

**CHRISTIAN SERVICE UNIVERSITY COLLEGE**

**Department of Theology**



**TOPIC**

**THE CONCEPT OF ANOINTING AND THE PRACTICES OF ANOINTING  
WITH OIL IN SOME NEO-PROPHETIC/CHARISMATIC CHURCHES IN  
GHANAIAN CHRISTIANITY**

**PROJECT WORK**

**(LONG ESSAY)**

**BY**

**JACQUALINE WILMOT**

**JUNE 2015**

**THE CONCEPT OF ANOINTING AND THE PRACTICES OF ANOINTING  
WITH OIL IN SOME NEO-PROPHETIC/CHARISMATIC CHURCHES IN  
GHANAIAN CHRISTIANITY**

**BY**

**JACQUALINE WILMOT**

**10144175**

**A long essay submitted to Christian University College in partial fulfillment of the requirement for the award for the degree of Bachelor of Arts in Theology with Administration.**

**JUNE, 2015**

## DECLARATION

I Wilmot Jacqueline do hereby declare that this long essay is the result of my original research except for sections for which references have been duly made, and to the best of my knowledge, no part of this has been presented to this University College or any other institution for the award of degree.

Signature: .....

Date: .....

Wilmot Jacqueline  
(Student)

Signature: .....

Date: .....

Rev. Ebenezer Adu Ampong  
(Supervisor)

Signature: .....

Date: .....

Rev. Ebenezer Adu Ampong  
(Head of Department of Theology)

## **DEDICATION**

I first and foremost dedicate this to the Almighty Adonai for His blessing, care, protection and provision throughout the period of my study especially granting me favourable travelling mercies during my interviews within and without Kumasi.

This work is also dedicated to my present and deceased family and spiritual mentors who foresaw my gift and vision and encouraged me till now.

Finally, this work is dedicated to all my helpers, Christians and non-Christian brethren and leaders within and outside Ghana, most especially to my little nephews and nieces who by their spiritual screaming has made this work a remarkable one.

## ACKNOWLEDGEMENT

Blessed be the Lord Almighty Adonai, who has blessed us with all good things including hard times, to Him be all the glory, honour and praise forever. For He has been my ultimate and authentic Helper throughout my study and this research. I express my profound gratitude to the following personalities and institutions who in diverse ways have contributed to the successful completion of this research.

I voice my sincere gratitude to my lovely supervisor, Rev. Ebenezer Adu Ampong whose thorough supervision has helped in the completion of this study and out of his busy schedule gave me the necessary guidelines and pressure everywhere to come this far. My special thanks go to all my full-time and part-time lecturers of Theology Department and the CLPD's for their love and concern as well as guidelines and their endless encouragement. I love you !!! Not forgetting our Dean of Humanities, Librarians and Mr. Beayah for their guidelines into our research work. Also the cleaners and securities who prepare the environment for our successful stay.

I am highly indebted to Bishop Bernard Ogyiri Asare, founder of Zion Praise Chapel International (ZPCI) of Takoradi in the Western Region of Ghana, as well as Prophet Elijah Kofi Essel, founder of Church Hill of God (CHILOG) Kumasi in the Ashanti Region of Ghana for their permission to use both material and non-material resources include their churches to help this work. I am also appreciative to Professor Kojo Mensa-Wilmot, USA, Mr. Joseph Kabene of Kabmore Pharmaceuticals (Takoradi), Mr. Okae Mackenzie (Sekondi), Dr. Dagba Lordson of KATH, Mrs. Enyonam Yankson and family (Takoradi), my lovely cousins, Miss Henrietta Essandoh, Miss Mawudzo, Mrs. Loraine B. Twum and the Twum family including George Yeboah and Magdalene of Accra, not forgetting Professor Frances Owusu-Daaku (the out-gone President) and Mrs. Cecilia Boakye Botwe (the Ag. Registrar) of CSUC, Rev. Mrs. Elizabeth Omenako (Kumasi), Rabbi Sammy Owusu, Kumasi, Mama Gina and family (Kumasi), Mrs. Y. O. Agyemang, (Kumasi), Mrs. Gifty Owusu-Blebo (USA), Prophetess Cecilia Afriyie, your love and support for me is immeasurable.

To my spiritual and social friends like WatchWarriors Prayer Ministry at CSUC (Kumasi), Overcomers Anointed Ministry leaders and members (Takoradi), Mrs. Rita Darko and Son and Fustina Business Centre, CSUC who by their prayers and care has typed this work for visibility, the overall boss Divine Prayer Ministries worldwide members, thanks for your consistent prayer support. Finally, many people, too numerous to mention individually who have assisted me in one way or the other, also to my student mothers of Nursing Department, level 300 class who by their counsel, have come this far and our university nurses who help me medically when I am down with stress during this research. I am grateful to God them for bringing us into each other's lives. Amen.

## TABLE OF CONTENTS

<i>DECLARATION</i>	<i>i</i>
<i>DEDICATION</i>	<i>ii</i>
<i>ACKNOWLEDGEMENT</i>	<i>iii</i>
<b>CHAPTER ONE: GENERAL INTRODUCTION</b>	
1.0 BACKGROUND OF THE STUDY	1
1.1 STATEMENT OF PROBLEM	2
1.2 RESEARCH QUESTIONS	3
1.3 AIMS AND OBJECTIVES OF THE STUDY	3
1.4 SCOPE AND FOCUS	4
1.5 RESEARCH METHODOLOGY	4
1.5.1 Methods of Data Collection	5
1.5.1.1 Primary Sources	5
1.5.1.2 Secondary Sources	5
1.5.1.3 Participant Observation	5
1.6 LITERATURE REVIEW	5
1.6.1 Emergence of the Neo-charismatic Movement	5
1.6.2 Content of Neo-charismatic Service	6
1.6.3 Anointing in Neo-Charismatism	6
1.7 RELEVANCE OF THE STUDY	13
1.8 STRUCTURE OF THE STUDY.	14

## **CHAPTER TWO: THE CONCEPT OF BIBLICAL ANOINTING**

2.0 INTRODUCTION	
2.1 ANOINTING IN THE BIBLE	15
2.2 ANOINTING IN THE OLD TESTAMENT	16
2.3 ANOINTING IN THE NEW TESTAMENT	18
2.4 DEFINITION OF ANOINTING IN GENERAL	20
2.4.1 General Impact of the Anointing	21
2.5 TYPES OF ANOINTING	21
2.5.1 Sacred Anointing	21
2.5.2 Ordinary or Secular Anointing	22
2.6 USES OF ANOINTING OIL IN OLD AND NEW TESTAMENTS	23
2.7 CONCLUSION	23

## **CHAPTER THREE: THE PRACTICE OF ANOINTING IN SELECTED CHURCHES**

3.0 INTRODUCTION	
3.1 HISTORICAL BACKGROUND OF CHURCH HILL OF GOD (CHILOG)	24
3.1.1 Mission Statement	24
3.1.2 Vision Statement	24
3.1.3 Doctrines of the Church on the Use of Anointing Oil	25
3.1.3.1 The Meaning of Anointing and its Scriptural Basis	25
3.1.3.2 The Essence of Anointing	25
3.1.3.3 Elements, Persons and Objects Involved in Conducting Anointing Service	26

3.1.3.4 Purpose for Using the Oil for Anointing Human Beings and Objects	26
3.1.4 Types of Anointing Oils	26
3.1.5 Differences between the Holy Spirit Anointing and Physical Anointing	27
3.1.6 Types of Anointing Services conducted and their Outcomes	27
3.1.7 The Church and the Anointing	27
3.1.8 General Opinion on the Use of Some Special Brands of Oil	28
3.2 THE HISTORICAL BACKGROUND OF ZION PRAISE CHAPEL	28
3.2.1 Mission and Vision Statement	29
3.2.2 Core Values	29
3.2.3 Statement of Faith	29
3.2.4 The Doctrines of the Church on the Use of Anointing Oil	30
3.2.5 The Meaning of Anointing and its Scriptural Base	30
3.2.6 The Essence of Anointing	30
3.2.7 Element Persons and Objects Involved in Conducting Anointing Service	31
3.2.8 Purpose for Using the Oil for Anointing Human Beings and Objects	31
3.2.9 Types of Anointing Oils	31
3.2.10 Difference between the Holy Spirit Anointing and Physical Anointing	31
3.2.11 Types of Anointing Services Conducted and their Outcomes	32
3.2.12 The Church and Anointing	32
3.2.13 General Opinion on the Use of Some Special Brands of Oil	33
3.3 CONCLUSION	34

<b>CHAPTER FOUR: INTERPRETATION AND ANALYSIS OF DATA</b>	
4.0 INTRODUCTION	35
4.1 THE CONCEPT AND PRACTICES OF ANOINTING IN THE LIGHT OF THE BIBLE	35
4.2 THE CONCEPT OF ANOINTING IN CHILOG	36
4.3 THE CONCEPT OF ANOINTING IN ZPCI	38
4.4 THE USAGE AND THE TYPES OF ANOINTING SERVICES IN CHILOG	39
4.5 THE USAGE AND THE TYPES OF ANOINTING SERVICES IN ZPCI	41
4.6 THE IMPACT AND OUTCOME OF PRACTICING ANOINTING SERVICES IN CHILOG AND ZPCI	42
4.7 ASSESSMENT OF THE SELECTED CHURCHES' OPINION ON SPECIAL BRANDS OF OIL	44
4.7.1 General Assessment of the Concept and the Practices of Anointing with oil	46
4.7.2 Similarities in Beliefs	47
4.8 CONCLUSION	48
<b>CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION</b>	
5.0 SUMMARY	49
5.1 CONCLUSION	49
5.2 RECOMMENDATIONS	50
<b>REFERENCES</b>	52
<b>APPENDICES</b>	60



# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.0 BACKGROUND OF THE STUDY

There seems to be a growing controversy on the practice of anointing services in today's neo-prophetic and charismatic ministries in Ghana. K. A. Baah questions whether one needs anointing with oil today. According to him, the practice of anointing with oil has been the subject of considerable controversy in Christian circles of late due to certain bizarre and weird practice with anointing oil.<sup>1</sup> In neo-prophetic/charismatic ministries, anointing services are seen as special events during which special prayers are said for people who stand in constant need for the anointing of God or supernatural powers to activate the effectiveness of the healing powers of the anointing oil that is applied to their lives.

Some of the reasons attached to the practices of anointing service are that, the anointing equips people or members to obtain victory over the devil, and some debilitating issues of life which are often associated with the work of the devil such as diseases, poverty and disappointments in life. Some people explain that after being anointed, they get “breakthrough” in their lives such as jobs, visas to travel, marriage partners, and healing from various ailments. The oil for anointing usually comes in various forms, for various problems. Thus every problem has a type of oil used for solving such problems. These are; sabroso oil, virgin olive oil, Green virgin oil, ‘*dadee bi twa dadee bi mu,*’ oil of Hope, Prayer Oil, Borges Extra Oil, Queen Esther Anointing Oil, King Solomon Anointing oil, Ruth Anointing Oil, Exodus Oil among others.<sup>2</sup>

---

<sup>1</sup> K. A. Baah, *Prophets and Teachers Today*, (Kumasi:Design Press)

<sup>2</sup>([http://www.ehow.com/how\\_2319554\\_anoint.oil.html](http://www.ehow.com/how_2319554_anoint.oil.html)) by Lyndsey Hawkins, ehow contributor.

There are occasions where people are made to buy anointing oil, the minister in charge of the service prays over and instructs the members on how to apply the oil to items for sale, newly built houses, clothing, shoes, food and on their body when they are due to attend interviews or appear before panels to be considered for employment or promotion. Anointing can be used as a means of ridding persons and things under bad spiritual influence. This is the reason why some charismatic or prophetic churches use anointing oil in various forms that the divine influence would be brought to bear on their situations. It is the discipline that serves to give a coherent statement of beliefs as well as the inquiry into the questions that arise thereon. It is obvious that in every society and culture, people have needs and this is not different from the situations in Ghana. How these problems are solved is as important as the solutions themselves.

According to Asamoah-Gyadu, in the Ghanaian context there can be frustrating difficulties in every endeavor including building projects, obtaining visas, business transactions, academic success, and even survival in precarious diaspora.<sup>3</sup> He continues that impediments encountered in achieving such ends are often considered to have been instigated by evil spirits and witches.<sup>4</sup> All those give a background to the need for research into this issue of anointing.

## **1.1 STATEMENT OF PROBLEM**

The term anointing and its practices with anointing oil has brought huge susceptibility, it appears to have been abused in our modern era, within the charismatic and neo-prophetic churches. The outcome has left the churches in a dilemma of how to theologize and come

---

<sup>3</sup>Asamoah-Gyadu, J. K., *African Charismatic: Current Development within Independent Indigenous Pentecostalism in Ghana* (Accra: African Christian Press, 2005) pp. 7.

<sup>4</sup>Asamoah-Gyadu, J. K., *African Charismatic: Current Development within Independent Indigenous Pentecostalism in Ghana*. P160. Many people have it in mind that, such endeavors need supernatural intervention to succeed. It is therefore common, for religious functions like prophets and prophetesses to be consulted for spiritual assistance, where olive oils and other kinds would be recommended for the victims to relieve them from their problems, where fees are charged for using the oil for anointing service on the victims who are linked.

out with acceptable way of using the anointing oil. 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 practice and how the church is dealing with the situation. It is believed that, some of these prophets and prophetesses and their members lack the understanding of anointing and therefore the practice of the usage of the anointing oil is now a problem. This study therefore seeks to interrogate this practice.

## **1.2 RESEARCH QUESTIONS**

The study examines the concept of anointing and anointing services to find answers to the following questions: What are the concept of Anointing and the practices of anointing in contemporary Ghanaian Christianity? How is the concept demonstrated in the selected churches? Do the anointing services have some impact on the members of the prophetic or charismatic churches under study? What do some of the anointing services seeks to achieve in the selected churches?

## **1.3 AIMS AND OBJECTIVES OF THE STUDY**

This research scrutinizes the conjecture that, most neo-prophetic and charismatic churches have been using anointing oil virtually for everything.

The aim of the study is to explore the biblical teachings of anointing and anointing oil, and how it is understood by some charismatic and neo-prophetic churches selected for study in contemporary Ghanaian Christianity.

The aim of the study seeks is to explore what the concept of anointing and anointing oil is and how it is used, the type of oil used for anointing services. It further probes from Biblical stand point, how the use of anointing oil and it services encroach the Christian practice of faith.

## **1.4 SCOPE AND FOCUS**

In this era of the Holy Spirit, there are various forms of oils used for various practices of anointing services. Many people have written and said many things condemning the use of anointing oil yet the concept and its practice has been with the various neo-prophetic and charismatic churches. Within the frame work of the topic, the research will focuses on neo-prophetic and charismatic ministries in Ghana and the scope, their view and practice of the concept of anointing. These churches would be used by the researcher due to their consistent practices with various oils and appeal to a large number of people.

## **1.5 RESEARCH METHODOLOGY**

Every research work needs a particular method to be used in order to meet the needs of the research topic. This is a qualitative study and the historical and phenomenological approaches are employed. A historical study emphasizes on the past happenings, events, thoughts and actions of eminent historical issues, for the study of present problems, it is based on the tenet that, it is the past that governs the present and indicate the future. The historical method of research applies to all fields of study because it encompasses their origin, growth, theories, personalities, crisis and the like.<sup>5</sup> Phenomenological approach examines human experiences through the descriptions provided by people involved. These experiences are called lived experiences. The goal is to describe the meaning that experiences hold for each subject. This type of research is to study areas in which there is little knowledge.<sup>6</sup>

---

<sup>5</sup> Christine Adjei-Glover, Research Methodology lecture notes, (2013).

<sup>6</sup>Donalek, J. G. "Demystifying nursing research: Phenomenology as a qualitative research method". *Urologic Nursing*, 24, (2004): 516-517.

### **1.5.1 Methods of Data Collection**

Primary, secondary and participant observations were the main methods of collecting data for the study. The data the work employed are as follows:

#### **1.5.1.1 Primary Sources**

Primary data sources are those which are collected afresh and for the first time and thus happen to be original in character. For primary data there were observations and direct communication with respondents in one form or another or through personal interviews.

#### **1.5.1.2 Secondary Sources**

Secondary data, a published data or unpublished literature were consulted.

#### **1.5.1.3 Participant Observation**

The Research was personally present to participate in a number of the services of the sampled churches to observe and gather first hand information and insight into the practices under study.

## **1.6 LITERATURE REVIEW**

To ascertain what have been done by other scholars in relation to the issue at stake, various literatures were reviewed.

### **1.6.1 Emergence of the Neo-charismatic Movement**

Harinck 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."<sup>7</sup> He states that, the Pentecostal movement arose from the Holiness movement and meetings held by members of this movement in Los Angeles became the center of the Pentecostal movement. There

---

<sup>7</sup>Harinck, C., *The Charismatic Movement*, (Houten: Den Hertog B.V; Hertog, 1994) pp.13-16.

followed years of rapid growth and many people left the established churches and joined the New Movement.

Burgess and Van der Maas look at the Pentecostal – Charismatic movement in Ghana. They state that the 20<sup>th</sup> 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.<sup>8</sup> Larbi discusses the various Pentecostal-Charismatic Movements and how they began in Ghana. The scope of his work was limited to examining Charismatic minorities and ministers in Accra like 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.

### **1.6.2 Content of Neo-charismatic Service.**

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 Mass somehow do not mention the usage of anointing oil in Charismatic and Neo-Prophetic churches in Ghana. He further states that this movement emerged within the

---

<sup>8</sup> Burgess, S. M. and Van Der Maas, E. M., *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Michigan 2002) p. 17.

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.<sup>9</sup>

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 fear, 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 organization is helpful for this research.

### **1.6.3 Anointing in Neo-Charismatism**

According to Asamoah-Gyadu anointing has been described as empowerment. He said in Charismatic Movements, empowerment is also spoken of in terms of an 'anointing' that the spirit bestows in the believer, especially those who are called to lead. Although individual Christians are encouraged to seek the anointing of the spirit in addition to the baptism of the spirit, the leader is always expected to have the anointing in special measure.<sup>10</sup> To the researcher, empowerment is not anointing, but it is the anointing which generates empowerment as stated in Act 2:1-21 where Peter who was full of fear after gaining the power the Holy Spirit (Anointing) regained strength thus empowerment and was able to confirm to the crowd that "they were not drunk" rather it is by the Spirit of God (anointing). Also in Joel 2:28, the Bible proves that in the fullness of time all souls, young, old, aged, boys, girls, women, men and grandparents would receive the anointing which is the Holy Spirit for empowerment not only leaders as Asamoah-Gyadu has

---

<sup>9</sup>Larbi, E. K., *Pentecostalism: Eddies of Ghanaian Christianity* (Accra: Centre for Pentecostal and Charismatic Studies, 2001) Pp 50-115.

<sup>10</sup>Asamoah-Gyadu, J. K., *African Charismatics: Current Development within Independent Indigenous Pentecostalism in Ghana* (Accra: Africa Christian Press. 2005) p. 154.

stated. To Oyedepo, “every believer requires the anointing for sustenance, performance, success, breakthrough, and fulfillment”.<sup>11</sup> The researcher is of the view that anointing is not meant only for what Oyedepo has ascribed, but anointing is also required by believers for the services of God as preaching, stewardship, services, marriage, for prayer and study of God’s word.

According to Roger Cotton, “The Hebrew word for the verb to anoint is *Mashach* and is the root of Messiah, which means “anointed one”.<sup>12</sup> The basic idea of anointing in the Old Testament culture is a hygienic practice of applying oil or grease to soften and protect the skin in a dry climate. It is used by pouring or smearing.

Hagin quoting Lake about on Anointing said; “Anointing is that electricity which is God’s power in the natural realm and Holy Ghost power is God’s power in the spiritual realm”.<sup>13</sup> Though the overflow of the anointing may be sensed as electricity, yet it is not like the power of electricity in the natural sense because electricity in its natural form can electrocute but the Holy Spirit power does not rather slay someone who get in touch with His presence.

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.<sup>14</sup> The researcher disagrees with Asamoah-Gyadu, in that, most of the anointing oils are being sold in pharmaceutical shops especially when a particular type of oil prescribed for anointing services are in scarcity, the pharmaceutical shops may have them on shelves for sales. Church members get them

---

<sup>11</sup>Oyedepo, O. D., *Anointing for Exploits* (Lagos: Dominion Publishing House, 2005) pp. 5, 6.

<sup>12</sup> Roger Cotton, Th.D.-Assemblies of God Theological Seminary(March3,2001).<http://www.agt.edu/faulty/articles/cotton>.

<sup>13</sup>Hagin Kenneth E., *A Fresh Anointing and Healing Anointing* (United States of America: Faith Library Publications, 1989), pp. 2, 3, 43, 50.

<sup>14</sup>Asamoah-Gyadu J. K., *Contemporary Pentecostal Christianity, Interpretations from an African Context*, p. 158.

for the empowerment programme by the use of the definite oil purchased, to the extent that there are numerous of oils at market squares, such as red, deep green, yellow and white oil. Anointing oil is seen as a symbol of the Holy Spirit. This appears to be the stand of some churches and Christian. According to Asamoah-Gyadu, the meaning of anointing is best captured through the testimonies that members of the Charismatic Movements ascribe to the anointing.<sup>15</sup> According to Anaba, “the anointing strikes like lightening, shakes like an earthquake, and devours like a fire and rushes like a wind for quick accomplishment of divine purpose.”<sup>16</sup>

Asamoah-Gyadu makes an important point that, the impression one gets is that ‘anointing’ is used in reference to the power of God in action through His Spirit. In the view of the Charismatic ministries, the power of God is given, in accordance with the promise of Jesus, “you will receive power when the Holy Spirit comes on you” (Acts 1:8).<sup>17</sup> The anointing seems to be the element in the power of the Holy Spirit. It comes across as being akin to what Van der Leeuw whose view is shared by Asamoah-Gyadu describes as “the power of God poured out and absorbed, which enables recipients to perform miracles and operate in the gifts of grace”.<sup>18</sup>

In the theology of the Charismatic Movements, what effected the healing as Peter’s shadow fell on the sick is explained in sermons as evidence of the anointing upon his life (Act 5:15). Anaba, defines anointing as the supernatural ability of God given to a person,

---

<sup>15</sup>Asamoah-Gyadu J. K., *Contemporary Pentecostal Christianity, Interpretations from an African Context*, p. 154.an incident narrated by Pastor Mensah of the Charismatic Evangelistic Ministry when asked about the meaning of the anointing. On the last day of a week’s evangelistic crusade he had felt spiritually and physically drained after much preaching and ministration. On the final day, the crowd was thicker than usual. Mensah managed to preach, but, finding himself lacking the physical strength needed for ministration, he just shouted through the microphone, “Lord! Release your anointing”. What followed, he said, was screaming, falling, that is being ‘slain in the spirit’, shouting loud piercing cries and spontaneous confessions of “anointing” the spirit accomplished what would have gone into the ministration, as many testified to healing and deliverance from burdens.

<sup>16</sup>Anaba, E., *God’s End-Time Militia: Winning the War Within and Without. Revised Edition*) pp. 10-11..

<sup>17</sup>Asamoah-Gyadu J. K., *Contemporary Pentecostal Christianity, Interpretations from an African Context*, p.134.

<sup>18</sup> Van Der Leeuw, *Religion in Essence and Manifestation* (Princeton University Press, 1963) pg. 35.

to enable him or her to undertake an assignment for God, at a particular time and in a definite manner.<sup>19</sup> 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 what the people believe God for. Oyedepo suggests anointing as the empowering of the Spirit of God for supernatural accomplishments. It is the Holy Spirit at work in a man, producing extraordinary results. The anointing is God's devise for equipping men to do exploit. Again, Oyedepo gives another definition of anointing. He says, "anointing" is a divine enabling outflow of the Holy Spirit through a human vessel".<sup>20</sup>

There is a difference between the baptism of the Holy Spirit and the anointing. The baptism is just the beginning of the race; it is like an initiation into spiritual depth. It is different from being anointed. Initiation brings about identification. It is in the course of identification that you receive an outflow – a higher dimension of the Holy Spirit. According to Benny Hinn, anointing is the power of God based on (Act 1:8) "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." The conclusion that Hinn draws is that, "The Holy Spirit anoints and gives power to the believer. Therefore, anointing equals power."<sup>21</sup>

According to Asamoah-Gyadu, anointing with oil is used metaphorically, to symbolize the bestowal of divine favor, and thus when the head of the Psalmist is anointed with oil, certain favorable consequences of divine origin follow, including "goodness and mercy" and defeat of one's enemies (Psalm 23:5, 105:15). He said, anointing with oil equips God's people, especially leaders, for divine service by the Spirit of God (I Samuel 10:1,

---

<sup>19</sup>Anaba, E., *Breaking The Oil of Influence* (Bolgatanga, Ghana: Desert) 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

<sup>20</sup>Oyedepo, O. D., *Understanding the Anointing* (Nigeria: Dominion Publishing House, 1998) p. 10.

<sup>21</sup>Hinn, B. *The Anointing* (Nashville: Thomas Nelson, 1992) p. 74.

Zech. 4:1-14). He went further to say that, “In African Pentecostalism, anointing with oil is employed not just in times of sickness, but in any situation that requires the intervention of God and His power to save, deliver, and empower”.<sup>22</sup>

The special anointing of the leader is recognized, but for all members, it is the anointing that enables them to function in their particular ministries or gifts, whether as pastors, church workers, signers, counselors or Praise and Worship leaders. He quotes Anaba “ushers need this anointing to minister; the singer in God’s house without the rubbed-on anointing will end up entertaining the church instead of edifying them”.<sup>23</sup> Anaba rightly cautions that great error arises when we do not focus on the person of the Holy Spirit and that people who give extreme attention to the anointing oil may neglect fellowship with the Holy Spirit and the study of God’s word.

According to Asamoah-Gyadu, anointing services are special worship services during which olive oil is applied to various parts of the body, or even sometimes taken orally, in order to bring healing, reverse misfortunes, or empower people for successful living, as the situation requires.<sup>24</sup> He said anointing services are usually advertised, and they have become an important avenue through which Pentecostalism spirituality has been diffused as an alternative to the religion of historic mission churches. Handbills on these services circulate widely (see appendix 2). He said that, the use of oil at Pentecostal/Charismatic meetings has become widespread in Ghana. Oil is now more often commercially

---

<sup>22</sup>Asamoah-Gyadu J., *Contemporary Pentecostal Christianity: Interpretation from An African Context*, p.136.

<sup>23</sup>Anaba, E., *The Oil of Influence*, p.42.

<sup>24</sup> <sup>24</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretation from An African Context (Regnum Books International, 2013)* p. 128-129. In the case of Pentecostal media preachers, olive oils may even be placed on radios and TV sets during broadcasts, in order to infuse them with power sent through the airwaves for the mediation of health and power. The oils may then be applied to ailing body parts or drunk as spiritual prophylactics. For those who seek the anointing, it is expected that their lives, ministries and other endeavours will come under the influence of the spirit in one way or another. In keeping with the informing Pentecostal anointing services such services, frequently conclude with participants waving white handkerchiefs – sign of victory in African religious colour symbolism – and singing choruses of victory over the devil, witches, demons, and difficult life circumstances, a victory that is to be realized through the process of anointing.

advertised for its religious than its culinary purposes<sup>25</sup>. Asamoah-Gyadu cites Anaba as saying: “The anointing is not a spiritual pot placed in the spirit of the believer. It is the personality, power and glory of the Holy Spirit released in the believer and upon him saturated His spirit, soul and body so that he can operate and live like Jesus on earth”.<sup>26</sup> Asamoah-Gyadu vividly describes the setting for the advertisement in a charismatic worship service<sup>27</sup>. He subsequently states that, the extensive use of anointing oil has generated much controversy and debate in the Ghanaian media because of the abuses that have characterized this practice among some Pentecostal/Charismatic churches, with this, Asamoah-Gyadu spoke in the context of “Anointing and its malcontents”. There is no doubt that many people, pastors especially, are getting worried about new trends in the church in Ghana today. There were so many types of anointing services, a long list indeed as one considers “anointing for change”, “anointing for healing”, “anointing for breakthrough”, and “anointing for vengeance!. The word “anointing” by itself does not create too much controversy among Christian, the worry is about anointing oil seen as a fashion. People are made to think that olive oil has a kind of magic in it, because someone said a prayers over it. Once you anoint your body, your car, house with oil, there is a transfer of supernatural power into those items anointed. Even people are made to drink the anointing oil so that they can receive their healing or miracles.

---

<sup>25</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretation from An African Context (Regnum Books International, 2013)* p. 128-129. In the case of Pentecostal media preachers, olive oils may even be placed on radios and TV sets during broadcasts, in order to infuse them with power sent through the airwaves for the mediation of health and power. The oils may then be applied to ailing body parts or drunk as spiritual prophylactics. For those who seek the anointing, it is expected that their lives, ministries and other endeavours will come under the influence of the spirit in one way or another. In keeping with the informing Pentecostal anointing services such services, frequently conclude with participants waving white handkerchiefs – sign of victory in African religious colour symbolism – and singing choruses of victory over the devil, witches, demons, and difficult life circumstances, a victory that is to be realized through the process of anointing.

<sup>26</sup>Asamoah-Gyadu J., *Contemporary Pentecostal Christianity: Interpretation from An African Context*, p. 18.

<sup>27</sup>Asamoah-Gyadu J., *Contemporary Pentecostal Christianity: Interpretation from An African Context*, p.130. The pastor, with a bottle of oil in hand, beckons a young female congregant towards the front. He pours a generous amount of oil in his hands and anoints the woman’s forehead. In order to indicate the power of the anointing to viewer, the woman’s reactions are those commonly associated with powerful anointing: she has dazed eyes, a shaking body, and weakening limbs and gradually succumbs to falling to the floor under the weight of the influence of the oil or Holy Spirit” her experience is that commonly known as being slain in the spirit.

According to Asamoah-Gyadu in his analysis about “anointing and testimonies” he said there are skepticisms amongst the Ghanaian public and in the media that has accompanied the extensive use of olive oil which is not unfounded. He said that people, are benefiting from anointing as a sacramental procedure for mediating the grace of God is also not in doubt, as testimonies from beneficiaries often declare. He said this based on a report in Oyedepo’s book.<sup>28</sup>

To Ampong, “in Pentecostal theology, it is accepted that the Holy Spirit is the one who anoints, heals, or empowers, and the anointing, if it has to be imparted physically, is mediated through application of olive oil accompanied by prayer”.<sup>29</sup> The researcher is of the view that anointing is needed in every aspect of a Christian’s life but not when used out of biblical context.

## **1.7 RELEVANCE OF THE STUDY**

This study serves as a material to clear understanding of the concept of anointing and its practices with oil. It attempt to clear some doubts and help inform churches on the rightful practice of anointing with oil and its impact on the lives of its members. It also attempt to enable churches to think seriously through their faith and practices and work throws more light on the current usage and practices of anointing oil especially in some neo-prophetic and charismatic churches. It seeks to establish precincts within which anointing oil is used and the understanding of the concept of anointing by the churches and their congregation and the reasons underlying the usage. It also adds to the existing knowledge and information in the area under study. Dickson, says, “There is the need for

---

<sup>28</sup>David O. Oyedepo (2002),p 55 .“I was born with a sickle-cell disease and for a long time I had suffered many things. In February 1994, at the Anointing Service of the monthly Breakthrough Seminar, Bishop Oyedepo told us to take a cupful of the anointing oil, that it would mean divine health forever. I said “Lord that is it! It is going to be forever!” I forgot all about it, until the day we had to go for laboratory test. One week later, when I collected the result, my blood group read AA. To the glory of God, my blood group, which on the 17<sup>th</sup> of September 1980 read genotype SS, now reads genotype AA.”

<sup>29</sup>Rev. Ebenezer Adu-Ampong, *New Religious Movement Lectures; 2013-2014,semester two.*

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”.<sup>30</sup>

## **1.8 STRUCTURE OF THE STUDY.**

Considering the structure, this research is organized into five major chapters. Chapter one is made of general introduction to the research work which comprises the background study, statement of problem, research question aims and objectives of the study, research methodology, scope and focus for the study, structure of the study, and relevance of the study and literature review.

Chapter two deals with the concept of anointing, the biblical views on anointing, anointing in the Old Testament and anointing in the New Testament. Within this chapter, the research deals with types of anointing, the uses of anointing oil in both the Old Testament and the New Testament and a conclusion drawn.

Chapter three discusses brief histories of the selected churches, their concepts of Anointing, their views on the types of oils and their anointing services.

In chapter four, the researcher analyze the concept of anointing and the impact of anointing services on the life of the members in the selected churches.

Finally, chapter five gives a summary of the study, general conclusion and some recommendations.

---

<sup>30</sup> Dickson, K. A., *Theology in Africa* (London: Darton, Longman and Todd, 1984).

## THE CHAPTER TWO

### THE CONCEPT OF BIBLICAL ANOINTING

#### 2.0 INTRODUCTION

The concept and the practice of anointing as recorded in the Scriptures have different methods and purposes. In the Old Testament (OT), the practice of anointing involves literal use of oil in almost all situations and the purpose was for setting a person or an object apart as sacred for God's use. In the New Testament (NT), the practice of anointing was more figurative to connote the power of God's Spirit on a person; the literal use of oil for sacred purpose was limited to healing. In this chapter, the objective is to establish a biblical base which will be used later "in the preceding chapters to evaluate the practice of anointing in the selected churches. This is very necessary in that, most a times we use the Scriptures as Christians to legitimize the practice of anointing.

#### 2.1 ANOINTING IN THE BIBLE

Anointing is the act of God and the word "anointed" was used metaphorically to mean the bestowal of divine favor or appointment to a special place or function in the purpose of God. Furthermore, anointing symbolized equipment for service and is associated with the outpouring of the Spirit of God as seen in the New Testament.<sup>31</sup> Anointing oil is mentioned twenty times in Scripture. It was used in the Old Testament (OT) for pouring on the head of the high priest and his descendants and for sprinkling the tabernacle and its furnishings to mark them as holy and set apart to the Lord. "Then Moses took some of the anointing oil and some of the blood from the altar and sprinkled them on Aaron and his garments. So he consecrated Aaron and his garments and his sons and their garments" (Leviticus 8:30). In Numbers 4:16a, "Eleazar son of Aaron, the priest, is to have charge

---

<sup>31</sup>Eager, B. G., *Anointing in International Standard Bible Encyclopedia*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974) p. 129.

of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil". Three times it is called the "holy anointing oil"<sup>32</sup>, and the Jews were strictly forbidden from reproducing it for personal use (Exodus 30:32-22). The recipe for anointing oil is found in Exodus 30:23-24; it contained myrrh, cinnamon and other natural ingredients. There is no indication that the oil or the ingredients had any supernatural power. Rather, the strictness of the guidelines for creating the oil was a test of the obedience of the Israelites and a demonstration of the absolute holiness of God.

There are nineteen references to anointing in the New Testament. Four of them refer to anointing the sick. Another four refer to spiritual anointing that was on Jesus. Two refers to anointing as an ordinary Jewish custom. Five refers to anointing of Jesus feet or His anointing for burial. The remaining four refer to the spiritual anointing that is on Christians and they are the verses shown above. Only four New Testament passages refer to the practice of anointing with oil, and none of them offer an explanation for its use. In the light of Mark 6:13, the disciples anoint the sick and heal them. In Mark 14:3-9, Mary anoints Jesus' feet as an act of worship. In James 5:14 the church elders anoint the sick with oil for healing. In Hebrews 1:8-9, God says to Christ as He returns triumphantly to heaven, "Your throne, O God, will last forever and ever; God has anointed you with oil of gladness".

## **2.2 ANOINTING IN THE OLD TESTAMENT**

Anointing in the Old Testament is obtained from a practice of shepherds. Lice and other insects would often get into the wool of sheep, and when they got near the sheep's head, they could burrow into the sheep's ears and kill the sheep. So, ancient shepherds poured oil on the sheep's head. This made the wool slippery, making it impossible for the

---

<sup>32</sup> <http://www.gotquestions.org/anointing-oil/printer/anointed.pf.html>.

insects to get near the sheep's ear because they would just slide off.<sup>33</sup> From this, anointing became symbolic of blessing, protection and empowerment. The Hebrew word for the verb to anoint is *Mashach* and is the root of Messiah, which means "anointed one". According to Austin and Gerard cited in the New World Encyclopedia, the basic idea of anointing in the Old Testament culture is a hygienic practice of applying oil grease to soften and protect the skin in a dry climate (Amos 6:6 cf. Psalm 23:5 which uses a different verb for the same idea). The verb anoint is used for oiling a leather shield to keep it from cracking (Isaiah 21:5), and in another place it refers to painting a house (Jeremiah 22:14). This would be very soothing and refreshing. The specific practice of anointing by pouring oil on the head was used as symbolic act for designating and setting apart a person for a certain public, leadership function in a community.<sup>34</sup> Oil and grease were also used to protect wounds and aid their healing.<sup>35</sup>

In the Old Testament it was a one-time event much like an inauguration or ordination. Kittle and Friedrich state that, "Anointing is meant to restore or to enhance physical well-being of persons."<sup>36</sup> The aim is to give power, strength, or majesty to the person anointed. It is also clear that, the Old Testament anointing was not for everyone in the congregation. There are three kinds of leaders anointed for ministry in the Old Testament, thus, the Priests (Exodus 28:41), Kings (I Samuel 10:1) and Prophets (I Kings 19:16). According to Exodus 30:31-33 "God said to Moses, say to the Israelites this should be my sacred anointing oil for the generations to come".<sup>37</sup> B. G. Eager states, it is only once

---

<sup>33</sup> <http://www.gotquestions.org/printer/anointed.PF.html>.

<sup>34</sup> <http://www.newworldencyclopedia.org/entry/anointing>, Austin, Gerard; anointing with the Spirit: The Rite of Confirmation, (The Use of Oil and Chrism), New York: Pueblo Publication Co., 1985).

<sup>35</sup> G. Kittle and G. Friedrich, Theology Dictionary of the New Testament (Eerdmans1974,v.9)p.496-497, According to the witness of the Old Testament, the latter involves pouring oil over the head of the one concerned.

<sup>36</sup> G. Kittle and G. Friedrich, Theology Dictionary of the New Testament (Eerdmans1974,v.9)p.496-497.

<sup>37</sup> It was sacred, and was to be considered as such. Whoever made perfumes like it and put it on anyone other than a Priest was to be cut off from their people after the instruction given to Moses to anoint Aaron in (Exodus 30:30). A couple of Old Testament passages refer to the patriarchs as "anointed ones" and "prophets".

explicitly mentioned that a prophet should be anointed (I Kings 19:16), but the Patriarchs (especially Abraham) are referred to as “my anointed ones” and “my prophets” (Psalm 105:15; I Chronicles 16:22, Genesis 20:7). The idea of God anointing someone has its roots in the Old Testament. The “anointed one” (*Mashiach*) was an authorized and empowered leader.

In a nutshell, the Old Testament understands anointing as the physical act of pouring oil over someone’s head that indicated God’s choice of them for a special function or office in Israel. They were usually the kings and priests who were anointed. The physical and ceremonial act of anointing is done according to God’s will upon those chosen by Him. These were given the special endowment of the spirit enablement to carry out the functions of the office for which they were being anointed. The Old Testament also predicted a special anointed one, who would come and bring salvation and deliverance to Israel. There are other uses of the practice of anointing which do not stand out clearly in the Old Testament but which are expressed in clearer terms in the New Testament.

### **2.3 ANOINTING IN THE NEW TESTAMENT**

Fundamentally anointing was an act of God, and the word ‘anointed’ was used to connote appointment to a special place or function in the purpose of God.<sup>38</sup> The anointing of the head with oil in the time of Jesus was extended as an act of courtesy also to guests (Luke 7:46). In the New Testament Messiah and Christ means the Anointed one. Jesus the Christ was anointed by the spirit to be a Prophet, King and Priest of things within the altar and without.<sup>39</sup> Anointing (*aleiph* , *Chri* , *Myroz* ) in New Testament (NT) has two main aspects: *aleiph* is used of external, physical anointing, while *Chri* , is employed in the higher sense of anointing by God. The former is used in Matthew 6:17 as a sign of

---

<sup>38</sup> Allister, D.S., New Bible Dictionary; Second Edition (Tyndale House Publishers, Inc, 1982 - 1992) Pp. 50

<sup>39</sup> Davis John D., The Westminster Dictionary of The Bible, ( Philadelphia :The Westminster Press, , 1944). Pp 29

joy, in Mark 6:13 and James 5:14 as a means of healing the sick, in Mark 16:1 as a service to the dead.<sup>40</sup> In Luke 7:38 and chapter 46 it is an expression of a woman's love of Jesus and in John 11:2 and 12:3 the two functions of love and burial (12:7) are joined in Mary's anointing of the feet of Jesus. The variant term *myriz*, perfume is used in Mark 14:8 in anticipation of Jesus' burial.

The theological term *chir*, is the origin of the title Christ, which means Anointed one, a translation of the Hebrew *Mashiah* or Messiah, the title of God's agent in the time of his saving intervention. In Jesus' inaugural sermon (Luke 4:18) he cites Isaiah 61:1. In Hebrews 1:9, another Old Testament (OT) text (Psalm 45:7) is cited in relation to Jesus as Messiah. In II Corinthians 1:21, Paul refers to the anointing. Similarly, I John 2:20, 27b was the noun *chrisma* to speak of the anointing which Christians receive; understood as the gift of the spirit.

According to I John 2:20, Apostle John said: "But you have an anointing from the Holy one, and you know all things" in verse 27 "the anointing which you have received from Him abides in you, and you do not need anyone to teach you; but as the same anointing teaches you all things, and is true" NKJV. The verses in 1 John 2, refers to knowledge, a teaching ministry of the Holy Spirit, therefore there is no implication that we ordinarily have to seek this particular anointing because it is something that a believer has. These verses including 2 Corinthians 1:21-22 and Revelation 3:18 show that the main purpose of Christian anointing is to help them to know God better.

In view of the New Testament, the researcher is of the view that, the anointing brings us knowledge which helps us to see. Just as a bird-watcher who knows about birds, sees more happening in the woods than someone who is ignorant of ornithology. The

---

<sup>40</sup> Lockyer, Herbert et.al., Illustrated Dictionary and Concordance of the Bible, The Readers Digest Association Inc. (The Jerusalem Publishing House Ltd., 1986). Pp 96 – 97

anointing opens eyes that we may see, we learn under the anointing and see even better which brings more knowledge, the Christian who knows the things of God sees more and learn more from life. Within the New Testament, the act of anointing is used within the earthly teaching and practical context of Jesus Christ and the practices of all believers.

## 2.4 DEFINITION OF ANOINTING IN GENERAL

Anointing refers to the application of oil, cream, lotion or cosmetics to the body which in Hebrew is *Meschach* (Ezra 6:9). In other words, it is the practice of applying oil upon persons or things. There are several Hebrew and Greek words in relation to anointing. Based on this study a few will be mentioned. The Hebrew word for ‘anoint’, is *mischah* which was derived from *masach* meaning unction. Emphatically, *Mashach* in Hebrew means oil yet in the theological sense it means to empower an individual or object with the Spirit of God to set apart for divine use. Anointing in Greek is  $\mu$  (*chrisma*) meaning smearing, unguent.<sup>41</sup>

The Greek word (*enchrio*) in Revelation 3:18 means to rub in oil or to be smeared with oil. *Chrio* in the New Testament is used in reference to Jesus the Christ as being the anointed one, and is also used to describe the sacred anointing in generally. The word *aleihon* ‘anointed’ and was preached by Jesus that those under the prevailing power of the enemy would repent and be saved as in Luke 4:18-19. “They cast out many demons and anointed (*aleihon*) with oil many who were sick and healed them” (Mark 6:13 NKJV).<sup>42</sup> We see the sacred use again in James 5:14 NIV.<sup>43</sup>

---

<sup>41</sup>Harison, Evereth F., *Baker’s Dictionary of Theology*; (Baker Book House, 1985). P.45.

<sup>42</sup> Holy Bible New King James Version; The Maxwell Leadership Bible, second edition © by Maxwell Motivation, Inc, 2002, 2007) p. 1236

<sup>43</sup> The New International Version copyright 2011 by Biblica. Inc. (James 5:14 NIV) p. 12164.

### **2.4.1 General Impact of the Anointing**

Anointing is said to symbolize joy, passion, power, glory, confidence, boldness and authority. It gives righteous indignation and aids spiritual warfare. It is power to preach and to testify. According to Hinn's, anointing is referred to a supernatural mystical power given to humans by which they are able to work the miracles. He again said "The anointing is the power of God" based on (Act 1:8).<sup>44</sup> Asamoah-Gyadu shares in similar view in support of Hinn.<sup>45</sup> To the researcher anointing is the presence of God which creates strength and upliftment in the life of His chosen for a definite task. The anointing symbolizes equipment for service, and is associated with the outpouring of the Holy Spirit's of God. This usage is carried over in the New Testament.<sup>46</sup>

## **2.5 TYPES OF ANOINTING**

The practice of anointing services goes with anointing oil or ointment for religious and secular purposes. These two would be examined for the purpose of this study.

### **2.5.1 Sacred Anointing**

The Hebrew word *mshah* is the Old Testament word for sacred anointing. Although *mshar* was also used in scripture for non-sacred purposes, the majority of its Old Testament usage is to indicate the divine purpose of anointing sacred persons. One of the oldest and most sacred examples as in 1 Samuel 16:13 where Prophet Samuel anointed David with horn of oil, when the Lord told Elijah to anoint Jehu as king of Israel (1 Kings

---

<sup>44</sup>Hinn, Benny. The Anointing. Nashville: Thomas Nelson (1992), Pp 74.

<sup>45</sup> J. K. Asamoah-Gyadu, Contemporary Pentecostal Christianity: Interpretation from an African Context (Regnum Books International, 2013) Pp 136-137. "the anointing on Paul made it possible for handkerchiefs and aprons that had touched his body to heal sicknesses and drive out evil spirit (Acts 29:11). Anointing with oil equips God's people, especially leaders, for divine service by the spirit of God. He said from the biblical perspective, then, the application of olive oil as anointing is a sign that draws upon the anointed person "the abiding presence of God, the Holy Spirit." He said it is the Holy Spirit who anoints, and the application of the oil is meant to be a visible sign of the impartation of God's empowering presence to His people (John 2:27).

<sup>46</sup> Douglas, J. D. (1962). The New Bible Dictionary. London: Inter-varsity Press. P. 39

16-17).<sup>47</sup> Elijah was commissioned to anoint Elisha as his successor as Prophet. Priests like Aaron were customarily inducted into office by anointing for consecration for service (Exodus 29:44, 30:30 NIV). Eager B. G states that, “Among the Hebrews, it was believed not only that, it effected a transference to the anointed one of something of the holiness and virtue of the deity in whose name and by whose representative the rite was performed, also it imparted a special endowment of the spirit of Jehovah” (Isaiah 61:1).<sup>48</sup>

## 2.5.2 Ordinary or Secular Anointing

*Shemen*<sup>49</sup> is the Hebrew word used for common body anointing for cosmetic or medical purposes as in Isaiah 1:6. This is the word used to describe the application of oil, ointment, or perfume to one’s body. Anointing the body or head with oil was a common practice with the Jews, as with oriental nations. Ruth 3:3 is an example of this application of oil when Naomi told Ruth to present herself to Boaz. She said, “Wash thyself therefore, and anoint thee, and put thy raiment upon thee” (KJV), in the Hebrew transliteration is;

*V<sup>e</sup>rachats<sup>e</sup>t<sup>e</sup>Vasakh<sup>e</sup>t<sup>e</sup>v<sup>e</sup>sam<sup>e</sup>t<sup>e</sup>sametesim<sup>e</sup>lotek“sim<sup>e</sup>lotayik”alayikv<sup>e</sup>yarad<sup>e</sup>ti “v<sup>e</sup>yarad<sup>e</sup>t<sup>e</sup>”  
hagoren 'al-tivad<sup>e</sup>la'ish 'ad kalotole'ekholv<sup>e</sup>lish<sup>e</sup>tot.*

The practice of such anointing was common throughout the Old Testament. Indeed, to abstain from such daily anointing was considered an act of mourning. Apparently, the practice was still in force in Jesus’ day. Jesus admonished a Pharisee, in whose house He was a guest for rebuking the sinful woman who was washing Jesus’ feet, that “You did not put oil on my head, but she poured perfume on my feet” (Luke 7:46 NIV). Dudley, Martin and Geoffrey Rowell stated that, the Arabs of East Africa anointed themselves with lion’s fat in order to gain courage. Butter and blood is often used for anointing in

---

<sup>47</sup>Eager, B. G. (1974).Anointing in International Standard Bible Encyclopedia, Grand Rapids, Michigan: William B. Eerdmans Publishing Company. p. 129

<sup>48</sup> The International Standard Bible Encyclopedia, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mi, Vol 1, Pg. 138

<sup>49</sup> <http://www.newworldencyclopedia.org/entry/anointing>.

Hindu religion for enthronement rituals. A newly built house is smeared with oil; so are those believed to be suffering from demonic possession, are being taken to smear the latter downwards from the head to foot<sup>50</sup>.

## **2.6 USES OF ANOINTING OIL IN OLD AND NEW TESTAMENTS**

Anointing oil can be used as a symbolic representation of our faith in Jesus Christ to answer our prayers through divine intervention; consecration, sanctification, applied as a healing salve or ointment that has true medicinal attributes, used as a perfume for hygiene purposes, funeral or embalming practices, or preparing weapons for warfare.

The anointing oil has multiple applications. In the Old Testament (OT) anointing oil was used to sanctify and purify things that were contaminated (Leviticus 8:10-11, Exodus 40:9). It was also used to anoint and consecrate humans (Aaron) (Leviticus 8:12). Again it was used to break mourning cycles, as David did (2 Samuel 12:20 NIV).

In the New Testament (NT), the anointing oil was used for healing the sick through prayers (James 5:14, 15), for honoring visitors as Mary Magdalene did to Jesus the Christ in (Luke 7:46) and for deliverance according to Mark 6:13.

## **2.7 CONCLUSION**

The biblical concept of anointing is that, all Christians have been given an anointing from God so that we may know the things that are of God. This anointing teaches us all things and is responsible for opening our spiritual eyes. It could be observed from the contributions of various writers that the anointing is the very presence and fullness of the Holy Spirit in the life of a Christian. We all have direct access to God and His truth; all believers have the Spirit which will lead them into all truth in Christ and enable them to be His witnesses.

---

<sup>50</sup>Dudley, Martin and Geoffrey Rowell, *The Oil of Gladness; Anointing in the Christian Tradition* (London: SPCK, 1993).

## **CHAPTER THREE**

### **THE PRACTICE OF ANOINTING IN SELECTED CHURCHES**

#### **3.0 INTRODUCTION**

This chapter gives the historical background of the selected churches, their doctrines on the use of anointing oil, their understanding about anointing.

#### **3.1 HISTORICAL BACKGROUND OF CHURCH HILL OF GOD (CHILOG)**

Prophet Elijah Kofi Essel is the founder of Church Hill of God, which started as Soldiers of Christ Ministries, where young Elijah Kofi Essel at the age of twelve years started gathering young ones at school break hours and school vacations to pray at Amankwatia L/A School, at Amakom. In the year 2011, he began to hold prayer meetings on Fridays with a group of believers at Pankrono Basic School Park in Kumasi. He later branched into church ministry on Friday, December 30<sup>th</sup>, 2011 under God's directive. CHILOG has seen steady increase in membership and now has its headquarters at Tafo Nyiaeso. In the year 2014, through God revelation, the name of the ministry was changed to Church Hill of God. The Church holds youth camp meetings three times in a year as well as its services on Sunday mornings and Prophetic Session on Friday evenings. CHILOG has over seven branches, eight departments and continues to expand.

##### **3.1.1 Mission Statement**

The church's mission is to identify with Christ and make Christ known to the world by demonstration of God's love and power.

##### **3.1.2 Vision Statement**

The church seeks to recover lost souls who become disciples of all nations and to build a church that shares the compassion of Christ by supporting people physical and spiritual; a

spirit-filled church which will salt and light the world through signs and wonders and the miraculous power of God; a generation overturned by the power of God's love.

### **3.1.3 Doctrines of the Church on the Use of Anointing Oil**

In an interview with Prophet Essel the following outcomes were drawn on the church's position on the concept and the uses of anointing oil.

#### **3.1.3.1 The Meaning of Anointing and its Scriptural Basis**

Anointing, to Prophet Essel, is the blood of Jesus quoted Revelation 12:11, "They triumphed over Satan by the blood of the lamb" NIV. To him the blood that flowed through Jesus is spirit and has a supernatural power which was able to defeat the evil one. Therefore when we apply it, can do away with the demons.

He said there are two sources of anointing, the first being Satan's anointing which comes to cause destructions, confusion and depression as in Acts 8:9-10. Simon who was sorcerer in Samaria used his satanic powers to draw people's attention and win them to himself. The evil spirit in Simon flowed upon the people he encountered to transform yet causes destruction thereafter. The second is the anointing that flows through the disciples of God quoting Acts 3:7-10 on Peter and the crippled man at the beautiful gate as God's anointing. Prophet Essel, said the medium through which anointing can flow better and always is the man with humble heart, spirit and holy lifestyle.

#### **3.1.3.2 The Essence of Anointing**

To Prophet Essel, anointing is important in man's life and has it outcomes. He said:<sup>51</sup>

Anointing can raise the dead referring to John 11:43 "Jesus called in a loud voice, 'Lazarus, come out! The dead man came out.'" Likewise, anointing will select one as

---

<sup>51</sup> Prophet Elijah Kofi Essel, the Founder and General Overseer of Church Hill of God (CHLOG) at Tafo Nhyiaeso, Kumasi on 13<sup>th</sup> and 19<sup>th</sup> April, 2015 at 4:00 pm – 5:30 pm and 1:00 pm – 3:00 pm.

‘faithful’ from the crowd and crown one ‘king’ or ‘queen’ referring to David’s anointing in the presence of his brothers for kingship by God through Samuel (I Samuel 6:13).

### **3.1.3.3 Elements, Persons and Objects Involved in Conducting Anointing Services**

Different types of specially branded of oils are used by some Prophets for conducting the anointing services. Where he finds himself with none of such, he can use any clean oil like Frytol cooking oil since it is not the element in use which matters rather the Power of God. He said that anything can be anointed, including human beings and objects to set them apart for God’s use. He anoints objects like church buildings, newly donated items for church use like instrument and items purchased from the market.

### **3.1.3.4 Purpose for Using the Oil for Anointing Human Beings and Objects**

He said that, he conducts anointing services by the use of the oil based on Scriptures and divine directions from God. He states emphatically that, the use of the oil brings edification to the lives and the church. It generates divine empowerment as in Acts 2:1-4, where the disciples during the Pentecost day received the power of the Holy Spirit for ministry. It is used for sanctification and purification as in Exodus 29:36-37b, which states that Moses should purify the altar by making atonement for it, and anointing it to consecrate it. Also for consecration of church leaders as in Exodus 29:1a and for healing of the sick as in James 5:13-14.

### **3.1.4 Types of Anointing Oils**

It was recorded that, there are several anointing oils on market such as Red Oil for marriage, White Oil for seed of the womb, Blue Oil for love, even oils with crucifixes inside which he personally thinks some ministers use them for diverse purposes. He said, he uses two kinds of oils during ministrations thus Borges Olive Oil and Bells Olive oils.

### **3.1.5 Differences between the Holy Spirit Anointing and Physical Anointing**

Holy Spirit anointing is what convicts and converts people of God. He said when the anointing of God (Holy Spirit) comes, the lifestyle of the person changes and he or she turns into a new creature referring to Peter's encounter with the Holy Spirit in Acts 2:22, 32 and his life thereafter. Physical Anointing, is the anointing which flows out of one's own personal will to anoint someone referring to 2 Samuel 16:20-23 where Ahithophel used his godly counseling gift to give evil counsel to Absalom against David as if the counsel came from God. He said we need the physical oil in this New Testament (Holy Spirit) era, because it is the representation and demonstration of God's power according to Acts 1:8, Acts 2:1-4 and Mark 3:16.

### **3.1.6 Types of Anointing Services conducted and their Outcomes**

He said that, he had conducted numerous anointing services within and without the nation Ghana. Some of them are Anointing for obtaining visas, Anointing for Child bearing, Anointing for education, Anointing for leadership and Anointing for marital favor and its success. He conducts Anointing Services during Friday prophetic and deliverance service and also three other times in a month because it lessens the burdens of the congregants. During this session, the blind see, the barren obtain grace to conceive, job opportunities and many more are obtained.

### **3.1.7 The Church and the Anointing**

To Prophet Essel, people (Christians) jump from churches to churches for anointing service seeking for personal breakthroughs. He said that due to this, people attend anointing services at his church and other churches without being committed to the churches. He said, the economy has induced people to attend anointing services for the benefit of relieving their economic struggles. People are interested in anointing services yet not the same with his members because during such services miracle happens yet

some resident congregants choose not to attend. The church purchases the oil to cut down cost of the less privileged among them to feel at home. Members are taught basic lessons on anointing and how to use it when necessary.

### **3.1.8 General Opinion on the Use of Some Special Brands of Oil**

According to Prophet Essel, special brands of oil are what some contemporary prophets are using in demand of money. He said this is not the biblical type of oil demanded by God in Exodus 30:22-31. To him, some of the neo-prophetic churches use this for money and for personal fame rather than God. He said that, this has led to abuse of the power of God in several forms such as the way the oil is manufactured and are marketed for financial gain. He said the upsurge in the usage of the oil is affecting Christian faith and practice in several ways where members put their total trust in oil rather than in God, because the anointing oil, is seen as the power of God.

## **3.2 THE HISTORICAL BACKGROUND OF ZION PRAISE CHAPEL INTERNATIONAL (ZPCI)**

Zion Praise Chapel International was established in 1994 under the Prophetic and Apostolic Ministry of Bishop Bernard Ogyiri Asare at Anaji Estate, which has been located to Effia in Takoradi in the Western Region of Ghana. This follows a revelation God gave to His servant through a trance which lasted for 3 hours on 9<sup>th</sup> May, 1989. In the vision, God taught him how to minister healing, deliverance and the prophetic gift. After the encounter, he developed passion for the mission of Christ. He subsequently, organized gospel crusades, healing services and prophetic meetings within and without Ghana. ZPCI was established with seven dedicated members. The church was established to fulfill the five purposes as Worship, Ministry, Evangelism, Fellowship and Discipleship. The church currently has seven branches in Ghana, United Kingdom, Italy

and United States of America. There are over fifty equipped ministers who serve under the various ministerial offices. There more than fifteen departments including; Men and Women Fellowship, Family Life Ministry, Youth and Children Ministry, Welfare Department, Evangelism and School of Ministry.

### **3.2.1 Mission and Vision Statement**

Zion Praise Chapel International is a prophetic family bounded by the Spirit of Christ for the purpose of making disciples, building the Kingdom of God, equipping and empowering Christians for the work of the ministry into eternity.

### **3.2.2 Core Values**

The word “PRIEST” is the standard they use in measuring how their mission is executed.

P – PRAYER

R – RIGHTEOUS LIVING

I – INTEGRITY OF THE WORD

E – EXCELLENCE

S – SERVICE TO GOD AND MANKIND

T – TRAINING

### **3.2.2 Statement of Faith**

The doctrinal basis of the Church is the fundamental truth of the Christian Faith which includes:

- ) The sovereignty of God in creation, revelation, redemption and the final judgment.
- ) The Unity of the Father, Son and the Holy Spirit in the Godhead.
- ) Salvation by faith in the finished works of Jesus Christ.

- ) Baptism as outward symbol of identification with the death, burial and resurrection of Jesus Christ by immersion.
- ) The redemption of believers from the works of the devil namely sickness, depression, death, sin and poverty.

### **3.2.4 The Doctrines of the Church on the Use of Anointing Oil**

Based on an interview with Bishop Bernard Ogyiri Asare,<sup>52</sup> the views and observations gathered are expressed below:

### **3.2.5 The Meaning of Anointing and its Scriptural Base**

Anointing is not in the oil, it is the supernatural power of God which God bestows on a person to do what he or she could not have done ordinarily. Is the presence of God for the fulfillment of a particular assignment? Bishop Asare made reference to Act 2:1-4; 14, emphasizing on verse 14 “But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you and give ear to my words.” Bishop said it is the power which empowered Peter to proclaim the words in faith.

### **3.2.6 The Essence of Anointing**

Bishop Asare said, anointing is important as in Exodus 30:30 that, “You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.” He said, anointing is important in Christian life for consecration and with it any other good thing can be obtained in God. Example is miracle works, holiness and effective prayer life.

---

<sup>52</sup> Bishop Bernard Ogyiri Asare, the Founder and General Overseer of Zion Praise Chapel International (ZPCI), Takoradi – Effia, on 6<sup>th</sup> – 8<sup>th</sup> March, 12<sup>th</sup>, 19<sup>th</sup>, 27<sup>th</sup> March, 2015 and 2<sup>nd</sup> and 3<sup>rd</sup> of April, 2015, 8<sup>th</sup> – 9<sup>th</sup> May, 2015.

### **3.2.7 Element Persons and Objects Involved in Conducting Anointing Service**

Borges olive oil is often used for anointing humans and objects for God's purpose. He quoted Exodus 30:22-30, that God instructed Moses to use specific spices for the preparation of oil for anointing Aaron and other objects for God's services.

### **3.2.8 Purpose for Using the Oil for Anointing Human Beings and Objects**

Bishop Asare said, the use of oil on human beings and objects are based on the following Biblical concern as: In consecration of people and objects into leadership as Samuel anointed David for kingship (1 Samuel 16:12-13), for healing upon the sick as in (James 5:13), dealing with demonic powers through deliverance and for ordination of priests, evangelists, pastors and prophets.

### **3.2.9 Types of Anointing Oils**

It was recorded that, there are kinds of oils in pharmaceutical shops and cosmetic shops. Some of these: Mercy Oil, oil for mystery manifestations, Borges oil, Sabroso oil, oil for healing and prayers. He said all of these come in several forms and colours that cannot be detected. He uses Borges oil preferably.

### **3.2.10 Difference between the Holy Spirit Anointing and Physical Anointing**

Bishop Asare, making reference to I Samuel 16:13 said the physical anointing is the oil which God instructs for use in one's life. Physical anointing is said to be the medium through which the Holy Spirit's power is invoked upon for spiritual manifestations. He said, the physical oil (anointing) helps consecrate a person for work. In other words, anointing with oil is symbolic of God's power and ability through the Holy Spirit to accomplish a purpose as in (Exodus 28:41) for priesthood, (I Samuel 16:13) for kingship, (I Kings 19:16) for prophethood, were they are anointed with oil to fulfill God's call on their life. He gave illustrations of both Elijah and Elisha to conclude the physical

anointing as in 2 Kings 13:21. Here, even the bones of the Prophet Elisha and Elijah were a reservoir for the anointing to revive a dead person.

He stated that, Holy Spirit anointing is God's special tangible power to get a job done. The Holy Spirit rests on someone to empower the person for specific assignment to be done. Bishop quoted both Isaiah 61:1-2 and Luke 4:18-29 and placed emphasis on Luke 4:18 "The Spirit of the Lord is on Me, because He has anointed Me to proclaim good news to the poor."

According to Bishop Asare, though we are in the New Testament (Holy Spirit) era, to some extent we need the physical oil so that, one would be clothed in power which in Greek is  $\mu$  (dunamis) to confirm and affirm one's assignment to be accomplished as Jesus promised the disciples in Act 1:8 "You shall receive  $\mu$  (dunamis/power) when the Holy Spirit has come upon you; and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. He cited Acts 5 that, the healing anointing was so intense on Peter that his shadow served as a point of contact for the sick to receive God's healing.

### **3.2.11 Types of Anointing Services Conducted and their Outcomes**

Bishop asserted that though a prophet by calling, he does general anointing under God's direction. He often conducts healing anointing to liberate the sick on Mark 6:13. He anoints new church buildings and new furniture.

### **3.2.12 The Church and Anointing**

To him, many people who attend their Thursday prophetic sessions and other programmes are not members of his ministry. He said they jump from church to church seeking for breakthroughs without being committed to their denominations as well as where they visit. Also they cherish the medium called oil than Christ Jesus. He

emphasized that, the present economic crisis has induced people to conduct and attend these services. He stated that, the church uses its own oil for anointing sessions. During a cooperate programmes, members do purchase their oil from pharmaceutical shops or market places.

Bishop responded that, though many people (Christians) are interested in anointing services but not the same at his place. To him people like anointing services for miracle encounters and breakthroughs. He claims his congregants are taught the Word of God but not how to use anointing oil by themselves in any means because this may lead to excessive usage on their side and capture their faith and focus from God. A lot of testimonies are shared for the use of oil in their normal way. He does not basically conduct one unless the situation calls for it.

### **3.2.13 General Opinion on the Use of Some Special Brands of Oil**

Bishop said there are new inventions of special oils in some Pentecostals and Charismatic Churches. To him these oils create problems since is not the type prescribed by God in Exodus for Moses to use .To him, many colored and labeled oils for problematic solutions are not godly rather is for selfish ambitions, commercialization of ministry, personal fame, to gain money for exhibiting their potentials and not their calling into ministry, for making God's name and power mockery to the unbelievers. Bishop drew the curtain by saying that, due to the influx of his observations and hearings on radios and general state, the Holy Spirit power is being left in exclusive state of Christians minds and life, this upsurge in the use of anointing oil is drastically draining Christian faith and sound doctrinal practices in diverse means where members later exalt the oil as if is God. He finally said that, the authenticity of God's power is not in the oil rather it is in its divine state.

### **3.3 CONCLUSION**

The two ministers portray their knowledge about the concept of anointing and how they practice the concept in their various churches. Prophet Essel in Church Hill of God believes in the totality of the Holy Spirit and the use of oil on mankind and everything in use. Bishop Asare, however, as a Prophet, also believes in the Holy Spirit's impact more than the continuous usage of oil on the daily activities, and he uses the medium (oil) solely on Biblical examples, such as, anointing of the sick, ordination and consecration than organizing various programmes on anointing. Both believe that, the self manufactured oils which come in various forms for various purposes are meant for selfish ambitions rather than to promote and project God and His power in Christian living.

## **CHAPTER FOUR**

### **INTERPRETATION AND ANALYSIS OF DATA**

#### **4.0 INTRODUCTION**

This chapter presents the results of data collected by the use of interviews and observations with selected churches; Zion Praise Chapel International and Church Hill of God. The analysis deals with the concept of anointing and the practices of anointing services in the above mentioned church. The research also analyses the issues alongside the views of other scholars concerning the practices of anointing. This chapter looks at;

- a. Assessment of the concept and practices of anointing in selected churches in the light of the biblical concept.
- b. The usage of anointing oil on human beings and objects and types of anointing services conducted.
- c. The impact and outcomes of anointing service with oil in the life of the congregant.
- d. Assessment of the selected churches' opinion on special brands of oil.
- e. General assessment on the concept and the practices of anointing service.
- f. Similarities in belief of both churches under study.

#### **4.1 THE CONCEPT AND PRACTICES OF ANOINTING IN THE LIGHT OF THE BIBLE**

The concept of anointing in Church Hill of God (CHILOG) is different from that of Zion Praise Chapel International (ZPCI). The positions are largely based on the understanding and experiences of head minister.

## 4.2 THE CONCEPT OF ANOINTING IN CHILOG

Prophet, sees anointing as one's openness and willingness for God. Thus, one's desire and obedience to avail his or herself for God's use is anointing. Also anointing is said to be the blood of Jesus quoting Revelation 12:11 which says "They triumph over Satan by the blood of the Lamb and by the word of their testimony" NIV. He had the view that, the blood of Jesus is supernatural and is spirit and a great weapon one can use to counter satanic powers, sicknesses, and misfortunes and generate goodness for us though it was not in line with anointing. Besides, Prophet Essel said that when a prayer is said over drinking water it becomes anointed quoting John 2:7-10 where Jesus changed water into wine at a wedding in Cana of Galilee, which to him the prayer said releases the power of God upon the water to bring transformational impact spiritually into water and the user's life. Biblically, the impart of Jesus changing water into wine was not professed to be anointing in natural or supernatural form but rather a drink which had a different taste above the natural wine. Jesus Christ, the anointed one, only cause divine transformation of the water into wine.

Moreover, Prophet Essel said, the Holy Spirit anointing is the kind of God's anointing that convicts and converts people to have a new lifestyle emphasizing on Acts 2:14-17 NIV saying "Then Peter stood up with the eleven, raised his voice and addressed the crowd: 'Fellow Jews and all of you who live in Jerusalem, let me explain to you; listen carefully to what I say. These people are not drunk, as you suppose. It is only nine in the morning! No, this is what was spoken by the Prophet Joel; "In the last days, God says I will pour out my spirit on all people". This text proves the real impact of God's descended spirit on Peter. Where the same Peter who deny Jesus by the help of the Spirit of God, has obtained boldness to confess and defend the true faith of God among the people in Jerusalem. Therefore, the Holy Spirit empowered and equipped Peter with great

power to minister boldly than his formal days where he was filled with fear. Eastwood Anaba shared this thought succinctly that; ‘When the anointing comes upon a man or rises up within him, he will feel strong urge to speak and to touch people’.<sup>53</sup> He said physical anointing is what flows out of one’s own will to demonstrate God’s power quoting II Samuel 16:20-23a where Absalom said to Ahithophel, ‘Give us your advice. What should we do?’ Ahithophel answered, ‘sleep with your fathers concubines whom he left to take care of the palace. Then all Israel will hear that you have made yourself obnoxious to your father, and the hand of everyone with you will be more resolute. So they pitched a tent for Absalom on the roof, and he slept with his father’s concubines in the sights of all Israel. Now in those days the advice Ahithophel gave was like that of none who enquires of God NIV.’”

This text depicts that Ahithophel out of his self will used his counseling gift to advice Absalom badly, where Absalom thought it was a counsel from God against his father David. This is what Prophet Essel term as physical anointing. The physical anointing is the oil in use other than the flow of power from one’s own will. Though the counsel gift is from God, yet the counsel from Ahithopel does not means biblically that is anointing which he smeared Absalom with, but is an expression he suggested for Absalom. Physical anointing can be felt or seen, either in a solid form or in a liquid form not an intangible outflow of power as a counsel given.

He expressed that, there are two sources of anointing. The satanic anointing referring to Acts 8:9-10 where a man named Simon who practiced sorcery in the city and boasted to be a great man because Satan has given him power to foretell people’s future and event. Then the Godly anointing quoting Acts 2:4, where the Holy Spirit filled the people in the

---

<sup>53</sup>Anaba, *Oil of Influence*, p. 28. This will result in people getting born again; falling under the power and getting healed as he touches them ... The anointing distinguishes you from other people by imparting the seven-fold character of the Holy Spirit into your life.

room and started speaking in other tongues as the spirit enabled them referring to Acts 3:2, 6-8 Peter met the lame man, at the temple gate called beautiful, Peter never gave him money, but called the name of Jesus and held the man's hand, to obtain healing by being able to walk instantly with strength. Though in the case of Acts 8:9-10 the practices of Simon depict that, his source is from Satan which because the act of sorcery is carried out by the help of familiar spirit.

Whiles the empowerment rekindled the faith of Peter, which lead the lame man to obtain total healing which flowed through Peter by the help of the Holy Spirit encounter in Acts 2:4. Theologically, the text quoted in support is right, biblically the sources of anointing either of God or Satan was not clearly stated in the Bible. Acts 2:4 as cited above never spelt out the source of anointing upon the disciples rather is the infilling of the Holy Spirit enabling them to speak in tongues and equipping them for their commissioned assignment in Acts 1:8.

#### **4.3 THE CONCEPT OF ANOINTING IN ZPCI**

On the other hand, Bishop explained anointing to be the power of God which gives a person the strength to carry out a divine assignment which he or she could not have done ordinarily, in support with Acts 2:4 "All of them were filled with the Holy Spirit and began to speak in other tongues as the spirit enabled them." This is a happening outside

The usual course of nature and the workings of human intelligence which gave evidence of the presence and power of the Holy Spirit which will empower them for the mission work spoken about by Jesus after His resurrection in Acts 1:8.<sup>54</sup> In light of Bishop's view, the explanation given about anointing is in line with what the bible says as his reference to Acts 2:4 portrays.

---

<sup>54</sup> NIV, Acts 1:8 "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth." P. 1092.

Additionally, he differentiated between physical anointing and Holy Spirit anointing. He said physically anointing is the oil in use which the Holy Spirit power is invoked upon for use. The physical oil is the use of Borges olive oil upon someone through prayers to yield a change for the person, whom the oil is poured or smeared on. Also, Oyedepo shares in similar view of Bishop who writes that anointing can take the form of God's abiding presence that empowers a person to function in his gifts of grace.<sup>55</sup>

Analytically, the physical anointing is in connection with I Kings 19:16 "where God instructed Elijah to also anoint Jehu son of Nish king over Israel<sup>56</sup>, Based on this God placed demand on the use of oil as a physical medium to commission/ordain people into kingship and prophethood. The bible by this source has proved the authenticity of physical anointing to be absolute in the text cited.

He described the Holy Spirit anointing as God's special tangible power to get a job done. Is the type of anointing where the Holy Spirit rests on someone to empower the person for specific assignments to be done as it happen in the life of Jesus Christ in Acts 10:38 where the Holy Spirit anointed Jesus Christ to do good and healing those who were under the influence of the devil because God was with him. Jesus Christ was able to accomplish this duty by the presence of the Holy Spirit which was with Him.

#### **4.4 THE USAGE AND THETYPES OF ANOINTING SERVICES IN CHILOG**

There are several kinds of anointing services conducted in CHILOG which was recorded during the interview and observation. Some are financial anointing, child bearing anointing, marital breakthrough anointing and anointing for education. It was observed that, these types of anointing services are kind of spirituality which the church and the

---

<sup>55</sup> David O. Oyedepo, *Anointing for Breakthrough*, He said that, it can also be received through previously blessed olive oil that is used as an aid to healing or empowerment, especially during ordination. The oil supposedly "upgrades the authority" of the pastor's tongue and makes your words effective when you speak, causing the things you declare to come to pass. P. 173.

<sup>56</sup> NIV.,1 Kings 19:16 and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet."

members in general see as a means to reach out to God for answers to their pending problems.

From the biblical point of view, it can be seen that, in the Old Testament, oil was used under God's instruction by Moses to anoint Aaron and sons to be priest and the object for worship to consecrate them for God' in Exodus 30:30. According to Mark 6:13 and James 5:14 oil was used to anoint the sick to set them free from the bondage of demonic influences to obtain healing. Yet based on the text expounded, God never instructed the performers to name the practice as anointing for sanctification and healing as the act is depicted.

Prophet said, any fine oil will be desirable for conducting anointing service, it was observed that water was also used for anointing during the Youth Camp service on 24<sup>th</sup> and 28<sup>th</sup> December, 2014. Where he fetched water from a bucket and splashed it over the congregation as a form of anointing. This practice of anointing with water is unscriptural. The reason is that throughout the Old Testament and the New Testament, no demand was placed on water as oil for use, considering Exodus 30:22-30 and James 5:14, Oil was instructed for use. Therefore, the use of anointing in this form is in its extremist's stage because it is not stipulated in the scripture. To him, there is the need to anoint every object either edible or non-edible objects like new set of clothing, food stuffs, church building and new instrument. The reason is that, they might come from demonic source. Prayer and anointing performed before use, consecrate them for healthy use.

Asamoah-Gyadu<sup>57</sup> shares in similar view with Prophet Essel. Taking 1 Corinthians 10:25-27, 31 NIV into consideration, Paul said we should eat anything sold in the market and if we are invited by an unbeliever for a meal we should consume anything we are

---

<sup>57</sup>Asmoah-Gyadu ,contemporary Pentecostal Christianity; p 133-137 physical objects may also be anointed , particularly to restrain evil influence upon them. For example to reverse the presence of evil in haunted homes.

served with without doubt. So whatever we eat or drink and whatever we do, we should do it to the glory of God.

Also Jesus in John 6:11 “took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish” NIV. Based on Paul and John’s comment, Christians are supposed to handle every edible and non-edible object with thanksgiving unto God which portrays the enabling grace of God rather than doubting in order to cause the faith of other brethren. It would be noticed that anointing food items and personal belongings other than object for worship is unbiblical as it can be identified in the Old Testament or the New Testament. In the Old Testament objects were anointed with oil to set them apart for use in the service of God rather than for personal consumption.

#### **4.5 THE USAGE AND THE TYPES OF ANOINTING SERVICES IN ZPCI**

During the series of observation, it was realized that, anointing of church buildings and the sick were conducted in ZPCI. Meanwhile, it was recorded during the interview that anointing for ordination was conducted in order to set those participants apart for God’s use, also new church buildings, brand new church instruments and seats were also anointed for ministerial use.

According to Moses in Exodus 29:21b “... and some of the anointing oil and sprinkle it on Aaron and garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.” Likewise in chapter 30:25-29 “Make these into sacred anointing oil, then use it to anoint the tent of meeting, the ark of the covenant law, the table and all its articles, the lamp stand and its accessories, the altar of incense, the altar of burnt offering and all its utensils, and the basin with its stand. You shall consecrate them so they will be most holy and whatever touches them will be holy.” Here, God

instructed Moses to use oil to anoint the objects in the temple for consecrating Aaron and sons by these, they become useful for His purposes. In connection to Bishops usage of the oil, the biblical text proofs it absolutely perfect because is in line with the scripture.

Moreover, Bishop prayed over oil after he has read James 5:14 saying “is anyone among you ill? Let them call the elders of the church to pray over them and anoint them with oil in the name of Lord.” Thereafter, he prays and anoints the sick whiles he pours oil on the sick with prayers. Besides the sick is asked to demonstrate the healing impact of the anointing, demonstrating what they could not do initiate before the anointing session.

Although there is clear linkage between the text and the practice with oil over the sick as instigated by James yet it was not biblically confirmed that, after the application with oil, the sick demonstrated the impact gained through the oil applied with prayers. The kind of anointing practiced in ZPCI is directly in line with Act 3:6-8, Luke stated that, Peter meeting the lame man at the beautiful gate upon the name of Jesus he held the hand of the lame man and regained strength in his ankles. From the biblical perspective, the application of olive oil is a sign that draws upon the anointed person the abiding presence of the Holy Spirit.

#### **4.6 THE IMPACT AND OUTCOMES PRACTICING ANOINTING SERVICES IN CHILOG AND ZPCI**

According to Asamoah-Gyadu, one of the central rites in Pentecostal/Charismatic churches at this time is to anoint worshippers in order that they may gain the needed strength and grace for the ensuing year<sup>58</sup>. Anointing services are conducted to help the attendance to obtain

---

<sup>58</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p. 136. In this assertion, the practices of anointing directed in Ghanaian Christianity are evident in requests that are made during the mass declaration for children, employment, healing, progress, prosperity and general deliverance from evil and from the supernatural forces that hinder one's progress and freedom in life.

protection through the use of oil for the coming year in the light of Asamoah-Gyadu's assertion.

In both churches, the impact of the anointing services was massive, whether done mainly on the sick, object with or without frequent usage, either with water, oil or both the result is in undeniable the sight of witnesses where the sick, the blind, deaf and dumb regain recovery with immediate effects. Those under demonic influence scream on top of their voices, spiritual manifestations are made from the evil possessed person, others vomit phlegm, pins, food under God's power through the anointing service. It was recognized that, when the anointing oil touches someone, it reveals and energizes a person's hindered gift. Asamoah-Gyadu asserted that, in many cases, gifts that seem to have been lying dormant in people have suddenly come back to life.<sup>59</sup>

From the biblical sense, after the infilling of the Holy Spirit in Acts 2:4, Peter regained a sense of boldness to carry out the mission work in Acts 2:38 where he replied, "Repent and be baptized, everyone of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gifts of the Holy Spirit."

Therefore this has proved that when the fullness of God comes upon someone, the good gift in the fellow manifests to benefit others and to confirm one's calling. This impact is biblically perfect some churches members are taught to use the oil in their challenging situations which requires the intervention of God anytime the need arises within their spiritual and socio-economic life. They biblicalized this practices to a good effect based on Eccles. 9:8 "Always be clothed in white, and always anoint your head with oil. In this context Solomon was talking about personal hygiene, where one keeps the hair neat and presentable with oil rather than the kind of anointing prescribed to Moses. In Exodus 40:15a, Moses wrote "Anoint them just as you anointed their father, so that they may

---

<sup>59</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p. 137. Rejuvenating their ministries in powerful and demonstrable ways, after these individuals have been anointed with oil in services of impartation of the Holy Spirit.

serve me as priest”; also in Luke 4:18a, Luke recorded the exact words of Jesus the Christ saying “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor” NIV.

Critically saying, both cited texts does not prove that, either Aaron and sons anointed themselves or Jesus the Christ did likewise, rather they were anointed by a leader under God’s own authority. Therefore it is biblically and theologically inappropriate to anoint oneself outside God’s authority, though one may act by faith when no leader is available yet it may not desire the ways of God, a Presbyterian hymn says whatever we do or say, one ought to inquire of God if it will be desirable to Him or not. Therefore when a person institutes anointing as a practice, by merely consuming the elements without recognizing their impact, it comes with dire consequences, as Paul argues in I Corinthians 11:29 “For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves” NIV. Therefore Paul is arguing believers to discern the reality of the practice before partaking in it to avoid condemnation.

#### **4.7 ASSESSMENT OF THE SELECTED CHURCHES’ OPINION ON SPECIAL BRANDS OF OIL**

In *Oil of Influence* Anaba asserted that: God sometimes chooses to use physical things as means of transmitting His power. The physical objects may be used once and no more.<sup>60</sup> This means that, God can use anything to perform this work not depending on one channel or source like oil to accomplish a task. Therefore one ought not to put his or her faith into the usage of oil at all times. Prophet Essel and Bishop Asare, were of the view that some charismatic prophets are theologizing their own brands of oil with scriptures to schematize unstable believers into a new set of beliefs and practices. To them, every oil

---

<sup>60</sup>Anaba, *Oil of Influence*, p. 19, 42. For example Jesus used saliva and soil to heal a blind man. There are also cases where the use of the physical object is literally institutionalized in the things of God, for example the use of oil for anointing and healing... We are not to make an idol of the oil, but it must be clear that God in His sovereignty can impart His power into physical objects for the purpose of ministry

has peculiar problems to solve, example is Red olive oil for fighting witches and deadly sicknesses like Human Immune Deficiency Virus (HIV), Blue oil for victory, *dadee bi twa dadebi mu* (some metals are sharper than others) for attracting marital opportunities and all these have no biblical bearing.

Additionally, members who visit such churches are asked to purchase these oils at higher cost<sup>61</sup> before they can see the prophet with the oil for spiritual direction (*sunsum mu akwakyere*). Besides, the two leaders said these oils are used for selfish purposes such as personal fame and money which tend to obstruct the true nature and power of God with personal schemes. The leaders again said that the new brands of oil and their usage are nuisance and extreme in form.

Both ministers said the economy is inducing some ministers to conduct anointing services and some people to attend for their social and religio-economic breakthroughs in any form which will yield joy and happiness for them.

Due to the influx of the practice Asamoah-Gyadu asserts that: “ Pentecostalism is a very experiential religion, that people are expected to operate in their spiritual gifts in order that the church can remain charismatically functional.”<sup>62</sup> This expression means the priesthood of all believers has paved way for all kinds of prophets and prophetesses to mix their own concoctions as oils for human usage. To draw the curtain, the practice of anointing services with new brands of oil based on so-called *sunsum mu akwankyere* (spiritual direction) is theologically and biblically incorrect. This has being a medium of idolizing the oil and the ministers in charge.

---

<sup>61</sup> Prophet and bishop's assertion: two hundred to five hundred Ghana cedis,

<sup>62</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p. 139. He states categorically that, in the hand of charismatic Christians, the dispensation of sacraments such as anointing have virtually been de-clericalized.

#### 4.7.1 General Assessment of the Concept and the Practices of Anointing with Oil

It was realized that some people have knowledge about the concept and practices of anointing with oil in general and especially the bad effects or practices. There were twenty in number but only twenty percent of the population sample would be used in this area for general assessment of the concept and its practices. This took place among young adults of eighteen years and sixty-five years older adults. They said that from 2012 to 2014, they encountered a neo-prophetic prophet in West Anaji in Takoradi, who prescribed oil called *Moroko Oil* as well as *Mekohoham Virgin Oil*. To them, they could not obtain one from the market, on their return the Prophet took five hundred Ghana cedis from each of them and gave them small bottles of oil and voltic water with red colour and naphthalene<sup>63</sup>.

In a publication in the Ghanaian Times, cash crops are ever anointed. Doudu, Cameron reported that Blomberg, the cocoa industry regulator in Ghana, the world's second largest grower of the chocolate ingredient, said it was concerned that "unscrupulous persons" are encouraging farmers probably in their churches to spray "anointing oil" on their crops to boost yields.<sup>64</sup> In Exodus 30:31-33 God said to the Israelites "This is to be sacred anointing oil for the generation to come. Do not pour it on anyone else's body and do not make any other oil using the same formula. It is sacred, and you must consider it sacred. Whoever makes perfume like it and puts it on anyone other than a priest must be cut off from their people". God restricts the use of the oil to priest. The oil is not to be made up for ordinary use. Breach of these regulations entails excommunication.

---

<sup>63</sup> Interview with Mama Ayetefio Payio, at Takoradi Market Circle at 12:00 noon, 7<sup>th</sup> May, 2015.

<sup>64</sup> Doudu, Cameron, In an article published by a popular Ghanaian newspaper "The Ghanaian Times" on Tuesday, March 15, 2011, page 8, captioned "God bless our anointed cocoa tree."

Though trading in spices in the near east was considerable for their domestic and cosmetics use hence there is the need to guard the distinctiveness of sacred blend. Although anointing oil can be used, yet if it is institutionalized it becomes unbiblical and abusive in nature. Pastor Anaba shares in a similar view that the anointing is not a spiritual pot of all placed in the spirit of the believer<sup>65</sup>. Here Anaba is saying the anointing is about the Holy Spirit and His effect on man to have supernatural transformation rather than the oil which we think is placed in us to cause a divine move. Asamoah-Gyadu also shares in the view of Anaba that.<sup>66</sup>

#### **4.7.2 Similarities in Beliefs**

The sample churches observed have common beliefs such as ministry, healing and deliverance, gifts of the Holy Spirit and prosperity in several forms. Due to the demand of the study, only prosperity in several forms would be considered. Both churches believe that it is the wish of God that Christians prosper, as in 3 John 2.

This means that, Christians are supposed to enjoy good health as well as material and spiritual blessings. However, there is no direct New Testament reference to anointing for prosperity. What comes close to anointing for material prosperity perhaps may be the type of anointing described in Psalm 23:5-6 and Job 29:6. The Hebrew word for anoint in Psalm 23:5 is *dashen*<sup>67</sup> meaning to be fattened.

This anointing gives ‘running over blessing’ or ‘abundance of prosperity’. Some of these practices with anointing oil are biblical. Both churches cited popular biblical references to support practices of anointing in various forms such as Exodus 29:36-37, Exodus

---

<sup>65</sup>Anaba, oil of influence, p.8

<sup>66</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p. 13. In the case of the Pentecostal media preacher, olive oils may even be placed on radios and TV sets during broadcasts, in order to infuse power. The oil may then be applied to ailing body parts or drunk as spiritual prophylactics. For those who seek the anointing, it is expected that their lives, ministries, and other endeavours will come under the influence of the spirit in one way or the other.

<sup>67</sup> G. Johannes Botterweck and Helmer Ringgren (eds), *Theological Dictionary of the Old Testament Vol III*, (Michigan, William B. Eerdmans Publishing Company, 1978) p. 310.

30:22-30, James 5:13, Acts 10:38, Acts 2:1-5 and II Samuel 16:20-23. The commonest one is James 5:13, which proves that anointing of the sick by elders of the church is very popular among the churches under study.

#### **4.8 CONCLUSION**

The concept of anointing has lost its original meaning. The practice has created a great mess. These kind of oils, seem to have created problematic atmosphere and tensions among Christianity and various Christian denominations where people intend to seek for the solutions of their pending problems with the help of anointing services. This has resulted in the frequent usage of the oil to be in its abusive or excessive standard outside what the biblical concept of anointing is.

To this extent Asamoah-Gyadu in his words said, the extensive use of anointing oil has generated much controversy and debate in the Ghanaian media because of the abuses that have characterized this practice among some Pentecostal/Charismatic churches and leaders.<sup>68</sup>

The negative use of anointing oil has impacted the church in several ways. The anointing oil has become an idol they have put their trust in. They sprinkle it in their shops; some put it under their pillow to prevent demonic attack.

---

<sup>68</sup>Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, p. 132. He stated that, the criticism and the critics of the phenomenon, has been established not simply the use of the oil but also the wide array of meanings that the concept of anointing as a religious form has acquired in Ghana. He cites this example that a 24 year old assistant pastor exposed his senior pastor for commercializing the use of olive oils. Where they would buy oil from the market at ₵15,000.00 and sell them to victims at the anointing services at ₵2,000,000 cedis. With confidence built from purchase, the oil gives the members the impression that the anointing oil had been imported from Israel and that it's healing powers were inspired by God.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.0 SUMMARY

This work, employing the historical and phenomenological approach of qualitative study, has looked at the concept of anointing and the practices of anointing services in some neo-prophetic /charismatic churches in Ghanaian Christianity. There is a seeming controversy on the practices of anointing services in some neo-prophetic churches, where people are made to buy anointing oil to obtain breakthroughs for interviews or obtain marital favors. The usage appears to have been abused in this modern era especially within some of the charismatic and neo-prophetic churches. The outcome of this abusiveness usage of the oil has left the church in a dilemma as to how to theologize the concept of anointing oil usage.

#### 5.1 CONCLUSION

Both ministers in the sample churches had different meanings about the concept of anointing. They differ in their practices with the oil in line with their doctrines and faith. During the anointing services, it was realized that anointing oil and water was used on the congregation based on the faith and beliefs of the churches. It was recorded that special brands of oil come in forms, sizes and colors for specified functions. What is known as *sunsum mu akwankyere* comes with special brands of oil. Different kinds of anointing services were practiced such as: Anointing for Education, Anointing for Marital Success and many more. The practices are carried out to solve life issues such as economic crises and socio-religious challenges.

The study proves that some people have been ensnared by the anointing rituals, by becoming dependent on the anointing oil and the minister than on God. The church is

losing its significance as a place of fellowship because people come with oil mentality. This has constituted an unscrupulous source of income for some prophets who dispense oils. It was realized that, some users of the anointing oil lack deeper and true biblical understanding of the terminology anointing and tend to use it the way it appears on various communication media. The following are other conclusions observed;

The anointing oil is the requisite requirement from the Almighty God, which He ordered Moses to anoint Aaron and his sons with to consecrate them, into priesthood in Exodus 30:22-30. Therefore, anointing is not evil in itself, neither is it against God's plan, for Mary Magdalene anointed Jesus' feet with oil to confirm and affirm Jesus' death and burial.

The fact that there are controversial issues appearing on the use of olive oil does not mean the true power of God is not at work. It is God who anoints and the application of the oil is meant to be a visible sign of the impartation of God's empowering presence to his people. Those who give extreme attention to the anointing oils as efficacious in itself, stand in danger of neglecting personal fellowship with the true God (God the Father, Son and Holy Spirit).

From the observations, the researcher tends to agree with Anaba that great error arises when we do not focus on the person of the Holy Spirit and that people who give extreme attention to the anointing oil may neglect fellowship with the Holy Spirit and the word of God.<sup>69</sup>

---

<sup>69</sup>Anaba, *Oil of Influence*, p. 20.

## 5.2 RECOMMENDATIONS

Based on the above conclusions the following recommendations are made:

- ) Christians should hearken to the true biblical teachings on anointing and its practices before we follow some blind leaders into unsound practices.
- ) Religious functionaries must be effective in delivering the oil for solving life's debilitating problems by practicing with full integrity and sound theology.
- ) Ministers should study God's word and teach sound doctrines as well as upgrading themselves in proper theological institutions. By this, the requirement for symbols of trade like pens, seamstress's scissors, and passports from travelers for anointing would be curtailed or totally eliminated.
- ) The oil should be recognized as a symbolic element that requires one to be set apart as God's agent to be effectively applied.
- ) The prophets should view their prophetic anointing in the light of Exodus 29:29-46 and Acts 5:15.

## BIBLIOGRAPHY

### PUBLISHED WORKS

Allister, D.S; New Bible Dictionary; Second Edition, London: Tyndale House Publishers, Inc. 1992.

Ampong E. A., Unpublished Lecture: Emergence of Pentecostalism and their Beliefs, Christian Service University College, FF12, 2013-2014 Semester Two.

Anaba, Eastwood. *Breaking Illegal Possession*. Accra; Design Solutions, 1996.

— — —, *God's End-Time Militia: Winning the War Within and Without*.

Revised Edition, (Accra: Design Solutions), 1997.

— — —, *Oil of Influence*. Bolgatanga, Ghana: Desert Leaf Publication Accra, 2000.

Asamoah-Gyadu, J. K., *African Charismatic: Current Developments within Independent Indigenous Pentecostalism in Ghana*, Accra: African Christian Press, 2005.

— — —, *Contemporary Pentecostal Christianity, Interpretations from an African Context*, Akropong –Akuapem: Regnum Books International 2013.

Baah, K. A., *Prophets and Teachers Today*, (Kumasi: Design Press), 2010.

Botterweck Johannes G. and Helmer Ringgren (Eds), *Theological Dictionary of the Old Testament* Volume II, (Stuttgart, W. Germany Verlag W. Kohlhammer Gambt), 1977.

Bugess, S. M. et al; *The New International Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids, Michigan, 2001.

Davis John D., *The Westminster Dictionary of the Bible*; Philadelphia : The Westminster Press, 1944.

Dickson, K. A., *Theology in Africa* London: Darton, Longman and Todd, 1984.

Donalk J. G., “*Demystifying Nursing Research: Phenomenology as a Quantitative Research Method.*” *Urologia Nursing*, 2004.

Douglas, J. D., *The New Bible Dictionary*. London: Inter-Varsity Press, 1962.

Dudley, Martin and Geoffery Rowell, *The Oil of Gladness; Anointing in the Christian Tradition*. London: SPCK, 1993.

Eager, B. G., *Anointing in International Standard Bible Encyclopedia*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974.

Ferguson Sinclair B; Wright David F and Packey J. I, *New Testament Theological Dictionary*, Leicester: University and Colleges Christian Fellowship, 1988.

Glover, Adjei C., Unpublished Lecture: *Research Methodology Lecture Notes*, Christian Service University College Lecture Hall FF12, 2013/2014.

G. Friedrich, *Theological Dictionary of the New Testament*; Eerdmans; 1974.

Harick, C., *The Charismatic Movement*, Houten: Den Hertog B.V., Hertog, 1994.

Harison, Evereth F., *Baker's Dictionary of Theology*; (Baker Book House), 1985.

Hagin Kenneth E., *The Healing Anointing*; California: Faith Library Publication, 1997.

— — —, *A Fresh Anointing and Healing Anointing*, California: Faith Library Publications, 1989.

Hinn, Benny, *The Anointing, Bible and Fiction*, London: Thomas Nelson Publication, 1992.

Lockyer, Herbert et al, *Illustrated Dictionary of the Bible*, The Readers Digest Association Inc. The Jerusalem Publishing House Ltd., 1986.

Kittel, G. and G. Friedrich, *Theological Dictionary of the New Testament*; Michigan: William B. Eerdmans Publishing Company, 1974.

Larbi, E. K., *Pentecostalism; Eddies of Ghanaian Christianity*, Accra; Centre for Pentecostal and Charismatic Studies, 2001.

Oyedepo, O. D., *Anointing for Breakthrough*. Lagos: Dominion Publishing House, 1992.

— — —, *Anointing for Exploits*. Lagos: Dominion Publishing House, 2005.

— — —, *Mystery of the Anointing*. Lagos: Dominion Publishing House, 2001.

— — —, *The Healing Balm*. Lagos: Dominion Publishing House, 2014.

— — —, *Understanding the Anointing*. Lagos: Dominion Publishing House, 1998.

Van der Leeuw, *Religion in Essence and Manifestation*, Princeton: University Press, 1963.

## **WEBSITE/INTERNET LINK**

Google, “Privacy Policy”. What does the bible say about anointing? Copyright 2002-2015 Got Questions Ministries – All Rights Reserved last modified 15<sup>th</sup> January 2015. Accessed January 20, 2015 <http://www.gotquestions.org/printer/anointingdp.f.html>

## **ARTICLES PUBLISHED ELECTRONICALLY**

Austin, Gerard: *Anointing with the Spirit: The Rite of Confirmation The Use of Oil and Chrism*, New York: Pueblo Publication Co., 1985. Accessed November 30, 2014. <http://www.newworldencyclopedia.org/entry/anointing>.

Cotton, Roger: Old Testament Anointing: Assemblies of God Theological Seminary (2001)., <http://www.agts.edu/faculty/articles/cotton>. Accessed November 30, 2014. <http://www.newworldencyclopedia.org/entry/anointing>.

Edmiston, John: *The Christian Anointing*: Asian Internet Bible Institute 1997. November 30, 2014. [www.newtestamentprayer.org/anoint1/http://www.aibinet.org](http://www.newtestamentprayer.org/anoint1/http://www.aibinet.org)

Lyndsey Hawkins, ehow contributor: *The Anointing Oil*: New York: Vintage, 2011. Accessed February 16, 2015. <http://www.ehow.com/how2319554anoint.oil.html>.

## **NEWSPAPERS ARTICLES**

Duodu, Cameron, “*God bless our anointed cocoa tree*”, The Ghanaian Times, 15<sup>th</sup> March, 2011, accessed 28<sup>th</sup> May 2015. <http://cameronduodu.com/uncategorized/god-bless-our-anointed-cocoa-trees-bycameron-duodu>.

## **BLOG ENTRY**

Shyju, M., *Anointing, What is it?* Shyju-Posner Blog, 21<sup>st</sup> December, 2011. Accessed 30<sup>th</sup> November 2014. Online article <http://shyjumatthew.com/blog/anointing>.

## **PRIMARY SOURCES**

### **PERSONALITIES INTERVIEWED**

1. Kofi, Essel Elijah; Founder and General Overseer of Church Hill of God (CHILOG) (Tafo Nhyiaeso Kumasi); on 13<sup>th</sup> and 19<sup>th</sup>, 4:00pm – 5:30pm and 1:00pm – 3:00 pm.
2. Ogyiri-Asare, Bernard (Bishop); Founder and General Overseer of Zion Praise Chapel International (ZPCI) at Takoradi – Effia, on 6<sup>th</sup>, 8<sup>th</sup>, 12<sup>th</sup> March, 19<sup>th</sup>, 27<sup>th</sup> March and 2<sup>nd</sup> to 3<sup>rd</sup> April, 8<sup>th</sup> – 9<sup>th</sup> May 2015, 2:00pm – 3:00pm and 6:00pm – 7:30pm.

### **ORAL SOURCES**

Payio, Ayeteyfio Mama, Takoradi Market Circle around 12 noon, 16<sup>th</sup> March, 2015.

Tawion, Yawman E. N., Essikadofie at 5:30pm on 30<sup>th</sup> May, 2015.

### **OBSERVATIONAL SOURCES**

Church Hill of God, on Youth Camp Meeting Crusade; Anointing for Divine Empowerment for 2015, on 24<sup>th</sup> and 28<sup>th</sup> December, 2015 at 9:00pm – 10:30pm and 10:00pm – 4:30am

Zion Praise Chapel International, on Thursday Prophetic Service. Anointing of the sick on 2<sup>nd</sup> April, 2015 at 9:00am – 1:00pm on each visit.

## APPENDIX 1

### INTERVIEW GUIDE

1. What is anointing?
2. What is the essence of anointing?
3. How often do you conduct anointing services?
4. How is anointing service conducted?
5. What are some of the oils used for these services?
6. What is your understanding of the Holy Spirit's anointing?
7. Whilst we are in the NEW TESTAMENT (Holy Spirit) era, do we need the PHYSICAL OIL on us?
8. How different is the Holy Spirit's anointing from physical anointing with oil?
9. In what situations do you use anointing oil?
10. Do you also believe anointing objects?  
If you do, what objects do you anoint?
11. If so, is it necessary or urgent to anoint every physical object before and during its use?
12. For what purpose do you anoint objects?  
If yes, then is it not abusive usage of it?
13. Do you have any scriptural basis for anointing?
14. Do you think some people abuse the use of anointing?
15. In what ways do people abuse anointing?
16. Have you observed people who attend your anointing service but are not members of your church?
17. Why do people (Christians) jump from churches to churches for anointing service?
18. What in your view could be some of the reasons why people attend anointing services but are not committed to churches?
19. Do you think the economy induces people to go for anointing services for their benefit?
20. Do you conduct anointing service for specific purposes?
21. May I know some of the several anointing services possible to be conducted?

22. Could you name some of them?
23. Are there special brands of oil that are used?
24. Could you name some of them?
25. How do the people get the oil?
26. What are the reasons for the use of the special brands of oil?
27. What are some of the testimonies that people give concerning these ANOINTING SERVICES?
28. In your view is the upsurge in the use of anointing affecting Christian faith and practice in any way?
29. People seem to be very interested in anointing services. Is it the same with your church?
30. What do you think are some of the reasons why people like anointing services?
31. Apart from being anointed in your services are there other ways that church members are taught to use the anointing oil?
32. What are some of them if there are?

APPENDIX 2



Banner advertising the anointing services reference to Chapter One LITERATURE  
Review of Asamoah Gyedu: p. 14

**PERSONAL WITNESS TO ANOINTING SERVICE AT BREAKTHROUGH CHAPEL  
INTERNATIONAL AT TAKORADI, 2013/2014.**

During an anointing service officiated by Prophet Osei-Tutu who is the general overseer of the named church;

He asked members to repeat the below, before applying the oil;

Lord Jesus, I thank you for your word.

I believe in your word.

I believe in the [Power] of the anointing oil

as a yoke destroyer

Today as this oil comes upon my head, no devil can molest me any longer

### APPENDIX 3



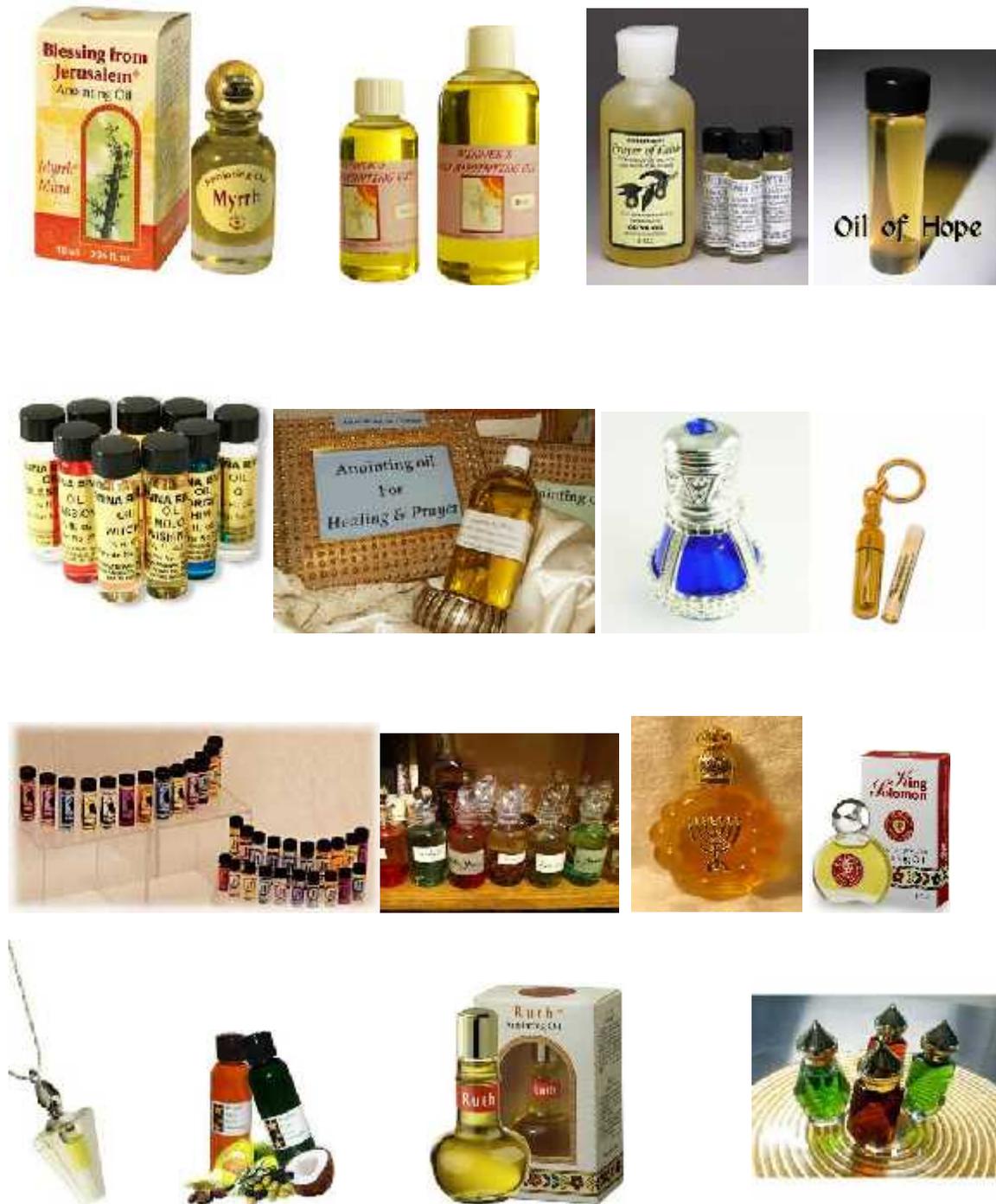
**Some types of oils at market places and oil shops at Central Market, Railway line**

## APPENDIX 4



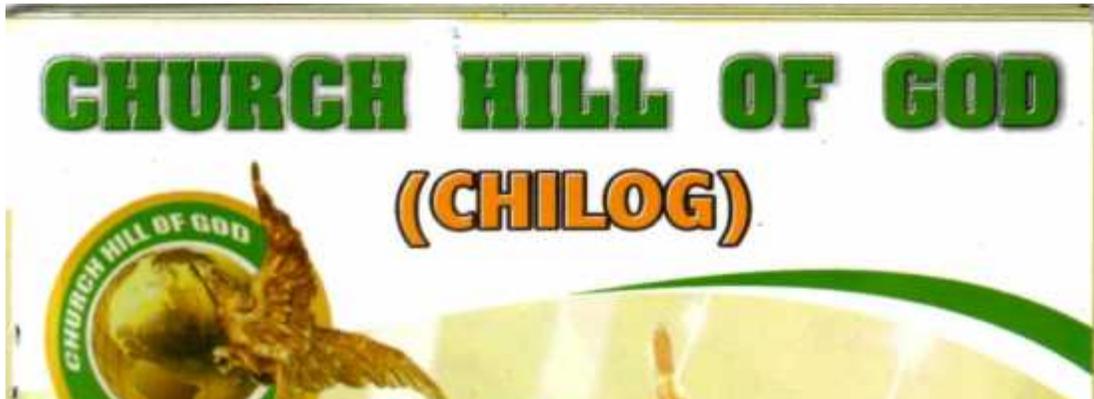
**Oils used by the visited churches; Borges and Bells Olive Oil**

**APPENDIX 5**



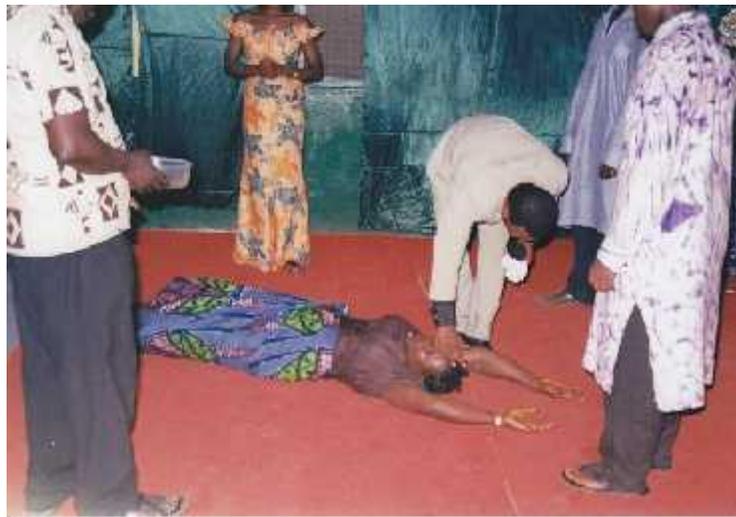
**An array of different types of some special brands of oil**

**APPENDIX 6**



**Over One Thousand people at Church Hill of God Anointing service on December, 24<sup>th</sup> and 28<sup>th</sup>, 2004 Youth Camp Meetings**

**APPENDIX 7**



**Congregants slain under the influence of Anointing with Oil**

## APPENDIX 8



**Some abusive scandals associated with the practice of anointing with oil**