrough, and for empowerment for work of ministry. The theological traditions undergirding such practices were discussed.

In Chapter three the researcher gives a background to the circumstances discussed in Leviticus 8:1-12, and James 5: 13-16, the pericope of the text under discussion. The Asante Twi Mother-tongue hermeneutics approach is used to translate the Hebrew text of Leviticus 8:1-12 and the Greek text of James 5:13-16. The texts are interpreted and analysed to bring out a contribution to the African understanding of the text, and the implications for the Church today.

Chapter four evaluated the data that was obtained from the field. The data was analyzed and interpreted to determine the degree of usage of the anointing oil and its implications for the church today. Chapter five concluded the research. It discussed issues that emerged out of the study and gave recommendations.



## CHAPTER TWO

### CHARISMATIC AND NEO-PROPHETIC CHURCHES IN KUMASI

#### 2.1 Introduction

In the previous chapter we discussed the background to the general usage of anointing oil. In this chapter we shall discuss the profile of Kumasi – the area where the Charismatic and Neo-Prophetic churches are situated, the theological traditions and practice of the Charismatic and Neo-Prophetic Churches, and their reason of being.

#### 2.2 Kumasi: Religio-Cultural and Social Setting of the Charismatic and Neo-Prophetic churches

Kumasi today is the second largest city in Ghana. It is a metropolis and has all the characteristics of a modern metropolis. Kumasi has the largest inland market in West Africa and also has a vibrant furniture making industry and vehicle repairs and engineering workshops. Kumasi has a heterogeneous population, Abayie Boaten (1993:1-7). According to Arhin and Afari-Gyan (1992:23-26), the population growth rate of Kumasi has responded to the conditions of the times in that population growth is determined by the socio-economic factors that affect the populace. Currently, the population is growing at the rate of 2.5 per cent per annum. A fair percentage of the Kumasi population is young, and Arhin and Afari-Gyan (1992:37) submit that the 1984 census depicted that there are eighty-six different occupational groupings in the city of Kumasi. Among them are professionals, architects, beauticians, medical and medically



related workers. However, people in the sales or distribution sector form the largest group. Most of the young people find themselves in the sales and distribution sector. People from the different occupational groupings stated above form part of the membership of the Charismatic and Neo-Prophetic Churches in Kumasi. The percentage of persons within the working age group, 16-45, has been very high, but it has consistently been falling. The city of Kumasi also has many low wage earning workers, a lot of unskilled labour and unemployed people. The current economic recession being experienced in the developed nations has affected the city as most of the companies have laid-off workers and most of the unemployed are unable to get a job. Most of the young people are eager to travel abroad to seek for greener pastures. The population of Kumasi shows a dominance of people within the 15-44 age brackets. The large youthful population indicates a population momentum which can maintain a high population growth rate for a long time. The Asante, who form the majority (33.4 %) of the Kumasi population, are generally pro-nationalists. It is said of them that “deliberate limitation of fertility was not practiced within marriage” ‘and a mother of ten boasts of her achievement and is given a public ceremony of congratulations’, while these statements may not be very true in modern days, the Asante, within the large Akan ethnic group, have one of the highest fertility levels in Ghana. The average age at marriage for the female population in the city is about 21.5 years. About 99.97 percent of the female populations are married at age 39. The implications are that any one who is growing and has not married or has married but cannot give birth would be concerned due to the reasons mentioned above.

Due to its location and position, Kumasi has historically been a focal point of migration in the country. People from all the ten regions in Ghana are fully represented in Kumasi, and immigrants from neighbouring African countries and non-African countries are also found in Kumasi. The immigrants from the other regions and the other parts of Africa and the other non-African countries have brought their socio-cultural and religious values which have also influenced the people of the city of Kumasi. Thus Kumasi of today is not solely influenced by Akan socio-cultural practices even though they dominate.

Arhin and Afari-Gyan (1992:18, 38) enumerate examples of high density middle class areas such as Asafo, Amakom, Ashanti New Town, Bantama, Odumasi Extension, Dichemso, New Tafo and Yenyawso. The High density low class areas also include all engulfed villages. The engulfed areas have evolved into modern townships through the expansion of the metropolis and the extension of its boundaries. Other high density middle class suburbs include Atonsu, Kotei, Ayeduase, Old Tafo, Bremang, Ahinsan, Moshie Zongo, Fante New Town, Old Suame, Kwadaso and Ayigya. Medium density high class areas include Danyame, Nhyiaeso, Ahodwo, Atasemanso, Parakuo Estates, Mbrom, North Patasi, Odenho Kwadaso, Adiembra and Adiebeba. Administratively, Kumasi consists of a “built up” area and a suburban district of about 55 small settlements. The churches under the study are from these areas discussed above, and it shows that churches within high density low class areas, high density middle class areas, and townships which have now been engulfed through the growth and expansion of the city of Kumasi are considered. Areas like Adum, Asafo, Amakom and Bantama were

chosen for this study because they are highly populated areas, in the very heart of the city, close to the region's teaching hospital, and all manner of people with all manner of problems and challenges are found in this area. These places are dominated by low and middle class people in the society though there are a few upper class people there. Most of the people in these areas moved from their villages and towns to settle there because of easy access to schools, market centers, and other basic amenities and social facilities. Because of the nature of the places mentioned above (Adum, Asafo, Amakom and Bantama), most of the people found here are people who are striving to make it in life, that is, move from low income to middle income status. It appears that people with such needs would be drawn to look for help to improve their situation including consulting the prophet for anointing oil to prosper, or if possible travel overseas.

Areas like T.U.C (Fankyenebra), Old Tafo, Pankrono, Ahwiaa, Kwadaso Ohwimase, Ayeduase New Site and Tanoso were also chosen for this study because these areas are not close to the central business district of Kumasi, but, they are also highly populated and you also find different kinds of people moving from different parts of the country and even outside the country to settle there. Ayeduase is situated close to the Kwame Nkrumah University of Science and Technology, and has a lot of hostels which house students of the university. There is a mixture of the upper class and middle class members of society who are mostly people instrumental in the welfare of society. Outlying areas like Ohwim, Nketia (Barekese Road), Ahenema Kokobeng, and Kenyasi Bosore were considered because these are villages which have now been engulfed by the expansion of the city of Kumasi. Most of the people living in such places commute to

the city centre to do their work. These areas are dominated by middle class, lower class and a few upper class people. What is revealing is that these churches in these areas have a fair representation of all the population in the city of Kumasi. People living in these areas have different needs and one wonders if they would all seek the help of the prophet to meet their needs. If they should seek the prophet then it is possible they would be given anointing oil to solve their problems and meet their needs. All the churches chosen are easily accessible from any part of the city, thus congregants are made up of people from other suburbs in the city. The churches under the study were chosen because the prophet-leaders are known to use anointing oil in their service.

### **2.3 Theological Traditions and Practice of the Charismatic and Neo-Prophetic Churches in Kumasi**

Investigations of the usage of anointing oil in some Charismatic and Neo-Prophetic Churches in Kumasi, elucidates the philosophy and theology behind such usage and are pointers perhaps of the beliefs of the people. According to Asamoah-Gyadu (2005:26-29) the third wave of Pentecostal Christianity in Ghana began in the 1970s through the trans-denominational fellowships, prayer groups, ministries and independent churches. The historical reference is important as far as the churches being researched are concerned, since most of them fall within the purview of the third wave of Pentecostal Christianity in Ghana. The Neo-Prophetic Churches which came out of the Charismatic churches in the 1990's and 2000's also share the same historical roots. This third wave has manifested itself in three main forms. Firstly it exists in autochthonous churches,



generally designated as Charismatic Ministries, born entirely out of indigenous initiatives. Secondly, the third wave of the Pentecostal movement in Ghana is also manifested in trans-denominational fellowships. As their designation suggests, they are not churches, but rather para-church associations that encourage participants to remain in their churches and with their charismatic experiences try to bring about renewal from within. Thirdly, the third wave of Pentecostal movement also exists in groups within the western missionary churches, dedicated to their spiritual renewal.

Asamoah-Gyadu (2004:31) suggests that Pentecostalism has become the fastest growing stream of Christianity worldwide. He further reiterates that the Pentecostal movement has blossomed in a variety of forms since the early 1970s to become the contemporary representative face of indigenous Christianity. He admits that the Pentecostal sector of Ghanaian Christianity is considerable, and it includes the large classical Pentecostal denominations, such as the Assemblies of God and the locally initiated Church of Pentecost, and the many autochthonous founder-led new Pentecostal churches. The Charismatic and Neo-Prophetic Churches which are part of the autochthonous founder-led new Pentecostal Churches have thrived considerably in the city of Kumasi and appears to have become the present-day archetypal face of indigenous Christianity.

Omenyo (2006:256) submits that part of the attractiveness of Pentecostalism in Africa is due to its response to African spirituality. In other words the Pentecostal movement finds fertile ground in Africa because most of its practices take the African worldview seriously. In the year 2006, nearly 25 percent of Ghana's Christians were Pentecostals.

The attractiveness of Pentecostalism lies in the fact that it is perceived by many to have been successful in appropriating biblical resources to meet the pressing needs of Africans.

The Charismatic and Neo-Prophetic Churches emphasize salvation in Christ as suggested by Asamoah-Gyadu (2005:12) as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including speaking in tongues, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the experience of the early church as found especially in the book of Acts of the Apostles, are sought, accepted, valued, and consciously encouraged among members as signifying the presence of God and experiences of his Spirit.

According to Jenkins (2002:8) the Pentecostals or as he puts it, “the newer churches”, preach deep personal faith and communal orthodoxy, mysticism and Puritanism, all founded on clear scriptural authority. In this thought world, prophecy is an everyday reality, while faith-healing, exorcism, and dream-visions are all basic components of religious sensibility. The Charismatic and Neo-Prophetic Churches in Kumasi are not far from the description given by Jenkins.

Asamoah-Gyadu (2002:31) states that Pentecostalism provides ritual contexts within which people may experience God’s presence and power in forceful and demonstrable ways. Such demonstration of power was sought for from local deities and gods before many Africans concerned turned to the God of the Bible. The Charismatic and Neo-



Prophetic Churches have sought to provide the ritual context within which their congregation may experience God's presence and power.

The Charismatic and Neo-Prophetic Churches believe in the authority of the Bible to solve problems and to bring healing and deliverance. It is their belief that the Bible is a resource for spiritual power for the Christian. This is akin to what Omenyo (2005:50) says about Charismatics in the mainline churches, "their renewed sense of the authority of the Bible could be explained as due to the worldview of the African traditional society where authority, more so religious authority, is acceptable without question". Omenyo further suggests that there is a widespread use of the Bible, obviously talking about the charismatics, as a resource for spiritual power to overcome evil and to gain material welfare. The belief he says is that since the Bible is God's spoken word, it is a major source of power.

The Charismatic and Neo-Prophetic Churches are marked as admitted by Omenyo (2005:50), by a strong christocentrism. Their understanding of Jesus is one who stands at the centre of their lives as companion, saviour, deliverer, healer, intercessor, sanctifier, king and baptizer in the Holy Spirit. They make use a lot of the name of Jesus and the blood of Jesus in their language, prayer and songs. They believe that the mere mention of the name of Jesus wards off evil and brings about miracles. Coming from a background of primal religions where animal sacrifices are made for pacification and ritual cleansing, the Christian teaching that the blood of Jesus cleanses us from all sin resonates well with African Charismatics. In the same vein they believe that anointing

oil usage has a supernatural influence that can rid a person of evil spirits and also bestow good favours upon a person.

Further Omenyo (2005:51) suggests that one can make a strong case for the strong pneumatological orientation of Pentecostals and Charismatics in Africa. Quoting from Pobee, he states that there is an experiential supernaturalism, which seeks for and believes in the promise of Christ to send his Spirit. This is natural in a world which is full of spirits, having a religious ontology and epistemology. Omenyo thus intimates that this resonates with the African world-view, particularly with spirit possession in primal religions. It is this matter of spiritual forces and their effects on the everyday human world according to Jenkins (2002:123) that informs the practice of praying to neutralize the effects of such evil spiritual forces against members in all facets of their lives.

Omenyo(2005:52) puts it this way: there is a new awareness of Satan and his agents/demons and evil in contemporary Ghanaian Christianity which includes the Charismatic and Neo-Prophetic Churches under consideration. They believe that a person can be negatively influenced by Satan, demons or evil spirits to acquire bad habits, sickness, bad dreams, suffering and failure in life. They also believe one could also be robbed of God-given freedom and blessings. As a result of this widespread belief, deliverance through prayer is prescribed so as to free the sufferer from these bondages. Healing and deliverance are not separated, for prayer for healing is invariably prayer for God to deliver the victim from the bondage of the devil and demons which either caused or worsened the sickness.

Jenkins (2002:125) suggests that the belief in spiritual powers has its most direct impact in terms of healing through spiritual means. He admits that healing is so thoroughly integrated into Christian practice as well as with local cultures. Jenkins agrees with Walls that healing is being addressed to the person, as the center of a complex of influences. It is addressed to the person as target of outside attack, as sufferer from unwanted legacies, as carrier of the sense of failure and unfulfilled duty. It is the long established African understanding of the nature and purposes of healing that is at work. What distinguishes its Christian phase is that the central Christian symbol of Christ is identified as the source of healing.

Omenyo and Atiemo (2006:62-63) submit that the importance of evil spirits in the Pentecostal renewal in Ghana has been widely noted. Evil spirits include witches and other presumed malevolent spirits that are linked to one another in complex ways. Pentecostalism has understood and interpreted the adversary in the Bible as spirits that are distinguished from their human agents or instruments, trying to balance the traditional view with the New Testament teaching. Belief in evil spirits, including witchcraft is acknowledged in both traditional religion and almost all the waves of renewal in Ghanaian Christianity.

The Charismatic and Neo-Prophetic Churches believe that there is no neutrality; you either belong to God's camp or the devil's camp. They further believe that you can tap supernatural power which is existent. In their thought world, God is sovereign and there

is power everywhere, but God's power is not used for malevolent purposes. This is akin to what Bediako (2000:14) says that there is a belief that it is possible to enter into a relationship with the spirit world, to share its blessing and receive protection from evil forces. There is an emphasis on the transcendent source of true life, a longing for this true life, which is not yet achieved.

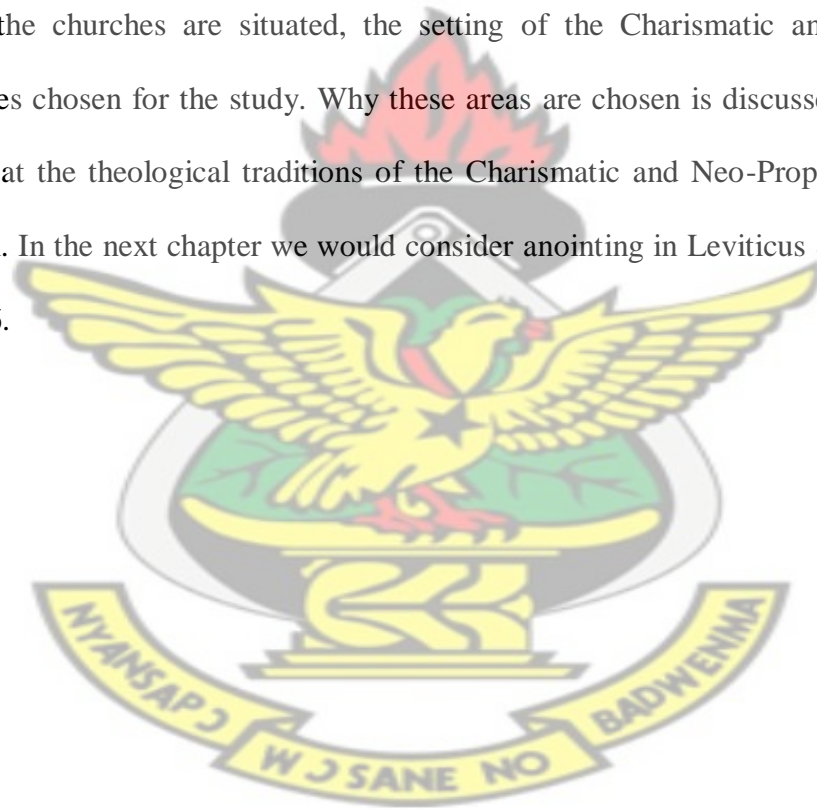
The Charismatic and Neo-Prophetic Churches believe in life after death and also in the fact that the life one lives here on earth shall determine where one spends eternity. Thus the life one lives is very important as it influences one's life hereafter. Therefore these churches preach and teach the members to observe the lifestyle of holiness. According to Bediako (2000:14) there is an intense belief in the afterlife, as an extension of the belief in the relationship with the spirit world, that one will share spiritual life and power beyond death. Ancestors, as living dead, figure prominently as united in affection and obligation with the living, and as having a mediatorial role. Life can be hopeful because of this sense of continuation beyond this life.

Furthermore the Charismatic and Neo-Prophetic Churches believe that physical events can be probed to find out the spiritual cause underlying such events. They believe that in this life nothing just happens, thereby signifying that everything has a cause which could be spiritual. They believe that man is made up of spirit, soul and body therefore whatever happens in the spirit to the human spirit affects the physical soul and body. Bediako (2000:14) has this to say, in talking about a sense of the physical as sacramental of the spiritual: there is no sharp dichotomy between the physical and the spiritual. Human life

is a microcosm of the macrocosm. It is an essential monistic view, one set of powers, and patterns run through all things on earth and in heaven and weld them into a unified cosmic system. This is qualified by ethical dualism in respect of good and evil. However, not all physical problems are investigated spiritually.

## 2.4 Conclusion

In this chapter we have considered the profile of Kumasi and the areas in particular where the churches are situated, the setting of the Charismatic and Neo-Prophetic Churches chosen for the study. Why these areas are chosen is discussed. We have also looked at the theological traditions of the Charismatic and Neo-Prophetic churches in Kumasi. In the next chapter we would consider anointing in Leviticus 8:1-12 and James 5:13-16.





## CHAPTER THREE

### EXEGESES OF LEVITICUS 8:1-12, AND JAMES 5: 13-16.

#### 3.1 Introduction

The biblical texts of Leviticus 8:1-12 and James 5:13-16 play a significant role in understanding the possible reasons for the widespread usage of anointing oil among some Charismatic and Neo-Prophetic churches in Kumasi. This chapter takes a reflective posture on the chosen texts using the mother-tongue hermeneutic approach on the biblical perspective of the usage of anointing oil. The use of such method in interpreting the chosen biblical texts is put forward to clarify any meanings in the texts creating an understanding for the Akan reader. The biblical texts shall be examined exegetically to establish the fact that anointing oil must be used within the parameters as prescribed in the word of God. The reality is that the usage of anointing oil is so widespread in the church in Kumasi and Ghana.

We discussed earlier in chapter one (1.7) under methodology that we would use mother-tongue hermeneutics to give an exegetical analysis of the texts. According to Ekem (2007:2) hermeneutics derives from the Greek verb *hermeneuo* which means to interpret. He states further that it may be defined as the theory of interpretation. Hermeneutics is more than interpretation of texts. Hermeneutics points to the understanding of any communication whether written or oral such as symbolic acts. Biblical hermeneutics is a specific area of study which concerns interpretation, understanding and appropriation of biblical text. Hermeneutics raises prior and more

fundamental questions about the very nature of language, meaning, communication and understanding.

West (np: 1-3) asserts that biblical interpretation in Africa typically consists of three poles: the pole of the biblical text, the pole of the African context, and the pole of appropriation. The third pole offers an important starting point in understanding the different emphases in African biblical hermeneutics. An examination of the third pole clarifies how the biblical text and the African context are brought into dialogue. The kind of contextual change and transformation envisaged in particular African contexts shapes how biblical text and African context are brought into dialogue.

Anum (2009:55-56) hints that the meaning of a text is not seen as hidden in the past history of the text but rather is seen as the function of the interaction of the contemporary context with the texts and its context. It is seen as emerging within a contemporary extent from the nature of the interaction and the relationship among the actors in the text seen against its context resonates in our context reveal meaning.

Asante (2009:186-187,189) affirms that the Bible which speaks of God and human beings in the same breath always includes in his deliverance of God's people their political, economic, and social liberation without however it being reduced to these. Christ is liberator, the foundation, the inspiration, the basic reason, and the guarantor of the ultimate success of the struggle for the liberation of the human person for healing and development through the church. West (np: 4) posits that African liberation

hermeneutics has its starting point with the experience of the masses. This, therefore, suggests that the experience of the masses in the light of the usage of anointing oil is critical.

LeMarquand (2000:20) argues that exegetical approaches for dealing with deliverance phenomenon are less developed in Africa today. He explains that it is a fact that African writers have taken the view of cosmic powers and have recognized them as some kind of organized thing that has risen against the will of God. LeMarquand seems to lament the lack of deliverance hermeneutics in Africa which he submits can be blamed on many factors such as syncretism, academic disfavour or people's competence in dealing with malicious spiritual activity due to the duality of spiritualism and animism in African culture. Yet, deliverance hermeneutics is very important and must be taken into consideration.

Omenyo (2005:52) adds that deliverance is central in the activities of the charismatic renewal. There is a new awareness of Satan and his demons and evil in contemporary Ghanaian and African Christianity. There is the belief that a person can be negatively influenced by Satan, demons or evil spirits to acquire bad habits, sickness, bad dreams, suffering and failure in life. There is also the belief that one could be robbed of God-given freedom and blessings. As a result of this widespread belief, deliverance hermeneutic has become very important.

Christ is liberator, the foundation, the inspiration, the basic reason, and the guarantor of the ultimate success of the struggle for the liberation of the human person for healing and development through the church. West (2000:4) also states that African liberation hermeneutics has its starting point with the experience of the masses. The hermeneutical starting point of liberation hermeneutics is the social and material life of the African struggle for liberation. Unlike many other continents, the political liberation of Africa is still very fresh in the minds of people. Africans are still coming to terms with their oppressive past. Besides, they are also facing post-liberation challenges from within their own ranks, for example, female oppression, tribalism/ethnicism, and corruption.

Martey (Theology and Liberation: The African Agenda, Online Article: <http://www.pucrs.br/pastoral/fmtl/noticias/martey.doc>, n.d, Accessed 19<sup>th</sup> April, 2010), defines Liberation as a theological paradigm in Africa, which is a hermeneutic procedure that seeks to understand the African reality and to interpret this reality in the light of the Gospel of Jesus Christ to bring transformation of the oppressive status quo. This definition gives an adequate process but it is marginal. Soteriology is certainly a major theme in African hermeneutics; however, this definition avoids the liberating message of the Old Testament and the liberation themes and attempts of the New Testament. We must understand that liberation hermeneutics in Africa is a very complex process taking into account not only the political struggle, but also illness, poverty, HIV/AIDS, and many other factors. Therefore, an effective response would require a scriptural approach.

According to Anderson, (1996: The Hermeneutical Process of Pentecostal-Type African Initiated Churches in South Africa. Online Article:-

<http://artsweb.bham.ac.uk/aanderson/Publications/hermeneutic.htm>, Accessed 19<sup>th</sup> April, 2010) as far as current methods in liberation hermeneutics are concerned three prominent themes can be distinguished: God's agenda encompasses all of life, God is not concerned with just religious matters; He is also concerned with politics, economics and cultural matters. If any of these causes people hardship, God remains concerned and compassionate. In the light of this John 10:10 has become a key concern in liberation hermeneutics which fits well in the cosmological view of Africa.

Martey (1999: 18, 20) theologically assessing the deliverance ministry suggests that Deliverance hermeneutics method concerns itself with demonization. Demonization is treated by the Bible as a tragic reality. Dealing with demons or with demonization is not superstitious misconception or a phenomenon that can be explicated in contemporary scientific or psychological categories. The gospel writers usually present Jesus of Nazareth as having power over Satan and show this by depicting Jesus casting out demons. Deliverance is the process of casting out demons to set people free from different areas of bondage in the name of Jesus. Asante (1999:31) in an attempt to give a theological basis to the deliverance hermeneutic suggests that the act of deliverance is done to stress God's love for the possessed and humanity as a whole. Deliverance, understood in the sense of expelling demons from the demon-possessed, obsessed, or oppressed, to set them free to enjoy fullness of life in Christ, is a very important dimension of the holistic salvation Christ brought to mankind. In the exercise of the



deliverance ministry we must take into account our cultural perceptions of the reality of demon possession, oppression or obsession.

Mother-tongue Biblical hermeneutics method according to Ekem (2009:188) is a discipline that endeavours to interpret the Bible using a language that people can identify with right from infancy. Ekem (2009:188) suggests that mother-tongue as defined by Quarshie is a person's native language, the language one is born into, as it were, and grows up with. It is a person's first language as compared to other languages one might learn later in life.

### **3.2 Background to the book of Leviticus**

According to Harrison (1980:13) the book of Leviticus is the third of the five books of the Law, or Torah, – the authorship of which was attributed by ancient Hebrew tradition to Moses. The opening word of the book, *wayyiqra*□□, “and he called,” was used as a title by the Jews, who also described Leviticus by such designations as “the law of the priests,” “the book of the priests,” and “the law of offerings.” Harrison infers that these latter characterized the general contents of the book, recognizing it as a work intended principally for the Hebrew priesthood. He further argues that The Septuagint (Greek version of the Old Testament) entitled the book *Leutikon* or *Leueitikon* which implies “relating to the Levites.” The Vulgate, which was a revision of the Old Latin version, rendered the Greek heading by the phrase *Liber Leviticus*, from which the English title is

not entirely inappropriate as some scholars seek to suggest, since the Hebrew priesthood was essentially levitical in character.

Gispen writing on the book of Leviticus in the New Bible Dictionary edited by Marshall et al (1996:683) posits that the third book of the Pentateuch is referred to in Jewish usage as *wayyiqra* (‘and he called’), this being the word with which it begins in Hebrew. Somewhat agreeing with Harrison above Gispen states that in the Mishnah the book is variously named *tôrât kohanim*, ‘priests’ law’, *seper kohanim*, ‘priests’ book’, *tôrât haqqorbanim*, ‘law of the offerings’; these names refer to the contents of the book. He further accepts with some certainty that in the LXX it is called *Leueitikon* or *Leuitikon*, ‘the Levitical (book)’. Gispen suggests that in some Latin MSS the name appears as *Leviticum*. The Peshitta calls it ‘the book of the Priests’. One can object to this name in the sense that Leviticus has much less to do with Levites than with priests; – however, the priests in question are levitical priests. The name Leviticus indicates clearly enough that the book has to do with the cult; this name may indeed have been chosen because ‘Levitical’ was understood in the sense of ‘cultic’ or ‘ritual’.

Gorman Jr. (1997:2-3) discussing the authorship, date, structure and content of Leviticus suggests that the materials in Leviticus belong to the priestly traditions of the Pentateuch. Gorman Jr. locates these traditions in the Babylonian exile in the 6<sup>th</sup> century B.C. Several recent studies locate the cultic materials in an earlier period. An exilic date for the writing of these traditions does not necessarily mean that the practices envisioned in the texts were of exilic origin. Cultic practices similar to the ones in Leviticus are

found elsewhere in the ancient Near East and arose in Israel at an early date. As Israel reflected on the nature of its existence and identity in changing historical situations, it adapted its traditions, practices, and ritual life. The community's ritual practices would reflect the historical contexts in which they were enacted in the same way that texts reflect the historical situations in which they were written. The structure of the book of Leviticus is fairly simple. Chapters' 1-7 deal with instructions for offerings and sacrifices, while chapters 8-10 consider ordination, founding, and tragedy. The ordination of the priesthood and the ordination ritual for priests is narrated in chapter 8. The founding of and the priestly inauguration of the tabernacle cult is in chapter 9. On the day of the inauguration, Nadab and Abihu, two of Aaron's sons, offered strange fire before Yahweh and were killed. This story is narrated in chapter 10.

Several chapters follow that provide instructions for the identification of what is pure and what is impure: these instructions provide a map for the priestly work of separating the clean from the unclean. Chapters 11-16 generally deal with instructions regarding purity and impurity. Chapter 11 concerns clean and unclean foods, chapter 12 deals with childbirth and impurity, chapters 13-14 are concerned with unclean skin diseases and growths, chapter 15 is about bodily discharges and chapter 16 prescribes the enactment of the annual ritual of purification. The holiness code contained in chapters 17-26, reveal a variety of genres and themes that focus on the divine call for the community to be holy. The call for holiness weaves together ritual and ethical issues and concerns about purity as this call seeks to define the nature of the holy community as that community lives in the presence of Yahweh. The book closes with a series of miscellaneous

instructions regarding the maintenance of the sanctuary which includes instructions for offerings and sacrifices in chapter 27. The book emphasizes that the instructions were of divine origin and that the things were done just as Yahweh had commanded.

Budd (1996:1, 3) also suggests that the Jewish procedure is to use the first Hebrew word as a title, in this case *wayyiqra* וַיִּקְרָא, “and he called”. Such titles may have been little more than a means of identification, but insofar as Leviticus is the outcome of Yahweh’s summons to Moses, the laws he is to pass on to the priests and to Israel as a whole, this title also has its point and relevance. He further intimates that, the book of Leviticus when viewed as a whole is distinctly uniform and consistent in content and general point of view. It consists of divine directives to Moses covering matters of particular interest to priests. The main concerns are the conduct of sacrificial procedures and the maintenance of ritual purity. Intermittently a narrative interest emerges, but this too is put to use in the service of directives which are intended to shape the life of Israel as a cultic community. It would be a critical inaccuracy to suppose that the book is narrowly based, with an interest limited to exclusively religious concerns.

Adeyemo et al (2006:129) accedes to the fact that Leviticus is part of the Torah (Pentateuch). The Torah comprises the first five books of the OT. Leviticus is the story of God’s covenant with the Israelites in which he spelled out the basis of his relationship with them at Mount Sinai (also known as Mount Horeb). He states that Leviticus is at the centre of the Pentateuch, and asserts that its immediate literary context is the deliverance of the Israelites from the Egyptian bondage (Ex. 1-18). From Exodus 19

through Leviticus to Numbers 10, we read about the events that took place during the time the Israelites were camped at the foot of Mount Sinai. Adeyemo probably agrees with the scholars who posit that the authorship of the book of Leviticus is traditionally ascribed to Moses. He thus comments that it deals with matters that concern the priestly tribe of Levi, but he also insists that the information contained in the book is to be communicated to the laity, those who were not priests.

Gorman Jr. (1997:1) also proposes that the title Leviticus reflects the book's focus on matters associated with the levitical priesthood. Leviticus, however, is also important for laypersons. It constitutes a significant effort to address the question of Israelite identity. What does it mean to be the people of God, redeemed from slavery, called to be holy, with Yahweh in the midst of the community? It is a book of and about the community confronted daily with the promise and warning of divine presence. The book covers a variety of subjects and issues: several chapters describe or prescribe ritual activities; others give instructions regarding what is pure and impure for a range of issues and several texts focus on what might be termed ethical matters. Leviticus itself does not make such categorical or generic distinctions. It understands ritual, – instructions on what is pure and impure, and ethics to be of the same domain. Together they provide a means for the individual and the community to enact life in the context of the divine presence. Ritual matters, ethical issues, and rulings on purity are all part of Yahweh's words to the community, and they carry equal weight and significance.



Gordon (1979:189) suggests in the New International Bible Commentary (edited by Bruce et al) that the third book of Moses is called 'the Levitical (book)' in the Septuagint and Vulgate versions. He further reasons that the English Bible tradition reproduces the exact form of the Vulgate (Latin) heading. However, he contests that it is not the most appropriate of titles because the Levites are not mentioned in the book. He concedes though that the subject matter does very much concern the Levitical priesthood, and to that extent therefore he deems the title acceptable.

Allis (1964: vii) in the preface to discussing the five books of Moses which includes Leviticus says that the Bible clearly claims to be the record of God's redemptive dealings with mankind and especially with Israel. Israel is represented as a chosen people, the object of special supernatural and providential dealings, that through Israel all nations of the earth might be blessed. Therefore, we find in Leviticus the laws that God establishes for his people to live with.

According to Harrison (1980:15-25) the composition of Leviticus, along with other books of the Pentateuch, was ascribed uniformly by Jewish tradition to Moses, the lawgiver of Israel. Because of the way in which Christ associated himself with the fulfillment of the law (cf. Matt. 5:17), the primitive Christian church also maintained the Mosaic authorship of the Torah or Law, and this became the established position of Christianity. During the mediaeval period there were some writers who attacked orthodox views with regard to the authorship and date of pentateuchal material. The eleventh-century Spanish exegete Ibn Ezra maintained that there were several late

insertions in the Pentateuch, although at the same time he managed to regard them as compatible with Mosaic authorship.

Several scholars rejected the authorship of Moses. One of them, Andreas Bodenstein, maintained that Moses could not possibly have composed his own obituary passage in Deuteronomy 34. For Bodenstein the whole corpus of laws was written in the same broad style as the notice of Moses' death. Various writers like Graf and Wellhausen, and certain Scandinavian scholars used inadequate approaches marked by serious flaws from the very beginning on a speculative concept to ascertain the authorship of the Pentateuch. The methods used by these scholars were influenced heavily by nineteenth-century European humanistic thought, which will be of little value to biblical scholarship as a whole until they are integrated into a properly accredited scientific method of study. The most logical conclusion concerning authorship and date would be to recognize the antiquity and authenticity of Leviticus, and to regard it as a genuine second-millennium BC literary product compiled by Moses, with the probable assistance of priestly scribes. It should be noted Leviticus includes material that formed part of the Sinai revelation (cf. Lev. 7:37-38; 26:46; 27:34), which Moses, undoubtedly, would have recorded subsequently.

According to Gispén in Marshall et al (1996:684) the author of Leviticus is not named in the book. Yahweh does indeed speak repeatedly to Moses alone, to both Moses and Aaron, or to Aaron alone; yet no command is given to make a written record of what Yahweh says. We owe the contents of the book to divine revelation given at Sinai at the

time of Moses. Gispén concludes by saying that the question of authorship is bound up with the problem of the composition of the Pentateuch.

Exell (1975:35-43) hints that views about the authorship and the origin of the book of Leviticus vary widely. This is clearly attested to in works published by leading scholars, which investigate either a portion of Leviticus or themes central to it. Two of the forces that contribute to this diversity are the major themes of sparsity of materials available for reconstructing a history of Israelite worship, and the priesthood and the development of divergent methodologies for interpreting ancient texts. Speech formulae stating that Yahweh spoke to Moses run throughout the book in order to underscore the authority of these words. Otherwise the method by which these materials were composed and joined together is not addressed. Given the lack of direct evidence it is little wonder that efforts to reconstruct the composition and development of Leviticus have produced such vastly differing results. The conservative view which supports the Mosaic authorship of Leviticus has advocates like Archer, Gispén, Harrison, Hoffmann and Segal. This position is grounded on a high view of the inspiration of the Scriptures backed with rational arguments. Exell suggests that Wenham summarizes this position with four primary arguments.

First, the text frequently says that Yahweh spoke these words to Moses (1:1-2; 7:37-38; 26:46; 27:34; as well as the numerous introductory formulae). These statements are backed by material that assumes a wilderness setting: example, sacrifices were to be made before the tent of Meeting, not the Temple; the instructions for the examination of

a person with a grievous skin disease assume that the congregation camped close together; and remains of sacrificed animals were to be disposed of outside the camp (16:26-28). Second, the elaborate rituals in Leviticus are not anachronistic for the wilderness era as is demonstrable by comparison with the cultic practices of Israel's neighbours. Third, the laws herein do not adequately address the setting of the post-exilic community. The sexual laws of chapters 18 and 20, for example, do not cover the issue of intermarriage, a crucial issue for Ezra and Nehemiah. Fourth, Ezekiel knew and quoted Leviticus, meaning that he accepted Leviticus as canonical. Some conservative scholars however concede that the work done by Moses has been modified and reshaped.

Exell posits further that opposite the conservative position stands the classical documentary hypothesis that the Pentateuch consists of four major sources. This theory was skillfully articulated by Wellhausen. He interpreted Israel's thought and experience along Hegelian lines. For him the early years of Israel were an era of spontaneous, charismatic worship. The book of Samuel, for example pictures people sacrificing wherever they so desired (cf. 1 Sam. 16:2). Through the years, customs and practices became formalized. In the post-exilic era the high priest took the place of a son of David as leader of the community. This rise of the priesthood was supported by the composition of the priestly document, the last of the four major documents that made up the Pentateuch. In the production of the Pentateuch the priestly material was woven into that of the Yahwist and the Elohist.

Three examples in Leviticus may be cited to explain this reconstruction. In this book great importance is placed on the high priest, that is, the type of role that he had in the post-exilic community. He is even called the anointed priest, taking on a Davidic title (4:3-12). Some laws increase the priest's share of the offerings (7:28-36). In the era before the monarchy the dates of the festivals floated to coincide with the actual end of each harvest, but later they became fixed dates by the calendar in chapter 23 in order to make sure that all Israelites observed these times together. These changes, according to critical scholars, all have the earmarks of the post-exilic community. A key question in this theory has been whether P (priestly stratum) ever stood on its own. A few scholars have vigorously challenged the tenet of the documentary hypothesis that P was the last layer in the construction of the Pentateuch. One of the most comprehensive challenges has come from the Jewish scholar Y. Kaufmann. He published his studies in eight volumes in Modern Hebrew from 1937 to 1956. Kaufmann sought to turn the documentary theory around by proving that P pre-dated Deuteronomy. According to him, in every detail, P betrays its antiquity.

Exell again puts forward the fact that Wenham has succinctly summarized Kaufmann's position into three principle arguments. First, the terms, laws, and rituals of P point to an era earlier than the post-exilic community. Since Leviticus includes words whose meaning had been lost by the time of the post-exilic community, how could it be so late? Second, Kaufmann points out that Deuteronomy and Joshua quote Leviticus, but not vice versa. This argument is hard to substantiate or refute because of lack of independent sources to function as a control point. The work of Knohl vividly demonstrates this



difficulty. Third, Kaufmann holds that the sacrificial laws, especially 17:2-4 and the laws on consuming blood, correlate best with the era of the judges. Unfortunately there is not enough material on either side of the scales of this argument for it to carry any weight. Although Kaufmann has not won many adherents to his reconstruction, he has significantly influenced the discussion and done much to show the antiquity of the laws, customs, and regulations found in P.

Alexander & Baker (2003:522-523) suggests that Leviticus is not an easy book to understand. Despite Jewish recognition of the importance of the book, its study is hampered primarily because the rationales for the rules and prescriptions that dominate the book are rarely spelled out. Leviticus is located after the book of Exodus, the end of which deals with the building of the tabernacle. The content of Leviticus's opening chapters is a natural sequel to the theme of the last chapters of Exodus (Exodus 40:36-38), which foreshadow the account resumed in Numbers 9 of the Israelites wandering in the desert. Another important literary link that indicates the unity of the two books is the fulfillment in Leviticus 8 of the priests' ordination, which is prescribed in Exodus 29. Although the book of Leviticus is distinct from the book of Exodus, it continues thematically the story of Exodus.

The issue of the authorship of Leviticus cannot be separated from that of the authorship of the whole Pentateuch. Until the rise of modern critical scholarship, the author of Leviticus, as well as the rest of the Pentateuch, was believed to be Moses. Still today there are many who believe so. This is not merely an interpretive tradition of traditional

Judaism and Christianity. NT writers as well as writers of later OT books appear to ascribe authorship of the Law to Moses, though the exact scope of 'the Law' is not clear. However, this position has been heavily challenged by critical scholarship since the nineteenth century. In OT critical studies from the nineteenth century onward, particularly in those represented by the Wellhausen hypothesis, scholars have viewed Leviticus as belonging to what is considered to be the Priestly stratum (P). As regards the date of Leviticus, there seems to be no weighty evidence proving that the material in the book is later than the time of Moses. It is thus the conviction of Alexander and Baker that, if not by Moses, the book could well have been written by one of his contemporaries.

Buttrick et al (1962:117-122) suggests that the arguments that prompt the divisions of the Pentateuch into different source materials may be argued against by other considerations. They further suggest that the precise analysis of these laws into intermediary sections is unwise. They argue that it is questionable too, whether such documentary analysis, which is often helpful to the study of pentateuchal narrative is really appropriate to the laws. They are quick to note that there is a growing recognition that many of the laws, both as to form and as to content, go back to old and very old times. On the face of it the case against considering Leviticus as part of scripture is very strong. But in favour of it there is a case even stronger. There is first the testimony of the book to Jesus Christ; then there is its autokerygmatic emphasis. Finally by his choice of Lev. 19:18 Jesus canonized Leviticus once for all.

### 3.2.1 Details about the pericope - Leviticus 8:1-12

Gaebelein (1990:501-502) posits that Leviticus is in the middle of the Pentateuch. In a sense it also occupies the middle of the pentateuchal story, for it is largely limited to material revealed at Sinai after the Exodus and before the wilderness wandering. Leviticus is the law book par excellence. Its laws mainly emphasize Israel's worship of God, and the instructions for the priests. The book of Leviticus begins with a description of the offerings for the great brazen altar (chs. 1-7) and continues with the consecration of the first priests and the start of the tabernacle worship (chs. 8-10). The chapters that follow largely set forth those laws for the conduct of the people that were administered by the priests. It is difficult to generalize, however, because the priests were concerned with instruction for and regulation of many aspects of Israel's life, not just the sacerdotal – for instance, chapters 18 and 20 cover laws of incest. The laws of cleanliness come in chapters 11- 15, followed by the law of the great national sin offering on the Day of Atonement in chapter 16. The next section (chs. 17-26) is sometimes called the holiness code because it emphasizes God's moral standards for his people. Included is a description of the other annual feasts of Israel (ch. 25). The next to last chapter (26) includes extensive warnings of punishment if Israel departs from her God and the book ends (ch. 27) with regulations concerning property given to the Lord's work.

Again, Gispin in Marshall et al (1996:683) suggests that Leviticus consists mainly of laws. The historical framework in which these laws are set is Israel's residence at Sinai. He goes further to divide the book in the following outline: 1:1-7:38 talks about laws concerning offerings; 8:1-10:20 discusses the tabernacle service put into operation; 11:1-

15:33 is about laws concerning purity and impurity; 16:1-34 relates the great day of atonement; 17:1-25:55 deals with various laws; 26:1-46 concerns promises and warnings; 27:1-34 is seen as an appendix which dilates on valuation and redemption. At Mt Sinai the nation of Israel is equipped for its task, a task stated in the words 'And you shall be to me a kingdom of priests and a holy nation' (Ex. 19:6). Israel had already committed to it the Decalogue, the book of the covenant and the regulations with regard to the tabernacle. This dwelling-place for the Lord had already been set up in the midst of the camp (Ex. 40). In Leviticus the Lord regulates the whole sacrificial service and institutes a special form of it as a means of atonement for Israel. Leviticus 17:11 states the reason for the ban upon eating blood because God had told them that the life of the flesh is in the blood; the ban has already been imposed in 3:17 and 7:26f, but in neither of these places is the reason for it explicitly stated. It is in the light of 17:11 that the shedding of blood and sprinkling with blood prescribed in chapters 1-7 must be viewed. This is an indication of the unity of the book. Another indication of its unity is the fact that 17:11 prepares us for the transition to the regulations regarding impurity, which comes up for detailed treatment in chapters 11-15.

Likewise, 10:10 looks forward to the transition to the in depth distinctions between clean and unclean which we have in chapter 11. Observed in the light of the whole book of Leviticus, the laws relating to purity and impurity point to the necessity laid upon Israel to keep sin at a distance. It is sin which brings about separation between the Lord and his people, so that they have to approach him through the mediation of sacrifice (chs. 1-7) and priesthood (chs. 8-10). In the form in which we now have Leviticus, it forms a well-

knit and coherent whole. In view of the character of its contents throughout, we can call Leviticus ‘the book of the holiness of Yahweh’, whose fundamental requirement is ‘you shall be holy to me: for I the Lord am holy’ (20:26).

Harrison (1980:13-15) states further that Leviticus is basically a manual of priestly regulations and procedures; therefore it is only natural that the purely historical element should be subordinated to ritual and legal considerations. On the other hand, historical narratives are interwoven with sections of law and instructions concerning sacrificial procedures in such a way as to make it clear that Leviticus is closely connected historically with Exodus and Numbers. On purely stylistic grounds alone Leviticus is linked with Exodus 20 – 40, and the association is demonstrated in the Hebrew text by means of the opening word of Leviticus, the very first consonant of which is a “waw consecutive”, indicating a direct connection with what has just preceded it. Leviticus enlarges upon matters involving the ordering of worship at the divine sanctuary that are mentioned only briefly in Exodus. Whereas the latter described the specifications and construction of the tabernacle, Leviticus narrates the way in which the priests are to care for the sanctuary and throne room of the Great King. The work is a fundamentally important legal treatise because it contains the regulations by which the religious and civil life of the Hebrew nation was to be governed once the land of Canaan was occupied.

Furthermore, Harrison argues that at Mount Sinai where the legislation contained in Leviticus was revealed by God to Moses, the tribes of Israel had entered into a special



relationship with God which by its very structure had all the marks of a second-millennium BC vassal treaty. Such agreements were made between a great king and a smaller nation with whom the king desired to enter into a political relationship. International treaties of this order were set out according to a traditional pattern, and when the stipulations had been accepted by the vassal, a formal ratification by both parties took place in the presence of their national gods who acted as “witnesses”. The Sinai covenant with its associated stipulations is recorded in Exodus 20: 1 – 23: 33, and was enlarged greatly in content by the addition of related legal and other material to form the book of Deuteronomy, which in effect is a covenant-renewal document. Leviticus differs from both Exodus and Deuteronomy, however in containing technical regulations which the priests were to apply to the conduct of worship and the regulating of the community’s life in Israel.

Harrison admits that Leviticus is a well-organised reference manual for the Old Testament priesthood, and consists of two principal divisions or themes which have as their pivot the sixteenth chapter, dealing with regulations governing the annual Day of Atonement. The first fifteen chapters deal broadly with sacrificial principles and procedures relating to the removal of sin and the restoration of persons to fellowship with God. The last eleven chapters emphasize ethics, morality and holiness. The unifying theme of the book is the resolute emphasis upon God’s holiness, coupled with the demand that the Israelites shall exemplify this spiritual attribute in their own lives. The material content is priestly in character, and therefore deals with covenant obligations of the Israelites at a level which is not found elsewhere in the Pentateuch.

The regulations and procedures connected with the observance of the Day of Atonement are an illustration of this tendency.

However, Harrison is quick to point out that at first sight the book of Leviticus might appear to be a haphazard, even repetitious arrangement of enactments involving the future life in Canaan of the Israelite people. Closer examination will reveal, though that quite apart from the division of the work into two basic themes, many of the chapters have their own literary structure. Examples of this can be seen in material patterned after the fashion of a Mesopotamian tablet, with its title, textual content and colophon, as in Leviticus 1:3 – 7:37-38. Other chapters exhibit a distinct form of construction, which would doubtless prove extremely valuable for purposes of memorizing the contents. Examples of this are to be found in the triadic pattern of the leprosy regulations introduced by the phrase “The Lord said to Moses” ( Lev. 13:1; 14:1, 33), or the concentric arrangement of propositions in Leviticus 24:16 – 22. A particular attractive literary form is the introverted passage occurring in Leviticus 15:2 – 30, suggesting considerable artistic ability on the part of the writer.

Budd (1996:1-2, 5) mentions that despite its antiquity the Hebrew text of Leviticus appears to have been well preserved. A major witness is the Masoretic Text, the standardized form used in the synagogue. It is found in most Hebrew manuscripts dating from about the tenth century CE onwards, but represents the work of Jewish scholars from at least the second century CE. The book's status as part of the Torah, and its general homogeneity, may have protected it from the kinds of error and the dislocations

that sometimes affect the textual tradition of other books. Leviticus has certain individuality and cohesion of its own and as such cannot be understood and appreciated apart from its wider context. Budd argues that though the storyline within Leviticus is thinly developed, and the narrative content slight, the book must be seen as integral to the story of Israel which begins in Exodus including its prelude in Genesis, and which continues in the book of Numbers. The opening references to Moses and the Tent of Meeting (1:1) presuppose the book of Exodus, the account of the ordination of the priests and the inauguration of the cult (8:1-9:24) are events foreshadowed and prepared for in Exodus 28:1-29:46, the identity of Aaron and his sons (10:1-20) is already well established in Exodus 6:23, while various references to 'the camp' (e.g. 4:12) indicate the wilderness setting (and Sinai the holy mountain in particular) as depicted in Exodus. Similarly the book envisages a continuing story. Various laws look forward to occupation of the land of Canaan (e.g. 14:34; 17:5; 18:4; 19:9-10, 23; 20:22; 25:2, 38), which also figures prominently in the climactic discourse (26:27-45). Clearly Leviticus encourages us to read on at least as far as the book of Joshua, with its account of the occupation.

Gorman Jr. (1997:4-5) suggests that any adequate theological interpretation of Leviticus must recognize its location within a larger pentateuchal context. Leviticus is part of the history of Israel's origins, experience, and existence. The story opens with the creation of the world and human beings (Gen. 1-2) and closes with the death of Moses (Deut. 34). Leviticus is at the center of this story. Leviticus looks back to four specific moments. First, these instructions are located within the context of creation theology

(especially Gen. 1:1-2:4a). God constructs the very good order of creation out of chaos in a seven-day process that reflects both ritual and liturgical characteristics. The instructions of Leviticus are provided as a means of maintaining and, when necessary, restoring the very good order of creation.

Second, the instructions draw on the promise and covenant that God made with the ancestors (especially Gen. 17). This covenant included the promise of many descendants, which is a reflection of the divine blessing in creation (Gen. 1:28). These many descendants promised are the ones who would inherit a land and enter into distinctive relationship with God. Leviticus provides instructions for how the people are to live in the context of the divine promises.

Third, the instructions recall the Exodus from Egypt, God's act of redemption on behalf of the Israelites. Yahweh brought Israel out of Egypt in order to dwell in their midst (Exodus 29:43-46). The Exodus becomes part of God's enactment of the covenant promises – I will be their God and they will be my people – as well as one way in which Yahweh makes a claim on the people. The instructions of Leviticus provide a means for the community to respond to Yahweh's redemptive activity.

Fourth, the Sinai covenant provides context for the instructions of Leviticus. The instructions then provide one means for manifesting the life of the covenant community in the presence of Yahweh, a means for enacting the covenant relationship. Thus, the instructions of Leviticus are located within the narrative and theological contexts of

creation, promise, redemption, and covenant. Both ritual and social enactment are means of actualizing and bodying forth the story. The ritual and social enactments envisioned are called for in Leviticus are ways of actualizing this particular vision of reality within the context of the flesh-and-blood world of a living community.

### 3.2.2 The Hebrew Text; Transliteration; English Translation

Before we proceed to do the exegetical work on our chosen text we would look at the text in Hebrew from the *Biblia Hebraica Stuttgartensia*, (Deutsche Bibelgesellschaft Stuttgart) 1990, give a transliteration and English translation of the text.

#### Leviticus 8:1-12 in Hebrew

.rmoaLe hv,moAla, hw:hyÒ rBed'yòw<sup>8</sup>1"  
 hj;v]Mih' ÷m,v, taewÒ pydigÉB]h' taewÒ /Tai wyn:B;Ata,wò  
 ÷roh{a'Ata, jq<sup>2</sup>'  
 .t/XM'h' ls' taewÒ pyliyaeh; ynEv] taewÒ taF;j'h' rP' taewÒ  
 .d[e/m lh,ao jt'P,Ala, lheq]h' hd;[eh;AlK; taewÒ<sup>3</sup>  
 jt'P,Ala, hd;[eh; lheQ;Tiw" /tao hw:hyÒ hW:xi rv,a{K' hv,mo  
 c['Y"w<sup>4</sup>"  
 .d[e/m lh,ao "



.t/c[]l ' hw:hyÒ hW:xiArv,a{rb;D;h'  
hz² .t/c[]l ' hw:hyÒ hW:xiArv,a{rb;D;h' hz² hd;[eh;Ala,  
hv,mo rm,aYæw<sup>5</sup>"  
.µyIM;B' µt;ao Åj'r]YIw" wyn:B;Ata,wÒ ÷roh{a'Ata, hv,mo  
breq]Y"w<sup>6</sup>"  
/tao vBel]Y"w" fnEb]a'B; /tao rGOj]Y"w" tn<ToKuh'Ata,  
wyl;[] ÷TeYIw<sup>7</sup>"  
w" dpoaeh; bv,jeB] /tao rGOj]Y"w" dpoaeh;Ata, wyl;[]  
÷TeYIw" ly[iM]h'Ata,  
.B /l dPoa]Y  
µyMiTuh'Ata,wÒ µyriWah;Ata, ÷v,joh'Ala, ÷TeYIw" ÷v,joh'Ata,  
wyl;[] µc,Y:w<sup>8</sup>"wyn:P; lWmAla, tp,n<x]Mih'Al[' µc,Y:w"  
/varoAl[' tp,n<x]Mih'Ata, µc,Y:w<sup>9</sup>"  
.hv,moAta, hw:hyÒ hW:xi rv,a{K' vd,Qoh' rz²nE bh;ZÉh' Åyxi  
tae  
Ata,wÒ ÷K;v]Mih'Ata, jv'm]YIw" hj;v]Mih' ÷m,v,Ata, hv,mo  
jQ'YIw<sup>10</sup>"  
.µt;ao vDeq'yÒw" /BArv,a{AlK;  
j'BezÒMih'Ata, jv'm]YIw" µymi[]P] [b'v, j'BezÒMih'Al['  
WNM,mi zY"w<sup>11</sup>"  
.µv;D]q'l] /NK'Ata,wÒ rYæKih'Ata,wÒ wyl;KeAlK;Ata,wÒ

/vD]q'l] /tao jv'm]YIw" ÷roh{a' varo l[' hj;v]Mih' ÷m,V,mi  
qxoyIw<sup>12</sup> "

### Transliteration of Leviticus 8:1-12

- 1 Vayidaber YEHVAH el-Mosheh leamor.
- 2 qah et-ahron veet-banayv itov veet habegadim veet shemen hamishhah. Veet par hahata\_at veet sheney haeylim veet sal hamazot.
- 3 veet kal-haedah haqehel el-petah ohel moed.
- 4 veyyaas mosheh ka'sher tsevah YEHVAH otov vatiqhel haedah el-petah ohel moed.
- 5vayyomer mosheh el-ha'edah zeh haddavar asher tsivah YEHVAH la sot.
- 6 vayyaqrev mosheh et-'ahron veet-banayv vayyirhats 'otam bamayim.
- 7 vayyiten 'alayv et-hakkutonet vayyahgor otov ba'avnet vayyalbesh 'otov 'et-hamme'il vayyiten 'alayv et-ha'epod va yye'epod lov bov:
- 8 vayyashem alayv et-hahoshem vayyiten el-hahoshen et-haavurim veet-hatumim.
- 9 vayyeshem et-hamitsnepet al-roashov vayyashem al-hamitsnepet el-mul et tsiyt havvahav nezer haqodesh kasher tsivuah YEHVAH et-mosheh.
- 10 vayyiqah mosheh et-shemen hamishhah vayyimshah et-hamishkan veet-kol-asher-bo vayiqdesh otam.
- 11 vayyaz mimennu al-hamizbeha sheba peamim vayyimshah et-hamizbeha veet kol kelayv veet-hakiyyor veet-kannov leqadesh.
- 12 veyyitsoq mishemen hammishhah al roash ahron vayyimshah otov leqadesh.

### **Translation of Leviticus 8:1-12 into English**

1 And the LORD spoke to Moses declaring, 2 Take Aaron and his sons with him, and their garments and the anointing oil, and two young bull and rams for the sin offering and the unleavened bread; 3 And assemble all the congregation to the entrance of the appointed place of the tent; 4 And Moses did according as the LORD commanded him, and assembled the congregation to the appointed place of the tent door, 5 And Moses spoke to the congregation this word which the LORD commanded them to do, 6 And Moses brought near Aaron and his sons and he washed them in the washing, 7 And he put on him the robe, and he girded him in the girdle, and he clothed him with the robe, and he put on him the ephod, and he girded him in curious girdle of the ephod, and he girded him in the ephod for him. 8 And he put on him the breastplate, and he put into the breastplate (with) the u'rim and thum'mim; 9 And he put (on him) the mitre, on his head, and he put on the mitre toward the face God-ward, a shining gold with the holy crown that which the LORD commanded Moses. 10 And Moses took the anointing oil, and he anointed the tabernacle, and all which had come in, and consecrated them. 11 And he sprinkled from us (to) upon the altar seven times, twice, and he anointed the altar and all utensils and the wash-basin and its stand to sanctify them. 12 And he poured out the anointing oil upon Aaron's head, and he anointed him to consecrate him.

### **3.2.3 An Exegetical analysis of Leviticus 8:1-12**

Klingbeil (2000:231-232) discusses the anointing of Aaron and suggests that Leviticus 8:1-12 forms an integral part of the ritual of ordination of Aaron and his sons and the

consecration of the Tabernacle and is shaped after the commandment section found in Ex. 29, dealing with the technical and procedural aspects of the ordination and consecration ritual. One can detect a similarity regarding the involved actions (of anointing) in the structures of Leviticus 8:10-11 and 8:12, although the objects and persons involved are dissimilar. According to Klingbeil (2000:232) three different consecutive actions are encountered in Lev 8:10 that could be understood in terms of a staircase structure based upon content rather than literary structure. The verbs include  $\text{ḵ} \text{Q}' \text{YIw}$  (*vayyiqah*) ("and he took"),  $\text{ḵ} \text{v}' \text{m} \text{YIw}$  (*vayyimshah*) ("and he anointed"), and  $\text{vDeq}' \text{y} \text{Òw}$  (*vayiqdesh*) ("and he consecrated"). All these actions have Moses as their subject and the Tent of Meeting and its utensils as their object. The first action constitutes the moving of the object that effects the final action of 8:10 (namely the consecration), while the center action ("and he anointed") describes the way and means the final action is achieved, that is anointing results in consecration.

Klingbeil (2000:233) further posits that Lev 8:10-12 includes the anointing of both objects and persons which indicates that ritual space plays an important role, since Moses appears to have taken a circular route when performing the anointing rites. In Lev 8:11 the text mentions twice  $\text{ḵ}' \text{Bez} \text{ÒMi} \text{h}$  (*hamizbeha*) "the altar," and it is feasible to argue that Moses actually sprinkled the anointing oil first on the incense altar and the other objects in the first section of the sanctuary and then went straight to the altar of burnt offering in the courtyard. The sequential nature of this action is expressed by the usage of the wayyiqtol forms that express succession of action. "The suggested route stresses the

differentiation between the profane and holy of the geography of the Tent of Meeting." The repeated usage of the anointing oil on the objects of the sanctuary and the priests and the usage of the same verbal form of  $\text{ׁוַיִּמְשַׁח}$  (*vayyimshah*) (and he anointed) suggests similar ritual states of both entities. As F. Gorman writes:

This anointing with the special anointing oil serves to pass objects and persons into a similar ritual state. . . . The common anointing also serves to emphasize that these are the primary spaces of Aaron's cultic officiating as high priest. This is not to say that all of the anointed objects are the private domain of the high priest; rather, it is to indicate the primary places of his service and to mark the outer bounds of his service.

Klingbeil (2000:234-235) suggests further that it would therefore appear that the term marks a connection between ritual space or location and ritual function of the involved persons. It is significant that the anointing of the Tabernacle and its objects precedes the anointing of the High Priest. This might provide a clue for the importance of ritual space in OT ritual. The final verbal form in Lev 8:11,  $\text{ׁוַיִּקְדָּשׁ}$  (*leqadesh*) ("to consecrate them"), provides an explanation of the two previous acts of sprinkling and anointing  $\text{ׁוַיִּמְשַׁח}$  (*mshah*). The infinitive construct  $\text{ׁוַיִּקְדָּשׁ}$  (*leqadesh*) would be in accordance with the use of  $\text{ׁוַיִּקְדָּשׁ}$  (*vayiqdash*) (and he consecrated) in Lev 8:10 that explained the previous ritual action on the Tabernacle. After the objects are anointed, the ritual personnel are to be ordained. Lev 8:12 displays a structure similar to that found in 8:11, but instead of sprinkling the anointing oil, Moses pours some on Aaron's head.  $\text{ׁוַיִּשָּׁפ}$  occurs fifty-five times in OT and is used in the context of pouring fluids in everyday situations (as, for example, in 2 Kgs 4:4; Ezek 24:3.), but occurs predominantly in cultic contexts. Five times the verb appears together with  $\text{ׁוַיִּמְשַׁח}$  (*mshah*) (anoint), namely, in Ex. 29:7; Lev 8:12; 1 Sam 10:1; 2 Kgs 9:3, 6. The first two



references concern the ordination of priests and are clearly cultic. 1 Sam 10:1 describes the anointing of Saul by Samuel. It is significant to see a similar sequence of actions, namely,  $\text{ḵṣṣ}^{\text{h}}$  (take),  $\text{ṣṣ}^{\text{h}}$  (pour), and  $\text{ḥḥ}^{\text{h}}$  (anoint). The final  $\text{ḥḥ}^{\text{h}}$  (anoint) contains an interpretation of the act of pouring the oil upon Saul's head by Samuel. 2 Kings 9:3 utilizes the same sequence and occurs in the context of Jehu's anointing by Elisha. While 2 Kings 9:3 contains the prescriptive part of that procedure, v. 6 describes the actual performance. From these examples it would appear that the anointing of priests and kings was similar, the only difference being the fact that the oil to be used for the priests was  $\text{ḥḥ}^{\text{h}}; \text{ṣṣ}^{\text{h}} \text{ḥḥ}^{\text{h}}$  (*shemen hammishhah*) "anointing oil," whereas the references to the anointing of Saul and Jehu mention only  $\text{ḥḥ}^{\text{h}}$  (*shemen*) as the fluid agent. The combination  $\text{ḥḥ}^{\text{h}}; \text{ṣṣ}^{\text{h}} \text{ḥḥ}^{\text{h}}$  (*shemen hammishhah*) "anointing oil" occurs sixteen times in the OT. The oil used for  $\text{ḥḥ}^{\text{h}}; \text{ṣṣ}^{\text{h}} \text{ḥḥ}^{\text{h}}$  (*shemen hammishhah*) was a mixture of specific spices and olive oil (Ex. 30:22-33). It was used in rituals of consecration for priests (Ex. 29:7, 21; Lev 8:12, 30), the Tabernacle (Ex. 40:9; Lev 8: 10) and possibly also kings. Special consideration should be given to the fact that the anointing oil was to be a mixture of specific strong-smelling spices, which should be interpreted in the context of the importance of smells in the cultural environment of the Ancient Near East. This applies specifically to the composition of  $\text{ḥḥ}^{\text{h}}; \text{ṣṣ}^{\text{h}} \text{ḥḥ}^{\text{h}}$  (*shemen hammishhah*) (anointing oil), which includes parts of cinnamon, myrrh, cane, and cassia and should be expected to give off a pleasant smell. Furthermore, it should be kept in mind that the Old Testament forbids the use of the anointing oil for cosmetic or other uses apart from the prescribed acts of ritual anointing. It appears that by this prohibition YHWH reserves the special fragrance for himself.

According to Klingbeil (2000:236) by anointing YHWH's fragrance is transmitted to his dwelling and its inventory (Exodus 30: 26-9) and to the priests, devoted to his service (Exodus 30: 30). So YHWH's fragrance becomes attached to his house and his attendants. So they are marked by his personality. Their exclusive belonging to YHWH is expressed for an organ of sense in a perceptible way. Smell is an extension of one's personality, and thus the priests and the sanctuary are marked by YHWH's personality. That in turn gives them a special status in society. The anointing of Aaron (and later in v. 30 that of his sons as well) marks a crucial point inasmuch as it puts both the location and its objects and the person(s) on a par. Taking the parallel anointing of the Tabernacle and its objects and the High Priest into consideration, Milgrom has argued that this practice resembles similar practices in "old portions of the Pentateuch" (such as Gen 28:18; 31:13; and 35:14) and thus would suggest an early origin of the practice of anointing the High Priest and not a later modeling of the ritual after the practice of anointing a king.

### **3.2.4 Asante Twi transliteration and translation of the text**

#### **Transliteration of Leviticus 8:1-12 using Asante Twi Autography;**

1Wayidablr YEHWAH 1l Mosheh 1l'mor

2Kah 1t Ahron we1t banayf itof we1t habegadiym we1t sh1m1n hamishhah

We1t par hahatta't we1t sheney ha'lyliym we1t sal hammasot

3We1t kol ha'edah hakeh1l 1l p1tah oh1l mo1d

4Wayya'ash mosheh ka'sher tsiwah YEHWAH otow wattikkah11 ha'ldah 11 p1tah oh11  
mo1d

S1h hadafar ash1r tsiwah YEHWAH leasot

5Wayyom1r mosheh 11 ha1dah s1h hadafar ash1r tsiwah YEHWAH leasot

6Wayyakra1f mosheh 1t Ahron we1t banayf wayyirhats otam bammayim

7Wayyit1n alayf 1t hakkutton1t wayyahgor otow ba'afn1t wayyalb1sh otow  
1t hammiyl wayyat1n alayf 1t ha1pod otow beh1sh1f ha'1pod wayyepod lo bo  
Panayf

8Wayyas1m alayf 1t hahosh1n wayyit1n 11 hahosh1n 1t ha'uriym we1t haturiym

9Wayyas1m 1t hamitsn1p1t al roshow wayyas1m al hamitsn1p1t 11 mul 1t tsiyt hassahaf  
n1s1r hakod1sh ka'sh1r tsiwah YEHWAH 1t mosheh

10Wayyikah mosheh 1t sh1m1n hammishhah wayyimshah 1t hammishkan we1t kol  
ash1r bo wayekad1sh otam

11Wayyas mimm1nu al hammisb1ha sh1fa pe'amiym wayyimshah 1t hammisbeha  
We1t kol k1layf we1t hakiyyor we1t kanno lekadesham

12Wayyitsok mish1m1n hammishhah al ro'sh ahron wayyimshah otow lekadesh.

#### **Translation of Leviticus 8:1-12 to Asante Twi**

*Na Awurade kasa kyer11 Mose s1: 2fa Aaron ne ne mma ka ne ho, 1ne w4n ntade1 no  
ne sra ngo no, ne b4ne ho af4de1 nantwinini fofor4 mmienno ne adwennini mmienno  
ne apiti birefie no.3Na boa asafo no nyinaa ano ma w4n mm4 dwa, ahyiae1 ntomadan  
no ano.4Na Mose y44 sede1 Awurade hy11 no no, na 4maa asafo no b44 dwa, ahyiae1  
ntomadan no ano.5Na Mose ka kyer11 asafo no as1m no s1: Yei ne ade1 a Awurade*

*ahyl sl w4ny4.6Na Mose de Aaron ne ne mma bae, na 4de nsuo hohoroo w4n ho w4 hohorooyl;7na 4de atadel yuu no hyll no, na 4de aboomu no b44 n'asene , na 4de batahari no hyll no, na 4de as4fotadel no hyll no, na 4de as4fotadel no nkyekyeremu no b44 no aboso4;8na 4de adaabo4 no hyehyll no, na 4de urim ne tumim [asel ne: hann ne plyl] no hyll adaabo4 no mu;9na 4de abotitene no b44 ne ti, na 4de sikaterl no, kronkron yl ahyehylde1 no, fam abotitene no anim a lkyerl Awurade slde1 Awurade hyll Mose no. 10Na Mose faa sra ngo no de sraa tenabea no ne de1 lw4 mu nyinaa, na 4tee ho yll no kronkron; 11na firi de1 w4n mu gyina no 4de bi petee af4rebukya no so mprl nson, mprl nu so4, na 4sraa af4rebukya no ne lho nno4ma nyinaa ne kuduo no ne ntaase1 no ngo de yll no kronkron.12Na 4hwiee sra ngo no bi guu Aaron atifi sraa no ngo de tee ne ho sii h4 ma no.*

### 3.2.5 Mother-tongue hermeneutics of the text

Analysis of the text gives us several perceptions into the usage of anointing oil. The writer of Leviticus clearly asserts that the Lord spoke to Moses and it is implied in the text that the Lord gave Moses *akwankyerl* (directions) as to how Aaron, his sons and the tabernacle should be anointed with anointing oil. The writer of Leviticus, however, does not suggest that this way as prescribed by the Lord to Moses was to be the format for using anointing oil in every other generation and nation. The emphasis we believe was on the phrase .rmoaLe hv,moAla, hw:hyÒ rBed'yÒw (*Wayidablr YEHWAH ll Mosheh ll'mor*) that God spoke to Moses, the prophet. Does this suggest then that God speaks to the prophets today and give them *akwankyerl* (directions) as to how to apply

anointing oil? The asante twi uses the term *sra ngo*(smearing oil) to render the Hebrew  $\div m, \vee, (shemen)$  (anointing oil). Is this also suggesting that any oil that can be smeared on the body can be used for purposes of anointing? *Sra*(smear) in Asante Twi means to smear something either on the body or on the floor or on any object. This is a term used of traditional priests or traditional healers who smear their patients with medication especially unguents and herbal concoctions to impart healing. For example: *dunsinini no asra no*, which denotes that the traditional healer has smeared the person, by implication with medication most probably mixed with shea butter.

The difficulty in the text is that the writer of Leviticus does not specify the kind of *sra ngo* (smearing oil) that was used or should be used. Does this connote therefore that *ngo*(oil) should be any *ngo*(oil) that the indigenous people use to smear on their bodies? Moses anointed Aaron and his sons in the presence of the congregation of Israel. Thus, we would be right if we suggest that according to this passage anointing with oil must be public in nature, perhaps done in the congregation.

Moses did as the Lord had commanded him, thus implying that the Lord had commanded him to sprinkle the oil on the tabernacle and all the items in it to make them holy. The Lord had also commanded Moses to pour oil on the head of Aaron to anoint him and consecrate him. Before Moses applied oil on Aaron, he washed Aaron and his sons with water a sign perhaps of ceremonial purity. Moses clothed Aaron and his sons in priestly garments before anointing Aaron with oil. Is this the situation we find in the



concerned Charismatic and Neo-prophetic churches today? Is it ensured that the people being anointed with oil are cleansed and therefore ceremonially pure?

The Asante Twi rendition of Leviticus 8:10-12 from the Asante Twi Bible by the Ghana Bible Society: 10*Na Mose faa sra ngo no de sraa tenabea no ne de1 lw4 mu nyinaa, na 4y11 no kronkron; 11na 4de bi petee af4rebukya no so mpr1 nson, na 4sraa af4rebukya no ne Iho nno4ma nyinaa ne kuduo no ne ntaase1 no ngo de y11 no kronkron. 12Na 4hwiee sra ngo no bi guu Aaron atifi sraa no ngo de y11 no kronkron,* suggests that the purpose of anointing Aaron and the tabernacle and all the things within it was to make them holy. This does not make the meaning of the text clear enough as to whether the anointing set them apart or not. We suggest that the rendition *4y11/y11 no kronkron* which connotes made him holy should rather read *4tee no ho sii h4 ma noset* him apart for God.

### 3.3 Background to the book of James

Carson (1979:1533-1534) discusses the epistle of James in the New International Bible Commentary edited by Bruce et al. He posits that James is the first of seven letters known as ‘catholic’ or ‘general’. James has some principal features which includes the comparative lack of distinctive Christian doctrine, its practical character, and its Jewish background. With regards to its comparative lack of distinctive Christian doctrine Martin Luther wrote that it teaches Christian people, and yet does not once notice the

passion, the Resurrection, the Spirit of Christ. He therefore regarded the letter as ‘a right strawy epistle in comparison with the writings of Paul, Peter and John.’

But this lack of Christian doctrine is not as great as it might at first appear, for James in this one short letter reproduces more of the words spoken by Jesus Christ our Lord than are to be found in all the letters of the NT taken together. Twice James uses the expression ‘Lord Jesus Christ’ (1:1; 2:1). He speaks of the noble name of him to whom you belong (2:7). He applies to Christ the word glorious (2:1), which surely involves the belief in the Resurrection and Ascension and even the Divinity of Christ. He refers to the second coming (5:7). The word judge in 5:9 refers to Christ. The regeneration of the Spirit and the divine sovereignty in our salvation are alluded to in 1:18. The elders of the church are mentioned in 5:14. His readers are not only brothers but my dear brothers’ (1:16, 19; 2:5). The letter is written in excellent Greek. Some have objected that the Greek is too good for such a man as James, but Mayor has pointed out that Galilee was studded with Greek towns, and there were ample opportunities to learn Greek. It is possible that James may have used one of his Hellenist brethren as an amanuensis.

The letter is said to have been written by James, a servant of God and of the Lord Jesus Christ, and it is addressed to the twelve tribes in the dispersion. In the book of Acts and the letters there is a James who stands out prominently, a pillar of the church in Jerusalem, whose position and character exactly suit the author of the letter. Though not one of the twelve, he was the leader of Judaic Christianity, and so the familiar James or Jacob needs no further designation.

Ladd (1974:634-636) discussing James states that the New Testament includes seven shorter letters that are called 'Catholic,' meaning universal, because, with the exception of 2 and 3 John, they are addressed to the church at large. The main ideas of these epistles need be only briefly summarized here, for they add little to the main theological thought of the New Testament. Radically different answers have been given to the authorship and date of James. Scholars of an earlier generation, especially in Great Britain, often viewed James as one of the earliest of the New Testament epistles, and to have been written by James the brother of Jesus. They emphasized the Jewishness of the book, its affinities with the Old Testament and Jewish Hellenistic literature.

The pendulum of criticism has swung to the opposite extreme so that Barnett can say that there is nothing in the letter that suggests the Jewish origin of the readers. He dates the book around AD 125-150. This seems to be an ill-founded judgment in view of the fact that one of the classic interpretations of James is that it was originally a Jewish writing and was made Christian simply by the interpolation of the name 'Christ' in two places (1:1; 2:1). The work is thoroughly Jewish in tone. Moule has taken a judicious position in assuming that James may have been written by a Jewish Christian to conciliate non-Christian Jews. He must have belonged still to their synagogues. If not, the alternative is that the book was written when an antinomian interpretation of Christian liberty had already set in, whether or not it is through Paul's epistles. Conservative scholars have been able to make a good case for the traditional Jacobean authorship. There are striking similarities between James and the teaching of Jesus.

The major problem for the Jacobean authorship is that it marks no clear references to Jesus and his teaching, which one might expect James to do if he were in fact the author of the epistle. However, it is a psychologically sound principle that he may have deliberately chosen to keep altogether in the background the fact that he was the brother of our Lord. We know from 1 Corinthians 15:7 that James became a believer as a result of a special appearance of the risen Jesus and became the leader of the church in Jerusalem (Acts 15:13; 21:12; Gal. 1:19), filling a role as head of the Jerusalem church that was unique in the apostolic age. The reference to the early and late rain (5:7) clearly reveals a Palestinian provenance. Later tradition confirms this, and tells us that James was martyred by hostile Jews in AD 62. We may conclude that the epistle was written by James, the brother of Jesus, from Jerusalem, to Jewish Christians who were being oppressed by their fellow Jews.

Freed (1994:390-394) posits that the letter of James is a puzzle, especially the background out of which it developed. If we take out the references to the Lord Jesus Christ in 1:1 and 2:1, the work is thoroughly Jewish. Although there are many parallels in language and thought between James and Jewish writings, certain primary concerns of Judaism, such as circumcision, Sabbath observance, dietary and ritual purity laws, and temple worship, are absent in James. In light of the Jewishness of James, it is difficult to explain such omissions, unless perhaps the writer took these concerns for granted and thought it unnecessary to mention them. In addition to being familiar with Jewish

thought, the writer of James seems to be equally influenced by Hellenism-especially Stoicism, with its short, crisp form of speaking and writing known as the diatribe.

Among the characteristics of the diatribe are debates with an imaginary speaker and short questions and answers, of which James 2:18-20 is a good example. The author calls himself 'James, a servant of the Lord Jesus Christ' (1:1). The word 'servant', Jude's reference to himself as 'brother of James' (Jude 1:1), and the authoritative tone of James indicates that the author was a well-known official and authority in the church. Tradition has found such an authority in James, the Lord's brother (Gal. 1:19) and a leader of Jewish Christianity in Jerusalem (Gal. 2:9, 12). This is about all of the evidence supporting the tradition that the author was James, Jesus' brother. If the work was written by James, the date would have to be sometime before AD 62, the traditional date for his martyrdom.

According to Fanning (1994:417), the epistle of James is known and loved for its penetrating exhortations about practical Christian living. James emphasized practical Christian living; he revealed his theological foundations and contributed distinctive insights to Christian theology.

Davids (1996:541-543), writing on the epistle of James in the New Bible Dictionary, posits that some modern scholars, noticing the almost complete lack of references to distinctively Christian doctrines, the apparently disjointed nature of the moral axioms in which the epistle abounds, and the fact that Jesus Christ is explicitly mentioned only



twice, have rejected the idea that it was composed by any Christian. They suggest instead that an originally pre-Christian Jewish homily was adapted for Jewish-Christian use by the insertion of Jesus Christ at 1:1 and 2:1. Other scholars, noticing doctrinal and church situations which could point to a date later than the life of the Lord's brother, regard the epistle as a late Christian homily written to meet the needs of the more settled Christian communities after early evangelistic fervor had subsided (AD 70-130). He however asserts that there is no sentence in the epistle, which a Jew could have written and a Christian could not. Moreover, the Christianity of the epistle is much more extensive than it appears on the surface, and it is difficult to suppose that the imaginary Christian interpolator would have been capable of exercising such restraint.

Adeyemo et al (2006:1509) hints that the letter of James deals with how Christians should behave in the church and in society. It speaks of the conduct that should characterize a Christian. The author identifies himself as James. It is thus likely that the author is James, the brother of Jesus, who was one of the pillars of the Jerusalem church.

Carson (1979:1534-1535) further states that the letter is addressed to the twelve tribes scattered among the nations. Some have understood this to refer to Christians, whether Jews or Gentiles, as the new Israel, the dispersion being referred to the scattering of the Christians that followed the death of Stephen. The letter is considered to be written from Jerusalem the fixed residence of James in keeping with the Palestinian references in the letter. In a bid to determine the date of the letter certain limits can be set: the scattering and persecution of the Christians which would indicate that it was written after the

martyrdom of Stephen (AD 36 or 37 or a little earlier dates according to some). It was evidently written before the destruction of Jerusalem, as the oppression of the poor by the rich Sadducees ended with the war (AD 66-73) and James was looking forward to judgment (5:1-5). James, according to Josephus, was martyred in AD 62. Many scholars have dated the letter early, between AD 40 and 50 according to Mayor, before the conference at Jerusalem (Acts 15) and before the writings of Paul, thus making it the earliest NT document.

Elliot-Binns writing on James in Peakes Commentary on the Bible suggests that the style is vivid and energetic, and the Greek is that of one who was skilled in the language and well acquainted with the LXX. James contains many likenesses to the sayings of Jesus, though in a vague form. The contents suggest that the epistle came from a very early period in the life of the church, before theological ideas had been worked out – there is no reference to the atonement or the resurrection.

Ropes (1916:2-3) posits that the writer of the epistle of James has in mind in his counsels the general needs of such Christians as he is acquainted with or of whose existence he is aware. The epistle does not treat of the special concerns of any particular church nor owe its origin to any specific occasion. The author addresses any Christians into whose hands his work may fall and touches upon subjects of wide and general interest. It cannot be said that the epistle has anymore specific purpose than the general aim of edification. Beneath the whole epistle plainly lie two pervading and strongly felt principles: the hatred of sham of every kind; and the conviction that God and the world

are incomparable as objects of men's allegiance. Neither of these principles could serve as a title to the tract, but they bind its somewhat miscellaneous contents together in a sort of unity. These general characteristics recall the spirit of the Hellenistic diatribes, among which the epistle of James seems to find its fittest literary classification.

Again, Ropes (1916:43-52) hints that the first word of the epistle declares it to have been written by James. But nothing indicates directly and explicitly which James is meant, and it is not even clear that the author is an apostle or that he is a person mentioned elsewhere in the NT. The earliest known opinion on the person of the writer is that of Origen, who understood the author to be James the Lord's brother. This identification may well have come to him from tradition, and may have been shared by Clement, who probably was acquainted with the epistle; but of all that we have no positive knowledge whatever. Eusebius and Jerome both accept the epistles as written by no other than James the Lord's brother. Those who hold the author to be James the Lord's brother assign the epistle either to a date before AD 50 (Beyschlag, Zahn, Mayor, and many others) or to one shortly before the death of James (62 or a little later), and naturally think of Jerusalem as the place of composition. Among critics who reject the apostolic authorship, the dates given show wide variation, but are seldom earlier than 90 AD or later than 130 AD, although a few carry the possible date down as late as 150 AD. As to the place, these critics are for the most part divided between Palestine and Rome. External evidence carries us only to the point that the epistle was probably not written later than 150 AD. That would seem certainly implied by the belief of Origen that it was the work of James an apostle, even though his testimony to the actual authorship is not

accepted. As to the place of origin the epistle is wholly without suggestion, and a number of towns in Palestine could show the required conditions.

According to Moo (2000:238), elders were those spiritual leaders who were recognized for their maturity in the faith. Therefore, it is natural that they, with their deep and rich experience should be called upon to pray for healing. At the same time James makes it clear that the church at large is to pray for healing (v.16). James encourages all Christians, especially those charged with pastoral oversight, to be active in prayer for healing. Since the elders are summoned to the sick person we may assume that the sickness is serious enough to restrict the mobility of the sufferer.

According to Hastings (1962: 205) anointing or rubbing with oil was a common practice in the first century of the Christian era. Greek and Roman physicians recommended poultices made of wine and oil or vinegar and oil. Josephus advised its use. Isaiah calls attention in the first chapter of his prophecy to the mollifying effect of oil. Pure oil used as an unguent is a common and useful remedy for certain diseases even to this day. As this was one of the best remedial agents of his time, James recommends its use as a physician might prescribe any medicine at the present day. Works accompany prayer.

Bornkamm (1968: 664) observes that elders in the local church are office bearers of the congregation and not just charismatically endowed old men. Tasker (1957:130) notes that no mention is made of any previous consecration of the oil, the common term for olive oil. According to Hiebert (1979:315-330) and the Lord shall raise him up clarifies

the true source of the restoration. James thus excludes any magical operation of the oil with which the sick is to be anointed.

### 3.3.1 Details about the pericope James 5:13-16

Martin (1988:199-203) posits that the section James 5:13-16 deals with prayer and the verses can possibly be arranged to cover several topics such as the individual at prayer (v. 13), the elders at prayer (v. 14-15), the friends at prayer (v. 16), and the righteous one or prophet who prayed (v. 16ff.). Martin further suggests that one can think of James as addressing the issue of pastoralia but with an eye on some pressing needs in his community. With this approach, it is feasible that v. 13-16 are not as detached from v. 12 as most scholars believe. The author of James uses anti-Zealot polemic in v. 12 in direct antithesis to the activism of those who wished to bring about God's kingdom by violent means the teaching on submission in James 4:7-10. The author of James further presents the better way of acquiescence with divine will in opposition to the assertions that underlie the oath-taking in v. 12. The divine will according to the author of James embraces the whole of life, with its extremes of pleasure and pain (v. 13), and all its facets are set in a corporate context. Suffering and sinning form the major pastoral themes and the antidote to both distressing conditions lies in the practice of prayer to God. The imperatives *proseucevsqw* (*proseuchestho*)(let him pray), *yallevtw* (*psalleto*)(let him sing), *proskalesavsqw* (*proskalesastho*)(let him call for) describe the three life situations confronting the readers.



The verbs do not suggest a simple conditional sense, but make a statement in question form in order for the author to indicate the conduct appropriate to the three problems. In v. 16b the righteous man used recalls James 5:6 where in both instances it is probable we should see references to the hero of our chapter as viewed in the testamentary encomium of his followers. Prayer in James 5:13-16 is understood as a disposition of trustful submitting to God's good will especially in time of trial. It is set in contrast with a type of requesting that is for the author a little more than an exercise in selfishness and futility. The emphasis in James with its stress on contemporary human needs that are met by God's response is designed to ward off any false hopes pinned to revolution and strife and the efficacy of prayer is connected with his readers' willingness to submit to the divine plan and to await God's intervention.

The personalised needs of wearying sickness and distress (v.13) which are promised an apparently immediate deliverance and cure? The teaching the author of James sought to promote is the value and efficacy of prayer, hence the frequent repetition of prayer words: *proseucevsqw* (*proseuchestho*)(let him pray) (v.13); *proseuxavsqwsan* (*proseuzasthosan*)(let them pray) (v. 14); *hJ eujch;* (he euxe)(the prayer) (v. 15); *eu[cesqe* (*euxesthe*)(offer prayer) (v. 16); *devhsi "* (*deesis*) (an entreaty, prayer)(v.16) .

The kinds of affliction in view in v. 14 and the nature of the promised deliverance in the verb *swvsei* (*sosei*)(he shall save) are less obvious. There is a built-in ambiguity with the verb when applied to the context of prayer for healing. Is it a cure of the whole

person that is promised or is it the assurance of divine faithfulness that a desire for healing expressed in faith will not go unheeded by God, who at the last day will raise the dead? The specific medical term for bodily healing *ijasqai`* (iasthai)(healing) belongs to the corporate actions of v. 16 and the prayer which yields the result of healing is that made in the assembly in fellowship, with a possible note of intercessory praying as effective in producing the desired result *uJpe;r ajllhvlwn o{pw" ijaqh`te* (huper allelon opos iathete)(pray for one another in order that you may be healed).

The pericope mentions the rite of **anointing** administered by church leaders. The fact that the weak person should summon these people makes it plain that it is not a case of the needy one being in *extremis*, and it is difficult to read into the text any teaching on sacramental action or priestly ministrations at a deathbed. The anointing is with a promise of life, not as an anticipation of one's preparing for death. Moreover, the elders are not called as faith healers but as **church** leaders who bring their faith to the scene of distress. The use of oil is much disputed with options that it was regarded as prophylactic in a quasi-magical way against sin or sickness or death or as therapeutic in promoting healing. Olive oil was believed by the ancients to have medicinal properties for all manner of complaints and ills. There may also be a symbolic use as signifying the action of God, whose healing presence is brought to bear on the human situation. Oil is mentioned to certify the interest of God in human need and to suggest a mood of joy in the midst of trial and divine purpose in suffering. The idea of anointing oil as a mark of honour and joy derived from God's electing mercy is well attested in the Jewish and

New Testament literature. The elders bring and apply to the afflicted one the outward tangible sign of God's covenant faithfulness in regard to human distress, and the pledge that in adversity as in happiness God's plan does not miscarry.

The pericope of v. 13-16 is one unit moving in a succession of ideas. The human conditions of joy and sorrow are occasions for divine intervention. But God uses one's fellow believers whether church officials or the assembled congregation and the external means of oil to minister his grace in both restoration and forgiveness. Prayer that moves the human exigency to conform to the divine plan is seen to be the appropriate attitude expressing faith and confidence. Hence the import of the phrase in v. 14b: *ejn tw` / oinovmati tou` kurivou* (en to onomati tou kuriou) (in the name of the Lord), which is not a magical or mechanical talisman and not an exorcistic form of words; rather it is the phrase that marks out the sphere of faith in which God's perfect will is acknowledged and trusted as the best – whatever the outcome. There is a conscious play on words, framing v. 13-16 into a single, homogenous literary and ideological unit. *Kakopagei* (Kakopathe) (evil suffering) in v. 13, sets the stage: facing adversity describes the plight of the readers, yet this is no isolated case. The hostility of religious opponents and the experience of persecution were factors that bound together the prophets of old and the audience of this epistle, especially in its later setting. The setting of James 5:13-16 gives us hints from which we can conclude that its teaching was evoked by believers under trial, whose sufferings were the occasion of a challenge to faith, and who's weak and sickly condition was not due to their being attacked as loyal followers of the messianic faith. Wilkinson (1971:339) submits that the key verse is

16b:pray for one another and the entire pericope is dedicated to issues of pastoral and community prayer. The verses in this section of James contain some allusions to praying.

Buttrick et al (1982:794-798) hints that James is the twentieth book in the NT and the first of the catholic letters. Augustine was the first African father to use James. Eusebius regarded James the Lord's brother as the author. Origen the earliest of the fathers to refer to James explicitly popularized the letter in Alexandria and under Alexandrian influence the letter spread throughout the church. In the East, from the time of Origen, James was treated generally as having been written by the Lord's brother. Whatever the tradition, the epistle of James represented the impression the author probably intended to create. His description of himself suggests that he wrote in the name of James of Jerusalem. The letter describes its reading public as the twelve tribes in the dispersion (1:1). Jewish tribal divisions disappeared centuries before the Christian era, so it is needlessly literalistic to interpret this address to mean Jews or Jewish Christians.

Nothing in the letter suggests the Jewish origin of the readers. The sins condemned are human, not Jewish. The perfect law, the law of liberty (1:25) refers to the Christian law of love and not the Mosaic Law or system. James shows no awareness of the antagonistic groups of Paul's time. The address is clearly a designation of Christendom as the spiritual Israel. The theme of James is the righteousness of God (1:20), meaning the righteousness God approves. The letter is an exposition of this theme under three broad headings namely genuineness versus pretense (1:2-2:26); credentials of leaders

(3:1-18); Christian godliness (4-5). Somewhat more specifically, James insists that righteousness involves performance, not merely perception of truth. A piety that is exclusively devotional or intellectual is counterfeit. Effective piety is a synthesis of endurance (1:2-18), obedience (1:19-27), impartiality (2:1-13), integrity (2:14-26), discipline (3:1-4:10), humility (4:11-5:6), patience (5:7-11), prayerfulness (5:12-18), and love (5:19-20). The superscription (1:1) sets the tone of the message. Its point of view is more definitely theological than moralistic.

### 3.3.2 Greek text; transliteration; English translation

The Greek text is taken from the Greek New Testament, (Deutsche Bibelgesellschaft Stuttgart) 1983.

<sup>13</sup>Kakopaqei` ti" ejn uJmi`n, proseucevsqw: eujqumei` ti", yallevtw: <sup>14</sup>ajsqenei` ti" ejn uJmi`n, proskalesavsqw tou;" presbutevrou" th`" ejkklhsiva" kai; proseuxavsqwsan ejpÆ aujto;n ajleivyante" »aujto;n ejlaivw/ ejn tw`/ oinovmati tou` kurivou. <sup>15</sup>kai; hJ eujch; th`" pivstew" swvsei to;n kavmnonta kai; ejgerei` aujto;n oJ kuvrio": ka;n aJmartiva" h\ pepoihkwv", ajfeqhvsetai aujtw`/. <sup>16</sup>ejxomologei`sqe ou\n ajllhvloi" ta;" aJmartiva" kai; eu[cesqe uJpe;r ajllhvlwn o{pw" ijaqh`te. Polu; ijscuvei devhsi" dikaivou ejnergoumevnh.



### **Transliteration of the text:**

13 kakopatheî tis en humin, proseuchestho euthumeî tis psalleto. 14 astheneî tis en humin, proskalesastho tous presbyterous tes ekklesias kai proseuzasthosan ep' auton aleiphantes [auton] elaio en to onomati tou kuriou. 15 kai he euxe tes pisteos sosei tov kamnonta kai egerei autov ho kurios kan amartias e pepoiekos, aphethesetai auto. 16 exomologeiste oun allelois tas amartias kai euxeste huper allelon opos iathete. Polu isxuei deesis dikaiou energoumene.

### **Translation of James 5:13-16 into English:**

13 Is anyone among you in evil suffering? Let him pray; is anyone happy? Sing psalms. 14 Is anyone among you weak/sick? Let them call for the elders of the church, and let them pray over him, anointing him with oil, calling on the name of the Lord. 15 And the prayer of faith shall save the wearied sick, and the Lord shall raise him up, even if he has committed any sin, it shall be forgiven him, 16 Confess one to another your sins, and pray for one another in order that you may be healed. Strong prayers of the righteous one are mighty in its operation.

### **3.3.3 Exegesis of the text James 5:13-16**

According to Kistemaker (1986:174-180) James seems to have a penchant for formulating short questions and short answers for the benefit of the church. These short

pithy sentences are quite effective. James urges us to seek strength from God in prayer. James adds that we ought to be prayerfully patient in adversity and thankfully happy in prosperity. The use of the present imperative in *proseucevsgw* (let him pray) and *yallevtw* (let him sing) heightens the effectiveness of these sentences. (Commentary on v. 14-15). James spells out what he means by the word trouble (v.13). It is physical sickness of one kind or another. The sick person himself or others, at his request must call the elders of the church. The elders were the men who exercised leadership in pastoral oversight of the congregation they represented. (Acts 20:28; 1 Peter 5:1-4).

The original main emphasis is on prayer; the act of anointing with oil is secondary to prayer. This is evident from the next verse, where James affirms the power of prayer. In various places the Bible teaches that olive oil has medicinal qualities. (Lk. 10:34) the Samaritan who applied oil and wine to the wounded man along the Jericho road - the oil soothed and the wine was antiseptic. When the twelve disciples went out on their first missionary journey, they anointed many sick people with oil and healed them (Mk. 6:13). In the time and culture of James olive oil was used as common medicine. Oil has a symbolic meaning in scripture. Some interpreters say that oil symbolizes the healing power of the Lord Jesus. The words of James must not be understood as an apostolic command to anoint the sick with oil. On the contrary, in his healing ministry Jesus did not resort to its use. In the book of Acts the apostles healed the sick on numerous occasions but did not use oil. The emphasis therefore is on prayer. If he has sinned, he will be forgiven seems to link sickness to sin and emphasizes the interrelatedness of

body and soul. For instance Jesus healed the paralytic spiritually when he said, ‘your sins are forgiven’, and physically by saying, ‘get up, take your mat and go home’ (Mark 2:5, 9-11). Jesus heals soul and body to make man complete. Is illness due to sin? Not always. Nevertheless, the sick person ought to examine his spiritual life to see if there is any offensive way in him (Psm. 139:24).

When someone is in trouble they readily pray, but when someone is happy we do not hear them sing songs of praise. Although pastors make regular calls to visit the sick, the practice of calling the elders of the church to pray over the sick seems to belong to a bygone age. What happens when God does not heal the sick? Is there a lack of faith? Is there unconfessed sin? (cf. Phil. 2:27, 2 Tim. 4:20). Undoubtedly Paul prayed, but he learned from his own experience when he pleaded for the removal of the thorn in his flesh that God does not always heal us as we wish. *Proskalesavsqw* (*Proskalesastho*)(let him call for) this aorist middle imperative discloses that the initiative to call the elders must come from the sick person and that the call is a single action. *ajleivyante*"(*aleipsantes*)(anointing) from *aleipho* (I anoint) this aorist active participle denotes either time (while anointing) or manner (by anointing). *th`" pivstew*"(*Tes pisteos*) (the faith based) this is descriptive genitive. It refers to prayer that is based on faith. *h\ / pepoihkwv*"(*e pepoiekos*)(I make) a perfect active participle of *poeio* (I do) and the present subjunctive of *eimi* (I am) from the periphrastic construction in the protasis of a conditional sentence. The use of the perfect expresses ‘broken continuity’. Unconfessed sin blocks the pathway of prayer to God and at the

same time is a formidable obstacle in interpersonal relations. That means confess your sins to God as well as to the persons who have been injured by your sins.

Hiebert (1979:315-330) posits that no connecting particle ties this paragraph to what has gone before. Views differ as to whether any close connection exists. Some like Lenski (1938:670) link this paragraph with the preceding prohibition of swearing as closely associated with the right use of God's name in prayer. Easton and Poteat (1957:12:70) find no logical connection between this paragraph and verse 12. The absence of any connecting particle as well as the return to the interrogative form in verses 13-14 suggest that James intended this portion of the letter as an independent paragraph. The unifying theme of these verses is the place and power of prayer in the believer's life. The present passage has evoked much discussion, primarily because of its directives concerning prayer and healing. It is beset with difficulty due to the fact that several points are susceptible to different interpretations. James insists that the believer must resort to prayer in the varied emotional experiences of life. The Greek verb rendered suffering *Kakopagei* (evil suffering) does not carry as strong a suggestion of pain as our English suffering. The term means primarily to endure hardship, to experience some misfortune or calamity. Such suffering what is bad need not be limited to physical suffering; it is a general term that may include trouble and distress as well as sickness. Michaelis (1967:5:937) suggests that term here denotes not so much the distressing situation as such, but the spiritual burden which it brings with it.

According to Davids (1982:191-198) the misfortune expressed in *Kakopaqei* (evil suffering) is not illness, but physical circumstances or personal situations that cause the person distress. In other words, the inner experience of having to endure misfortune is indicated more than a specific form misfortune. The point James makes is that one ought not to complain or strike out, one ought not to even bear it with quiet resignation, but rather one should pray, one should cry out to God and trust in him to redress the wrong and correct the evil. God is one who can be trusted in the dark. God is not just an errand boy to help human need, but one who deserves worship and praise at all times and a person to whom one may relate no matter what the circumstance. The person is sick means that the cause lays outside the human sphere: either God or evil powers must be involved. The function of oil in James is not medicinal except insofar as it partakes of the eschatological oils.

Thus it is either the outward sign of the inward power of prayer or more likely a sacramental vehicle of divine power. One finds three actions in the healing rite: prayer, anointing, and the calling out of the name of Jesus. This is not a magical rite, nor an exorcism but an opening to the power of God for him to intervene whether or not the demonic is involved. It is also not the special gift of an individual but the power of a certain office in the church. This exercise of eschatological power as a duty of office is something not present in the synagogue elders. Yet it was a power regularly exercised in the church during the first centuries of its existence.



Martin (1988:207) posits that *proseuxavsqwsan* (*proseuzasthosan*) (let them pray) is an aorist which hardly refers to a single invocation. It probably stresses urgency with the invocation rather than with anointing. The idea of praying over the individual leaves unclear the possibility that hands were placed on the sick person when the prayer was offered, but we must note that the elders as a group, not the individual who holds that office are pictured as performing this ministry. There does not appear to be a specific reference to a particular elder who is looked upon as the conduit for divine healing. The author of James is not describing for us the practice of faith healing a charism claimed by some in the Corinthian church (1 Cor. 12:9, 28, 30). The anointing of one with oil is to be done in the name of the Lord. This request for God to act underscores the confidence that God is the source for any healing that is brought into effect. The name of the Lord also gives this practice its thoroughly Christian character though the precise nuance to be given to the expression *ejn tw` / ojnovmati tou` kurivou* (*en to onomati tou kuriou*) (in the name of the Lord) is debated. The uttering of a prayer for healing does not automatically ensure that the sick will recover. The reason why some people recover and others do not remains a mystery to faith, since the New Testament contains accounts of both recovery and nonrecovery.

### 3.3.4 Asante Twi autography transliteration and translation

13 kakopath1i tis 1n humin, pr4slukhlsto lutum1i tis, psall1to. 14 ast1n1i tis 1n humin, pr4skall1sasto tous presbut1rous tes 1kklesias kai pr4slusastosan 1p' auton allipsant1s auton 1laio 1n to 4nomati tou kuriou. 15 kai he 1uke tes pisteos sos1i t4n kamn4nta kai

1g1r1i auton ho kurios kan hamartias e p1poiekos, aph1tes1tai auto.16 1s4m4l4g1ist1  
oun allelois tas hamartias kai lukest1 hup1r allelon h4pos iathet1. P4lu isku1i d1esis  
dikaion 1n1rgoum1ne.

### **Translation of the text to Asante Twi:**

13 *Mo mu bi hunu amane a emu y1 den anaa? Ma no mm4 mpael. Obi bo at4 ne yam  
anaa? To ayeyie nnwom.* 14 *Mo mu bi ay1 mer1 a 4yare anaa? Ma no mfr1 asafo no mu  
mpaninfo4, na w4mm1b4 ne so mpael, na w4nsra no ngo w4 Awurade din mu.* 15 *Na  
gyidie mpaeb4 blgye del w'ayare aber1 no nkwa, na Awurade blma no so, na s1 way1  
b4ne bi a, w4de blky1 no.* 16 *Monkeka mo mfomso4 nkyerlkyer1 mo ho mo ho, na  
monyi1 mpael mmema mo ho mo ho, na w4asa mo yadel. Onipa a 4y1 tenenee adesr1  
a emu y1 den tumi y4 adwuma bebre.*

### **3.3.5 Mother-tongue biblical hermeneutics**

Analysis of the text provides several insights into the probable usage of anointing oil. According to the writer of the epistle of James, anointing oil for healing must be administered by elders of the church when they are sent for by the sick or afflicted person. The phrase *na w4nsra no ngo w4 Awurade din mu* connotes “and smear him with oil in the name of the Lord”. It does not suggest pouring oil on someone neither does it suggest sprinkling oil on someone but rather it suggests smearing or rubbing oil on someone. The traditional African believes that the name of his god is powerful when invoked, thus the phrase *w4 Awurade din mu* suggests to the African reader that smearing

or rubbing the sick with oil must be done while invoking the power and authority of God to heal. The traditional African also believes that his gods have some powers that can liberate the one suffering from evil. In this sense, God's authority when invoked by calling on his name must be able to liberate the one in evil suffering from their distress and raise them up to life, hope, peace and that which is fortuitously good.

The writer places emphasis on the prayer of faith which would save the sick and afflicted, but not necessarily the application of anointing oil. The writer further stresses on the prayer of the righteous which is able to do many things. Thus, it appears that the writer is suggesting that the prayer of faith would work, however the prayer of faith of the righteous person would be much more effectual in its working. By this the writer is probably trying to alert his readers from falling into the error of just smearing people with oil without praying a prayer of faith for them. It seems the writer is suggesting to his readers that the application of oil should not be reduced to an empty religious ritual that lacks power. This may be explained when he stresses on the fervent prayer of the righteous bringing results. The text further suggests that the confessing of sins one to another and reconciliation could also bring healing.

### **3.4 Implications of Leviticus 8:1-12 and James 5:13-16 for the Church today**

The usage of oil is symbolic and is a practice the Bible accepts, however caution should be taken in order not to allow the practice to be abused. In our text in Leviticus, we noted that it was God who commanded Moses to sprinkle oil on the tabernacle and its

items and pour it on Aaron and his sons to consecrate them. We however do not find oil used to consecrate Solomon's temple when it was finished. It was burnt sacrifices that was offered to the Lord and Solomon prayed. This suggests that one must be led by God before using anointing oil even for purposes of consecration and for any other purpose.

Is it only the usage of anointing oil that brings healing to the sick and afflicted? Jesus Christ did not always heal people with infirmities or diseases using the same methods. The place of confession of sins that brings healing must be given prominence by the church as much as they have done with anointing oil. The text in James suggested that confessing of sins could also result in healing for the sick.

The place of prayer should also be considered by the church. And in this vein it must be stressed that prayer in itself is good, nevertheless it should be prayer of the righteous. This places an injunction on the church to raise believers who believe in and walk in righteousness. Righteousness is good, however the prayer suggested in the text in James is the fervent type of prayer. The text places the responsibility on elders and leaders of the church to be righteous, fervent and prayerful as it is the fervent prayer of the righteous that works and is able to do many things.

There is the place of using anointing oil for healing. However, care must be taken that it is not reduced to a mere religious ritual or a magical practice where the sick person places their trust in the oil instead of in the Lord. The text suggested that the sick person be anointed in the name of the Lord. The stress then is on the name of the Lord, not on

the gifts or special abilities of the prophet or elder or leader who administers the oil. This suggests that healing is a grace provided by the Lord to whoever the Lord wills. Anointing with oil is not the only means of grace through which a sick person can receive healing.

# KNUST





## CHAPTER FOUR

### DATA ANALYSIS, INTERPRETATION AND DISCUSSION

#### 4.1 Introduction

In the previous chapter, we considered exegeses of Leviticus 8:1-12 and James 5:13-16, from the African hermeneutical perspectives using the mother-tongue approach. In this chapter our work proceeds to analyze, interpret and discuss the data gathered. The purpose of every field research is to test certain hypothesis and to ascertain whether the findings from the field of research have any bearing on the hypothesis and provide any answers to the thesis questions.

#### 4.2 Findings and Analysis of Data

The researcher visited the following 18 Charismatic and Neo-Prophetic churches in Kumasi due to the fact that there is a widespread usage of anointing oil among such churches:

- I. Heaven Gate Ministry – Nsuase, Adum
- II. Jesus is the Answer Family Church – Pankrono
- III. Harvest Chapel International – Asafo
- IV. Christian Hope Ministry – Ohwim
- V. Life Liberty Chapel – Tanoso Nso Nyame ye
- VI. Jesus Miracle Worldwide – Nketia, Barekese Road
- VII. God is Able Ministry – T U C

- VIII. Showers of Grace Ministry – Old Tafo
- IX. Word Miracle Church – Kwadaso Ohwimase
- X. Grace Baptist Church – Amakom
- XI. International God’s Way Church – Kenyasi Bosore
- XII. Faith Power Encounter Ministry – Kenyasi Bosore
- XIII. Ebenezer Miracle Worship Centre – Ahenema Kokobeng
- XIV. Everlasting Fire Ministry – Old Tafo
- XV. United Believers Outfit International Church – Bantama, Race Course
- XVI. Centre for Power Chapel International – Ayeduase New Site
- XVII. Jesus in All Ministry – Ahwiaa
- XVIII. Liberty Chapel – Bantama

The findings from the field raised several issues which are discussed in this chapter. Those interviewed included the Bishop, Head pastor and some associates pastors of Christian Hope Ministry, the General Overseer and some members of Jesus is the Answer Family Church, (on phone), the General Overseer of God is Able Ministry, the Secretary of Showers of Grace Ministry, an Associate Pastor of Word Miracle Church, the founder and General Overseer and an Associate Pastor of Everlasting Fire Ministry, the General Overseer of United Believers Outfit International Church, and the Head Pastor of Centre for Power Chapel International. The participant-observation approach was used at Harvest Chapel International, Life Liberty Chapel, and Everlasting Fire Ministry.

As already stated under 3.1, African liberation hermeneutics has its starting point with the experience of the masses and so we have considered the experience of the masses so far as the usage of anointing oil is concerned. Some prophets and Charismatic ministers encourage members to carry anointing oil with them every where they go. As a result of this, church members too have made olive oil a constant companion as one can see a bottle in their bags, cars, offices, shops and open places in their homes. Anointing oil is used in several ways and for several reasons in Ghanaian Christianity. People, animate and inanimate objects are anointed with oil for several reasons. According to Stiles-Ocran (2004:75-76) anointing oil is used to administer healing and deliverance. It is also used as a means to empower the clients for wealth or prosperity at anointing services. At such anointing services members are imparted with spiritual gifts through the use of anointing oil and empowered to make wealth. Usually, the oil is poured in a bowl, bottle or horn and used to anoint the people. Members are also asked to bring bottles of anointing oil to the service in order to receive the prayer of the man of God over the oil and directions as to how to use it. The usage of anointing oil in Ghanaian Christianity was demonstrated in a religious telecast on 11th September 2010 on Metro Television from 7:00am to 11:00am. The Tuesday Emergency Prayer Service of Mafred Acheampong's Fruit of Christ International Church Kwashieman-Accra was telecast from 7:00am to 7:30am. From the screens of the television it appeared that the prophet through the gift of revelation identified people with spiritual problems and prayed for them, touching them with anointing oil.

Asante (2001: 42-43) states that the Catholic Church recognizes three holy oils, which are used in anointing. They are the oil of Catechumens used for exorcisms, and to anoint people prior to their baptism; the oil of chrism used in blessing fonts, in baptism, confirmation and consecration of bishops; the oil of the sick used in extreme unction. According to Asante (2001: iv) the Catholics practise anointing during baptism, confirmation, holy orders and for healing. The Charismatics also practise anointing for ministry, healing and deliverance, Holy Spirit baptism and prosperity. According to Asante (2001: 112) the practice of anointing among Charismatics usually involves the application of anointing oil.

However, the practice of anointing among Charismatic and Neo-Prophetic churches seems to go beyond what Asante outlines above. We discovered that anointing oil is used almost by every church but it is being used extensively by Charismatic and Neo-prophetic churches. Anointing oil is used for various reasons in the church today. It appears today that anointing oil is used for any conceivable thing and thus it would be quite a humongous task to outline what anointing oil is used for in some Charismatic and Neo-Prophetic churches and even among Christians in general in Ghanaian Christianity. However, we discovered that increasingly anointing oil is used for healing, deliverance, Marriage and Childbirth, Business and Prosperity, Vengeance and Spiritual Warfare, Breakthrough, and Empowerment for Work of Ministry.

What is the rationale with which anointing oil is used? Most of the people interviewed said that they use anointing oil for healing, deliverance, and breakthrough. However,

some of them additionally use it for empowerment for ministry, marriage and childbirth, business and prosperity, vengeance and spiritual warfare (back to sender), travelling opportunities and visas. Most of the testimonies the people interviewed gave bordered on the results that the usage of anointing oil had brought healing to them or a relative, breakthrough in business and finances, childbirth, travelling opportunities and deliverance from bondages. Some of them however testified that the usage of anointing oil had repelled witches from them. Yet they were unable to explain how this happened. Boakye of Life Liberty Chapel International in an interview (on 5<sup>th</sup> January 2011) said that there is no limit as to the use of anointing oil. Sika Mensah the prophetess, Head/Founder of Jesus is the Answer Family Church in an interview (in December, 2010) said that anointing oil is used for healing, breakthrough and deliverance. An associate pastor at Ebenezer Miracle Worship Centre said that he has seen many different miraculous healings, deliverances and breakthroughs anointing oil has brought to people at their church. The pastor in charge of God is Able Ministry said that he uses anointing oil to break yokes and to let people receive breakthroughs. Adjei of Jesus Miracle Worldwide said in an interview (on December 16, 2010) that he uses anointing oil to break yokes from the necks of God's people and to bring them deliverance.

In an interview with Lawson Salaam, Overseer of Showers of Grace Ministry, Kumasi, he said that some prophets give people oil to drink in order for them to give birth, rub it on their head to gain favour, rub it on their body to gain love, rub it on their hands and feet to attract wealth and walk into prosperity and success, or dip their feet in the oil in order to gain divine acceleration and dominion. The prophets also ask people to add



some of the oil to their bath water so as to ward off evil, sprinkle it in their homes to deliver them from demonic influences, sprinkle it in their offices and shops to attract customers and profit, rub it on their doorposts to secure the home from demonic penetration, rub it on vehicles to preserve them from accidents and unwarranted faults or pour it on strategic portions of their lands and other possessions they want secured by the anointing. An attempt can however be made to discuss a few of such usage of anointing oil to fathom the undercurrents of such practices.

#### **4.2.1 Therapeutic usage**

It is important to note that anointing oil is used for therapeutic purposes not only in Charismatic and Neo-Prophetic churches in Ghana, but also in Mainline churches. Asamoah-Gyadu (2005: 63) writes that in the late 1970s, Samuel B. Essamuah, then President of the Conference of the Methodist Church Ghana, undertook a countrywide, olive-oil-aided healing tour of Methodist churches in Ghana, and the outcome was good. According to Amoo Darku (2006: 152, 153) the church has been commanded to administer healing through the laying on of hands and anointing with oil. The Holy Spirit through the epistle of James commands the church to apply oil in praying for the sick to heal them. Amoo Darku stresses that if the prayer and anointing is done in faith the sick person will be restored and healing will be administered. The anointing in this case breaks the yoke of guilt and death and saves the person from death. Anointing the sick with oil and praying for their healing is seen to be liberally done at most Charismatic meetings, where the sick are ministered to with oil.

Gifford (2004:93, 94) reports that special healing services are held at which people are anointed. At these healing services the sick are called forward and oil is poured on their heads or on the affected parts of their bodies. Oil is sprinkled on them notwithstanding whether the ailment is internal or external and prayer for healing said for them in the name of Jesus. Stiles-Ocran (2004: 90-92) states that the oil is applied to the sick in several ways. Some of the oil is poured on the head; some is used to wash the feet. The oil is given with specific directions to the individual who takes it home for use. The individual either applies the oil to the area affected with infirmity or drinks it, expecting healing to be effected.

Adjepong (interviewed 16<sup>th</sup> December 2010) hinted that usually garlic is mixed with olive oil and used to treat ailments like diabetes, high blood pressure, skin diseases and other venereal diseases. According to Adjepong sometimes people with chronic sicknesses were given olive oil mixed with garlic and testimonies were given of their miraculous healing effect. Adjepong said that for the treatment of external ailments and skin diseases the oil and garlic mixture is smeared on the body, but for the treatment of internal ailments one drinks the mixture. Adjepong shared the testimony of a lady with a mental problem and violent behavior who was brought to him by the husband. Praying over a bottle of olive oil, he poured it on her head and instantly she regained her consciousness and became calm and normal.

At Jesus Miracle Worldwide on the Barekese road, Samson Agyei the prophet uses olive oil and shea butter in ministering to the sick. I visited this church on 16<sup>th</sup> December, 2010 and a certain woman testified that she had problems with her menses for about two years. When she came to see the prophet she was given soap and shea butter to use. When she used them she had her healing. Another man who had also complained of blindness for a period of two years was brought to the prophet. The prophet washed his face with the soap which he uses in his ministrations and rubbed shea butter on his face. The man then testified that he could see again. A woman who professed to have been pregnant for about two years but could not give birth was brought to the prophet and she was given shea butter to eat, and also to rub some on her stomach. This woman afterwards was delivered of a bouncy baby boy. A young girl who complained of pain in her left hand also testified that the pain was gone after her hand had been rubbed with shea butter.

At the Life Liberty Chapel International at Abuakwa Nso Nyame Y1, Boakye (Agradaa) uses olive oil and shea butter in his ministrations. On our visit on the 16<sup>th</sup> of December 2010, we were told that a man who had been paralyzed for about 26 years due to an accident got healed when he was smeared with shea butter, and could walk again. Another man whose stomach had become very big like that of a pregnant woman whose term was due as a result of a curse placed on him by his wife was given shea butter to rub on the stomach by the prophet and he was prayed for. This man returned on the 5<sup>th</sup> of January 2011 to testify that his stomach had reduced in size.

Another example we can note is Destiny Hour - a TV programme - on Metro TV from 9:30am to 10:00am by Oppong Da-Costa. Destiny Hour consists of preaching and miracle time. The miracle time is where Oppong Da-Costa ministers to the sick. In one of the programmes telecast on 11<sup>th</sup> September 2010, a woman who was said to have been paralyzed for eight months was carried on to the stage. Oppong Da-Costa poured anointing oil on her and prayed for her and the woman rose up and started walking and dancing to the praise song raised by the singers and the congregation. Again, Oppong Da-Costa prayed for a 57 year old man who complained of chest pains which he claimed he had felt since the age 12. After the pastor prayed for him, anointing him with oil, the man testified that the pain was gone. Also Oppong Da-Costa ministered to a woman who for three months could not speak due to sickness. After anointing her with oil, the woman fell to the ground. The assistants picked her up and she was anointed again and prayed for. After the prayer the woman who ostensibly could not speak for three months began to speak.

Adarkwa Yiadom, also known as “Prophet One” of Ebenezer Miracle Worship Centre at Ahenema Kokoben – “Island City” appeared on a 30 minutes religious telecast on Metro TV from 10:30am to 11:00am on Saturday, 11<sup>th</sup> September 2010. The programme consisted of preaching, prophecies and miracles. During the miracle time a young lady testified that she had been suffering from hair loss and had almost lost all her hair. After she gave a sacrificial offering the prophet prayed for her anointing her with *dadel bi twa dadel mu* (one metal is sharper than another metal) anointing oil and she recovered from

the problem and her hair grew again. The programme which is telecast every Saturday gives a classic example of the usage of anointing oil in Ghanaian Christianity.

At healing services at some Charismatic and Neo-Prophetic churches visited participants are touched, sprinkled, or rubbed with oil and prayer said for their healing. There are other instances when some of the participants are asked to drink the oil based on the *akwankyerl* (directions) received by the prophet. Others are given instructions to rub themselves with oil every day for the influence of the anointing to effect healing.

Ela (1988:76-81) asserts that the salvation of the soul and efforts to heal are both interpreted as consolation within a system of oppression and domination. Ela explains that the New Testament establishes a link between sickness and the demonic. He further intimates that Jesus heals the sick and chases away demons to manifest his victory over sin, grants pardon to the paralytic waiting to be healed before he heals him. Ela points out that, in general, faith is a prerequisite for healing. Jesus' exorcisms seem linked to the power of God delivering the people from the monsters of the first days. When Jesus cures all kinds of diseases and sickness among the people, He appears as the new Moses, the Messiah announced by the prophets and waited for by the poor and oppressed. The signs performed by Jesus reveal the presence of the kingdom of God in the world. They announce a new age and fulfill the messianic hope. As Jesus heals, he reveals to humanity here below in the flesh that world where "there will be no more death, and no more mourning or sadness". Though Ela conscientiously tries to explain what Jesus appears as, or to be, this is inconsequential to the people who seek for healing so far as



their healing is concerned. Rather it is proof to them that miracles are still possible today and the man of God using anointing oil in the name of the Lord can possibly perform some of the miracles Jesus did.

Further Ela states that by healing the sick Jesus places himself in the messianic tradition where the righteous await total and universal redemption. He speaks out that Christians must remember that the basic message of the gospel is the redemption of their body. The association of the physical universe with the glorification of the children of God is a corollary of the Christian faith. In this context, human health appears as one dimension of the salvation whose fullness the Christian awaits in a glorious future. Strictly speaking, to be healed is to be delivered from evil, which in itself is to be saved. The healings performed by Jesus, the signs of the kingdom of God in the here-and-now of human history attest to the presence of messianic salvation. The many forms of deliverance signified by healing in the gospels define the liberation of humanity through Jesus Christ. They allow the Christian to hear and see the liberating activity of the Messiah on behalf of the poor and the oppressed. This impression is probably suggested by some Charismatic and Neo-Prophetic churches in the way and manner healing is sought for. This also implies that healing must necessarily accompany salvation; and informs how healing is sought for by some of the people with such religious fervor.

Omenyo (2002: 237-238) emphasises that healing is a major concern of Charismatic groups in the Mainline churches in Ghana. Omenyo further posits that healing is one of the reasons why Charismatic groups became popular. People believe in healing by faith

in God through the Bible and prayer, which probably makes use of elements like anointing oil. There is a general belief among Akan believers in Kumasi that some sicknesses are either caused or worsened by Satan and demons. As a result, healing and deliverance are not separated. For Charismatics, prayer for healing is invariably prayer to God to deliver the victim from the bondage of the devil and demons which caused the sickness. In Africa health is often viewed as wholeness: the unity of the natural and the supernatural. He concludes that healing is sought after vigorously through religious means.

#### **4.2.2 Oil for deliverance**

Deliverance is sought after in some Charismatic and Neo-Prophetic churches in Kumasi today due to the beliefs held by some of the people. According to Gifford (1998:97-98) the basic idea of deliverance is that a Christian's progress and advancement can be blocked by demons who maintain some power over him. The Christian may have no idea of the cause of the hindrance and it may be through no fault of his own that he is under the influence of a particular demon. Therefore there is often the need of an "anointed" man of God to identify and then bind and cast out this demon. The activities of demons prevent humans from enjoying the abundant life Jesus offers. Some of the effects of demonic activities are phobias, complexes, allergies, chronic diseases, repeated hospitalization, repeated miscarriages, non-achievement in life, emotional excesses, strikingly odd behaviour, inability to contract or maintain a happy marriage, and childlessness. It appears that these are the reasons which necessitate deliverance,

which often involves the use of anointing oil. It must be noted however, that not all phobias, complexes, allergies and all the other effects mentioned above can be directly attributed to the activities of demons.

On a religious programme between the hours of 5:00-6:00am on “the New Mercury,” a radio station in Kumasi, on Monday 6<sup>th</sup> September, 2010, Adarkwah Yiadom mentioned the efficacy of anointing oil in making way for one to have good fortune in ones travels and the power to overcome any demonic curse or hindrance placed on oneself. The names of the oil he mentioned are *dadel bi twa dadel mu* (one metal is sharper than another metal) and *me kwan so hann* (light for my path). Listeners to this religious broadcast were encouraged not only to attend the healing and deliverance services organized by Yiadom’s church but also to come for special counseling and receive the anointing oil mentioned above.

Asante (1999: 26) suggests that in the popular theology of those who practice the deliverance ministry, the saved person may stand in need of deliverance, either from demon possession, obsession or harassment. In other words, according to the popular theology of those involved in deliverance ministries one may be saved and yet may at the same time, be possessed or obsessed with demons. The experience of salvation according to this reasoning does not necessarily imply experience of deliverance from demon possession, obsession or harassment.

The popular belief that has been observed among those who believe in anointing for deliverance is that the use of oil is significant in facilitating the practice of deliverance by stirring up the demons and expelling them through the anointing. The oil is thought of as the symbol of the Holy Spirit and the anointing of God, and is deemed to be the element that will destroy the evil influences and yokes of demonic bondage. Therefore, much oil is poured on members of congregations who need deliverance to 'break' or destroy all malevolent spiritual influence over their lives. The scriptural reference of Isaiah 10:27 that states the yoke shall be destroyed because of the oil is usually quoted to buttress the use of oil in deliverance services. Gifford (2004: 89) suggests that a man of God is now able through his special anointing to identify and destroy blockages and ensure the blessed destiny of people. Gifford's suggestion appears to be the general belief held by some Charismatic and Neo-Prophetic churches in Kumasi. Aina (1987:112) argues that the oppressed received deliverance in different ways at the time of Jesus Christ and his apostles. According to Aina, some of the oppressed received their deliverance by believing the plain word of God, others by an anointing with oil, and others also by rubbing their whole bodies with oil.

There are many testimonies that specifically suggest the role of anointing oil. In an interview, - Adu Boahen of – Everlasting Fire Ministries – testified of how he anointed and prayed for some people who attended his church services. These people were delivered from witchcraft powers and the hindrances these malevolent witchcraft powers had placed in the way of the people to prevent them from being blessed with jobs, children and visas. Twumasi of “Emmanuel Worship Centre” said that he uses anointing

oil personally to pray for himself and his family. He added that he does not use the oil frequently at church but only when the need arises and also during deliverance or healing services. According to Baiden (2009: 44), he prayed for a man who had difficulty renting out his house. Afterwards, Baiden returned to the house based on an instruction he perceived to have received from the Lord with anointing oil. He prayed over the place with anointing oil that every squatter preventing the house from being rented would be ejected by the spirit of God that very afternoon of the day he used anointing oil in praying over the house, and the house was rented.

#### **4.2.3 Oil for Marriage and Childbirth**

Anointing oil is used in praying for people who need childbirth. Usually at anointing and miracle services, people who want to marry are called forward by the man of God. They are then anointed with oil and a prayer said for them to receive their spouses. At a miracle service at Harvest Chapel on March 6, 2010, Osei Tutu, the prophet called forward those who wanted to get married. Quite a number of people responded and went forward. The prophet anointed each of them with oil and prayed for them. Some of them fell to the ground when the prophet touched them with anointing oil and he prayed for them. He again called those who wanted to give birth and several people in the congregation responded and went forward for prayer. The prophet gave prophetic directions to some of the people who went forward. He then anointed all of them with oil and prayed for them to receive the grace and strength to give birth. The prophet while praying for the people individually cast out the spirit of barrenness when he got to some



of them. It seemed that the spirit of barrenness was preventing those particular people from having the fruit of the womb.

Adjepong an associate pastor at Word Miracle Church International, Kumasi testified about a lady who took seed and was told at the hospital that she would miscarry. He counseled her and applied olive oil on her womb for about a week, and prayed with her. The woman now has been delivered of a bouncing baby boy safely.

At Heaven Gate Chapel, TUC, Kumasi on October 5, 2010, Felicia Ama Acheampong the prophetess prayed for some women who desired to marry and anointed them with oil. She also prayed for those who wanted the fruit of the womb. She anointed them with oil and gave them toffees she had blessed. As *akwankyer1*(direction), those who needed children were asked to eat the toffee and would have the desired result. Awuah of “Emmanuel Worship Centre” in an interview recalled praying for a barren woman and anointing her to get a baby and God graciously granted the request.

#### **4.2.4 Oil for Business and Prosperity**

Gifford (2004:56, 60) states that anointing with oil is done to bring about success in one's life. As such many churches sell small bottles of olive oil to their congregation. The characteristic ritual involves oil and teaching on anointing which is linked to topics like the anointing of David. The belief is that the anointing ceremony brings about a transfer of power and unction. Further, Gifford (2004:93, 94) reports that at services

held people are anointed for visas, hands of people are anointed so that they can lay claim to and possess in the spirit the things that they desire to have. Prayers for the “oil of influence”, “oil of performance” and “a cup running over” are said for members of the congregation after which they are anointed. Again, Gifford (2004:150, 151) suggests that Eastwood Anaba expresses the whole charismatic experience through the prism of anointing, when he states that the spiritual man works but does not have to toil before he is blessed. This assertion raises several questions: does God only bless the spiritual man? Is it only effortless work that the spiritual man does? Who toils in their work? Is Eastwood Anaba suggesting then that work must not be drudgery for the spiritual man? God spoke to man – Adam – and hence to all men who have descended from Adam, that man would have to work and toil for the earth to produce for him. This statement does not distinguish spiritual men from other men. According to Gifford, Eastwood believes that the anointing guarantees this blessing.

Similarly Adu Boahen claims some business men come to him to pray over anointing oil which they can use to anoint their businesses so that their business would flourish. For some of them, he personally goes over to their business locations and sprinkles anointing oil on their premises to invoke the blessings of God to let the business prosper. Adu Boahen said further that he prays for the spirit of stagnation to be cast out and every hindrance to prosperity to be removed. Thus, anointing oil is used to pray for businesses to do well and for prosperity.

At a “Freedom Festival” at Harvest Chapel on March 5, 2010, Osei Tutu the prophet called forward people who were experiencing difficulty in their business and prayed for them anointing them with oil. He asked for people who wanted to prosper to come forward and give a certain offering. He then anointed the people who responded with oil. He poured some of the oil upon their heads and poured some into their open palms of their hands. There were a few of them he asked to remove their shoes and he proceeded to anoint their feet with oil. A lady testified some months later that by the prophet's direction she had commenced a hair saloon and boutique and the business was doing well.

According to Bismark of Life Liberty Chapel on January 6, 2011, the prophet called a young man and prophesied to him that in a week he would be in America and would be compensated. The prophet then anointed him with oil and gave him shea butter to use. In a week this man who had no passport and was barely surviving was arrested by Interpol and the CIA from his home in Kumasi and sent to America. In America it was realized that they had picked the wrong person. He was released and compensated and given the permit to stay in America. Thus, according to Bismark the prophet's prophesy and the application of the shea butter and anointing oil had transformed this young man from poverty to prosperity.

#### 4.2.5 Oil for Vengeance and Spiritual Warfare

Boakye of Life Liberty Chapel International in an interview on January 5, 2011, said that there is no limit as to the use of anointing oil. With regards to the type of oil used and how it is used Boakye said that they do not do any thing different from what the fathers of the charismatic faith movement in Ghana like Duncan-Williams do with the anointing oil. By this he was suggesting that he learns from Duncan-Williams and other men of God. He further stated that not all oils used for anointing can be drunk. The prophet said that all bottles of oil used at his church are broken to produce the desired results and effects. According to the prophet a middle aged man came to their meetings. During ministration he perceived that there was a spiritual blockage in his life preventing him from making it in life and marrying. He asked the man to break a bottle of olive oil and strike the ground with a new machete which he made him buy from the wayside. The prophet then reversed the spiritual blockage back to the sender. The man returned home to see an aunt of his inflicted with deep wounds in the belly. She confessed that she had been the source of his problem. Boakye thus believes that there is a mystery of the anointing oil that can enable one to exact vengeance on those who are working against you spiritually. He further hinted that there was a special anointing available to deal with people who are indebted to you and are refusing or reluctant to pay. When he applies the oil on the face of the creditor the anointing will attract the debtor to pay all of the debts. He also said that there was an anointing that when applied would make your creditors either forget about collecting their money or give you the luxury to determine when and how you would repay your debts.

Anointing oil is also used for spiritual warfare against unseen enemies. At Life Liberty Chapel *Odumgya* anointing oil is used to quench the fiery darts of the enemy and reverse the curse of the enemy. There is an uncompleted room adjoining the church where members with problems are asked to go and break bottles of anointing oil according to the prophetic directions of the prophet. At Jesus Miracle Worldwide one could see signs of oil and shea butter at the back of the wall of the altar of the church building, which are evidences of the smashing of shea butter and bottles of olive oil on the wall for purposes of spiritual warfare and returning to sender evil they perceive to have been projected against them by those who have evil plans and wishes against them.

At some prophetic meetings the congregations that have been asked to bring anointing oil to church are led in a prayer to deal with spiritual enemies. After much prayer, the man of God prays over the anointing oil and instructs the clients to break the bottle with the oil. The underlying understanding of such an act as it is explained to the congregations is that as the bottle was smashed so God would crush every enemy working against them spiritually.

Prophetess Acheampong mentioned earlier under 4.2.3 spoke about the oil for spiritual warfare which she said enabled one to wage and win spiritual battles over the enemy. The prophetess said that due to evil curses and schemes of the enemy one could be prevented from marrying or giving birth. She stressed on living holy lives in order to attract the hand of God that will work on the behalf of the person who lives in holiness. The prophetess called certain people forward and anointed their heads and hands with oil



and prayed for them to break the curses inflicted on them by the enemy and destroy the weapons the enemy has set up against their lives.

At the KNUST Botanic Gardens a group of young men were engaged in spiritual warfare prayer. They were about eight and each had a bottle of anointing oil in their hands. When their prayers got to a crescendo they broke the bottles of anointing oil on the ground with stones and prayed that God will take vengeance on their behalf against their enemies. It appears that people use anointing oil to pray for vengeance either by smashing the bottle with its contents or by pouring out anointing oil on the ground as a form of drink offering, however backed with prayers of imprecations or what is now termed among Charismatic and Neo-prophetic churches as ‘dangerous prayers’. At a certain spot in the Botanic Gardens someone had poured a lot of anointing oil on the ground, probably as a point of contact to deal with enemy forces or to take vengeance on the enemy.

According to Adjepong anointing oil is used in praying ‘return to sender’ prayers or prayer of imprecations at Consuming Fire Church International. He said that people testified somewhat of its efficacy.

#### **4.2.6 Oil for Breakthrough**

In life, it is believed a mountain of opposition, resistance from the camp of the enemy, and several things can be used by the enemy to hinder God’s people and stop them from

making progress in their lives. Awuah of “Emmanuel Worship Centre” in an interview told a story of how he poured anointing oil on a brother and prayed for him to get a visa and within a few days that brother was granted a visa. The “Oil of Breakthrough”, according to Awuah, enables one to plough through any resistance and make progress in one’s endeavours. He added that anointing oil is that which adds the supernatural strength to go through what appears to be a brick wall resistance. In his view, praying for people with oil for breakthrough enables them to breakthrough difficulties and get to a place of seeming rest. It appears that anointing oil when applied on someone in faith is able to achieve the set results for which it was so applied. Awuah also gave several incidences of people who seemingly had come to a brick wall in their life and could not make any progress and had come for prayers; the prayer of faith and application of anointing oil had brought release to the people.

Adu Boahen also testified of how the usage of anointing oil to pray for certain people had brought breakthroughs to them. According to Adu Boahen anointing oil has some supernatural power that comes upon the people who are anointed and enables them to do the impossible. Adu Boahen said that he frequently anoints people with oil at his Friday services and prays for breakthroughs for them. Adu Boahen contends that when things do not work for people after they have tried all they can then there is the need to deal with the spiritual resistance that has stopped the results from coming. He therefore pointed out that it becomes necessary to anoint people for breakthroughs since evil and demonic yokes and bondages of the enemy can stop them short of achieving what they should. In Adu Boahen’s opinion anointing for breakthrough has become very necessary

as the kingdom of darkness will do all it can to prevent the people of God from fulfilling their destiny and reaching the place God has destined for them. Adu Boahen added that anointing breaks the yoke, therefore inferring that anointing oil must necessarily bring breakthroughs.

Attah-Mpeani also said that breakthrough is essential to bring one from behind a resistance to a place of no resistance. He said that there appears to be a lot of people who are hemmed in and hindered in this life by evil forces. He mentioned that anointing oil is efficacious in breaking through for people and releasing them into the liberty of Christ. Attah-Mpeani mentioned that he uses anointing oil to pray for people to get breakthroughs, among other things. Adjepong said that a man bought a taxi and wanted to sell it. By the application of anointing oil on the car they declared it sold. A week later the vehicle was sold to the surprise of the owner.

Sika Mensah hinted that the Lord helps those he has anointed. She further reiterated that the power for breakthrough does not lie in the oil but in the faith one has. She added also that through the use of anointing oil she got a breakthrough – opportunity to travel abroad – which brought several successes to her life and ministry. She said that she uses anointing oil for healing, breakthrough and deliverance. This perhaps is the understanding with which anointing oil is used for praying for breakthrough for people.

#### 4.2.7 Oil for Empowerment for Work of Ministry

Boakye said in an interview with him that anointing oil is used for empowerment in ministry. He stated further that there is no limit to the use of anointing oil. The oil begins to work as desired when an individual believer purges themselves from sin and lives a life of consistent prayer and fasting. The prophet said that it is the power of God upon the individual that is transferred into the oil for a specific purpose. The prophet said that several people including pastors have come to him to be anointed and empowered for the work of ministry. He said further that he anointed such people with anointing oil and prayed for them to receive impartation of the anointing and whatever *akwankyerl* (direction) he received for them he told them. The prophet said that at times God directed him to anoint people with oil in the horn of an animal. At other times the oil is poured into a new vessel and used to anoint the people. According to the prophet, at such anointing sessions some of the people receive the gifts of speaking in tongues, the gifts of prophecy, the gifts of working of miracles, the gifts of healing, and many other gifts of the Holy Spirit. He also said that at such sessions, people receive the anointing of prophets, apostles, teachers, and so on.

Adjepong also hinted that anointing oil is used for empowerment for ministry. He pointed out that oil is applied to the head of the individual; hands are laid on the head and prayer is said for the power of the Holy Spirit to come upon that individual. He said this is done in faith for the individual to receive the enablement to do the work of ministry.

At several of the meetings I went to people were called to come forward to receive anointing for the work of God. Those who responded usually were anointed with oil and prayed for. The anointing oil was poured on their heads and sometimes applied to their palms. This was an act of consecrating them for the use of the Holy Spirit.

#### **4.3 Issues Evident with the Use of Anointing Oil**

What is in anointing oil that people these days have become very particular with its use? In all the churches visited, people held the opinion that anointing oil was a symbol of the Holy Spirit. Some of them however said that anointing oil is also a symbol of God's power that breaks yokes of various forms and liberates God's people. Boakye said that anointing oil begins to work as desired when an individual believer separates himself from sin with prayer and fasting, and prays over the oil. He said further that it is the power of God upon the individual that is transferred into the oil. Thus, when an anointed man of God prays over oil, the power of God upon his life is transferred into the oil and as such can be used to meet certain specific needs.

People these days are depending on anointing oil virtually for everything. Is there any special reason for the current upsurge in the use of anointing oil in Ghana and Kumasi? We discovered that many people are depending on anointing oil for virtually everything probably because they believe anointing oil is more than a symbol of the Holy Spirit. Some pastors, preachers and prophets who use anointing oil in their ministrations have created the impression that anointing oil is the power of God, and the anointing upon a



man of God determines how “powerful” the oil becomes when he prays over it. This is discussed further under 4.4.

How do people construe the use of anointing oil and perceive it to be? Has the oil become an object of spirito-magical powers that can solve any or every problem? Is it not a Judeo-Christian practice with biblical basis which must be encouraged? Adjei said that people have become used to anointing oil because traditional religion has influenced our thoughts. He further said that even if a pastor prays for a client and does not give him anointing oil or any substance as evidence for protection and efficacy of the prayer the client doubts that pastor’s prayer.

Some of the respondents from these churches asked whether the university is coming out with a special type of oil that will be effective and affordable. Other respondents also asked whether we were going to send the response to the media house. This was an idea they seemed not to like. Some of the issues that became evident concerned faith and religion, science and religion, culture/traditions and religion, and ignorance and mischief at the cross-roads.

#### **4.3.1 Faith and Religion**

Why would olive oil be given special names? And why would the prophet announce that such an olive oil could provide certain cures? This is an issue that deals with the faith of the people and the kind of religion they are being taught to practice. The Bible teaches

that faith is vital. It is not any kind of faith, but, faith in God and his word. What kind of faith is being taught and engendered? Results, miracles or supernatural phenomena at all cost may not plausibly lead to true faith in God. The fact that there are results or miracles or supernatural phenomena does not suggest that God is at work. In Matthew 24:24 Jesus said, “For false Christs and false prophets will appear and perform great signs and miraclesto deceive even the elect—if that were possible(NIV).” *Christ* means the anointed one, therefore Jesus intimating that there shall appear false Christs or people with false anointing who shall perform great signs and wonders suggests that not all signs or wonders are of the Lord. This is also not to suggest that the Lord does not work signs and wonders through his servants. God still works signs, wonders and miracles; however, the means he uses is just as important as the end. We have taken a look at some of the means through which people appropriate their faith.

At Life Liberty Chapel, we participated and observed the ministration of the General Overseer. The oil used was olive and shea butter. The oil types were named *odumgya* (fire Service or quencher of fire) and “debt recovery” or “debt free oil.” The General Overseer said that he does not instruct people who come and see him to drink the oil, but rather to break the sealed bottle of olive oil after the required prayer has been said. However there are times he gives them *akwankyerl* (directions) to use the oil in bathing.

It appears that the name *odumgya* gives the clients a certain graphical or pictorial understanding of what the oil can do for them. This may probably shift their faith from God and his word. It is possible that the clients with such a strong picture registered in

their minds would place their faith in the oil. The clients may somewhat believe that it is the oil that performs whatever miracle or sign. The danger inherent in this is that the faith of the people is not developed to handle challenges; their understanding of, and faith in the scriptures may somehow be reconstructed so that for every problem they may possibly run to consult the prophet or apply *odumgya* oil.

At International God's Way Church some ushers disclosed that the special oil types used there are "emergency oil" for issues and needs that are very pressing and *atentam* (wrestling) oil which is used when one is wrestling or struggling with certain issues. The names of the oil are suggestive that when one has any emergency or one is wrestling with a myriad of problems one need not necessarily call upon the Lord, but just an application of the oil might solve one's problems. Thus, the faith of the people is subtly shifted to the oil and the special grace or gift upon the man of God.

At Ebenezer Miracle Worship Centre some ushers and an Associate Pastor said that the special oil types used there are *Onyame w4 tumi* (God is powerful), *dade1 bi twa dade1 mu* (one metal is sharper than another metal), and *me kwan so hann* (light for my path). The names given to the oil types here do not somewhat help to build up the people in their most holy faith as enjoined by the scriptures. Rather, the people's immediate attention is drawn to the quick fix they can obtain by the help of the oil. It is the word of God which is a light for our path and a lamp to our feet. It is true that God has power, but what should be the proof to those who believe in Him? Should it be by the use of certain anointing oil so named? When too much emphasis is placed on the efficacy of

anointing oil only, there is an inherent danger to the effect that people with problems do not wait patiently on the Lord to solve their problems for them but rather turn to the oil to fix the problem.

#### **4.3.2 Science and Religion**

Medical Science has its place as much as religion. Medical Science and religion do not necessarily conflict each other in thinking and practice. Medical Science must not preclude everything that is religious nor of faith, neither should religion or faith deny science. After Jesus Christ, had healed a man with leprosy in Matthew 8:1-4, he asked him to show himself to the priest as a testimony. The priests according to the laws of Moses (Leviticus 13:1-46) were to examine the person. If the condition had changed the priest then would pronounce the person clean – that is healed, – and re-admit the person into society. This practice could be encouraged to authenticate the faith healings and miraculous healings that take place in the church. For instance, after the prophet or man of God has pronounced healing over people, those pronounced healed should go to the hospital to be examined to authenticate their healing and serve as proof of their health or healing.

At a focused group discussion with some medical doctors of the Komfo Anokye Teaching Hospital most of the medical doctors were of the view that patients declared healed miraculously by the application of anointing oil and prayer and any other means should be tested to prove that they are healed and also to justify why the patient should

not take medication. The doctors said that they would not let their patients think that they have been healed when they have not been medically tested to prove their healing.

When asked about a patient being asked to drink anointing oil when their ailment is internal and smear it on their body if the ailment is external, the doctors said they would not necessarily question what the man of God does. They were of the belief that healing has a psychological component; therefore, smearing or drinking anointing oil could have an influence on the patients psyche. However, they would try to establish whether the drinking of anointing oil will harm the patient. If the patient has a wound and the oil may contaminate it they would forbid it. The doctors said that so long as anointing oil would not interfere with the patients management they would allow it.

The doctors said that on their ward rounds they have come across some patients that have been anointed with oil. They however opined that some of the patients who are rushed in from prayer camps and these neo-prophetic churches are patients with psychiatric needs, and most of them look emaciated probably because they have been made to go through rigorous fasting exercises. Some of the encounters include a patient who had heart-failure. The patient had chronic heart condition which medically meant that the patient's condition could not be cured. The patient would rub anointing oil on the legs which were swollen. The doctors said that the patient's condition became somewhat stable, but whether that was due to the administering of medical care or the application of anointing oil could not be established.



In another instance at the obstetrics and gynecology unit, a woman whose pregnancy was overdue was carrying a bottle of anointing oil which she applied on her abdomen from time to time. When the doctors asked her about it, she said her pastor had given her anointing oil to rub on her abdomen so that she would have a safe delivery. She was due for surgery and it is possible that she was using anointing oil so as to have a problem-free surgery. Furthermore, a patient had severe pulmonary hypertension and medically the condition was certified as not compatible with life, meaning the patient's situation was terminal. The patient was not supposed to take anything orally. The father of the patient smeared anointing oil on the patient and gave the patient anointing oil to drink and shortly afterwards the patient died. The doctors thus suggested that pastors should work hand-in-hand with medical workers.

The practice we observed is that several people with certain ailments would readily seek for remedy at the churches or from the prophets before it occurs to them to go to a health facility. Such people, however, tend to go to the hospital as a place of last resort when they perceive that their situation is getting worse. In an interview with a certain medical doctor, we were informed that some people are rushed to the hospitals from some of these churches and prayer camps in very critical conditions. Another doctor said that some of the patients stay at home until their condition has become severe before they are brought to the hospital for medical attention. The doctor further said that when prescribing medication for patients, some would ask if they can take their medication alongside anointing oil the prophet has instructed them to drink.

Much as faith healing is good, healing that medical science offers is also good. Perhaps the people who seek for faith healing are made to believe that the cause of their disease is spiritual, therefore it will take the prophet or the man of God to diagnose the root of this spiritual cause and deal with it to enable healing and good health to be effected. Though we do not dispute that sicknesses can have spiritual causes, it is also possible that malaise can make a person sick, weariness and toil can also make a person sick. Sicknesses can be caused through several other reasons apart from spiritual root causes. People should be encouraged to go immediately to the hospital for thorough medical checkup in addition to going to see the prophet for healing.

We discovered that the cause of certain ailments which are attributed to evil spirits can easily be solved with medical science. When medical science fails to offer any solution or help, then faith healing becomes very necessary. If medical science can offer a cure why should people stay away and blame the devil and evil spirits and witchcraft powers for causing them harm? Diagnosing a problem is one thing and offering a cure is another. Encouraging medical science practice side by side with faith healing practice would enable the Charismatic and neo-prophetic churches concerned to mature to a place of less suspicion and distrust, and gain more efficacious results in their efforts.

#### 4.3.3 Culture/Traditions and Religion

The methods used in applying anointing oil seems to be very similar to the way medication is applied or spiritual treatment is applied by the traditional priest or herbalist. At Heaven Gate Ministry, the General Overseer was not available. Therefore the resident pastor was not receptive neither was he ready to answer questions. However, some ushers volunteered to answer the questions. They explained that the colour of anointing oil used in their church was dark yellowish and brownish. The ushers themselves confirmed that they do not use the oil that their church gives to people who come there for consultation or counselling. This we thought was probably due to the fact that the ushers do not trust the genuineness of the oil and their uncertainty of the oil being normal olive oil.

At Jesus Miracle Worldwide the General Overseer testified that some ministers do not use normal olive oil we know, but use other oils like cooking oil (Frytol or Dinor) with substances like salt added to it. The General Overseer said that he uses olive oil and shea butter in his ministration. He said that in some areas of the Western Region of Ghana and La Cote d'Ivoire people request for something in order to trust in the prayer and its efficacy. Thus, at certain instances some people were given a stone to take home as a token that the prayer offered for them works.

A former Associate Pastor of Consuming Fire Church said that they used to add garlic to olive oil to treat certain ailments. He said that when the ailment is internal they instruct the person to drink the oil but when it is external it is smeared on the body. However, he

did not explain why such instructions were given to people and also did not say anything about its efficacy.

From the foregoing we discover that the application of anointing oil is heavily influenced by cultural and traditional leanings of the community. The traditional healer or the herbalist would give medication to the sick and ask them to drink and use some of the herbs to bath, and smear some on the body. Among certain ethnic traditions in Ghana shea butter is mixed with certain medications and smeared on the sick person in order to gain health.

#### **4.3.4 Ignorance and Mischief at the Cross-roads**

Some of the observations we made on the field of research suggested that most of the people who sought for remedy were ignorant of the scriptures and of several other things, like medical conditions like stroke and Parkinson's disease in a patient were seen as witchcraft that had been arrested by the anointing of God. When ignorance and mischief meet at the cross-roads then anything can happen. Most of the clients who attend the neo prophetic churches are always encouraged with testimonies of the efficacy of anointing oil the prophet gives out to his clients. Anointing oil is not given out for free, but for a fee. Depending on the instructions of the prophet the client is asked to collect a certain quantity of anointing oil for a fee. If the client does not have enough money to pay for the quantity (s)he would have to leave without the oil and come back later with money to buy the anointing oil. Do the clients need several bottles of

anointing oil before his/her problems are solved? Does the client have to drink anointing oil to heal internal ailments? Does the client have to smear oil on the body to gain any solution? Does the client have to sprinkle anointing oil before the Lord acts? Does the client have to smash bottles of anointing oil before prayer is answered? Does the Lord need only anointing oil before he can heal, deliver, drive away evil spirits, do anything or empower people? In the absence of anointing oil is the Word of God not effective?

When it appears that anointing oil must be used for everything then there is the need to investigate and assess our faith. Jesus Christ used several modes to provide cures; he drove away evil spirits by speaking the word. Jesus Christ did not limit his ministration to one element or method. Where there is mischief, the ignorant are the ones who suffer. Where there is a spirit of mischief at work ignorant people pay a high price to receive anything including things that are theirs for free.

#### **4.4 Discussion**

The theological reflections on the findings related under 4.3.1 – 4.3.4 will be discussed to ascertain whether the context of the biblical text is considered when anointing with oil is done or rather people are motivated by other things.

##### **4.4.1 Religion and Faith– A Theological Perspective**

In our practice of religion faith is vital. Faith in the object of worship is supreme and faith in what the being that is worshipped commands or instructs of adherents is also supreme. It is true as Abamfo (1995: abstract) observes that African peoples in their



practice of their religion greatly focus on how to overcome or at least cope with evil. Nevertheless does this suggest that in Christianity the African Christian should also focus on same principle? How should the African Christian harness faith and religion to deal with contemporary issues facing individual, family and community? Pivotal to the African communal life is religion and faith which helps to deal with the negative and positive influences within their sphere of influence. Tshibangu (1997: 29) writing on the task and method of theology in Africa argues that theology must serve to build up the church and should not be divorced from a living faith. Tshibangu defines theology as the science dealing with the divine destiny of humanity. He further posits that this science is grounded on God's revelation in Christ and also based on deep thoroughgoing knowledge of human beings and the factors that condition their lives.

The widespread usage of anointing oil in some charismatic and neo-prophetic churches in Kumasi seems to be the pivot around which negative and positive influences are dealt with within these communities of faith. What kind of theology is being portrayed by such a practice? Is the current upsurge in the usage of anointing oil building up or tearing down the church? Is it bringing wholistic growth to the church? Is it a reflection of the living faith of the church? It appears that the usage of anointing oil is one of the ways through which the church demonstrates that it has a thoroughgoing knowledge about its members, their needs, their culture and the issues affecting their lives and conditioning them and how to meet it. It appears that the people are more comfortable with the use of tokens and symbols to help their faith and religion. The people do not question the usage of anointing oil and whatever it is prescribed to be used for. It

appears that the people either understand the usage of oil or are forced to accept its use due to the fact that they are in need of solutions to their problems or do not really mind how the solution is received.

The usage of anointing oil may appear to be one of the ways through which some Charismatic and Neo-Prophetic churches raise finances to support their ministries and also help the leaders to earn a living. This is so because at most of these churches visited anointing oil is given to clients at a fee. When the disciples of Jesus Christ went out with anointing oil to heal the sick, did they sell the oil to those they ministered to? Did Jesus Christ sell or prescribe anointing oil to those who thronged him for their needs to be met? It appears that the more the testimonies of miracles occurring through the use of anointing oil, the more people will flock to the meetings, which will result in growth in numbers and finances. Faith and religion have an intrinsic way of dealing with the emotions of people. It is therefore important to note that the usage of anointing oil may have a psychological appeal on the people. Questions that need to be addressed include what probably are the mystical pseudo profundities some Charismatic and Neo-Prophetic churches get people to embrace or accept. Are there some spiritual issues that need to be addressed with the use of anointing oil? Are we seeing adaptationism in the way the Charismatic and Neo-Prophetic churches use anointing oil? In certain instances traditional religious ideas and practices are sought to be adapted by the prophets in such a way to make biblical ideas more real to the experience of their clients.

There are times that some of the practices of the Charismatic and Neo-Prophetic churches with regards to the use of anointing oil appear to border down on superstition. Some of the clients portray such a fear of the evil influence of the evil spiritual world that they constantly use anointing oil to assure themselves of the presence and power of the Holy Spirit and the power of Jesus Christ to preserve and deliver them from such evil. The way and manner in which the people are taught to relate to God and the supernatural world appears to be one of ignorance and irrationality. This is not to suggest that everything done by the Charismatic and Neo-Prophetic churches should be observed in lenses of suspicion. The manner in which *akwankyerl* (directions) by the prophets prescribe to clients on how to use anointing oil given to them appears to suggest syncretism where traditional African religious practice is mixed with Christianity. For example a client at times is asked by the prophet to sprinkle oil on items to ward off evil spiritual influences and evil spirits which seem to be analogous with the practice of African traditional priests. This is however not to suggest that Christianity is not filled with a supernatural content.

#### **4.4.2 Religion and Science – A Theological Perspective**

Some Charismatic and Neo-Prophetic churches must be fully aware that science and religion are not enemies and contradictory to each other. When these churches properly harness science in their ministry to their clients it can be a great ally to religion. Tshibangu (1997: 31) argues that the African theologian must be conscious of the fact that theological work must be grounded on knowledge of revelation and its content, and

also based on knowledge of the reality of human beings and the universe. We can add that the Charismatic and Neo-Prophetic churches must also be conscious of the aforementioned fact. Tshibangu further posits that the theologian must strive to possess the deepest and most accurate scientific knowledge of humanity and the factors that condition it. This principle must also hold true for the Charismatic and Neo-Prophetic churches. When there is deep and accurate scientific knowledge of certain conditions that affect humanity, there would be knowledgeable care provided for its clients.

It is true as suggested by Appiah-Kubi (1997: 72) that as far as African people are concerned, disease, misfortune, illness have a mystical causation and therefore to combat these the cause must be found and uprooted. This suggests therefore that if there is any scientific cause and treatment of these diseases, misfortune, and illnesses they must be made known and available to the client. Religion is largely the means of reinforcing life, of proper precautions against powers which might destroy them. It stands to reason then that the Charismatic and Neo-Prophetic churches must be able to integrate the practices of science and the practices of their religion to reinforce the life of their clients and to protect them against powers which seek to destroy them. We are not suggesting that miraculous healing power be replaced with medical healing and care; rather they should work with each other to bring health and healing to humanity.

#### **4.4.3 Religion and Culture/Traditions – A Theological Perspective**

Culture or traditions are principles that prescribe the way of living together in a certain society or community. There are certain traditional practices that can inform religious practices. Some traditional practices are negative and others are positive. Shea butter is easily available for the purposes of anointing and also affordable. Olive oil is imported into the country from Europe and Israel. There are some rare oils which are brought in from India. If God had appeared to Moses in Ghana and he had been asked to prepare holy anointing oil, it is possible that God would have asked him to probably use shea butter mixed with some spices. Shea butter has medicinal properties and is good for food as well. The use of shea butters by some of the prophets of the Charismatic and Neo-Prophetic churches in their ministration saves the nation some foreign exchange which would have been used to import olive oil into the country.

#### **4.4.4 Ignorance or Mischief at the Crossroads – A Theological Perspective**

Ignorance could possibly lead to people perishing and being destroyed and as such the church needs to get their members informed theologically well so as to discern between what genuine faith practice is and what is false. When people are ignorant it makes them pliable and they easily fall prey to mischievous people who would make merchandise of them. Why would one want to buy anointing oil from the prophet or the man of God? The Bible says in James 5:13-16 that the sick person should call on the elders of the church. Is the sick calling for elders in their churches to come and anoint them with oil and pray a prayer of faith for their healing? What are the elders of the churches doing?



Why is it that sick people are ready to seek for help from prophets more than they would seek for help from elders in the churches? Do the names given to the anointing oil give it some special grace? What is in the anointing oil? Is it just a symbol of the Holy Spirit that is used for purposes of anointing or it assumes supernatural properties after the prophet or “man of God” have prayed over it? These are some of the issues further research is needed to clarify.

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#### **4.5 Analysis of Anointing Oil and its usage today**

This research examined the assumption that most Charismatic and Neo-Prophetic Churches have been using anointing oil virtually for everything. It also investigated what probably was in anointing oil that made people to depend on it. It appeared to us that the people probably informed by their traditional African background believed in the potency of anointing oil. One reason is because at Life Liberty Chapel the leader would say *nkuto* and the people respond “power.”

The research further sought to verify whether the Charismatic and Pentecostal Churches in Kumasi have been relevant in providing a panacea to spiritual and other problems through the use of anointing oil. It was somewhat the impression that most of the prophets interviewed sought to create. The people who were interviewed also corroborated what the prophets said. It therefore appeared that when the people followed the *akwankyerl* (direction) of the prophet, there were some results. However it is

difficult to ascertain whether every one who goes to consult the prophet experiences the results they seek.

The researcher agrees with Van der Ven (1996: x) when he says that the Church has been placed in the context of society in order to contribute to the liberation of humanity and society through its practice. The use of anointing oil has its place and is carried out in the church and from all indications and intents these Charismatic and Neo-Prophetic churches visited have sought through the use of anointing oil to contribute to the liberation of humanity and society. As to whether this has been effectively done could be a subject for other researchers to consider. The practice of using anointing oil has become so pronounced in some of the Charismatic and Neo-Prophetic Churches in Kumasi. In our findings we discovered that the beliefs of the people may have played a greater role in informing the widespread nature of this practice.

#### **4.6 The understanding behind the use of Anointing Oil**

Anointing oil these days have become a commodity that is widely used. Asante (2001: 126, 128-129) posits that the practice of anointing involves beliefs, rituals and religious experiences. These elements in relation to anointing are important to worshippers because it gives them fulfillment. The attraction to the anointing could be summed up in what Ekem (1994: 34) says about soteriology in traditional Akan thought. Salvation in Akan thought means the availability of whatever goes into reinforcing life in the here-and-now. These include good mental and physical health, ability to bear children to

perpetuate the family line, abundant food harvest, success in one's daily occupation and deliverance from adverse influence of *abayifo* (witches) *sasabonsam*(devil) and *sunsum b4ne*(evil spirits) as well as from premature death. In fact, what Asante and Ekem observe seem to be the situation in some of the Charismatic and Neo-Prophetic churches as the use of anointing oil does encompass what they have suggested and more.

The notion of anointing oil is several, and various meanings and explanations are given to it within the Charismatic and Neo-Prophetic churches in Ghana. Anointing is conceived to be the bestowal of God's favour on someone, appointment and elevation to a special place or function in the purpose of God, and empowerment for the work of ministry, enablement to do what one could not do and receive certain things one could not have received naturally. This was our observation at the various churches we visited.

Anointing oil is used in several ways and for several reasons in Ghanaian Christianity. People, animate and inanimate objects are anointed with oil for several reasons. Usually, the prophet or the church provides oil in a bowl, bottle or horn to anoint the people. Members are also asked to bring anointing oil to service in order to receive the prayer of the man of God over the oil and directions as to how to use the oil. However at most of the Neo-Prophetic churches the prophet is the one who provides the oil. The people are asked to get oil from the prophets assistants according to the *akwankyerl*(direction) and people can be asked to get as many bottles of oil depending on the seriousness of ones problem at a fee. This practice can at best be said to be a fund raising strategy by these Neo-Prophetic churches as there is no biblical basis for one to get as many bottles of

anointing oil depending on the gravity of ones problem. In James 5:13-16, the quantity of oil to be used by the elders to anoint the sick is not specified.

It is somewhat perplexing to pronounce a cure over someone by asking them to drink olive oil mixed with garlic, as if to suggest that every internal malady would be cured by just drinking this mixture in faith. As to whether it was the prayer of faith that calmed the woman down or the oil, one is left to speculate. Had the woman's condition truly improved? It would only be proper for the woman to be medically certified as healed before any claim can be made to her being healed.

It is doubtful whether Duncan-Williams use shea butter in his ministrations? The researcher went to Action chapel and did not find them giving shea butter to people as *akwankyerl* for their problems. Breaking bottles of anointing oil to produce the desired results and effects appears to be an imprecation very similar to the traditional practice where people seething with vengeance break pots and eggs and invoke the curses of the gods on the people they are seeking to harm.

Is there a mystery of anointing oil that can enable one to exact vengeance on those who are working against one spiritually? Is there a special anointing available to deal with people who are indebted to one and are refusing or reluctant to pay or that will repel your creditors? This appears to be a puzzling practice which is not coterminous with the usage of anointing oil suggested in the scriptures.

In our chosen texts of Leviticus 8:1-12 and James 5:13-15, one does not find the smashing or breaking of bottles of anointing oil as a prescription for the usage of anointing oil. It is somewhat not clear whether it is the *akwankyerl*(direction) which needs to be critically investigated.

#### **4.7 Anointing oil usage in some charismatic and neo-prophetic churches in Kumasi**

How do we interpret, explain and evaluate the claims made by the Charismatic and Neo-Prophetic churches about the uses of anointing oil within the context of the pericope of Leviticus 8:1-12 and James 5:13-16? From the context of Leviticus 8:1-12 the anointing oil was used to consecrate the tabernacle and the items in them and also to consecrate the priests for the work of God. In this regards anointing for empowerment for the work of ministry appears to be in consonance with the practice of consecrating the tabernacle and the priests for the work of God. Consecration brings empowerment, therefore when people are anointed with oil to be empowered for the work of ministry it serves as their consecration and empowerment by the Spirit of God. The author of James talks about anointing with oil for therapeutic purposes. However one may ask whether the formula always ought to be the sick person calling for the elders of the church to come and do the anointing with oil? Does it then preclude itinerant preachers and ministers who are not elders of a particular church from applying anointing oil on people for therapeutic purposes? Basically the author was concerned about the needs of his readers and their health. It is in this regards that he instructed that oil be used in ministering healing to the sick. However, it is not the oil per se that brings the healing but the prayer of faith. The



author instructs that oil be applied in the name of the Lord. This seems to suggest that the application must be done taking into consideration the authority and power in the name of the Lord.

Probably, there may be some references elsewhere in Scripture that point to the use of anointing oil for deliverance, marriage and childbirth, business and prosperity, vengeance and spiritual warfare and breakthrough. However Leviticus 8:1-12 and James 5:13-16 does not suggest that anointing oil can be used for these reasons. It is true theologically that anointing oil is a symbol of the Holy Spirit. If anointing with oil is a sign of the bestowal of the grace of God then the usage of anointing oil for marriage and childbirth and business and prosperity could mean the bestowal of a certain grace with which to marry and give birth or to do business and prosper. When Jesus sent out his twelve disciples he gave them power over unclean spirits to cast them out, to heal all manner of diseases and all manner of sicknesses (Matt. 10:1, 5-15, Lk. 9:1-6, Mk. 6:7-13). When the disciples went out they preached that men should repent and they cast out many devils, and anointed with oil many that were sick and healed them. (Mk. 6:12-13). From the perspective of the author of Mark the disciples only applied anointing oil to those that were sick and not on those who needed deliverance. In Luke 10:17 the seventy returned and told Jesus Christ that through his name the devils were subject to them. Do we have to apply anointing oil before one is delivered? Why should one receive anointing for vengeance when the Bible has said that vengeance belongs to the Lord? The danger inherent in the usage of anointing oil for everything may probably make it appear as a ritual with mystical or magical powers. The church would need to evaluate

the ways in which anointing oil is used and probably find a way of teaching on how it should be used.

The motifs, oil for healing, deliverance, empowerment for work of ministry can probably be connected to some Old and New Testament texts like Isaiah 61 and James 5; however the other motifs such as oil for marriage and childbirth, business and prosperity, vengeance and spiritual warfare, and breakthrough cannot be certainly linked to any biblical text as such. It appears then that the usage might have been inferred from certain passages of scripture where the Lord is seen as blessing his people. It must however be noted that these are developments and expressions within the Charismatic and Neo-Prophetic churches which need to be assessed theologically to ascertain its biblical undergirding.

According to Ossom-Batsa (2007:91-104) the God of the Old Testament is a God involved in the daily life situation of his people, leading them to experience him in the events of their lives. The Akan Christian then ought to experience God within their life situation. The author of James mentions that oil must be used to anoint the sick; oil to the indigenous Akan may probably be palm oil, palm kernel oil, coconut oil, ground nut oil or shea butter depending on the locality. Thus for an Akan reading the text of James 5:13-16 any of these oils mentioned could probably be used to anoint the sick person by the elders of the church.

#### **4.8 Contextualisation of Anointing Oil in some Charismatic and Neo-Prophetic churches**

Can the upsurge in the use of anointing oil be said to be a rediscovery of the use of anointing oil? Anointing oil is widely used by most of the respondents for purposes of healing and deliverance. Some of them said they use anointing oil to seek for breakthrough in life. Others said they use anointing oil to pray for their businesses and their homes. Few of the people interviewed said they use anointing oil to offer prayers of imprecation or return to sender prayers. From our text in Leviticus 8:1-12, we discovered that anointing oil was used to consecrate Aaron and his sons and the tabernacle and everything in it. The text did not suggest that the oil Moses used assumed a supernatural state when it was applied and it imparted the supernatural propensities to the tent of meeting, the utensils for service in it and Aaron and his sons. The application of oil in Leviticus 8:1-12 must be seen as sacramental.

It is however not strange to the African that the sprinkling of oil imparted some supernatural influence unto Aaron and his sons and the tabernacle and everything in it. There is a common believe that when the traditional priest smears one with an ointment or medicine it has the capacity to bring to bear on the person a supernatural influence. The traditional priest some times offers drink on the ground to ward of malicious spirits, and sprinkles some on items or farms or properties to bring them under the protection of the gods. There are times he pours some of the drink into his mouth which he blows on the people he is invoking a blessing upon. This is demonstrable of the firm belief in the

power of mediums and elements to the African. The Charismatic and Neo-Prophetic churches have succeeded in making relevant Christianity to its clients.

#### **4.9 Conclusion**

In conclusion, we have attempted to explain the general use of anointing oil within some Charismatic and neo-prophetic churches. There are varying reasons for the use of anointing oil in whichever way it is used. People are anointed with oil for visas to be granted them to travel, for husbands or wives, for success, wealth, promotion, and jobs. Members of congregations are called upon to remove their shoes and their feet are anointed so as to enable them to trample the enemy underfoot or to triumph wherever the soles of their feet tread. Members of congregations are also drenched with oil that they may receive a spiritual impartation from the Lord. Anointing oil is used to drive away evil spirits when it is sprinkled on things and items. It is also used to bring favour, wealth and increase, and attract blessings to the one who has been anointed with oil.

The usage of anointing oil indeed was discovered to be pervasive in most Charismatic and Neo-Prophetic churches in Kumasi. It appeared to us that most of the people who visit these prophets who use anointing oil see the oil as possessing some spirit-magical qualities which could be a panacea for all their problems. Religion in Africa is seen as something that must work. African religion must be potent for the people to have the belief that it works. The church would have to consider its practices again in the light of this.

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## **CHAPTER FIVE**

### **CONCLUSION: SUMMARY OF FINDINGS, ISSUES EMERGING OUT OF THE RESEARCH AND RECOMMENDATIONS**

#### **5.1 Introduction**

In the previous chapter we discussed the findings from the research field. In this chapter, we have discussed the summary of findings, issues emerging out of the research and recommendations.



## 5.2 Summary of Findings

The research investigated the assumption that some Charismatic and Neo-Prophetic churches in Kumasi use anointing oil virtually to address the needs of their members and clients, and to determine whether the idiom which says that “the end justifies the means” was a plausible one as far as the use of anointing oil was concerned. Of the 18 churches visited it was discovered that anointing oil is used for various reasons and needs, and the way it is applied differs from one prophet to the other. Most of the prophets interviewed had given some names to the anointing oil they use. (*Onyame w4 tumi* [God is powerful], *dade1 bi twa dade1 mu* [one metal is sharper than another metal], and *me kwan so hann* [light for my path], *odumgya* [fire quencher], *nkuto* “power” [shea butter power], *atentam* [wrestling]).

The *akwankyer1* (direction) given for the use of the oil also differed from one prophet to the other and from one church to the other. It was also discovered that people who use anointing oil believe in the potency of the medium. They are probably informed by their African traditional background that materials from the priest are powerful and effective. The researcher has discovered also that most of the Charismatic and Neo-Prophetic churches in Kumasi have been relevant in providing a panacea to spiritual and other problems through the use of anointing oil. It looks like when people followed the *akwankyer1* (direction) of the prophet, there were some results. However it is difficult to ascertain whether every one who goes to consult the prophet experience’ the results they seek.

The researcher agrees with Van der Ven (1996: x) when he says that the Church has been placed in the context of society in order to contribute to the liberation of humanity and society through its practice. The use of anointing oil has its place and is carried out in the church. From all indications and intents, these Charismatic and Neo-Prophetic churches visited have sought through the use of anointing oil to contribute to the liberation of humanity and society. The practice of using anointing oil has become so pronounced in some of the Charismatic and Neo-Prophetic Churches in Kumasi. We have discovered that the beliefs of the people may have played a greater role in informing the widespread nature of this practice.

### **5.3 Issues that emerged during the Research**

Are the prophets of the Charismatic and Neo-Prophetic churches mysterious messengers who have been sent by God to produce mystical proofs and solutions with anointing oil? Are they playing a vital role in the church today? Is it an error to assume that whatever is mystical or supernatural is sanctioned by the Lord? Are we seeing a flourishing of commerce and the merchandising of the gospel and anointing oil in the name of the Lord? The selected Charismatic and Neo-Prophetic churches seem to be performing a service to their congregation, but as to whether the services they are providing and the methods they are using are in consonance with biblical text is a topic for another research.

#### 5.4 Recommendations

The usage of anointing oil indeed was discovered to be pervasive in most Charismatic and Neo-Prophetic churches in Kumasi. It appeared to us that most of the people who visit these prophets who use anointing oil see the oil as possessing some spirit-magical qualities which could be a panacea for all their problems. Religion in Africa is seen as something that must work. African religion must be potent for the people to have the belief that it works. The church would have to consider its practices again in the light of this.

An examination of the several Neo-Prophetic churches visited showed that they use shea butter in their ministrations because the shea butter is cheaper than olive oil and as such even the poor can afford to pay a fee and collect some. Using shea butter would save the nation foreign exchange that would have to be used to import olive oil from Europe or elsewhere. The universities and research institutions such as the Council for Scientific and Industrial Research (CSIR) can embark on a project of producing shea oil that can remain in its liquid state and not solidify. The Neo-Prophetic churches have shown the way for the church to be more African in their use of shea butter as anointing oil for healing, deliverance and other things as their *akwankyerl* would reveal. If God commanded Moses that the oil of anointing should not be reproduced then it suggests that anointing oil used today is not the same as that which Moses used in anointing Aaron and his sons and the tabernacle and everything in it.

As already discussed under 3.1.3 (an exegetical analysis of Lev. 8:1-12)  $\text{h}j; \text{v} \text{Mih}' \div m, \text{V}(\text{shemen hammishhah})$  (anointing oil) was a mixture of specific spices and olive oil which were readily available in the Ancient Near East environment. (Ex. 30:22-33). The LORD commanded Moses Exodus 30:32 that they should not make any other anointing oil like the composition of  $\text{h}j; \text{v} \text{Mih}' \div m, \text{V}(\text{shemen hammishhah})$  (anointing oil). This suggests that there should not be made any anointing oil like the one Moses poured on Aaron and his sons and the tabernacle in order to consecrate them. It appears then that the church ought to use oil that is indigenous with the environment it is situated in and should not be worried about getting the exact oil Moses compounded, for YHWH prohibits this. Does oil have to originate from Europe or Israel before it can possibly be used for anointing? The Neo-Prophetic churches have proven through their practice that God works with olive oil as well as with shea butter. Christianity has progressed in Africa and through the use of shea butter in anointing it is somehow liberating itself from Western influences since most of the olive oil used in Ghana is from United Kingdom and Spain - all European nations.

It appears that through the use of shea butter the Neo-Prophetic churches are appreciating traditional African culture and the things that are good in it. The Neo-Prophetic churches are also teaching African people and society to appreciate indigenous things. Probably this is helping the church to integrate many other traditional values and rituals into Christianity. The church should strongly contend for orthopraxis which is relevant to the indigenous African as she seeks to make Christianity more practical for

the African. Should the church in Africa confine itself to using things that are foreign to the African? The author of James suggests that the sick be anointed with oil. It is important that the African Christian use oil (s)he is conversant with for anointing. It needs to be said that any oil that is available could possibly be used.

There seems to be a commercialization of olive anointing oil even though it is expensive and not an indigenous commodity. When the church does a more rigorous theology to help the members to understand that indigenous oil like shea butter and any other oil can be used for anointing it would reduce the commercialization of the anointing oil.

### **5.5 Conclusion**

African theology is growing and African Biblical hermeneutical methods are coming up strongly. This research has sought to ascertain the notion that anointing oil usage has been pervasive in Ghanaian Christianity, most of all among the Charismatic and Neo-Prophetic churches. The African church should be liberated to use good and positive values from the African culture and tradition and the things that are relevant to the African.

The researcher has looked at the exegesis of Leviticus 8:1-12 and James 5:13-16 to help the church arrive at a theological stance and expression of its faith with regards to the usage of anointing oil. Anointing oil usage must be relevant to the African Christian and it appears that the Charismatic and Neo-Prophetic churches are giving that expression.



However, a more appropriate theological understanding should be given to the practice within the church to make it more comprehensible to the African culture.

The researcher agrees with Omenyo (2005:59) that the Ghanaian experience has shown that Pentecostalism has attempted to meet the vital needs of Ghanaian Christians. They have made an effort to appropriate the inherited Christian message and spirituality to suit the Ghanaian primal world-view. They have therefore made an effort at the contextualization of Christianity by way of interpreting Christian truth and applying it to real life issues and religious patterns within the Ghanaian socio-cultural milieu. Participants have been enabled to express their deepest religious longings.

Again the researcher has discovered that the Charismatic and Neo-Prophetic Churches like all the Pentecostals as stated by Jenkins (2002:217) are quite at home with biblical notions of the supernatural, thus the Bible can be read with authenticity and immediacy in the light of the experiences of the African.

With the aid of media the Charismatic and Neo-Prophetic Churches have reached out to many making Christianity relevant to them in an African context. Some of the churches in this study have been on radio or Television for some time holding All-night prayer meetings, and miracle and anointing services via their radio and Television programmes and this has also enabled them to also use the technology of mobile phones to pray for and give counsel to people.

It cannot be over-emphasized the great contribution these churches have made and continues to make in the area of making Christianity relevant to the people, in their own context. Edusa-Eyeson (2007:8-17) suggests that the relevance of theology is contingent on its ability to address the particularities of a people's distinctive cultural circumstances. The pre-Christian faith of a people is indispensable for their understanding of their new faith. Edusa-Eyeson submits that Dickson states that, African life and thought became necessary components of a relevant theologizing process, because there was such wisdom in African life and thought as would make for stability and self authentication in today's world.

The researcher agrees with Omenyo (2005:52-54) that there is the need to be sensitive to the African consciousness of the existence of evil spirits and the fact that they could adversely affect life and property. Theology is always a dialogue thus the Charismatic and Neo-Prophetic Churches by their particular emphasis on certain doctrines that suggest affinities have responded to existing realities in their own context in their own ways and for immediate contextual purposes. When mainline theologians respond appropriately to this by giving theological insights and guidance, it will go a long way to enrich African Christian theology and life and contribute to the ongoing process of contextualization of the Gospel in Africa.

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Adu Boahen,	Prophet/Founder, Everlasting Fire Ministries, Old Tafo Ahenbrunum, Kumasi	July 2010.
Akoto, Baffour	Administrator, Christian Hope Ministry, Ohwim, Kumasi	April 2010.
Akwaboah, Francis	Bishop, Christian Hope Ministry Kumasi	December 2010.
Amamoo,Adwoa (Dr.),	House Officer, Komfo Anokye Teaching Hospital, Kumasi	April 2011.
Amamoo,Mansa (Dr.),	House Officer, Komfo Anokye Teaching Hospital, Kumasi	April 2011.
Amoo,Michael (Dr.),	House Officer, Komfo Anokye Teaching Hospital, Kumasi	April 2011.
Attah Mpeani, Raymond	Evangelist, Kumasi	November/December 2010.
Awuah, Daniel	Associate Pastor, Emmanuel Worship Centre, Kumasi	July 2010.
Boakye Eric Kwasi	Prophet, Founder/Leader, Life Liberty Chapel International, Abuakwa Nso Nyame Ye, Kumasi	January 2011.
Bonnah Kwaku,	Pastor, Christian Hope Ministry, Esereso, Kumasi	April 2010.
Britwum Nyarko, Naana (Dr.),	Medical Officer, Kumasi South Hospital,Atonsu Agogo, Kumasi	August 2010.

Obeng Nti, Ebenezer	Pastor, Christian Hope Ministry, Esereso, Kumasi	September 2010.
Obiri Adjepong, Joseph	Associate Pastor, Word Miracle Church, Kumasi	December 2010.
Osei Akoto, Prince	Pastor, Harvest Chapel International, Kumasi	December 2010.
Osei Kwame, Joseph	Head Pastor, Christian Hope Ministry, Ohwim, Kumasi	December 2010.
Owusu Boadi, Prince	Pastor, Christian Hope Ministry, Esereso, Kumasi	April 2010.
Salaam, Lawson	Prophet/Overseer, Showers of Grace Ministry, Kumasi	September 2009/ July 2010.
Sika Mensah, Priscilla	Prophetess/Founder, Jesus is the Answer Family Church, Pankrono, Kumasi	December, 2010.
Twumasi, Matthew	Senior Pastor, Emmanuel Worship Centre, Kumasi	August / September 2010.

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Pastor Oppong Da-Costa, Destiny Hour, Religious Telecast on Metro TV, 9:30-10:00am, Saturday 11 September 2010.

Prophet Ebenezer Opambour Adarkwa Yiadom (Prophet One), Ebenezer Miracle Worship Centre, Ahenema Kokoben, (Island City), Religious Telecast on Metro TV, 10:30-11:00am, Saturday 11 September, 2010.

-----, Religious programme on the New Mercury Radio Station, Kumasi, 5:00-6:00am, Monday 6 September 2010.

## APPENDIX I

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY, KUMASI

FACULTY OF SOCIAL SCIENCE

DEPARTMENT OF RELIGIOUS STUDIES

### INTERVIEW QUESTIONS ON USAGE OF ANOINTING OIL

Dear Sir,

I am an M.Phil student of the Department of Religious Studies, KNUST, researching on the Usage of Anointing Oil in some Charismatic and Neo-Prophetic churches in Kumasi. Could you please spare 30 minutes of your time to answer the following questions? The information gathered from your outfit would be treated with the strictest confidentiality and for the purpose it is gathered.

Thank you.

1. Name: ☐ Rev. Professor ☐ Rev. Dr. ☐ Very Rev. ☐ Rev. ☐ Apostle ☐ Prophet ☐ Evangelist ☐ Pastor  
(Optional)  
.....
2. Church/Denomination.....  
.....
3. Position ..... in Church.....
4. Why has the practice of anointing with oil or ointment become widespread in the church today?
5. What are the purposes for which anointing oil is used in the church?
6. Do you use anointing oil in your ministration? How often do you use anointing oil?

7. How often should members of the church use anointing oil?
8. Do people understand the use of anointing oil?
9. What type of oil do you use for purposes of anointing? For example: Olive oil? Shea butter oil? Etc?
10. Do you think it is worth using anointing oil?
11. Do you have any evidence of the effectiveness of anointing oil?
12. Do you think that the church should think seriously through its practice of anointing with oil?

# KNUST



## APPENDIX II

**KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY,  
KUMASI**

**FACULTY OF SOCIAL SCIENCE**

**DEPARTMENT OF RELIGIOUS STUDIES**

### **QUESTIONNAIRE ON USAGE OF ANOINTING OIL**

Dear Sir,

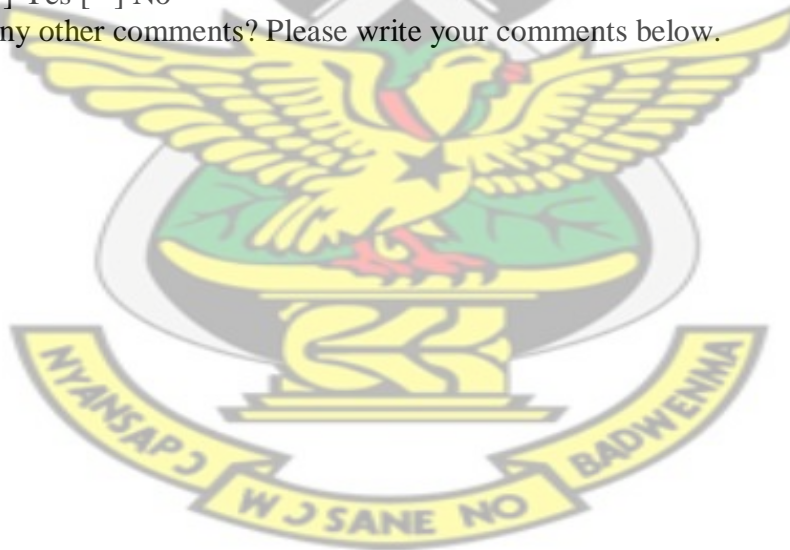
I am an M.Phil student of the Department of Religious Studies, KNUST. I am researching on the Usage of Anointing Oil in some Charismatic and Neo-Prophetic churches in Kumasi. Could you please spare 5 minutes of your time to complete the following questionnaire? The information gathered from your outfit would be treated with the strictest confidentiality and for the purpose it is gathered. For further clarification, you can please contact this number: 0244985508.

Thank you.

1. Name: ☐ Prophet ☐ Apostle ☐ Evangelist ☐ Rev. ☐ Rev. Dr. ☐ Professor  
[  
(Optional).....  
..
2. Age: ☐ (20-25) ☐ (25-30) ☐ (35-40) ☐ (45-50) ☐ (50-60) ☐ Above 60
3. Sex: ☐ Male ☐ Female
4. Level of Education: ☐ Community Literacy Education  
☐ Middle School / Junior High School  
☐ Senior High School ☐ Technical/ Vocational School  
☐ Teacher Training College ☐ Polytechnic ☐ University
5. Church/Denomination.....  
.....



6. Position \_\_\_\_\_ in  
Church:.....
7. Do you use anointing oil in your ministration? ☐ Yes ☐ No
8. If yes, what type of oil do you use for anointing?  
☐ Olive oil ☐ Shea butter oil ☐ Engine oil ☐ Palm oil ☐ Palm kernel oil  
☐ \_\_\_\_\_ ]Other  
(Specify).....
9. How often do you use anointing oil?  
☐ Daily ☐ Once a week ☐ Thrice a week ☐ Other  
(Specify).....
10. What do you use anointing oil for?  
☐ Healing ☐ Marriage & Child birth ☐ Business & Visa ☐ Breakthrough  
☐ Deliverance  
☐ Empowerment for ministry ☐ Vengeance (Back to sender)  
☐ \_\_\_\_\_ ]Other  
(Specify).....
11. Importance of anointing oil: Do you think it is worth using anointing oil?  
☐ Yes ☐ No
12. Do you have any evidence of the effectiveness of anointing oil?  
☐ Yes ☐ No
13. Any other comments? Please write your comments below.



### APPENDIX III



In this picture is a type of Olive oil that was used by most of the Neo-Prophetic Churches visited

#### APPENDIX IV



In this picture is nkuto power given to the researcher at Life Liberty Chapel International, Abuakwa Nso Nyame Ye, Kumasi.

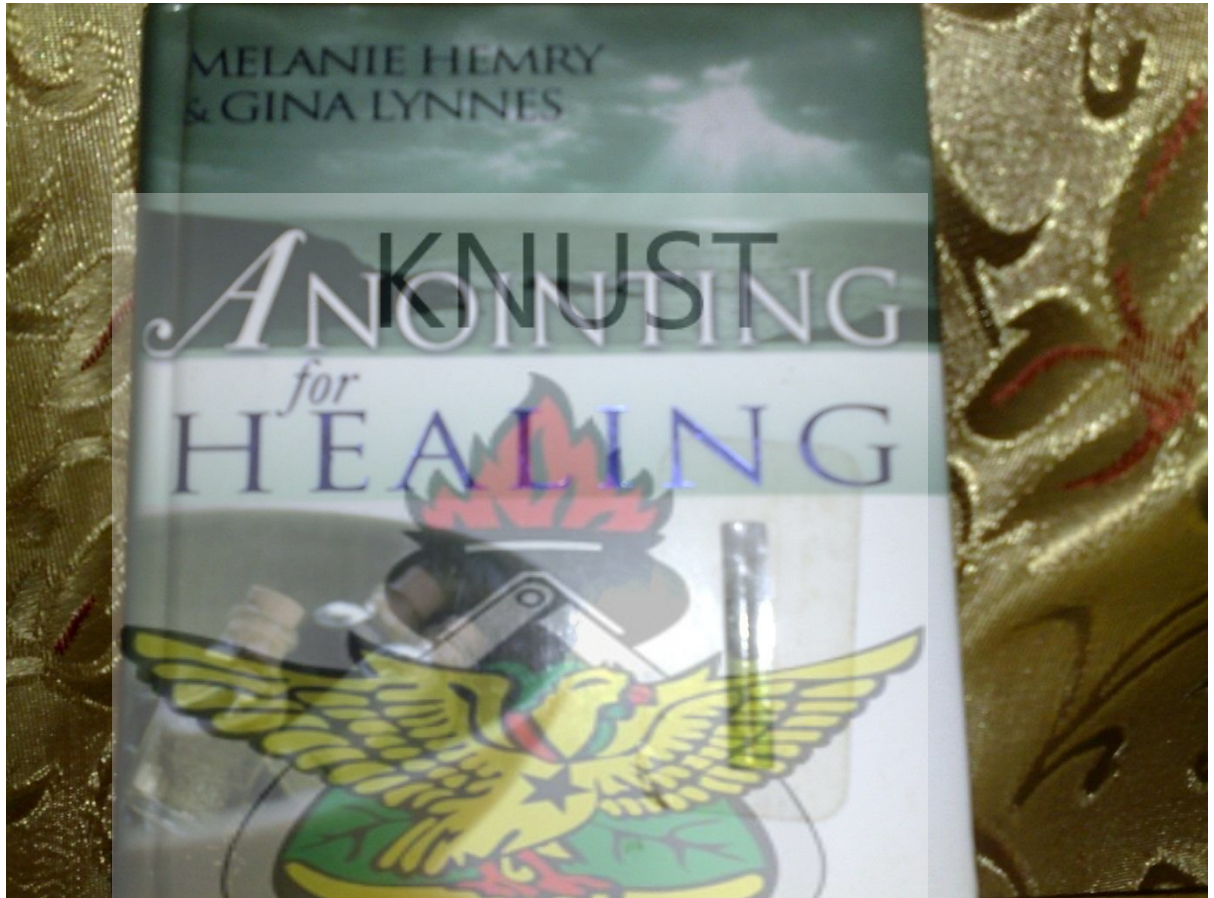


## APPENDIX V



In this picture is a type of olive oil used by some of the Charismatic churches

## APPENDIX VI



In this picture is anointing oil in a vial sealed in the cover of the book by Hemry and Lynnes sold at the Challenge Book Shop.



## APPENDIX VII



An array of different types of anointing oil used by the churches visited.

## APPENDIX VIII



Anointing oil from Israel

