

## Complementing Christ? A Soteriological Evaluation of the Anointed Objects of the African Pentecostal Prophets

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### Abstract

How can we soteriologically evaluate the growing reliance on the anointed objects of the Pentecostal prophets among Christians in Africa? The popularity of anointed mantles is a serious challenge in the contemporary African church and raises many theological questions, not least, the soteriological question of the sufficiency of Christ's salvation in the African believer. Various studies have highlighted that many African Christians struggle with the sufficiency of Christ and his salvation in their African context, prompting them to maintain one foot in Christ and another in their African traditional religions (ATR). This raises the question: to what extent are the anointed objects of the African Pentecostal prophets an expression of the resilience of dissatisfaction with the sufficiency of Christ in the African context? This article critically evaluates the soteriological challenges created by the growing reliance on the anointed mantles of the African Pentecostal prophets by many Christians. The article proposes that Paul's 'in Christ' motif be used to respond to the overreliance on anointed objects. African Christians need to realise that they are fully in Christ and Christ has joined them with God. So they do not need anointed objects to draw them closer to God.

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<sup>1</sup> The views expressed herein are those of the author and do not necessarily represent the beliefs of the South African Theological Seminary.

## 1. Introduction

African Pentecostal prophets are increasingly gaining popularity by their anointed objects. This article attempts to make sense of this phenomenon from a Christian soteriological point of view. The main question of this presentation is: soteriologically, what does the popular reliance on the anointed objects of the African Pentecostal prophets say about Christ's power of salvation in the lives of African believers? Soteriologically, what do African Pentecostal prophets do when they promote Christians to rely on their anointed mantles? This article will attempt to highlight the soteriological implications that arise from the reliance on the anointed objects of the prophets. The article will first describe the problem of the use of anointed objects in the African Pentecostal prophetic movement. This will be followed by a highlight on the use of holy objects in the Bible and in the history of the Christian church. The subsequent section places the attraction of the anointed objects of the prophets within the African worldview of salvation. The article closes by suggesting Apostle Paul's 'in Christ' motif as a possible solution to addressing the reliance on anointed objects among African Christians.

## 2. The Use of Anointed Objects Among African Pentecostal Prophets

Asamoah-Gyadu (2005:234) defines the purpose of anointing as 'to effect healing, reverse misfortunes, or empower people for successful living, as the case may be'. In concurrence, Zimbabwe's leading Pentecostal prophet, Walter Magaya says with reference to anointing oil:

Anointing oil is a physical symbolism of God's healing and deliverance power. It is a point of contact in spiritual warfare and is a symbol of the Holy Spirit. It protects from deadly dangers and traps, and it does the cleansing and purification. It is the anointing of our Lord Jesus Christ and the Holy Spirit which is a powerful tool in spiritual warfare. The anointing oil destroys or breaks the bondage, burden and oppression caused by the devil because the enemy's yoke connects and binds you with sin, poverty, disease and limitation. The anointing oil therefore breaks all the yokes the devil is using to steal the promise God made to us, that of having dominion over earth and being seated in the heavenly places (Magaya 2015a).

This shows that for Pentecostal prophets anointing involves leading a person into a blessed realm to experience God's divine

working power that prevails over all obstacles standing in a person's way to success. Journalist Tendai Rupapa and David Shumba (2014) from one of Zimbabwe's main daily newspapers, *The Herald*, quote Prophet Emmanuel Makandiwa declaring: '[A]nointing oil unlocks all the doors of impossibilities in one's life. It will lubricate your lives and things will start moving smoothly'. In other words, anointing leads a person to experience God's healing, liberating and enabling power to overcome one's obstacles to one's pursuits.

Put differently, anointing is the process by which prophets sanctify an object through a prayer of blessing or touching it to impart on it God's miracle working power. The object is then considered holy by hosting God's miracle working power. Although the standard list of anointed objects commonly comprised [olive] oil, water and handkerchiefs, recent Zimbabwean times have seen regalia branded with the prophets' names, branded bottled water (Chaya 2017) and bizarre cases of objects such as cucumbers (Chaya 2016), pens for exams (Bulla 2016) and even condoms (Mbanje 2015). In one incident Prophet Magaya is presented using the clothes he had worn in previous big conferences (Magaya 2016). However, the bizarre scenes witnessed in South Africa such as eating grass, the eating of snakes, drinking of petrol, spraying by house pesticides such as Doom, making congregants lie down while prophets step on them and prophets touching or kicking women on their private areas as forms of healing (Makhubu 2016; Masuabi 2016) can also be viewed from the perspective of anointed objects. People trust these bizarre objects and endure the uncomfortable and humiliating touches from the prophets and pastors because they consider them to bear miraculous powers. It remains, however, seriously disturbing that the work of Christ on the believer has to be fulfilled through violent and degrading means.

The standard procedure in anointing is to apply oil by smearing or pouring it on the person's forehead. In addition, Asamoah-Gyadu (2005:234) reports cases where the olive oil is applied to various parts of the body (perhaps on the painful parts in cases of sickness) or is even orally consumed. Indeed, in its original meaning, anointing may have meant the application of oil, yet the practice in modern Pentecostal circles has so evolved it can mean anything involving the prophet's action and call for God's power to descend on the believer. In essence, it should not be viewed as the prophet's work but God's work, that is, the prophet or pastor is only the instrument and God is the doer of the act. Consequently, several Pentecostal prophets and pastors deem it appropriate to use anything, however outrageous, as long as it will cause God's anointing to fall on the believer, resulting in the strange

occurrences reported in the media, as indicated above. Asamoah-Gyadu (2005:234) adds that sometimes Pentecostal media preachers place olive oil on radios and TV sets during broadcasts 'to mediate infusion with power through the airwaves'. People 'receive' the oils via the airwaves and apply them on their ailing body parts or drink them as spiritual vaccines.

In addition to drinking and smearing on one's body, bottles of anointed oil and water are often hung or placed in strategic places, such as at the entry point to one's shop, on the inside rearview mirrors of cars, or placed above the entry door in one's house. Recent media reports have reported examination candidates using anointed pens to write their exams. The anointed objects are considered to host God's power that can break through any stumbling blocks to one's endeavours. Candidates attending an interview may wear anointed items of clothing to win the favour of the interviewing panel. Accused people may use anointed items to win the sympathy of the judges, or cause confusion in the lawyers of their accusers and therefore prevail against their accusers, even though they deserve a guilty verdict under normal circumstances. Anointing has significant value in the African Pentecostal prophetic movement.

### 3. The Historical Use of Holy Objects

However, the use of holy objects for healing and blessing people has a long history that stretches from the Old Testament, the early church and various epochs of church history. Asamoah-Gyadu (2005:248–252) documents the use of oil in the Bible and the Roman Catholic church, and highlights that a fair assessment of the use of holy objects in African Pentecostal prophets must avoid treating it as a totally new, modern thing. The Old and New Testaments record various accounts where objects were used for performing various miracles. For example, Moses used his staff to perform various miracles; he also used a bronze snake to heal the children of Israel from the snake bites after God sent snakes to bite them as punishment for their rebellion. By applying blood on their doorposts, the Israelites were safe from the angel of death. The use of a red cloth saved Rahab's house from collapsing at the fall of Jericho. Samson used a donkey's jawbone to slaughter his enemies. In 2 Kings 2:9–14 Naaman is commanded to wash himself seven times in the river to cure his leprosy. In 2 Kings 13:20–21 contact with the bones of the dead prophet Elisha caused the resurrection of a dead man.

In the New Testament, Jesus also used saliva and soil in healing a blind man. By touching the hem of Jesus' robe a woman with a problem of bleeding was healed. In Acts 19:11–12, handkerchiefs and cloths which had touched Paul's body were applied to the sick, to heal their diseases and drive out demons. The use of oil in praying for the sick traces back to the early New Testament church. Pentecostal prophets base their use of anointed objects on biblical history. Furthermore, while some Christians have a symbolic view of baptismal waters and the elements of the Lord's Supper, to some Christians these elements have sacramental value that conveys the grace of God. The Roman Catholic church has a well-developed theology of the sacraments, and the use of holy objects such as the veneration of the relics of the saints and the infamous doctrine of indulgences.

In the African context, the anointed objects of the African Pentecostal prophets resonate with the use of magical objects in African traditional religions and the use of holy objects in African Independent Christianity. As Asamoah-Gyadu (2005:234) highlights, 'In Africa, healing is a function of religion, and this is evident not only in traditional religions, but also in indigenous Christianities'. Various studies on African Independent Christianity show that these churches, right from their emergence, thrived on the spiritual charisma of the founding prophets and the use of a wide range of holy objects (Daneel 1977; Daneel 1987; Sundkler 1961). In African Independent Churches the holy objects include a variety of colourful church garments embossed with symbols such as the cross and the stars, strings worn on various parts of the body, weaponry in the form of rods and shepherd crooks, holy water and a variety of other objects. Ironically, while African Pentecostal prophets severely criticise African Independent Churches for adopting African traditional religious methods, their preoccupation with anointed mantles shows that they too have adopted African traditional religious methods (Asamoah-Gyadu 2005:239; Magezi and Banda 2017:5). Just like the African Independent prophets, African Pentecostal prophets have 'retained the main ATR structures in recreated Christianised form'(Magezi and Banda 2017:5). This signals that, just as the mainline missionary churches struggled to meaningfully engage the deeply entrenched African traditional religious worldview, African Pentecostal prophets are also equally struggling to successfully engage the African religious worldview. The result is an approach to Christian salvation that is seriously influenced by the African traditional religious systems.

## 4. African Soteriological Vulnerability and the Attraction to Anointed Objects

Theologically, how can this reliance on anointed objects be meaningfully critiqued and evaluated? Previous studies have critiqued the problem from various angles such as, the resilience of African traditional religions (Biri 2012), a faulty Christology (Magezi and Banda 2017), the commercialisation and abuse of religion (Asamoah-Gyadu 2005:237; CRL Rights Commission 2017) and unusual excesses (Kgatle 2017; Resane 2017). This essay embraces the previous critiques and adds to them a soteriological perspective.

### 4.1. The nature of soteriological vulnerability in African traditional religions (ATR)

It has long been accepted that the traditional African worldview is dualistic, namely, good spiritual powers and evil spiritual powers in constant contest against each other. The dualistic worldview means that life is constantly vulnerable to the evil and harmful spiritual world. This constant vulnerability of life means that salvation in ATR is understood in terms of protection from this ongoing state of vulnerability. Consequently, African Pentecostal prophets pertinently feed on this African strong sense of vulnerability to malevolent spiritual powers that hinder one from attaining total wellbeing. The use of anointed objects resonates with the African traditional view of salvation.

In ATR, religion is functional. Salvation is a practical and existential concept. Okorochoa (1994:61) points out that to Africans 'religion is about salvation'. Expressing the same point, Mugabe (1999:240) asserts that salvation is 'anthropocentric; it is life affirming'. In various African languages the words used for salvation express being safe from danger and real threats of life. As an example, in Zimbabwean Ndebele the words used for salvation include *ukusinda* (to be healed or to survive a harmful situation such as an accident), *ukuhlenga* (to rescue from danger), *ukukhululwa* (to liberate from an oppressive state), *ukuvuna* (to rescue), *ukusilisa* (to heal from an ailment), *ukusiza* (to help), *ukunceda* (to assist). Like in many other African languages these words express a practical and functional view of salvation. Therefore, in the worldview of ATR salvation is understood as deliverance from real threats of life, protection from real threats of life and freedom in one's whole life.

As Okorochoa (1994:61) further pointed out, the African belief that religion is about salvation determines the African people's 'conversion to, faithfulness within, and possible evolutions to new religious systems in Africa'. This means that African faithfulness and commitment to Christian salvation is determined by how they experience its functional role in their quest for solutions to their existential problems. The anointed objects of African Pentecostal prophets fit well into this scheme of thought.

#### **4.2. Anointed objects in African soteriological vulnerability**

From a positive perspective, anointed objects respond to the African dissatisfaction with Christianity in Africa. It needs, however, to be recognised that the emergence and growth of neo-pentecostalism does not only testify against the failures of mainline Christianity to be relevant to the African context. Rather, the current growth of neo-pentecostalism also bears testimony to the failure of classical pentecostalism and classical African Independent/Indigenous Churches to be relevant to the African context. In this regard, African prophetic pentecostalism provides a comprehensive response to the African problem of one-foot-in-the-church and the other in traditional religions. In times of crisis some mainline Christians turn to AIC prophets instead of traditional healers. However, as already pointed out, African Pentecostal prophets are opposed to both traditional healers and AIC prophets, and claim to provide pure unadulterated biblical solutions.

African Pentecostal prophets take seriously the African fears of spiritual powers. African Pentecostal prophets thrive on 'the high sense of spiritual insecurity in African believers' (Magezi and Banda 2017:4). A fitting example is presented in the following statement from Biri (2012):

In spite of the claims of being 'born-again' and undergoing several deliverance sessions, many members still point to witchcraft activities, haunted by evil spirits even within the church. In one incident, a pastor scolded a teenage girl: 'You like your demon of witchcraft, why is it refusing to go? You are failing to maintain your deliverance I am leaving you like that'. (p. 3)

The above text highlights that many Pentecostal believers live lives shrouded with pervasive fear of spiritual powers. Consequently, neo-pentecostalism worship services are constantly punctuated by the ritual of deliverance and anointing. Prophet Magaya (2015a) states: 'Even in church if you were anointed in 2014 it does not mean that you are still anointed in 2015'. The

frequent observance of the ritual of anointing is similarly to the many ATR rituals that are frequently observed to take away ill-luck and cast the individual into a state of blessedness.

Therefore, African Pentecostal prophets promote holistic salvation, salvation from personal sin, salvation from material poverty and salvation from any other forces that hinder the person from experiencing their desired life. According to Prophet Magaya (2015b), 'The worst person today is the Pastor or Apostle who is still teaching congregants that we shall rejoice in heaven and we must be ready to suffer here on earth. That's heresy, you are busy preaching doom in those churches right on the altar by the pulpit' (n.p.).

This reflects a quest to replicate the salvation depicted in the pages of the Bible where Jesus acted on his promise to give abundant life (John 10:10) and 'went around doing good and healing all who were under the power of the devil, because God was with him' (Acts 10:38). The African Pentecostal prophets' attempts to reproduce the salvation portrayed in the pages of the Bible win them many followers.

#### **4.3. The problem of creating the gap between God and the believer**

A serious problem with the reliance on anointed objects is the problem of creating a gap between God and the believers. The gap is created by projecting the believer as too unholy or too inferior to personally connect with God without the aid of the prophets. African Pentecostal prophets project a huge chasm between God and the ordinary believers, and then place themselves and their anointed objects as the only agents that can effectively close the gap. As an example, Biri (2012) records the Archbishop Ezekiel Guti of the Zimbabwe Assemblies of God Africa (ZAOGA) announcing to his followers: '[H]ow many of you dreamt me [sic] when they had challenges? It is not me but God [who] sends angels to you, that personify themselves as me. But they will be angels to deliver you. Then your problems will be gone!' (p. 6)

The statement attributed to Guti creates a gap between God and the believer that can only be closed by Guti as the anointed man of God. Therefore, an urgent soteriological need among African Pentecostal believers is closing the gap created by reliance on anointed objects.

The anointed objects undermine Christ's sufficiency in blessing African believers. A serious problem in African prophetic pentecostalism is that believers have to depend on anointed objects in addition to their dependence on Christ for their state of



blessedness. A prior study highlighted that Pentecostal prophets proclaim Christ as Saviour, but also undermine his soteriological work by imposing themselves in the lives of their followers in a manner that compromises the Lordship and soteriological work of Christ (Magezi and Banda 2017:6). It would be untrue to say that African Pentecostal prophets do not preach salvation by faith in Christ only. However, they also impose reliance on their anointed objects in a way that makes it impossible to practically trust Jesus only for one's salvation. If one needs the anointed objects from the prophets to experience God's full divine power, then Christ ceases to be the only way, the truth and the life, without whom no human beings can ever be saved. African Pentecostal prophets impose an extracurricular element in addition to faith in Christ that ends up invalidating the biblical call to place faith in Christ only.

The following section uses Apostle Paul's soteriological view of the believer as living 'in Christ' as a motif that can be employed to bridge the gap between God and the believer among African Pentecostal believers. To meaningfully respond to the reliance on the anointed objects of the prophets, believers must know their position in Christ of being within Christ as their realm of existence.

## **5. The 'in Christ' Motif as a Response to Reliance on Anointed Objects**

To address the reliance on the anointed objects of Pentecostal prophets it is proposed that Christians be aware of their soteriological state of being 'in Christ'. 'In Christ' is one of several motifs used by the Apostle Paul to explain the new Christian state and status of the believers before God. By highlighting the Christian's new position and condition in Christ, the motif helps believers to realise that they are now planted within Christ's blessed and secure territory. Therefore, African believers do not need to rely on anointed objects to reach to God or to be closely connected to him.

### **5.1. Pauline soteriology places the believer in Christ**

In Pauline terms salvation places the new believer 'in Christ' or 'in the Lord' and uses the Greek preposition ( $\epsilon\iota\sigma\iota\nu$ ) translated as 'in'. The preposition is common in the New Testament. Paul presents believers as 'alive to God in Christ Jesus' (Rom 6:11). He proclaims that 'there is no condemnation for those in Christ Jesus' (Rom 8:1). Prisca and Aquila are his fellow labourers 'in Christ Jesus' (Rom 16:3). Christians are God's workmanship 'created in Christ Jesus' (Eph 2:10). Christians have been rescued from the dominion

of darkness and brought into the kingdom of Christ (Col 1:13–14). Christians must walk ‘in Him ... being built up in Him’ (Col 2:6.7). Christians have ‘been raised with Christ’ and their lives are ‘hidden with Christ in God’ (Col 3: 1–4).

However, Parsons (1988:25) highlights that Paul’s ‘in Christ’ formula is a very difficult one ‘to pin down to anything like a clear definition’ because Paul uses the phrase in more than one sense. On the one hand, Dunn (1998:391) seems to suggest that Adolf Deissman may be responsible for the increased awareness of the soteriological significance of the ‘in Christ’ motif in the modern church. Dunn (1998:391) further highlights that the motif has only received minimal attention in modern theology compared to the attention given to other themes such as justification by faith. In his pioneering work Adolf Deissmann understood ‘in Christ’ to mean ‘the most intimate possible fellowship of the Christian with the living Christ’ (Dunn 1998:391). However, he projected ‘in Christ’ as air that envelops the believers, but this was rejected by New Testament scholars such as Ernest Best. They rejected it because they found it inconsistent with the fact that the whole Christ indwells each believer and the corporate whole of the believers is indwelt by Christ, but while all humans live in air, yet not all the air lives in one person (Jacobs 2009:11). However, since Deissmann’s pioneering work on Paul’s ‘in Christ’ formula several views have emerged on interpreting this important Pauline phrase including Christ as the Adamic space (believers removed from the first Adam into Christ the second Adam), union and fellowship with Christ, Christ as the agent of salvation, Christ as the reality in which salvation is experienced and lived and the mystical union between Christ and the church (Parsons 1988:25–28; Jacobs 2009:11–14). The various views range from mystical union with Christ, Christ as the objective reality in which salvation is received and lived, Christ as the subjective reality that believers relate and engage with, and the instrumental view of Christ as the means through which salvation and its benefits are encountered. Importantly Lincoln (1990:21) amplifies Neugebauer and Bouttier’s call for the meaning of the phrase to be determined by the context in which it appears. However, in its basic state the phrase ‘in Christ’ denotes Christ as the means or instrument of our salvation and the relationship that exists between the Christ, the believer and the church. Klein (2006:40) shows that it essentially involves the elements of ‘incorporation into Christ’ and ‘corporate solidarity’. Reflecting on the use of ‘in Christ’ in the book Ephesians, Klein (2006:40) says the phrase shows that the church is not just subject to Christ its head, ‘the church is the body of Christ (Eph 1:23; 5:30–31).

In providing an integrative approach to the 'in Christ' motif Dunn (1998:397–398) says it can be interpreted in three broad categories that are not necessarily fixed. Objectively, 'in Christ' highlights the redemptive act that has occurred in Christ or is yet to be accomplished in him. Subjectively, 'in Christ' highlights the nature of being in Christ such as being dead in Christ (Rom 6:11) and labouring in Christ (1 Cor 1:2). The third category of the activities and attitudes of Christians points to the actions that Christians must do within Christ, for example, 'speak the truth in Christ' (Rom 9:1). In this regard the 'in Christ' motif is of foundational importance to what it means to be a Christian. The motif sums up Paul's 'perception of his whole life as a Christian, its source, its identity, and its responsibilities' (Dunn 1998:399). The three categories should not be viewed independently, they are inseparably connected, as the first highlights the legal status of the Christian, the second the experience of the Christian life and the third the implications of being a Christian. Motivating Deissmann and Bousset, Dunn (1998:400) affirms that the motif does not just emphasise belief about Christ, 'but an experience understood as that of the risen and living Christ'. To Dunn (1998:400), Christ's presence was 'a more or less constant factor, from which Paul consciously and subconsciously drew resource and strength for all his activities'. In other words, Paul considered himself as one (among other things) located within Christ, dwelling in him and transformed in him. Paul's soteriology emphasises among other things that the Christian has a new geography enveloped by Christ (Snodgrass 1996:42) or a new locality (Best 1998:153–154).

## **5.2. The significance of the locative view of Christian salvation**

Paul's 'in Christ' motif also has a locative view of Christian salvation that shows the Christian's inclusion in Christ (Klein 2006:48). Upon studying Paul's 'in Christ' phrases the famed Bible scholar GFD Moule (1977:95) concluded:

All this is puzzling; but one thing seems to emerge clearly from it: Paul at least, had religious experiences in which the Jesus of Nazareth was found to be more than individual. He was found to be an 'inclusive' personality. And this means, in effect, that Paul was led to conceive of Christ as any theist conceives of God; personal indeed, but transcending the individual category. Christ is like the omnipresent deity 'in whom we live and have our being' to quote the tag from Acts.

Moule's statement highlights three important aspects arising from Paul's 'in Christ' motif, namely that: 1) to be in Christ is to be in a personal relationship with Christ, 2) to be in Christ is to

experience a renewal of life, and 3) to be Christ is to be incorporated into him as if Christ was a place.

This means that to be in Christ is to be incorporated into him as if Christ is a place in which Christians dwell. The significance of the locative view of being in Christ is the emphasis for Christians to realise that they now live in a new realm—they are in Christ. They have a new location where the boundaries are Christ. It further emphasises the call on Christians to have a new attitude and a new worldview about themselves, their ethical conduct, their spiritual state and their future existence. African Christians need to realise that they are fully in Christ and Christ has joined them with God. So, they do not need anointed objects to draw them closer to God.

### **5.3. The challenge of the 'in Christ' to the reliance on anointed objects**

As has already pointed out, reliance on anointed objects of Pentecostal prophets thrives on the felt huge chasm between God and the believers. The 'in Christ' motif challenges this felt distance by emphasising that the Christian believer dwells within Christ and is therefore not far from Christ.

The 'in Christ' motif describes the believers' new state of blessedness. God has declared the believers blessed on the basis of their being in Christ. Therefore, they no longer need the anointed objects of the prophets to bring blessings into their lives. Furthermore, as Christ promised his followers that in this world their lives will be full of trouble but he will constantly be with them as their shepherd and Lord (John. 16:33), African Christians should refrain from interpreting every pain and trouble they face as a curse.

Furthermore, being in Christ describes a new state of renewed life. This means that God has re-created the believers anew, all things made new and the past completely gone. Therefore, African Christian believers do not need the anointed objects of the prophets and their continued prayers of spiritual deliverance. Being in Christ also emphasises the state of relational existence in/with God. They have a personal relationship with Christ, their ambit of existence. Therefore, they dwell in his victorious presence and do not need the anointed objects of the prophets to mediate God's presence to them.

Therefore, rather than magical manipulation of God through anointed objects, African Christians should develop a personal relationship with God. Reliance on anointed objects seems to have replaced the cultivation of a personal relationship with God and

dependence on him; it undermines the biblical call for diligence in prayer and endurance in times of difficulties. Ultimately, rather than a personal relationship with God, what emerges is a magical relationship with God.

As those in Christ, African Christians must stay away from anointed objects because they distort Christ's victory and enthronement. Anointed objects act as if Christ alone is not able to fully save, and therefore his work must be complemented. Yet the Bible shows Christ reigning in the believer as a result of his victory and enthronement. Therefore, attempting to complement his work by anointed objects invalidates his victory and enthronement.

## 6. Conclusion

This paper attempted to analyse the reliance on prophetic anointed objects from a Christian soteriological point of view. The anointed objects attempt to complement the work of Christ in the Christian believer. A meaningful step in addressing the reliance on the anointed objects of the prophets includes helping believers to realise their position and state of being 'in Christ'. The proliferation of anointed objects is a reflection of a poor understanding of the soteriological benefits given to the African believers by Christ. The challenge of the church in Africa in the context of the proliferation of anointed objects is to help African Christians to be aware of the soteriological sufficiency of Christ in their African context.

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