The usage of anointing oil in some Charismatic and Neo-Prophetic Churches in Kumasi in the context of Leviticus 8:1-12, and James 5:14-15

Title: The usage of anointing oil in some Charismatic and Neo-Prophetic Churches in Kumasi in the context of Leviticus 8:1-12, and James 5:14-15.

Authors: Owusu Ansah, Roland

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

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