

**Prophetic Preaching in neo-Pentecostal Christianity during the socio-economic and socio-political crisis of Zimbabwe (2000- 2012): A Practical Theological exploration.**

**By**

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**Promoter:**

**Professor Cas Wepener**

## **Dedication**

I dedicate this research to all Zimbabwean preachers who embark in prophetic preaching; never to give up regardless of challenges they face.

## **Acknowledgement**

First and foremost I would like to thank almighty God for giving me the courage and strength to pursue my academic career. I believe I can do all things through Christ who strengthens me. My profound gratitude goes to my supervisor Professor Cas Wepener. Many thanks to you, for your tolerance, guidance, profound wisdom, constructive criticism and your moral support. I am indebted to your commitment, efficiency and dedication. When I was lagging behind you always encouraged and supported me until I completed this project. Your smiles always gave me strength. This work would not have been completed without the effort of Mrs. Ann Podmore and Prof Ruby Magosvongwe for their time they spent reading and editing this thesis. I am also greatly indebted to my research colleagues, Rev. Dr. John Chawarika, Rev. Dr. Blessing Shambare, Rev. Dr. Farai Mutamiri, Rev. Dr. Dr. Friar Joshua Musiyambiri, Rev. Dr. Ishanesu Gusha and Rev William Nyapokoto who tirelessly encouraged me when I was working on my research. I want to thank Bishop Chad Gandiya for allowing me to study. His encouragement was amazing; I also want to thank him for the financial assistance he gave me when it was needed. My sincere appreciation goes to my brothers and sisters at St Mary's Highlands and St Paul's Highfield parishes for their love and support. Special mention goes to Tawanda and wife Tinotenda Razemba, Rufaro Parayangiwa and Mrs. Tendayi Gambiza for your unwavering support.

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## Declaration

I declare that this dissertation on Prophetic Preaching in neo-Pentecostal Christianity during the socio-economic and socio-political crisis of Zimbabwe (2000-2012): A Practical Theological exploration. Is my own academic product and that have obtained, for the research described in this work, the applicable research ethics approval. I declare that I have observed the ethical standards required in terms of the University of Pretoria's code of ethics for researchers and the policy guidelines for responsible research.

Signed: 

Date: 07 June 2018

Vincent Farirai Fenga

## **Abstract**

The research is a practical theological exploration which analysed prophetic preaching in neo-Pentecostal Christianity during the socio-economic and socio-political crisis. At the centre of Pentecostalism is the notion of preaching and prophecy. In an attempt to understand prophetic preaching in these neo-Pentecostal churches the study examines the trends and behaviour of the neo-Pentecostal prophets and the critical aspect of how these ministries communicate the gospel to its adherents. The critical focus of the research is the question of whether the meaning of prophetic preaching refers to sermons that in some way predict the future or to preaching that addresses significant social issues and concerns. It also questions whether the adherents of these new ministries are inspired by the gospel of faith or are they driven by the socio-economic and socio-political crisis which may eventually not be accurate understanding of the gospel of Jesus Christ. The research addresses the terrors and doubts of many people who are trapped between Christian belief and terror and reaction to the declaration of the prophetic gospel of prosperity by the neo-Pentecostal prophets particularly in Zimbabwe.

The theoretical statement of this research is that there appears to be an understated renewal element in the theology of neo-Pentecostal Christianity in Zimbabwe as is evidently expressed through the movement of Christians from the traditional churches to these neo-Pentecostal churches in tendencies which reflect the fluctuating religious topography and the expression of African Christianity in general and Zimbabwean Christianity in particular. The research explores the landscape, influence and importance of neo-Pentecostal Christianity in Zimbabwean community in general. The identity and nature of neo-Pentecostal Christianity in its practical theological exploration discussed the origins of the neo-Pentecostal prophets, their churches and the sermons they preach and the dynamics that promote the growth of these ministries in the context of God's plans for evangelism and the community in particular. Fundamental to this kind of Christianity are the similes of power and prosperity which are believed to be symbols of faith. The effect and impact of this type of faith expression in the socio-economic and socio-political scene has been fully reconnoitred.

The primary methodology in this research is the qualitative method complemented by quantitative methods. A practical theological framework was used in the research especially with Osmer's core tasks of practical theological interpretation, as it was used to interpret the

unfolding trends of the phenomenon under exploration. The research discloses how people's socio-economic and socio-political fears and hopes in the hub of life's challenges lure them toward new ministries which promise to absolutely encourage a magnificent life with real results being received in the 'here and now'. This study has reviewed how religion and politics interacted specifically in the Zimbabwean context and how they affect each other. It has also reviewed how religion especially neo-Pentecostal Christianity, has been seen as a platform of a lavish life in the environment of people's desires and challenges. There is longing in neo-Pentecostal Christianity, for wealth and health as expressions of salvation and a faithful Christian life. Strangely, there is diminutive references to moral and ethical issues from the neo-Pentecostal prophetic preaching, it was noted that their preaching is centred on declarations, prosperity, prophecy, deliverance, health, and miracles. These themes are the pillars of prophetic preaching in neo-Pentecostal Christianity in Zimbabwe and they are considered as signs of being saved and to have received blessings from God. When one lacks these things and economic success one is regarded as demons possessed and it causes poor health hence one needs to be delivered from the bondage of Satan. Such teachings have accustomed the potential converts to seek after material things and values as acute features of the significance of salvation and the mission of Christ.

The fundamentals of the research compared the Old Testament prophets' prophetic preaching with that of neo-Pentecostal prophets and finds that neo-Pentecostalism preaching has failed to be prophetic in the sense of eighth century prophets like Elijah, Isaiah, Amos, and Elisha who rebuked the kings, merchants, and priests for their immoral practices. Prophecy as seen from the Old Testament prophets is described as a medium of communication between God and his chosen nation Israel; prophecy was meant to rebuke, challenge and change Israel's attitude and follow the statutes and commandments of God which were the basis for their everyday living. Hence the research has noted that the neo-Pentecostal prophets failed to meet this standard set by the ancient prophets.

The research went on to expose that neo-Pentecostal Christianity encourages in an indirect way of making disciples instead of the traditional way of faith response to the gospel proclamation. But does this neo-Pentecostal gospel alleviate poverty or does it have any relevance to edify one's life to have a better relationship with God? The eight chapters of this research has embarked on these questions, pointing the way to the four elements of preaching as a new theory for praxis. These four elements ended up looking at the gospel of

contentment as a response to a dependable Christian evangelisation that is alive and related to the meaning of salvation and bring this nation out of this socio-economic and socio-political crisis. The research concludes that the four elements of preaching and especially gospel of contentment is the panacea providing meaning and solutions to the varied human fears, corruption, economic and political meltdown of the country that portrays the provisional nature of human existence. This can be achieved when the church practices prophetic preaching as the men of the eighth century did.

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## **Abbreviations**

ACCZ	Apostolic Christian Council of Zimbabwe
AFM	Apostolic Faith Mission, Zimbabwe
AICs	African-Initiated Churches
ACR	African Consolidated Resources
AIDC	Alternative Information and Development Center
AIDS	Acquired Immune deficiency Syndrome
ANC	African National Congress
AU	African Union
AIPPA	Access to Information and Protection of Privacy Act
Air Zim	Air Zimbabwe
BAZ	Broadcasting Authority of Zimbabwe
BBC	British Broadcasting Corporation
CEO	Chief Executive Officer
CIO	Central Intelligence Organization
CM	Celebration Ministries
CNN	Cable News Network
COMESA	Common Market for Eastern and Southern Africa
DVD	Digital Versatile Disc
DRC	Democratic Republic of the Congo
EFZ	Evangelical Fellowship of Zimbabwe
EU	European Union
FOG	Family of God
FWM	Faith World Ministries
GDP	Gross Domestic Product

GNU	Government of National Unity
GAPWUZ	General Agricultural Plantation Workers Union of Zimbabwe
GPA	Global Political Agreement
HFI	Human Factors International
HIV	Human Immune Virus
IG	Inspector General
IMF	International Monetary Fund
KJV	King James Version
LDF	Legal Defense Fund
Lt Gen	Lieutenant general
MDC	Movement for Democratic Change
MDC-M	Movement for Democratic Change-Mutambara
MDC-T	Movement for Democratic Change-Tsvangirai
MISA	Media Institute of Southern Africa
NGOs	Non-Governmental Organizations
NIV	New International Version
NKJV	New King James Version
NSSA	National Social Security Authority
PHD	Prophetic Healing and Deliverance Ministries
POSA	Public Order and Security Act
PTUZ	Progressive Teachers Union of Zimbabwe
RBZ	Reserve Bank of Zimbabwe
SADC	Southern African Development Community
SAOC	Security Assistance Operations Committee
SE	Spirit Embassy
SW	South Waves

UFIC	United Family International Church
UNICEF	United Nations Children's Fund
US	United States
USD	United States Dollar
UZ	University of Zimbabwe
WHO	World Health Organization
ZAOGA	Zimbabwe Assemblies of God, Africa
ZAOGA FIF	Zimbabwe Assemblies of God in Africa, Forward in Faith
ZANLA	Zimbabwe African National Liberation Army
ZANU	Zimbabwe African National Union
ZANU-PF	Zimbabwe African National Union Patriotic Front
ZAPU	Zimbabwe African Peoples Union
ZBC	Zimbabwean Broadcasting Corporation
ZCBC	Zimbabwe Catholic Bishops Conference
ZCC	Zion Christian Church
ZEC	Zimbabwe Electoral Commission
ZINWA	Zimbabwe National Water Authority
ZIPRA	Zimbabwe People's Revolutionary Army
ZISCOSTEEL	Zimbabwe Iron and Steel Company
ZMC	Zimbabwe Media Council
ZMDC	Zimbabwe Mining Development Corporation
ZPC	Zimbabwe Power Company
ZLHR	Zimbabwean Lawyers for Human Rights
ZUPCO	Zimbabwe United Passenger Company
ZWD	Zimbabwean Dollar

## Glossary

Baba	Father
Bvuma	Tolerance
Chinja Maitiro	Change your deeds
Dongi ramera nyanga	A donkey has grown horns
Hondo	War
Mirira	Waiting
Mugove	Reward
Tasvika	Arrival
Operation hakudzokwi	You shall never return
Mapositori	White garment churches
Mubikira	Abused
Mumera Mutete	Stunted growth
Murimanzira	Barrier
Mweya Yemu mvura	Marine Spirits
Na Jesu tinoenda kure	With Jesus we go far
Ndinopfugama	I kneel down
Zvakarema	It's heavy
Zvirikurwadza	Things are very painful
Ndiri Mwana wa Apostle	I am a child of an apostle
Ndiri Mwana we muporofita	I am a child of a prophet
Muporofita muri nhume yakatumwa Kuzosunungura Zimbabwe	Prophet you are a messenger sent by God to redeem Zimbabwe
Zvinorambirwei Mambo Agrippa Kuti Mwari anomutsa munhu akafa	King Agrippa why should anyone of you consider it incredible that God raises the dead

## Chapter One

### 1.0 Introduction

The period between 2000 and 2012 is a period of pandemonium upheaval in the religio-social and politics of Zimbabwe (Chiumbu & Musemwa, 2012:x). Importantly, this period is characterised by the mushrooming of neo-Pentecostal<sup>1</sup> and charismatic churches with their prophetic ministry of individual prophecy, miracles, healing and deliverance, taking the advantage of the social, economic and political crisis of Zimbabwe (Chitando, Gunda & Kugler, 2013:9) Outstandingly, it is the prophetic preaching of the gospel of prosperity by the founders of this neo-Pentecostal and charismatic churches which has taken the centre stage of the ministry. Interestingly, the founders of these churches call themselves major prophets, claiming to be the same prophets of the Old Testament. Furthermore, their wives are addressed as prophetesses (Vengeyi in Chitando, Gunda & Kugler, 2013:29).

These are Emmanuel Makandiwa and wife, prophetess Ruth of the United Family International Church, (UFIC), Walter Magaya of Prophetic Healing Deliverance Ministries (PhD), Apostle Tavonga Vutabwashe the founder of Heartfelt International Ministries (HIM), Uebert Angel and wife, prophetess Beverly, of Spirit Embassy (SE), and also Prophet Passion Java and wife prophetess Yasmin of Kingdom Embassy (KE). Although there are other neo-Pentecostal prophets and churches in Zimbabwe like Prophet Adventure Mutepfa of Revival Centre World Ministry, prophet Oliver Chipunza and prophetess Makanyara (who is now deceased) of Apostolic Flame Ministries of Zimbabwe, the selected prophets and neo-Pentecostal organisations appear to be the talk of many people in Zimbabwe and their prominence seems to increase daily. For example, Prophet Emmanuel Makandiwa's (UFIC) has attracted tens of thousands attendees to their now annual Judgement night sessions. The same also applies to Walter Magaya's PhD ministries and the Night of Turn Around sessions and Apostle Tavonga Vutabwashe and his Catch The Fire sessions which attracts tens of thousands followers from within and beyond Zimbabwe's geophysical boundaries.

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<sup>1</sup> In this study the term neo-Pentecostal is used to refer to the churches under study. In some cases they are referred to as New Religious Movements, Charismatic Movements, Renewalist, or New Religious Right Movements. McClendon and Riedl (2015) argued that churches are not under one overarching authority, there is some debate about their grouping, and hence for the purpose of this research they are referred to as neo-Pentecostal Christianity in Zimbabwe.

(By observation of the researcher), these churches have drawn many Zimbabwean Christians from the already established mainline churches (Anglicans, Catholics, Methodists) and other established 'traditional Pentecostal churches' such as (Zimbabwe Assemblies of God, Africa 'ZAOGA', Apostolic Faith Mission, Zimbabwe (AFM), African Initiated Churches, (AIC). This has caused many Christians to move from their churches and join these neo-Pentecostals (Machingura, 2011:12). This observation is alluded by Freston who shares the same sentiments when he said, "a new brand of church has cropped up and spread throughout many parts of Sub-Saharan Africa" (Freston, 2015:337-51). Studying these churches can thus shed light on important trends in contemporary African social and political life (McClendon and Riedl, 2015:195-144). This development in contemporary Zimbabwean Christianity, Pentecostal and charismatic churches has formed an unavoidable and active part of transformation. Hence, this study seeks to explore prophetic preaching in neo-Pentecostal Christianity during the socio-economic and political crisis of Zimbabwe from 2000-2012.

### **1.1 Area of investigation**

This study is in the field of Practical Theology specifically concerned with homiletics. The study investigates prophetic preaching of the gospel of prosperity in neo-Pentecostal Christianity in relation to the socio-economic and political crises of Zimbabwe. The churches mentioned above are classified as neo-Pentecostals in this study. Gunda would call the leaders of these churches the mega-church prophets (Gunda, 2013:16).

Prophetic preaching and its connection with the socio-economic and socio-political crises of Zimbabwe are the major subjects of this investigation. As mentioned earlier, this research work attempts a critical study to analyse the "gospel of prosperity" which is being preached in neo-Pentecostalism. While the gospel of prosperity is being preached, the question that remains is: Is it addressing the socio-economic and socio-political crises of Zimbabwe? Is the gospel empowering and hermeneutically transformative? Does the gospel give practical deliverables to alleviate the economic, social and political problems that the majority of Zimbabweans are confronting? Further questions are also raised concerning these mega-church prophets. Are they really called to this ministry as true prophets or they are carrying out business activities? They are known to perform extraordinary miracles; are these miracles really from God? A common phenomenon across these neo-Pentecostal organisations is the mega wealth and business empires that have suddenly emerged and are established in the names of the founders and their

spouses alone, and not in the names of the respective ‘churches’ that they founded and lead. Is it true that one has to give more to the church to attract God’s blessings? It is the purpose of this research to try and find answers for these pressing questions and draw a conclusion about the word that is being preached in these churches and find out whether it is addressing the above questions or is it not a promise of ‘a pie in the sky’. Further, the research find tries to find if there are any significant parts played by Pentecostals in relation to prophetic preaching which has been overlooked over the years? Wepener observes that: “I am convinced that the fastest growing worshipping Christian traditions in the world have received least attention in our society and represent the unheard voices” (Wepener, 2013:4). Accordingly, the research employed the practical theological framework, about which Wepener quoted Yolanda Dreyer who pointed out that, “the task of practical theology is to listen to the unheard voices, against the backdrop of the growth of Christianity in Sub-Saharan Africa” (Wepener, 2013:10). The research aims to evaluate the present neo-Pentecostal gospel of prosperity compared to the Old Testament biblical prophetic oracles which were distinguished in addressing socio-economic and socio-political bedlam of the Israelite nation. The study will focus on the period between 2000 and 2012.

## **1.2 Problem statement**

The prophetic preaching of the gospel of prosperity which has taken the centre stage is a thorn in the flesh in the neo-Pentecostal and charismatic movements when related to the socio-economic and political crisis in Zimbabwe during the period under study. In addition, one cannot ignore the prophecy, miracles, healing and deliverance that has attracted many people to move from their original churches and joined the neo-charismatic churches. The author has been drawn into this study to try to unravel what is in the neo-Pentecostal churches which people flock to from their life-long membership of traditional churches.

The wave has not perturbed the mainline or traditional churches alone, but it has also affected the traditional Pentecostal churches as members leave to join these neo-Pentecostal or charismatic movements. This has led to the movements being labelled the fastest growing brand of Christianity in Africa (Togarasei, 2011:336). Furthermore, the scholarly and etymological understanding of the word “prophetic” has generated questions about its use in charismatic church circles in ways that can be contradictory and even confusing. For example the term is often used with regard to sermons that in some way predict the future or to preaching that

addresses significant social issues and concerns. The study therefore assesses whether the word means the same in all churches. Further, the study has been stimulated by the observation by the researcher, by the crisis in Zimbabwe where the poor are getting poorer and rich becoming richer. One asks the question, does the gospel contribute to poverty alleviation or does it aggravate poverty? Prophetic preaching has been identified as the catalyst of success among the poor as a result of its promise of prosperity. Cas Wepener, a South African liturgist, also noted that in liturgy, language and culture, one of the themes receiving most attention in the Pentecostal churches is the so-called 'prosperity gospel' with its emphasis on material well-being (Wepener, 2013:4). But there are also others who have viewed this gospel as a cause for delusion and disillusionment. The researcher is also aware of the fact that to see prophetic preaching on the prosperity gospel is the major reason besides other reasons why people are leaving one church for another is a reductionist view. Hence, there is a need to examine the causes and place them in a larger liturgical framework. In times of crises, it is easy to be reductionist, but more objective interrogations and surveys should be conducted for example, the other reason for the exodus of people could be for healing. Wepener in answering the question: "Why do people in Africa come for worship", noted that "the main reason in Africa is for "healing" and worshippers have often confided that, they will leave one AIC or Pentecostal congregation and join another to worship there mainly because they are convinced that the healing offered in the one is better than in the other" (Wepener, 2013:5). The research also acknowledges that the reasons for joining one church or the other sometimes has nothing to do with either preaching or worship, but it can be attributed to leadership or bonding with the leaders. However, this research will investigate one aspect of prophetic preaching in Zimbabwe without losing sight of the rest.

### **1.3 The objectives of the study**

This study investigated prophetic preaching in neo-Pentecostal Christianity and establish its connection with the socio-economic and political crises of post-2000 Zimbabwe. The contention, based on the study of neo-Pentecostals, is to find whether these churches have taken their understanding of prophecy as the major event in their services or that prophecy is the major event which has attracted many people. Furthermore, it investigated whether they have taken the gospel of prosperity and healing as the heart of their sermons. In order to realise the aim the investigation seeks to underscore the following:

## **Objectives:**

- To trace the history of Pentecostalism in a timeline to neo-Pentecostalism in Zimbabwe.
- To show the socio-religio-economic and political context of Zimbabwe (2000-2012)
- To examine prophetic ministry of prophecy, miracles, healing and deliverance in neo-Pentecostal Christianity in Zimbabwe.
- To compare the biblical model of the prophets in the Old Testament *Vis-à- Vis* neo-Pentecostal prophets in post-2000 Zimbabwe.
- To critically analyse the prophetic preaching of the gospel of prosperity in neo-Pentecostal Christianity in the Zimbabwean context of crisis (2000 – 2012).

### **1.4 Justification of the study**

While recognising with respect the many scholars such as Biri, Chitando, Daneel, Gunda, Machingura, Maxwell, Ranger, Togarasei, and many others who have written intensely on the subject of Pentecostalism in Zimbabwe, it is important to note that very little has been written on the prophetic preaching of the gospel of prosperity in neo-Pentecostalism in Zimbabwe that has uniquely outstanding in the intellectual phenomena. This is because it is a new movement in Zimbabwe that has not been explored yet at the highest academic level, hence the study focus will be on the understanding of the term. Since there is little information on the subject there is also limited material on prophetic preaching of the gospel of prosperity in Zimbabwe. The study endeavours to partially fill this gap with scholarly literature.

### **1.5 Methodology**

Practical Theology utilises a variety of methodologies and a wide range of accompanying methods. The model of Practical Theology that this research has established is extremely rooted within the hermeneutical or interpretative approach. It seeks to interpret a variety of dimensions, situations, scripture and tradition, Christian practices, and it draws on various hermeneutical perspectives in seeking not only to understand the contextual experiential realities; but rather seeks to transform the practical theological reality. Methodology therefore, becomes the approach underpinning the area of research.

The study employs both qualitative and quantitative research methods, these methodologies are deemed as complementary. This was commented by Okuni and Tembe (1997:23), who said, “qualitative and quantitative research models are complimentary and may be used in the same study.” The quantitative method will involve primary data collection through key informant and profound interviews and questionnaires. In this method, data features will be classified and analysed in practical statistical models so as to explain the observation or the outcome of research. The qualitative method will make use of secondary data collection which includes library, internet sites and the briefcase documents. The data collection methods included formal and informal interviews with members of the churches under investigation. It also entails field work, whereby visits were made to these churches. The data which was obtained from these observations and interviews was supplemented by the material acquired from their churches’ libraries, websites and material from the local media.

Academic consultants like Ezra Chitando, David Maxwell, Ragies Gunda, Kudzai Biri, and Lovemore Togarasei were given due attention in interviews following their notable publications specifically on neo-Pentecostal Christianity in Zimbabwe. Other African scholars such as Albrecht, Anderson, Asumoah-Gyadu, Atiemo, Omenyo, Pieterse, Wepener and many others were also consulted in this research. The Hollenweger Center at the Free University of Amsterdam and Global Studies in Pentecostalism (Glopent) was also of great importance to the research. A method of description and subsequent analysis was pursued. Therefore, the judgments and observations were drawn from research sessions and actual discussions with members of the churches. The selection process of respondents was based on random sampling in terms of gender, age, marital status and level of education (see Creswell and Creswell, 2018:11). Highlighting the research methods Lindlof and Taylor (2002:18) noted that, “these research tools seek to preserve and to analyse the situated form of narrative and experiences so as to put on surface the phenomena under investigation.” David Altheide states that document analysis refers to an integrated and conceptually informed method, procedure and technique for locating, identifying, retrieving, significance and meaning (Altheide, 1996:2). Data from the survey was analysed using statistical Package for Service Solutions (SPSS) (IBM 2012). Cross tabulations, triangulation and Chi-Square tests were done to examine the difference in participant’s views of prophetic preaching as a function of age, level of education and the participant’s category. The study aims to find a meaning from the available literature, by putting it into context of the socio-economic and socio-political crisis of Zimbabwe in relationship to transformation and renewal through the use of the approaches discussed in the following

subsections. Hermeneutical, exegetical, comparative, sociological, economic, political and theological approaches.

### **1.5.1 Hermeneutical approach**

According to Verstraelen (1993:271), the word hermeneutic comes from the Greek word *hermeneuo* which means translation or interpretation. The term signifies an art of interpretation. Brown (2012:114) notes that hermeneutics is not just a method but a human phenomenon of understanding which functions as both an informing perspective and a rich methodological resource. Brown explains why interpretation matters to Practical Theology. She notes that Practical Theology is that field of theological inquiry and practice that seeks critically to discern and respond to the transforming activity of God within the living text of human action. We cannot talk of God's transforming activity in human action without mentioning the aspect of preaching and prophecy. It is according to this understanding that the investigation is interested in analysing Pentecostalism in a Zimbabwean context, especially in the context of the worst crises since attainment of political independence and majority rule with black leaders at the helm. Brown (2012:114) argues that other fields of Christian Theology focus on the history of Christianity and of other religions, inquire into what Christians believe, or seek the best ways to make sense of ancient texts such as Christian scripture. While Practical Theologians sustain lively conversations with these topics, their distinctive interest is in theological discernment about human actions, particularly those practices in which Christians wrestle with and express their faith through worship and witness, and in ordinary life (Brown, 2012:114). The method is important in addressing prophetic preaching in Zimbabwe as it also deals with social and economic issues which are paramount to ordinary life. It is these issues that Practical Theology addresses.

The hermeneutical approach cannot be complete in this study without mentioning the contribution of South African scholar Pieterse (2001) in his book, *Preaching in the Context of Poverty*. He is seen by scholars like Brown as one who takes seriously the concrete locatedness of all interpretation by examining in detail the specific conditions that produce and perpetuate poverty in the South African context. Pieterse highlights that in the hermeneutic process, preachers should constantly transpose themselves from the world of the congregation to the world of the text, and then back to the present day world of the congregation. In their hermeneutic capacity, preachers are messengers who continually move between text and

context, until the two worlds merge and the message of the text becomes apparent in the context of the congregation (Pieterse, 2001:24). This method was applied in this study in interpreting biblical texts relating to prophetic preaching. For Verstraelen (1993), the method tries to bridge the gap between biblical times and context and the contemporary ones in order to make biblical texts relevant in the new settings. The method was applied in the study as a way of interpreting neo-Pentecostal prophetic preaching to suit the context. This method is more appropriate because the tools of interpretation will be varied, brought together within a hermeneutically and theologically informed theoretical framework to address the prophetic preaching in the economic and socio-political crises of Zimbabwe.

### **1.5.2 Exegetical approach.**

This method is closely related to the hermeneutical method. According to Verstraelen (1993:272), exegesis of the Bible tries to discover what the writers or collectors of the Bible intended to communicate. For him, the method gives room for critical historical examination of biblical texts. The method was used simultaneously with the hermeneutical method to seek God's message. For example, through the prophet Amos and his groaning, the study seeks an understanding of prophetic preaching in the churches cited above and discovers whether the neo-Pentecostal preaching addresses the socio-economic and socio-political crises of Zimbabwe. The latter could help to explain neo-Pentecostalism's extraordinary popularity.

### **1.5.3 The historical approach**

In this exploration the researcher traced the history of Pentecostalism from a timeline to neo-Pentecostalism in Zimbabwe, and it also looked at the history of the socio-economic and political crisis of Zimbabwe from 2000-2012. The Pentecostal exploration began with Charles Parham in 1887. Therefore, there was an absolute need to consider the historical approach as a methodology in this exploration. Histories establish a record of the past (Hirschheim and Klein, 2012:1). It also provides accounts of past events in order to explain what happened at the time (Jakobs, 2013:63). They provide analyses of the historical record in order to make sense and explain contemporary phenomena. Some histories are written to forecast the future by identifying repeated patterns in historical narratives (Hirschheim, Porra and Parks, 2014:537). It is worth mentioning that such a method of studying in any inquiry will not be complete and many other approaches were used in conjunction. In this case it is the history of Pentecostalism from

America, South Africa and how it ended up in Zimbabwe. It is also the history of the socio-economic and political crisis of Zimbabwe. This history is pregnant with all sorts of integral stories and events. While studying this history, the research exploration revealed all the variant elements without which no complete socio-economic and political history of Zimbabwe has been told. The history of Pentecostalism and the socio-economic and political crisis of Zimbabwe were historically and critically examined. The historical approach has utilised qualitative and quantitative variables respectively in the gathering of historical information suitable for this exploration.

#### **1.5.4 Political theory**

Political theory helps people better understand the concepts that have shaped their politics, including, freedom, equality, individuality, democracy and justice. Importantly, political theory is the part of political science that explores what a better political world would look like and how people can create it. ([www.politicalscience.gsu.edu/research/](http://www.politicalscience.gsu.edu/research/)) accessed: 02/04/2018). This theory was used in analysing the socio-political crisis of Zimbabwe from 2000-2012, it was used because political theory also involves an evaluation of our present political truth and may even take openly political situations (Losonczi and Singh, 2010:61). In the exploration the research advocated for modern politics, in the form of liberal democracy, which gives equal recognition to all citizens, by attributing to them equal rights (as citizen and human being). This equal recognition is given notwithstanding all kinds of difference in ethnicity, language, religion, and gender just to mention a few. This recognition is provided by the law or the state and can be enforced via the law by any citizen *vis-à-vis* any other citizen who would deny him his basic rights (Losonczi and Singh, 2010: 61). This theory was essential to the study when liberal democracy in Zimbabwe was explored.

#### **1.5.5 Comparative approach**

The comparative approach is a method used to analyse similarities or differences in certain cases under a common denominator. The commonality within this research is biblical prophecy and the concept of prophetic preaching in neo-Pentecostalism is the subject for comparison. Ragin (1987:13) noted that there are some guidelines for consideration in the process of doing research by means of a comparative method: First, one needs to describe the core subject of comparative inquiry. In other words: the question asks, “What exactly is to be explained and how do we

recognise a need for comparison". Second, develop a view on which theoretical concepts can travel comparatively as well as measure what is intended (internal validity) as well as possess a unifying capacity for explaining political and social processes in general and third, discuss the logic of the comparative method as a means to a goal, rather than as an end in itself (Ragin, 1987:13).

The researcher used the comparative approach to compare and contrast the churches mentioned above with the Old Testament prophets like Jeremiah, Isaiah and Amos especially in their method of prophetic preaching in addressing socio-economic and socio-political issues. The comparative aspect allows the researcher to gain an appreciation of how two (or more) religious traditions handle a common phenomenon, for example, prayer, prophecy, etc. It enables researchers to understand similarities and differences between and among different religious traditions. However, it must be pointed out that the comparative approach does not seek to evaluate how different religions respond to the same phenomena.

### **1.5.6 Sociological approach**

The sociological approach seeks to focus on the interaction between religion and society. Northcott (1999:152), notes that the works of the founding fathers of sociology, including Comte, Durkheim, Marx and Weber make frequent references to theological discourse or to studies of religious behaviour and belief systems (Connolly, 1999:165). In explaining the approach Northcott (1999:153) notes four points. He observes that, Sociological theorisation about the nature of religion and its location and significance in the social world mobilises the established range of sociological categories including: social stratifications such as class and ethnicity, bio-social categories such as sex, gender, marriage, family, childhood and ageing. Patterns of social organisation include politics, economic production and exchange systems, and bureaucracy. (Michael Northcott in Connolly, 1999:170).

It is in this definition we see this approach being useful in the study because when the study investigates prophetic preaching in neo-Pentecostalism it also touches aspects mentioned above like class and ethnicity, bio-social categories and patterns of social organisations. Northcott also described the role of the categories in the sociological study of religion mentioned above as determined by the influence of the major paradigms of the sociological tradition and by reflection on the empirical realities of religious organisation and behaviour (Connolly,

1999:169). It is important to note that the sole purpose of all religions is to offer salvation to human kind, and in particular salvation to personal identity or the soul beyond biological death.

Harvey Cox noted that the rapid growth of Pentecostalism has seen a revival of healing rituals and interest in Christian healing (Cox, 1996:26). For Cox, Pentecostalism relates the quest for ultimate salvation to the everyday experience of life, including both the emotions and the body. It presents the individual believer and the worshipping community, with strategies for dealing with disturbances to inner emotional or spiritual states and with threats to bodily or material well-being. These strategies represent a form of personal and spiritual components (Cox, 1996:30). From this statement it is imperative to note that the approach was useful to the study especially as it deals with prophetic preaching in Pentecostalism, and in investigating the gospel of prosperity since Pentecostalism identifies strategies for personal success, dealing with illness, or the quest for material security or prosperity, with the action of the Divine.

### **1.5.7 Theological approach**

Stephen Bevans argues that human experience and Christian traditions are to be read together dialectically as there is an inevitable relationship between human existence in a particular context and the understanding of God working in their lives (Bevans, 2008:12). Theology in this respect becomes the endeavour of a community to inquire about its faith in God with a given experience. As Daniel Migliore upholds St Anselm's coinage, that theology is "faith seeking understanding" (Migliore, 2004:2). John Macquarrie adds to that, "Theology is the study which through participation in and reflection upon a religious faith, seeks to express the content of this faith in the clearest and most coherent language available" (Macquarrie, 1977:3). The theological approach was used to investigate the prophetic preaching in neo-Pentecostal Christianity as expressed in the clearest and most coherent language and also presupposes a reflective and interrogative task; a reflection on God's activity and God's transforming grace and renewal mercy among those communities which are disintegrated and or suffering. Theology allows this paper to reflect on the acts of God and the situation of Zimbabwe from 2000 to 2012.

## **1.6 The theoretical framework of the study.**

Practical Theological task crafted by Osmer was used as the underpinning theoretical framework. This task is defined by Woodward and Pattison (2000:8) as concerned with actions, issues, and events that are of human significance in the contemporary world. In considering the statement above it is important to highlight that the study is necessary since it is focusing on the key issues of politics and economic factors affecting people in Zimbabwe within the period under study. Further it is also important to look at the question Is there any significant part played by Pentecostals in relation to prophetic preaching which has been overlooked over the years? Wepener observes that: “I am convinced that the fastest growing worshipping Christian traditions in the world have received least attention in our society and represent the unheard voices” (Wepener, 2013:4). Accordingly, the research employed the practical theological framework, about which Wepener quoted Yolanda Dreyer who pointed out that, “the task of practical theology is to listen to the unheard voices, against the backdrop of the growth of Christianity in Sub-Saharan Africa” (Wepener, 2013:10). Osmer (2008:4) becomes essential with his core tasks of practical theological interpretation. His descriptive-empirical task is important in this research because it investigated what is going on in the neo-Pentecostal churches and other denominations. It also explored the Zimbabwean economic and political landscape. It is not this task alone, but also other tasks such as the interpretive, normative and the pragmatic tasks were used in the study.

Osmer as shown on the diagram below explains these tasks as being like a bridge to other methods like hermeneutics which is also significant to this study as it unravels prophetic preaching. The research is founded on practical theological task of mutual critical correlation. Mutual critical correlation provides a way of holding together in critical tension the four components of the practical theological task developed by Osmer (2008:4). Swinton and Mowat (2006:77) noted that, “mutual critical correlation sees the practical-theological task as bringing situations into dialectical conversation with insights from the Christian tradition and perspectives drawn from other sources of knowledge.” It is a model of integration which seeks to bring these dimensions together in a way which respects and gives an equal voice to each dialogue partner. Such an inquiry does not merely seek to understand but challenge and suggest alternatives. The mutual critical correlation aims at analysing the state of affairs as it exists now and then to provide actionable recommendations. This methodology was practical in analysing the socio-economic and socio-political crisis of Zimbabwe that has wedged on the means of

support of the generality of the populace.

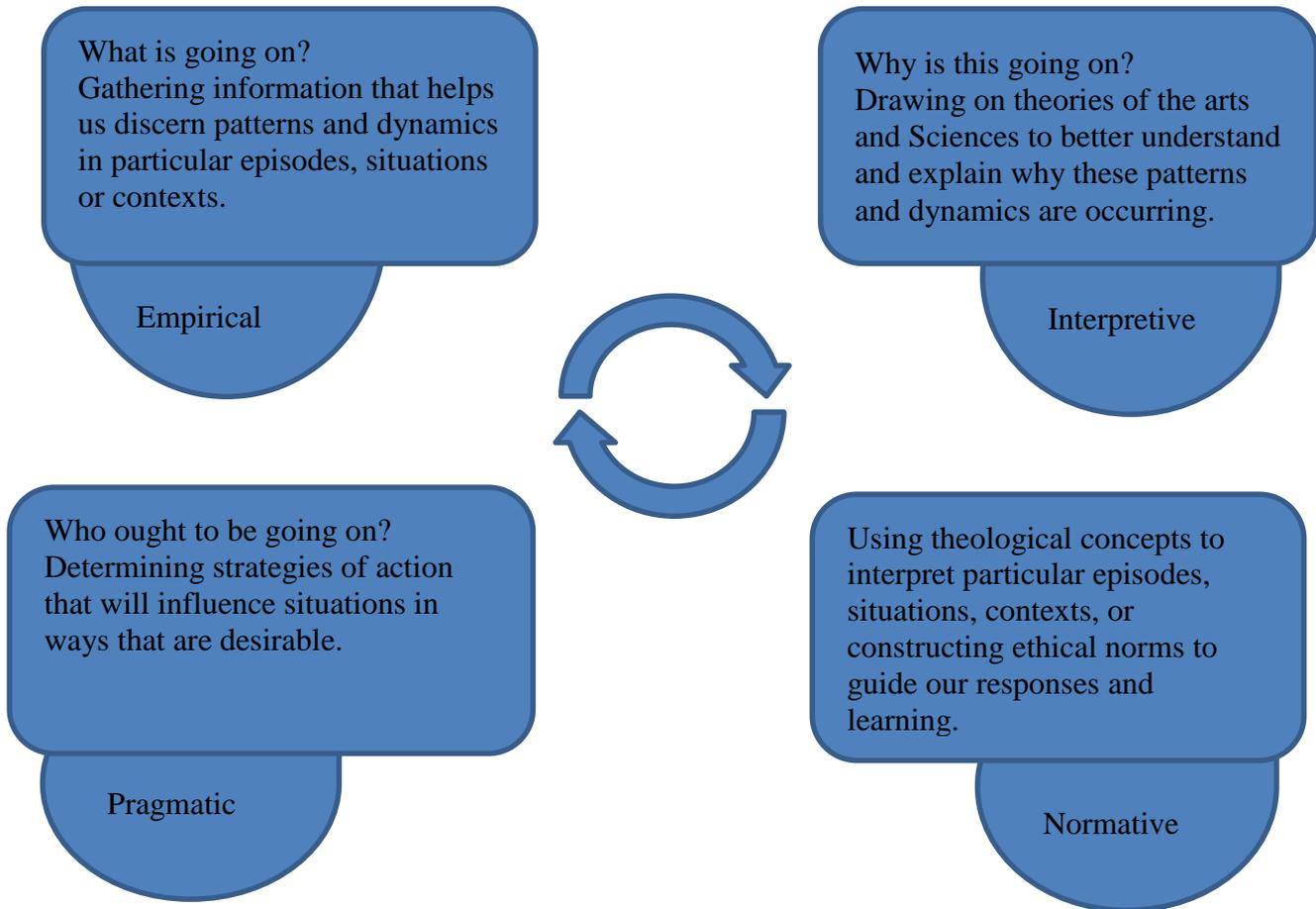


Fig. 1.1 The Core Tasks of Practical Theological Interpretation construed from Osmer (2008).

In discussing Practical Theological interpretation Osmer (2008:4) identified four key tasks as, “descriptive-empirical, interpretive, normative and pragmatic”. These four tasks will be explored as discussed below as the theoretical framework of the research because it is the purpose of practical theological interpretation to address relative questions such as what is going on, why is it going on, what ought to be going on, and how might we respond? This research used the four key tasks of theological interpretation, using information synthesised from primary and secondary sources. This was synthesised with ethnographic data and interpreted using methodical exploration.

Ethnography is defined as a form of social research used by sociologists, anthropologists, historians and other scholars to study living human beings in their social and cultural context (Moschella, 2008:25). For Moschella, ethnographers go to the places where people live, work, or pray in order to take in first-hand the experience of group life and social interactions. This

theoretical framework is relevant to the study since it will be used to analyse prophetic preaching of the gospel of prosperity in the neo-Pentecostal Christianity in Zimbabwe. It is, therefore, important to mention that in this investigation, this theoretical framework of practical theological task shall flow like watery liquid throughout the investigation.

## **1.7 Definitions of terms**

At this juncture it is very important to define key terms to be used in the research. The first term to be defined is prophetic preaching, this will help to understand the background of the research.

### **1.7.1 Prophetic preaching.**

According to Leavell (1963), we get the meaning of the term “prophetic preaching” from the Old Testament word *Nabhi*, translated prophet (Leavell, 1963:6). H. Hailey (1993) says the word means speaker, an announcer, a proclaimer, a herald (Hailey, 1993:11) According to Leavell the word has been used nearly three hundred times in the Old Testament. He argues that, a *Nabhi* a prophet of God, is a forth teller. He is God’s mouthpiece who delivers a message of God. From these definitions the role of the prophet is to deliver the message he received from God. In other words, he is an instrument; and the words he speaks are not his. When he is possessed with absolute certainty that divine truth is coming directly from God, and when a heaven-born force to deliver the message is upon him, he speaks prophetically when he is under authority. This is explained by Amos when he says “Surely the Sovereign Lord does nothing, without revealing his plan to his servants the prophets. The lion has roared, who will not fear? The Sovereign Lord has spoken, who can but prophesy”? (Amos 3: 7-8 NIV). It is important to note that Amos is acknowledging that God reveals his secrets to His servants who are the prophets. This clearly shows that prophetic preaching is not something merely thought out, or inferred, or hoped, or feared. It is directly inspired by the spirit of God; an inspiration which gives power to a preacher’s sermon, preparation through study, meditation and prayer (Leavell, 1963:8).

Prophetic preaching is often confused with foretelling future events and divination by some people. Hillers (1984) points out that, “frequently God used current conditions and events to open a prophet’s vision to foresee results in the future” (Hillers, 1984:16). The truth of this observation is seen in the Old Testament prophets who were not like directory makers, envisaging dates and events. They were forth-tellers more frequently than fore-tellers. They were

truth tellers, message-bearers, mouth pieces for God (Hillers, 1984:16). It is in this view that prophetic preaching is identified as the phenomena that deals with the past and the present as well as the future. Leavell notes that,

The Old Testament prophets were interpreters of history's lessons about moral and spiritual issues. They were "seers"; men who knew the condition of their present world, in the light of which they praised or denounced or instructed people about their way of life. They had an understanding of the past and present when they "dipped into the future" to foretell the impending judgments of God (Leavell, 1963:8).

It is very clear from these explanations that prophetic preaching involved the past and present predictions to foretell the future. Further it can be deduced from Leavell's understanding of prophetic preaching that it is not individually centred. The prophet can denounce injustices in the society. It is from this conclusion that the research is interested in assessing prophetic preaching in neo-Pentecostal Christianity in Zimbabwe, and find out whether their prophetic preaching matches the definitions above. However, this subject of prophetic preaching will be dealt with in greater detail where scholars like Tisdale (2010), Brueggemann (1978), Pieterse (2001) and others will be used to give a broader meaning of prophetic preaching.

### **1.7.2 Neo-Pentecostal Christianity**

Defining Pentecostal Christianity is a task that each work on the subject should ensure, despite the fact that it has been done several times previously. This is because many people are mistaken when it comes to defining Pentecostal Christianity in Africa. Togarasei (2011) observes that, "there are some scholars like J.L. Cox who have put under Pentecostalism, churches that have come to be commonly known as AIC's" (Togarasei, 2011:4). Although these churches share Pentecostal experiences, they should be distinguished from a new wave of churches that exist in Zimbabwe.

Banett and Jensen in their book, *What Neo-Pentecostals believe*, note that the word 'Neo' is a prefix which means 'New' (Benett and Jensen, 2010:4). The word serves to distinguish the neo-Pentecostals from the older denominations of Pentecostalism, particularly the emphasis of their teachings. This word does not exist in Zimbabwe or Africa alone but it has its roots in America. Holwerda (1973:34) suggests that the twentieth century was a "gift of the spirit" century; it began with the Pentecostal movement claiming the extraordinary and miraculous gift of the spirit, including speaking in tongues, miracles of healing, and prophecy. Midway into the century the acknowledgement of these gifts began to penetrate the walls of denominations that

previously had looked at them with suspicion. This led to the neo-Pentecostal and Charismatic Movement, sometimes called the second wave. The closing decades of the century witnessed the beginnings of another movement which many call the third wave. According to Holwerda (1973:34), this movement emphasises hearing the voice of God directly through listening prayer and prophecy, healing, spiritualism and deliverance ministries and spiritual warfare that involves both truth and power encounters with the demonic realm. In Africa, particularly in Zimbabwe, there are also the same waves as Holwerda describes, the waves began in the 1970s and have been a common feature of African Christianity, becoming more pronounced since the 1990s. Some scholars such as Maxwell (2006:26) would call these churches modern Pentecostals. It is important to indicate that different scholars have different names for these churches. Maxwell and Togarasei are in agreement that these churches in Zimbabwe are ZAOGA FIF, (Zimbabwe Assemblies of God in Africa, Forward in Faith), AFM (Apostolic Faith Mission in Zimbabwe), FWM (Faith World Ministries), CM (Celebration Ministries) and FOG (Family of God), to mention a few.

The present research will not focus on the traditional Pentecostal churches like ZAOGA, AFM, and Faith World Ministries as neo-Pentecostal churches. There is a wave of Christianity in Zimbabwe which is current, which the research will refer to as the 'Third Wave' of Pentecostalism to distinguish from traditional Pentecostal Christianity in Zimbabwe. These churches are "neo" because they were founded five years ago, and most of them came from the traditional Pentecostal churches. These churches are still in their infant stage, which range from three to eight years old, unlike ZAOGA FIF which celebrated its 50<sup>th</sup> anniversary in 2012. The word Pentecostals is used to differentiate them from classical or missionary Pentecostalism that grew out of the Azusa Street experiences of 1906. These neo-Pentecostal churches are sometimes called the 'born again' and are now a common feature in African Christianity, especially in countries such as Nigeria, Ghana, South Africa and Zimbabwe. In Zimbabwe most of the traditional Pentecostal churches like ZAOGA, AFM, and Faith World Ministries have many branches in the country and have built church buildings. But these neo-Pentecostal Churches have no buildings, some of them are in the process of acquiring land to build their church buildings, others have bought land but some are involved in controversial land occupation issues for instance the United Family International Church. One ministry Heart Felt International Ministries has managed to build at least one church building.

During the week at lunch hour (between 1-2pm), these neo-Pentecostal churches make use of every space where people are known to congregate like the civic halls, former cinema halls, school halls and other public places in most Zimbabwean cities and towns like parks, market places, bus stations, in moving buses, even taxis, beer halls, become targets for young preachers who go there smartly dressed to preach and pray (Togarasei, 2011:3). This also characterises their membership which is comprised of young middle class members. Soulful singers who sing in the praise and worship team, usually grace the occasions during the crusades held in most parts of cities in the country and during their main services. They make good use of public media for advertising their services and other church activities. To borrow the words of Maxwell (2006:26), some of them have turned into ‘transnational movements’. The churches this research is focusing on, are characterised by transnationalism and internationalism, association with urban areas, preaching the gospel of prosperity, healing, deliverance, prophecy and Spiritism and association with modernity (Togarasei, 2011: 4). Although they share some of these traits with other Christian churches, it is increasingly these characteristics of these churches that distinguish them from other Christian denominations. The current study is more interested in their prophetic preaching, healing, deliverance, gospel of prosperity and prophecy in the socio-political and socio-economic crises of post-2000 Zimbabwe.

### **1.8 Literature review**

The focus will be on reviewing literature on neo-Pentecostalism. I should hasten to point out that this is an overview of selected literature relevant to the research and is not designed to be exhaustive. Relevant texts are examined in the forthcoming chapters alongside the phenomenon of neo-Pentecostalism in post-2000 Zimbabwe. The type of literature reviewed herein examines prophetic preaching and new Pentecostalism, specifically in their own right on how new Pentecostalism relates to prophetic preaching.

Since the subject is under Practical Theology it is essential to begin by reviewing the works of Miller-Maclemore (2012) and Osmer (2008) who are vital to this study. Miller-Maclemore (2012) edited the *Wiley-Blackwell Companion to Practical Theology*, which is a compilation of different works from different scholars. Brown (2012) developed a very useful hermeneutical theory. The latter began by tracing the development of contemporary hermeneutics from Friedrich Schleiermacher to the postmodern era. Her profound work was explained by Pieterse’s (2001) in his book, *Preaching in a Context of Poverty*, where he developed the hermeneutical

theory of Paul Ricoeur and Hans-George Gadamer who demonstrated how preachers can connect biblical texts with the problems of poverty in South African pulpits by starting “in the existential situation of preacher and congregation” (Brown, 2012:98). The work of Pieterse (2001) will be of great use in this study especially in developing the hermeneutical theory in prophetic preaching of the prosperity gospel in the socio-political and socio-economic crises of post-2000 Zimbabwe mainly in dealing with the subject of this work. His work was considered by Sally Brown as much the best of contemporary hermeneutical Practical Theology.

While investigating the subject of this thesis one has to ask the questions what is going on? Why is this going on? What ought to be going on? And how might we respond to the crisis in the Zimbabwean situation and what is also going on in terms of preaching in neo- Pentecostal churches in Zimbabwe? Richard Osmer (2008) becomes important with his four core tasks of practical theological interpretation: he employs the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task (Osmer, 2008:4). These tasks will be used to examine preaching in Zimbabwe. For Osmer preaching gives special attention to the interpretation of biblical texts and to proclamation on the basis of this interpretation in the context of worship. Hence it carries a normative task, and yet preaching does not take place in a vacuum. Thomas Long (1989) noted that sermons are crafted with an eye to a particular group of people on a specific occasion in a particular congregational context (Long, 1989:6). It is from this statement Osmer developed his descriptive-empirical and interpretive tasks.

The four tasks of Osmer connected us to Ezra Chitando (2013) who edited the book, *Prayers and Players: Religion and Politics in Zimbabwe*. In his introduction: “Prayers and Players: Religion and Politics in Troubled Zimbabwe,” he indicated that, in order to appreciate the relationship between religion and politics in Zimbabwe during the period under review, it is vital to acknowledge the fact that both religion and politics occur in space and time (Chitando, 2013:vi). For him religion is practised by human beings who live in societies, hence it is necessary to examine religion within a given context and analyse and how it responds to that context as it changes. In analysing the descriptive-empirical and interpretive tasks of Osmer become important. Though Chitando and his group of contributors focuses on the period from 2000 to 2008, this research stretches to 2012.

The book is also critical to this study since all the authors are unanimous that there is crisis in Zimbabwe. Chitando noted that, “Denying that Zimbabwe experienced a crisis of staggering

proportions in the period under study is tantamount to dishonesty of the highest order” (Chitando, 2013: x). This view is also supported by Mangena and Hove who wrote that, “The crisis was at once political, economic, social, legal and moral” (Mangena and Hove in Chitando 2013:227 ). However Chitando agrees that the crisis needed attention as he wrote that it remains urgent to make sense of the crisis from diverse perspectives. Since these authors approach this crisis from the perspective of religion and politics it is critical for the study to address the predicament using a practical theological perspective. Furthermore, the prophets who are understudy are also indicated in the book as actors. Chitando suggests that the notion of ‘actors’ has a hermeneutical significance when trying to understand the connection between religion and politics in Zimbabwe. For him there are good and bad actors. As he noted the actors, or at least the very good ones, have the ability to play different characters at different times, but also at the same time as the occasion demands. However the book is useful to the study since the authors analysed the extent to which political actors sought to deploy religion to achieve specific goals and examined how religious persons utilised faith in the quest to attain their objectives.

### **1.9 Structure of the study**

This study is made up of eight chapters.

This opening chapter is the introduction.

Chapter two traces the historicity of the growth of neo-Pentecostalism in Zimbabwe; it is in this chapter that the origins and establishment of the churches under study and their leaders were explored.

Chapter three described religion and politics in Zimbabwe; it is in this chapter that the socio-economic and socio-political crisis of Zimbabwe was reviewed.

Chapter four examines the biblical model of the Old Testament prophets’ *vis-à-vis* the neo-Pentecostal prophets of Zimbabwe under study.

Chapter five dealt with the meaning of prophetic preaching and the aphorisms used in neo-Pentecostal Christianity in Zimbabwe.

Chapter six focused on prophetic preaching in neo-Pentecostal Christianity in Zimbabwe.

Chapter seven dealt with data analysis.

Chapter eight has discussed the four elements of preaching as a practical theological reaction to the socio-economic, socio-political and religious crisis of Zimbabwe, this chapter also developed a new theory for praxis and dealt with the analysis and the conclusion.

### **1.10. Conclusion**

This chapter introduces the study. It provides a description of the area of investigation, problem statement, objectives and justification. The chapter argues that the study is worthwhile as it identifies a significant gap in the scholarly literature on prophetic preaching of the prosperity gospel in neo-Pentecostal Christianity in Zimbabwe. It describes the hermeneutical, exegetical, historical, political, comparative, sociological and theological approaches as key methods to be used in the study. The chapter further describes the method of data process and Practical Theology task as the theoretical framework of the study. It also includes the literature review which is relevant to this study. The next chapter deals with the historicity of the establishment from the early times of colonisation of 1800 and growth of neo-Pentecostalism in Zimbabwe.

## **Chapter two**

### **Neo-Pentecostal Christianity in Zimbabwe**

#### **2.0 Introduction**

The previous chapter introduced the subject for this study including reviewing literature and the methodology that is relevant to this study. It drew attention to the publications on Practical Theology, prophetic preaching and Pentecostalism. This chapter specifically considers neo-Pentecostal Christianity in Zimbabwe, especially tracing the place of these ministries within the Pentecostal movement. It has selected the following sub-topics for closer analysis: Pentecostalism in America, in Africa and in Zimbabwe. The premise for considering these topics is that for us to be in a position to understand the routes that neo-Pentecostalism has taken in Zimbabwe and in order to evaluate its relationship with prophetic preaching. We also need to understand the background of neo-Pentecostalism. As neo-Pentecostal entities, these ministries did not emerge in a vacuum but amidst social and religious developments that were taking place in the whole of Southern Africa, and in particular Zimbabwe. There is therefore a need to explore the historical background of Pentecostalism and analyse how it has influenced the rise of prophets and apostles in Zimbabwe. Of special mention are Emmanuel Makandiwa of UFIC, Walter Magaya of PHD and Uebert Angel of SE, Tavonga Vutabwashe of HFIC, and the emergence and expansion of their ministries.

In tracing the developments of Pentecostalism from its origins to Africa and Zimbabwe, it is important to note that among others Allan Anderson (Anderson, 2004), Ulf Strohhahn (Strohhahn, 2005), Ogbu Kalu (Kalu, 2008), Benny Hwata (Hwata, 2005 and 2011) Kudzi Biri (Biri, 2012) and Lovemore Togarasei (Togarasei, 2010 & 2016), were consulted since they had also written something on the origins of Pentecostalism. Consequently a recapitulation of the disposition of American Pentecostalism and the rise of apostles and prophets in neo-Pentecostal Christianity in Zimbabwe and we ensue to study the influence of American Pentecostalism on them. This is impelled by the instructive insights of J. Kwabena Asamoah-Gyadu, who gave an intuitive description of African Pentecostalism. He observes: "Pentecostalism in African Christianity must first be set within the context of what is meant by 'Pentecostal'. Historically the emergence of Pentecostalism worldwide has been interpreted as standing in direct continuity with the experiences of Charles Fox Parham and William J.

Seymour's Azusa Street movement of 1901 and 1906 respectively" (Asamoah-Gyadu, 2005:10).

Asamoah-Gyadu (2005:10) challenges the views of scholars like Synan (1997:5) who holds the view that almost all the surviving Pentecostal groups can trace their ancestry to the Azusa mission. Asamoah-Gyadu argues that, "there is evidence to suggest that not all Pentecostal outbursts around the world may be causally linked to North American initiatives" (Asamoah-Gyadu, 2005:10). To substantiate the view of Asamoah-Gyadu, it is very important to recognise that many Western scholars hold the same views as Synan. Andrew Hofer, O.P. is one such scholar who argues on a Thomistic critique of Pentecostal views on the Holy Spirit, and he argues:

To introduce this topic and myself, it can be said that Pentecostalism and I have similar roots. Pentecostalism has its most discernible origins in the protestant 'revival' experiences of early 20<sup>th</sup> century America. I would argue that many strands of Pentecostalism, like myself, are identifiably American wherever it may be found" (Hofer, 2004:5).

This view suggests that all Pentecostalism universally follows the Azusa trends. It is from this background that this study rides on the views of scholars like Asamoah-Gyadu (2005), Kalu (2008) and Biri (2011), who see as flawed the idea that all Pentecostal movements can trace their ancestry to Azusa Street. However, scholars need to pay attention to the time frame because patterns of relationships changed over time. Moreover, we should analyse the relations with external agents carefully because African Pentecostalism did not originate from Azusa Street and is not merely an extension of American Pentecostalism (Kalu, 2008:15). Furthermore, Asamoah-Gyadu notes that, "it erroneously portrays Pentecostalism as an American export rather than a Holy Spirit-led renewal of the church in the context of salvation history" (Asamoah-Gyadu, 2005:13). In the certification of the history of Pentecostalism, the genesis of the association in different contexts across the world should be renowned from the efforts of its American versions to globalise knowledge of it.

## **2.1 The Origins of Pentecostalism in the world.**

The origin of the Pentecostal movement is attributed to the Azusa Street Revival of 1906 in Los Angeles, USA (Smith, 1990:29). Strohbahn (2005), highlighted that the founder is Charles Parham in 1887 after his recovery from severe heart disease (Strohbahn, 2005:20). Charles Parham (1873-1929) was born in Muscatine, Iowa, and he was converted in 1886, and it was at that stage at the age 15 when he conducted his first religious service. In 1890, he enrolled to

prepare for ministry at Southwestern College in Winfield, Kansas, a Methodist institution (Anderson, 1998:515). Charles is described by Hyatt (1996:135) as a young peripatetic evangelist with Methodist, holiness and Quaker influence and his passion was world evangelism. He attended college until 1893 when he came to believe education would prevent him from ministering effectively (Anderson, 1998:515). He then worked in the Methodist Episcopal Church as a supply pastor. Anderson (1979: 3) noted that Charles was never ordained. Goff (1988:6) asserted that Parham left the United Methodist church in 1895 because he disagreed with its hierarchy. He criticised that Methodist preachers were not left to preach through inspiration. Parham longed for that out-torrential from heaven that would make the church a vibrant force in the earth; both in the word and deed (Hyatt, 1996:135). He rejected denominations, and he established his own itinerant evangelistic ministry, which preached the ideas of the Holiness Movement and was well received by the people of Kansas (Blumhofer, 1993:44). Parham is the first person who associated glossolalia with the baptism in the Holy Spirit, a theological connection crucial to the emergence of Pentecostalism as a distinct movement (Goff, 1988:5). He was also the first preacher to articulate Pentecostalism's distinctive doctrine of evidential tongues, and to expand the movement (Dayton, 1987:18). Hyatt noted Parham's concern that the church of his day had no power required to fulfil the command of the great commission. It is from this background that Parham while he was praying for a sick man, he got the conviction that a physician must heal himself first. Blumhofer (1993:44) states that sometime after the birth of his son, Claude, in September 1897, both Parham and Claude fell ill. He then prayed for their healing. Ascribing their successive recovery to divine mediation, Hwata (2005:13) noted that he threw away all his medicines, stopped consulting doctors and cancelled his insurance policy and he committed to preach divine healing and prayer for the sick.

In 1898, Parham moved his centre of operations to Topeka, Kansas, where he functioned a mission and an office. It was also in Topeka that he founded the Bethel Healing Home and he began to publish a bimonthly holiness paper entitled *Apostolic Faith* the name that became identified with the subsequent Pentecostal movement (Smith, 1990:30). Parham operated on a 'faith' basis. He did not receive offerings during services, choosing to pray for God to provide for the ministry (Blumhofer, 1993:45). The zeal for the kingdom motivated Charles to have a desire to know what others were experiencing. In 1900 he travelled from his place of residence to various well-known ministries in the northeast. Upon his return Sarah Parham quoted his remarks:

I return home wholly persuaded that while many had gained real experience in sanctification and the anointing that stays, there still remained a great outpouring of power for the Christians who were to close this era (Parham, 1930:48).

Gardiner (1990:9) explained that when Parham returned from this vacation, those left in control of his healing home had taken over and, rather than fighting for control, Haytt (1996:136) pointed out that in October 1900, together with his Quaker wife, Sarah, and sister-in-law, Lilian Thistlethwaite, Parham started Bethel Bible College in Topeka, Kansas. The school was moulded on the Holy Ghost and the Bible was the only book used at the school (with Parham as the mouthpiece). About 40 students were enrolled (Blumhofer, 1993:47). These were ministers and Christians who were willing to abandon all, sell what they had, and give it away. The students grouped together to form a faith community in which they sought God's provision corporately through prayer and service (Haytt, 1996:136).

The traditional Pentecostal principle of speaking in tongues as biblical mark of spirit baptism was framed and initiated. At the school they studied the question of the baptism of the Holy Spirit with genuine zeal. For Parham, speaking in tongues was the only Bible evidence for spirit baptism. There was steadfast prayer and the prayer meetings were powerfully emotive. There was strong anticipation of the down pouring of the Holy Spirit and fasting was a custom (Hoel, 1964:22). On January 1, 1901, one of Parham's students, Agnes Ozman, received the blessing. Within days she, along with many of the students, reported the same experience (Smith, 1990:30).

## **2.2 The apostolic movement**

Parham's combustible beliefs and belligerent style made finding backing for his school difficult; the local press scorned Parham's Bible school calling it "the Tower of Babel", and many of his former students called him a fake. By April 1901, Parham's ministry had dissolved (Espinova, 2014:171). 1903 becomes his turning point when his blessing enhanced when he preached on Christ's healing power at El Dorado Springs, Missouri, which was a common health institution. After the powerful service, Mary Arthur, wife of a protuberant citizen of Galena, Kansas, confirmed she had been healed under Parham's ministry. Together with her husband they invited Parham to preach his message in Galena, which he did through the winter of 1903 -1904 in a warehouse seating hundreds (Hoel, 1964:23). In January, the Joplin, Missouri, Herald News reported that 1,000 had been healed and 800 had claimed conversion.

In the small mining towns of southwest Missouri and south eastern Kansas, Parham established a sturdy following that would form the backbone of his movement for the rest of his life (Blumhofer, 1993:47). From the meetings he started in Galena, Parham gathered a group of young co-workers who would travel from city to city in groups pronouncing the, 'Apostolic Faith' (Smith, 1990:30). He cheered his followers to dress fashionably so as to show the charm of the Christian life. It was in 1904 that the first structure church was built specifically as a Pentecostal assembly was constructed in Keelville, Kansas (Gardiner, 1990:24). Other Apostolic Faith assemblies were begun in the Galena area. Parham's movement soon spread throughout Texas, Kansas, and Oklahoma (Goff, 1988:6).

Smith (1990:30) noted that by 1906, Parham, had more than eight thousand followers, because of that he was clearly the principal leader of the Pentecostal movement in the Midwest. It is during that time that Parham embarked on several evangelistic programmes, this includes conducting a Bible school at Houston. This programme attracted many African Americans. Outstanding people are William J. Seymour, John G. Lake and Lucy Farrow (who was a cook at Parham's Houston school) (Anderson, 1979:10). Parham and Seymour joined hands and preached to Houston's African Americans, and Parham planned to send Seymour out to preach to the black communities throughout Texas (Balmer 2004:619). In September of that year Parham also pursued his mission to Zion, Illinois where he had targeted John Alexander Dowie, (the founder of the city of Illinois, and the Christian Catholic Apostolic Church). After one year he had several hundred followers eventually led by John G. Lake (Haytt, 1966:138).

Parham felt the burden of spreading the good news to Los Angeles, California hence he sent Lucy Farrow to go and started work there. Blumhofer (1993:48) noted that Parham send Farrow a black woman with funds from the school for her upkeep. Later, Parham also sent Seymour with funds from the school, to join Farrow in the work in Los Angeles (Ibid, 1993:48).

Blumhofer (1993:48), recorded that Seymour's work in Los Angeles would eventually develop into the Azusa Street Revival, which is considered by many as the birthplace of the Pentecostal movement. Seymour became a minister of Parham's Apostolic Faith Movement and he worked in Los Angeles under the authority of Charles Parham. Haytt, (1966:140) noted that Charles died in January 1922 and his son Robert and daughter-in-law Pauline took over the ministry.

### **2.2.1 William Joseph Seymour (1870-1922) and the 1906 Azusa Street Revival**

After the successful revival campaign by Parham in 1905, in Houston, Texas, reports came of the many healing and other charismatic wonders happening in these meetings (Smith, 1993:30). It is these meetings that a number of important early Pentecostal leaders emerged from these campaigns. The most famous was William Joseph Seymour. He was born on May 2, 1870, in Centerville, Louisiana (Kgatle, 2016:<http://dx.doi.org/10.7832/44-2-156>:accessed on 02/4/18). His parents were released slaves who used to work on the cotton plantations in the South of the United States. Seymour was raised in a Baptist Church, but when he took up a job as a waiter in Indiana, he became a member of the Black Methodist Episcopal Church. When he moved to Cincinnati, Ohio, he joined the Evening Light Saints Church, which was in the holiness fold. Again, when he moved to Houston, Texas, in Pursuit of his family, he became associated with a Black Holiness Church (Lapoorta, 1996:29).

When Seymour learned that Parham would be remaining in Houston and opening a short term Bible school, he applied for enrolment. Yet to satisfy racial segregation requirements, Parham, nonetheless, arranged for Seymour to sit in an adjoining room where through an open door, he was able to listen to the lectures (Hoel, 1964:27). Seymour accepted Parham's teachings that the sign of baptism in the spirit is tongues, but he did not actually receive the experience until his arrival some weeks later in Los Angeles. Seymour was consumed with a passionate desire for God. Haytt (1996:142) commented that Seymour spent two and half years praying five hours a day and as he continues craving for God's mercy, he was instructed by God to pray more. He changed the hours he spent in prayer to seven and that happened for one and a half years that followed. As he was pastoring in Houston, Seymour was invited to candidate for the pastorate of a holiness mission in Los Angeles. Anderson, (1979:61) noted that after receiving the call, Seymour discussed the invitation with Parham, who tried to no avail, to convince Seymour to remain in Houston until he has finished his studies. Haytt (1996:142) mentioned that Parham provided Seymour's train fare and blessed him as he departed around the middle of February. Smith (1993:31) commented that, by laying hands on Seymour Parham was unknowingly ordaining and passing on leadership of the movement to Seymour.

Seymour's first sermon in Los Angeles came from Acts 2:4 and broached the subject of tongues as the biblical evidence of spirit baptism (Hoel, 1964:26). After his sermon, he was, however, literally locked out of the church because his tongues teaching was a sore offence to the

Southern California Holiness Association, of which the mission was a part (Smith, 1993:31). Seymour was welcomed by Richard Asberry and his wife at their house in Bonnie Brae Street (although Asberry himself did not accept Seymour's Pentecostal teaching) (ibid, 1993:31). While he was staying at the Asberrys, Seymour gave himself to prayer almost constantly. While eating supper one evening during this time, Richard Asberry suddenly fell from his chair onto the floor and began speaking in tongues (Haytt, 1966:143). There, a revival broke out, with Seymour and others receiving the Pentecostal blessing. Scores of people came to hear the preaching and testimonies ringing out from the front porch of the house. So many came, in fact, that it soon became necessary to find more suitable quarters. A badly neglected stable and warehouse was obtained at 312 Azusa Street in down town Los Angeles (Smith, 1993:31). Formerly, it had been a Methodist Episcopal Church, they removed the debris and installed rough planks benches and a makeshift pulpit made from wooden shoe boxes (Haytt, 1996:144). Seymour led the first service at the Azusa Street Mission on 14<sup>th</sup> April 1906, and revival fires blazed even more brightly. Prayer seems to have been the foremost activity at the Azusa mission (Blumhofer, 1993:50). The meetings continued for another three years night and day, attracting worldwide attention. Smith (1993:31) noted that Seymour united the revival as the Pacific Apostolic Faith Movement in 1906, and the concept of gender and racial equality was upheld. Uneducated as he was, Seymour like Parham began publishing his paper, *Apostolic Faith*. At its peak, the publication had a worldwide circulation of 50 thousand (ibid, 1993:31).

The services at Azusa were extemporaneous, with no publicised activities, no special choristers or singing group and no well-known evangelists. Services would usually begin around mid-morning and would continue until four the following morning (Hwata, 2005:17). The meetings began adlibbed with testimonies, prayer, thanksgiving and adoration. Speakers were not limited by time because of the absence of a programme to adhere to. No conductor was needed to set meetings going but there was no disorder. Balmer (2004:619) also commented that during the Pentecostal revival door-to-door visitations were done. It was encouraged that people must move in pairs when they go to visit the sick in homes. Giving credit to these visits, large numbers came to the meetings and many were saved. The sick were healed and may received spirit baptism. Besides speaking in tongues there were also glorious revelations. Virtually every ethnic group found in Los Angeles at the time worshipped together in harmony, Smith (1993:31) called it a phenomenon in the "Jim Crow" era. Remarkably, too, were the testimonies of God's power present in these meetings. Attracted to this humble meeting place, to services led by an ill-educated black, the son of ex-slaves, came missionaries and Christian leaders from many

places (Smith, 1993:32). Though the Azusa ministry suffered a lot of challenges it remained a centre of Christian upliftment. Anderson, (1979:70) noted that, the mission was organised as the Apostolic Faith Gospel Mission. The name was painted in crude letters across the side of the building. A committee was appointed to administer the affairs of the mission.

In concluding the ministry of Seymour at Azusa Street, it is of great importance to note that the revival continued relentlessly for about three years (1906-1909). During this period, the Azusa Street Mission was a key instrument in scattering Pentecostalism around the world (Haytt, 1996:145). Eventually, strife diminished the flames of revival and as it smouldered, many whites left to begin their own churches and missions. Haytt (1996:145) ascribed that by 1914, the Azusa Street Mission had become a small, local, black congregation. Seymour continued as the senior pastor until his death on September 28, 1922, in Los Angeles. His wife then served as pastor until her death in 1936. Seymour and Azusa Street, however, had carved for themselves a prominent place in the modern Pentecostal charismatic movement. Haytt (1996:145) commented that God used them as a catalyst to help spread the Pentecostal message around the world. The early Pentecostals of the twentieth century can be summarised as the people who considered themselves as God's end-time people, who by His grace were saved, sanctified and baptised in the Holy Spirit. They were people whose identity was profoundly shaped by an eschatological intensity and uttermost identification with the 'full gospel' of the New Testament (Matviuk, 2002: 210). Cox (1996:22), points out five positive tendencies; first, he noted that Pentecostalism has spirituality centred on experience. Second, its worship is celebrative; third, its practicality in the way Christianity is lived. Fourth, impulsive-meaning towards social criticism of convoluted values, beliefs, and practices that impoverish people's lives and systematically support oppressive structures and evil practices and finally, power to generate the ideals of an inclusive Christian community (Cox, 1996: 22). Another feature that is seen in American Pentecostalism is their missionary zeal, the zeal for worldwide religious revival which characterised Pentecostals in America and many other countries dates back to many spiritual revivals.

### **2.3 Pentecostalism in South Africa**

The history of Pentecostalism in South Africa can be traced from John Alexander Dowie. Who was born in Edinburgh, Scotland, May 25, 1847 and emigrated to Australia at the age of thirteen with his parents ([www.zionhs.com/history.htm](http://www.zionhs.com/history.htm): accessed, 10/04/18)). After studying with a

private tutor for a little over a year in preparation for the ministry, he returned to Scotland and entered Edinburgh University. Failed to graduate at Edinburgh because he was called by his father to go back home. He was ordained as a Congregational Minister with the first pastorate at Alma, South Australia. He remained with the congregational church for almost ten years before he began to preach divine healing. He formed the International Divine Healing Association in 1886 ([www.zionhs.com/history.htm](http://www.zionhs.com/history.htm): accessed 10/04/18). In 1896, Dowie proposed the organisation of a church based on apostolic principles, in February, 1896, he organised the Christian Catholic Church in Zion. After the formation of this church, Dowie dreamed of a city where his congregation would be free from the evils of the world, a city where God would be the ruler (Gibbney, 1972:95). Dowie found a place at north of Waukegan approximately 6,600 acres of land and named it “Zion City” (Ibid, 1972:95). On 14 July, 1900, hundreds of people came to dedicate the Zion City on the shores of Lake Michigan, north of Chicago. In 1901, the city was officially opened and in 1902 Dowie moved in to settle with his family.

The city was intended to be a community of Christians from which missionaries would go to the ends of the whole world. Hyatt (1996:147) noted that many ardent believers relocated to Zion City with a view of living a Christian paradise. Dowie was one of the early champions of the healing movement in the USA (Strohbehn, 2005:21). Dowie refused to take any medicine or seek medical assistance. He regarded it as an act of backsliding in faith (ibid, 2005:21). The title of a popular sermon by John A. Dowie was, “Doctors, Drugs and Devils; or the Foes of Christ the Healer” (Burgess and McGee, 1988:367). Taboos were strict concerning the use of alcohol and tobacco. As sins, beer drinking and smoking was often times mentioned together with adultery. Dowie, however, rejected early Pentecostalism and speaking in tongues (Strohbehn, 2005:22). Unfortunately, Zion City never reached the potential that Dowie dreamed of having suffered financial troubles early on. However, in 1905, Dowie suffered a stroke and never fully regained his strength, because of these political, economic and healthy challenges Dowie lost control of the city through the courts (Hyatt, 1996:147). Wilbur Glenn Voliva was given total control of Zion City. After Dowie was deposed and spent the last year of his life at Shiloh House surrounded by a small group of loyal followers. He died at Shiloh House in March, 1907, a few months before his 60<sup>th</sup> birthday, he is buried in Lake Moundy Cemetery, Zion, Illinois. ([www.zionhs.com/history.htm](http://www.zionhs.com/history.htm): accessed 10/4/2018). Hyatt, (1996:147) noted that Charles Parham was invited to bring the Pentecostal message to the Zion City. The result of Parham’s Zion City revival was a permanent union of the divine healing

message of Dowie with Parham's Pentecostal message. Parham successfully combined the doctrines of divine healing and spirit baptism (Hwata, 2005:20). Zion City which initially mainly propagated the divine healing message now also advocated the Pentecostal message.

Like Azusa Street which produced great men and women, Zion City also produced great men and women. Exceptionally, is in the name of John Graham Lake who was born in March 1870 in Ontario, Canada (Strohbehn, 2005:20). Grief and sickness marked Lake's childhood and youth. He was traumatised by the death of eight of his siblings. He had a conversion experience while visiting the Salvation Army at the age of sixteen and thereafter joined the Methodist church. Still young, he became a wealthy business person (ibid, 2005:21). Lake became desperately sick with rheumatism and longed for a miracle. He headed to John Alexander Dowie's famous Divine Healing Home. Lake's legs were healed and became straightened under prayer in 1898 (Copeland, 1994:8). From then on, he was convinced that physical healing is still a valid part of the gospel. Salvation is "trine," not only the mind and soul need to be saved, also the body has to be transformed and healed by God (ibid, 1994:8). Lake like Dowie, was magnetised by the reports of revival in Wales and Los Angeles and started to seek and fast for his own Pentecost. He was baptised in the Holy Spirit in October 1907 and started to speak in tongues. His healing ministry was amplified through this experience. He believed that the outpouring of the Holy Spirit also empowered him for 'apostolic ministry' (Strohbehn, 2005:22).

One important difference between Dowie and Lake was the combination of healing prayers in evangelism. Dowie rejected to pray for sick people who were not confessing Christians. Lake, on the other hand, was prepared to lay hands on bedridden unbelievers (Buegess and McGee, 1988:367). Lake's practice impelled his evangelistic ministry and was later continued by the AFM in South Africa. John G. Lake and Thomas Hezmalhalch were two American evangelists used by God to play a prominent role in the establishment of the Apostolic Faith Mission (AFM Hereafter) in South Africa. Thomas Hezmalhalch was born on October 5, 1847 in Paterson, New Jersey (<http://afmnewclare.org.za/>: accessed 15/04/2018). As a young man he spent time in England, where he ministered as a preacher of the Wesleyan Methodist Church and married Charlotte Best. Back in America, he joined the Holiness Movement. He was baptised in the Holy Spirit and met John G Lake about 1907. They became close friends and co-evangelists in a number of campaigns (<http://afmnewclare.org.za/>: accessed 15/04/2018). The AFM newclare website indicated that, early in 1908 Hezmalhalch and Lake were led by the spirit to go to South

Africa. Lake, having distributed what his assets had realised among charities, now had no money, but God supplied the 2000 dollars needed by the group of 13 to go to South Africa. Included was Lake, his wife and seven children and Hezmalhalch, wife and two children. They left Indianapolis on April 1, 1908 and reached Cape Town, *via* England, on May 14. After a few services in Cape Town and a short visit to Pretoria, they felt led by God to settle in Johannesburg. An American woman missionary Mrs. Goodenough met John G Lake and his family at the station, telling them that during the night, God had told her about their coming to Johannesburg and that she should meet and accommodate them. By 3pm that day the Lakes were settled in a furnished home (<http://afmnewclare.org.za/>: accessed 15/04/2018).

The first organised meeting was on May 25, 1908, probably only a day or two after they had arrived in Johannesburg. This date can be marked as the beginning of AFM in South Africa. Hollenwenger (1972:120) noted that the arrival of these two missionaries in South Africa without any source of income and a place to stay, demonstrates that the missionary team that God had sent to Africa was a team of faith and determination. They did not rely on their own strength and might but only on the provision of the Lord. These American missionaries were also ready to give up their comfort zone in order to follow the calling of God in their lives. They showed a strong characteristic of leadership 'sacrifice' they were not self-centred and did not run after positions. They discovered that 'Zion' taught immersion and divine healing, but not Pentecostalism (Hollenweger, 1972:120). Meetings were first conducted in conjunction with the Apostolic Faith Church in Zion as the Christian Catholic Church as it was known in South Africa at that time. John G Lake and other American Pentecostal missionaries to South Africa received the teaching of 'spirit baptism' at Azusa Street. Lake visited Azusa Street on several occasions and he described Seymour as having 'more of God in his life than any man he had ever met up to that time'. The relationship between Lake and Seymour was a concrete one. It appears that Seymour was a 'spiritual father' to Lake and the multitudes of Pentecostals Lake revisited Azusa Street on at least one occasion to report to Seymour what was happening in South Africa (Anderson, 1996:117).

Lake and Seymour maintained contact with each other and they shared their experiences even after Lake returned from South Africa (Lapoorta, 1996:23). John G Lake and Thomas Hezmalhalch were influenced by Pentecostalism of the Apostolic Faith Church through Azusa Street, Los Angeles where the outpourings of the Holy Spirit took place (Oosthuizen, 1987:11). Lake was acquainted with Seymour. Both John G Lake and Thomas Hezmalhalch visited

William Seymour in Azusa Street (Roy 2000:121). Suggesting that Thomas Hezmalhalch and John G Lake did not only come to South Africa as independent ministers, but also came with Azusa Street Revival influence. It is also worth noting that, the arrival of Thomas Hezmalhalch and John G Lake influenced the founding of AFM and other churches as well. Fatokun (2005:163) John G Lake began to spread the Pentecostal message throughout the nation. This enterprise resulted in the founding of two large influential and Pentecostal Churches in South Africa 'AFM' in 1910 and 'Zion Christian Church' (Kgatla, 2016: <http://dox.doi.org/10.7832/44-2-156>: accessed 10/04/2018). The main missionary leaders continued to work together and shared responsibilities. When Thomas Hezmalhalch and John G Lake started Pentecostal work in South Africa, they worked as a team of equals. After localising the work at the Bree Street Tabernacle, they acted as co-ministers of that congregation. The first set of minutes from a meeting of those early workers was dated 17 September 1908 (Kgatla *op.cit*, 2016). In the months following, meetings were regularly held two or three times a month. It is noteworthy that no leader or president was appointed at this stage. Hezmalhalch's name would appear first in the list of those present (Burger & Nel, 2008:35). John G Lake spent the rest of 1910-1912 ministering healing as he prayed for the sick. Great miracles were performed that still affect Africa today. Lake and his congregation regularly published a newsletter that was mailed to thousands of people. Before they were mailed, church members would lay hands on them and pray that the pieces of literature would be filled with God's Spirit. They believed the power of God would anoint the newsletter's paper, just as it occurred with the handkerchiefs of Paul. As a result, thousands of letters would pour in from all parts of the world, stating how the spirit of God came upon the recipients as they opened the paper (Clark, 2012:3).

Diminutively it can be noted that, Thomas Hezmalhalch and John G Lake together with their team came in 1908 to South Africa with the Azusa Street Revival influence through William Seymour. They came to South Africa by faith without any support from a missionary organisation to support their missionary work in Africa. When they arrived they conducted services in Doornfontein Zionist Church but soon moved to Bree Street Central Congregation also belonging to the Zionist movement. The two leaders continued to work together and sharing responsibilities until their departure back to the United States. Peter Lois Le Roux was elected president of AFM on 11 November 1913, when Lake and Hezmalhalch returned to USA. In 1915, Le Roux became the overseer of the AFM in South Africa. As a president he devoted himself to 'European work' while W.F. Dugmore took charge of the 'African' outreach (<http://afmnewclare.org.za/>: accessed 15/04/2018). He pioneered mission work in various areas

including Natal and Zimbabwe. The ministry of John G Lake and Thomas Hezmalhalch in South Africa will not be complete without mentioning Elias Letwaba. Letwaba was one of the first African Pentecostals in South Africa and quite influential. He was mentioned in the Executive Council minutes of the AFM of South Africa in February 1909 and considered to be one of the most outstanding black leaders in the history of the AFM of South Africa. Letwaba was born in the former Northern Transvaal (now Limpopo Province) around 1870, after his mother had received a remarkable revelation about his future. His father, an Ndebele Christian, did not allow his son to attend the customary initiation school and Letwaba was raised in a Christian environment. At the age of fourteen he rescued a man from drowning in a river and he felt called by God to rescue men and women out of the black river of sin and death (Anderson, 1996:125).

Elias Letwaba was a respected minister in the church at the time he met John G Lake and Thomas Hezmalhalch at the beginning of 1909 (Anderson, 1996:125). Letwaba was so impressed by the miracles of God's power that he decided to stay with Lake in his home to learn from him. He accompanied Lake on his journey to Bloemfontein and received the Pentecostal 'baptism' there in February 1909. Embarking on an evangelistic tour of the Northern Transvaal, his home province, he walked many hundreds of miles, preaching the gospel of salvation, healing and baptism of the Holy Spirit. His teachings were the main fundamental teachings of the Pentecostal Movement. One of the highlights of Letwaba's achievements was the establishment in 1930 of the Patmos Bible School, the first theological training facility for Blacks in the AFM of South Africa (Roy, 2000:122). In spite of political and economic difficulties pastor Elias Letwaba, the black overseer of Northern Transvaal, was able to fulfil Bible education without financial guarantees (Burger & Nel, 2008:386). His 'black' Bible school paved the way for the development of a Pentecostal theological educational institute with roots in Africa. His faith and determination made him the pioneer of theological education in the AFM, being the principal of the first Bible school. In addition to the Patmos Bible school, a primary school with 150 pupils was established next to the Bible school (ibid, 2008:386). Clark (2012:3) mentioned that Elias Letwaba was one of the first black leaders of the AFM of South Africa, a man whose ministry in the northern parts of the country led to the formation of a large African church. Further, Clark noted that Letwaba was a humble man who accepted the racial ignominies executed upon him by white church leaders. His influence in the church was his powerfully charismatic evangelistic ministry and his participation in theological training.

In concluding the origins of Pentecostalism in South Africa it is of great importance to note that the AFM of South Africa started as a racially integrated church. American missionaries adopted racial policies that were socially acceptable at that time to divide the church into four main sections namely the black, coloured, Indian and the white section (Kgatla op.cit, 2016). They did not do so because they believed in racial segregation. Therefore the meetings in the early AFM were non-racial, it is only at the departure of the American missionaries that the AFM became segregated.

## **2.4 Pentecostalism in Zimbabwe**

AFM is regarded as the first Pentecostal church to exist in Zimbabwe. Togarasei (2016:1) noted that it is the oldest and the largest denomination and yet there is little information written on its origin. A number of reasons are tabled to explain the shortage of information on this largest denomination. To begin with, the government of Zimbabwe did not recognise the church when it was launched, unlike other churches which were recognised that government sources recorded. For this reason there is little information recorded. Another reason is lack of education, it seems the pioneers of AFM in Zimbabwe were not adequately educated and therefore they did not keep appropriate documentations, as was the case with mainline churches like the Anglican and Catholic Churches. Another reason for lack of information is attributed to the fact that the church did not participate in social services like education and medical health and therefore did not draw much public consideration. Hwata (2005:27) noted that the history of AFM in Zimbabwe is a reconstruction from recorded interaction between AFM and governments authorities. It is from this background that an attempt to write the history of this church faces problems of sources (Togarasei, 2016:1). Attempts can be made using archival in the form of governmental records and oral tradition told by old members of this church.

The history of the coming of Pentecostalism in Zimbabwe can be described as originated in South Africa where a group of missionaries led by Thomas Hezmalhalch and John G Lake arrived from the USA on 14 May 1908 as written earlier. After these early missionaries from USA had established a strong Pentecostal Church in South Africa, with its characteristics of being a 'religion made to travel' (Dempster, Klaus & Petersen, 1999:2). It was not long before the religion started spreading beyond South Africa. Togarasei (2016:2) made a point that, the biggest advantage South Africa had was the mining activities there, the country attracted a

number of migrant workers from the Southern African region who, on their return to their native countries, would carry back what they had learnt, acquired and experienced in South Africa. This will also include the religion the migrants would have adopted.

It can be recorded that, unlike other African countries such as South Africa and Malawi for example which have their Pentecostal origins in Azusa Street, Zimbabwe's evangelists came from South Africa and Malawi as African missionaries. Scholars such as Strohbehn 2005, Hwata 2005, Maxwell 2006, Kalu 2008, and Togarasei 2010 are in agreement that this evangelist is Zacharias Manamela in 1915 and Strohbehn (2005:28) is the only scholar who mentioned Isaac Chiumbu in 1916. As reported by Strohbehn (2005:28) who notes that, "the brunt of the work was however, carried by dynamic black preachers, the most significant contribution to the AFM work came from a Malawian, Isaac Chiumbu." Kalu (2008:62) stresses that,

By 1931 the official assessment put the AFM strength at three thousand members. Concentrating on a spiritual agenda, it challenged official policy by preaching divine healing in the midst of the influenza; it built no schools for the civilizing mission; it ignored the delimitation of boundaries designed to keep peace among competing missionaries; its method jarred prominently; and it had the habit of rebaptizing other churches' members.

The AFM in Zimbabwe official website recoded that the work of the AFM in Zimbabwe is said to have begun in 1915 in Gwanda through the preaching of Zacharias Manamela a convert of the AFM of South Africa. The work was recognised by the AFM of South Africa and G.J. Booyesen was appointed to look after the work and seek registration of the church with the colonial government. This is also recorded by Kalu (2008:62) who noted that Manamela built up a vibrant congregation before two white Boer missionaries joined the enterprise. For the entire period, only a few whites participated in this mission field. A list of black missionaries carried the burden with a number of migrant workers, this explains why many of them roamed the reserves looking like African Initiated Church (here after AIC) prophets, sporting shaved heads, long beards, white robes; held mountaintop meetings and night vigils; and practised exorcism, witch finding, and ecstatic possession (Kalu, 2008:62). It seems Manemela did not stay long in Gwanda as records show that he was soon succeeded by Mr Kgobe who continued being under the leadership of Rev. Booyesen. Kgobe is well remembered for his faith healing practices which unfortunately received criticism from the government authorities resulting in the church failing to get official recognition (Chandomba 2007; Hwata 2005). Regardless of the dearth of official acknowledgement, the church relentlessly continued with the work. In those early days (1919) they even bought a farm in Gobatema, south of Gwanda. This farm would soon become the base from which the church operated. On several occasions they even tried to open up a primary school but due to lack of recognition, the school was closed by authorities.

Four years after Manamela's arrival, AFM work was introduced in Kadoma by Luttig who was successful in converting a number of people (Togarasei, 2016:3). It is also noted that Luttig, a European from South Africa, was accompanied by a Nyasa preacher called Dingiswayo (Dillon-Malone, 1978:9). Dillon-Malone attributes the introduction of the AFM in Zimbabwe to Luttig in 1918, but there is now prodigious evidence that AFM had already been introduced in Gwanda in 1915. Among some of the people he converted were those who would become the early African leaders of this church in Zimbabwe.

Hallencreutz (1999:13) pointed Luttig and two other Pentecostal preachers, M. Bodenhorst and W. Dingesaku, as the pioneers of Pentecostalism in Harare, although much of the work around Harare was done by Enoch Gwanzura (Togarasei, 2010:10). In spite of this hard work, the Pentecostal characteristics of the church such as speaking in tongues and healing caused the church to lose its accreditation from the government. The government was not happy about the mode in which the evangelists of this church operated. One of the officials who was not happy according to Dillon-Malone (1978:9) is the Chief Native Commissioner of Kadoma (the then Gatooma) district and said:

Faith healing and emotionalism are prominent features of this sect. The psychic and moral effect of such teaching, to my mind, must tend to foster delusions among native community... Emissaries of such sects are a menace to the Administration by stirring up discontent among the natives. (Dillon-Malone 1978, 9)

In the 1920s the overseer of the AFM in Johannesburg, Bosman, even settled in Gobatema to work on church recognition but he was not successful (Togarasei, 2016:3). Kruger did the same but this time operating from Harare following the South African AFM's decision to make Southern Rhodesia a mission field independent from South Africa (ibid, 2016:3). Besides all these efforts made the church could not be legitimately accredited. Maxwell (2006) gives a number of reasons why the church was not recognised, this was also argued by Togarasei (2010:21) that, "the more likely explanation is the political uneasiness that the AFM missionaries caused the colonial state by freely roaming through the reserves without observing the missionary boundaries that the colonial government seems to have instituted." In addition to this was the fact that the AFM missionary work in Zimbabwe was not clearly coordinated and matched. The speaking in tongues and faith healing performances also generated discomfort among people who were used to mainline formalised worship, and it had the habit of re-baptising other churches members (Kalu, 2008:62). Many of the evangelists were laypeople who had little education and did not fit the typical image of pastors. Politically, officials were worried about the havoc that could be caused by the itinerant evangelists who would confront chiefs, attack local rituals, and provide young migrants and especially young women with legitimate reasons

to challenge patriarchal authority (Kalu, 2008:62). Even if some kind of direction was shown with the nomination of Kruger as the church overseer based in Harare (then Salisbury). Kruger attempted to trim the long beards of the evangelists, curtail the activities of the lay preachers, and set up a more orderly missionary regime the approach of Pentecostal evangelists continued damaging the public image of the church (ibid, 2008:62). Hwata (2005, 28) could also be right in suggesting that parallels between AFM's glossolalia and faith healing; and traditional spirit possession and witchcraft abolition practices, made the local chiefs and native commissioners to be doubtful of the Christianity preached by the AFM missionaries. As a result the approved accreditation by the government that Kruger had achieved in early 1931 was withdrawn by 1934 (Togarasei 2010, 21).

However, it is important to note that the lack of formal accreditation did not obstruct the spread of the Pentecostal gospel in Zimbabwe. 1927 the AFM church in Mbare, Harare was started, one of the leading pioneers in that region was Peter Mutemererwa, a former Anglican Priest (Strohbehn, 2005:28). Another migrant from Malawi was George Chimudzakazi. He founded salvation in Christ through pastor Zusa in Harare. Chimudzakazi began preaching and was ordained by the missionary (ibid, 2005:28). By the 1930s one can say the Pentecostal tempest was gusting through the country, shuddering and worrying established mainline churches. AFM must have been pleased with the rapid growth achieved between 1915-1938 that included far-flung parts of Southern Rhodesia as well as the townships of Harare and Highfield (Kalu, 2008:63). In 1938 Chimudzakazi left for Manicaland (Mutare) and pioneered the AFM there. Eventually the church was given official status through state registration in 1943 under the leadership of Enoch Gwanzura (Togarasei, 2016:6). Many scholars such as (Hallencreutz 1999; Maxwell 2006; Kalu 2008 and Togarasei 2010), has noted this 'pentecostalisation' of Zimbabwean Christianity through the AFM gave birth to a number of African Initiated Churches (AICs). It also gave rise to other Pentecostal churches that will be briefly discussed below.

#### **2.4.1 The birth of other Pentecostal Churches in Zimbabwe.**

While the initial history of Pentecostal Christianity was categorised by conflict both from the government and from other traditional churches, Togarasei (2016:8) commented that by the late 1940s it had extend to many parts of the country. Hallencreutz 1999; Maxwell 2006; Kalu 2008 and Togarasei 2016 show that by this time the church had members in Harare, Masvingo, Kadoma, Mutare, Zvimba, Domboshawa and many other established areas. The official

recognition of the church in the 1940s led to proper coordination of church activities and to the setting up of order and discipline. They erected boundaries with ethical values around personal morality (adultery), consumption habit (alcohol), crime (murder), and attitude to traditional religion and culture by attacking both the central ancestral *mhondoro* cults and the peripheral *ngozi* and *mashave* rituals (Kalu, 2008:63). As a result those not drawing the line of the church leaving the church voluntarily or by expulsion (ibid, 2016:9).

Kalu (2008:63) pointed out that some of the Shona missionaries, such as Johana Marange and Moses Masamvu, developed their own Christian versions of these cults, such as the Vapostori. Mugodhi, who went on to form his own Mugodhi Apostolic Church, for example, was expelled from the church for marrying a second wife against the church's teaching that prohibited polygamy (Togarasei, 2016:9). It is such schisms and expulsions that gave birth to other many apostolic churches and other Pentecostal churches in Zimbabwe (Gunda, 2010:6). At this point, it is important to mention some of the churches that were formed. Isaac Chiumbu broke away in 1945 to form his own African Apostolic Faith Mission and Madida Moyo broke away in the same year to form his own Pure AFM, however it can also be claimed that Johane Masowe and Johane Maranke were influenced by Pentecostalism to form their apostolic churches (Maxwell, 2006:55). It is also significant to briefly focus on the history of some of these Pentecostal churches. One of the biggest church worth mentioning is the Zimbabwe Assemblies of God Africa/ Forward in Faith (ZAOGA/FIF). The coming of AFM in Zimbabwe is referred to in this research as the first wave of Pentecostalism in Zimbabwe.

The research has already noted that the first breakups from the AFM gave birth to AICs. A lot of these AICs went on to cultivate their own theologies, which were to a large extent diverse from the AFM teaching. ZAOGA, however, remained close to the AFM teaching and so belongs to the category of Pentecostal churches this research addresses (Togarasei, 2008:9). The centre of ZAOGA is termed by Maxwell (2006:60) as 'young zealots' of modest backgrounds but who focused on being prosperous. As a result, ZAOGA, from the beginning, was different from other AICs as it maintained global Pentecostal characteristics. Togarasei (2010:19) describes the church as elitist from the time of its origin. It was associated with urban areas, expanding from there to rural areas. It also valued the formal training of ministers, unlike other splits from the AFM. Ezekiel Guti (the founder of the movement) himself studied in the United States and on his return established a pastoral training centre in Harare (Togarasei, 2016:10). The church also valued material and ideological resources and 'like those elite blacks searching for the means of

upward social mobility, they looked abroad for support, inspiration and models of liberation' (Maxwell 2006, 61). Under Ezekiel Guti, ZAOGA would become one of the most successful AFM splinter churches. With Guti having received the vision and instruction to preach in English and the presence of foreign migrant labourers from Mozambique, Malawi, Zambia and other Southern African countries, ZAOGA quickly spread beyond the borders of Zimbabwe. It would also extend outside Africa to such nations as the United Kingdom, United States of America, Australia, and many others. Maxwell 2006 and Biri 2011 tells the history of the spread of this church in detail. Regardless of its transnationalism, the headquarters of ZAOGA FIFI remain in Zimbabwe. The church has also moved in what used to be the terrain of mainline churches in terms of giving social services to the public. The church website, furnished us with the services ZAOGA is providing in the community such as schools, orphanages, a hospital, a television station and a university ([www.faithministries.org](http://www.faithministries.org): accessed 14/04/2018).

If ZAOGA was a child of the AFM, splits from ZAOGA saw the birth of AFM grandchildren. Many Pentecostal movements were born from established ones. Faith World Ministries (FWM) for example can be seen as a grandchild of AFM through ZAOGA. FWM was formed in 1993 when Bartholomew Manjoro, together with his influential wife, Appiah, broke from ZAOGA (Togarasei, 2016:10). In ZAOGA Manjoro was the chief architect of the movement's expansion beyond the Zimbabwean borders. Maxwell (2002, 295-332), based on interviews with him, says Manjoro was instrumental in the expansion of ZAOGA to Zambia, Tanzania, Kenya and West Africa. FWM commands a reasonable following in Zimbabwe and runs a Bible college in Belvedere, Harare. The church website, noted that the church has expanded beyond Zimbabwe and has branches in Congo, Tanzania, Zambia, and Malawi, as well as overseas countries such as Japan, Canada and the United Kingdom. Another Pentecostal church that has come from ZAOGA is the Impact Christian Centre of Bishop David Kanokanga (Togarasei, 2016:10). The research has now referred to these churches as the first wave of Pentecostalism in Zimbabwe.

There is another wave which the research is referring to as the third wave of Pentecostalism in Zimbabwe and they are called the neo-Pentecostal Christianity. The country was recently witnessed a number of new churches that have come from the AFM. These include the United Family International Church of Emmanuel Makandiwa; International denominational School of Deliverance of Oliver Chipunza; Heartfelt International Ministries of Tavonga Vutabwashe; and Life House International Church of Talent Chiweshe. There are other churches like Prophecy Healing and Deliverance of Walter Magaya and Spirit Embassy of Uebert Angel, who are

classified in this group but they were not born from AFM. A more detailed account of these churches will be discussed later.

#### **2.4.2 The second wave of Pentecostalism in Zimbabwe**

Togarasei (2016:10) is convinced that, the AFM was not the only church to introduce Pentecostalism in Zimbabwe. Maxwell (1999:25) indicated the American and South African Assemblies of God and the Pentecostal Assemblies of Canada as some of the Pentecostals that existed early in Zimbabwe alongside AFM. Bond gives some details of Pentecostal assemblies in Zimbabwe in his: *For the record: Reflections of the Assemblies of God* ([www.nuparadigm.co.za/bond](http://www.nuparadigm.co.za/bond): accessed 07/04/18). He narrates the history of the Assemblies of God in Zimbabwe from 1958 when he was transferred from Durban to Harare (then Salisbury). Bond's thoughts confirm Maxwell's noted that together with AFM there were other smaller Pentecostal movements in Zimbabwe as early as the 1950s. He, however, mainly focuses on the establishment of the Assemblies of God among the black population in Harare. This, he says, was done by Nicholas Bhengu, a black South African minister of the Assemblies of God. Bond's work also confirms that one of the Pentecostal churches to operate early in Zimbabwe was the Full Gospel Church of God. This church is believed to have been introduced in Zimbabwe in 1948, having been founded in South Africa in 1910. It was formed as a direct result of the Holy Spirit revival that had taken place in the Dutch Reformed Church ([www.fullgospelchurch.org.za/index](http://www.fullgospelchurch.org.za/index): accessed 07/04/2018). Other churches that have their origin in Zimbabwe include Faith Ministries, which was founded by the Scotsman Alistair Geddes. Mnkandla (2012:14) pointed that, Geddes who came to the then Rhodesia as a member of the British South Africa Police in 1965, went on to study theology at Christ for the Nations Institute (CFNI) in Dallas, Texas, USA in 1971 (Togarasei, 2016: 10). There he met Guti, the leader and founder of the Zimbabwe Assemblies of God who was also studying there. Geddes's intention for studying theology was to prepare himself for ministry in Rhodesia (Zimbabwe). After a year's training at CFNI, he went back to Zimbabwe together with Guti. He initially worked with Guti but would soon found the Faith Ministries in 1976 (ibid, 2016:10).

The late 1970s and early 1980s witnessed the growth of many more Pentecostal churches in Zimbabwe. The research will give a brief history of two such churches which would grow into major players in Pentecostal Christianity in Zimbabwe. These are the Family of God Church (FOG). (Togarasei 2005:8) mentioned that the history of FOG goes back to the late 1970s when

Andrew Wutawunashe felt God was calling him to begin an African revival in Zimbabwe. Then studying in Sierra Leon, Wutawunashe withdrew from university to go back and start a movement which was classically Pentecostal in its appearances. Initially operating as Witness Ministries under the Reformed Church of Zimbabwe (former Dutch Reformed Church), Wutawunashe preached in schools, colleges and universities, emphasising the ideas of being born again, speaking in tongues and performing miracles (Togarasei, 2005:8). He gathered a lot of followers and in 1980 broke away from the Reformed Church, believing that God was calling him to start his own church. The church soon grew in leaps and bounds both in Zimbabwe and outside. In fact in the early 1990s, ZAOGA and FOG dominated the Zimbabwe Pentecostal Christian landscape. With their gospel of health and wealth a number of people, especially the young and upwardly social mobile were attracted to this form of Christianity. Although FOG seems to have lost its magical influence of earlier days, the church still commands a reasonable following in the country and according to their website they are present in 16 countries in Africa, Europe, Asia and the Americas ([www.africanrevival.com](http://www.africanrevival.com): accessed on 15/04/2018). It can be argued that the present picture of Pentecostal Christianity in Zimbabwe shows a lot of American Pentecostal influence: emphasis on gospel of prosperity; individual-centred ministries; radio and television evangelism; print and electronic media crusades advertisement; transnational religious networks; and so on (Togarasei, 2016: 11). Where does this come from? Gifford (1988:32) in his book, *The new crusaders: Christianity and the new right in southern Africa*, argued that the Pentecostal movements in Southern Africa were influenced by the American religious right. He therefore provided some insights into such movements.

In the case of Zimbabwe, Gifford discussed the following as Pentecostal movements influenced and propagating American religious right ideals: the Campus Crusade that came to the country in 1979; Youth with a mission which re-established itself in the country in 1981 after closing doors during the liberation war; the Full Gospel Businessmen's Fellowship International established in the country in 1981; Jimmy Swaggart Ministries which began operating in Zimbabwe in 1985; World Vision International which began an autonomous body in Zimbabwe in 1979; Christ for All Nations which began hosting revivals in Zimbabwe in 1980; the Moonies/Unification Church that began work in Zimbabwe in 1976 but made significant growth after independence in 1980; and the Rhema Bible Church established in Zimbabwe in 1982. Whereas many of the above did not develop to be full churches or did not attract many followers as is the case with the Jimmy Swaggart Ministries, Rhema Bible Church grew to be one of the biggest Pentecostal churches in Zimbabwe (Togarasei, 2016:11). Below is a brief history of the

growth and current place of this church in Zimbabwean Pentecostal Christianity.

Beginning in 1982, as mentioned above, Rhema Bible Church has gone through two name changes. Rhema was the name given to Tom and Bonnie Deuschle, the founders of this church, when Ray McCauley of the Rhema Church in South Africa prophesied that the two were going to found a church in Zimbabwe (Deuschle, 2003:34). The church was so-called until April 1996 when it changed its name to hear the Word Ministries. Deuschle (2003:44) says this name change was meant to 'reflect our broader outreach'. In 2006, the name changed again to Celebration Ministries following the completion of the Celebration Centre in Borrowdale, Harare (Togarasei, 2016:11). Celebration Church is one of the Zimbabwean Pentecostal churches influenced by American Pentecostalism. Gifford (1988:34) noted that, in its early days: "Rhema is a classic example of American evangelicalism...Its use of the Bible is typically fundamentalist...The gospel of prosperity is unmistakable; the message is insistent that health and prosperity are the right of every true Christian, so much so that poverty and disease manifest a deficient Christian life." In the case of this church Togarasei (2016:11) commented that, the American influence is also obvious, as the founder of the church, Tom Deuschle, who is an American graduate of Christ for the Nations International, came to Zimbabwe as a solitary missionary in 1979. Having started with only two families, Celebration Church would later grow into one of the largest Pentecostal churches in Zimbabwe. Today the church boasts several ministries from medical ministries to children, music, television and radio ministries and is present in more than six countries including Ireland and the United Kingdom ([www.celebrate.org](http://www.celebrate.org): accessed 17/04/2018).

Celebration Church and the other churches and organisations mentioned above are not the only Pentecostal churches in Zimbabwe influenced by American Pentecostalism. In fact, all the so-called 'ministries' in Zimbabwe take a leaf from American Pentecostalism. Togarasei (2016: 11) is of the opinion that the features include promoting the gospel of prosperity, emphasis on miracles and especially healing, speaking in tongues as a sign of being born again, centralisation of power and authority and therefore, to a great extent, mystification of the founder of the ministry and extensive use of media technologies. This brand of Pentecostalism decorates the current picture of Pentecostalism in Zimbabwe, as it shall be discussed now.

### **2.4.3 The third wave of Pentecostalism in Zimbabwe**

In Zimbabwe today, there is no doubt that Pentecostalism is the most dynamic form of Christianity. It is, therefore, no surprise that even mainline churches are also accepting

Pentecostal expressions of Christianity in their movements (Togarasei, 2016:12). This view is also claimed by Omenyo (2006:10) in his expression of ‘Pentecost outside Pentecostalism’ in Ghana. However, there is a grouping of Pentecostal churches in Zimbabwe today. It is from this background that Togarasei (2016:12) argues that, chances are that any new church that is formed is likely to have Pentecostal features. Currently the fastest growing church in the country is believed to be Emmanuel Makandiwa's United Family International Church. Founded initially as a non-denominational movement while Makandiwa was still a pastor of the AFM, in 2008 the movement became an independent church. On their website the church claims to have changed venues three times in a space of three months to accommodate the growing number of members (<http://www.ufiministries.org>). They also claim to have won 17 000 members to Christ within that period of three months. At present the church meets at the City Sports Centre in Harare to accommodate the large numbers of people and has established branches in most cities and towns of Zimbabwe.

Another Pentecostal church that has made a mark on the Zimbabwean Pentecostal landscape is the Spirit Embassy of Uebert Angel. Formed in 2008, the church has attracted a number of followers especially due to the founders’ claim to prophecy and power to heal. Angel and his wife are known for prophetically identifying people’s names, cell phone numbers, residential addresses (including furniture arrangements inside the houses) and even their hobbies and life histories (Togarasei, 2016:11). Angel works closely with Emmanuel Makandiwa and Tavonga Vutabwashe, the founder of Heartfelt International Ministries, another neo-Pentecostal church. There are also several other Pentecostal churches that include New Life Ministries, River of Life, Zoe Life Changing Ministries just to mention a few. International Pentecostal preachers are also well received in Zimbabwe because of many people’s inclination to Pentecostal Christianity. In June 2010 when Joyce Meyer held the Festival of Life Conference in Harare, the Harare International Conference Centre was filled to capacity with some people having to be accommodated in tents pitched outside the hall (Togarasei, 2016:12). Verstraelen (1998:30) claimed that there are about four families of Christian churches that are often identified in Zimbabwe. These are the mainline/historical/missionary churches; African Initiated/Instituted/Independent churches (AICs); Pentecostal; and Evangelical churches. The mainline churches include the Catholic Church and all other missionary Protestant churches, while the AICs include all churches formed by Africans and also mainly attract Africans. This research does not classify AICs under Pentecostal churches, neither does it consider Pentecostal churches initiated by Africans and attracting mainly African members as AICs. This research will agree with

Togarasei (2016) who notes, however, that the family of Pentecostal churches as it is in Zimbabwe today, is not homogenous. One can identify at least three streams of Pentecostal Christianity in the country. First are those churches that have come to be known as classical Pentecostal. These are the oldest Pentecostal churches that were introduced in Zimbabwe through missionary activity. They would include the AFM, Full Gospel Church, Assemblies of God and the like. This research will call them the first wave of Pentecostalism in Zimbabwe. The second wave Togarasei call them modern Pentecostal churches (Togarasei 2005:8). Some scholars refer to them as charismatic Pentecostalism (Van Dijk 2004, 171), Charismatic Ministries (Asamoah-Gyadu 2005:5). In the Zimbabwean case these include churches that were born from AFM and from American Pentecostal influence. The third wave are the churches understudy and this research will call them neo-Pentecostal churches in Zimbabwe. These are UFIC, PHD, HFIC, and Spirit Embassy. At this point the research will look at one church in neo-Pentecostal Christianity. The UFIC led by Emmanuel Makandiwa.

## **2.5 The United Family International Church and Prophet Emmanuel Makandiwa**

From 2009-2010, Zimbabwe was whirling under a prophetic surge which led to the prominence of such characters as Emmanuel Makandiwa and his UFIC. UFIC has appeared as one of the most remarkable religious movements in Zimbabwe in the past years. The upsurge in prophets and prophetic activity in Zimbabwean Christianity requires careful analysis (Mapuranga, Chitando & Gunda, 2013: 299). Prophetic activities have been present in Zimbabwe from the introduction of Pentecostalism in 1915 until the rise of AICs in 1930s. This was modified by conventional Pentecostal churches mentioned in the second wave of Pentecostalism in Zimbabwe as alluded to earlier in the research. However, prophetic activity scaled new heights owing to the great charismatic renewal around 2007 and 2008 which saw the birth of indigenous mega-churches (Gunda, 2012:342). Phiri (2012:6) commented that, “within a relatively short period of time Prophet Emmanuel Makandiwa has established one of the biggest Pentecostal Churches in Zimbabwe.” The UFIC continues to receive a lot of attention, uproar and intense media coverage (Mapuranga, Chitando & Gunda, 2013: 300). It is important at this time to look at Prophet Emmanuel Makandiwa and the formation of UFIC.

### **2.5.1 Prophet Emmanuel Makandiwa and the formation of UFIC.**

Emmanuel Makandiwa was born Shingirai Chirume on 25 December 1977 to Lilian Makandiwa ([www.zimdiaspora.com/](http://www.zimdiaspora.com/): accessed 10/04/2018). Narrating his birth prophecies at Mount Hampden UFIC headquarters on Judgement 4, Makandiwa preached on Exodus 7 verse 1-4. He said his father was visited by an angel and was shown a vision of the prophet's body, structure, height and how he was to be born (Makandiwa, sermon: 26/08/2016). He further said, "Before I was born, I was announced. An angel of the Lord told my father that it was going to continue giving signs and wonders to the family. My father was shown everything about me way before I was born." Makandiwa's narrations suggested that his birth can be equated with those of the prophets in the bible for instance the birth of John the Baptist and Jesus Christ when the angels appeared to their parents before they were born. His family eked a living through farming after they had moved to Muzarabani (Mashonaland Central Province). Emmanuel grew up in a Christian home and his parents were both elders in the AFM Church in Muzarabani (Pastor Muzanenhamo, interview: 24/05/2016). He went for his secondary education at Zengeza High School in Chitungwiza. He returned to Muzarabani after the completion of his secondary education. Peter Nyoni narrated that, at Muzarabani, they majored in farming cotton, grain and other crops. Being the eldest in a family of five, Emmanuel was taught by his father on how to farm, from planting and crop management to fixing their farming tractor and as he grew up, he became the right-hand man of his father on their farm ([www.zimdiaspora.com/](http://www.zimdiaspora.com/): accessed 10/04/2018).

His ministerial life begins in 1993, when Makandiwa and some youths mainly boys who were his age embarked on an evangelistic campaign under the tutelage of the late Pastor Mukwaira who was the local pastor at AFM church in Muzarabani. Pastor Muzanenhamo explained that this campaign lasted for six months when the team was moving around doing crusades in Muzarabani. While in Muzarabani, Makandiwa began to take the evangelism work earnestly under the guidance of the late pastor Mukwaira. He spent four years teaching and preaching God's word sincerely and that was the turning point of his life. Pastor Muzanenhamo noted that the crusades and other evangelism activities were organised by his parents from home. At his judgement night 4, Makandiwa said, he prayed and fasted for 200 days, seeking the face of God. While he was working at his father's farm is when Emmanuel began to have more and more supernatural encounters. At Judgement Night four he explained the vision of a flying star, and that his father saw a vision of mysterious honey flowing from a concrete wall in the room he

was sleeping. It is from those moments that he began seeing visions and he would hear God speaking to him, telling him of future events to come, and how he was going to use him in pastoral ministry. His father said that he was already told by an angel that young Emmanuel was going to be a great minister of the gospel so he was not shocked by the supernatural manifestation that would occur at their house through the young boy ([www.zimdiaspora.com/](http://www.zimdiaspora.com/): accessed 10/04/2018). One afternoon, as he was sleeping under a shade at their farm, Emmanuel was caught up in a supernatural vision and the shade that he sleeping under, caught fire but mysteriously, the fire did not consume the shade which had wooden planks. Other people who were present when it happened said they ran with buckets of water to try and quench the fire but they were amazed to see Emmanuel sleeping in the shade, without even a single scratch or burn (Makandiwa, sermon: 26/08/2016).

While all this was happening, Emmanuel said that he was caught up in a vision and the Lord told him about his ministry and what was going to happen through him. From that day, the supernatural manifestations increased and he then decided to heed to the call of God as a full-time minister. In 1995, Makandiwa reportedly received his calling to serve God in a vision and would team up with a Muzarabani AFM Pastor, Rev Munyengeterwa, on gospel crusades. During those years while preaching the word, God reportedly showed him that he wanted him to deliver people from the bondage of Satan (Pastor Muzanenhamo, interview: 24/05/2016). It was during that time when Emmanuel tried to enrol at a Bible School in Harare but he was denied three times because he had no qualifications. In one of his sermons Makandiwa admitted that he wrote eight subjects and he failed all the eight subjected with ungraded marks (Makandiwa, sermon: 31/12/2013).

An Angel of the Lord visited Makandiwa's father again to inform him of his son's future mission. In 2000, Makandiwa now fully engrossed in the work of Jesus Christ, his father took him and went to see Pastor Chipere who was the dean at AFM's Living Waters Bible College in Harare where the father dropped him and went back home. The college then enrolled Emmanuel and graduated in 2002. During the same year, he married Ruth Makawa. After finishing his pastoral studies, in 2003 Makandiwa was deployed to Matabeleland Province where he worked as an assistant pastor under Rev Madziire, who was an overseer then. After ordination, he was given an assembly in Shangani. There he became the talk of the neighbourhood with his demonstration of the power of God. In 2004, he was transferred to How Mine, where he served for two years before he was transferred to Harare Province in 2006, he was quoted saying:

When I moved to Harare in 2006 it was Evangelist Chiweshe who welcomed me into the province he was heading in Chitungwiza. And he gave me an assembly to pastor. As my overseer I could see his effective leadership style as he led by example. He could call me any time to lay his hands on me or give guidance. I would not hesitate to say that of all the men I have come across in Zimbabwe, here was the only man I can boldly declare was full of wisdom and exhibited a high level of maturity ([www.zimdiaspora.com/](http://www.zimdiaspora.com/): accessed 10/04/2018).

Echoed Prophet Makandiwa, as he was expressing how he felt over the death of Evangelist P. Chiweshe. He was then deployed to Hebron Assembly in Chitungwiza where he worked for two years before he could start his interdenominational gatherings in August 2008.

These interdenominational gatherings started as lunch hour fellowship and members would meet at the Anglican Cathedral, Cnr Sam Nujoma or Nelson Mandela Avenue. From the first day, the hall was filled to capacity (approximately 600 people) and by the following day the fellowship encountered an overflow as people swarmed from the Parliament side just to get a glimpse of proceedings. By the second day people would come as early as 1100hrs for a lunch fellowship which only started at 1300hrs. On their website the church claims to have changed venues three times in a space of three months to accommodate the growing number of members (<http://www.ufiministries.org/>: accessed 02/03/2018). They only had two meetings at the Anglican Cathedral, on their third meeting they went to City State lottery hall where they spent two months. As the numbers continued to grow they secured a place at City Sports centre. They also claim to have won 17 000 members to Christ within that period of three months.

This phenomenon has stuck as a benchmark to date as people flock The City Sports Centre (current venue) as early as 0600hrs for the service which begins at 1000hrs. Between 2009 and 2010, other vibrant Pastors within AFM like Tavonga Vutabwashe also followed suit, and launched his own “fellowship” services called “Catch the Fire,” and this did not go down well with the supreme leadership of AFM, which is known as the AFM Apostolic Council. In early 2010 Makandiwa who was still a pastor by then, was asked to choose between his Interdenominational lunch hour church and his assembly at Hebron in Chitungwiza. He chose his lunch hour service. He was suspended from Ministering at the AFM Hebron assembly (in Chitungwiza), after he failed to honour the Council’s resolution that no pastor shall run or lead an interdenominational organisation. This saw the birth of the United Family International Church (UFIC) in 2010 at the Harare City Sports Centre and this service was attended by tens of thousands of people. Since then, UFIC has grown into a mega-church with over 70 000 people attending the Sunday Services. It has branches in almost every province in Zimbabwe and it officially opened its first international branch in South Africa in 2014 ([www.ufiministries.org/](http://www.ufiministries.org/):

accessed 02/03/2018). This must have been the time when the Prophet went to Ghana to have a meeting with his Spiritual Father, Prophet Victor Boateng, who inspired him and spiritually advised him on how to set up his own church. Upon his return from Ghana he began using the title “Prophet”, since he was known as a Pastor or Reverend during the time that he was with AFM (Peter Nyoni, [www.zimdiaspora.com](http://www.zimdiaspora.com): accessed 02/03/2018). Pastor Kwaramba (AFM Pastor, Highlands Assembly) thinks that Makandiwa’s dismissal from the AFM was a result of serious disagreements over the source of his “healing” powers (Pastor Kwaramba, Interview: 19/08/2017). This view is substantiated by Tabona Shoko and Agnes Chiwara who also think that Makandiwa’s departure from the AFM seem to vary from theological, doctrinal and some restrictions imposed by the structures of the church (Shoko & Chiwara, 2013:218). Always controversial, some men have gone so far as to accuse him of ruining their marriages by exposing their extra-marital affairs to their wives through his prophecies ([www.bulawayo24.com/index/](http://www.bulawayo24.com/index/): accessed 10/04/2018). Lucia a staunch follower of UFIC defended his prophet by saying, “these accusations are a result of jealousy” (Lucia, Interview: 19/05/2017).

Some pastors and leaders of various churches have also questioned the origin of the power Prophet E Makandiwa uses to perform his miracles or prophecies, this was further worsened when the media competed in writing articles about Prophet Makandiwa soon after he launched his Spiritual Link Airtime Juice Cards in August 2011, a move that Postal and Telecommunications Regulatory Authority of Zimbabwe (POTRAZ) said could have violated the laws of the country ([www.bulawayo24.com/index/](http://www.bulawayo24.com/index/): accessed 10/04/2018). In April 2012, Makandiwa led a National All Night Prayer (Judgement night<sup>2</sup>) at the National Sports Stadium, where he filled the 60,000 seater stadium with his followers from all parts of the nation. This was the fourth time the National Sports Stadium had been full to capacity since 1980, (the first time was during the 1980 Independence celebrations, second time was in 2010 when Zimbabwe played soccer against Brazil and the third time was also in 2010 when ZAOGA hosted its 50 years jubilee celebrations). In 2016, Judgement Night conference was endorsed by the Zimbabwe Ministry of Tourism as a major tourist attraction as many foreigners from all over the world travelled to Zimbabwe for that event (Newsday: 31/08/2018).

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<sup>2</sup> Makandiwa introduced a one-night conference called Judgement night which was held on 6 April 2012. This conference gained momentum over the years and became one of the Zimbabwe’s biggest Christian annual gathering has it has consistently hosted over 150 000 since 2012 (News Day: 31/08/2015). It started with the theme “Judgement way” which is found in the book of Exodus chapter 12. Makandiwa at that night said, “As I was praying for this great night, God gave me a word. Gather my people this particular night (6 April), from every corner and on that night I want you to tell them that I’m going to kill their enemy before morning. If poverty, sickness, barrenness and lack are your enemy you shall bury your enemy in the morning. This is going to be a night of Judgement” (Makandiwa sermon, Judgement Night 1: 06/04/2012)

After Makandiwa broke away from AFM in 2010, his close friend, a pastor in the AFM at Belvedere Assembly Tavonga Vutabwashe, was also dismissed in 2011 from AFM facing similar charges with Makandiwa. Vutabwashe had started his interdenominational revivals in 2006, popularly known as “Catch the Fire.” The revivals also gained momentum over the years and also managed to gather thousands of people, scheduled for the last week of August. After he was asked to choose between AFM and his part time interdenominational church, he chose his ministry and Vutabwashe became the founder and head of Heartfelt Ministries. He adopted the title ‘Apostle’. His companionship with Makandiwa has been existing for years, Apostle Vutabwashe would host an annual “Catch the fire Revival Crusade” even when he was still pastoring in AFM and Makandiwa would often if not always be invited as the most dynamic guest speaker. Vutabwashe and Makandiwa were also very close friends to Uebert Angel, who is the founder and head of Spirit Embassy International and Bishop Albert Chikuni, who is the founder of Family Life Ministries International. Makandiwa’s church, UFIC meets on Sundays at the City Sports Centre in Harare from 10am to about 5pm. There is an evening service that runs on Tuesday at the same venue from 6pm to about 8pm. Another Evening service is conducted in Chitungwiza on Thursdays from 6pm to about 8pm. They have since secured their own stand in Chitungwiza, where construction of their 30,000 seater church are at an advanced stage. The church, however, now has branches in almost every city, and they are still planting new branches in other cities and towns of the country.

Prophet E Makandiwa is well-known for his powerful sermons, and his favourite area of preaching is the topic of Prosperity ([www.ufiministries.org](http://www.ufiministries.org): accessed 02/03/2018). Vutabwashe and his Heartfelt Ministries meets on Sundays at 10am to 3pm at their church building in Ashdown Park. Uebert Angel and his Spirit Embassy meets on Sundays at Harare International Conference Centre located at Rainbow Towers Hotel, from 12 noon to 4pm. Walter Magaya is another prophet who also emerged during this period. According to the church website, Walter Magaya grew up in Chitungwiza and is married to Tendai Katsiga-Magaya who is a banker by profession and together they have two children. His visit to Synagogue Church Of All Nations (SCOAN) Nigeria marked the birth of PHD Ministries as he was guided to his God given mandate by the Holy Spirit through Senior Prophet TB Joshua ([www.phdministries.org](http://www.phdministries.org): accessed 10/03/2018). The main goal of PHD is to bring Physical, Spiritual and Economic deliverance to all that are oppressed by the devil. They meet on Sundays 8am till late, Wednesday 6pm till late, and Friday 6pm till late.

These churches mentioned above may be seen as self-governing and autochthonous because

there is virtually no foreign missionary element in their origin. The focus is not on the church, but on an individual, especially the founding apostle or prophet. They are arising not as denominations, but they are coming up as, J.K. Asamoah-Gyadu would say, single-congregation autochthonous churches under the local leadership (Asamoah-Gyadu, 2005:27).

Daneel (1971:339), Mukonyora (1998:191-207) and Gunda (2012:335-36) are in agreement that the initiation of prophets in Zimbabwean Christianity can be traced back to the early decades of the twentieth century, during the period that AICs were founded and planted across Zimbabwe. The most prominent among these prophets were Samuel Mutendi of Zion Christian Church, Johanne Masowe of the Apostolic Sabbath Church of God (Chitando, Gunda, and Kugler 2013: 15). It is important to recognise that ever since that date, every age group of African Christians, especially in Zimbabwe, has experienced its own prophets. Some of these prophets have continued in the tradition of these ground-breaking prophets of AICs while others have added to the tradition, especially when one focuses on Zimbabwean Pentecostal prophets. Chitando (2013) observes that these latter brand of neo-Pentecostal prophets and apostles in Zimbabwe were locally popularised by Ezekiel Guti of ZAOGA FIF. However, this research is focusing not on the old brand of prophets like Johanne Masowe, Ezekiel Guti and many others, but it is focusing to the other group which Gunda and Chitando (2013:16) has called the mega-church prophets: Emmanuel Makandiwa, Uebert Angel, Walter Magaya and Tavonga Vutabwashe.

These mega-church prophets only operate in major towns and cities; surprisingly they are not seen or heard of in rural areas of Zimbabwe like Chivi, Mhondoro, Guruve, Muzarabani, Honde-Valley, Rusape, Slobela, Gwanda, Chimanimani, Mberengwa, Hurungwe and Gutu to mention a few rural areas. They move from these rural areas to come to major towns like Gweru, Bulawayo and Harare which are the major cities. These youthful apostles and prophets have changed the religious *milieu* in an essential manner. Even though responses to their existence are frequently and utterly conflicting, some scholars acknowledge them as being ‘originated from God’, and others dismiss them as ‘gospel-prenuers’ (to borrow words from Ezra Chitando and Regis Gunda), who are after money. It is because of these disparate responses that the author has been motivated to study these prophets and apostles.

People are caught in-between these prophets and the miracles they perform, some have dismissed them as false prophets and their miracles have been identified as magic and divination, which is associated with the practice of sorcery. Others have recognised them as true prophets

who have come to fulfil the scriptures. If one closely follows this debate it is clear that both camps use the Bible as their source of arguments. Those who oppose the works of the apostles and prophets use verses like Matthew 7:5 which says, “watch out for false prophets.....” another verse which is normally used is Matthew 24:24, “for false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect”. On the other hand, the followers of the prophets have their own scriptures they use to support their mentors. Common scriptures that are used are Mark 16:17-18 which says:

And these signs will accompany those who believe,: in my name they will drive out demons, they will speak in new tongues; they will pick up snakes, with their hands; and when they drink deadly poison, it will not hurt them at all, they will place their hands on the sick people and they will get well.

This state of affairs is a challenge that rocks the ordinary Zimbabweans as they are faced with two sides of the same coin, and their dilemma is to make the correct choice. This is why this study is very necessary to assist the Zimbabwean people in this regard.

### **2.2.6 Conclusion**

The preceding examination demonstrates that neo-Pentecostalism can be traced from the American dominated global born again movement. The chapter outlined Pentecostalism from Azusa Street with Charles Parham as the champion. Notwithstanding the notable contribution of William J Seymour and John G Lake who helped the fire to spread all over the world. It was also noted that Thomas Hezmalhalch and John G Lake were the pioneers of Pentecostalism in South Africa with the Azusa Street Revival influence through William Seymour. The exploration reviewed that from South Africa the flames landed in Zimbabwe with the effort of Zachariah Manamela in 1915, the exploration saw the formation of AFM and eventually the origin of neo-Pentecostal Christianity in Zimbabwe. The next chapter proceeds to explore religion and politics especially as it traces the history of socio-economic and socio-political crises of Zimbabwe.

## **Chapter three**

### **Religion and Politics in Zimbabwe**

#### **3.0 Introduction**

The previous chapter traces the history of Pentecostalism in a timeline to neo-Pentecostalism in Zimbabwe, this chapter reconnoitred the interface between religion and politics in Zimbabwe. As noted earlier that Osmer's core tasks will flow in the thesis like water it is important to state that the descriptive-empirical task will be used in this chapter and others that follow. As it addresses the question what is going on? This chapter begins by looking at Religion and Politics in Zimbabwe. It then explored the socio-economic and political situation in Zimbabwe from 2000-2012. Thereafter, it looked at the crisis of Zimbabwe in areas like education, land invasions, health, economy, judiciary, media, manufacturing, humanitarian situation and Marange Diamonds. Then a conclusion was given.

Religion in Zimbabwe plays a significant role in influencing among others social cohesion and social harmony, for many people have high respect of religious decorations and doctrines. Ellis and Ter Haar (2007:390) affirm that religion for some time remains authoritative in Africa. Earlier on Mbiti (1990:2) noted that "a person cannot be detached from religious rootedness, for African religion is foundational to existence". To Zimbabweans religion gives a sense of belonging (kinship) in certain communities, security against social, physical and spiritual insurgences. Therefore in Zimbabwe, to be unreligious amounts to neglect of communal connectedness, it is equated to rebellious to whom you are. Hence some profess to be Christians by day and by night traditional religion, in search of belonging. Mbiti (1990:2) critically concluded that African people do not know how to exist without religion. This means that religion features in the decision making process of these people whether socially, economically or politically. This is also expressed by Bradley (2009:271) who noted that, religion is placed at the heart of life not only in terms of its impact on human relations, politics, economics, and cultural identity, but also with regard to its role in shaping worldviews and beliefs. Religion is understood as providing beliefs relating to a spiritual or supernatural sphere.

Zimbabwe is a small country when compared to her neighbours like South Africa, Botswana, Mozambique and Zambia. The population of Zimbabwe is 13 182 908 (Zimbabwe National Population Census 2012, 2012). In terms of demography of ethnic groups the Shona people

constitute 82%, Ndebele 14%, other 2% mixed, Asian 1%, and white less than 1% (Gusha, 2017: 1). However, very little light has been shed on how religion featured in the Zimbabwean crisis (Chitando, 2013:vi). The work also acknowledges the effort of researches on religion and politics in Zimbabwe for example the pioneers. Hellencreutz and Moyo 1988, Muchena 2004, Mukonyora 2008, Gunda 2008, Kaulemu 2010, Chitando and Manyonganise 2011 and Chitando 2013. The previous works explore how African Traditional/indigenous Religions, Christianity and Islam were exploited in negotiating the tumultuous political and socio-economic context, with particular reference on the period 2000-2008. However this study focuses on neo-Pentecostal Christianity with special reference from 2000-2012.

### **3.1 Religion and Politics: what is it?**

This question is rooted in the scope of the well-being of the people in Zimbabwe that is not sectorial but cross-sectional. While the subject of formation has faded in importance in contemporary matters, it has been fundamental to political thought from time immemorial, this can be traced back at least to the days of Constantine. In the move of the Protestant Reformation, European societies grappled with defining precisely what roles politics and religion should perform in each other's planetary, and so the subject of formation became especially tenacious in the early modern era, although there was also substantial discussion in the middle Ages (Dante, 1995:35). The term 'formation' can refer to any of numerous possible arrangements for a religion in a society's political life.

In the case of "religion," any definition depends on whether it is based on a functional or a substantive understanding of religion. Mbiti (2015:13) emphasised that we cannot define a religion by only one or two of its parts. They have to be considered together. This corresponds with Barnard and Wepener (2012:3) in discussing the liturgical ritual put in a different dimension of religion, they made reference to Glock and Smart (cf. Auffahrt & Mohr 2006:1611) who discerns six dimensions of religion: the intellectual/ideological/ cognitive dimension, the dimension of social ethics, the ritual dimension, the institutional, the aesthetic and the psychic dimensions. In other words, the ritual dimension of religion includes aspects of the other dimensions that the six facets of Glock and Smart partly cover (Auffahrt & Mohr 2006:1611).

### 3.1.a Religion: Landscape

The functional definition of religion, first developed by Emile Durkheim in 1912, within the sociology of religion and still very influential, sees religion as a system of beliefs and practices that promotes the social integration of a social group (Allen, 1998:76). The essential definition of religion goes back to the early endeavours to elaborate a phenomenological understanding of religion and sees the relationship to superiority as being central to all forms of religion. Such a definition may be centred on religious emblematic systems and the ideas they express about the general order of existence, or it may relate to religious experience and religious practice as ways of dealing with contingency in human life (Raiser, 2013:17). Any such definition has its rationalisation and its credibility in the background of a reference system of given hypothetical assumptions. This relativity of all definitions applies particularly to the commonly accepted understanding of religion in the European tradition, which is focused on an organised system of religious teachings and on the form of institutionalised religious bodies. This understanding of religion, based on the historical forms of Christianity and the related distinction between religion and culture, cannot simply be applied to other social and cultural contexts like Africa: “In cultures where religion is an integral part of the whole of life and is not separated out as a separate area, where it is understood as a path for the whole of the life of the community and of the individuals within it, as a basis of all forms of life, as in tribal societies” (Daniel, 2006:26).

The Bertelsmann Stiftung published the *Religion Monitor* in 2008, which explored the six core dimensions of religiosity based on sociology, theology, and psychology. In this publication the six core dimensions are intellect, ideology (belief), public practice, private practice, experience and consequences (Bertelsmann Stiftung, 2008:6). With this background another important definition was extracted by Martin Riesebrodt who fashioned an obliging examination, and he suggested that religious practice reposes on three elementary traditions that differentiate it from other forms of social action, that is: first, the presumed being of “supernatural” personal or impersonal powers whose actions, second, control dimensions of human social life that normal social actors cannot control directly by their own power, and to which there is nevertheless third, access by certain forms of practice or communication (Riesebrodt, 2010:14).

Religious practice is thus focused at those proportions of human life that are beyond the routine practical control of a given society and for the management of which the intermediation of paranormal powers seems essential. However, religious institutions can thus be understood as the combination of rules and norms that legalise the interface between human and superhuman powers (Mckinnan, 2010:24). Religious practice and religious institutions have therefore to do with power this is rightly stated by Rolf Schieder who noted that: “Religion is the management of power” (Schieder, 2007: 7). Consequently religion inexorably finds itself in tension with other competition of power and authority, especially when it comes to preventing and resolving crises. At this point it is essential to identify a working definition of religion in European setup and the proposal of Frederick Ferre, may be sufficient who noted that, “One’s religion is one’s way of valuing most intensively and comprehensively” (Ferre, 1970:11). In other words for Frederick Ferre, “religion is intensive and comprehensive valuing.” Within this understanding of religion Ferre has introduced three terms that are critical; value, comprehensive and intensive. The term valuing according to Pecorino (2001), “is a verbal noun (a gerund) indicating an activity or a process. It is different from the noun form ‘value(s)’ which expresses the results of an activity ‘valuing.’” Hence, the term valuing is the activity of humans insofar as they seek to live, however, valuing is ‘life-seeking’ which means to value something is to see it in positive relationship to living, to being, and staying alive. The product of valuing someone’s values are those ideas, attitudes, behaviour, beliefs and convictions etc. ([www.qcc.cuny.edu/socialsciences/ppecorino/](http://www.qcc.cuny.edu/socialsciences/ppecorino/) accessed 19/3/17) so value is that which contributes positively to what that person thinks life is all about. The above definition includes two adjectives which modify valuing (life-seeking) in specific ways.

The next term is intensive; this word moves with it a sense of something strong, forceful, and energetic. In regard to valuing (life-seeking), it indicates a sense of commitment, dedication, concern or claim. This applies to someone who really values something; he/she claims it or wants it for their living. For example, if people genuinely value their nation, they claim it as an important part of their lives. Also, what is valued (in this case their nation) makes a claim on them. If this value is really theirs, they cannot be indifferent to its claim upon their energies, talents, or perhaps even their lives. Certainly the degree of value of something varies among the many things we value. Not everything is of equal value. Some things are more important than others.

The last term is comprehensive, this means covering or grasping completely, as a whole. Comprehensive valuing means seeking-life-as-a-whole, overall (Pecorino, 2001:1). It concerns the overall character and direction of one's living. It refers to some basis or criterion for sorting out the relative importance of the many valuable aspects of life, for establishing priorities, for ranking and ordering the many valuable facets of living. It points to the fact that living involves a ranking of value, to putting some things before others in order of importance based on some vision of life-as-a-whole. What do we think our lives as human beings are all about? How do we decide what is more important or most important? Since human life is an ongoing process, a sense of comprehensiveness is something one grows into, something which develops and matures. The sense of what life is all about is different when one is 5 years old, or 18 or 40 or 70. But to insist that religion has to do with comprehensive valuing means that it is a search for, a seeking of, life in a way that seeks to discover the meaning, purpose and value of life-as-a-whole. So the very notion of "religion" as valuing implies a quest, a search ([www.qcc.cuny.edu/socialsciences/ppecorino/](http://www.qcc.cuny.edu/socialsciences/ppecorino/) accessed 19/3/17).

Having discussed religion in a European set up it is important to view religion in Africa, Gerrie ter Haar (2009:1) enlightened that in Africa, "religion" refers to a widespread belief in an invisible world, inhabited by spiritual forces or entities that are deemed to have effective powers over the material world. This definition of religion emerged from the specific context of an African, where the perceived spirit world has a considerable and real presence. In that sense it is quite different from definitions derived from modern Western experiences, which tend to consider religion in terms of a search for ultimate meaning in life. Gerrie ter Haar traced the understanding of religion from the third century B.C.E in reference to Roman religion, of which divination was a central feature. Hence during this period the Roman gods were believed to send to the world of humans, the content of which could become known through divination. Under the influence of the church there was a shift from classical Roman view to Christian understanding of religion and the older Roman religion become categorised as "superstitions" the negative counterpart of the "real" religion of Christianity. Gerrie ter Haar noticed the pattern of classification continuing even during the time of European intellectuals in regard to many non-Western forms of belief and practice. This was conformity with a long-standing practice that early European missionaries in Africa as well as colonial officials, came to consider indigenous African religion as belonging to a residual category that included; polytheists, animists, idolaters (ter Haar, 2009:1).

A persistent problem in writing about religion with regard to Africa is the words used which are often value-laden. The colonised (Africans) have always been stereotyped by the colonisers (Europeans) as uncivilised, barbaric, primitive, bestial, sub-human beings and sexual objects (Yusufu, 2017:2). These words like primitive, in its root *primus* has no bad connotations as such, but the way it is applied to African religions shows a lack of respect and betrays derogatory undertones (Mbiti: 1990:8). These terms in which the religious traditions of Africa are often described by social scientists continue to show signs of the colonial heritage, reflecting the unequal relationship of that era (ter Haar, 2009:2). The choice of terminology is not a neutral matter, as history shows, and in many cases African religious beliefs continue to be seen in terms that have a derogatory connotation and emphasise the difference between “us” and “them” hence, while “we” are religious, “they” are superstitious, while our beliefs may be “mystical” in nature, theirs belong to the “occults”, as conceptual categories and terms that have been indelibly marked by the historical processes of Africa’s evangelisations and colonisation (ter Haar, 2009:2).

Ter Haar identified these matters as eminently cultural. African culture matters to Africans as a question of identity and self-esteem. The process of enculturation and contextualisation have drawn the so-called world religions and ethnic religions closer to each other, in the sense that their relationship to, and embedding in, specific culture from a common element between them. Ter Haar (2009:4) gave an example of the former Roman Catholic Archbishop Emmanuel Milingo’s view on healing which is closely related to his understanding of the spirit world. In fact, his spiritual beliefs provide the key to understanding his healing ministry, in which liberation became a central issue. Healing, in his view, is a comprehensive concept that does not limit itself to a physical cure, but is concerned with all aspects of suffering including those affecting people’s moral and spiritual life; this addressing the whole person. Similarly when healing occurs, he believes, it does not limit itself to the individual but also affects the life of the community and of society at large. Healing, then, means taking away any disturbance in life that prevents a person from being fully human; or, in other words, to help someone overcome a stumbling block on the road to human fulfilment. It implies restoring original wholeness and returning him or her to his/her original dignity. For purposes of this discussion then, the word “religion” will be defined as that activity of human beings by which they seek life in a way that is both energetic and committed, on the one hand, and concerned life in terms of its overall direction, purpose and meaning, however, religion involves intensive and comprehensive valuing.

### 3.1.b Political: Landscape

Having defined religion it is also important at this juncture to define politics, defining what is meant by “politics” faces similar problems to those encountered in defining religion. A look at current scholarly encyclopaedias and reference books shows that there is no synchronisation as to how politics is to be understood. Each definition is based on different historical, cultural, and ideological assumptions. In the European tradition, politics is primarily associated with the state and state action. Max Weber’s classic definition of the state as an entity which has a monopoly over the use of legitimate coercive power in a given territory is found at the beginning of “Politics as a Vocation,” as he responds to the question, “What do we understand by politics?”: “The concept is extremely broad and comprises any kind of *independent* leadership in action”. He continues: “We wish to understand by politics only leadership, or the influencing of leadership, of a *political* association, hence today, of a *state*

A state is a human community that (successfully) claims the monopoly of the legitimate use of physical force within a given territory. For Weber, ‘territory’ is one characteristics of the state (Weber, 2004:3).

Specifically, at the present time, the right to use physical force is ascribed to other institutions or to individuals only to the extent to which the state permits it. The considered sole source of the ‘right’ to use violence. Hence, ‘politics’ for Weber means striving to share power or striving to influence the distribution of power, either among states or among groups within a state. By binding politics to the state and the quest for power, Max Weber is part of the tradition of European modernity that goes back to Niccolo Machiavelli and Thomas Hobbes, which disengaged itself from the older tradition of understanding of politics developed by Plato and Aristotle in Greek philosophy (Raiser, 2013:21). In this latter understanding, politics is related to the *polis* as the basic form of communal life, as Hannah Arendt has underlined in her writings. *Politeia* refers to the space for the life of an ordered community, and particularly the participation of free citizens in shaping this order, which is directed to a “good life in righteousness” (Winter, 2007:16).

Politics in this sense as an expression of concern for “public affairs” was clearly defined and distinguished by Aristotle from the *Oeconomica*, which he saw as a matter for the “private” household, understood as *oikos* and thus needing to be kept apart from the “public space” of the *politeia*. In this tradition, particularly in that founded by Aristotle and which continued in the Roman philosophy of the state, politics was an integral part of practical, that is, ethical, philosophy (Kraut, Richard, Skultety, and Steven, 2005: 9). This tradition persisted in the

thought of Augustine and Thomas Aquinas, and still influenced how politics was understood in the European Middle Ages. A fundamental change began with the Renaissance and the beginnings of modernity. This break with the classical conception of politics is expressed most clearly in the thought of Machiavelli, which quite intentionally severed the traditional connection between politics and ethics (or religion). Politics was “secularised” and reorganised as the theory and practice of acquiring and exercising power, applied to the state as the ruling apparatus (Fredrick, 2004:13). *The Institute’s Raison d’Etre* replaced the former ethical rationale for politics. The Wars of Religion and the rise of absolutism, together with the revolutionary movements of the 18th and 19th centuries, strengthened and consolidated this secular understanding of politics, liberated from moral and religious control. Compared to this elitist understanding, the Anglo-Saxon tradition, and particularly the American tradition influenced by Puritanism, has preserved an older understanding of politics and its ethical justification. Politics as the practice of governance, that is, the leadership of a community, is understood here as a function of society and is linked to the recognition of the legal system (common law). The self-organisation of society, including the religious dimension, takes precedence over politics (Raiser, 2013: 24). To a large extent, this tradition lacks a counterpart to the European conception of the state. Politics refers to those specific actions that are characteristic for the task of leadership, that is, the tactics and strategy used in the political process. The differences between these two traditions have narrowed since the Second World War, mainly due to the fact that democracy has become an accepted constitutional form while the economy has simultaneously emerged as an autonomous power centre. The role of the state *vis-à-vis* society has thus changed, and politics is no longer solely related to the state and the struggle for power.

The field of politics is not confined to the institutional political system, that is, the government, administration, parliament, political parties, courts, and their formal decision making authority. As Erhard Eppler puts it, “Politics has always had to do with how people live and how, mostly very decidedly, they do not want to live. Civil society is the most primordial instrument available, which people use so that they can live the way they want to live, however, to that extent, civil society is a place of politics” (Finan, 1972: 35). In contrast to the prevailing tendency in both traditions to focus on politics as the practice of governance and the means that are necessary for this, the issue of the objectives of politics, the question of the “good” or “sustainable” organisation of the community, is now taking on a new significance. Alongside the guiding values of peace, justice, and human rights, the question of legitimacy is coming to

the fore. In this expanded understanding, politics relates to all intentional actions in the public space. From these definitions it is very clear that politics has different meanings and this is why scholars have defined it in this way and others have also defined it as the use of intrigue, gimmickry and strategy to obtain a position of power or control. (Mangwana, 2015:1). Having stated that it is important to define politics as an art of government which deals with managing public affairs and it involves the exercise of power and distribution of resources in a compromising and consensus manner.

Charity Matambanadzo interview: 29/03/2017 states that politics shapes the way a state or nation is governed hence it determines how it performs socially, economically and religiously. This was also commented by Bethrod Nyarufuro who noted that Religion is supposed to be the yardstick of doing check and balances especially to those in the political arena (Nyarufuro, interview: 17/11/2016). However, religion is a driving force to instil good governance ethos, transparency and accountability to the political leaders.

### **3.2 Religion in Zimbabwe**

In Zimbabwe religion is a lifestyle. So are many religions. Approximately 85 percent of Zimbabweans are said to be Christians in one way or another, or at least they profess to be one. The question has always been whether there is a boundary between religion and politics? Or are religion and politics inseparable? The call has been coming from different angles where people are bellowing that prophets and apostles should stay away from politics. There was a heading in one of the local newspapers News Day which says “Keep Churches out of Politics” (News Day: 02/11/15). This clearly shows that there are some people who ascribe to the idea that religion and politics should not mix. In explaining this notion Chitando (2013) stated that the greatest prevailing standard in construing the boundary between politics and religion has been to concentrate on how legislators couple religious philosophies and ideas to safeguard their own interests (Chitando, 2013: vii). For him this is a valid entry point as it facilitates an awareness of the extent to which politicians manipulate religious symbols, concepts and persons to consolidate their grip on power. This clearly shows that there are those who want to gain a position for what it brings to them rather than what it enables them to do for the nation and their people. However, the relationship between the two has always been based on the one using the other to get what it wants. On the other hand, the emphasis can change towards the role of religious leaders in challenging the ruling elite.

In order to increase in value the connection between religion and politics in Zimbabwe during the period under examination, it is brilliant to concede the fact that it happens in space and time. While religion is practised in space and time it is also important to understand that it does not happen in a vacuum, but it is practised by people in a given geographical area. It is therefore critical to recognise that, although religion has a mystical dimension (Smart, 1998:34), it remains a recognisable communal phenomenon. It is also worthy to mention that there is also a whole field in Practical Theology that can be termed a Contextual Approach. Every sermon is thus, like every ritual and every liturgy, closely connected to its surrounding culture, but also global culture. Bourdillon (1990:2) recommended that it is very important to look at religion within a given context and explore how it responds to that context as it changes. As suggested above, religious and political thespians are not classes from an exterior cosmos. They are, in fact, human beings who occupy the same physical and social cosmos. However, the disadvantage of privileging the political appropriation of religion is that it suggests a “one way” system. Instead of acknowledging the “mutual transactions” that take place across the religious and political space (Chitando, 2002:16), it favours politics ahead of religion. Thus, if politicians appropriate religious language, it must be possible for religious thespians to appropriate political language. By sharing the same persistent atmosphere, religious and political thespians are bound to interact in different ways. Both religion and politics are fundamentally, “systems of survival.” This constitutes our functional or open definition of religion and politics. Religion is that activity of human beings by which they seek life in a way that is both energetic and committed, on the one hand, and concerned life in terms of its overall direction, purpose and meaning, however, religion involves intensive and comprehensive valuing. This can be related to Chitando who suggested that religion “is a system of survival that tends to place emphasis on external (non-human) support to thrive, while politics is a system of survival that tends to emphasise personal calculations and human support to access or retain power.” Chitando’s definition of politics compliments that of Mangwana who stated that politics is the use of intrigue, gimmickry and strategy to obtain a position of power or control. However, this difference should not be beatified as religion and does involve subjective scheming, whereas politics permits outside backing.

In understanding politics and religion in Zimbabwe, it is important to know that during the period under examination, the nation went through a difficult period which included economic meltdown, this led to the increased death toll of people from chronic diseases, corruption, constitutional collapse, resources scarcities for example, cash, food, fuel, electricity just to

mention a few. It is from this background that religion and politics was seen as the strength of all people in the community from individuals, clans, societies, and the state since many people were busy running around to make ends meet. The interaction of these entities in community especially the engagement of their representatives was to try and find ways of existence during the crises in the country. Religious and political functionaries put emphasis on their existence in an atmosphere that was permeated with real threats to survival. This is confirmed by the popularity of the saying “*zvakarema*,” “it’s heavy” or “*zvirikurwadza*” “Things are very painful” during the period under review. In light of this discussion legislators offered their interpretations as to why the environment was so excruciating. The state president who is the leader of the ruling party ZANU-PF, and his partisans, blamed the opposition parties, saying that they had been influenced by Western forces to cause the nation’s economic collapse. On the other side religious functionaries united in order to find ways within which structures to give solutions to the crises in the nation’s affairs. This chapter is going to look at the political and economic crisis in Zimbabwe. We shall see that there were many occasions when the descriptions from the two dialogues overlapped. When the all-embracing objective is survival, the possibility is high that diverse descriptions will organise combined philosophies.

### **3.2.1 The conundrum of religion in Zimbabwe**

Rejecting that Zimbabwe went through a challenge of incredible magnitude in the period under review is equal to betrayal of the utmost severity. It demands crucial action to make sense of the challenges from different perceptions. The challenges were simultaneously political, economic, social, legal, and moral. The challenges brought to the front critical questions regarding the history of Zimbabwe (Raftopolous and Mlambo 2009), contestation around nationalism (Ndlovu-Gatsheni and Muzondidya 2011), masculinities (Muchemwa and Muponde 2007), violence as a political strategy (Sachikonye 2011) and prophets, religion and politics (Chitando, Gunda and Kugler 2013).

Religion had much to say on each of these themes. Subsequently, an exploration of the boundary between religion and politics in Zimbabwe from 2008 to 2012 (from the time when the political parties agreed to sign a Global Political Agreement (‘GPA’) which ended up being an inclusive government) provides valuable insights into the role of religion in a crisis. In this section, I seek to summarise (when the political parties agreed to form an inclusive government) and provide valuable insights into the role of religion in a quandary. Furthermore, this section will also seek

to *précis* some of these “lessons learned”. Many of these ideas are expounded in this chapter. It should be noted that religion performs an essential role in providing its members to make sense of tremendously challenging times in life. This always happens when it explains why people find themselves in awful circumstances. Recognising the authority of Christianity in Zimbabwe, it is not surprising that Christian descriptions of cataclysm are inclined to feature clearly. Amidst the hyperinflation, violence, hopelessness and despair, citizens were told that the nation had strayed from “Godly pathways” and was being chastised (Chitando, 2013: vi). The only way Zimbabwe will be restored to its original status of being the bread basket of Africa is when it turned back to the Almighty. “Even now,” declares the Lord, “return to me with all your heart, with fasting and weeping and mourning” (Joel 2:12). Religion thus helps to make sense of a crisis and suggests strategies to both survive and overcome it.

Religious persons, groups and communities are not passive observers during a crisis. They participate in thinking and embark on useful plans concerning the resolution of the crisis. We experienced a period when various Christian groups in Zimbabwe were involved in negotiation between the political parties and required to uphold public accountability. For example evangelical churches in Harare formed a coalition with other civic groups called “Crises in Zimbabwe Coalition, a time to Act.” The group issued many statements and publications. Their outstanding publication was “*Can Apples be Reaped from a Thorn Tree? Critique of the Inclusive Government of Zimbabwe*” (2010). The Catholic Bishops Conference issued a document called “*The Zimbabwe We Want*” (2004). Churches in Manicaland also issued a book called, “*The truth will make you free: A Compendium of Christian Social Teaching*” (2006). By commissioning such activities, religious organisations wanted to alleviate the challenges of the crisis and to contribute towards its peaceful resolution. One of the key players during the crisis years, Morgan Tsvangirai (2011:395) acknowledges the efforts made by some religious groups to encourage dialogue between the political leaders. Obviously, debate will continue over the effectiveness of some of the strategies that were employed by religious actors.

In describing the crises in Zimbabwe, however, it is important to emphasise that the religious functionaries go into overdrive during crisis periods. In Zimbabwe, there was a noticeable escalation in the number of prophecies and declarations concerning the future of the country and its citizens. Prophets from neo-Pentecostal Christianity in Zimbabwe made profitable business through diagnosis and treatment. A number of people were devastated by the crisis and they sought relief from the “men and women of god.” Traditional leaders were not to be outdone as

they prescribed medication to save submerging business and their “walking dead” proprietors (Chitando, 2013: xi). In a specific example, this entailed tracking refined diesel from the ancestors (Nkatazo, 2011:3). On the other hand, various local neo-Pentecostal prophets and some from abroad, proclaimed divine plans for recovering Zimbabwe. In this way, the crises engineered by politicians created good business for sacred experts.

Chitando (2008: xi) further observed that there is a challenge when religion itself undergoes a crisis when it responds to a crisis. For him this crisis is hastened by a number of issues. For example, religious organisations become severely divided on the approaches that should be implemented to resolve the crisis. In Zimbabwe many religious organisations are divided between those who supported Mugabe and those who opposed him. For example the apostolic sects openly supported Mugabe while others like Evangelical Fellowship of Zimbabwe and Catholic Bishops Conference opposed him. Further, the understanding of the crisis might engender serious theological debate. Whether the crisis is mystical or is due to human actions might produce tension and animosity. One may therefore say that crises caused by politicians may create crises for sacred practitioners.

Another point observed by Chitando is derived from the foregoing, religion experiences sharp division as it seeks to address the political crisis. Different camps emerge: the radical, the conservative and the fence-sitters. Some individuals and denominations move across these camps across different times. Whereas some religious leaders might adopt a tough and prophetic stance by speaking truth to power, others might pronounce that their favourite politician enjoys divine favour. Fr. Oscar Wermter made the following telling observation:

A deplorable lack of unity between Christian churches is exploited by the government and its media: the latter never seem to have a problem finding a pastor presented as ‘speaking for the church’, who will support government positions and denounce truly Christian voices as being ‘spiritually misguided’ (Wermter 2003: 71).

Last, in as much as politicians seek to use religious leaders in their mission to determine the crisis, religious leaders pursue to derive various benefits from politicians. One of the most frustrating dimensions in discussions on religion and politics in post-colonial Zimbabwe (and Africa in general) is the tendency to suggest that politicians manipulate religious leaders. This suggests that religious leaders are inexperienced and lack any agency at all. In this investigative challenge, less attention has been paid to how religious leaders manipulate politicians.

### 3.3 Political Background of Zimbabwe in the period 2000-2008

It is necessary to survey the political and economic background of Zimbabwe in the period under review. In order to do this, an exploration of the political and economic background from 2000 to 2008 and then from 2008 to 2012 is needed. The factors that define and characterise the political economy of contemporary Zimbabwe can be traced to the country's white settler legacy and the resultant pathology of the state. These, too, help to explain the current political and economic crisis, including the country's acute vulnerability to external forces and the problem of transition from Mugabe (and his ZANU-PF party) to succeeding office holders in the Zimbabwean State (Kavanagh, 2014:68).

The political background of Zimbabwe can be retraced from 1880, when Zimbabwe became independent from Britain. This was after a long tussle that spanned almost 16 years. Many Zimbabweans fought and perished in the cause of independence. This had to happen because in the beginning the whites who came to Zimbabwe with the Pioneer Column in 1890 marked the beginning of colonial suppression and dispossession (Kavanagh, 2014:6). Though this independence in 1980 is not the main focus of this study, it is worth noting, as it impinges on the events that took place from 2000-2012, which is the focus of this study. When their efforts to find the expected metals largely failed (at that time they had no idea of the mineral riches that would later be discovered) they turned to the land (Kavanagh, 2014:6). Once the resistance of the local people had been suppressed, the settlers proceeded, during a period of over sixty years systematically to dispossess and remove the local people from any land or any resources they wished to exploit. This included not only agricultural land but also any mineral deposits they subsequently discovered.

Thus the vast majority of the population was banished to the lowest grade soils in regions of poor rainfall while the small settler minority had access to the wealth of the land, turning it into what they called "the breadbasket of Africa" and a 'gold mine.' A basket and a mine the proceeds of which provided them with a spectacularly comfortable lifestyle while the rest of the population had to work hard, mostly for the settlers to prosper. Unlike in South Africa but like in Kenya, the settlers who came to make up the minority in Southern Rhodesia, were largely of British origin. Kavanagh (2014) stated that, "it is often suggested that Southern Rhodesia did not become the fifth province of South Africa because it disagreed with its racial policies." Other scholarship disagrees with this kind of thinking especially Eric Walker, in his book *The "History*

*of South Africa*” (1935) noted that, “it was its distrust of the Boers, distrust of Afrikaner Nationalism and its adherence to the mother country that put the kibosh on Rhodesia throwing in its lot with the union.” During this period racism in Rhodesia was at its peak; many nationalist leaders testified to this. A notable one is Maurice Nyagumbo who wrote the book “*With the People*” (1980), he explained his experience during the time he had worked as a waiter in South Africa during apartheid. When he got another job in the Orange Free State he described the people he met there as whites just like the ones he had left behind in Rhodesia. This clearly shows the relationship between the whites and the blacks in Rhodesia which was characterised by racism and segregation.

The reigning party (Zimbabwe African Union Patriotic Front: ZANU-PF) has delighted in its domination to rule Zimbabwe since independence. There have always been political crises in Zimbabwe especially in the matter of leadership. The leadership problem encountered originated from tribal divisions between the Ndebele clans and the more numerous Shona clans. The Shona gravitated towards ZANU; hence its leadership became the sole rulers of Zimbabwe. Command of the armed forces was mostly in the hands of the former ZANLA (Zimbabwe African National Liberation Army) guerrillas, which was ZANU’s military wing. At this time Mugabe was the leader of ZANU and Nkomo was the leader of ZAPU. It was only resolved on 22 December 1987, when Nkomo signed the peace accord merging ZAPU with ZANU, and was given the post of vice-president.

In 1990, Mugabe enlarged parliament from 100 to 150 seats, with only 120 seats elected. Mugabe appointed the other 30, so that in future elections ZANU-PF would have to win only 46 seats to gain a majority, while other parties would need 76. By this time ZANU-PF’s power was total. Perhaps the most important thing to understand about Zimbabwe’s electorate is that most people did not switch their vote from ZANU-PF. G. Hill in his book “*The Battle for Zimbabwe*” asserts that, “There was no organised opposition, though there was usually a choice on the ballot papers. But the ZANU-PF candidate was the only one from an organised political party; the rest were independents who were unknown to the people and who usually did little by way of campaigning” (Hill, 2002:88). It is the events of the year 2000 that gave birth to a new political dispensation in Zimbabwean history. In 1999, a new political party was formed; the Movement for Democratic Change (MDC) led by Morgan Tsvangirai. The appearance of MDC was the surfacing of the long-standing embedded dissatisfaction of the ordinary citizens, workers, students and peasants with the leadership of ZANU-PF. Raftopoulos, holds that, “the year 2000

was the first real challenge for ZANU-PF, radically restructured the terrain of frontal assault that had as its major targets the former colonial power, Britain, the local white population, the opposition Movement for Democratic Change (MDC), the civic movement and in general the farm workers and urban populations, among whom the opposition had developed its major support” (Raftopoulos, 2004:9). Against this broad array of “enemies”, the ruling party declared political war, in a confrontation whose contours have definitively changed the political landscape in Zimbabwe. “ZANU-PF began to intimidate, oppress, repress, suppress, torture and grossly violate fundamental human rights such as freedom of speech” (Raftopoulos, 2004:9).

After the formation of the MDC which was the opposition party, there were two major events that took place in the opening weeks of 2000, the constitutional referendum and the first MDC congress. The MDC congress took place in Chitungwiza Aquatic Complex which led Morgan Tsvangirai to be elected president of the party after a very lengthy debate between the Shona’s and the Ndebele’s. The Ndebele’s wanted Gibson Sibanda because many from Bulawayo argued that the MDC needed to move on from ethnic considerations, but eventually a consensus emerged that the election would be hard enough to win and that it would be easier to mobilise Ndebele support for Tsvangirai than Shona support for Sibanda (Coltart, 2016:266). The MDC political test came two weeks after its congress in the form of the Constitutional referendum, which was held over the weekend of 12 to 13 February 2000. In the two weeks following the MDC congress they put all their energies on campaigning for a “no” vote. The MDC campaigned for a “no” vote because the draft constitution was a multifaceted document, and both the “yes” and “no” campaigns were comparatively insincere, which made it difficult for lay people to make informed decisions on its merits. Only a small fraction of people would attend meetings where the merits of the proposed constitution were debated. The state controlled media (ZBC) had refused to allow debates to be broadcast and most of what came across the airwaves were one-sided political messages directing people to vote “yes”.

The results of the referendum were announced and all the major towns in Zimbabwe voted “no”; the only province that had a substantial “yes” vote was Mashonaland Central. This meant that the ruling party was defeated and many people wanted to know how Mugabe and his regime would respond. When he did respond that evening on national television and to the surprise of many he was not vitriolic, but rather composed and cautious. He said, “Government accepts the result and respects the will of the people...” he concluded by saying, “The world now knows Zimbabwe as a country where opposing views and opinions can be found alongside each other

peacefully. Let us all, winners and losers, accept the referendum verdict and start planning our way for the future” (Mugabe, ZBC TV 15 February 2000). Although the referendum victory gave the MDC superb momentum in the run up to the election, in retrospect it was a critically important wake-up call for ZANU-PF, which in turn caused it to devise a violent strategy that would ensure that it would not lose the coming election.

The ruling party accused the MDC of being a British government sponsored institution, in a bid to oust the ruling party from power, and finally recolonise Zimbabwe. T. Geldenhuys in his article in *Zimbabwe Independent* of November 2001 holds that, “ZANU-PF termed the MDC and any other dissenting voice, neo-colonialist movements” (Geldenhuys, 2001:3). ZANU-PF response to the referendum result came the very next day, when “war veterans” invaded Dothan farm in Masvingo province. This was led by Eston Mupandi who made a connection with the referendum and he told journalists “those who voted “no” do not need the land. We will invade the farms until we have enough land. This is war and we have started another phase of the liberation struggle” (The Herald: 16/02/2000). The day after this invasion was reported in the press Mugabe was interviewed on the eve of his 76<sup>th</sup> birthday and he warned that, “nobody should rejoice” over the governments defeat. He then announced that the constitution would still be changed by inserting the land seizure clause. The ruling party then unleashed violence in the name of farm invasions, mass rape and militarising efforts, which would enable them to remain in power. In its militaristic efforts, ZANU-PF sponsored the Zimbabwe National Liberation War Veterans Association (ZNLWVA), led by the late Chenjerai Hunzvi. According to H Campbell, “The war veterans became the arm of the ruling party to invade farms that belonged to white commercial farmers” (Campbell, 2003:33). ZANU-PF’s attitude seems to be that those who liberated the country are owed eternal, unqualified loyalty by current and forthcoming generations, and that the only legitimate government of Zimbabwe is one headed by war veterans, or by those who place the significance of the war of liberation before other concerns. This is well explained by Frantz Fanon in his book *The Wretched of the Earth*, writes, “that the colonist keeps the colonised in a state of rage, which he prevents from boiling water...(and this) periodically erupts into bloody fighting between tribes, clans, and individuals” (Fanon: 1963:56). From Fanon’s observation, the colonised man liberates himself in and through violence hence unless the process of decolonisation took place the war veterans will always think and do things in the same manner their colonisers did.

Another militaristic move in 2000 saw the establishment of National Youth Training Centres. Among them was the Border Gezi Militia Training Centre. The centres were responsible for teaching the youths the “ZANU-PF’s policies”, the importance of land seizures, teaching the youths how bad the whites were and why the liberation struggle was fought, among other things. G. Hill argues that, “these centers (Militia Training Centres) young girls are reported raped willy nilly; and that many youths from these camps are on many occasions summoned to invade land, torture, brutalize, force the public to attend ZANU-PF meetings and to victimize, even to murder those who supported MDC” (Hill, 2002:284). Under these circumstances, it is easy to see why the Zimbabwe nationalist project was exhausted in 2000, a phenomenon widely understood and thought by society at the point its rule reached two decades in duration. One sign early that year was the electorate’s rejection of a constitutional referendum which was heavily campaigned by the ZANU-PF government. In desperation, the ruling party resurrected its most militant, often virulent strain of nationalist demagoguery, attempting as time ran out to simultaneously solve the long-standing distribution problem, terrorise supporters of the opposition, and pass the buck for its own failings to the country’s small white population, foreign countries (especially Britain and the United States of America) imperialism in general and the International Monetary Fund (IMF) (Mkaronda, 2003:4).

The events of 2000 were only an eye-opener of what was still to come. The ruling party became more bloodily violent to such an extent that any voice of wisdom from the West, particularly Britain and the United States of America was a personal attack on its leadership and the party as a whole. Mkaronda (2003:4) noted that, “the Southern African Development Community (SADC) the European Union (EU), United States (US) and Britain called for an end to the chaotic land reform, oppression, suppression and all human rights abuses.” But the Zimbabwean rulers thought that the intervention of Britain was a plot to recolonise Zimbabwe, and thus thwart their independence and sovereignty. ZANU-PF therefore chose to resist the call from Britain, but the resistance had dire repercussions on the economy and society, especially the ordinary people. In this entire violent move ZANU-PF attacked all dissenting voices. All forms of voices including television stations, radio stations and personalities, newspapers and even musicians were attacked for taking a stance against the ills of the government. To shed more light, in the late 1990s, the Zimbabwean Broadcasting Corporation (ZBC) leased a frequency to an independent station called Joy TV which quickly out-rated the state channel with new programmes, lively announcers and thirty minutes of news from the British Broadcasting Corporation (BBC) (Hill, 2002:134). By 2001, in the face of huge public protest, Jonathan Moyo

(the then Minister of Information and Publicity) pulled the signal off the air (Hill, 2002:135). Capital Radio operating at the Monomotapa Hotel (which is now called Crown Plaza) was barred (Hill, 2002:136). In September 2000, Trevor Ncube – editor of the *Independent* and the *Standard newspapers* was arrested and tortured. On 8<sup>th</sup> September 2001, Mdudzi Mathuthu of the *Daily News*, newspaper and the *Daily News* on Sunday and Loughty Dube from the *Independent* were arrested for trespassing a police station. They had gone to Bulawayo Central Police Station seeking a comment on the arrest of bodyguards working for MDC Member of Parliament David Coltart (Media Institute of Southern Africa, 2001). Early in November 2001, a Central Intelligence Organisation (CIO) officer threatened to kill freelance photographer Philemon Bulawayo for taking pictures outside a government building (the Daily News: 07/04/2001).

Personalities and musicians were also silenced through the banning of their music and poetry. Thomas Mapfumo had many of his songs banned, and Mapfumo used his music to criticise what he described as “policies of injustice, brutality and oppression” (Hill, 2002:263). A translation from one of his Shona song *Marimanzara* reads:

*You have caused hunger,  
You have chased away capable farmers  
Do the farming yourself or do you just have a big mouth!*

Other artistes who had their music censored are Oliver Mtukudzi with his popular Album *Bvuma Tolerance*. Hosia Chipanga and Leonard Zhakata are renowned for their critical and objective songs touching deep into the reality of everyday Zimbabwean life and their plight at the hands of the ZANU-PF regime: Zhakata’s *Hondo* and Mtukudzi’s *Bvuma* were banned from the airwaves (the Zimbabwean on Sunday: 3/10/2009). It carried songs such as *Mirira* and *Hondo* that were interpreted as urging the opposition to fight hard and soldier on in the battle to end the ZANU-PF dictatorship. Mtukudzi’s *Bvuma* was interpreted as urging the president to step down because of his age. Among some of Zhakata’s critical songs are *Mugove*, *Tasvika* and *Mubikira*, which call for better wages and condemn state sponsored repression (the Zimbabwean on Sunday: 3/10/2009).

The situation continued unabated until the presidential elections in March 2002. By then all basic freedoms of ordinary people had been eroded. Such freedoms included freedom of movement, speech, assembly and freedom of association. Zimbabwe’s Constitution Section 20 (1), guarantees freedom of expression, but by passing bad laws and stacking the courts, ZANU-PF was able to introduce some of the most odious legislation in the world (Raftopoulos, 2004:102).

The Public Order and Security Act (POSA) and the Access to information and Protection of Privacy Act (AIPPA) were legislated. Accordingly, a key focus of the new law was to outlaw “undermining the authority of or insulting the President”, designed to prevent the MDC from criticising Mugabe’s track record in the run up to the election. Another key provision to counter the MDC’s successful use of public meetings was to give the police wide powers to regulate them officially. (<http://www.kubatana.net/>: accessed on 02/11/2015). Permission had to be sought to hold meetings and another list of offences was created to punish those who did not secure permission. Chief justice Gubbay, who found himself in the eye of the storm, described the threat to judicial independence in Zimbabwe at the time as emanating from two sources: legislative abuse and unlawful action. In a colloquium paper, he chronicled a series of constitutional amendments made subsequent to 1991; many of which were rebuttals of Supreme Court decisions on constitutional matters (Raftopoulos, 2004:102). Later, in 2004, the power of the courts to determine the legality of pre-trial detention of persons accused of certain offences, colloquially classified as “economic sabotage”, was infringed by a presidential decree, in the form of regulations based on the presidential powers (Temporary Measure) Act, which provided that no court would have jurisdiction to consider bail for a suspect charged with economic sabotage for up to 21 days (Raftopoulos, 2004:102). The repression by the ruling party even continued to such an extent that the international community started to raise their concerns pertaining to the political evil of Mugabe and ZANU-PF.

In the opening remarks at the eighth African Partnership forum, German Chancellor Angela Merkel said the situation in Zimbabwe was a cause for concern. She went on to say, “We look with great concern at the situation in Zimbabwe. Intimidation of political opponents, ill-treatment of the press, threats against white farmers, destruction of cities where poor people live. There is nothing that justifies that and what Mugabe is doing is not acceptable” (The Standard: 27/07/2007). As if it were not enough the ruling party went on an operation called “Operation Murambatsvina” (Clean up Campaign) that was only targeted at major cities of Zimbabwe. The MDC responded by saying, “it was a political manoeuvre by ZANU-PF trying to displace people.” All human rights groups saw the move as a ‘crime against humanity’ (the Zimbabwean: 2/09/2007).

The events from 2000 to 2012 were characterised by violence and abductions; many prominent people and activists in the opposition party were killed (see appendix for the list). ([www.theindependent.co.zw/](http://www.theindependent.co.zw/): accessed on 6/5/17). The ruling party was also seen bulldozing

the presidential and parliament elections in 2000 and 2005 respectively. The ruling party worked hard in destabilising the opposition party, which they managed to do. There were also in house fights in the camp of the opposition which led to the split of the MDC in early 2006. With the split cemented, ZANU-PF's propaganda and security wings did everything in their power to sustain the division. Their propaganda machine painted one MDC-T as evil reactionaries and the other MDC-M as good, obedient moderates. Their security apparatus turned its full attention to the MDC-T. The political turmoil eased a bit when there was the 2008 election. Looking at the election battle, many parties contested but there were only two that are worth mentioning, ZANU-PF and MDC. These two parties turned up in Zimbabwe on that historic day. Looking at these rivals, the major party was the ruling party ZANU-PF. This party has always thrived not because of its support from the people but because on its side there was the government and its resources, including the uniformed forces, the government-owned media (print and electronic) well-entrenched and organised party structures, the majority of chiefs and people in the rural areas outside Matabeleland, the liberation war veterans and SADC (Kavanagh, 2014:314).

On the other hand there is the MDC, the major opposition party in Zimbabwe. This party thrived because they had the support of the West and white South Africa with their sanctions, their media, including the so-called 'independent' media in Zimbabwe, and their financial support for NGOs and activities targeted at 'regime change'. They had seized the 'moral high ground', from which they were able to shower down the equivalent internationally of the Welsh arrows, calls for democracy, human rights and the rule of law (Kavanagh, 2014:314). Also on the MDC's side were the trade unions, the urban masses, what whites remained, much of the black middle class and intellectuals, the huge mainstream of the people of so-called Matabeleland and increasing numbers of the rural masses in other parts of the country. In short, a formidable line up. Thus inside Zimbabwe, ZANU-PF and MDC were rather equally matched. Internationally, MDC had the overwhelming advantage except for the crucial exception of the other governments in the Southern African region, many of them like ZANU-PF tracing their origins to liberation struggles. For years now the white press in South Africa had been calling for Zimbabwean blood and Mugabe's defeat but the African National Congress (ANC) government had determinedly declined to move. The West was prepared to use military force had it not been that the SADC put its foot down to block it.

During the 2008 election the MDC's decided to join forces against the ecstatic ZANU-PF. The agreement was that the MDC-M would back Tsvangirai's candidacy for President and Mutambara would be appointed vice-president in the event of Tsvangirai winning. The harmonised election which was held on 29 March 2008 went on well without any violence, MDC-T won the election for the first time since independence ZANU-PF lost their majority in the house of Assembly, with MDC-T having 99, ZANU-PF 97 and MDC-M 10. After the release of these election results, many people were shocked because the presidential results were held by the Zimbabwe Electoral Commission (ZEC). ZEC took close to five weeks for them to announce the results. It was later announced that Tsvangirai had won 47.9%, Mugabe 43.2% and Makoni 8.3% of the presidential vote. As a result of this result no one was declared a winner, because the constitution of Zimbabwe required a 50 percent plus one majority. Tsvangirai's percentage was therefore insufficient and a run-off election between Tsvangirai and Mugabe would have to be held and this was scheduled for 27 June.

The Independent newspaper of Sunday 20 April 2008, explained that there was uncertainty in the camp of the ruling party. This led to the meeting that was held by the top officials of police, army, prison services, CIO and war veterans. The meeting was held at Nkayi Business Centre on 14 April. Coltart reported that, "A source at the meeting revealed (weeks before it was announced officially by ZEC) that there would be a presidential run-off and that 'violence would be a central pillar of Mugabe's campaign'" (Coltart, 2016:474). One senior official was heard making explicit calls to engage in violence when he said: "if the country is given away through the ballot, we will not hand over power, but rather go back to the bush and start another war" (The Independent: 16/05/2008). It is from that period that reports were made of a dramatic increase in violence right across Zimbabwe. Between January and the conclusion of the election human rights organisations reported 63 violations which leapt tenfold to 618 in April (Solidarity Peace Trust, 2008:57). By mid-May doctors in Harare reported having treated 1600 victims that month alone. Most of the violence (46 per cent) was concentrated in the rural Mashonaland province where the MDC-T had made surprising inroads, winning 12 seats in what was traditionally ZANU-PF's stronghold (Coltart, 2016:474). The violence was methodical and well-coordinated. In rural areas men, acting with military efficiency, went village by village telling people not to "make mistakes of voting again" according to the MDC youth roll, MDC supporters were identified, beaten, tortured, abducted. At the same time operatives systematically exterminated MDC-T's youth leaders. Many of those who had been implicated in the assaults of ZANU-PF officials in 2004 and MDC-M officials in 2006 were targeted. Those

who survived abductions and beatings “identified the perpetrators either as war veterans, armed security force members or ZANU-PF youth militia or varying combination of the three. In all the provinces in Zimbabwe, Matabeleland remained calm but others were like war zones.” Aside from the curfew most rural areas had military or ZANU-PF militia bases. The north and the north east had become no-go areas and it was well-nigh impossible to campaign for Tsvangirai. Some 200 of Tsvangirai’s own electoral agents had been abducted and murdered in the preceding six weeks (Tsvangirai, LDF report 2009).

Confronted with this difficult situation, Tsvangirai announced on 22 June 2008 that he was withdrawing from the run-off, describing it as a “violent sham”, and saying that his supporters risked being killed if they voted for him (Associated press: 22/06/2008). On the same day that Tsvangirai pulled out, Mugabe emphasised the pointlessness of his stay in the race by declaring: “The MDC will never be allowed to rule this country, never ever...only God, who appointed me, will remove me, not the MDC, not the British...only God will remove me” (Sunday Times: 9/07/2008). With this frustration that Tsvangirai had withdrawn, Mugabe went ahead with the election in what many people described as the ‘one man election’ where he won “indubitably” with 85.5 per cent of votes cast. SADC, the Observer Mission of the AU and the Pan-African Parliamentary Mission all condemned the election results, saying that they “did not represent the will of the people” (SADC Observer report 27 June 2008), “fell short of accepted AU standards” (AU observer report 29 June 2008), and “were not free, fair and credible” (Pan-African Observer 29 June 2008). The SADC appointed former South African President Thabo Mbeki to mediate the talks between the two MDCs and ZANU-PF. After a long period of debates, Mbeki succeeded in uniting the three parties which saw Zimbabwe entering in a new phase of politics by the signing of the “Global Political Agreement” (GPA) on 15 September 2008. Though the GPA was signed and people pretended to be happy by shaking hands it was just a marriage of convenience because there was a lot of mistrust by the three parties because of what had happened just before. The political situation in Zimbabwe in the period 2000-2008 is a very sad history that leaves many Zimbabweans wondering if they would ever forget this period in their lives.

The purpose of narrating the events above is to unveil the crisis that was prevalent in Zimbabwean politics during 2000-2008, which have a bearing in the religious circles through the preaching that is taking place in neo-Pentecostal Churches. At this point the research will focus to the period 2008-2012.

### 3.3.1 Political Background of Zimbabwe in the period 2008-2012

To understand the political background of the period under review, it is important to note that by early 2007, life in Zimbabwe had become a tough and ugly battle for survival for the ordinary people. The majority articulated the notion that things could not turn out to be worse. In fact, they did, There is general unanimity that 2008 and early 2009 constitute the “darkest period” during the crisis decade in Zimbabwe. Zimbabweans went for a general election in 2008, and it is during this time that the events began to unfold that is labelled as the ‘darkest period.’

Zimbabwe had moved into the unprecedented position of existing without a government between the months of April 2008 and 5 February 2009 when constitutional Amendment No.19 was passed (Rupiya, 2015:18). After the disputed harmonised elections of March 2008, the security sector, with the blessing of the incumbents, had moved to deny the MDC-T the opportunity to inherit political office. The hope then and now was: to allow ZANU-PF to re-organise itself and once again win electoral support to continue in office. When both SADC and the AU failed to recognise the sham presidential run-off of June 2008, the country was left rudderless and in the area of illegitimacy. This position was only partly reversed with the signing of the GPA and the swearing in of the IG that was fail-safe by SAOC.

In the history of Zimbabwean politics 2009 was a year of a paradigm shift, where we witnessed things that were declared not to happen in Zimbabwe, happening. Who would think or imagine that Mugabe and Tsvangirai would share the same office in a cabinet meeting. This happened after the inauguration ceremony of the GNU at the state house by the South African President Kgalema Motlanthe and his predecessor Thabo Mbeki who were mediating the process. ZANU-PF was allowed fifteen cabinet posts and the two MDC parties together had sixteen. Mugabe had difficulty in choosing his candidates, since the portfolios used to belong to his party alone. Who was going to be in and who was going to be out remained a big challenge for Mugabe. He suffered from indecision until the day of the swearing in of the cabinet members. Prospective ministers from both MDC factions refused to be sworn in until the matter had been sorted out. Mugabe, Tsvangirai and Mutambara held a rushed closed-door meeting in the state house dining room with the mediators until the matter was resolved (Coltart, 2016:487). The swearing in of Tsvangirai as Prime Minister of Zimbabwe was a surprise for many. People could not believe what they witnessed during that time. The MDC youths composed an album in collaboration with the Zion Christian Church (ZCC) Mbungu youths. In their song “*Dhongi ramera nyanga*”

(A donkey has grown horns), they described how ZANU-PF through Mugabe had mocked Tsvangirai when he became the president of MDC. On several platforms Mugabe castigated Tsvangirai and vowed that he will never rule this country, but 2009 saw Tsvangirai and Mugabe sitting together in the same cabinet and for the MDC youths *Dongi ramera nyanga*.

The crisis in the GNU was witnessed in its infant stages when office bearers were supposed to be sworn in to their offices. This was targeted at all people who had caused mayhem to ZANU-PF when they were campaigning in their parties. First, Mugabe refused to swear in Roy Bennett as Deputy Minister of Agriculture on an MDC-T ticket (Coltart, 2016:478). This happened when he was arrested on the day the swearing in ceremony was taking place at state house. He was released on bail after spending several weeks in prison. This was a strategy by the Mugabe regime to disturb the formulation of the GNU. Knowing their tactic, the opposition team united and decided to go ahead despite the frustrations caused by their rivals. Bennett never enjoyed peace during the GNU because Mugabe did not want him to be sworn in as Deputy Minister. He was also arrested again and detained in Mutare prison where he spend 40 days which he described as “40 days (spent) in unspeakable squalor and filth, surrounded by walking corpses, surreal apparitions of skin and bone, men whose bodies barely clung to their souls” (Bennett, 2010 Press conference). As if this was not enough he was later transferred to Chikurubi after his case was warped and presented as treason.

The second case was of Paul Themba Nyati, who was supposed to be appointed Governor of Matabeleland South on an MDC-M ticket. Mugabe was meant to appoint governors to Zimbabwe’s ten provinces as stipulated in the GPA. Mugabe refused to appoint him arguing that because sanctions hadn’t been lifted by the US and the EU he was not obliged to submit to that side of the bargain. Furthermore, during the interval between the signing of the GPA in September 2008 and the formation of the GNU in February, Mugabe had singly re-appointed Gideon Gono as Reserve Bank governor and Johannes Tomana as attorney general, in breach of the GPA terms, which stated that he should do so in consultation with Tsvangirai. This was included on the agenda of an extraordinary meeting of SADC heads of state held in Pretoria on 26 January, when it was agreed that these “appointments would be dealt with by the inclusive government after its formation” (SADC, 26 January. 2009). The issue was never resolved; it remained as it is until the end of the GNU. The GPA had many matters to deal with; one of its tasks was to formulate the Constitution Parliamentary Committee (COPAC). All the principal leaders of the three political parties were supposed to elect people from their parties who would

co-chair this committee. The main task of this committee was to work to reform Zimbabwe's constitution. Since the referendum of 2000 a lot of amendments were made by the ruling party, moulding the constitution to suit their agenda. Many things in the GNU stipulated in the GPA were not followed; Mugabe continued with his ploy to undermine the authority of Tsvangirai. As Prime Minister he was supposed to have a full security cavalcade but the issue remained debatable. This affected the deliberations in the cabinet and the council meetings. As time progressed the MDC ministers and members of parliament ended up being slowly integrated by ZANU-PF's political culture of driving Mercedes Benz while the electorate suffered. This can be witnessed by the service delivery of the Ministers in the first year of their appointment into office but after that period things started to be relaxed. This is well explained by David Coltart, who narrated the events of what happened when he travelled with Thokozani Khupe the MDC-T vice-president when she was the deputy Prime Minister.

After he had travelled by bus with the rest of the passengers to the airport he saw Khupe arriving in a glitzy new Mercedes Benz, and she boarded the aircraft with two aides in tow. Coltart explained that:

As we all buckled up, the flight attendant commenced her safety instructions by greeting the honorable Deputy Minister Thokozani Khupe, repeating the prelude every time she addressed us for the remainder of the flight" (Coltart, 2016:508). For Coltart, these were long-standing ZANU-PF practices which he thought were the contrast of servant leadership. While this was happening in the precincts of an aircraft, this was truly a symbol of a deeper malady, that of becoming comfortable with the trappings of office. This does not apply to Khupe only, but almost all of the MDC Ministers. When they entered the GNU they must have seemed similarly relaxed with the frills of office.

When the MDC was formed in 1999 their slogan was "*Chinja maitiro, guqula izenzo*" ("Change your deeds"). With what was happening during this time it was very clear in the eyes of the electorate that the only things that were changing were the people in charge, not the deeds.

Crises in the GNU continued as things unfolded. The previous elections were cloaked by violence as a weapon used by ZANU-PF to secure power. As SADC intervened and set things in order in the GPA, they castigated all forms of violence strongly and promised to punish those who reverted to this old method as their campaigning technique. This is clearly reported in the Daily News that, "Timba did an excellent job in briefing SADC heads of state about the death of MDC-T activist Christpowers Maisiri's 12 year-old-son, who died when the hut he was sleeping in was set on fire the night before the 2013 constitutional referendum." The newspaper recorded that, "SADC heads were not prepared to tolerate another violent election and a strident message to that effect was conveyed to ZANU-PF" (the Daily News: 6/03/2013).

Since violence was vociferously condemned by SADC, ZANU-PF had no other principal weapon to use in the forthcoming election but rather to manipulate the electoral process in general and the registration process in particular (Coltart, 2016: 562). Foreseeing this, both MDCs, had argued for effective clauses in both the new constitution and proposed new electoral laws to ensure that all citizens would be allowed to register as citizens and voters. Chapter 3 of the new constitution was entirely devoted to protecting citizens' rights, in particular birth rights, which had been denied in terms of the many amendments made by ZANU-PF to the Lancaster House constitution. In addition, section 67(3) specified the, perhaps indisputable, right of all citizens over eighteen to vote and stand for public office (Coltart, 2016: 562). As part of this belt-and-braces approach there was a specific transitional provision, which obliged the registrar general, under the supervision of the ZEC, to "conduct a special and intensive voter registration and voters' roll inspection exercise for at least 30 days after the publication day" (Section 6(3), Constitution of Zimbabwe). After this had been said and done the three principal negotiators of all political parties agreed that a new Electoral Act would have a clause entitling all political parties to a "searchable and analysable electronic copy of the voters' roll" (Coltart, 2016: 562).

As far as the laws were concerned regarding the voters roll, the necessary protections were in place and well tabled. The major problem was that the GNU and SADC did not deal with the fact that both the registrar general's office and the ZEC were controlled by ZANU-PF adherents or machinists. That was aggravated by the fact that the ministry of Home Affairs, which the Registrar General's (RG) office fell under, was meritoriously controlled by ZANU-PF. Although the ministry during GNU was jointly run by ZANU-PF and MDC-T ministers, the MDC-T former minister Theresa Makone failed to handle her counterparts and subordinates, who had always run circles around her. The ZANU-PF leaders made sure that the constitution was not followed in the process of preparing voter registration especially electronic registration. They categorically manipulated the constitution to suit their advantage. As much as the MDC tried by all means to do things by the book, their counterparts in the GNU disturbed the process and planted confusion. The voters roll was never updated; the most shocking was the appearance of people who had died long ago. Most of the people were not found in the voters roll in major towns. On the day of elections, some ZANU-PF youths were ferried from different places to go and vote around the country by state buses. In Mount Pleasant a Zimbabwe United Passenger Company (ZUPCO) bus with a sign labelled Honde-Valley was seen dropping people to vote at one polling station. All those who had registered late were allowed to vote using a slip. The ink that is normally used to dip one's finger after voting was easily removed by a certain chemical

used for making detergents. Mugabe used his presidential powers as stipulated in the GPA to announce election date. The date was very close so that the MDCs could not have time to prepare because they were on and off into the courts challenging Mugabe's decisions. The major crisis was that ZEC had breached a lot of Constitution and Electoral laws, the major one being that ZEC was obliged to provide an electoral copy which allowed "its contents to be searched and analysed" to enable political parties to search easily for particular voters and audit the roll for duplication and other anomalies.

The enormous majority of Zimbabweans long for freedom. This longing was demonstrated in the immense vote in approval of the new constitution in 2013, which, although flawed, resulted in a document which marks an important step forward. While by no means perfect, it provides a useful foundation upon which to build. In the pursuit of democracy there is never a final victory because democracy is a process, not an event. Even countries that have democratic constitutions for over a century experience the evolution, refinement and, on occasion, reversal of democracy. Zimbabwe, as a young emerging democracy, is no different. The struggle continues, yes, it does indeed. Equally important, the new Zimbabwe must be an agency for generational change in politics, as the gateways through which the country and the nation can transit to the twenty first century.

### **3.4 The Socio-Economic Background of Zimbabwe in the period 2000 – 2008**

As outlined above, it can be recognised that the political dome disturbs all features of life including the socio-economic environment of Zimbabwe. Due to the hostile political climate of Zimbabwe, the economy dwindled significantly to a point of melt down after 2000, resulting in a desperate situation for the country, widespread poverty and a 95% unemployment rate (Mail and Guardian: 30/01/2009). One of the major causes of the economic meltdown in Zimbabwe was its participation from 1998 to 2002 in the war in the Democratic Republic of the Congo which set the stage for this deterioration by draining the country of hundreds of millions of dollars (CIA Fact book 2010). Hyperinflation cannot be overlooked in this state of affairs since it was the major problem from about 2003 to April 2009, when the country suspended its own currency. Zimbabwe faced 231 million percent peak hyperinflation in 2008. Remuneration of War Veterans was another dangerous move by the government. All the war veterans were rewarded \$50 000 Zimbabwean dollars each. Gusha (interview: 26/04/16) asked a question that "where did they get that money from"? This was the first time when the new money (\$50) was

printed to meet the cash needs. From there the tender of the reserve bank begins to grow. Farm invasions had a great negative impact on the economy, since 2000 there was very little agricultural activity because the ZANU-PF government had seized and forcibly redistributed most of the country's white owned commercial farms. The new occupants, who included black only citizens and several prominent members of the ruling ZANU-PF government, were usually bungling, inexperienced, or uninterested in farming thereby failing to retain the labour-intense, highly efficient management of previous landowners (Stiff, 2000:6). It is from this background that the economic meltdown has been largely blamed on the maladministration of ZANU-PF, because those who had occupied the land used the method that short term gains were achieved by selling the land or equipment. The contemporary lack of agricultural expertise has triggered severe export losses and negatively affected market confidence (Scoones, 2010:4). Farming almost came to a standstill, because most commercial farmers relocated to neighbouring countries such as Namibia, Botswana, Mozambique, Zambia, Malawi and South Africa. The idle land which was not occupied by the inept was inhabited by the rural communities who are practising subsistence farming. Production of staple food stuffs, such as maize, has recovered accordingly, unlike distinct export crops including coffee and tobacco.

As a result there was no production in the agricultural sector. Firms and businesses also closed while some relocated to countries such as Malawi, Zambia and Mozambique. The investors lost confidence in Zimbabwe – hence withdrew their investments in Zimbabwe (the Zimbabwean on Sunday: 08/09/2008). By the end of 2001, as a result of the ugly political set up in Zimbabwe more than 65% of the Zimbabwean population was classified poor while 35% very poor (the Zimbabwean: 14/09/2008). This was compounded by the loss of jobs due to farm and firm invasions. Factory and farm workers were left without jobs as the companies and farm owners relocated or closed down, because of this Zimbabwe sustained the 30<sup>th</sup> occurrence of recorded hyperinflation in world history. (Globalisation and monetary policy institute, annual report 2011).

Further, it was agreed that the land reform benefitted the richer members of the ruling party (ZANU-PF). This is so because the government failed to honour its promise to help the communal farmers with the necessary capital to acquire the inputs (Hill, 2005:40). This was so because the new owners did not have the land title deeds, so they did not have the collateral necessary to access bank loans (Mambondiyani, 2016:2). However, the many beneficiaries of the land reform are cronies in the ruling party. More so, most fertile lands were not allocated to

the genuine peasants in the poverty stricken and overcrowded communal lands, but were allocated to the members of the ruling class (Makumbe, 2003: Studio 7). It is not uncommon therefore, to find one man with more than one farm, being registered in different names. The other farm could be registered in the name of the husband, the wife, while the third is in the name of the son etc. (Hill, 2005:93). To make matters worse, the small-scale farmers who grabbed these farms also did not have experience with commercial-scale agriculture.

In an interview with Time Magazine, Morgan Tsvangirai (the MDC President) supported the concept of land distribution but attacked the way it was being handled. “Most Zimbabweans agree that a programme of orderly land reform is needed, but few back Mugabe’s chaotic land grabs. In the past, land distribution has failed because poor subsistence farmers were given small plots without training, money for equipment or access to urban markets” (Hill, 2005:93). Lest, one wonders why there is so much focus on the land issue. The economic performance of Zimbabwe revolves around three principal sectors namely, agriculture, mining and manufacturing which contribute to Gross Domestic Product respectively. Gross Domestic Product (GDP) growth is strongly influenced by the annual performance of the agricultural sector which has strong linkages with the manufacturing sector (Zimbabwe in Brief: 13/032006). Thus agriculture is the backbone of Zimbabwe’s economy.

As a result of the chaotic land seizures, 2003 was punctuated by more negative events than positive ones. Zimbabweans, especially in urban areas encountered the worst shortages of basic commodities since independence. The rural areas, also being the home to millions of peasants, faced unprecedented starvation (the Zimbabwean: 22/08/2007). Had it not been for the intervention of Non-Governmental Organisations such as, CARE international, World Food Programme and World Vision, many people could have died of hunger. For the first time in the history of the country there was a crippling shortage of bank notes, resulting in chaotic scenes in banking halls. This was caused by the severe foreign exchange shortages, exacerbated by the difference between the official rate and the black market rate in 2000. Furthermore, one could not get basic commodities through normal channels such as sugar, mealie-meal, flour, cooking oil, bread, soap, soft drinks and fuel (Makiwa, 2003: 2). There was virtually nothing on the shelves in many retail shops except on the parallel market, which is also called “black market”. The “black market” prices were exorbitant, beyond the reach of the majority, so that the poor were condemned to starvation and this was a direct effect of the political situation in Zimbabwe.

The ruling party had always lived well, with luxury cars and fat salaries for ministers and the well-connected who ran the parastatals, a large army and a growing foreign debt. Moreover, a crippling foreign currency shortage resulting in a thriving parallel market for foreign exchange and subsequently a burgeoning parallel economy. In 2004, a system of auctioning scarce foreign currency for importers was introduced, which temporarily led to a slight reduction with the foreign currency crisis. By mid-2005 foreign currency shortages were once again severe. The currency was devalued by the central bank twice, first to Z \$ 9,000 to the US \$, and then to Z \$ 17, 500 to the US \$ on 20 July 2005 (Hanke and Kwok, 2009:2). The scenario saw the inflation rate soaring to 619.5% as of December 2003 and tripled into a million percent by the end of December 2008. The worst event inflation rate in the world, for a country not at war (Bond, 2003:41). The majority of children dropped from school to engage into “fast-money making business” of selling airtime, socks and nail cutters. Doctors and nurses went on continuous strikes that resulted in many people dying in queues waiting for medical attention (the Zimbabwean: 22/09/2007).

Erratic power cuts and widespread “load shedding by the Zimbabwean Electricity Supplies Authority (ZESA) became the general norm” (the Zimbabwean: 22/09/2007). The Zimbabwe National Water Authority (ZINWA) was battling to maintain or even repair pumping equipment for water supplies. In reaction to these harsh conditions many people left the country for neighbouring countries like South Africa and Botswana; others went as far as United Kingdom and United States of America in search of greener pastures. The Zimbabwe International Trade Fair suffered due to an economic meltdown and nagging political uncertainty (Mkaronda, 2003:3). In assessing the economic situation in Zimbabwe Mkaronda commented that, “Compounding the situation is a Government mired in conspiracy theories fuelled by the omnipresent fear of the West and delusionary ideas about the opposition, that is ... the problem is evident to everyone: a regime that is locked in the mantras of the past and completely unable to respond to the demands of a modern market economy” (Mkaronda, 2003:3).

A senior US diplomat rejected claims by President Robert Mugabe that Zimbabwe’s economic troubles were because of Western sanctions against the veteran leader and his inner circle (the Zimbabwean on Sunday: 03/10/2009). James Garry, an economist and second secretary at the US embassy in Harare holds, that, “Zimbabwe’s economy was in free-fall way before Washington and its allies imposed visa and financial sanctions on Mugabe and top leaders of his

ZANU-PF party” (the Zimbabwean: 03/10/2009). He further argued that, “there is no evidence of macro-economic effects on Zimbabwe as a result of sanctions”. Garry’s argument is that Zimbabwe’s economy went into decline beginning in 1998 due to lack of fiscal control. This was substantiated by Simba Makoni who was the finance minister during that time, when he was in South Africa, Durban at the Southern Africa regional session of the World Economic Forum in June 2001. “We are committed to fulfilling these obligations, but it’s clear that our economy is in no state to generate sufficient funds to clear these arrears” (Bond and Manyanya, 2003:45).

Socially, the economic arena left the society divided into high class and very low class. In the period from 2000-2008, there was the removal of the middle class. Many in the middle class fell to the bottom of the society (very poor) while a very few and an insignificant number climbed the economic ladder to high class. Many people were reduced to the bottom partly because of high taxation by the Mugabe regime. The government raised taxes in order to fund its luxurious life and militaristic efforts; that is the National Youth Service. The majority of Zimbabweans were left squatters because they could not afford to pay rent as it soared beyond their reach (the Zimbabwean: 22/09/2007). Supermarkets were left empty, hospital fees hiked to levels that are unaffordable – hence many people died. Even the dead became very expensive to bury as City Council was charging exorbitant fees for a grave (the Zimbabwean: 08/09/2008). It is the majority who could not get justice from the government. Many corrupt members of the ruling party were left scot-free. The majority of them are implicated in the ‘Marange diamond field’ scandals. They gained much wealth at the expense of the poor. Also justice was granted discriminately and one determining factor was one’s wealth and political associations, although one’s political party mattered most. Any opposition members and civil rights activists remained incarcerated for long periods in Remand Prison without a trial (the Zimbabwean: 22/09/2007). Once again suspects were judged differently depending on which social class or political party one connected with.

It is important to end this period by highlighting that it was a period characterised by poverty and unemployment which were both endemic in the country. This was caused by the shrinking economy and hyperinflation. Poverty rates in 2007 were nearly 80%, while the unemployment rate in 2009 was ranked as the world’s largest, at 95%. As of January 2006, the official poverty line was ZWD 17 200 per month (US \$202). However, as of July 2008 this had risen to ZWD 13 trillion per month (US \$41, 00). Most general labourers were paid under ZWD 200 billion which was translated to be (US 60c) per month. A nurses salary in September was ZWD \$12,

542 which was equivalent to (US 12c) which was not enough to buy a soft drink. In an interview, Farai Mutamiri (21/07/2017) commented on the period from 2000-2008 saying:

This is one of the worst period in the post independent Zimbabwe. The political situation got tense owing to the founding of a vibrant opposition political party in the likes of the Movement for Democratic Change which was founded in 1999. The economic situation went haywire. This is all attributed to the chaotic land reform program carried by the ruling party ZANU-PF which saw most white commercial farmers evicted from their farms. This resulted in the Western and European countries putting Zimbabwe under economic sanctions. The Zimbabwe dollar devaluated and the result was hyperinflation and most basic commodities became scarce and people were forced to flee to neighboring countries for greener pastures and majority companies were closed during this period. The government reacted by introducing oppressive laws to muzzle the press and freedom of expression especially from opposition leaders and trade unionists.

As noted above, it is important to highlight that the period stated above was bad for Zimbabwe economically, it is a period characterised by closure of many companies. The next period that is also important is the period from 2009-2012. It is important to note that After serious interventions by regional blocs such as African Union and SADC the government of Zimbabwe was forced to engage in a GNU after a contested election which the Opposition Political Party (MDC) won the elections but could not gain the required or necessary percentage to form a government on their own according to the Constitution of Zimbabwe. Rodrick Warakula said,

It was this GNU which gave a sigh to the people of Zimbabwe and economically this made the situation to improve and that saw Zimbabwe adopting the multicurrency regime system in an attempt to revive the economy which was already in the doldrums and politically the ruling party ZANU-PF and MDC-T had to share government ministries and that saw the return of the Prime Minister's position which was given to the opposition leader Morgan Richard Tsvangirai (Warakula, interview: 13/09/2017).

### **3.4.1 The Socio-Economic Background of Zimbabwe in the period 2008 – 2012**

Formerly one of the Africa's sturdiest economies, Zimbabwe was the harbour for development and a beacon for African Renaissance. In 1978, during the heat of the liberation struggle and international economic sanctions under the colonial administration of Ian Smith 1 US \$ was equivalent to ZIM \$ 0.67. In 1983 the 1 US \$ was equivalent to 1 ZIM \$ (Crisis in Zimbabwe Coalition, 2010:13). The economy poorly transitioned in recent years becoming the world's worst economy (as of October 2008). Zimbabwe has the lowest GDP, which represents real growth rate in an independent country and is third in total behind the Palestinian territories, which are characterised by wars. The once 'breadbasket' of Africa is reeling under the weight of economic mismanagement resulting in more than 95% unemployment rate among other negative economic indicators. ZANU-PF, which ruled the country alone, till the formation of an inclusive government in February 2009, attributed this state of the economy to 'sanctions' by the West, despite the fact that the sanctions referred to, applied then, as they do now, only targeted individuals and affect their ability to obtain visas to visit, or to operate bank accounts

in certain countries. The sanctions also apply to specific companies run by ZANU-PF sympathisers. Sanctions are blamed for Zimbabwe's inability to borrow from abroad or attract capital inflows. Loss of balance of payments support, the difficulties in "bridging internal shortfalls", food shortages, health services, transport and other basics, were all attributed to the sanctions and used to explain the government's failure to turn the economy around.

The devaluation of the Zimbabwean currency was a major challenge to the economic crunch down. Since the Central bank devalued the currency twice in 2005, it continued with that trend so that on 1 April 2007 the parallel market was asking ZWD 30, 000 for \$1 USD. At the end of 2007, it was down to about ZWD 2, 000, 000 (Zimbabwean situation, 2010:10). On 18 January 2008 the Reserve bank of Zimbabwe began to issue higher denomination, ZWD bearer cheques (a bank-note with an expiry date), including \$10 million bearer cheques-each of which was worth less than US \$1.35 (70p Sterling: 0.90 Euro) on the parallel market at the time of first issue. On 4 April 2008 the Reserve Bank of Zimbabwe introduced new \$25 million and \$50 million bearer cheques. At the time of first issue they were worth US \$0.70 and US \$1.40 on the parallel market respectively.

On 1 May 2008, the RBZ announced that the dollar would be allowed to float in value subject to some conditions, on 6 May 2008; the RBZ issued new \$ 100 million and \$250 million bearer cheques, at the date of first issue the \$250 million bearer cheque was worth approximately US \$1.30 on the parallel market on 15 May 2008, a new \$500 million bearer cheque was issued by the RBZ at the time of first issue it was worth US \$1.93. In a widely unreported parallel move, on 15 May 2008, the RBZ issued three "special agro-cheques" with face values \$5 Billion (at time of first issue, it was \$19.30) \$25 Billion (\$96.50) and \$50 Billion (\$193). It is further reported that new agro-cheques can be used to buy any goods and services like the bearer cheques. On 30 July 2008, the Governor of the RBZ Gideon Gono announced that the Zimbabwean dollar would be revived by removing ten zeroes, with effect from 1 August 2008 ZWD 10 billion became US one dollar, after the redenomination; more banknotes were issued since Gono vowed to continue printing money: \$10 million (2 December); \$200 million (9 December); 500 million (11 December); \$10 billion (19 December); 1 trillion (17 January 2009).

On February 2, 2009 a final denomination was implemented, cutting zeroes, before the Zimbabwean dollar was officially abandoned on 12 April 2009 pending economic recovery, Zimbabwe relied on foreign currency rather than introducing a new currency. Dollarisation

introduced in February 2009, also had an impact on the economy of Zimbabwe. After the disputed presidential run-off the Government of National Unity was installed. This government allowed foreign currency transactions throughout the economy as a measure to stimulate the economy and end inflation. This solution came into practice because the Zimbabwean dollar had quickly lost all credibility, and by April 2009, the Zimbabwean dollar was suspended entirely, and it was to be replaced by the US dollar currencies in government transactions. By the end of 2012 there were eight legal currencies used in Zimbabwe these were US dollar, South African rand, Botswana pula, British pound sterling, Australian dollar, Chinese yuan, Indian rupee and Japanese yen. It is important to note that the dollarisation reversed inflation, and it permitted the banking system to stabilise and the economy to resume slow growth after 2009. As the dollarisation was introduced in to the Zimbabwean economy, it also carried many consequences which included: tremendously high real interest rates due to lack of capital, second, reduced taxation and financial transparency, as people continued to keep their money out of the formal banking system. Third, the government was forced into a “pay as you go” system, unable to spend more than it takes in. Fourth, there was a huge deficit of coinage for everyday transactions, leading to the adoption of South African Rand coins, sweets, airtime for mobile phones or even condoms for small change. Fifth, the introduction of counterfeiting currencies with which Zimbabweans are not familiar. And last, during the dollarisation period the country experienced a 10% growth of the economy every year.

The Zimbabwean economic and political situation described above is a convergence of numerous causes such as institutional and constitutional collapse, economic meltdown, endemic corruption; breakdown in the rule of law; gross human rights violations, failure of ZANU-PF to transform itself into national and civilian political parties and turn an inherited colonial state into a democratic one.

### **3.5 The Zimbabwean Crisis**

Zimbabwe experienced an intense economic and political crisis at the end of the period of 1990 or early 2000. This period nearly dragged the country to the brink of total collapse. The recent scholarship on the subject was by scholars such as Raftopoulos (2009), Hammer (2010), Jones (2010), Musoni (2010), and Chiumbu and Musemwa (2012). This research would agree with Chiumbu and Musemwa who diverted from the idea that the crisis of Zimbabwe was moored on the ground that it is basically one-dimensional, if not reductionist, to view and characterise the

political situation in Zimbabwe as a mono-crisis. Such a viewpoint merely does not permit sufficient interplanetary to get at the diverse everyday experiences arising out of the different and immediate fundamental crises created by the political turmoil in Zimbabwe roughly between 1998 and 2009.

The other works, indeed, the political conflict left in its wake various other crises, the majority of which were crises associated with resource scarcities, namely: water crisis, health crisis, monetary or cash crisis, fuel crisis, energy/electricity crisis, food crisis and the cholera crisis (Chiumbu and Musemwa, 2012:10). Chiumbu and Musemwa in their works dealt with these crises and brought independent internal analysis and critical assessment of how they are related to other crises in terms of time and space in which they occurred and what their individual and collective impact on the citizens of Zimbabwe has been like from 1998-2009. This research takes over from 2008-2012 and it shall look at Zimbabwean economy in areas like manufacturing, land crisis; media land scape, constitution, judiciary system and humanitarian issues.

### **3.5.1 Zimbabwean economy**

Every economy is measured in its GDP, and in Zimbabwe since 1998 the GDP declined every year until 2009 where it grew with 3.1% by the end of 2014. The decline of the economy was attributed by the ZANU-PF led government to the agricultural failures since the land reform as a result of droughts and illegal economic sanctions. These blame shifting tactics played by ZANU-PF is not credible because Zimbabwe is free as a nation to trade with any country in the world including Britain and the United States of America. Further, to blame drought again is invalid because the only growing season that had severe drought in the southern part of Zimbabwe was in 2006-2007. In other seasons the country had adequate water for agriculture but those seasons had been disappointing, which is a very common occurrence in Zimbabwe good crops would have been possible in those years if there was an organised reform programme creating collaboration between skilled commercial farmers and ‘the new farmers.’

### **3.5.2 Manufacturing**

As the economy of the country continues to dwindle, manufacturing industry has not been spared because of a lack of policy integrity by the government. Inclinations indicate a decline in productivity because of the closure of many companies. Taurai Mangudhla and Elias Mambo

who are the editors of the Zimbabwean Independent (a local newspaper), reported that, “A July 2012 National Social Security Authority (NSSA) Harare Regional Employer Closures and Registrations report for the period July 2010 to July 2012 shows 711 companies in Harare closed down, rendering 8336 individuals jobless” (Mangundhla and Mambo, 2013:2). This was because the manufacturing output was at its lowest in 2008 onwards as compared to other years since independence, having fallen by more than 60%. This decline can only be checked by dramatic developments on the political front, which could lead to massive sudden inflows of foreign direct investment and IMF support.

In the period under review, due to the economic associations to economic growth; for example changing the indigenisation laws, challenges in agriculture have affected the industry as some factories had no access to raw materials following the farm invasions. As the agriculture industry continues to look for its base this had a trickle-down effect on manufacturing. Power shortages have not made industry and commerce viable either, as the parastatal responsible struggles to meet the demand. Zimbabwe has been defaulting in paying countries like South Africa and Zambia for the electricity they provided, which led to shortages and power cuts. One of the biggest companies in Zimbabwe which mines coal in Hwange has a power station and it has not operated at full capacity owing to resource constraints which widens the deficit and demands more foreign currency. According to the July 2012 manufacturing Institute for Supply Management report on business it reported that the industry declined by 70% in the period under review.

### **3.5.3 Zimbabwe land crisis**

From this research it is incontrovertible that land ownership has been a source of political conflict in Zimbabwe since the settlers came to Zimbabwe, but of particular interest is the period 2000-2012. There has been a connection between land and religion in Africa. Mufeme (1998) underscores that, the centrality of land to African economic development has been tied to the significance of land resources to cultural and traditional practices. Rituals related to rain-making, thanksgiving and prayer have historically been tied to the land in Africa (<http://www.wcc-coe.org/>; accessed 05/06/17). Hence the control of land was thus linked to the complex interplay of economic, social and political power. Moreover, the connection comes in the sense that, in many African families the umbilical cord of a new born baby is buried. In other communities when a boy is circumcised, the foreskin and blood is also buried. The sacredness of land in

Africa is further linked to the fact that our ancestors are buried in it. Without land, we would not have a home for a dead body. That is why we kneel barefooted next to the grave when we want to communicate anything to our ancestors, showing a lot of respect for the land on which they lie. When death strikes in a family, no one is allowed to till the land. We mourn until that person is buried. After a funeral, in some cultures, we do not touch the soil with a hoe, do not plough or till the land until a ritual of cleansing the family is performed (<http://www.wcc-coe.org/> : accessed on 5/6/17).

The approach of government changed rapidly in the late 1990s when the opposition grew larger, first with the formation of the National Constitution Assembly, an organisation that demanded a new constitutional order and consequently the founding of the MDC party. For the first time in post-independence Zimbabwe, an opposition party succeeded in creating a genuinely national movement, and thus represented a real threat to the then ruling ZANU-PF party government in fighting for the rights of citizens to have land. In an attempt to address the demand for constitutional reform, President Mugabe created an official government commission in May 1999. The commission was comprised of 400 members to spearhead a constitutional reform process. In what was broadly regarded as a major challenge to Mugabe's authority, in February 2000 the Zimbabwean electorate vetoed the constitutional plebiscite that would have expanded Mugabe's powers and allowed the government to seize white owned farms without compensation. ZANU-PF was defeated for the first time since 1980 when it came to power. Sensing some challenge from the MDC and the white farmers, Mugabe launched his campaign to disassemble the white farming sector in order to win the 2000 and 2002 elections. Since 2000 Zimbabwe has attracted media attention as a result of the ill-advised land reform. Military personnel were appointed to oversee key institutions such as the Grain Marketing Board (GMB), and the electoral commissions (Mukaro, 2005:2). The army was directly involved in the administration and organisation of the fast track land programme and the 2002 and 2005 elections (Human Rights watch 2001:1). After the return of troops from the Democratic Republic of Congo (DRC) in 2002 the army workforces were allocated prime farms (Mugabe, Heroes speech: 2005).

### **3.5.3.1 Land invasions**

In spite of the promises from different government officials including the then Prime Minister Morgan Tsvangirai that there would be no more illegal farm occupations, Zimbabwe witnessed

fresh farm invasions in February 2009. The wave of farm invasions which began soon after the swearing in of Prime Minister, Morgan Tsvangirai on the 13<sup>th</sup> of February 2009 was a direct deviation from the principles of the GPA. The first recorded incident of fresh invasions was in Mazowe where suspected CIO officers and army personnel invaded Mazowe Citrus Estates, taking over a section of the farm (General Agricultural Plantation Workers Union of Zimbabwe, (GAPWUZ: 5/03/2009). In the process, 400 out of more than 2,000 farm workers were displaced (GAPWUZ: 5/03/ 2009).

These invasions were reported as spearheaded by war veterans and top ZANU-PF officials. In another incident, ZANU-PF president of the Senate, Edna Madzongwe, who allegedly owns three farms, ordered farm workers at Stockdale farm owned by Richard Estridge to halt work as their services were no longer required (Justice for Agriculture Trust (JAG): 5 03/2009). In another incident on Mount Carmel farm in Chegutu, ZANU-PF Secretary for information, Nathan Shamuyarira attempted to illegally seize the land, property and produce of Mike Campbell. As a result, 2000 workers in Chegutu lost their jobs, shelter and property while their children were forced to leave school (GAPWUZ report 2009). The emergence of these invasions has a negative impact on Zimbabwe's economy as the country is agriculturally based. The incidents were widely viewed as attempts to sabotage the inclusive government. The invasions sadly continued and have worsened the livelihoods of the already vulnerable farming communities. The invasions were a recurrence of the chaotic land reform in 2000. According to GAPWUZ report 2009, 21 farms were affected and more than 2000 workers displaced during the new farm invasion operation.

The white farmers whose farms were seized by ZANU-PF war veterans, army and Central Intelligent officers had previously reported their case to the SADC Tribunal court. The team led by Mike Campbell had won their case in the Supreme Court of Zimbabwe, but the ZANU-PF and its supporters had previously continued their invasions in contempt of the court order. When Campbell and 77 other commercial farmers brought their case to SADC, the ruling was in favour of Campbell and his team. It ordered the Zimbabwean government to "protect the possession, occupation and ownership of the lands of the applicants" (International Justice Resource Centre 2009). Justice and Legal Affairs Minister Patrick Chinamasa openly denounced the court's ruling and in the same breath condoned farm attacks. In contempt of the high court ruling ZANU-PF officials, war veterans and militia continued with the invasions.

After SADC had intervened, instead of discouraging the unlawful invasions of productive farms, Mugabe continues to encourage the invasions. He was shown on Zimbabwean television on 28<sup>th</sup> February 2009, for his birthday speech where he stated that farmers who were served with eviction notices should leave their farms. Mugabe and his ZANU-PF party maintain that land reform is irreversible and those issued with government letters should possess the land despite the signing of the Global Political Agreement that agrees to create conditions that would ensure that the 2008/2009 agricultural season is productive (Article 3.1b of the GPA signed on 15/09/2008).

In reaction to the farm invasion the then Prime Minister Morgan Tsvangirai appointed Deputy Prime Minister Arthur Mutambara to lead a ministerial team to investigate reports of fresh farm invasions in April 2009 across the country. The members comprised of Agriculture Minister Joseph Made, Lands Minister Hebert Murerwa and Gordon Moyo, Minister of State in the Prime Minister's Office and the Home Affairs co-minister Kembo Mohadi and Giles Mutsekwa. After touring the Mount Carmel farm, which was under siege by a gang of invaders, Mutambara reportedly ordered the invaders off the land. He also addressed a crowd of farm workers at Freeth farm and ordered the invaders to leave the farm workers and owners in peace. Despondently, as soon as the team left the invasions continued. Themba Muliswa (ZANU-PF) told the press that they would continue to grab the land as they had offer letters from the government.

Dr Makwasha in an interview on 16/ 08/2017 noted that, farm invasions triggered the death of the Zimbabwean economy. In his quest to remain in power, Mugabe diverted public attention and scrutiny of his failed leadership by urging farm invasions. He blamed white farmers for the suffering of people instead of the corruption of his government since independence. During this time corruption became the norm of the day, and it had gone from bad to worse. This led to industries closing down because most of the commercial farmers where linked to these industries, another big challenge was that the local farmers failed to sustain the commercial farms they had invaded.

### **3.5.3.2 Beneficiaries from the land reform programme**

The land reform programme has dismally failed to fulfil its stated objective of empowering the black majority. It attempted to address the race question, leaving the question of equitable land redistribution unanswered. Numerous cases can be cited that show that the government's land

acquisition was for self-aggrandisement and remained a corrupt exercise in stripping the country's resources (Crisis in Zimbabwe Coalition 2010:24). Mugabe and his closest political allies perpetrated some of the worst violations of the land reform, these high profile officials associated with ZANU-PF benefitted from the fast track land reform. Farm workers and ordinary Zimbabweans were among those in need of the land, yet they were side-lined from the benefits. Article 5.3 of the Global Political Agreement accepts, "the inevitability and desirability of a comprehensive land reform programme in Zimbabwe that redresses the issue of historical imbalances and injustices in order to address the issue of equality, productivity and justice." However, the inclusive government in its five year term until 2013 failed to address these imbalances and injustices of the past land reform. Most of the land grabbed, if not all, remains unproductive because of the high cost of farming inputs and lack of support from the government.

Agriculture is the backbone of Zimbabwe's economy but it has been crippled by the combined effects of controversial governmental land reforms, severe droughts and the HIV/AIDS pandemic sweeping the Sub-Saharan Africa. The fresh farm invasions together with the indigenisation policy have had a negative impact on investor confidence. The future government that wishes to restore sanity in the economy of Zimbabwe should however note that agriculture plays a pivotal role in economic recovery so that it is necessary to conduct a comprehensive, transparent and non-partisan land audit during the next sessions of the parliament of Zimbabwe, for the purpose of creating accountability and eradicating multiple farm ownership.

#### **3.5.4. Crisis in media**

Democracy is promoted by the freedom of media. The media plays an essential role in a democratic society, as the 'fourth estate' tasked with monitoring the three arms of government namely the executive, the legislature and the judiciary. The Crisis in Zimbabwe Coalition quoted the Australian politics.com website which explained the 'fourth estate' as the notion that not only the media's function is to act as a guardian of the public interest and as a watchdog on the activities of government and its agencies. The media is the principal means through which citizens and their elected representatives communicate to inform and influence each other (Mughan, 2000:23). In democratic societies, the media serves to hold the elite accountable and ensure popular control of the government (Mughan, 2000:23). Realising the importance of the media in any given society, it is essential for the government of the day to ensure that both the

public and private media are protected from manipulation and aided to achieve their ultimate goal of fostering development and democracy.

Zimbabwe has never enjoyed media freedom due to ZANU-PF's continued control of public media and the failure by the government to open up the media market to allow for the entry of private media houses. During the inclusive government there was hope of media reform but nothing changed. In July 2009, government lifted the eight year ban on the BBC and CNN. It was also in the same period that a panel was set up by the government to look in to the Daily News (an independent newspaper) case, which was closed by government on political grounds. This clearly shows that the media landscape in Zimbabwe was controlled. It was after the GNU that independent media companies were granted licences to operate. One of the mandates of the GNU was to establish the Zimbabwe Media Council (ZMC) which was to be the licensing authority. In spite of the efforts of the GNU to establish the ZMC eight months lapsed without anything materialising. The process was hijacked and politicised by ZANU-PF and there was a call to refer the matter to the three principals of the GPA. When the establishment of ZMC failed, the Zimbabwe Broadcasting Authority (ZBC) retained its broadcasting monopoly, owing to the failure of the Broadcasting Authority of Zimbabwe (BAZ) to issue operating licences. Then the Media Institute of Southern Africa (MISA) reported that a new radio station, known as Zimbabwe Community Radio had been launched and was operating from the United Arab Emirates. Zimbabwe Community Radio joins several externally-based private owned stations that include SW Radio Africa based in London, Voice of the People operating from Madagascar, and the Voice of America's Studio seven broadcasting from Washington DC which were forced to transmit from outside the country because of the country's prohibitive licensing regulations. The radio stations are staffed by Zimbabwean journalists exiled in the Diaspora (Crisis in Coalition Zimbabwe, 2010:30).

Regardless of the unlawfulness of the Media and Information Commission (MIC), the government still uses it to register journalists as evidenced by events during the Common Market for Eastern and Southern Africa (COMESA) meeting held in Victoria Falls, Zimbabwe in June 2009 where journalists were mandated to register. Those who did not register were not allowed to cover the event. The arrest of journalists continued and this clearly shows the continued suppression of the media in Zimbabwe by the government. The vast majority of the media is mostly propaganda; all of it eulogises Mugabe, features Pan-African programmes, and heavily spreads anti-British and Anti-American sentiments on its TV and radio programming. In 2012

two private stations, StarFM and ZiFM were launched. StarFM is owned by the government-controlled Zim papers. It offers political discussion from a heavily pro-government perspective and an expanded entertainment schedule. ZiFM, is owned by ZANU-PF MP Super Mandivanzira is more focused on entertainment although it also focuses on political and social opinion programmes that are biased towards pro-government positions. The two stations are seen as direct competition to ZBC's commercial radio station, Power FM.

Looking at the period under review, it is very important to note that the public and private media in Zimbabwe continues to bowdlerise issues regarding opposition parties while giving precedence to the ruling party ZANU-PF. As highlighted above, democracy involves the existence of a free and fair media environment as it plays an essential role in promoting democracy. There can be no definite transition to democracy without necessary, transformative reforms to the information and communications sector. This particularly applies to societies like Zimbabwe where successive tyrannical regimes have historically been sustained by a repressive information control system (Mudzengi, 2008:3).

### **3.5.5 The judicial system in Zimbabwe**

The constitution of Zimbabwe provides for the establishment of a judiciary which is made up of persons who administer justice; judges, magistrates, lawyers and prosecutors. It is another branch like the army and the civil service that is supposed to be totally impartial and hence apolitical. This branch of government interprets the law in the name of the state through the courts (Crisis in Coalition Zimbabwe, 2010:40). The judiciary does not make or enforce law, making of laws is the responsibility of the legislature, and enforcement of the law is the responsibility of the executive under the principle of separation of powers. The legislative branch can make, amend and repeal laws according to the constitution of Zimbabwe. The judiciary is therefore responsible for adjudicating disputes and violations of the law that is in existence in an impartial and fair manner. The judiciary can apply the law to anyone including the law-makers themselves. This very important role of the judiciary requires it to be independent from the other two branches of government so that they can deliver justice without fear or favour.

During the period under review and the past decade there was a democratic deficit in Zimbabwe, and many attacks on the judiciary took various forms including the dismissal or suspension of judges who delivered unpalatable decisions; for instance Justice Blackie and Justice Gubbay

(The Herald, 2013: 2). In some cases judges were left with no choice but to resign after attacks, usurpation of powers and disregard of their judgments (The Telegraph, 2005:1). Judges who had a record of reversing government action experienced direct threats to their lives, withdrawal of state security forces at judges' residences and enforced retirement. The President appointed his party supporters to sit in the judicial seats (Hofisi and Feltoe, 2016:13). This left many judges fearing to properly implement their duties in some cases involving top ZANU-PF officials as they were characterised as hot cases that endangered the life of the judicial officer (Maingire, 2015:1). The economic meltdown during the period under review leaves a lot to be desired in the judiciary and it is barely able to function, hit by corruption and underfunding. The Mugabe regime successfully plunged the country into lawlessness and left the justice system in Zimbabwe with no independent judiciary, a scenario which sadly remains intact even after the Government of National Unity in 2013.

### **3.5.6 Humanitarian situation in Zimbabwe**

The economic and political crisis as clearly elaborated earlier on led to a complete collapse in Zimbabwe's service delivery system in 2008. The period before the consummation of the GPA witnessed the closure of more than 12 government major referral hospitals, spread of the cholera pandemic and the closure of schools. The country's road networks became dilapidated while food shortages were the order of the day. The lives of millions of Zimbabweans were under realistic threat as they faced serious food and water shortages, a breakdown in the health delivery system, proven by the closing of hospitals, and the spread of the cholera epidemic (Kasambala, 2008:2).

#### **3.5.6.1 Education**

The year 2008 witnessed an accelerated and sharp decline in the education sector. Independent estimates point to a dramatic decline in the literacy levels which had previously soared to about 98%. 2008 was replete with glaring evidence of the collapse of the country's education system. The crisis in the education sector was a direct result of the exodus of teaching staff from schools owing to poor remuneration and pitiable working conditions. The Crisis Coalition in Zimbabwe noted that Zimbabwe's education sector needs a total of 150 000 professional teachers to operate at its full capacity. However, before the consummation of the GPA, the sector was operating at less than half its capacity with an estimated 40 000 professionals and 35 000 relief workers.

In the first term of 2008 teachers were on strike from 24 January to 12 March and schools closed 19 March for the harmonised elections. The second term was characterised by political disturbances which were created by ZANU-PF's 29 March election defeat by the MDC. Teachers became victims of this political violence and the Progressive Teachers Union of Zimbabwe (PTUZ) has six documented and reported deaths of teachers as a result of politically motivated violence. In the majority of rural constituencies teachers were taken to military bases manned by soldiers. At these bases teachers were interrogated and tortured in the presence of students and some cases by the students whom they taught. With their safety compromised the majority of teachers in these rural constituencies fled from their schools to safer areas. This further reduced the length of time of instruction in the schools. During the third term teachers were on strike because even then the government had no resources to pay them. The PTUZ 2008 report showed that schools were practically opened for a total of 24 days of the year and, in spite of the lack of learning, external examinations were still written under the most difficult and hostile conditions. By February 2009, the 2008 external examinations were yet to be marked as teachers were unwilling to work without adequate remuneration. Zimbabwe's 43 tertiary learning institutions were not spared from the collapse largely owing to a shortage of teaching staff and unavailability of learning material. The largest and oldest tertiary education state institution in Zimbabwe, the University of Zimbabwe (UZ) was closed more than a year as a result of the absence of teaching staff and the water shortages experienced in Zimbabwe, only to be opened in August 2009. As if that were not enough the exorbitant dollarised fees charged at these institutions deterred students from returning to schools. The dollarisation of tertiary education will further impoverish the poor and make tertiary education inaccessible.

February 2009 signified a turning point in the education sector with the Minister of Education, Sports and Culture led by David Coltart spearheading initiatives to resuscitate the education sector. By the end of June 2009, all examination results for the 2008 period were released. The government's announcement of US\$100 allowances for teachers also resulted in the return of education professionals who had quit the profession over the past eight years as a result of poor remuneration. By April 2009, between 15,000 and 17,000 applications for reinstatement were lodged by teachers across the country (PTUZ, 2009). Of these, 550 applications were approved because the government had no capacity to employ more people because of lack of resources. Those teachers, who had left their profession for other means to help them to survive, cannot now be re-employed because even now the government cannot pay them.

Although, the situation in the education sector changed slightly during the GNU it has not yet improved largely owing to the government's lack of resources to allow employment of more teachers and remunerate those in the system already. From 2014 to 2016 the government was confronted with a sharp decline (20 percent) in revenues and it has failed to pay salaries to the teachers on time and is even finding it difficult to pay their annual bonuses. In an effort to curb demand they have dismissed 20 000 relief teachers from the civil service and when this resulted in a massive shortage in schools they attempted to cancel all leave days for those teachers who remained. They have told all civil service teachers working in private and church schools that they must resign from the service and become fully supported private sector employees.

The private and church schools, already struggling to raise the funds to maintain their operations, are now faced with the choice of also losing staff and operating with a shortage of qualified and experienced teachers or they had to increase fees to cover the additional costs. Given the widening economic crisis in Zimbabwe this is not going to be easy, in fact the reality is that the majority of parents can barely afford what they are already paying and thousands of children may well have to relocate to the State schools that are now in crisis themselves.

Teacher training centres in Zimbabwe have not been spared in this crisis; it has become difficult in Zimbabwe for one to get a place to train as a teacher in any teachers' college. In May 2014, Vimbai Marufu a *Newsday* reporter, reported that, "an estimated 8 000 ordinary and advanced level certificate holders have now joined the unprecedented and biggest scramble for college places ever witnessed in the country" (*Newsday*, 13/05/2014). In the article it is very clear that 8 000 people applied for the places but the required number was 500. When people came for the interview they were required to pay USD\$10. Evans Chivandire (24) a prospective student noted that, "this is just a fundraising scheme. Where have you heard of an interview that ends at 10pm? They just want to take \$10 from job seekers" (Chivandire, *Interview*: 21/05/14). It is from this background that due to the economic crisis of Zimbabwe teachers' colleges are using interviews as a way of fundraising because the government is failing to sponsor them. To make matters worse, corruption is rampant in these institutions. Oswald Kwari, a student at Seke Teachers college confirmed that, "students who got places at Seke Teachers college were asked to pay USD \$1500 each as a way to secure places at the school" (Kwari, *interview*: 25/08/14).

### **3.5.6.2 Health sector**

The health sector was also hard hit by scarcities of basic drugs, the mass exodus of health experts and decrepit machinery, which badly affected health service delivery in the country. Consequently, the crisis which shook the sector resulted in the closure of most clinics and hospitals. Among the hardest hit were the biggest referral hospitals in the country, Parirenyatwa Hospital and Harare Hospital which both closed doors to the public in November 2008. Patients were discharged without receiving adequate treatment while patients in critical conditions were turned away. Following the coming in of the inclusive government and promises of better remuneration and working conditions, medical professionals returned to work and this saw the opening of Parirenyatwa Hospital in February 2009 and other hospitals thereafter. Zimbabwe has a total of 1, 415 health institutions countrywide which, since 2009 are now partly functional. At the height of the health sector crisis all the six central hospitals in the country were either closed or operating at less than 15%. However, the new government managed to resuscitate operations at all hospitals. Despite the opening of these institutions, the dollarisation of the economy adversely affected the ability of ordinary Zimbabweans to access basic health services. Public hospitals, which were supposed to cater for even the poorest Zimbabweans were charging between US\$30 and US\$40 for consultation, a figure far beyond the reach of many. Despite the re-opening of health institutions, the health sector remained crippled by years of corruption and bad governance by Mugabe and his ZANU-PF regime.

#### **3.5.6.2.a Cholera epidemic**

In August 2008, Zimbabwe was hard hit by a crippling cholera epidemic, which began in Chitungwiza and became increasingly more serious in Budiriro, a high density suburb in Harare. The disease subsequently spread countrywide and to countries, particularly neighbouring South Africa and Mozambique. Cholera is a highly infectious disease spread through poor sanitation, contaminated water sources and infected food by *bacterium vibrio cholera* (Cholera Country Profile, World Health Organisation, 31/10/2009). An assessment carried out by the Crisis in Zimbabwe Coalition attributed the cholera outbreak as a direct result of Operation Restore Order (Operation Murambatsvina) it was also referred to as the (Clean Up Campaign) which was launched by the government on the 17<sup>th</sup> of May 2005 to rid urban areas of “maggots” by destroying buildings which they said were not built in designated areas. The United Nations sent a special envoy to Zimbabwe, Anna Tibaijuka, who was sent to assess the situation after

Operation Murambatsvina. She released a report painting a grim picture on the impact of the operation on ordinary Zimbabweans.

There are three main categories of victims: those who have lost their homes, those who have lost their livelihoods, and those who have lost both. Among those who have lost their homes, there are a number of sub-groups, namely; people who stay with family and friends in urban areas. While this traditional coping mechanism based on kinship ties is capable of ensuring survival for periods ranging from a few weeks to a few months, it translates into very high densities of occupation, congestion, increased stress and in these, higher propagation of communicable diseases (The United Nations Special Envoy Report, 2005).

The report given by the special envoy clearly shows that the government was supposed to act urgently to provide accommodation for the victims who were now over crowded, If not there was going to be a spreading of infectious diseases. Four years after the operation, cholera troubled the lives of many Zimbabweans who have either suffered from or lost their loved ones to the disease. Sewage systems have not been maintained for lower to middle class residents who live in high density areas resulting in sewage pipes bursting and effluent flowing in the streets. Kasambala (2008) emphasised that the government's mismanagement and poor governance resulted in lack of safe drinking water; lack of simple supply of water and poor sewerage systems in some areas produced the cholera outbreak. The poor communication and transportation system in Zimbabwe, especially in rural areas, prevented many patients from seeking medical care. Environmental contamination of water sources and breakdown of the sanitation system contributed to the spread of cholera throughout the country.

Humanitarian organisations such as the World Health Organisation (WHO) and United Nations Children's Fund (UNICEF) came to the rescue of people in Harare in fighting the epidemic. They distributed 5 000 litre tanks in most of the suburbs affected where they distributed clean water to the public. After one year of consistently distributing water to the people, they replaced the supplying of water by drilling boreholes in all the high density suburbs in Harare where the cholera outbreak was prevalent.

### **3.5.6.2.b Typhoid epidemic**

In addition to the cholera epidemic, Zimbabwe was again hard hit by another dysentery ailment called typhoid. The deadly disease was discovered in Harare on 20 October 2010. According to the Inter-Health Organisation report of 20 December 2014, there were almost 2 200 suspected cases of typhoid in Harare and the other regions of the country. Newman (2016) dictionary defined typhoid as an infection caused by the bacteria *Salmonella typhimurium*. The bacterium lives in the intestines and bloodstream of humans. It is spread between individuals by direct

contact with the faeces of an infected person. He further noted that no animals carry this disease, so transmission is always human to human. It is from this definition that we know that bloodstream transmitted diseases are related to poor sanitation. This means that humans are getting this disease from contaminated water, because the city fathers are failing to provide people with hygienic water.

When visiting *Mbare Musika* the biggest vegetable market in Harare, the Minister of Health (Dr David Parirenyatwa) commented on typhoid and said:

We will not be able to get rid of typhoid or cholera or diarrhoea diseases as long as we have conditions like these ones. Even if I say, every hospital in this country, stop treating anything else except typhoid or cholera, we still do not have a solution. The solution is that we still need hygienic conditions in this country, particularly in Harare. The filth that is there, the worms that are breeding on top and under the cabbages that are sold, and the sewage that is flowing is just a shocking, a deplorable state ... as long as you do not clean this, you will not get rid of typhoid.

The minister can condemn the poor hygienic services by the city fathers but the poor service delivery in all the towns in Zimbabwe are attributed to the economic crisis. Although the Inclusive Government tried to improve the service delivery, the water supply miseries which have affected the country for over a decade, still persist. Most suburbs in Harare particularly high density areas which include Epworth, Mabvuku, Mbare and Glen Norah where the population is high are going for weeks without a water supply, with residents obliged to access water from unprotected sources. Sewer and refuse maintenance also remain a challenge amidst the government's failure to fully address these serious concerns. Zimbabwe needs to support six (6) million people with safe water and sanitation in rural and urban areas in order to avert possible recurrence of cholera and typhoid (The United Nations, 2016).

#### **3.5.6.2.c. Marange diamond fields**

The Marange diamond fields are situated in Chiadzwa, Mutare, and Eastern Zimbabwe. They were originally owned by the De Beers Diamond Company of South Africa which later sold each franchise to a British company, African Consolidated Resources (ACR) (Zimnisky, 2014:1). The Crisis Coalition in Zimbabwe (2010) reported that the government confiscated the diamond fields and handed them over to Zimbabwe Mining Development Corporation (ZMDC) which never mined the diamonds, leaving the people of Marange to mine them freely. Within a short period of time, myriads of Zimbabweans and foreigners crowded the eastern Highlands area in pursuit of the precious gems.

Prior to February 2009, the Marange area at Chiadzwa experienced an extreme humanitarian crisis. The government sent heavily armed soldiers in October 2008 under *Operation Hakudzokwi* (Operation you shall never return) and gave them strict instructions to shoot and kill (Andersson, BBC News, 2011). When the operation was launched police and the military hurled an uncontrolled raid on diamond panners, erratically killing and wounding the fortune seekers. The presidential and government spokesperson George Charamba was quoted in the Herald as having said, “The government has had to reassert its authority in this wild, wild east ... they shall use their fingers and accomplish the job in record time” (The Herald, 11/12/2008). The army and the police ended up fighting for control of the area, because their bosses were directly benefitting from the diamonds. It was reported that:

A hybrid force of about 1 500 soldiers, police and CIO was put together to patrol the Chiadzwa area. But the damage had already been done. During the military operation, two helicopters flew around the diamond fields, spraying bullets from the sky, and in the process killing scores of illegal panners. Some were buried in mass graves using bull dozers (AIDC: 23/11/ 2016).

The Zimbabwean lawyers for Human Rights (ZLHR) (2009), reported that the number of panners who died during the incursions was not known but the report emphasised that countless lives had been lost since the beginning of the humanitarian crisis. Putting the number of unclaimed corpses in mortuaries across the Manicaland province at 106, Reverend Maengamhura the Zim rights regional coordinator related them to the Chiadzwa deaths. After the deployment of soldiers at Marange fields the Voice of the People radio reported that about 20,000 people who had invaded the diamond fields had left in a bad mood.

Huge numbers of panners were arrested on a daily basis and incarcerated under filthy conditions. “As many as 500 to 1000 panners can be found at Mutare Central Remand prison at any given time. Most of the time, the cells were without any food or water. A hundred people were forced to eat food that would normally be meant for 20 people and feeding was often once a day. They were charged with one offence and tried in one sitting. Even worse was the fact that they can all be remanded collectively against their rights to be tried as individuals” (Nyakureba, ZLHR, 2008). Regardless of having a mandate to protect its citizens, the government failed to treat prisoners at Mutare as per its mandate exposing them to malnutrition, cholera and other diseases. The situation in Mutare at that point was worsened by the fact that civilians faced harassment from the police and military. Mutare residents were living in fear owing to continued intimidation and harassment by security agents. Police set up roadblocks along the main road leading to Chiadzwa where they checked for identity cards. Any individual found without a Chiadzwa identity number, faced arrest on allegations of illegally dealing in diamonds. Upon

arrest, travellers were taken to the mine fields where they were allegedly forced to fill in holes left by diamond panners with their bare feet and hands. The Chiadzwa experience left the people of Zimbabwe speechless, especially the residents because of the abuse and violation of human rights by the government to its citizens.

### **3.6 Conclusion**

The Zimbabwean crises described above is a confluence of several factors such as institutional and constitutional collapse; economic meltdown; endemic corruption; breakdown in the rule of law; gross human rights violations; failure of the ZANU-PF party to transform itself into a national and civilian political party and an inherited colonial state into a democratic one, as well as the failure of liberal democracy.

Given the situation described above it clearly shows that the Zimbabwean economy has not been able to provide all the people in the country with jobs in the past two decades. This has instigated the increasing terror and apprehension which has led to profound spiritual consciousness as people appeal to the divine because of the socio-economic and socio-political despondency. The hunt for jobs and fear of awful poverty has forced many people to turn to God for divine mediation, direction and provision. Many individuals who have become part of the neo-Pentecostal churches in Zimbabwe have actually been enticed by a whole set of transformations that deliver personal security and the opportunity of becoming economically secure. The view that wealth and power are the tangible evidence of God's blessings generates a new theological framework, not only for the neo-Pentecostal churches in Zimbabwe but also for the so-called mainline churches. What is clear is that these ministries seem to blindly bring the views of the American Religious Political Right Movements' views on wealth and health movement which encourages individualism, nuclear family and urban lifestyles (Anderson, 2001:184). The emphasis on economic empowerment of believers has enabled the neo-Pentecostal churches in Zimbabwe to develop a new outlook of Christian spirituality which is exciting and economically empowering to those who have lived on the fringe for decades.

## **Chapter four**

### **The biblical model of the Old Testament prophet's *vis-à-vis* the neo-Pentecostal prophets of Zimbabwe.**

#### **4.0 Introduction**

The previous chapter explored religion and politics in Zimbabwe, it also traced the history of the socio-economic and socio-political crisis of Zimbabwe in the period under review. The chapter evidently pointed out that during the period under review Zimbabwe was in a ruinous economic and political crisis, which led to the deaths of many people. This chapter interrogates the biblical model of the Old Testament prophets in relation to the neo-Pentecostal prophets of Zimbabwe. A background will be given and then the characteristics of the biblical model in relation to the neo-Pentecostal prophets will be explored.

#### **4.1 Background of the Old Testament prophets**

I examined prophetic preaching by neo-Pentecostal prophets in Zimbabwe to understand how their sermons revealed knowledge of what is going on in these churches. For the present purposes, the point of interest in my treatment of the Old Testament prophets is the one based on Do-Hwa Huh (2005). He noted that the most apparent tension in Christian preaching comes from the Old Testament. During the course of the history of Christian preaching, however, there always have been those who attempt to separate Christianity from its Jewish roots. But one need not belabour the point to make it clear that just as Jesus' faith was an extension of the faith of his forbearers, so his preaching was inextricably tied to the Hebrew faith which preceded it, since to preach was essentially and historically a Jewish practice (Do-Hwa Huh, 2005:8). While there is always the menace of remodelling the Old Testament in trying to make it a form for contemporary preaching, a homiletical principle or tradition has long connected the preacher with the prophet and wanted to see in the prophetic exclamations of both the content of the sermons and the prophets' methods as a model for later prophets or preachers.

In trying to find a relationship between the Old Testament and the neo-Pentecostal prophets it is very important to note what Do-Hwa Huh (2005:8) said, he notes that, not only are preachers today called to be creative, but they must also follow a long tradition that goes back to the Hebrew prophets who provided and modelled the power of biblical preaching. The supremacy

and efficacy of the spoken word appears clearly from prophetic speaking which is the dominant aspect in the practice of homiletical development. Osmer (2008) postulates that, “the prophets announce God’s word of judgment and hope, for good reason, we think of prophets as God’s messengers. God speaks; the prophet listens and then utters a prophetic oracle on God’s behalf, the prophetic office, thus, is grounded in divine disclosure” (Osmer, 2008:133). This is also pointed out by Do-Hwa Huh who noted that, “the prophets brought God’s message to the people, called them to righteous living, and warned them of dire consequences if they did not respond. Too many contemporary preachers, however, prophetic preaching is never considered popular preaching” (Do-Hwa Huh, 2005:9) he further argued that there are two major reasons why many preachers are anxious about and neglect prophetic preaching in their preaching ministry. They are based on widespread misconceptions about the Old Testament prophetic writings and the prophet’s functions. First, some preachers accept prophetic preaching as basically appropriate only with regard to ancient prophetic books and thus as an ancient style of preaching. The prophetic books of the Bible have been widely neglected as resources for preaching, because they have a different social setting from the culture of preachers today and are strange and forbidding books which present difficulty to them. That is, the prophetic writings have limitations as resources for preaching which arise from a great distance between neo-Pentecostal prophets today and the biblical prophets, temporally and culturally. In addition, the neo-Pentecostal prophet is a pastor and administrator in a pluralistic society, not simply a prophet who derives his message from God as a direct and original revelation.’ The ancient prophet did not have to bear these other responsibilities. Therefore, modern day preachers recognise that they cannot merely imitate ancient prophets in order to seek ways which are appropriate to the full range of their ministerial responsibilities.

Second, to neo-Pentecostal prophets, Do-Hwa Huh (2005:10) postulated that, “prophetic preaching has most frequently been equated with judgmental preaching and thus the generic notion of prophetic preaching seems to smack of pretentiousness, moral self-righteousness, or even soothsaying.” For this reason, the prophets have been regarded as fraught models to follow and to adopt, that is, social reformers, preachers of ethics, or astute political observers who condemned the ways of Israelite society on the basis of absolute standards of justice and righteousness. The radical dimension of the prophetic preaching which centres on emotional and social protest or moral denunciation gives rise to scandal in a church that is often unwilling to admit the scandal issue. The hallmark of the prophets is a message that challenges people to change their attitudes and the *status quo* of the community, deals with controversial issues, and

calls for systematic reform. For this reason, prophetic preaching might be called corrective preaching. This view is certainly justified on the basis of the prophet's judgmental choice of words such as 'woe' and 'repent' rather than grace and hope. For Do-Hwa Huh (2005:9) it is corrective preaching but for Osmer it is called prophetic discernment, the prophetic office is the discernment of God's word to the covenant people in a particular time and place. They played an active role in shaping the message they delivered. They drew on particular theological traditions in Israel and addressed specific social conditions, events, and decisions before the community at a given point in its history (Osmer, 2008:132).

Richard Osmer's prophetic discernment task becomes important in making a comparison between the Old Testament prophets and neo-Pentecostal prophets because, the theological dimension of prophetic discernment is expressed in two understandings of the covenant that were present in Israel during the period of classical prophecy (Osmer, 2008:133). First is the promissory covenant in which God makes certain unconditional promises to Israel and asks the recipients to trust these promises. This pattern is found in God's promise to Abraham to give him a land, posterity, and blessing (Gen. 12:1-3; 18:17-19; 22:15-18), which is repeated to Isaac and Jacob. At a later point this pattern is used to portray God's promise to David. God chose mount Zion as the seat of earthly rule and David as his designated King. In an everlasting covenant, he promises that David's dynasty will never end. While kings are expected to rule justly and will be chastised for failing to do so, no conditions are attached to God's promise that the Davidic line will be eternal.

The second understanding of the covenant is conditional and closely associated with the Sinai covenant. In this pattern the saving actions by which God liberated Israel from bondage in Egypt are rehearsed to remind the people that their very existence depends on God. The covenant is one in which God promises to be Israel's God and Israel promises to be God's people, obeying the commandments God has given them under the threat of penalty (Levenson, 1985:8). It is from these two understandings that we see the prophets in the Old Testament drawing on these traditions in announcing God's word, often to counter popular or official theologies of the covenant that they viewed as misleading the people. Osmer (2008) noted that, the classical prophets of the northern kingdom, Amos and Hosea, draw on the pattern of the Sinai covenant, in part to counter the popular belief that the obligations of this covenant could be met by sacrifice and cultic observance alone. Speaking to a fairly wealthy nation, Amos critiques its way of life in which the poor are oppressed and cheated while the upper classes are indulged. Hosea

prophesied to a dying nation and compares Israel's covenant betrayal to an unfaithful wife. In both prophets, Israel's failure to obey the requirements of the covenant is depicted as inserting it under God's judgment, with disaster sure to follow (Osmer, 2008:135).

In contrast, Isaiah draws on the promissory Davidic covenant, in part to counter the royal ideology of the temple and the court, as well as the popular belief that God's promise to David meant that Israel would always be safe from other nations. Isaiah portrays the near future of Judah as one of impending calamity because of the King's unwillingness to trust God's promises instead of his own political calculations. He also portrays the furthest future as one in which a faithful remnant would emerge, David's line restored (Isaiah 9:1-7; 11:1-9). Jeremiah lived when the young ruler of the southern kingdom, Josiah, was attempting to move the community away from the official ideology of the Davidic covenant and back to the law-based conditional covenant, prompted by the discovery of a copy of Deuteronomy. While it is uncertain how Jeremiah viewed Josiah's reforms, it is clear that he too was deeply critical of popular and official versions of the Davidic covenant in which God's presence in the temple was viewed as ensuring Judah's safety (Jer. 7:4). But Jeremiah also believed that external reform was not enough. He called for an inner commitment to God's covenant stipulations "from the heart" (4:4, 14; 9:26). He portrayed the new covenant of the furthest future as surpassing the old, as a covenant in which God would forgive the sins of the people and write the law upon their hearts (31:31-34) (Osmer, 2008:135).

As the brief synopsis makes clear, prophetic discernment involves both divine disclosure and the human shaping of God's word. The prophets draw on specific theological traditions to critique popular and official theologies and the way of life justified by these theologies. They interpret theologically very specific social conditions, events, and choices before the covenant community at a particular moment in time. Prophetic discernment theory remains a measure in this comparative analysis because after Osmer described the role of classical prophets in their prophetic ministry he ended up by looking at Jesus as the Prophet and God's word. He noted that, Jesus does not merely serve as the messenger of God's words; he is God's word (Osmer, 2008:135). But what does this mean? And what does it entail for prophetic discernment by church leaders? It means that Christ Jesus is the full and unexceedable revelation of God. We are not to look for other words from God alongside of or in competition with this word. Prophetic discernment is the task of listening to this Word and interpreting it in ways that address particular social conditions, events, and decisions before congregations today. Such discernment is a

matter of divine disclosure and theological interpretation in the face of popular or official theologies that may be leading the word toward disaster.

#### **4.2 Characteristics of Old Testament prophets and neo-Pentecostal prophets in Zimbabwe**

Prophecy from the ancient times as described above was used as a medium of communication between God and his chosen nation Israel; prophecy was meant to rebuke, challenge and change Israel's attitudes and follow the statutes and commandments of God which were the basis for their everyday living (Marongwe and Maposa, 2015:7). In addition, Madzokere and Machingura (2015), justifies that biblical prophecy was birthed through a standing tradition and ideological elaboration that is unique to the Israelites. As unique as it has been in Old Testament or biblical prophecy and can be identified in different natures, forms, periods and even social backgrounds. On the other hand, neo-Pentecostal prophecy in Zimbabwe is said to be a response to societal crisis which due to the dire situation, divine intervention is the only solution left as all the other tried solutions haven't been working except the obvious solution of repentance and reformation. (Marongwe & Maposa, 2015:4). Ancient prophets of Israel and Zimbabwean prophets have similarities and differences which can be derived from the two dispensations. The two cohorts of prophets share both similarities and differences which will be expounded below.

#### **4.3 Received calls/ calling**

The biblical prophets experienced dramatic encounters with God that 'radically transformed' them and initiated their entrance into a prophetic ministry (Heschel 1962:1, 28). These encounters are reported in the form of call narratives that bear similarities to the testimonies of many Pentecostal preachers. Moses, Isaiah, Jeremiah, and Ezekiel are examples of biblical prophets who experienced theophanic callings (Martin, 2016:4). The calling of Moses to liberate the children of Israel from their Egyptian oppressive masters is regarded as a suicidal assignment by some authorities.

Now Moses kept the flock of Jethro his father in law...And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said I will now turn aside and see this great sight... And the Lord said...I have surely seen the affliction of my people which are in Egypt...And I come to deliver them out of the hand of the Egyptians...Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt (Exodus 3: 1-10).

Woodbridge and Semmelink (2013:79) argue that prophetic calling is still as relevant in today's church as it was in ancient Israel. Neo-Pentecostal prophets claim to have received their calling as it was in ancient Israel; all evidence lies with the one called (Maxwell, 2000:260). God's calling to a prophet is not for individual glory; however it is for God's glory and for returning His people to His desired way. This is supported by Exodus 3: 8 "And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey..." Some would argue that prophets receive calls that exclude the believers but the people will benefit from the fruits of the prophet's call, or what he/she says as their message.

The controversy about the concept of calling is that it is a personal experience with no one to dispute the prophet's call. However, the modern day church postulates that the fruits determine or authenticates the prophetic calling from God, this is in line with Matthew 7:15-20. The Neo-Pentecostal church bases its assertion of true/ false prophets on the results rather than the prophetic inception. Since 2009, Zimbabwe has had a sky-rocketing increase in the number of Christian preachers; this change has led to the introduction of numerous prophets (Vengeyi, 2013:29). Furthermore, Vengeyi (2013:30), argues that there exists no criteria for distinguishing true from false prophets, subsequently he maintained that even the most highly regarded primary source the Bible does not have water tight criteria for the distinction. Therefore, it is incumbent on the prophet's followers and admirers to partake of the fruits then authenticate or denounce the "prophet". Muindi (2012: iii), pointed out that due to African history and origins, it is difficult to distinguish the prophets. The differentiation of the prophets is impeded since some prophets borrow from the African culture to understand and interpret the Christian message.

In comparison with the Old Testament prophets, most neo-Pentecostal prophets in Zimbabwe are known from the time of popularity and the significance of the call is downplayed or ignored. According to Chitando, Gunda and Kugler (2013:9), from around 2009 Zimbabwe has been gripped with what can be called the 'prophetic craze'. In addition, the origins of the Zimbabwean neo-Pentecostal prophets are questionable due to the timing, duplication and constant modification of the prophetic marvels. However various scholarly works point out that some of the prominent Zimbabwean prophets did receive a calling, even though the claims to have received a calling are evident in the nation. Subsequently, scholars such as Mukonyora and Biri record that the mega-church prophets as suggested by Gunda received their calling from God. Many prophets claim to have experienced calls, these include, Uebert Angel who claimed to

have been visited by 50 angels ([http://www.pindula.co.zw/Uebert\\_Angel](http://www.pindula.co.zw/Uebert_Angel): accessed 10/1/17). Kudzai Biri wrote that Makandiwa claimed he received a call when he experienced a vision of a burning bush in Muzarabani village at a tender age (Sunday News: 23/042016). “Most of the Zimbabwean prophets/esses have elaborate and definite call narratives, which make them, true prophets/esses (Makandiwa, Magaya, Passion and Uebert Angel) if we were to go by this criterion” (Madzokere and Machingura, 2015:58). Therefore, from the above discussion similarities can be drawn between the Old Testament and neo-Pentecostal prophets in Zimbabwe, a similarity is shared in regard to the receipt of calls. However, this does not nullify the notion that the neo-Pentecostal prophets in Zimbabwe have questionable calls. This is substantiated by the surging of the prophets during times of socio-economic desperation with a message of hope for the future. This cannot be attributed to ill timing, Chitando and Gunda agree that these prophets know exactly what the people are expecting, they termed them ‘gospel-prenuers’. In times of trouble people crave to hear from the supernatural which makes it easy for ‘gospel-prenuers’ as suggested by Chitando and Gunda (2013:12).

#### **4.4 Dispensation: seasonal/ perennial**

People always want to hear from God, are the words by John Mbiti in his book, *African Religions and Philosophy*. His opening statement is, Africans are notoriously religious he states that, “no matter where an African was and with whom, he always had the knowledge that God, the omnipresent (ever-present) and omniscient (all-knowing) was observing them” (Mbiti, 1980:56-58). The same is true of those who act as the connection between the people and the divine; those who claim to speak on behalf of God. This results in prophets manipulating the gospel so that it suits the needs of the hearers even though at times prophets hunger for God’s communication.

There is a time for everything, and a season for every activity under heaven (Ecclesiastes 3:1). From the time of Abraham, Moses, Judges throughout to Malachi and even Jesus Christ, the much awaited Saviour, the prophets of the Old Testament were for a season, to accomplish their duties and will be heard of no more. According to Wagner (2012:29), the ancient prophet Samuel, who is considered one of the first prophets, was raised to establish Israel as a kingdom and like other surrounding nations. Samuel’s prophetic dispensation is substantiated by the anointing of Saul to be the first King of Israel; later on Samuel anointed David to be Saul’s successor. In the Old Testament, a prophet (or seer) is one inspired by God through the Holy

Spirit to deliver a message for a specific purpose, Maxwell (2006:67), suggested that prophets existed before in the form of Abraham and Moses; these two were also for a certain time too (Genesis 20:7, Exodus 3:1-10). Abraham was called for the season of founding the nation of Israel and carrying the promise through Isaac while Moses was tasked with the emancipation of Israel from the sting of Egyptian bondage. Pinker (2008:145), coined a new idea, Old Testament prophets can also be identified as situational prophets. There were gaps of silence, peace and tranquillity which did not require the rise of a prophet.

In the same light, the Zimbabwean socio-economic crisis from around 2008 up to date has brought about the rise of many prophetic personalities such as Makandiwa, Angel, Magaya and Vutabwashe. According to (Sunday News: 23/04/2015), Zimbabwean prophets were on the rise from the socio-economic influx era up to date. There is no clarity as to when this will end as more prophetic individuals are surfacing on a daily basis. It is then shown that the prophetic office in Zimbabwe neo-Pentecostal Christianity era is not time bound so that the length of ministry for the prophets is also indefinite. The emergence of prophetic figures daily in Zimbabwe with some from unknown sources can be a sign that differences exist between the two dispensations of prophets. It can also be argued that the context contributes to the differences that exist between the timeframes of Old Testament prophets and the neo-Pentecostal prophets in Zimbabwe.

#### **4.5 Championing of holy wars**

Old Testament prophets were regarded as the eyes, ears and strategists in the championing of holy wars (Hobbs, 1989:198). Israel was involved in war more than often and it was the duty of the prophets to provide direction on the course to be followed during the war. VonRad (1991:32) noted that the interest in prophetic figures in relation to Yahweh (Moses, Deborah, Samuel) suggests an origin among prophets critical of the religious politics of the Davidic courts. In their strong emphasis regarding Yahweh's sovereign action, these holy war narratives criticise political policies that locate sovereignty elsewhere. During the exodus of Israel from Egypt Moses was involved in numerous wars as the prophetic voice in the Israelite quest of inheriting the promise made to Abraham in Genesis 15. According to Exodus 17, Moses was instrumental in the war against the Amalekites which was won by the Israelites, Samuel 7:5-10 also shows the leading of a holy war by a prophetic figure. In the Old Testament prophetic era, the leading of a war by prophets was not unusual; however in Zimbabwe no prophet has led any holy wars.

Chitando and Biri (2016:7), suggests that context is prominent in coming to a conclusion about the cause of certain actions by prophetic individuals.

The Zimbabwean context even though characterised by chaos and socio-economic challenges has not resulted in war. Demonstrations have been held which can be close to a war, a number of prophetic or religious leaders denouncing and demonstrating against the government (<http://www.thezimbabwean.co/>: Accessed 23/9/16). These prominent figures run from Pius Ncube who suffered the consequences to Evan Mawarire who is currently living in and out of exile in fear of his life and that of his family. Many prophets might have tried to champion holy wars in Zimbabwe but have failed due to the circumstances. However, the much recorded and documented “white garment holy war victory”, led by Prophet Ishmael in Budiriro suburb at his shrine. The congregants fought against police and prevailed in Budiriro 1, Harare (Newsday 2014: ZBC TV, 14/05/2014). Revellers and eyewitnesses indicated that the congregants were ecstatic that God has inspired them to victory against the forces of darkness. Therefore, it depends on how war is contextualised; the Old Testament prophets were instrumental in wars while in Zimbabwe prophetic figures are instrumental in political demonstrations.

#### **4.6 Performance of miracles**

In the Old Testament the two most common words for miracle/sign/wonder are *pala* and *mopet* (<https://paoc.org/docs/>: accessed on 16/08/17). Meaning to be marvellous or wonderful, *Pala* is used seventy times. The word focuses on people's reaction when they are confronted by a miracle miracles are intended to have an impact on the observer. They create a sense of awe and wonder, a sense of the inescapability of God as an active force within the world of time and space (Richards, 1991:444). *Mopet* is used thirty-six times particularly in reference to God's miraculous acts in Egypt. According to Aker and McGee (1996:23) *mopet* combines the idea of miracle and sign and seems to emphasise that the supernatural event or wonder has meaning and significance. The prophetic dispensation in Zimbabwe is cushioned by performance of miracles to substantiate the belief in Christ and a test of true prophecy. According to Mark 16:17, those sent by Jesus Christ were going to perform many exploits which included, but was not limited to, the performance of miracles. Vengeyi (2013:29), substantiates that the performance of miracles characterised Old Testament prophets such as Abraham (Genesis 20:7), Moses (Exodus 16), Elijah (1 Kings 17:9-16) and Elisha (2 Kings 4).

In the Zimbabwean context the performance of miracles and prophets are intertwined and cannot be easily separated. According to (Newsday: 27/05/2016), a number of prophetic spectacles are reported in Zimbabwe such as Paul Sanyangore who claimed to have walked on water, Angel claimed to have raised more than 24 dead people while Makandiwa and Magaya's miracles can't be numbered. Zimbabwe from around 2009 has had a surge in Pentecostal churches, while at the same time the performance of miracles is on the rise. Miracles are for different reasons and are performed for different purposes in the present day Pentecostal Zimbabwe. The reasons include, but are not limited to, luring more revellers and admirers, restoration of lost hope, identification (the controversial identification of congregants through identity numbers) and other reasons which will be discussed below. The television is being used as the major channel of communicating the miracles that are exploited by different prophets in the Zimbabwean prophetic arena. According to Biri (2013:17), the prophetic movement such as PHD led by Magaya, Spirit Embassy led by Uebert Angel and UFIC led by Emmanuel Makandiwa, have channels that broadcast all the prophetic performances to allow all viewers access to the prophetic exploits. A few miracles will be brought to attention which covers healing, deliverance, miracle money and even the raising of the dead. The above mentioned has created a different way of worshipping God that replaces the word of God and many are being misled.

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, 'Let us follow other gods' (gods you have not known) 'and let us worship them,' you must not listen to the words of that prophet or dreamer" (Deuteronomy 13:1-3). "That prophet or dreamer must be put to death, because he preached rebellion against the Lord your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the Lord your God commanded you to follow. (Deuteronomy 13:5).

It is very clear from this verse that people are being warned to be careful about the prophets who perform miracles. This is where the idea of Vengei (2013:26) comes to play, when he rekindled the "True and False Prophecy" debate. People are now called to judge these prophets before following them as highlighted in Deuteronomy 13:5. Magaya in his 4 June 2014 sermon started as follows: "God is giving you a master key now, to open every gate in your life, whatever was closed must be opened, I open that marriage, I open that deal in the name of Jesus, it's a month of open gates, receive your master key in the name of Jesus Christ" (Magaya, sermon: 04/06/14). This was followed by a deliverance service in which a possessed young man was delivered. A demon by the name of Michael Morningstar manifested in the young man, the young man was delivered from Satanism. Coincidentally most of the miracles performed will be aligned to the sermon preached for the day. Miracles are performed left, right and centre in the Zimbabwean

prophetic pulpits on a daily basis, varying from the raising of the dead to miracle babies born after only three days of pregnancy.

Angel performed the miracle eye catching and ear deafening spectacle, which made church members ecstatic as they discovered money in pockets, bank accounts and even received airtime top up (Angel, sermon: *Epikaizo* 7/09/12). Among the Makandiwa spectacles, a woman was delivered from fibroids through vomiting them (Makandiwa, sermon: 24/06/12). Many people at times come back to thank the neo-Pentecostal prophets for what the Lord has done for them, this is also evident in the Old Testament. “Then Naaman and all his attendants went back to the man of God. He stood before him and said, now I know that there is no God in the entire world except in Israel. Please accept now a gift from your servant.” The prophet answered, “As surely as the Lord lives, whom I serve, I will not accept a thing. And even though Naaman urged him, he refused” (2 Kings 5:15-16). The Naaman story shows that true prophets in the Old Testament took their ministry as a service not a profession. H. H Rowley notes that, false prophets on the contrary, instead of knowing the direct constraint of the spirit of God, were looking around for their oracles. They were the mere members of the profession, not men of vocation (Rowley, 1956:79-83). The services that were offered by the Old Testament prophets were offered free of charge which is contrary to the neo-Pentecostal prophets in Zimbabwe who even have consultancy fees. They took consultation fees in the name of one-on-one with the prophet because they see prophetic ministry as a profession from which they get remuneration; there is a great possibility that they made sure they pleased their clients. The neo-Pentecostal prophets in Zimbabwe refer to King Benhad who sent a gift to Elisha in exchange for healing (2 Kings 8:8). It should be emphasised that the Old Testament prophets did not claim the payment so that they could render their services but gifts were received as the recipient’s appreciation. “Then said Saul to his servant, But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way” (1 Sam 9:7-8), this can also be the basis for the neo-Pentecostal prophets in Zimbabwe demanding payment from those inquiring from God.

The prophetic arena has been swept by a storm by rising superstars such as Paul Sanyangore who claimed to have walked on water according to the newspaper (Newsday: 17/03/ 2016). Currently he made international news by his famous call to God in his sermon on 4 June 2017.

He was recorded in the conversation saying, “Hello! Is this heaven? I have a woman here, what do you have to say about her?” He even claimed to have missed God with his call and it was picked up by Jesus. This is evidence of the prophetic craze as suggested by Chitando, Gunda and Kugler (2013). The main argument surrounding Zimbabwe’s neo-Pentecostal prophecy is the validity of the prophetic performances in comparison with the Old Testament prophecies. A miracle was also performed by Makandiwa in which a baby was born three days after sex, however this was shattered as a crowd luring gimmick (Zimeye newspaper: 23/08/2013). In response to such miracles Baptist Church Bishop Pashapa blasted these miracle performances by the so-called “self-proclaimed” prophets. He further states that “it doesn’t mean when a miracle occurred it is from God.” In addition, Bishop Pashapa argues that “the chaps (prophets) are briefcase church leaders who have spent a few weeks, months at most in ‘Theological School’”. Zuze (2014:4), reveals that Magaya rose to the prophetic hall of fame with his healing and deliverance signs such as the 2014 cancer healing of Theresa Mandishaya from Nyazura. Mandishaya is said to have suffered from the fatal ailment from 2011 and succumbed to a breast loss and inability to walk. According to reports Mandishaya was restored to normal health when Magaya prayed for her after a dry spell of knocking doctors’ doors with no results. In Zimbabwe it seems more crowds are being attracted by the torch of hope the prophets bear which is a promise to end their socio-economic woes. This resonates well with Wepener (2013:14) in his article *languages of worship in Sub-Saharan Africa* the number one reason to “why people come to worship in Africa?” is for “healing” and worshippers have told me that they will leave one AIC or Pentecostal congregation and join another to worship there mainly because they are convinced that the healing offered in the one is better than in the other.

#### **4.7 Source of direction**

Old Testament prophets provided direction to the Israelite leadership and populace. This was during normal times and even in times of turmoil (1 Samuel 30:8), sought for the will of God (Deuteronomy 33:8) and as direction for future steps to take (1 Samuel 28:6). According to Potgieter (2013:14), to substantiate the authenticity of the prophet and message, the phrase “Thus says the Lord” was commonly used for example Exodus 9:1, 1 Samuel 15:2 and 2 Kings 19:32. Kings also used to inquire from the prophets on the course to be taken (2 Kings 3:11), Elisha was the eyes and ears of the King (2 Kings 6:12). In his inaugural visit to Zimbabwe Pastor Chris who held the Worship and Communion Miracle Service cited that Zimbabwe should change its direction and focus on the Lord. In his own words “change direction, change

strategy. You are going somewhere, you are making progress, you will overcome the difficult times” (Newsday: 8/05/2011). He added that God has been favouring Zimbabwe through the emergence of many ministers of the word. From ancient times prophetic voices were held in high esteem, however after these words of direction the media was flooded with mixed feelings for the word of direction. Some individuals rubbished it and accused the neo-Pentecostal prophets of being criminals who masquerade as ‘men of God’. This notion was raised by Chitando and Gunda (2013:9) referring to the prophets as ‘gospel-prenuers’. The Old Testament prophets gave direction to the nation of Israel; this was not limited to matters affecting the congregation or individuals only, it was for the nation also. The national agenda and future plans were set by prophets in case Israel lost direction (2 Chronicles 12:5); prophets also acted as encouragers or rebuked and corrected people when necessary (Judges 6:7-9).

Direction can be in the form of leadership in a country or an area where you have the ability to influence others. Makandiwa prophesied about the country’s future leadership, with much attention to the successor of the nonagenarian leader. “I am seeing a person coming from outside, who was running in the opposite direction to the people, who are running towards him, I see a spider and this spider is following this person, who is the chosen leader, one to lead the people”. According to (Newsday: 11/05/2017), Madzibaba Wimbo who correctly predicted the rise of Mugabe to power around 1957 has substantiated Makandiwa’s prophecy. Wimbo states that “the person that will next lead Zimbabwe will have a ‘foreign name’ and there will be great suffering in the country for some months till the army intervenes”.

History reflects that prophets were made to be representatives of God, “Then the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country” (Exodus 7:1-2). This does not imply that prophets were to be God but that they should work in accordance to the plans and will of God. Directional prophecies from the Zimbabwean neo-Pentecostal prophets are faced with a lot of criticism compared to Old Testament prophecies. The church has to be exemplary and to be a source of direction and guidance to the society (Kjellin, 2010:7). The neo-Pentecostal churches in Zimbabwe cannot be separated from the prophets, thus the prophets are not exempted from providing direction and to show exemplary living. Kjellin (2010:7), further elaborate that direction can be provided through an individual leadership display. Prophets as leaders in the neo-Pentecostal Zimbabwe influence the followers in dressing, lifestyle and even the type of preaching.

## 4.8 Fought for social justice

People in any nation consider primary ethical concepts; justice will be to the fore. Much seems to hinge upon whether human society is to function with any semblance of civil order, security, and harmony. When justice is pervasively trampled upon, the very fabric of liveable society crumbles (Boloje and Groenewald, 2014:1). The apprehension for justice is clearly reflected in almost all of the Old Testament. It is an important theological motif in the OT. This is found in such OT literature as historical, legal, prophetic and wisdom. This evidence thus, reveals that the apprehension for the issue of justice was one of the many ways by which Israel's multifaceted social life was knit together throughout its various ancient historical developments. No aspect of the life of Israel was excluded from this kind of apprehension for justice, and Yahweh was understood to be actively involved in its entire phase (Wright 2006:253).

Brueggemann (2000:1) further shared the same sentiments when he said, the concepts of justice and righteousness were key concepts in the Old Testament, prophetic literature. The prophets brought messages of God's expectation of justice and righteousness to the Israelites. The two Hebrew words used in the Old Testament, *mishpat* (justice) and *sedeqa* (righteousness), are consistently found together in scripture, approximately 30 times, and are a constant theme of the prophets. These terms are used relationally within the Old Testament, used to interpret the covenant between God and the Israelites. They are words used to define how the Israelites maintain their relationship with God and with their neighbours.

The prophets have long been understood as champions of social justice. In both the historical and prophetic books, prophets demonstrate broad social concerns, which is rooted in the person of God, who is committed to humanity and deeply moved by injustice and the suffering that it causes (Carroll 2012:185). Prophets of the Old Testament fought for social justice as a way of maintaining order in society. For instance, Moses was pivotal in championing social justice by delivering the Israelites from Egyptian injustice (Exodus 3, 5, 10, 11, 17). Moses is introduced to his purpose by God who revealed that through sending Moses he was against social injustice (Wilson, 1956:14). And the LORD said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the

Jebusites” (Exodus 3:7-8). In the same context Amos condemned the social ill of captivity, according to Amos (1:6) “Thus saith the LORD; for three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom”. Like Moses, Amos condemned the ill-treatment of others in society with a passion. Therefore, it is still the purpose and will of God that neo-Pentecostal prophets in Zimbabwe should uphold social justice as part of their ministry. However due to the differences in the terrain circumstances between the Old Testament and Zimbabwe, the prophets seem to be more scared of their safety than to shun social justice and call injustice by its rightful name. According to the Zimbabwe Mail (06/01/2016), Kariba based cleric and critic of President Robert Mugabe, Patrick Mugadza (45) has urged local prophets with greater influence among the masses to break their silence in the face of continued injustices under the veteran leader’s rule. Mugadza, a pastor with the Remnant Church, was addressing journalists in Harare on Wednesday. He said local prophets who command a large following in the country should use their space to condemn misrule. “There is need for big prophets to stand up and speak against the ills of bad governance in the country. It will make a difference”. However most of the Zimbabwean neo-Pentecostal prophets remain silent in issues that need the voice of prophets to bring about change in the nation. Even the Old Testament Kings understood that the prophets of the time were voices that spoke the mind and the plans of God. For example, 2 Kings 6: 31 “Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day”.

The King understood the purpose for the prophets; however it is different in the present day neo-Pentecostal Christianity where the politicians even intimidate prophets for speaking the mind of God. Mugadza addressed the nation and the prophets on a platform that gives light to everyone in the nation. Pastor Mugadza in December 2016 staged a one man demonstration in Victoria Falls against President Mugabe’s dictatorial leadership, and this led to his incarceration for 18 days. Prophets such as Elisha understood their duties in the office of prophecy and responded appropriately; “Then Elisha said, hear ye the word of the LORD; Thus saith the LORD, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria” (2 Kings 7:1). Elisha did not act out of intimidation but worked according to his purpose and the direction of God’s will.

Numerous Old Testament prophets fought for social justice, these include but are not limited to Elijah when he confronted King Ahab for the killing and confiscation of Naboth’s vineyard (1

Kings 21:17). Amos was against the Samaritan women which he termed “cows of Bashan” for their husband’s ill-treatment (Amos 4, 5:24) and Nathan (2 Samuel 12:1-15), when he rebuked King David for killing Uriah and taking his wife. Genesis 20:7 introduces us to Abraham as the prophet who had his wife confiscated by Abimelech after they had agreed to lie that they were brother and sister. Amos went a step further in shunning social injustice by pointing out social injustice at all levels despite the consequences of exposing the abnormal social structures, activities and practices. “Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name” (Amos 2:6-7). The main difference that can be identified between Amos and the neo-Pentecostal prophets in Zimbabwe is that Amos will shun the evil and then proclaim the consequences of not repenting from those behaviours. The sources of oppression and injustice may look different today, but people’s concerns are still the same as in the days of Amos. Amos had a message of God’s opposition to injustice. He criticises the worship of material idols and expresses his concern for the poor and oppressed. This affirms that the worship of God is worthless if social oppression and injustice are ignored. “As a young boy, I was taught both at home and at church that Christians should not meddle in political issues. I remember we were referred to the Bible (Romans 13:1-8)” (Mambiravana, 2015:1).

Mambiravana argued that the neo-Pentecostal prophets in Zimbabwe do not promote social justice but chose to leave things as they are and in the care of the Creator. Sunday News of 28 October 2015 states that, “the church and its leaders (including the neo-Pentecostal prophets) had actually gone to bed when it comes to issues of social justice”. This is in support of Mambiravana’s notion that prophets are quiet about issues to do with social justice, whereas they have to say something; one of the major social injustices being recorded in Zimbabwe is the abuse of the masses through corruption. However, this is in contrast with Old Testament prophets who were prepared to sacrifice their lives to maintain social justice. The prophet Amos attacked the leaders such as King Jeroboam for abusing peace and prosperity to exploit fellow Israelites and justifying the oppression as divinely ordained. “And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Then Amaziah the priest of Bethel sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words” (Amos 7:10). By attacking the King, the prophet was indirectly insulting

his rule and throne as he was seen as a beacon of justice in the land. Amaziah ordered the prophet “but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom, this shows how the Kings of the Old Testament had to be custodians of the will of God which includes social justice”. According to Amos (8:4-5) “Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?” Amos did not see corruption as something that will be addressed by the leaders of the day but by those who were concerned and that had the drive to solve the socio-economic problems. In the current Zimbabwean system influential people can change salaries or even fire people without their dues like the 2016 fiasco; however the neo-Pentecostal prophets remained silent and continued with daily chores and businesses.

Moses had to go back to Egypt to denounce social injustice against the Israelites even though it involved risking his life as he was a “fugitive”. Surprisingly, in his 2016 sermon “*Taneta, Enough is Enough*” when the bond notes introduction news was announced, Bishop Tudor Bismarck noted that the introduction of bond notes was a decision which would cripple the economy and provide the resurrection of cash barons since the money would be printed here in Zimbabwe. He can be compared to Amos, despite the consequences he was speaking the truth and in the process was trying to attack social injustice through financial imbalances. He added that the mismanagement of public funds and unethical and moral decadence are the cancer that is destroying both the economy and society. Gunda and Von Humboldt (2012:530), mentioned that Amos is a rare seed that will not be found in everyone that proclaims to be a prophet. Amos during his time would not even spare his comrades (prophets, pastors and other ministers). “Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God” (Amos 4:4). Amos had no problem attacking his fellow compatriots as long as they were not serving the will of God, he condemned their daily practices made in the anticipation of personal gain and not service to the people of Israel.

In contrast to neo-Pentecostal prophets in Zimbabwe Amos took an oath of separating with life (dying for the cause) in support of social justice. Gunda and Von Humboldt (2012:521) described Amos as a “divisive figure.” He was not moved by what other people would think

about the message he presented to the people as long as he was serving the will of God. Some scholars suggest that Amos was executed for denouncing corrupt systems engaged in poverty creation and unethical dealings (Sawyer, 1987:112; Kaufmann, 1972:276 and Rendtorff, 1986:220). “The eighth century was a period during which a privileged few in Israel were enjoying unprecedented prosperity while most Israelites were facing dire poverty. Although Amos lived in Tekoa, a small village bordering the wilderness of Judah, his preaching to Israel provided a powerful prophetic witness for all ages because of his condemnation of the spiritual blindness of the Judean upper-class and their unjust exploitation of the poor” (Mariottini, 2007:1). Even Amos though was an Old Testament prophet; his message would perfectly fit the current socio-economic ills in Zimbabwe. Amos forged an explicit and unbreakable link between justice toward the neighbour and righteousness before God, which is relevant in the current Zimbabwean context. Amos moved with a message which reveals God’s opposition to economic, political and social injustice. “Let justice roll down like waters, and righteousness like a mighty stream” (Amos 5:24). Amos spoke to an oppressed society and his concern for the poor and the oppressed made him a prophet for all times, even though his message was not well received by those who enjoyed the system. Amos rightly fits into the current Zimbabwean situation where the rift is enlarging between the poor and the rich.

According to Chitando, Gunda and Kugler (2013), it is impossible for neo-Pentecostal prophets to be champions of social justice when they are partaking in social injustice. Baptist, Bishop Pashapa states that, “these chaps (referring to the neo-Pentecostal prophets) engage in superficial care and concern activities, whilst robbing from the poor and enriching themselves” (Zimeye: 04/04/2017). Pindula (18/03/2017) wrote a story that in August 2016 Magaya the founder of PHD ministries was arrested for allegedly raping a Midlands State University Student Petronella Donhodzo Mandaza and gave her \$ 200 (USD) so that the story could be concealed. Another issue recorded in the same paper was Magaya’s involvement in the case of 300 hectares of land squabbles and subsequent bribing of authorities in order to retain the land. Wormwood is an extremely bitter plant, this allegory was used by Jeremiah and in Lamentations to describe the social injustice that the Israelites suffered in Babylon (Jeremiah 9: 15; 23:15; Lamentation 3: 15, 19). The justice that Israel’s courts favoured the rich at the expense of the poor was nothing but bitterness (Amos 6:12), Amos had the audacity to denounce social injustice even if it means exposing the contamination of law application in Israel which was guided by the laws God gave to Moses.

The oppression and injustice in the time of Amos was evidence that righteousness had been done away with and was regarded as worthless by those who were in power and these included the religious leaders. To Amos, “hating evil and loving good” was about how to establish justice and apply it as the basis of everyday living. Amos used his knowledge of the law and the will of God as the solution to the social ills. Deuteronomy (25: 1) supports Amos, “Suppose two persons have a dispute and enter into litigation, and the judges decide between them, declaring one to be in the right and the other to be in the wrong.” If the judges successfully declared where the right was, then justice had been served”. Justice had to be served and it the duty of those in power and the custodians of the law which included the kings to provide just judgments and shun from corruption, bribery and oppression of the poor.

Angel as a neo-Pentecostal prophet is not exempt when it comes to social injustice, corruption and immorality which have become the Zimbabwean neo-Pentecostal prophet’s signature. In 2014, Angel was sued by Ndabazinengi Shava for defrauding him of a \$300 000 Bentley car (Pindula: 10/06/ 2016). It is alleged that Shava was persuaded to seed the car after he was promised to reap more than thrice the value of the car, however this didn’t manifest in the promised timeframe. Mangena and Mhizha (2013:135) identify Amos as a true prophet through his address of social injustice, in contrast the neo-Pentecostal prophets in Zimbabwe, who are mostly found to be the perpetrators wanting and not denouncing social injustice. Furthermore, other issues such as idolatry can be seen, were Old Testament prophets’ for example Hosea was their concern. In the Zimbabwean context prophets are concerned with masses thronging to their services and breaking records of attracting a bigger crowd than others. The socio-economic conditions in Zimbabwe can be identified as a contributor towards the injustice orchestrated in the system and practised by those in the position of power and influence. In the Zimbabwean context, mostly when people are in search for divine intervention for socio-economic issues from the prophets they end up being abused by social injustices such as paying consultation fees (Nehanda Radio: 22/05/2016). The payments have led to the abuse of the individuals who will be seeking divine intervention (Micah 3:11), It is very clear most of the neo-Pentecostal prophets in Zimbabwe are motivated by economic gain. Other Old Testament prophets such as Isaiah never weary of denouncing social injustice which is evidenced by Isaiah (5:8), it is denouncing looting and leaving nothing for the poor and the under privileged. The above discussion demonstrates the differences which exist between Old Testament prophets and the neo-Pentecostal Zimbabwean prophets which raises questions of authenticity.

## 4.9 Predicting of the future

Predicting events that will happen in the future was common among Old Testament prophets. According to Mangena and Mhizha (2013:135) the prophet's ability to predict the future was a major test and characteristic of prophetic authenticity. Old Testament prophets predicted future events for example (Exodus 14:13) Moses predicted that the Egyptians pursuing the Israelites will be seen no more, Samuel predicted the danger of having a human King instead of God (1 Samuel 8:6-17), Elijah predicted the death of Ahab and his family, even the death of his wife Jezebel and that the dogs will lick her blood (1 Kings 21:17-24) and Elisha predicted that Israel will be restored and the food shortage will come to an end by tomorrow (2Kings 7:1). Followers and those who admire and revere neo-Pentecostal prophets, such as Makandiwa, constantly hear the refrain, "will God start lying with you?" This is because what the Lord says through the prophet will surely come to pass no matter what other parties can or may do. According to Deuteronomy 18:22 "If what a prophet speaks in the name of the LORD but the thing does not come to pass or prove true, it is a word that the LORD has not spoken" Despite the resistance that was faced the words that the Old Testament prophets uttered were always fulfilled, thus they passed the test of true prophecy (Mangena and Mhizha 2013), Wagner (2013:29) and Pinker (2008:144). Neo-Pentecostal Zimbabwean predictions are a mixed fortune which Muindi (2012) suggests being "charismatic" prophecy. According to Madzokere and Machingura (2015:56), from the Old Testament and also adopted by the neo-Pentecostal movement in Zimbabwe, true prophets speak of the future or speak before an event occurs. News buzzed with the passing away of the former British Prime Minister Margaret "Iron Lady" Thatcher but the church already knew about it and it was not a surprise to Makandiwa and Angel's followers. The Herald of 9 April 2013 and Bulawayo 24 news respectively credited Makandiwa and Angel of predicting her death. Makandiwa and Angel predicted:

I saw someone, because, when you are praying, you see people, you see places and events at different times...I saw tears on the snow and I saw a woman's garment, very old garment coming down. When I looked at it, it turned into a flag and I saw tears on snow, what is this, what is this snow, tears for what? Garment coming down and when I looked at it. It turned into a flag...I need to pray for other countries; prophets have to pray for other nations, I know what I am saying (Marongwe and Maposa 2015:1-2).

In some instances, the followers persuade the prophets to say what they are expecting, has resulted in some of the prophets lying or fabricating the prophecies. "These are rebellious people, deceitful children, and children unwilling to listen to the Lord's instruction. They say to the seers, "See no more visions!" and to the prophets, "Give us no more visions of what is right"! Tell us pleasant things, prophesy illusions" (Isaiah 30:9-10). When people chose not to listen to

God's instruction, they began to manipulate prophets and the prophets might succumb to the pressure if they are not genuine. The above situation results in the exploitation of the masses without much to do about that situation as they present themselves vulnerable to the prophets. "A horrible and shocking thing has happened in the land: The prophets prophesy lies, the priests rule by their own authority, and my people love it this way. But what will you do in the end?" (Jeremiah 5:30-31). Most of the time even in the Zimbabwean context the prophets are propelled by the response of their followers to determine the magnitude of information that they can share.

Currently the nation is in a state of shock, disbelief and as well as mixed emotions after Makandiwa predicted the rising of a new Zimbabwean leader who will be a foreigner and the prophecy has been supported by revered prophet Wimbo (Newsday: 11/05/2017). UFIC spokesperson, Prime Kufa, however, said "Makandiwa's message "was complex" to the extent that people were now speculating on its meaning, including linking it to the country's succession". Mr. Kufa was also quoted saying "This is the way God reveals things to His people; we don't know why He does it in that way. You will know that up to now we have prophetic proclamations made in the Bible that theologians are still trying to understand their meaning," he said. The nation is still waiting for the prophecy to come to pass; thus this is also a test for authenticity of the Zimbabwean prophetic superstars, all of them not just for Makandiwa.

Shingi Munyeza another celebrated preacher and businessman in Zimbabwe was in the limelight when he predicted turbulence ahead which is in line with Wimbo's prediction (iHarare: 7/06/2017). This substantiates Makandiwa's predictions in 2012 that the nation will be gripped with violence before and after Mugabe's succession. In the same year 2012 Tsvangirai leader of the opposition MDC-T vowed to continue with violence and protests until Mugabe steps down. This has been linked to Makandiwa's prediction (The Standard: 26/09/2014). Makandiwa also claimed to have predicted Mujuru's removal from the ruling party ZANU-PF, 6 months before it happened, according to Daily News of 11 April 2016. In April 2012, Baba Jukwa reported that an anonymous prophet has predicted Mugabe's landslide victory in 2013 polls which after all came to pass. Magaya in early 2012 predicted a fire breaking out in the Harare Central Business District and two weeks later it came to pass (Pindula: 7/02/2015; 18/03/2017). Angel in 2012/13 season is said to have claimed that Liverpool will clinch the English football premiership; however this didn't come to pass as they were overtaken by Manchester City at the finishing line. In reference to Madzokere and Machingura (2015:56), true prophecies are those that come to pass, therefore Zimbabwean prophecies are mixed with some coming to pass, some not and

some still waited upon. Of interest among those waited upon is the prediction of war in Zambia and Morocco by Bushiri (Bushiri, sermon: 5/03/2015).

#### **4.10 Fought for the worship of one God**

From ancient times, Old Testament prophets were very jealous and did not condone the worshipping of any other god except Yahweh. This is anchored in the commandments given to Moses as recorded in Exodus 20 (Palmer, 2005:3). Palmer opines coincidentally, that Moses was faced with a situation to uphold the commandments in the wilderness when he had to destroy the golden calf made by Aaron and the Israelites (Exodus 32:20). Other Old Testament prophets and leaders fought for the worshipping of one God. Joshua asked people to choose but advised them to choose God (Joshua 24:15) and Elijah ended up killing the 450 prophets of Baal to make sure that only God can be worshipped (1 Kings 18). The Zimbabwean neo-Pentecostal prophets in the same manner fight for the worshipping of one God in the country as well; this has led many to be converted to Christianity (Maxwell, 2000:252). The Zimbabwean neo-Pentecostal movement is still in the business of extending the worshipping of one God and to uphold that throughout generations. The Old Testament prophets of God were meant to be the mouth piece of God. Goldingay declares that ‘A Prophet’s Task Is Mostly to Speak to the People of God’ (Goldingay 2001:34–36). However false prophets were available and in most cases misled the people and will have more acceptable words than the true prophets. God’s prophets performed miracles to bring people closer to God and not to bring more people to them. This has become a phrase for inviting more people “Come and receive your miracle, blessing or even divine encounter”, this is in relation to 1 Kings (18:36-39). Focus was on God and not self-glorification; people have lost track of the source of power and focus on the instruments (Ezekiel 34:1-3). “Both prophet and priest are godless; even in my temple I find their wickedness,” declares the Lord. Therefore, their path will become slippery; (Jeremiah 23:10-12). The Old Testament shows that true prophets preached repentance and directed people to obey the laws of God and not mankind’s ordinances. The fresh messages from biblical prophets were grounded in the Torah of Moses; and, in corresponding fashion, the Pentecostal prophetic message must be rooted soundly in scripture. Prophetic preaching is scriptural preaching, and it should focus on the biblical text (Brueggemann 2012:1–2).

Prophetic preaching by the Old Testament prophets is different from today’s preaching which is always characterised with blessing after blessing (Jeremiah 23:22). Makandiwa was heard

saying in his 6 January 2013 sermon, “I will continue to equip my church with the understanding of spiritual things”. This was in response to the then finance minister Tendai Biti, who challenged Makandiwa and Angel to perform the miracle of money to ease the country’s debt and economic woes. Makandiwa and Angel plainly indicated that the miracles were for believers to know that God is at work and is the only one able to solve the nation’s problems. To unbelievers it’s only God that we need to worship and trust. In support Tourism Minister Walter Mzembe also indicated that these miracles only occur when the presence of God is invited and in a specific environment (Newsday: 8/01/2013). Mzembe further emphasised the supremacy of God compared to the others and even pointed out the work of God being performed in Nigeria by TB Joshua through miracles, signs and wonders. In many instances Zimbabwean neo-Pentecostal prophets destroy and burn concoctions and fetishes from black magic and traditional healers. In his 30 May 2017 sermon in Cape Town, South Africa Magaya informed the congregants that the only way to make it in life is to believe in God and nothing else. “The word of God teaches principles that are against what we traditionally are used to” (Makandiwa sermon: the principles of seeding, 14/06/2016). In addition, Makandiwa indicated that God sends people to do the good works but other religions are there to disturb the growth of Christianity. In his sermon “What will I get” “*Ndowanei*” he emphasised the prominence of being in God and believing in Him. He advocates the worshipping of God by discouraging people to participate in evil practices. Magaya condemned the use of water for exorcism as an act that is evil and will make people believe more in the water than in a God who is the Supreme Being (Newsday: 14/01/2015). However, this is in contradiction with the wrist bands, anointed bricks and cucumbers which have been distributed by most neo-Pentecostal prophets to their followers, charging them exorbitant fees such as \$10 for the cucumbers. Magaya went a step further through his book publication; he condemned the use of water for exorcism as linked to marine spirits. When Regies Gunda was asked in an interview whether the neo-Pentecostal prophets can be equated with the Old Testament prophets, he responded by saying:

In the Bible we witness a new paradigm shift in the prophetic arena with the coming up of the 8<sup>th</sup> Century prophets in the likes of Amos, Hosea, Jeremiah, Micah and Isaiah who stood to challenge and confront those in authority and control of the means of production. They did this without fear or favor. They believed that they had the prophetic mandate to stand up for social injustice committed to the general populace. However, the current trend of prophets emerging in the name of having being called by God in our modern times are only interested in enriching them and build strong empires for themselves. These prophets minister to the poor people who are in desperate situations and are searching for breakthrough from the harsh socio-economic challenges. Instead, today’s prophets still squeeze these unsuspecting poor followers of their little savings. It’s very sad that these prophets especially in the Zimbabwean context have failed to challenge social ills and political abuse by those in authority. The best which they do is to join hands with those with political muscles and enrich themselves. They live very flamboyant life’s and drive expensive cars and some even own private jets. Most of these prophets live in the affluent suburbs and they own mega business empires whilst the majority people live in abject poverty (Gunda, Interview: 18/12/2017).

Gunda disqualifies this neo-Pentecostal prophets as different from the prophets of the Old Testament. Chamburuka also shares the same sentiments when he said, “the neo-Pentecostal prophets fail to meet the qualities of the Old Testament prophets because they are not addressing why things are the way they are today? They don’t challenge the structural evil as what the Old Testament prophets did, but instead they cover it.” For Chamburuka, these prophets make individuals feel guilt for not living according to God’s plan. They are promising a pie in the sky. Why do we need miracles for survival when God gave us all the resources at our disposal? Someone is eating some other people’s cakes and these are things that should be addressed (Chamburuka, interview: 22/102017).

#### **4.11 Conclusion**

Neo-Pentecostal prophets in Zimbabwe use the Old Testament prophets as the basis of their practices, therefore differences and similarities determine how the prophets are perceived. The fruits of the prophets determine also how Christians view the office of prophet (Matthew 7:15-20). Madzokere and Machingura (2015:56), indicate that the test for true prophecy is still the same Old Testament model that has been adopted by neo-Pentecostal Zimbabwean prophets, therefore the receiving of calls, championing holy wars, being a source of direction, performance of miracles, predicting of the future and the worshipping of one God are as relevant today as they were in the Old Testament. There are numerous similarities between Old Testament prophets and neo-Pentecostal prophets in Zimbabwe with some differences which can be attributed to the context of practice. Even though Bushiri in South Africa once predicted that Kembo Mohadi will be promoted to wearing a crown, the major difference that can be noted is that the Old Testament prophets did not abuse their office of being a prophet and did not require money for their services. This is different with the neo-Pentecostal prophets who are abusing their office and use it as a way of fundraising. Having discussed the Old Testament and neo-Pentecostal prophets it is now important to look at religion and politics in Zimbabwe.

## Chapter five

### **The Meaning of prophetic preaching and the aphorisms used in neo-Pentecostal Christianity in Zimbabwe.**

#### **5.0 Introduction**

The preceding chapter examined Old Testament prophets *vis-à-vis* neo-Pentecostal prophets in Zimbabwe, this chapter investigates the meaning of prophetic preaching and the aphorisms used in the churches under study. How, then, does this chapter uphold understanding about prophetic preaching in Zimbabwe? Osmer's normative task becomes useful especially when one asks the question why is this going on? First and foremost, there is an understandable approval of the centrality of the Bible which challenges the prophets on their prophetic preaching in Zimbabwe. Essentially, this is because of two connected developments. In the first example, the youthful prophets present themselves as following in the footsteps of the prophets of old, specifically those in the Hebrew or Old Testament. They deploy the Bible as a defence and maintain that their exploits are 'biblical.' However, the term "biblical" is elastic and has been appropriated to support varied beliefs and practices (Chitando, 2013:10). In the second position, they maintain that their mighty works are based on the New Testament promises that the followers of Jesus would be able to achieve astounding miracles. The Bible, therefore, features hugely in discussions on prophets and their prophetic preaching accompanied by their amazing miracles in Zimbabwe.

Prophetic preaching in neo-Pentecostal Christianity has taken another route. The focus has been placed on what Zimunya and Gwara (2013:187) described, "The new type of preaching in Pentecostalism is considerably more susceptible to the trend known as 'prosperity gospel.'" The fundamental philosophy of this kind of preaching is that God wants his people to be prosperous and that paucity is an indication of personal sin. In the specific case of Zimbabwe, the emerging but forceful Pentecostal prophetic movement with its prophetic preaching has demonstrated high levels of sophistication in its transactions with the Bible (Zimunya and Gwara, 2013:187) However, in order to do justice to the intricacy of the phenomenon of prophets, prophecy and their preaching it is very important to look at the meaning of prophetic preaching before we collect the wider context in which the various players are situated. It is in this context that prophetic preaching scholars who have extensively intoned on this subject shall be put together

and their views critically analysed.

## **5.1 The meaning of Prophetic Preaching**

Defining prophetic preaching is essential at this point especially in studying what is happening in neo-Pentecostal Christianity in Zimbabwe, and seeing how others view the concept of prophetic preaching. Richard Osmer described the prophetic office in ancient Israel as best understood in terms of prophetic discernment, which was in the community's covenant with God. When Israel strays from covenant fidelity, the prophets announce God's word to the people, reminding them of God's gracious actions in the past and of their promise to live as God's people. For Osmer, the prophetic word articulates two futures: the immediate future in which Israel faces the judgment of God and imminent disaster, and the furthest future when God will turn to Israel in mercy, renewing the covenant and delivering it from the disaster that has befallen it (Osmer, 2008:132).

This is also found in Roland Leavell (1963) who noted that, "Prophetic preaching is preaching like the prophets". In other words it occurs when the preacher seeks to bring the will of God to the attention of the people of God, and then challenges them to trust their Lord, in all circumstances and to obey Him with willing and grateful hearts (McMickle, 2008: 1). It is very clear from this definition that prophetic preaching is a message from God and it challenges people to put their trust in Him alone. As Leavell has stated above, that prophetic preaching is preaching like the prophets, in the Old Testament, the word of God came through the prophets to the people to address the issues that God wanted his people to know. McMickle (2006), says that prophetic preaching transfers the focal point of the worshippers from what is happening to them as a local church to what is happening to us as a society. Prophetic preaching then asks the question, "What is the responsibility or the correct response of our congregation, our association and our denomination to the events that are occurring within our society and throughout the world?" this is why Richard Osmer's four tasks of Practical Theology was selected as the theoretical framework of this work, especially his descriptive-empirical task, which deals with the question, what is going on? This task deals with gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts (Osmer, 2008:4).

A better picture of prophetic preaching points out those false gods of comfort and of a lack of understanding and acceptance in the face of evil that can so easily replace the true God of

scripture who calls true believers to the active pursuit of impartiality and righteousness for every member of society. It was in the same way that the prophets preached truth to the authorities, attacking the crowned heads and the ruling elite for placing more confidence in militia and coalitions than they did in the God who had brought them into that land. The prophets would speak prophetically in challenging the people of Israel who held the belief that God would never desert them no matter how far the state drifted from the covenant it had predictably established with God long ago.

Pieterse (2001:88) in describing prophetic preaching employed the method of Gadamer and Ricoeur's hermeneutics to reach the zenith of the hermeneutic process which is the notion of application. For Pieterse, prophetic preaching is approaching the biblical text with a view to interpret it as preaching in a context of poverty. It should be done from the perspective of the poor, therefore in terms of their need for justice and righteousness (Pieterse, 2001:88). This view of prophetic preaching resonates well with de Gruchy (1991:19) who used the *Kairos Document* framework to define South African prophetic theology as a socially critical and world transformative theology that explicitly relates the message of the Bible to the social and political context within which it is being done and proclaimed in Preaching (Pieterse, 1995:96). For de Gruchy the prophetic preacher should not be afraid to name the injustices, the oppression and the sources of the oppression in the context within which he/she preaches (de Gruchy, 1991:19).

It is very clear from this definition that in describing prophetic preaching Pieterse (2001:89) suggested that it has to be remembered that the theological progression of compiling a prophetic sermon should follow the hermeneutic process of Gadamer and Ricoeur, which advocated that preachers should incessantly exchange themselves from the environment of the worshippers to the scope of the text, and then back to the contemporary world of the worshippers. In other words, prophetic preaching should constantly progress between text and context, until the two worlds join together and the message of the text becomes perceptible in the situation of the hearers. In merging the text and the context, it is very clear that the gospel should address the social, political, economic and moral situation of the day. The position of Pieterse is closely related to Wogaman (1998:3) who defined prophetic preaching as "any preaching that speaks for God."

The scholars that have been mentioned above push us to concede that to speak for God may be referred to as speaking the acerbic frame of what is ethical and what is unethical in the local

societies in which they find themselves; to express God's word to allow key actions at catastrophic moments in the life of the church, country, and world. To have a preconceived notion in our preaching towards the emancipation of God and the upending of powers and principalities, thus bringing in a period of influence discernible by harmony and equal opportunities and fairness for all (Tisdale, 2010:6). Brueggemann (1978) departs from the understanding that prophetic preaching is based on the social, economic and political mayhem in society. In his book *The Prophetic Imagination*, he reminds people that there are other issues which are superior than we might think of at stake. When the textual worldview and our own cultural worldviews collide, Brueggemann maintains, a complete change of acuity and awareness is necessary by those who would attend to the scriptures. In his definition of prophetic preaching he said, "The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us" (Brueggemann, 1978:13).

However, it is very important to note that prophetic preaching as understood by Brueggemann does not primarily address the day to day political or social and economic bedlam of society but the word should address in season and out of season, the prevailing mishap that is lasting and hard-wearing, of having our unusual career appointed and cultivated. Brueggemann is calling people to reorient and introspectively look into themselves and see things with the eyes of God as Phineas did in Numbers 25. In verse 10 and 11 it says, "The Lord said to Moses, "Phineas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites. Since he was as zealous for my honour among them as I am." Phineas was prophetic in the sense that he had the same mind as God, the mind of wiping out evil in the land. It is in the same vein Abraham Heschel who stated that, "The prophets communicated God's anger over the sins of the covenant community. However, what God intends is not that his anger should be executed, but that it should be annulled by the people's repentance. In the final analysis, it is hope and deliverance, not death and destruction that are the ultimate objectives of prophetic preaching" (Heschel, 1962: 225). Heschel's argument is substantiated by Do-Hwa Huh (2005), in his book *A New Understanding of Prophetic Preaching*. He described prophetic preaching in three roles which led him to his own definition of prophetic preaching. The three prophetic roles that Do-Hwa Huh developed are in essence, encirclement the past, present, and future; for him, the prophets often shattered the expectations of their contemporaries by interpreting the past revelation (covenant), by criticism of the present social injustice, and by the new revelation of God's future (Do-Hwa-Huh, 2005:42). These three aspects were developed from a variety of

roles which have been ratified by the prophets in society. Efforts to express the critical role theory have intermittently hinged on three categories of their social roles: covenant tradition, social justice, and God's future. These classifications allow an important connection between the feature of prophetic presentation and the subject of prophetic speech. In the three classes of social roles, the prophets' appeal to the covenant relationship with God, criticise corporate oppression and individual collusion, and energise persons and the community of faith by an uncovering of redemptive possibilities (Do-Hwa-Huh, 2005: 42). It is from these three roles, which were developed from the 'critical role theory' that Do-Hwa-Huh modelled his definition of prophetic preaching as:

The homiletical mode of bearing faithful witness both to God's word and to the community in such a way that the community is able to recover its ethical relationship to God, to respond to the critical challenge for social transformation, and to embrace an eschatological vision of God's future (Do-Hwa-Huh, 2005: 43).

This definition addresses prophetic preaching as biblical preaching in the biblical tradition. Furthermore, prophetic preaching is a faithful witness to what the preacher has seen and heard, namely faithful community of God's word and preaching and last, prophetic preaching gives meaning to the past, urgent importance to the present, and ultimate significance to the future. (Fanner, 1942: 8). Having given the definitions of prophetic preaching from various scholars, a careful description of prophetic preaching was given by Tisdale (2010) in her book, *Prophetic Preaching: A Pastoral Approach*. She outlined seven hallmarks of prophetic preaching. This was to curtail the omissions of important aspects of prophetic witness that are by the same token factual and imperative. In the seven hallmarks of prophetic preaching she noted that:

Firstly, prophetic preaching is rooted in the biblical witness: both in the testimony of the Hebrew prophets of old and in the words and deeds of the prophet Jesus of Nazareth. Secondly, Prophetic preaching is countercultural and challenges the status quo. Thirdly, prophetic preaching is concerned with the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns. Fourthly, prophetic preaching requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing). Fifthly, prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people. Sixthly, prophetic preaching incites courage in its hearers and empowers them to work to change the social order. And lastly, Prophetic proclamation requires of the preacher a heart that breaks with the things that break God's heart; a passion for justice in the world; the imagination, conviction, and courage to speak words from God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit (Tisdale, 2010: 10).

The hallmarks by Tisdale present significant aspects of prophetic preaching since she tries to include all things that are involved in prophetic witness. Prophetic preaching as defined by Tisdale happens when the preacher has the courage to speak truth to authorities not only in the church but also in the society where people are living, hence it is countercultural. The prophets in the Bible were not afraid to address the evils of the day. For example, Nathan confronts David

(2Samuel 12); Jeremiah challenged Jehoiakim (Jeremiah 22:13ff) and Zedekiah (Jeremiah 34). Samuel confronted Saul (1 Samuel 15:10ff), Amos condemned Jeroboam (Amos 7:10ff) and John the Baptist rebukes Herod (Matthew 14). It is in the same vein preachers should walk in the path of the men of the past who lived a prophetic life and be able to challenge the leaders and the *status quo*. According to Tisdale in her hallmarks of prophetic preaching should focus people's attention on the issues that are broader than how to come to church for worship or to be concerned on doctrinal issues, or places of worship as in the story of Jesus and the Samaritan woman. The prophets in the Bible always reminded people to go back to the laws God had given them. It is the more task of prophetic preaching to remind people to turn back to the ways of God rather than to relax and concentrate on praise and worship at the expense of justice and righteousness.

The hallmarks of Tisdale are very important in relating prophetic preaching in the contemporary neo-Pentecostal Christianity in Zimbabwe. Selected prophets and apostles have been identified in the discussion especially by looking at their sermons to find out whether they are preaching in line with the definitions outlined above. By so doing we will begin by looking at the aphorisms that are used in the neo-Pentecostal churches since they have a bearing on their preaching.

## **5.2 The aphorisms used in neo-Pentecostal Christianity in Zimbabwe**

The beginning part of 2009 witnessed the advent of individual charismatic leaders who are described in this study as 'neo-Pentecostal prophets' in Zimbabwe due to their *panache* of ministry which gives prominence to the spirit-filled features of ministry, predominantly prophecy, healing, deliverance, miracles and preaching. Symptomatically, these prophets connected the home-grown worldview with features from the gospel. In assessing this preaching, major themes will be highlighted that are associated with prophetic ministry such as, prophecy, healing, miracles, and deliverance. For these themes to be well enunciated there are phrases that are important to look at, such as "man of God", "papa" and "spiritual father". These phrases are used in neo-Pentecostal churches and they will help to understand their biblical influence on the prophets in neo-Pentecostal Christianity in Zimbabwe, since these titles have a bearing on their preaching.

### 5.2.1 Spiritual Father

“Spiritual father” is a well-known and widely used aphorism in neo-Pentecostal Christianity in Zimbabwe. This view is substantiated by Mivule (2011) who noted that, “one of the popular teachings today in Evangelical circles is that of ‘spiritual father’, individuals who are supposed to act as mentors, guides, and accountability partners between a Christian and Jesus Christ.” For Mivule, often success, prosperity, fame, blessing, and attaining, ‘anointing’ are tied to this mentor ‘spiritual father’, without whom, the believer cannot attain the full blessing of God (Mivule, 2011:1). This teaching has become popular due to the trend that Christians today have the pursuit of monetary success and prosperity. The teaching is also tied to the ‘breaking the curse’ teaching, in that the believers who don’t have a ‘spiritual father’ often suffer the prolonged consequences of curses and lack of monetary success and prosperity (Mivule, 2011:1). It is because of these points raised by Mivule that the aspect of spiritual fatherhood in the church today has often caused much argument, with the less conversant about these matters many people has questioned whether it is proper for a Christian to have a spiritual father other than God. Why it is very common in the neo-Pentecostal churches today? In addressing these questions it is necessary to look at the origin of the title of “spiritual father” in the Bible.

The title has its roots in the Bible specifically in 1 Corinthians 4:15 where the Apostle Paul said: “I am writing this not to shame you but to warn you as my dear children. Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel.” (1 Corinthians 4: 14 and 15, NKJV). Lassen (1991) noted that, In keeping with the NT as a whole, Paul used family images (e.g. ‘brother’, ‘sister’, and ‘heir’) in all his letters. He employed the father-concept metaphorically in connection with Corinth in different ways, sometimes in order to describe his relationship to the congregation as a whole, sometimes to express a feeling of special concern for individuals, for instance Timothy (Lassen, 1991:127).

From the two verses of 1 Corinthians 4 it is very clear that, Paul was not the biological father to Christians at the Corinthian church, but a spiritual father because he said he became one “through the gospel”. What is critical here is that he is not saying someone is their spiritual father, but he himself is the spiritual father. Neither did he say God is their spiritual father. However, it is important to understand that Paul is suggesting that spiritual fatherliness does not diminish the position and role God has in the believer’s life. This view was supported by Phillip Chidawaenzi a Newsday reporter who said that, “as a Christian, there is no trace of doubt whatsoever that I am a child of God. I have my biological parents, too. But I also have a spiritual father in my pastor” (Newsday: 20/10/2012).

The position the Corinthian church has as the children of Paul, can also be seen in the church of Galatians. Paul in Galatians 4:19 says, “My dear children, for whom I am again in the pains of

childbirth until Christ is formed in you.” When one closely analyses this verse, Paul is addressing people who are in existence as his children and he highlights the aspect of travailing in child birth. In other words these people need to be born again until Christ is formed in them. However, the process Paul is referring to here is a spiritual formation. In addressing and teaching them he is playing a role of a father. Apart from Paul, John also addressed his audience as children. In 1 John 2:12-14, the apostle John gives a momentous depiction of three diverse stages of spiritual development. All the way through the letter, he constantly calls his readers “dear children.” However, here he takes a conspicuous departure from his, regular discourse, adding “fathers” and “young men” to his distinctive “dear children” ([www.buildingbrothers.org](http://www.buildingbrothers.org): accessed on 3/01/14). When one looks at the book as a whole, it appears at first glimpse that this passage doesn’t fit where it is positioned. Yet, this mention to “dear children,” “fathers,” and “young men” is found twice in verses 12-14. In the Hebrew ethos and Greek language, recurrence was used to show prominence; this clearly shows that John had a point which he wants his readers to learn from.

1 John 2: 12, John begins by saying, “I am writing to you, dear children, because your sins have been forgiven on account of his name.” He further says, “I am writing to you, fathers, because you have known him who is from the beginning.” He finishes the address with, “I am writing to you, young men, because you have overcome the evil one” ([www.buildingbrothers.org](http://www.buildingbrothers.org): accessed on 3/01/14). By way of using sequential age lexis, John differentiates variety in stages of development among believers. Not only does John address the categories again, but he also places the stages out of sequential order. Once again, the “fathers” are placed between the “dear children” and the “young men.” At this juncture it is necessary to explain why John would do that. The definitions given by John can be summarised as they apply to spiritual maturity in this way: “children” have come to a saving knowledge of Christ; “young men” are sturdy in the word of God and have effectively fought the spiritual battle; and “fathers” know God personally and have a proficient deep and fuller relationship with their God of eternity. Having said that it is important to note that when John wrote about this sequential order he had something to teach these relationships. God is revealing here a significant component of being a spiritual father. If this is missed, then the whole point is missed. This solemn point is that one does not become a spiritual father just because of his/her mature physiognomies and deep relationship with their God. John positioned the child and father together so that we would see the indispensable nature of reproduction in reaching and conveying growth to maturity. One is considered to be a spiritual father because of one’s capability to reproduce spiritual children. Up until a spiritually developed

man reproduces and disciples Christ-like maturity in others, he has no spiritual children and cannot be considered a spiritual father. A spiritual father reproduces spiritual children who have their own passionate and intimate relationship with God the Father. The spiritual growth process of these children and young men must continue so that they also become spiritual fathers who reproduce spiritual children ([www.buildingbrothers.org](http://www.buildingbrothers.org): accessed on 3/01/2014). This was the strength of Paul, he did not have biological children. But a study of his writings quoted above reveals beyond reasonable doubt that he had several spiritual sons and daughters. Apart from the children he has mentioned in Corinthians and Galatians Paul groomed three sons whom he nurtured to do the work of God and these included Timothy, Onesimus and Titus (I Timothy 1:2, Philippians 1:10 and Titus 1:4).

From the example of Paul and his sons mentioned above it is important to know that Paul was a spiritual father to Timothy, Titus and Onesimus. He provided guidance and skills where they had difficulties. From the letters he wrote to them he challenged them to be the best sons that they can be. However, a system of Paul being a spiritual father to Timothy, Titus and Onesimus was a well-founded system that ensured they did the right things in their ministries. It is a matter of accountability in the things of the spirit in as far as they relate to their lives. In his letter to Philemon, an early wealthy Christian in Colossae, Paul appealed to him to be kind to his servant Onesimus, who had become the apostle's "son in the faith" while he was in prison (Philemon 1:10-11, NLT). After becoming his spiritual son, Onesimus would now become more valuable to his master. This indicates that as his spiritual father, there was some spiritual treasure Paul would convey to his new son, which would make him effective and more assiduous in serving his master. It is very clear from this discussion that the purpose of being a spiritual father is to mature children who have experienced salvation, for young men who know the word of God and can wage the spiritual battle, to fathers who have walked personally with God over a momentous period of time and have been used to produce the next generation of spiritual fathers. If men are not reproducing spiritually, they have stopped short of experiencing and practising full spiritual maturity. Further, spiritual fathers have an important role to play in adding value to the lives and ministries of their spiritual children. In this circumstance, the value that spiritual fathers bring into the lives of their sons must be noticeable in them and be valuable in every area of their lives. This includes: families, marriage, career, business and much more. Having said that it is important that a spiritual father cares for his sons. He confirms their safety, sees to it that all is well with them and mollifies whatever dangers that may be laid in their paths. As the spiritual father looks out for his sons, it is his duty to alert them of any looming danger.

In looking at the relationship between Paul and his spiritual sons, Timothy, Titus and Onesimus it is very clear that not every believer in a church, however, is a son. Although Paul addresses all the believers as his children he used the Greek word *teknon* which means “son” but this “son” refers to both male and female. But when it comes to Timothy Titus and Onesimus the Greek word that can be used to them is *huios* which specifically refers to a male child ([www.buildingbrothers.org](http://www.buildingbrothers.org): accessed on 3/01/14). In other words as spiritual fathers nurture their children in God there is another aspect they need to consider. This is the aspect of “mature sons”. Not all children are mature. In the case of Paul and his sons there is an element of maturity. These are those believers who have matured enough to be entrusted with responsibilities. Because such sons as Titus have proven themselves and learned precious lessons from their father, they are able to follow instructions to the letter. Physical age was no longer an issue to be considered. Timothy was a young man, but was able to deal with issues in the church and fulfil enormous responsibilities. This is also seen in the words of Paul when he admits as much in Titus 1:5 where he left Titus in Crete to iron out issues in the church. This clearly shows that a spiritual father should give instructions which are meant to help the son, while spiritual sons are to learn from experienced and mature spiritual fathers. For these sons to learn means that the father’s life should be open to their sons. This will allow the spiritual son to learn beyond what the father says. There must be a transfer of knowledge and understanding from the father to the son. This is the kind of relationship that existed between Paul and his spiritual sons. He showed them the way and allowed the young men to follow in his steps. This is shown where he said Timothy knew about “teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings-what kinds of things happened to me in Antioch . . . But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it . . . ” (2 Timothy 3: 10-11, 14, NKJV).

From this kind of relationship it is important to note that one of the ways in which Paul provides his leadership style in his time is through the process of him being the spiritual father to his followers. This is happening so that when he was away he was very sure that God’s work was being taken care of. He was seen in many instances as a father, who exhorts, comforts, implores and sometimes chastens when necessary. He used his role of spiritual fathering as a major leadership method for building the body of Christ.

### 5.2.2 The Effect of the “spiritual father” aphorisms in neo-Pentecostal Prophets

The concept of a spiritual father is a common phenomenon in neo-Pentecostal Christianity in Zimbabwe. What is most startling is that all the prophets who have started this prophetic ministry have a spiritual father, which raises questions whether it is automatic that when whoever is initiated into prophetic ministry should have a spiritual father. The queries that remain in the minds of most Christians centre on why most of these local prophets have spiritual fathers from West African nations like Ghana and Nigeria. A report from the Sunday News said, “A number of prophets who have emerged in the country over the past decade leading huge congregations, have professed having foreign spiritual fathers who anointed them to start prophesying” (The Sunday News: 17/05/2015). It is from these qualms that this chapter wants to understand the background and scope of this phenomenon in Zimbabwe.

These prophets have their spiritual fathers from outside Zimbabwe and specifically Western Africa. Emmanuel Makandiwa and Uebert Angel share the same spiritual father, Prophet Victor Kusi Boateng from Ghana. Walter Magaya of PHD Ministries asserts that Temitope Balogun Joshua popularly known as TB Joshua is his spiritual father from Nigeria. Apostle Tavonga Vutabwashe has Prophet Robert Kayanja from Uganda. These ‘spiritual fathers’ are called ‘grandfathers’ by the followers of these prophets. When one looks closely at these prophets they grew up in other churches like AFM in Zimbabwe, in the case of Emmanuel Makandiwa and Tavonga Vutabwashe. Walter Magaya was groomed in the Catholic Church. For these prophets to be where they are now is because of other people who nurtured them. Taking from the definition given above especially in the case of Paul and his sons, “one is considered to be a spiritual father because of one’s capability to reproduce spiritual children.” In other words there is the aspect of nurturing and grooming. It is from this point that Byron Mutingwende noted that, within the AFM is the church where the late Pastor Phaniel Dzangara Chiweshe was the Evangelist who played an important role in the spiritual growth of Makandiwa (Newsday: 17/05/2014). Shoko and Chiwara in their article, *The Prophetic Figure in Zimbabwean Religion* also quoted S. Muwomo an Evangelist in the AFM Church based at Odzi Assembly who said, “we really knew that Makandiwa’s mentor was Evangelist Chiweshe (the late), only to be surprised that he claims to have a foreign spiritual father” (Shoko and Chiwara, in Chitando 2013: 221). Chiweshe could have mentored many prophets because of his unique evangelical style of preaching. It is also confirmed that Chiweshe also groomed Reverend Oliver Chipunza of Interdenominational School of Deliverance and the late Langton Kupara of AFM. In an

interview with Chipunza he revealed that he was mentored by the late Chiweshe both as a Christian youth and pastor. “I was a youth leader and he mentored me into what I am today. He used to come for crusades in Highfield with Reverend Power Mutsvene and we used to emulate him,” (Chipunza, interview: 11/06/ 2014). It is very clear from these statements that these prophets like Makandiwa, Angel and Vutabwashe were mentored by other people well before they formed their churches.

The evidence is clear that in Zimbabwe there are prominent people who did exceptionally well in their ministries and they also groomed other people for instance, Terry Munzara, an elder in Faith World Ministries highlighted that Archbishop Dr. Ezekiel Handinawangu Guti of the Zimbabwe Assemblies of God Africa (ZAOGA) is also regarded by many local pastors as a spiritual mentor and father. He mentored Bishop Manjoro, the founder of the Faith World Ministries who also happens to be a successful television evangelist and spiritual leader (Munzara, Interview: 23/02/2016). On the other hand, Bishop Mike Muwani of the Bible Believing Church also regards Guti as his spiritual father. However, Angel, Makandiwa, Magaya and Vutabwashe have now turned to West African prophets as their spiritual fathers. This has left a great deal of Zimbabweans with many questions, for example Nyarufuro, a parishioner of St Mary’s Anglican Church Highlands said, “I don’t judge these prophets. But my question is why going to Ghana and Nigeria? What is it that these prophets want in those countries? We must all remember that Jesus said in the last days some will heal and perform miracles in God’s name but in actual fact it is not the power of God” (Nyarufuro, interview: 19/05/2014). This clearly shows that people are suspicious of the so-called spiritual fathers from the West. Guti founder of ZAOGA, delivering a sermon during his church's 55th anniversary commemorations in Bulawayo on Sunday 10 May 2015, due to the increase of new churches he has made a critical remark at sprouting prophets who seek anointing from foreign spiritual fathers. He said, “Prophets do not need to go to a foreign country to get God's anointing from spiritual fathers as God had the power to anoint his own prophets even in their motherland” (Guti, Sermon: 10/05/2015). The reasons for these prophets to go to foreign lands remains a mystery but Tabona Shoko and Agnes Chiwara want to think that these prophets had their mentors in Zimbabwe but probably, they felt they needed more mysterious powers and local mentors like Chiweshe, Guti and others were limited. They then adopted a look West policy. In a bid to try and find more power, these prophets were then mentored by foreign spiritual fathers who sometimes visit them to assess their progress (Shoko and Chiwara in Chitando, 2013: 222). Does this mean that in Zimbabwe there are no men who have excelled spiritually and prophetically to become spiritual

fathers for these prophets? Or are the Western prophets more spiritual and more anointed than the local prophets? The most contentious issue regarding the aspect of spiritual fathers arose when Prophet Victor Kusi Boateng spiritual father to Emmanuel Makandiwa and Uebert Angel came to Zimbabwe. Boateng, who was met at Harare International Airport by Makandiwa and Angel, was whisked away in a top-of-the-range Mercedes Benz (Newsday: 29/05/2013). The conference organised by Makandiwa's UFIC was held at a site where they are constructing a state of the art church building in Chitungwiza. UFIC church members welcomed Emmanuel Makandiwa's spiritual father Boateng at Harare International airport. UFIC spokesperson Prime Kufakunesu said they were overjoyed to have their leader's spiritual mentor in the country.

The welcome of Boateng by Makandiwa and his allies at Harare International Airport sparked debate in all circles. The photograph below shows the arrival of Boateng and how Emmanuel Makandiwa greeted him. "Papa I love you so much and I pray that God will keep you for our sake, may he continue increasing you," he acknowledged his spiritual father.



Fig. 5.1 Shows Makandiwa left and his followers welcoming his spiritual father Boateng (<https://www.newsday.co.zw/>: 7/9/13)

The action by Makandiwa left many people questioning his respect of Boateng, Passmore commented on the gesture by saying:

What is more difficult is "Spiritual father". To kneel down is not a problem. There is no spiritual father other than God in Heaven, because He is the one who is a Spirit. Calling a man of flesh "spiritual father" is totally wrong. What will happen when he dies? That's when you see people starting to worship a dead person, and putting that dead person on the same level with God. They should just call him elder (Passmore, Interview: 29/05/2013).

In an interview Emmanuel Makandiwa argues that the "spiritual father" concept in Christianity has been practised ever since the biblical era right through to the black evangelists from the Zionist and Apostolic sects in Zimbabwe (Mutingwende, Interview: 17/05/2014). "In the Old Testament, Elijah was Elisha's spiritual father. In the New Testament, Apostle Paul was Timothy's spiritual father. The spiritual fathers served the purpose of instructing their

subordinates on prayer, interpretation of prophecy and good conduct among other things,” Makandiwa said.

When Prophet Victor Boateng was preaching at the City Sports Centre in Zimbabwe on the 29<sup>th</sup> of October 2010 he confirmed that Makandiwa and Angel were his sons and was actually proud of the progress they were making. Boateng claimed that when he was praying in Ghana he was told that some people in Zimbabwe were planning to kill Makandiwa, hence he decided to come, as the grandfather of UFIC, to protect him from any harm (Boateng, DVD: 2010). These words were uttered during a conference he was giving which was associated with prophetic oracles, signs, miracles and wonders and during his preaching his sermon was entitled “Switch”. Shoko and Chiwara questioned this kind of operation and argued that, it implies that Boateng may be the source of power or else he knows the source of power of Makandiwa and Angel’s ministries. Be that as it may, it means that the two prophets must regularly visit Boateng for the rekindling or upgrading of power. If that is the case, it is, therefore, problematic to regard the powers of Makandiwa and Angel as deriving from the biblical Holy Spirit, said Shoko and Chiwara. The Holy Spirit is able to protect people from any danger. For example, when Paul was attacked by a snake in Malta (Acts 28: 1 – 6) it caused no harm to him because the Holy Spirit protected him. Paul did not call for any spiritual father to come to his rescue. The fact that Boateng claimed to have come to rescue and protect Makandiwa leaves a lot to be desired. The Holy Spirit is understood to be ever-present but Makandiwa and Angel’s powers appeared to be weakened and they call for their spiritual fathers to assist them.

When one closely analyses Boateng’s prophecy, it leaves people with much incredulity in relation to Emmanuel Makandiwa. One would ask why people should plot to kill Emmanuel Makandiwa? Could it be religious, political or economic reasons? If it happens to be religious reasons then why would he be a target in a puddle of other successful prophets like Magaya and Angel who are also commanding a huge following like him? It can’t be true that it is political, because Makandiwa has never been controversial in his utterances. He is such a prophet who has never preached against the government or the state President. Instead he has been a court prophet who always announced the nation’s prosperity in the midst of economic disintegration. This was expressed by Mpfu (2013:117) who noted that, from its standpoint in the Zimbabwean landscape, the neo-Pentecostal prophets have employed a declared silent involvement in the political realm. Their movements are a disciple of capitalism under the banner of the theology of health, wealth and power. However, Boateng’s claims that he came to rescue Makandiwa is neither here nor there. Probably he came for other reasons not that Makandiwa was in danger.

Having looked at all these issues it is helpful to look at the biblical view that those who can be referred to as prophets today were originally priests (1 Sam 3 vs 1ff). For instance, there are priests reportedly among many societies including the Ankore, Yoruba, Ibgo, Akam, Shona, Baganda, Basoga, Ewew, Sonjo and others (Mbiti, 1969: 187). This being the case, it means that these traditional priests could have evolved into prophets. However, this would suggest that the neo-Pentecostal prophets in Zimbabwe went to Ghana and Nigeria to borrow some prophetic traditions from a foreign tradition. In which case, therefore, they may use these powers to lure many people to their churches (Shoko and Chiwara in Chitando, 2013: 223). An informative case is a Ghanaian traditional divine-healer who indicated that he gave 1700 prophets power to produce money, start big churches and perform miracles (The Herald: 23/02/2013). It is from these facts that the general public wonders whether it is coincidence that such claims arose simultaneously with the local prophets aligning themselves with their spiritual fathers from Ghana and Nigeria.

My observation is that because of this aphorism, the love of and for power has become an integral element for the neo-Pentecostal Christianity in Zimbabwe's leaders who are adored at the level of being worshipped. I have also observed that these leaders of neo-Pentecostal churches are exalted to the status of state presidents or 'sons of God'. As shown in the photograph above, Makandiwa kneeling for his spiritual father, his followers tend to kneel when they meet him.

### **5.2.3 Man of God**

The prophets in neo-Pentecostal churches are well-known by their title of *man of God*. It has been highlighted that the title, *man of God* has been used interchangeably of a selected group of individuals like, "prophet", "seer" and "prophetess". This means that the title is not a general designation for all created beings but rather an exclusive title for the few "men (possibly women also)" who stand in a very intimate and close relationship with God (Gunda, 2013: 19). This person is not only in good standing with God, but, "is a specially set aside individual who is essentially a manifestation of the divine hence protected by the divine and in instances where such divinity is not respected, the divine reserves the right to avenge" (Gunda, 2012: 345). The vocation to serve God is a vocation to a place of exceptional honour. Paul designates Timothy (and equally all faithful ministers) as a *man of God*, a title given to Moses (Deuteronomy 33:1), David (Nehemiah 12:24), Elijah (1 Kings 17:18) and Elisha (2 Kings 4:7) in the Old Testament

(Redpath, 2004:16). In so doing, he sets the minister apart as one having a special relationship with and an origin in God. The minister is God's special representative, one whom God has personally chosen and sent.

However, *man of God*, “is the depiction given to a man that follows God in every way, who obeys His commands with joy, who does not live for the things of this life but for the things of eternity, who willingly serves his God in giving freely of all his resources yet gladly suffers as a consequence of his faith” (Redpath, 2004:3). Possibly [Micah 6:8](#) sums up the *man of God* in one perfect verse: “He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” This means that a *man of God* is an exceptional distinct person, signifying a person who is exactly “above men”. This title elevates other persons to a position where they think that they are the untouchables, they are humans above other humans. This is because of the things they are understood to be able to achieve. In the Bible, especially in the Old Testament as alluded to previously there are people who are referred to as *man of God*. Moses as the custodian of Yahwism in Exodus 20 stood to be the establishing forebear by blessing his progenies. This happened after he had received the Decalogue from God and passed on this covenant to his descendants (Driver 1973: 385). Gunda (2013) noted that, “Chapter 33 of Deuteronomy is labelled the Blessing of Moses and it consists of a series of benedictions pronounced upon the different tribes of Israel (even though Simeon is not recognized)”. The covenant that is interchangeable called the covenant of God or the covenant of Moses is essential in considering why Moses is eligible as a *man of God* (Gunda, 2013:19). In the biblical narrative there is no other human being who had been this close to God! Who talked with God face to face and in this case Moses qualified to be a being that was “beyond men”. “Moses thereby gives to each tribe his own gift of divine understanding and power, and at the same time the diverse gifts and characteristics of each tribe are recognised and affirmed to be gifts of God” (Clements 1998:534). This is correspondingly imperative that the blessings pronounced by Moses are as worthy as blessings pronounced by God because the *man of God* represents God, his activities stands for God.

Apart from Moses the title *man of God* is also demonstrated by Elijah and Elisha who together did remarkable miracles. The incomparable nature of Elijah is advocated in intimations that “supports the suspicion that where Elijah, life or speech are, Yahweh is never far away” (Glover 2006:450). God, the redeemer of his own people from the bondage of Egypt, is always around the *man of God* signifying that propinquity to the *man of God* is fundamentally propinquity to

Yahweh. (Gunda 2012) observes that the things that constrain men and women cannot constrain the *man of God* who is essentially standing under the shadow of God, sharing in the authority of God, which gives him the power to command the “jar of meal not to be emptied and the jug of oil not to fail until the day that the Lord sends rain on earth 1 Kings 17:14-24” (Gunda, 2012:346). It is important to note that the *man of God* in the Elijah and Elisha narratives represents life, which is also seen in God. In other words there is no distinction in the work of God and the *man of God*; in their speech and presence there was similar effect.

The title *man of God* is used to describe some outstanding individuals who are believed to have a special relationship with God. It is wholly used to refer to individuals who are sometimes called “prophets”, “seers”, and “visionaries” (Gunda 2013:20). The title is used interchangeably with other titles, especially in 1 Samuel 9. In the accounts of 1 Kings 13 as well as the Elijah-Elisha accounts, the title seems to be simply the same with the prophet. The *man of God* is associated with an extraordinary demonstration of miraculous power, which is seen as the result of being a direct representative of God (Gunda 2012:340). Looking at the *man of God* as possessing extraordinary powers this can be described as being in the presence of the *man of God* is equivalent to being in the presence of God since the *man of God* possesses and uses the power of God. This is a notion that is understood in neo-Pentecostal Christianity in Zimbabwe.

#### **5.2.4 The Effect of “man of God” aphorisms in neo-Pentecostal Prophets**

In describing the dictum *man of God* in the Bible it is important to note that the aphorism has been cited with examples and embargos which are profoundly sought after and streamlined into what to do, how to do it, when to do it and why to do it. In such situations, it should not be startling therefore that modern day appellants to the title *man of God* offer themselves as offspring of the specially chosen few who stood before God and who shared in God’s authority. Walter Magaya of PHD Ministries at his cross over all night service giving a declaration which confirms his prophet hood as a *man of God* concerning the state of the country Zimbabwe he said:

“God said to me, 2016 is the year of overflow and abundance,” (this prompted his followers to break into singing and dancing Winkie “D’s song “maproblems ose disappear, all the problems disappear”) I spent the greater part of December interceding and seeking God’s plans. My spiritual Father said the year 2016 will be a year of over flow and abundance.” (Magaya, All night cross over sermon: 31/12/2015).

The sermon on the night was evinced on John 10 verse 10, where Jesus promised life in abundance after he said that, “the thief comes only to steal, kill and destroy; I have come that

they may have life, and have it to the full” (NIV). Magaya explained that in the first part the thief comes to steal, kill, and destroy, but in the second part it is talking about abundance. In another words the lives of the people during the time of Jesus Christ where transformed by Jesus when he declared life in abundance. It is in the same vein Magaya’s statements endorse what most of the neo-Pentecostal Christians understanding of the Bible, is, and the pastors involved in ministry are agents and God’s representatives.

The *man of God* as portrayed by the biblical narrative is fundamentally more than merely a mortal being, he or she is divine-mortal being because s/he personifies an incorporation of his/her human nature and the eternal nature of God, partaking in the destiny of humanity yet exercising the power and authority of God. The performing of miracles and other such supernatural actions is implied in the setting of their divinity. All things that God can do can be done by the *man of God* hence the idea that where the *man of God* is, God cannot be far away (Glover 2006:450). Gunda (2013) highlighted that it is not surprising that, such men of God attract big crowds as in the case of Makandiwa whose followers stampede in order to have access to the front seats in the auditorium where they will be closer to the *man of God* (Gunda 2013: 22). It is also conspicuous that Uebert Angel had to abandon his food from a ‘chicken inn’ food outlet in Gweru and flee from members of the public, who had thronged the premises and started jostling to greet *the man of God* (The New Zimbabwe: 25/10/2012). The prevalent preacher Uebert Angel and his body guards had to rush into their vehicles and flee, leaving their food which was still being prepared after members of the public delimited the food outlet and started butting to greet the Harare-based preacher-cum prophet. Those who managed to escape the human wall made by Prophet Angel’s bodyguards would kneel on the macadam before greeting him. One of the few who had the chance to shake hands with the prophet claimed that they were “blessed” as a result of shaking hands with the *man of God* (The New Zimbabwe: 25/10/2012). It is from these events that one can see how revered the men of God are in neo-Pentecostal Christianity in Zimbabwe. One of the people who greeted Uebert Angel by shaking his hand, fell into a trance and he was heard shouting, “Thank God, I am now a new man. I am blessed to have been greeted by this great *man of God*” (Gunda 2013: 23). It is obvious that when people are happy to meet the *man of God* and cause stampedes to see and touch him are essentially seeking the presence of God. It is in this context that the followers of these prophets became emotional and defensive whenever their prophets are being criticised. Benjamin Spoem commented that:

God has spoken through his servant Prophet Emmanuel Makandiwa and whether you believe it or not does not make it untrue and even if there are other prophets out there still it does not make it untrue. One needs to be a doctor to be able to critic another doctor and it is only in the church or church related business where you have people who are not prophets criticizing prophets. If Prophet Emmanuel Makandiwa is not a true man of God, who is? I have witnessed teaching after teaching, miracle after miracle, deliverance after deliverance being performed by this great man, I have seen broken bones being brought back together, I have seen marriages and lives being restored. It is only darkness that hates light. We have been restored to Life, Life, and Life (The Standard: 12/10/2014).

Spoem just like several supporters of these neo-Pentecostal prophets, regards what the *men of God* miraculously do as fulfilment of the word of God, this belief does not only happen to the local people alone but these beliefs are also upheld by the people from outside the country who also confirm that in Zimbabwe there are *men of God*. Tychicus from Ghana commented:

This is my advice to the people of Zimbabwe, prophet Makandiwa is truly a Man of God, people of Zimbabwe must haste to watch and pray fervently for every prophecy God speaks through his servant Makandiwa. I am a Ghanaian but I can tell you that, Zimbabwe is commonly known as the African country with the abnormal inflation, but I can strongly say that, now Zimbabwe is changing and becoming attractive to the entire world today because of the various men of God that God has raised for his people. Prophet Makandiwa and Angel, these are the only prophets I know. Politicians must listen very well to their advice, prophet Makandiwa is the very mouth piece of God in heaven, anyone who speak against his prophecy will or can experience the wrath of God. This gift of God is not subject to academic and logical thinking, this is not a degree of Masters, PhD or professor deliberation, this is too deep to understand with carnal mind, it needs spiritual understanding. This wing of salvation and freedom is at work in Zimbabwe, I personally call it the new Zimbabwe, and Christians must rally for this change and return the entire country to God again. I love Zimbabwe and I love to be there for some holiday (The Standard: 12/10/2014).

Tychicus in his advice to the people of Zimbabwe is advising the politicians to take seriously the prophecies of these prophets. He is convinced that even the inflation that the country is facing can be turned into a good economy through the prophets. It is from this evidence that the local prophets are described as *men of God*, even from across the borders. The motto for the neo-Pentecostal man of God is simple, the unbelievable is Godly! The same motto has become the slogan for the majority of followers in these mega-churches where the *men of God* are regarded as friends of God who know the mind of God (Gunda 2011:147). It is significant that the title *man of God* has been used in the church from time immemorial, but it seems that its usage was given a fresh charter of life by neo-Pentecostal religious adherents. It also points to the thinking that in religious circles the title concedes that some men and women are in the enhanced position to converse with the Almighty in a better position than some members. Having discussed the dictums of “spiritual father” and “man of God” it is of great value to look at “papa” as an aphorism.

### 5.2.5 Papa

“Papa” is another title which is very popular in neo-Pentecostal Christianity in Zimbabwe. The word has both Greek and Latin origins. The word is an English word *Pope* in Latin: *papa* from Greek: *πάππας pappas* (American Heritage Dictionary of the English Language, 1993) a child's word for "father" is the Bishop of Rome and the leader of the worldwide Roman Catholic Church (Oxford Dictionary of the Christian Church, 2005). The word *pope* derives from the Greek *πάππας* meaning "father" (Catechism of the Catholic Church). In the early centuries of Christianity, this title was applied, especially in the East, to all bishops and other senior clergy, and later became reserved in the West for the Bishop of Rome, a reservation made official only in the 11th century (Elwell 2001: 888). The earliest record of the use of this title was in regard to the by then deceased Patriarch of Alexandria, Pope Heraclas of Alexandria (232–248), (<http://www.newadvent.org/>: accessed on 03/05/2014). The earliest recorded use of the title "pope" in English dates to the mid-10th century, when it was used in reference to Pope Vitalian in an Old English translation of Venerable Bede's *Historia ecclesiastica gentis Anglorum* (Eusebius, *Historia Ecclesiastica* Book VII, chapter 7.7, <http://www.documentacatholic.com/aomnia.eu/>: accessed on 03/05/2014). From the definition above it is very clear that the Catholic Catechism described the word as father, father is defined by the Cambridge English Dictionary as a male parent. It further denotes that the word is abbreviated Fr. which is the title of a Christian Priest especially a Roman Catholic or Orthodox Priest (*The Cambridge English Dictionary*). The word as described above from Pope and father in church circles denotes a title of authority. In the Catholic Church the Pope is the head of the church, and his clergymen are called fathers. The father in a parish is a person of honour and respect, he is a canon which is a measuring rod, a norm or a rule in terms of behaviour and spiritual matters. This kind of respect a father is given in church circles, is the same belief people have especially in the *Shona* culture.

In *Shona*, a language spoken in Zimbabwe, and also in *Yoruba*, a language spoken by the *Yoruba* culture in the South Western part of Nigeria, *Baba* is honorific for father, wise man or, simply, elderly man (<https://en.wikipedia.org/>: accessed on 03/05/2014). It is also a term of respect used by wives, other women, children and other youth to an older man. In the *Shona* culture the title goes with responsibilities, this is seen in the definition of the word in the *Shona English dictionary*. *Baba* is defined in six stages as one who begets a child; the nearest male ancestor: a male parent: so-called in relation to the child. First and foremost the title is given to a person who is able to have children, in other words it is associated with being a biological father.

Second, he is a male ancestor more remote than a parent; a lineal male ancestor, especially the first ancestor; the progenitor or founder of a race, family, or line. In other words the title is given to a person who has founded a clan or family, which means the person must have children or other people who are following him, thus has a responsibility to look after the family. This goes on to protect the family from spiritual attacks. Third, he is one who through marriage or adoption occupies the position of a male parent; a father in-law; a stepfather. Fourth, the one who exercises paternal care over another; a fatherly protector or provider. In the third and fourth points the title has to do with marriage and taking care of the family, hence it is not a title just given to anyone but it has a responsibility to take care of the family, providing for their physical needs. And the fifth he is defined as the eldest member of any profession, or of any body. (<https://vashona.com/en/translator/>: accessed 03/05/2014). This means that in the Shona culture anyone who is set above you is in the family at work or elsewhere assumes the fatherly role. This role is associated with providing, taking care, protecting those who are under you. From the definitions above it is important to note that the title father which is being used in neo-Pentecostal Christianity as ‘papa’ denotes a title of authority and responsibility. When one closely looks at this title ‘papa’ in the light of the definitions above in its usage in neo-Pentecostal Christianity in Zimbabwe can easily draw a conclusion that the followers of the prophets are convinced that their leaders match the qualities of the father.

### **5.2.6 The Effect of “Papa” aphorisms in neo-Pentecostal Prophets**

In neo-Pentecostal Christianity in Zimbabwe the word *papa* is very common. As it has been defined above it denotes father, referring to a relationship between father and son, or father and daughter. In a talk show entitled “son ship” where prophet Makandiwa and apostle Vutabwashe were teaching the pastors from Heartfelt Ministries. Makandiwa and Vutabwashe agreed that they are sons to other fathers. Vutabwashe said, “The matter did not start in this season but it started long ago Prophet Makandiwa is a son to prophet Boateng and I am a son to Papa Kayanja” (Vutabwashe, Talk show: 23/06/2013). As a son Makandiwa agreed that he submits to his father when he said, “I submit to my papa, my life, my soul, and my ministry... (*Ndinopfugama*) I kneel down, and also pay my tithes to him as a son”. From this discussion it is very clear that the relationship they are talking about is mentorship. They began their discussion from Elijah and Elisha’s relationship, where Elijah mentored Elisha. This relationship was established on a prophetic ministerial condition. The discussion pointed out that this aphorism is used between a senior pastor and his other pastors who are learning from him. Makandiwa in describing the

dictum noted that, "... when my Father (Boateng) was teaching he said, act like a son and your father will be found" (Makandiwa, Talk show: 23/06/2013). He highlighted that Elisha and Elijah were not related biologically instead the Bible presents Elisha as a servant to Elijah, but on the day when Elijah was taken to heaven Elisha shouted to Elijah saying 'my father....my father.' He did not act like a slave but he acted like a son and Elijah left his cloak. This cloak Elisha inherited from Elijah enabled him to perform his miracles twice as much as Elijah did. So with the concept of fathers, these prophets are describing receiving the spiritual anointing from their fathers.

In describing the dictum Makandiwa gave his example of his father Boateng. He said, "Every Sunday after the church service he received information on his mobile phone from his team about the number of people who attended the service, the number of people who have joined the church as new members, the number of people who have been prayed for, prophesied for, healing and miracles that took place on that day, the offerings and tithes collected on that day" (Makandiwa, Talk show: 23/06/2013). The moment he received the message on his mobile phone he forwarded it to his father who is based in Ghana. He did this because he said everything that happens to his church is caused by the covering of the anointing of his father; hence his father has to know how much his anointing has worked that day". By giving him the information about the tithes and offerings Makandiwa admitted that, the gesticulation closes the opportunity to consume his father's tithes. However, Makandiwa and Vutabwashe admitted that they pay tithes to their fathers and are working under the anointing of them.

Makandiwa also confirmed that he sometimes has to pay the salaries of the staff that work at Boateng's church. Will it not be the case that Shoko and Chiwara argued that, "It suggests that probably Makandiwa went to Ghana to borrow some prophetic traditions of a foreign tradition. In which case, therefore, he may use the powers of the Ghanaian traditional healers to lure many people to the UFI church" (Shoko and Chiwara in Chitando, 2013:223). If this is not true why are they paying their tithes to these fathers? Because it is found in the Bible tithes were used for many purposes, for instance looking after the poor in society, widows, orphans and the priests (Deuteronomy 26: 12-13, Numbers 18: 21-28). Why in this case are they paying the fathers if it is not paying for the powers these prophets and apostles have acquired from their fathers?

In neo-Pentecostal Christianity in Zimbabwe the aphorism *papa*, is not used in the sense Makandiwa and Vutabwashe described in their talk show. For them as highlighted above the dictum is used to describe a relationship between a pastor and his tyros, this is not between a pastor and his followers. In most cases when the aphorism is used in neo-Pentecostal churches in Zimbabwe it refers to the prophet or apostle and his followers. This is evidenced by the stickers, bangles and headscarves that are produced by these churches and are sold to the members with the inscription “*Ndiri mwana wemuporofita*” “I am a child of a prophet,” others will be printed “*Ndiri Mwana waApostle*” “I am a child of an apostle.” These stickers are put on motor vehicles and doors at the houses where the followers live. The bangles are always put on by the members as a sign of protection from the evil one or from evil forces. Bandanas are worn at every church gathering this clearly shows that the followers value their fathers. Since the aphorism is used in these churches it is also interchangeably used with other terms as ‘general’ and ‘major’ during the church services while the prophets or apostles are preaching, members are always heard shouting, go deeper ‘papa’, tell us ‘general’, prophesy, ‘major’. Eubert Angel is the prophet known as ‘major’ and the word ‘major’ is defined as:

The first field officer rank in the Army, ranked above Captain but below Lieutenant Colonel. Majors usually serve as specialized executive or operations officers for battalion-sized unit of 300 to 1,200 soldiers, but they may also be found leading specialized companies, such as Service Support and Special Operations units, or serving as staff officers in high level command posts (<https://www.military-ranks.org/>: accessed on 12/10/2014)

In looking at the etymology of the word it is derived from the Latin *maior* (also spelled *major*), which means “greater”. (<http://www.dictionary.com/>: accessed on 12/10/2014). However, when the prophet Angel is described as ‘papa major’ the followers are describing him as the ‘greater’ father. Hence he is also responsible for fighting their battles. This is where the concept of major is coming from, since major is the leader of an army. Tonderai Mwareka in his support of Angel ends his writing by signing ‘Son of Major’ and in the document he wrote entitled *Attack on Prophets in Zimbabwe Enough.....* He began his writing by saying “Leave ‘My Papa’ Uebert Angel alone” (<http://nehandaradio.com/>: accessed on 16/8/ 2014). Apart from the prophet Uebert Angel who is referred to as major there is also Apostle Tavonga Vutabwashe who is also known as the ‘general’ and this word is defined as:

Lieutenant general, lieutenant general and similar (abbrev Lt Gen, LTG and similar) is a three-star military rank (NATO code OF-8) used in many countries. The rank traces its origins to the Middle Ages, where the title of lieutenant general was held by the second in command on the battlefield, who was normally subordinate to a captain general. In modern armies, lieutenant general normally ranks immediately below general and above major general; it is equivalent to the navy rank of vice Admiral, and in air forces with a separate rank structure, it is equivalent to Air Marshal. A lieutenant general commands an army corps, made up of typically three army divisions, and consisting of around 60,000–70,000 soldiers (U.S.). (<https://en.wikipedia.org/>: accessed on 16/08/2014).

When the title is used it denotes someone who commands respect and has a very big crowd under his care. This person is second in command, however, the term nicely fits these apostles and prophets because they are following the anointing of their spiritual fathers who are the major generals. In both cases the terms ‘major’ and ‘general’ are associated with leaders who led an army to war. Hence when these apostles and prophets are addressed with these titles they are levelled as heavenly ‘major’ and ‘general’ who led their followers in a spiritual war.

It is very important to know that the aphorism papa is just used to express a relationship between a father and son in a spiritual sense which is the pastor and his tyros, however, the word is being used in neo-Pentecostal churches by the followers of the prophets and apostle when they do not know what it means. Tonderai Mwareka in defending the prophets wrote that, “I have been following with great interest albeit confused about the attack on the Prophets in Zimbabwe especially on Prophet Uebert Angel (My Papa) of Spirit Embassy and Prophet Emmanuel Makandiwa his brother” ([Nehandaradio.com](http://Nehandaradio.com): 12/12/2012). Critiques of the neo-Pentecostal Papa, find it very difficult to merge the effect of the Papa texts on the contemporary prophets, especially when it comes to their ostentatious way of life in the context of the poverty of their cohorts. It is in this light that many people are following very few individuals who are trying to push their agendas in the name of religion. However, it is now important to look at the spiritual father aphorism.

### **5.3 Conclusion**

It is from the background of these aphorisms, *man of God*, *papa*, and *spiritual father* that the prophets in neo-Pentecostal Christianity in Zimbabwe as highlighted above, are highly esteemed because the understanding is that they represent abundance and the presence of God wherever they are. In addition to this they present themselves as descendants of the line of the specially chosen few who stood before God and who shared in God’s authority. Because of that the prophets do not only read the text of the Bible, they act them out in their own words and the followers become the recipients of the benefits of the presence of the divine, which is characterised by the abundance of health, wealth and well-being (Glover 2006:453). Theologically, some of these aphorisms that are given to the prophets have deep Christological connotations as they are used of and for Jesus Christ to show his divinity. Interestingly, the neo-Pentecostal churches use the titles loosely and in a careless manner. It appears that people have been conditioned to such an attitude and their expressions carry a sense of learned ignorance and

innocence (Mpofu, 2013:117). However, because of this high esteem that is given to the prophets in neo-Pentecostal Christianity in Zimbabwe this means that even the message which they preach is also highly honoured, and because of their status it also makes them receive such tithes. It is of great importance at this stage to look at preaching in neo-Pentecostal Christianity in Zimbabwe.

## **6. Prophetic Preaching in neo-Pentecostal Christianity in Zimbabwe**

### **6.0 Introduction**

The previous section reviewed the maxims that are relevant to this chapter. It drew attention and examined the clichés of “man of God”, “Papa” and “spiritual father”. This chapter specifically considers prophetic preaching in neo-Pentecostal Christianity in Zimbabwe especially in outlining the connection between the above mentioned aphorisms and the preaching in these movements. It is the purpose of the core tasks of practical theological interpretation to find out what ought to be going on in these churches, Osmer’s normative task becomes essential. For more convenient exploration: declarations; the gospel of prosperity, prophecy, healing, miracles, and deliverance. The reason for considering these themes is that for one to be in a position to understand the trails of prophetic preaching in neo-Pentecostal Christianity these themes have to be considered as they shed more light on the preaching.

This research acknowledges that there are a huge number of unregistered neo-Pentecostal churches that are mushrooming in Zimbabwe, however the research in analysing prophetic Preaching in neo-Pentecostal Churches it has targeted only few of the registered and these are UFIC, PHD, Heartfelt and Spirit Embassy ministries. It is also acknowledged that the sample can go beyond Zimbabwe but for the sake of this research it is limited to Zimbabwe and specifically in Harare town. The researcher endeavoured to contact these four churches during the period of August 2017 and February 2018, particularly to carry out an inquiry with the leaders of these churches about their membership of their congregation, find whether or not they keep records of church sermons and lastly to inquire about any philanthropic work they might be doing. In all the four churches they published audio and video recordings of their sermons online. In addition to the sermons obtained online the researcher made effort to visit these churches and attend their services and took profuse notations. By so doing the investigator often obtained notations on the entire service as well as handy word to word notations on the sermons. Those sermons obtained from online were thoroughly examined on their content alone. The prescribed sermon is however a very essential fragment of Pentecostal amenities, usually subjugating the dominant point and taking up the elongated part of the events. Worshippers naturally took notes during the sermons in order to study the message at home where sermons were made available in audio or video form, worshippers often bought the copies to eavesdrop again and again. Consequently, even though the researcher mainly limit his perquisites about

Theology to the content of the prescribed sermons, he is confident that these are an extremely essential part of the understanding of being a practising Pentecostal. The neo-Pentecostal prophets got their mileage from the aphorisms discussed above, as explained earlier, the title “man of God” depicted an outstanding individual who is believed to have a special relationship with God. In other words the title represents the presence of God, meaning that whatever the prophet says, people will respect it because of their relationship with God. It is significant that the sermons preached in neo-Pentecostal Christianity centre on the themes described above. Not all sermons will be examined in this section but only selected sermons from the prophets under study will be closely analysed.

Mock in his book *“Preaching Biblical Messages and Pastoral Ministry”* quoted a nineteenth century Scottish preacher Robert Murray M’cheyne who highlighted that, “my people’s greatest need is my personal holiness” (Mock, 1989:24). For M’cheyne before one occupies a pulpit people need to see holiness, but in this age there is a different gospel that is being preached. We are living in a society which is confusing where the doors of the church are wide open to worldly values and standards. The result is a confusing mix of worldly holiness and holy worldliness. Worldly holiness is the commitment of a people meant to be holy to worldly standards (Adeleye, 2011:6). In other words it is meant that people who claim to be created in the image of God (*imago Dei*) have changed their ways and turned away from his teachings and adopted the world and yet feel comfortable with both being “holy” and clinging to values that contradict that attribute. Holy worldliness is when worldly things are ‘consecrated’ and called holy and the worldly claim to be born again simply because of their external affiliations. In other words, those who are yet to have an encounter with Christ or be transformed by him now commonly claim allegiance to him by clothing their worldliness in ‘spiritual’ garb when it is convenient to do so. Unconventional days indeed! Days when one can be ‘born again’ and not be a new creature in Christ. Days when one can claim to be ‘spiritual’ and yet show no evidence of this in one’s character, conduct, value, system, relationships or lifestyle. We are in a generation in which clear truths from the scriptures are considered outdated and new revelations and experiences are sought with all gullibility. Some of these trends are being perpetrated by undisciplined young converts who claim they know more scripture revelations. These are days of lying wonders in which teachers who make miracles an end in themselves lead astray those who want a miracle at all costs. These are days when the gospel has come to be viewed as a short cut to the good things of life for instance a good car or a bigger house.

This strange gospel promises entertainment without commitment, and those who embrace it are content to accumulate titles at the expense of a good testimony. For the love of celebration we have shifted from the “great commission” to the “great entertainment” (Adeleye, 2011:7). What these trends have done is confront us with a generation of Christians whose lifestyle is different from that which Christ has taught. A generation that has introduced a new understanding of scripture, a new teaching or a new revelation. As opposed to the older generation of Christians who walked and taught honesty, with integrity, character and the fruit of the Holy Spirit as the opium of Christianity. People today have been made to believe that the mark of Christianity is to have instant results by the use of hallowed objects like anointing oil, holy water, and wrist bands. This is being caused by the twisting and manipulation of the word of God by the preachers today who preach the word to accommodate various forms of subjective interests and motives.

When the prophets in neo-Pentecostal Christianity came on the scene they began by proving to the people that they were really prophets from God. In their sermons they preached and proved to the people that they were really sent by God as prophets. Makandiwa in his sermon entitled “*A Prophet*” from Hosea 12 verse 13, “*By a prophet the Lord brought Israel out of Egypt. And by a Prophet he was preserved.*” He argued that: “The Bible did not say by prophecy they were redeemed, but it said by a prophet used by God they were preserved” (Makandiwa, sermon: 24/06/2012). In this sermon Makandiwa compared himself with Moses who was sent by God to redeem the children of Israel. Like Moses he proved that he was the prophet sent by God to redeem and preserve the children of Zimbabwe. He further argues that he was called by God, Makandiwa noted that: “But if the Lord, the creator of the heavens and the earth had called me, and said to me, “I want to make you a preacher” (Makandiwa, sermon: 24/06/2012).

This was Makandiwa’s explanation that he was called by God to be a prophet, when one closely analyses this calling, it is similar to the calling of Samuel in 1 Samuel 3:1ff. When Samuel was called, he was called to be a seer, prophet and a priest. By equating his calling to that of the Old Testament Makandiwa is qualifying himself as a prophet and because of that his words carry more weight. But when one looks at Jesus call in Mark 8:34-38, Jesus clearly highlights that whoever wants to be his disciple must deny themselves and take up their cross and follow him. The understanding of this verse is that the call of Jesus, “Follow me”, demands complete personal allegiance to him. Those who respond are expected to learn from him and identify themselves fully with him and his cause. This had serious implications then and should still have serious implications for us today. However, calling is not to prove to people that one is called

but to follow the calling of Jesus. The calling of Samuel was three-fold this is what Jesus is calling people to. First, to deny oneself, second, take up the cross and third follow me. There cannot be any following without forsaking. Uebert Angel in his sermon *Ever Increasing Anointing Part 1*, from Deuteronomy 32: 48-50, declared that:

Moses was told by God in Exodus three that you are a god, and Aaron is your prophet. When he was sent to Egypt Moses was accompanied by Aaron which means a god and a prophet went into Egypt. There is no way you can see a prophet without seeing God. When the woman of Zeraphath wanted food, God sent a prophet. So what you need is a prophet in your life. There is no way you can ask God for prosperity and he will give you money but he will give you a prophet (Angel, sermon: 7/09/2016).

These words by Angel clearly demonstrated that in the midst of challenges people need a prophet and as he was preaching to the people with the same challenges, he was presenting himself to them as a prophet of God. In other words he has a solution to the problems people are facing since he is a man of God, a person who is closer to God. This is seen in the way they are respected in their churches. Whenever they enter the church building, they are chaperoned into meetings with a loud ovation and musical upsurge that may outshine Jesus's triumphal entry into Jerusalem.

## **6.1 Declarations**

The term declaration is very common in neo-Pentecostal sermons in Zimbabwe. The prophets under study during their preaching often make declarations in their sermons at the beginning, in the middle or at the end of their sermons. The Merriam-Webster dictionary defined a declaration as, "the act of making an official statement about something or the act of declaring something, something that is stated or made known in an official or public way, a document that contains an official statement" (<http://www.merriamwebster.com/>: accessed on 4/8/16). From this definition the word means to make an official statement about something. The word official there it means, to endorse, authorise, certify or to sanction (<http://www.thefreedictionary.com/>: accessed on 4/8/16). It is from this background that the prophets declare things to their followers during their sermons, since they are regarded as "man of God", 'papa', or 'spiritual fathers', this means whatever they declare is made official, endorsed, or sanctioned through the declaration by the man of God. This is also echoed by Bishop Itai Hove of the Elshaddai Ministries who said, "Prophetic praying and declarations is a powerful prayer tool where things in the spiritual realm are called to manifestation in the physical according to God's word" (Hove, 2010:12). Declarations are made on breakthroughs, long life, prosperity, marriages, jobs, good health and other topics. Apostle Tavonga Vutabwashe in his sermon, *The God of Exodus* which was

preached from Exodus 3: 13 -14, 6: 2 – 3; began his sermon by saying, “There is someone whose miracle is just happening as I am talking, I am going to present to you a God of Exodus. I don’t know whether I am going to preach, prophesy, or teach but you will go home holding something in your hands” (Vutabwashe, sermon: 4/8/13).

This is the introduction of his sermon, people are already promised something before hearing the message. As “papa” talking to his children, he must provide for them, how these things are going to be provided. The things will be granted through declarations. Vutabwashe in describing the settlement of the children of Israel in Canaan, admitted that there was a bit of imbalance on the part of God, since God was giving them land which was already occupied. But when one looks closely at this statement, there is no irregularity in this issue, because the people who had settled there, settled on the land which belonged to the Israelites, the land which had belonged to their forefathers in the past. In this case God was showing mercy to his people and wanted justice for them. In his sermon Vutabwashe said, “The God of Exodus is going to pick you and put you there. I love the God of Exodus because there is a bit of roughness there.... I love this God because he is just picking you up knowing that he never built a house for you....But there are others who have built houses for you.... He knows that he never constructed a house for you but he picks you out of Egypt, and chased people who are there for you”. After this avowal the apostle began to declare to the people and said, “I prophesy that by the end of this year there is an unbeliever who will leave his property for you, if you believe that’s yours.” The congregation shouted, “I believe”.

In the same futile way Makandiwa in his sermon on Psalm 23 which was entitled *The Lord is My Shepherd*, “In verse 6a, it says, “surely goodness and love will follow me all the days of my life.....” (NIV). He asked people whether they knew the meaning of goodness. In explaining what goodness means he asked people: Is sickness ‘goodness’, people responded by saying no. What about poverty or to have no money, the answer was no. He further asked: is buying your own brand new car, ‘goodness’ all the people shouted ‘Yes’. He further argues that not today but all the days of your life. After saying these words Makandiwa began to declare that: “Those without goodness I want to give you goodness, those who have been followed by misfortunes, poverty, borrowing, lodging and those who are in want: I declare that goodness and mercy will follow you. No more dry seasons,” he repeated that phrase seven times (Makandiwa, sermon: 10/7/11). The congregation responded by saying “I receive”.

Prophet Walter Magaya preached his sermon on his crossover night 2015-2016 on Mark 16:16-18. He began by saying:

My Lord I thank you for this day, Jesus, Jesus, Jesus, I command you spirit of Anti Marriage to come out. Viewers all over the world I set you free in Jesus might name! At one point Moses said to the people, these Egyptians you see you shall never see them again. I want you to say that 2015 and things that was in it, I will never see them again. The challenges that hold them in 2015 I command them to leave. No challenge must cross with you (x3). I want to see your hands, (all the congregants raised their hands). That anti-marriage spirit ...Out in Jesus name. That delay spirit ...out in Jesus name (x4). Show me your hands again, (all the congregants raised their hands again). You dead spirit who are you...? You spirit of delay leave them (x3). Viewers all over the world touch the screen, Barrenness must go, spiritual husband must not cross, sickness must not cross...you are entering into your year (Magaya, sermon: 31/12/15).

When one closely looks at Magaya's preaching, it can be noticed that there are a lot of similarities with TB Joshua's way of preaching and praying. When TB. Joshua is praying or pronouncing declarations he always repeated words like, "Viewers all over the world touch the screen." This is seen in Magaya's sermon above. The question then remains who is imitating the other? Or is it possible that when one is called a prophet he or she automatically assumes the power to act in the manner other prophets do without knowing, and starts acting in the same manner others do. On the night of cross over from 2015 to 2016, the prophet started the sermon with these declarations and started chasing away demons. It is from the aphorism mentioned above that he made such declarations. Whenever the declarations are made the congregants always shout "I receive". The riposte 'I receive' shows that people have assurance that the person who is declaring them has the capacity to do that. For one to remain silent shows that the person does not believe the prophet and because of that one cannot get whatever is lacking in one's life.

Furthermore, Uebert Angel also shares the same sentiments in his sermon *Epikaizo*, when he said "The circumference of your mouth when you say hallelujah, determines the things God is going to put in you" (Angel, sermon: 23/10/11). When one looks at these statements, they suggest that we get blessings from God when we open our mouths as indicated by Angel. In another sermon, Ever *Increasing Anointing*, he said, "I don't need silence, if you are silent I will not prophesy" suggesting that for God to work in the life of Angel to prophesy people have to be noisy. This leaves a lot of questions when it comes to the blessings of God; whether people have a say in their blessings or it is up to God to bestow blessings on his people. Vutabwashe also did a wary performance when he instructed his congregants to stand in his sermon *the making of a star*. He said,

Stand and start jumping today, start jumping and celebrate now. I can see your breakthrough, that marriage will not collapse, that business will not collapse, take your voice the higher you go. Don't stop jumping and shouting, shout, shout, shout your way out of barrenness, shout your way out of poverty, shout your way out of unfruitfulness. Shout, shout, someone is getting a breakthrough, in this noise there is

breakthrough for someone. There is a millionaire project coming to you, breakthrough which was prophesied or declared is coming to pass. From the east, west, south and north whosoever, is holding your money I paralyse it, whosoever is causing problems in your life, I destroy. This time you are moving out completely, as we celebrate there are signatures I am seeing, contracts being happening. Today you are leaving task masters of your life (Vutabwashe, sermon: 13/10/13).

Vutabwashe and other prophets are in agreement that the declarations made can make things happen in the lives of believers. It is also interesting to note that these declarations can only work when people are jumping, shouting, the more they shout or jump higher the faster things are happening in the life of believers. If this notion is correct one wonders whether faith is needed in the life of Christians or not? From a laymen's point of view, the economic declarations clearly imply that faith alone does change the circumstances of history. In order to bring about change believers are taught that, "God wants His children to eat the best. He wants them to wear the best clothing; he wants them to drive the best cars and to have the best of everything" (Gifford, 1990:12).

Such a desire of economic power and prosperity has been acclaimed as a liturgical confession (to borrow Mpfu's words). Mpfu (2013:141) defined 'liturgical confession' "as literally to bringing into existence what one claims with his/her mouth through an act of faith in Jesus Christ." What becomes a practical challenge about too much emphasis on claiming one's blessing by faith, as if God blesses laziness, is the fact that faith without works is dead as James' letter argues, "as the body without the spirit is dead, so faith without deeds is dead" (James 2:26, ESV). Bishop Chad Gandiya of the Anglican Church in Harare noted that the nation will not be made Christian because of declarations but with our witness as men and women (Gandiya, interview: 21/4/16). Gandiya is of the opinion that there is much more needed in the development of people and a nation at large, such as witnessing and entrepreneurship, this suggests that declarations only are not enough for the building of people and a nation. Having said that it is now important at this point to look at the gospel of prosperity.

## **6.2 The gospel of prosperity**

In this age, a marquee of preachers and prophets of wealth, with their gospel of prosperity and its demonstration is the dominant message of neo-Pentecostal churches in Zimbabwe. There are many theories that are propounded by those who adhered to this kind of gospel. Asamoah-Gyadu (2005:202) noted that, the underlying theory of the 'gospel of prosperity' is that God rewards faithful Christians with good health, financial success and material wealth, 'according to his glorious riches in Christ Jesus' (Philippians 4:19). Ezra Chitando emphasised the chief tenants

of the prosperity gospel as the idea that success in life's endeavours is an integral part of a Christian's salvation, salvation is not an event to be experienced in the remote future, and it is a present possibility and reality (Chitando, 2013: 99). However the concept of the prosperity gospel revolves around the idea that one has to acquire wealth here on earth as a sign that God is blessing that person.

If we are to look back during the era of the missionaries their spirituality upheld the concept of salvation as a futuristic event, but when a closer look is given to the neo-Pentecostal prophets today with their gospel of prosperity a conclusion can be drawn that there is a paradigm shift from the traditional understanding of salvation as a future event to salvation as achievable in this life. The view is considered factual: because when things are not working or going well in terms of material or financial gains one is believed to be under divine punishment. 'Poverty Theology', that is teachings that present this world and wealth as evil, is rejected (Chitando, 2013: 99). The teachings of neo-Pentecostal prophets is that our God who is full of riches has destined us to enjoy and benefit from his riches, hence there is no child of God who should struggle in this life if one truly believes and has faith in God. Deji Ayegboyin noted that:

In these churches, prosperity not only in things spiritual but also in the secular realm, is accentuated. Poverty is no longer seen as an ideal to be striven for; rather pauperism, destitution and slender means are simply interpreted as God's Chastisement. (Ayegboyin, 2011: 161).

Some of these youthful leaders have global organisations and they are on a mission of spreading their brand of the gospel of worldly riches, which has arisen to drive the prosperity movement. The gospel is not in Zimbabwe alone but it is also found throughout our continent. Mbugua, Maura, Mbewe, Grudem and Piper (2015:2) noted that, "Across Africa there are many churches preaching this false gospel, it is a dangerous lie wrapped in a covering of religion." He further states that, the gospel is being preached in exchange for cash gifts, cars and non-moveable properties, which they convert to give themselves luxurious lifestyles that are the envy of the world, they promise the ingenuous and the frantic that God would pour miracles of financial wealth into their lives. In Ghana Asamoah-Gyadu (2005:202) quoted Pastor Mensa Otabil who said, 'we need money to have our mouth satisfied, we need to know the principles of securing the money.' He encouraged his listeners, 'don't stop making demands on God until your mouth is filled with good things, not poverty.'

As the gospel is circulating around the continent it is in the same vein that neo-Pentecostal Prophets in Zimbabwe has also joined the circuit to circulate it. Mbugua and team defined the prosperity gospel as a 'gospel' claiming freedom from sickness, poverty, and all suffering on

the basis of Christ's death on the cross. Promising material, physical and visible blessings for all who would embrace it, the prosperity gospel insists that God's will is for all his children to prosper here and now (Mbugua, Maura, Mbewe, Grudem and Piper 2015:3).

The economic milieu in Zimbabwe has opened a way for many citizens to cherish the notion of prosperity, what is not known is whether it is deliberate or it is out of ignorance. This has happened because neo-Pentecostal prophets and apostles in Zimbabwe have proliferated a proclamation of faith which is a brand of American Pentecostalism. Where the prosperity doctrine is most protuberant, it has attracted various descriptions: 'name-it-and-claim-it', 'faith gospel', 'gospel of health and wealth', 'faith-formula theology' and 'faith-equals-fortune message' (Asamoah-Gyadu 2005:203). These descriptions are mostly aimed at enquiring the theological cogency of prosperity teachings. In Zimbabwe the principle is generally discussed as the 'gospel of prosperity' or 'prosperity gospel' and these are the expressions chosen for this exploration. On analysing the beginning of prosperity teachings in African Charismatic movements, Gifford's view is that the theology is inexplicable apart from its American origins (Gifford, 1990:378-388).

There are other African scholars such as Ojo (1996:106) who argues that the prosperity gospel is original to Africa's Charismatic movements. In North American neo-Pentecostalism that advocates the prosperity doctrine is normally referred to as the 'Word' or 'Faith' movement (Asamoah-Gyadu 2005:204). Kenneth Hagin is named by McConnell (1995:4) as the founder of prosperity gospel and because of that he is called spiritual mentor of many leading prosperity theologians including Kenneth Copeland. Hagin 'claims to be the man who first received the revelation on which the faith movement is based' (McConnell, 1995:4). There are many preachers of 'faith gospel' these include Kenneth and Gloria Copeland, Benny Hinn, Charles Capps, T D Jakes, Lester Sumrall, Oral Roberts, T.L Osborn, and Jimmy Swaggart. The use of media technology is common in North American televangelists, this is also now common in neo-Pentecostal Churches in Zimbabwe. With the current difficult economic crisis of Zimbabwe make it fundamentally absurd that such luxuries as gold taps, private jets and expensive cars associated with some of the North American prosperity evangelists would be rivalled by their Zimbabwean admirers.

In light of what has been said on prosperity gospel above it is important at this point to look at what neo-Pentecostal prophets are doing in Zimbabwe. The prophets and apostles under study

are well-known for their sermons based on the prosperity gospel, which requires that Christians must give more in order for them to receive more in terms of finance and health in this life. All the way through their munificent giving God will remunerate them generously. The labour of their hands will prosper irrespective of the current state of affairs. God is being foreseen as the God of wonders who gives power to Christians to “provide a path where there is no path”. Common reference which is normally given is the crossing of the Red Sea by the children of Israel.

Prosperity gospel in Zimbabwe is clearly seen in the annual themes the prophets declare in their churches. Since the formation of UFIC Prophet Makandiwa always declares various themes at the beginning of every year. These themes include, “Year of Results”, “Year of Divine Solutions”. On the crossover of 2012 to 2013, approximately after midnight he revealed how the angel of the Lord had visited him and instructed him to retain the theme for 2012 in the year 2013 “This year will be a Year of Divine Solutions” announced the man of God. He read from 2 Chronicles 20:15-17 and taught extensively on how victory will be achieved, “God will be fighting on our behalf and you will make great impact in 2013, God shall grant you the speed like that of an angel” he added. He further explained how believers will gain divine advantage, “In the past you employed your own strategies but this time around the strategies will come from the Lord and your solutions will be divine” (Makandiwa, DVD Sermon: 31/12/12). On the other years that followed he declared it as the “Year of his Power” from Psalm 62:11, and the other one as the year of “great harvest”. These themes Makandiwa has pursued, are pointing to prosperity. All the themes do not focus on spiritual edification, eradication of poverty or other issues that has to do with salvation and the Kingdom of God. They are promoting a great harvest of money, health and wealth.

Prophet Magaya is also known for introducing annual themes, and these include the “Year of Taking Over” on the video posted on YouTube on 8 January 2014, he preached on this theme and as he was declaring various things to his followers the video clips are shown of several things that are to be overtaken in that year, these include motor vehicles, houses, companies, aeroplanes, clothes, properties and monies. He also declared another year as the “Year of overflow and Abundance”. This is closely related to apostle T Vutabwashe, when he declared 2012 as a “Year of open Gates”. On his DVDs which were produced that year they began by opening a very beautiful gate which showed a beautiful house and a very nice car parked in front of the garage. This clearly shows that the theme is talking about possessing material things.

These themes are put on stickers and posters which all the followers will buy and put them in their houses and on their cars. Shoko and Chiwara noted that, “Already some members of the ministry are enjoying the declared results of these themes over the years which is evidenced by posters and stickers which are seen on many vehicles in town and other properties which read: “This is the Result”” (Shoko and Chiwara in Gunda and Kugler 2013, 226). The gospel of prosperity is thriving and is demonstrated in miracles that the neo-Pentecostal prophets offer to their people.

Makandiwa in his sermon *the Lord is my Shepherd* on Psalm 23, highlighted that the Lord is my Shepherd, I shall not want. He said ‘want’ is to lack, ‘I shall’ its future. Which means if the Lord is my *Shepherd*, then my tomorrow has no poverty, there is no lack, no sickness, no death. Today I want to pray for you, you might be in want, or prophesying while you are in want, you are here today but your money is not enough, even the clothes that you are wearing are not of your type. You are driving a very old and decrepit car as if you are not a child of God. The Bible is saying poverty is for today but tomorrow I shall not be in want (Makandiwa, sermon: 30/5/11). It is very clear from this sermon that Makandiwa is suggesting that when one is a Christian one must not drive an old car. This view was also captured by Gifford who said, In order to bring about change believers are taught that, “God wants His children to eat the best. He wants them to wear the best clothing; he wants them to drive the best cars and to have the best of everything” (Gifford, 1990:12). This means that when one is a born again Christian then the evidence of that is witnessed in prosperity. This is also supported by his comment on verse 6 when he preached on the verse which says, “Surely, goodness and mercy will follow me all the days of my life.” The man of God started by saying, ‘surely’ means that it’s not a lie, but this is a sure thing from God. Surely goodness and mercy, goodness and mercy, goodness and mercy, after repeating this statement three times he said goodness and ‘Mercedes Benz’ shall follow me all the days of my life. This clearly shows that Makandiwa is advocating the gospel of prosperity, in this a Mercedes Benz will follow them, and this is mercy and goodness. Makandiwa on his famous annual conferences called Judgement night, in his sermon on the first Judgement night from Exodus 12, 2 kings 23: 21-24 which talks about the Passover and 1 Peter 1:9-12 which centres on salvation. He defended his focus on preaching a prosperity gospel saying it was his calling and every gospel was about prosperity in different areas. “Prosperity is flourishing; it means thriving, good news should be about flourishing. Personally as an individual that is what I preach, the gospel of prosperity,” (Makandiwa, Judgement Night sermon: 13/04/12).

Makandiwa's understanding of the gospel of prosperity is the same with that of Robert Tilton the Bishop of the World of Faith outreach centre in Dallas who noted that, "God has given us power to create wealth and we are really seeing this thing happen and I believe that in those last days the believer is not going to be at the back of the bus taking a back seat any longer, we are the righteous of God" (Burgess, 1988:719). Vutabwashe also has the same sentiments when he said,

When the children of Israel were coming out of Egypt, God did not give them time to confess their sins. God was very quick to deliver them, he is in a speedy, hurry to deliver them, and God's miracle is happening suddenly, your level is changing so quickly. He is not looking at your faith, neither is he looking at your spirituality but God is looking at his covenant with Abraham. It has nothing to do with your 5 'O' Levels or your race but it has to do with the covenant of Abraham. Your prosperity has nothing to do with your education, or your color, race, community but with the covenant of Abraham, do you believe it. If you believe then may the dear Lord favor you? If you believe from today you will not touch the bottom of your pocket, because you will be full with money. What your fathers failed to do you are going to do it because of the covenant of Abraham. I befriend you with money (Vutabwashe, Sermon: 16/10/13).

This prominence on biblical prosperity as the right of the believer in God is one of the distinguishing features accompanying with the soteriology in neo-Pentecostal preaching. Uebert Angel in his sermon *Epikaizo*, which is another power greater than *dunamis*, gave an example of an American ambassador to Zimbabwe. He said, "If one beats the ambassador that means there is war that has been declared between that person and American Country, because the ambassador is representing his country in Zimbabwe" (Angel, sermon: 18/11/12). He noted that the Bible said you are the ambassadors of Christ hence if you are denied money into your bank account you have declared war with heaven. If you are denied a job, if the devil touched your marriage you have declared war with heaven. Why? Because you are a child of the prophet and you are under the *Epikaizo*. This message by Angel fit in to the general neo-Pentecostal belief that God wants his children to be happy, to eat the best food, at the most expensive restaurants, to appear in the best clothes, in short God wants his children to have the best of everything (Asamoah-Gyadu, 2005:206).

If one analyses the sermons that Angel preaches, will come to the conclusion that the concept of the prophet is to keep their believer's understanding of the gospel, identify with a message in which the salvific transformation of the individual is expected to issue in physical wealth and personal well-being. This is seen in his sermon called *Liquid Metal* from Joel 2:28, Angel explained that the Hebrew word "pour out" which was used in Joel means *Sharpak*, which means liquid metal. For him it's not liquid nor metal, hence it is *Amaphos* metal- which has high yield strength and high corrosion resistance. "I will pour it upon you, when it enters you it will solidifies you. Thousands and thousands years before God had promised it to put it in you. You

have high yield strength. Do you really know who you are? I am here in the name of Christ to tell you who you are” (Angel, sermon: 24/4/12). Angel began to narrate passages in the Bible to support his theme he noted that, Moses had the liquid metal and negotiated with God when he wanted to destroy the Israelites in the desert, the Bible said God repented from his anger, when God wanted to destroy Sodom and Gomorrah, Abraham negotiated with God when he said if you see 50 righteous people in Sodom are you going to destroy it. The Bible said God agreed to negotiate with Abraham. Liquid metal will give you the right to negotiate. If you go to a company you are offered a job and your salary is \$20 000 per annum, but when you go out and come back they will say Uh-uh it’s now \$40 000, because of the liquid metal in you. The power to negotiate. ‘There is power in you’ the prophet repeated this statement four times and then said, ‘it is superior strength.’ The understanding is that if believers follow certain necessary keys or principles, biblical prosperity will be for them.

One of the key principles of prosperity, according to prophet Magaya, is the need to engage in ‘work that honours God’. On one of his cross over nights, Magaya designed candles that were sold to all the members on that day. Everyone was holding a candle, these candles were red, green, yellow, and blue in colour. When the prophet came he said to the members, “if you are holding another candle (white) which is different from the others then it was not from the prophet”. People were also encouraged to hold a book with the picture of the prophet written (I bless your year). The candles were going to be lit as a sign of light in the people’s lives and honouring God. There was going to be light in January and February because of this candle it will show them the way in the New Year. After the candles were lit, the prophet began to pray for the people, he said, “show me your candle, with the candle you are holding tonight money should follow you, money should not be a problem to you this year. Good projects, tenders must follow you I declare it in Jesus name. My spiritual father said that this year will be a year of over flow and abundance, over flow in your finances, in your business, how big is your house, garage, wardrobe and kitchen.” In the prophet’s exposition, hard work alone may not yield the necessary returns unless God be in it and God can bless the work of the believers’ hands if they are faithful in their financial obligations to him. It is from this background that believers were encouraged to buy candles which were going for \$3, \$5 and \$10 depending with the level of blessing one needs ([www.sundaynews.co.zw](http://www.sundaynews.co.zw): accessed 21/07/16).

From the sermons above it is very significant to note that the gospel of prosperity is thriving and is demonstrated in the miracles that the neo-Pentecostal prophets offer to their people. The

prophets have also made it a point that after preaching this kind of gospel they have taught their adherents to give or sow a seed to the word that they have received so that more blessings will come upon them. The principle of 'sowing and reaping' is quite important in prosperity teaching. Believers are encouraged that, when things are tough, that is when the Christian must give. After the believers are blessed, the prophets also expect their members to come back to them with some appreciation packages to acknowledge that they would have been blessed with the miracle of prosperity. Illustrations are drawn from examples in the sermon of Makandiwa entitled *The Raven must go*, He emphasised that he blesses people and sends them off for prosperity and what he only expects in return from them is a "leaf". He further told them that he eats from their pockets (Shoko and Chiwara in Gunda and Kugler 2013:226). In neo-Pentecostal Christianity in Zimbabwe, it is significant to note that as shown in the sermons above, getting rich is seen as God's will and an outward manifestation of His blessing. Poverty is attributed to the work of the devil (Togarasei, 2010: 30). As seen in the declarations the only way to avoid poverty is the declaration of the man of God and also the process of deliverance, because without these processes one cannot prosper because they will be under the slate of the devil who is inimical to productivity (Mate, 2002: 552). Many people who attend these neo-Pentecostal churches are inspired by advocates of the gospel of faith like Oral Roberts, Kenneth Hagin and Jimmy Swaggart, admired American preachers who edify their followers by saying that financial richness is a mark of faith. Regardless of the economic challenges that have overwhelmed the populace of Zimbabwe for the past two decades neo-Pentecostal prophets and apostles continue to teach that tithing is the only key to one's success and by looking well after the man of God things will start to work in people's lives. The underlying principle in such teaching is the fact that since people serve an omnipotent God who is uncanny he is an infinite God hence he is God of the impossibilities. Kudzi Biri noted that, "despite the economic hardships and loss of jobs by many people, Pentecostal theology emphasizes that God does not bless the people when everything is alright but blesses in such crisis moments and economic hardships such as Zimbabwe is undergoing for his miracles to manifest" (Biri, 2011: 124).

When these tithes are paid they are deposited straight into the prophet or apostle's account, in line with the Old Testament teachings on tithing. This has worked well in the neo-Pentecostal churches because Makandiwa and his wife alone pledged to build their church in Chitungwiza which is now all most finished given the harsh economic environment in the country. At one time the UFIC wanted to borrow money from their Stanbic bank, they were denied the opportunity because of lack of money in their church account but the bank gave them an option that they

will lend the struggling church money on the basis that their prophet Makandiwa becomes the surety for the church. It was revealed that Makandiwa's account is fatter than his church account (Shambare, Interview: 16/02/2014). Apart from Makandiwa the Heartfelt Church also built their church in 2012, the Apostle announced that the project had to be finished within 12 months and many people donated money towards the project and it was done. They also bought a house in Greendale suburbs worth \$300 000 dollars to set up a Bible school. All these prophets and apostles are involved in charitable work through the funds they are getting from their people. Magaya donated \$18 000 dollars to Pretty Xaba an actress who wanted to undergo a surgery in India (Newsday: 03/05/2014). Makandiwa build a classroom block and installed a borehole at a school in Muzarabani (Daily news: 05/09/2014). He also donated several pieces of hospital equipment and blankets at Chitungwiza general hospital (The Herald: 07/02/2014).

Notwithstanding these accomplishments, one can impeach that the leaders minimise the effects of the unfavourable societal factors within Zimbabwe. The ordinary citizens have lost their jobs through retrenchment, and unemployment is almost at 90%. The essential earnings of most of the population cannot meet their basic needs and rents. In spite of all the suffering the people are enduring, they promote giving to the church, tithing and supporting the man of God because we serve an infinite God who is not limited to the economic status of Zimbabwe. The difference between neo-Pentecostal churches and traditional Pentecostal like ZAOGA is that in traditional Pentecostal churches people were encouraged and taught to work for themselves and this led to many people engage in small businesses and becoming entrepreneurs, so that they will come and testify in the church, about what God was doing in their lives. This is different in the neo-Pentecostal churches. Now, people are taught about miracle money and the raining of gold and diamonds. This has promoted laziness and poverty in Zimbabwean society. Clive Chitumba (interview: 17/11/17) is of the opinion that, these neo-Pentecostal churches are very much up to date with the social ills of Zimbabwe. Issues such as unemployment, poverty and disease are the focus of their prophetic activities. They try to address these in their own way. To be precise, they use the social ills as a catalyst for making themselves "Deliverers" of people from suffering. They come with promises of prosperity and blessings. In the tussle to attain prosperity in the neo-Pentecostal churches in Zimbabwe there is an exciting concept of seeding. Congregants are taught to first donate to the man of God, the prophet, or the apostle before they realise their blessings. Kudakwashe Madzime (interview: 03/02/2018) noted that, the seeding notion, as pronounced in these churches especially in UFIC and Heartfelt Ministries has a serious implication of buying grace. This belief claims that "the moment you seed your salary you have

planted the seed of prosperity and in return you will harvest showers of blessings” (Vutabwashe, sermon: 20/10/2012). The wish to be blessed has driven many people to give away their salaries to the man of God in the expectation of a fast reward of riches. Unfortunately, not all who have adopted the concept of seeding have been so lucky, while there are some testimonies from some individuals having been blessed ‘tenfold’ many have been thrown into debt and poverty after seeding their life savings in anticipation of a tenfold reward (Mpofu, 2013:163).

Apostle Allan Munemo (23/02/2018) responded by saying, the gospel is empowering the prophets and apostles, he further states that redemption is curtailed to an economic financial assurance of victory by symbols of faith. The prosperity gospel promises physical benefits to followers as the most important sign of God’s authorisation of redemption. Apostle Mupawaringa also commented by saying, these prophets and apostles who teach prosperity gospel are made rich by their followers and congregants would freely seed their salaries, houses and cars to the prophets and apostles. In this way, the gospel is not empowering people or addressing the socio-economic bedlam of the nation but rather it is enriching the prophets and apostles while the nation continues to struggle economically and the mere citizens are left with the hope and faith that their days of blessings are their way sooner than later. The entire concept of seeding has the making of a pyramid scheme which enables the few givers or contributors to reap some quick results while the late comers (who are actually in the majority) lose all their investment. The bait is the positive testimony of one beneficiary, this is used as a sign of the rewards of faith and such a testimony becomes a call to faith for the rest (Mpofu, 2013:164). The more the testimony is shared, the more people come forward to seed with high expectations. Togarasei (2011:344) observes that even though the charismatic Christianity of the neo-Pentecostal churches in Zimbabwe is now the highest and fastest growing religion among poor Africans, its central theme of prosperity and health seems not to be bringing relief for many poor African families. Is this a situation of a lack of faith or there is something extremely erroneous with the gospel of prosperity? It would seem that the gospel of prosperity is illogically contributing to the growing levels of poverty wherein a few in the movement’s hierarchy get rich and powerful while the rest are singing in horrible poverty one of the Pentecostal songs that gained popularity across the Southern African region in 2009, “My God is good”, by Uche, a Nigerian Pastor, highlights the preoccupation with material wealth (see Chitando, 2013:100). A simple reading of the Bible demonstrates that there are many biblical characteristics that were mighty men of God who never lived like kings and lords in terms of their economic status. We

know for sure that Paul became ‘poor’ because of his commitment to preach Christ to others not the pride of one’s wealth (Togarasei, 2011:344).

The theology of the neo-Pentecostal churches is moulded from the perception of riches and well-being as God’s favours to God’s children. The blessing and gifts that God gives are all understood from an economic perspective. Therefore, materialism is the measurement of being blessed and being a genuine Christian. Tendai Gambiza interview 15/09/2017 noted that the motto in neo-Pentecostal churches is: “My God is rich; therefore I am also rich!” The economic language that is employed entices many to want to be blessed hence people flock to the neo-Pentecostal churches for economic reasons rather than purely spiritual reasons. Those who are blessed with an income are encouraged to pay their dues or/and offer their tithes because God is viewed as, “a good clerk who does not forget the gifts his people offer him” (Anderson, 2001:184).

The lifestyles of prophets and apostles of various neo-Pentecostal churches in Zimbabwe are the most persuasive considerations of the way of life that informs the message of prosperity. The neo-Pentecostal prophets exemplify the fruits of prosperity as evidence to the honesty and effectiveness of the type of gospel they promote. Asamoah-Gyadu (1995:208) quoted Jim Bakker, the apostle of prosperity theology, saying that a pastor should be as wealthy as the wealthiest member of his congregation. This thought is also present in neo-Pentecostal prophets in Zimbabwe, according to Bryan Gumbo daily news editor, Emmanuel Makandiwa owns a controlling stake in the Zimbabwe Stock Exchange-listed Radar Holding (Private) Limited (Radar) among other multi-million dollar businesses, he also owns a huge stake in entertainment giant, Sterkineko’s Franchise locally and Zambia ([www.dailynews.co.zw](http://www.dailynews.co.zw): accessed 6/2/2016). Prime Kufa, the UFIC leader’s spokesperson confirmed to the daily news that his boss was also building a multi-million Manson described as a mission house for foreign dignitaries and visitors. Prophet Angel is another flamboyant prophet who at various sermons in his church, keeps speaking one chant, that church leaders must not rely on offerings from their congregations but should rather start businesses that are capable of financing their churches and ministries. My Zimbabwe news reported that, Angel who is now staying in the United Kingdom, and he bought his Manson for \$2 million, in Lincoln United Kingdom ([www.myzimbabwenews.com](http://www.myzimbabwenews.com): accessed 8/2/16).

Another spendthrift life in neo-Pentecostal prophets and apostles is seen in their desire for top-of-the-range cars. Angel owns a private jet. The research is not suggesting that driving good cars or using expensive phones are by themselves signs of extravagance of false Christianity. The problem lies with the theological interpretation given to such attainments. Asamoah-Gyadu (1995:210) states that they are taken as indices of God's blessing for Christian faithfulness. This throws into question the basis on which biblical figures listed in Hebrew 11 are considered people of faith. The materialistic lifestyle of neo-Pentecostal prophets in Zimbabwe is the source of much criticism from the public because it stands in sharp contrast to the traditional Zimbabwean image of a man and woman of God. The pastors and priests of traditional mission churches are uniformed, often very poorly remunerated, and generally expected to display a very modest life. The same goes to the pastors of classical Pentecostal churches (ibid, 1995:210). Until the emergence of the neo-Pentecostal ministry in Zimbabwe was hardly ever considered an avenue for economic gain. Based on the sermons preached by neo-Pentecostal prophets in Zimbabwe on the gospel of prosperity and the concept of seeding outlined above, it is of great importance to note that the main theological emphases may be gathered from the gospel of prosperity interpretation: first, the positive endorsement of material wealth and consumerism as a sign of God's blessing. Second, God's blessing as based on the principles or laws of 'sowing and reaping', that is, blessing comes through giving.

Based on the domino effect mentioned above it is important to state that the gospel of prosperity is not biblical and it has to be eschewed and dismissed for several reasons. When one looks closely at the gospel it promotes a notion about giving, whether of tithes or offerings, as primarily an investment rather than an act of worship (Adeleye, 2011:94). If people give with a mind-set that they are investing in God then they are giving with the wrong intention, and they expect special favours and returns from God. The person who gives to God seems to be the one in control, because it is his or her degree of share that commands God's reaction. Mbugua in support of this implores a notion of a 'small God'. For him preachers of this gospel call people to Jesus but the motivation they give people is health, wealth, husbands, wives, jobs, and promotion. In this false gospel, we are not persuaded to desire, pursue, or treasure Jesus. Instead Jesus is regarded as merely the way to get the material things our worldly hearts hunger for (Mbugua, Maura, Mbewe, Grudem and Piper, 2015:4). It seems that human beings take the initiative and God responds. This controverts all that the Bible shows about God taking the enterprise to redeem us and worship being our response to him.

Further, the 'gospel of prosperity' gives undue emphasis to our earthly inheritance, here and now a material form. This kind of teaching on material riches for all calls poor Christians to desire and aspire for equality with the rich in material things to which equality the Lord has not called them. (Augusto, 2012:98). For Zimbabwe in particular, it would mean comprehensive changes to the unfavourable socio-economic, historical, and political conditions and the global context in which they live. The pursuit of this is opposed to biblical faith and shadows our vision and understanding of God. This was clearly highlighted by Stephen Eyre who noted that:

Materialism blunts a living faith. A vibrant sense of the presence of God becomes dead orthodoxy. The reality of the Christian life becomes a shadow. Our experience of life in Christ becomes hollow. Our knowledge of God becomes empty. If we can't see it, taste it, smell it or measure it, then we doubt that it's real, therefore, we come to doubt that God is real (Eyre, 1987:28).

For Eyre the Christian life rests in believing that God exists, and His existence is not measured in material things. Whether one has riches or not, God remains with His nature of a triune God. When material things are emphasised at the expense of one's faith then Christianity becomes an empty and dead religion. Because any faith that is positioned exclusively in material things is far from biblical faith; it is misdirected faith.

Apart from the points raised above, another point that we see in the 'prosperity gospel' is that those who teach this gospel have failed to understand the nature of Christ and his assignment on earth. While Christ was not on the headline, we know from the Bible that he was not as well to do as he is presented by the prophets and apostles in neo-Pentecostal churches. We know from the Bible that his parents did not own a flamboyant house but they had a modest homestead. When he was born it is also clear from the Bible that his parents had no other option but to allow him to be born in a stable and be placed in a manger. It is also very clear from the scriptures that when his parents went to the temple to dedicate him, all they could give as an offering was a pair of doves instead of a lamb and a dove was required by the law from Luke 2:21; Lev 12:6. (Adeyele: 2011:95). When we examine the life and ministry of Christ on earth it was not full of extravagant things, for instance he depended on the resources of other people because he did not have any of his own. He heavily relied on Lazarus and his sisters, Martha and Mary's family. He taught from a borrowed boat, he fed the 5000 with borrowed bread and fish, rode into Jerusalem on a borrowed donkey, ate the Passover meal with his disciples in a borrowed room and was buried in a borrowed tomb. This kind of life demonstrated by Jesus Christ clearly shows that his mission on earth was not centred on material things because his time on earth was limited. He used his time to teach and preach salvation which is centred on our faith in him

alone. In his teaching there are no signs of a 'prosperity gospel' but rather when he taught his disciples he strongly opposed material possessions. In Luke 12:15 he warns people against all kinds of greed, this clearly shows that life does not consist in an abundance of possessions. In the sixteenth chapter of Saint Luke's gospel Jesus fervently taught about wealth and its deceitfulness in verses 9, 13, and 15. These verses correspond well with Matthew 13:22. One wonders why Jesus spoke strongly against money because when money becomes an end in itself, it has a tendency to compete for people's loyalty that belongs to God. It can easily become an idol that rules people's lives.

At this juncture it is important to note that after highlighting the points above, the neo-Pentecostal prophets and apostles who have championed the 'prosperity gospel' are there to make a business out of Christians and justifying their luxurious lifestyles. Paid for by the people, as God's will, by creating a gospel of works based on the giving of money, they teach the people the false hope of being made financially rich if they are faithful in looking after the needs of these false teachers and their little kingdoms. These prophets and apostles pull people by claiming to possess special and secret knowledge to worldly greatness which they say can only be unlocked in one's life if he or she partners with the supposed anointing upon them, put a special seed into their lives, serve them and receive special prayers from them. They have made themselves the new mediators who place themselves between their fellow men and God's financial favour. The success they boast of in their own life is based on the financial contributions of the very people they are misleading. These parodies create an increasing number of false preachers ministering for material gain.

### **6.3 Healing and deliverance**

Healing and deliverance has been central in the preaching of the prophets and apostles in neo-Pentecostal Christianity in Zimbabwe. Healing relates to the regaining of health through prayer. Prayers for healing may be accompanied by some form of touch or laying on of hands and or anointing with oil. The cause of sickness may be natural or instigated by sin or evil forces represented ultimately by the devil (Asamoah-Gyadu, 2005:166). In most cases James 5:14-16 used to heal the sick. It is on this basis that the neo-Pentecostal prophets and apostles are the exponents of healing and deliverance encouraging a common belief of a contributory relationship between sin, the work of demons and sickness. This is why healing is knotted to deliverance. Asamoah-Gyadu (2005:166) defines deliverance as more than exorcism, the

expulsion of evil spirits. It has to do with freeing people from 'bondage' to sin and Satan. For him, to be in bondage could mean being possessed or merely being oppressed by evil spirits. In the healing and deliverance process, possession refers to altered states of consciousness, conditions in which suffering or unnatural behaviour is deemed to be the result of an invasion of the human body by an alien spirit oppression on the other hand refers to suffering or frustrations with life, including insomnia, poor financial management, and frequent illness, failure to receive business contacts or even lack of academic progress, all of which may be interpreted as a result of satanic or demonic activity.

It is from this background that we see neo-Pentecostal prophets coming into the scene because they claim that they have the power from God to heal and deliver people from all of these oppressions. In the light of healing and deliverance Magaya named his church Prophetic Healing and Deliverance Ministries and it is in the fore-front of the aspect of deliverance though other prophets practice it. Healing is central because it is not a sensation restricted to a remedy for bodily conditions only; relatively it holds all the facets of suffering which disturb even the moral, mental and spiritual life of a person. Mwandayi contributed:

the process of healing, therefore, involves the taking away from a sick person a stumbling block or disturbance to his/her physical or spiritual life, inhibiting him/her from human self-fulfilment. Leading to this blockage in human fulfilment is a plethora of causes ranging from ancestors to even attachment to vice, not granting forgiveness or the refusal to accept it (Mwandayi, 2011: 6).

In the churches under study, every sickness or illness is caused by evil spirits, this is why many people have joined them, because where the sources of sickness are understood as ethnic or spiritual, people search for freedom from those powers that may be distressing them. Zimbabweans, like all people of the world, love life and desire a life span free from restrictions that may yoke them to any power. Healing and deliverance thus are essential in living a fully human life and this explains why the prophets under study are now intent on exploiting these ministries in their churches. Makandiwa in the sermon "A Prophet" from Hosea 12: 13, on 14 July 2013, commented on the healing that has taken place in his healing sessions and said:

As persecution grows the power of God is also growing, I was shocked with what I saw on Monday during our healing session. Yes I have seen God healing people, but not what I saw on Monday. I was confused and I had to ask God that it was now too much, and God replied by saying because the devil is also increasing his ways that's why I am increasing my healing. I want to tell you that if you see your problem increasing know that God is also increasing his power to deliver you. I am feeling that the power of the Lord is increasing. We were limited and failed to do some things we are now able to do. (Makandiwa, sermon: 12/7/2012).

From the statement above we see Makandiwa believing that healing was taking place in his church and these diseases were caused by the devil. He also acknowledges that he spoke to God

and God responded to him. All these statements by Makandiwa show that he is a prophet and as such God spoke to him. In another sermon called, “*Breaking a Generational Yoke*” which was preached from Matthew 8: 1-4 and Genesis 27: 30ff, on 16 September 2012. Makandiwa began by saying:

There are yokes everywhere; each and every family has a yoke. But today I am going to tell you the easiest way of breaking these yokes”. He explains the purpose of yokes on oxen when they are ploughing. He said, “The yoke is put on oxen as a measure to control them, they don’t eat what they are working for. They don’t graze whilst they are ploughing. As such there are people here who have yokes on their shoulders from their families. These yokes have caused them to be very poor, and others have no marriages. It is sad that there is no one person who is married in the whole family. You are going to be the first person this year to get married. Look at how big the town you stay in, and how big this country is and yet there is no one who is married in your whole family. That yoke is going to be removed today. From Genesis 27 the prophet explained the story of Esau and Jacob. Isaac told Esau to search for a wild animal for him so that he will be blessed. Jacob through his mother was told to prepare meat for his father of which he was blessed in the place of Esau.

Makandiwa explained that through the blessing pronounced by his father Jacob was promised bread and wine. He got all the blessings, but he did not get the bread and wine that day but it was just pronounced by his father. Makandiwa as the ‘man of God’ who has the power has to announce the breaking of the yoke hence he said, “I am standing here this morning to announce blessings upon your life. Despite the fact that Jacob got the blessings through hook and crook. But the fact remained that he was blessed by his father. If I bless you I have blessed you, despite the fact that you are not worthy, you have failed ordinary level at school, there is no one married in your family, the doctors have said that your disease is incurable. If I pronounce healing you are healed, if I open my mouth something is going to happen to you.”

The words of Makandiwa demonstrates that one has to be delivered from the bondage of Satan, this means that salvation signifies deliverance from evil and all misfortunes for an unrestrained enjoyment of material and spiritual prosperity. It is from this background that the man of God emphasised the breaking of the curses on people. These curses and yokes are not just Satan and his angels but are also witchcraft, sorcery, magic, evil eye, ancestral spirits and traditional deities who may make their presence felt in the lives of people in order to oppress them. Hence Makandiwa has to preach saying:

The yoke will be destroyed today, no matter how hard it is even if it is a steel one it shall be broken today. This is my message today, “Whilst Esau persisted [sic] Isaac then said to him, you are going to work for your younger brother but a time shall come when you will become strong, and then you will be able to lift up the yoke on your shoulders.” I want someone here who will continue persisting today and say, “I want my own job, I want my own healing, I want my own house, I want my own company, I am sick and tired of working for the Chinese. Even if I am a servant now, I may be in want, borrowing things from people, I might be lodging today, but time shall come for me when I will become strong” (Makandiwa, sermon: 16/9/12).

From the sermon above it would appear that all the prophets are in agreement that all sicknesses, problems and the suffering that people endure is caused by evil spirits and that's why he preached and told people that their yokes will be broken and people will have their dominion again. In that sermon Makandiwa told people that, there is no suffering without an expiry date. All suffering has been given an expiry date by God. This clearly shows that the prophet believed that when deliverance happened to people the expiry date has been realised. It is also important to note that from the story of Esau and Jacob in the Bible, Isaac promised Esau that the yoke will be on his shoulders but when he gets tired it shall break (Genesis 27:40). It is from this background that the prophet also challenged people that, "the bible says when you are tired you shall remove the yoke, and today you are going to destroy it. It doesn't matter how many you are in your family you will destroy it. Even if the father had said the blessings had all gone but one was left for Esau, this blessing will only work when he gets tired of carrying the yoke." In relating that story Makandiwa quoted 2 Chronicles 21:4ff where he referred to the Edomite's as the children of Esau. He noted that, "we are told they rebelled against Judah because they were old enough. The Edomite's read the word and found that there is somewhere written about their history." He challenged his congregation to read the scriptures to find about their lives. When the Edomite's read about their history they rebelled against Judah, he concluded by saying, "if the prophet says you will break the yoke you have to believe. You need to be strong and aggressive, look at those people who have made it in life they got to a point where they said enough is enough and they became aggressive in life for them to be where they are today" (Makandiwa, sermon: 16/9/12).

From this sermon it is important to note that the prophet has an understanding that demonic influences may have a moral and spiritual impact in the believers. Kwaku Dua-Agyeman noted that, "other signs of demonic influence include losing or gaining possessions mysteriously, delayed promotions at work for no reason, being prone to accidents, premature deaths in a family, being disabled, hearing voices, haunted houses, having nightmares, dreams of sexual intercourse, persistent indebtedness and poverty" (Dua-Agyeman, 1994:3). Addictions and personality disorders are all believed to be mystically caused. Among these, gambling, drunkenness, homosexuality and lesbianism, masturbation, nymphomania, kleptomania and other psychosomatic problems are all in the healing and deliverance dialogue and are signs of demonic activity. It is from this background that the prophets pray and preach their sermons to break the yokes, curses and heal people because demons exploit and eventually dominate a person's life through their distorted way of living.

Prophet Magaya in his sermon, '*The power of curing and healing*' preached on 27 August 2014, read from Luke 9: 1-9. The text is about Jesus sending out the twelve apostles. Magaya said,

The power of curing and healing was placed inside the disciples, that same power can be placed to you, In the name of Jesus Christ. The culture of many people is that they always complain about their illnesses, sufferings and problems and yet the bible says if you have faith you will say to this mountain, "In the name of Jesus move and go there" and it will go. I say to you submit to God and resist the devil. In the book of Acts 3: 6 Peter and other disciples said to that beggar silver and gold we don't have but we shall give you what we have. In other words what Peter was saying to this man is that, silver and gold he did not have but inside his heart there is healing, from the outside I don't have silver but I have something from the inside which is going to transform you. You are a son and daughter of God why do you have all these problems. The devil is troubling you because you don't have the knowledge of God. God has placed power and authority in you to heal and cure every illness. The devil is a liar, and a loser, the same anointing that can cure flu is the same that can also cure HIV and AIDS, and can also cure cancer. Receive the power now. Power, power, he repeated the word power four times.

Magaya in his healing sessions does not spend much time teaching or preaching the word. He always starts his programmes by deliverance activities, in his major programmes like the all night prayers and outreach events outside the country, he starts by casting out demons. However, healing is therefore an area in which Magaya and other prophets in Zimbabwe spoke with distinctive authority, for in their spirituality they transformed Zimbabwean philosophies of healing by pointing to their availability in Christ. These youthful prophets are interested in locating the cause of sickness in the realm of evil spirits, charms and witchcraft, and in confronting and defeating those powers in the name of Christ. It is from this background that Magaya's trend when he gets to the podium to preach he starts by saying, "The devil is a liar...you evil spirits get out!" This is very common in his major services. He has no time for greeting people, or sharing the word. On two occasions where he started the program by sharing the word it was the all night prayer of "turn around" held on 7 November 2015, he did not read a text but he began by quoting the Exodus story, when the children of Israel were crossing the Red Sea. He noted that, "God opened a way on the sea for his people to cross on dry land, tonight my God is going to open a way for you. You are going to cross over tonight. All the pain, I command it to be drowned in Jesus name, HIV/AIDS, cancer, blood pressure and diabetes let people free in Jesus name," after saying these words he began a deliverance session.

Another day on 26 August 2015 when the prophet came, while he was in his office an audio recording of his voice was played, as his voice came through the speakers he began by quoting Psalm 107:20-21 which says, "He sent out his word and healed them; he rescued them from the grave. Let them give thanks to the LORD for his unfailing love and his wonderful deeds for mankind." The words that came from the audio were, "He sent out his words and healed them, now I send my words unto you. Come out, come out, Pray, Pray, whatever is in your blood come

out, your time has expired, and your hour has expired, Come out, come out. The devil is a liar that limitations, that barren spirit ...that barren spirit I say come out.” Deliverance activities started to happen, they were responding to the audio recording. There was chaos in the church as different people began to manifest, “All this was happening while the prophet was moving around in his office and watching things happening on television.

On separate occasions the prophet used different methods of healing people, during their healing sessions people were standing in rows with posters written; name, age, disease, country of origin since many people from around the world are coming to these prophets. The prophet then moved row by row praying for people. What is startling is that everyone touched by the prophet falls down. Another healing session which took place on 26 May 2015, the prophet moved around praying for people as he prayed he said, “Power, power, the word of God is not on words only but in the demonstration of his power. You must change the world by your mouth; let your hands move with you, look at the message of the cross because it is power.” After saying these words he stretched his hand and gave his microphone to one member of the congregation; the person struggled to touch the microphone but eventually he touched it, upon touching it he fell on the ground. The prophet commented saying, “this is an ordinary microphone, but the power of God is on it, God’s power can be transferred through anything.” As he moved around he pointed the microphone at the people, all the people who were pointed at by the microphone fell down. As this was not enough the man of God took a piece of cloth and threw it to one man in the congregation and immediately the man fell down, the prophet shouted to the people saying, “pass on the cloth” as the cloth was passed on, wherever it passed all the people who made contact with the cloth fell down. The prophet referred to the stories of Peter and the disciples when they performed healing through handkerchiefs.

The most astounding action of the day was when the prophet requested a plastic chair from the people, and asked one woman to sit on it. The woman spent almost 5 mins failing to sit on the chair, when she finally sat on the chair she fell down with the chair and started to shake intensely on the floor. The prophet then said, “It is not about this chair, because this is just a plastic chair but it is about the voice behind the chair. It’s not about the material used but it’s about the voice behind the material. Is there anyone with crutches in here?” asked the prophet. A man from South Africa came forward who was suffering from obesity, he was very huge, and was asked to sit on the same chair, after struggling to sit he eventually sat on the chair and the prophet told

the people that he was not going to do anything to him but the chair was going to deal with him. As he was sitting on the chair he began to shake fervently and fell down.

These healing and deliverance activities presented in these churches are leaving many people wondering. Questions are being raised on the methods of healing used. On another occasion Makandiwa in his healing session blessed over 30 000 towels which he distributed to his people. The towels were going to work in preventing people from illness and also in prosperity, Makandiwa instructed his followers that if they need a car they were supposed to go and wipe any type of vehicle they need with the towel and it will become theirs. Both prophets and apostles are renowned for giving their followers anointing oil for healing and deliverance.

Anointing is thus used primarily in the context of the physical application of olive oil, either to persons to effect healing or to objects to positively transform their condition. This understanding includes the use of oil in ordination services. People are anointed when they are sick, but they are also anointed when they have needs requiring supernatural intervention. Physical objects may also be anointed, particularly to restrain evil influences upon them, for example, to reverse the presence of evil in haunted homes (Asamoah-Gyadu, 2013:128). The concept of anointing demonstrates very forcefully the strong relationship that exists in African thinking between sin and evil, on the one hand, and sickness and suffering, on the other. God's favour is required if success is to be achieved in life, and the anointing, which symbolises the presence of the Spirit, helps activate God's presence in the lives of believers (ibid, 2013:128).

It is from this background that during one morning service at the UFIC Prophet Emmanuel Makandiwa handed over new anointing oil to thousands of congregants who thronged the City Sports Centre in Harare. Speaking during the service before freely distributing the anointing oil prophet Makandiwa described it as powerful and potent, meant to activate the power of God and solve different kinds of problems that many people were experiencing.

Looking at the potency and power of the Oil you are about to receive, I will not preach or prophesy, will just hand it over to you then you carry it back home and use it. Every blessing that can be pronounced and transferred into this oil has already been said. As long as what you have is a problem it will be solved!" said the man of God. Prophet Makandiwa said the oil will bring forth numerous different testimonies and many people will be amazed as their problems begin to disappear. "If you are going to show your face anywhere, say you are going to a high office or an interview, you just have to pray and declare; by reason of this anointing oil and as I apply it, let favor be applied on my body!" said Prophet Makandiwa. Magaya shared the same sentiments when he said, "the anointing oil destroys the bondage, burden and oppression caused by the devil because the enemy's yoke connects and binds you with sin, poverty, disease and limitation. Anointing oil is used to heal, consecrate, sanctify, impart and provoke divine intervention. The anointing oil therefore breaks all the yokes of the devil; it is used to steal the promise God made to us which is to be seated in heavenly place.

PHD home page, ([www.phdministries.org/anointingoil.html](http://www.phdministries.org/anointingoil.html): accessed on 12/6/15).

Just before distributing the oil in his service Makandiwa asked everyone to kneel down in prayer, where he stretched his hands over the oil and prayed.

You will cease to function in the flesh but in the spirit and as a spirit. You will make decrees that will come to pass. People will come to consult you and you shall be a voice in your family. In the mighty name of Jesus, Lord you are taking over this entire place as people come into contact with this oil that signifies your presence...by reason of this anointing everything about you will start functioning but if it is a disease it will stop then and there! This oil will come against accidents and evil occurrences, death will be stopped and lives preserved, connections will be established and businesses started in the mighty name of Jesus.

Anointing services are special worship service 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 (Asamoah-Gyadu, 2013:128). Apart from being applied on these places the oil is also applied to any affected parts of people's life for example documents, business proposals, motor vehicles, houses and other areas that people feel affected. Vutabwashe during the Sunday service of 10<sup>th</sup> January 2016, anointed his congregants both their feet and hands. When he was anointing them he said, "By this anointing you will never walk with these legs for nothing, wherever you go you will prosper, every meeting you attend you will achieve your goals in Jesus name. Let your hands be anointed whatever you are going to touch will be blessed. Your money will never disappear from your hands mysteriously because of this anointing oil".

After the church service people will leave the church building cheered and invigorated by the anointing of the man of God. This is because of the aphorisms highlighted above that gives the prophet the authority that whatever is said or done will come to pass. This will lead followers to use the oil everywhere. The New Zimbabwe news reported that, "Magaya has opened offices in the Midlands capital where items such as anointing oil, books, wristbands, reminder bracelets, t-shirts, jackets among other products are being sold. A large banner to inform people of the new offices has since been erected at Midlands Hotel. Items sold at the office-cum shop range between \$1 bracelets, books, T-shirts and anointing oil for \$15 while other small items cost between \$1 and \$5 with jackets going for \$25" (New Zimbabwe News: 9/9/15). Because of the business of selling anointing oil some spurious prophets were seen selling the anointing oil and claimed that it came from Magaya and other prophets. It still remains unclear that if it is for the glory of God, why these holy contraptions are being sold, especially the anointing oil, if it is not for business.

The above mentioned healing activities performed in neo-Pentecostal churches fails to address the life of people as a whole. Gerrie ter Haar (2009:4) gave an example of the former Roman

Catholic Archbishop Emmanuel Milingo's view on healing which is closely related to his understanding of the spirit world. In fact, his spiritual beliefs provide the key to understanding his healing ministry, in which liberation became a central issue. Healing, in his view, "is a comprehensive concept that does not limit itself to a physical cure, but is concerned with all aspects of suffering including those affecting people's moral and spiritual life; thus addressing the whole person" (Gerrie ter Haar, 2009:4). Similarly when healing occurs, he believes, "it does not limit itself to the individual but also affects the life of the community and of society at large." Healing, according to Gerrie ter Haar, then, means taking away any disturbance in life that prevents a person from being fully human; or, in other words, to help someone overcome a stumbling block on the road to human fulfilment. It implies restoring original wholeness and returning him or her to his/her original dignity (Gerrie ter Haar, 2009:4). Having said that it is important at this point to state that, anointing theology has caught on in African spirit-filled Christianity because it fits into the traditional perception of religion as a source of power and of religious functionaries as people who must be effective in delivering such power for solving life's enervating problems. Yet anointing will itself become an enervating problem if it is not practised with integrity and theological soundness. However, at this point the research will turn to look at the miracles that are being performed in neo-Pentecostal churches in Zimbabwe.

#### **6.4 Miracles**

Prophetic preaching in neo-Pentecostal Christianity in Zimbabwe is characterised by miracles. This religious feature has been found in many prophets and apostles in the churches under study. This new breed of charismatic prophets and apostles, have attracted thousands of followers to their churches after claiming to perform science-defying "miracles". These prophets and apostles have been criticised for their frolics, declaring that God wanted to prove that everything was possible "in the name of Jesus." Vengeyi (2013:29) stated that, Zimbabwe has of late seen not only an increase in the number of new church organisations that have currently fundamentally changed the Christian landscape, but it has also experienced a flare-up of the development of 'prophets' that perform 'outlandish' miracles such as walking on water and preaching while floating in mid-air. The miracles performed by these prophets and apostles differ from the resurrection of the dead, healing of the sick, deaf, lame, exorcism and prosperity. As these miracles were taking place the prophets began by preaching the word and during their sermons miracles would take place, there are sermons which are preached that relates to the miracles that are performed.

Makandiwa at the “Catch the Fire” conference organised by Vutabwashe on 2 July 2009 preached his sermon from Acts 26:8, 19 and Luke 4: 28-30, his theme was “*The Resurrection Power*” he narrated the story of Jesus from his birth, work, death and resurrection. It is from this story that he engaged Paul defending his testimony in front of King Agrippa and said, “Why should any of you consider it incredible that God raises the dead?” (Acts 26:8, NIV). Makandiwa showed that Paul was arguing that Jesus had risen from the dead and many people including the King were denying it. As this case had happened to Paul, the man of God also related the matter to the people today that people are denying things that God is causing to happen. It is at this point that Makandiwa made a reference to an incident that had happened to his church. He narrated his story that when he was preaching, he noticed elders moving in and out of the church building; eventually one of the elders came and whispered to him that there was a child that had died while he was preaching. He ordered the child to be put at the pulpit, and he continued preaching. During the sermon he admitted that a lot of questions came to his mind: “What if God is not going to raise the child, what are the parents thinking now?” All these questions were troubling him and after his sermon he went to the child and called nurses from the congregation. Makandiwa confirmed that three nurses came and he asked them to check the child and verify whether the child was still alive or dead. The nurses confirmed that the child was dead. Makandiwa said he prayed for the child and after some time praying he felt that there was movement in the child and the child came to life again. Makandiwa shouted that, “*Zvinorambirwei mambo Agrippa kuti Mwari anomutsa vanhu vakafa*. “King Agrippa why should any of you consider it incredible that God raises the dead” (Makandiwa, sermon: 2/7/2009). The text Makandiwa preached was from Acts 26, where it was talking about resurrection power, hence for the sermon to be practical a resurrection event was supposed to take place. Apart from Makandiwa, Uebert Angel in his sermon ‘liquid metal’ claimed that he resurrected 20 people and in his interview with the Daily News he claimed to have raised 29 people from the dead (Daily News: 30/9/2013). Prophet Walter Magaya also claimed that he raised a dead person at his church (Magaya, sermon: 10/07/2014).

The issue of resurrection by these prophets became the talk of the day and in towns around the country. They were being given wide radio, television and newspaper coverage. Debate arose concerning these resurrection miracles some people supporting them and others dismissing the miracles as ungodly and devilish. This prompted Caleb Ndachengetwa to come on radio and he was featured on Radio Zimbabwe’s Kwayedza/Kusile programme. He also told ‘The Sunday

Mail' (a local newspaper) that he had decided to come to the press with his "testimony", seven months after it allegedly took place, "because of the current debate over resurrection miracles" ([Nehanda Radio.com](http://NehandaRadio.com): 2/02/2014). Ndachengetwa narrated the issue stating that:

There has been so much talk about resurrection miracles and I have decided to come out to say that these things are possible and I confidently say so because my son Easylife was raised from the dead by Prophet Makandiwa on 30 June last year," he said. On the day in question, Ndachengetwa claims that his son, who was diagnosed with a neurological problem, collapsed and "died" at their home. "I knew that he was dead because I tested his pulse and realized his heart was not beating," he said. "My wife and I then decided to take him to the man of God because I had faith he would help us". "When we arrived at the City Sports Centre, the church's medical team did some examinations. After that they would not let us see the prophet and offered us to hire a taxi for us to take him to the hospital, but we declined. "Their decision to bar us from attending the service with our son, coupled with their offer to hire a taxi instead of calling an ambulance, only indicated to me that my son had died" Ndachengetwa added that he later managed to sneak into the service. "When we sneaked into the service we started to shout to the man of God who came to pray for our son and he came back to life". "Shortly after that, the medical team came and told me that when they had conducted the examination, they had discovered that Easylife was dead which is why they had refused to let us in."

Prophet Makandiwa's spokesman, Pastor Prime Kufakunesu, said: "This is one of the many resurrections we have witnessed". "The man of God would rather have people listen to his sermons than watch the miracles he performs because he insists that the word of God is greater than any miracle or any prophecy." "Nevertheless, such great works will always find their way into the public domain and in this case the family felt obliged to tell the world about their miracle," he said. Pastor Kufakunesu added that the church has evidence "of many such resurrection miracles on video" (Kufakunesu, [interview](#): 7/02/ 2014).

There are other incredible miracles that these prophets had also performed while they were delivering their messages. Angel has pioneered the "miracle money". He has moved around the world preaching and performing the 'miracle money'. In his famous sermon '*Epikaizo*' where he described another power which is superior to the other well-known powers like *dunamis*, the prophet noted that, "if you walk in *epikaizo* you become a friend of God like what Abraham did." After he made several examples of people who walked in *epikaizo* like Enoch, Abraham, Moses, Elijah and Elisha among others who performed extraordinary miracles he began to make a declaration on miracle money.

I decree and declare today miracle finances, miracle credits. Wherever you are I decree and declare miracle money right now, money into your pockets (x3) prosperity in the name of Jesus. Finances in the name of Jesus, money into your bank accounts, money into your wallets, money into your pockets. If I be a prophet of God let that money appear now. If I be a prophet of God miracle money now. To prove you sent me let money appear into their phones, let money appear into their accounts; let money appear into their pockets. In the name of Jesus right now tonight, begin to check your money, begin to check your money, and begin to check your money (Angel, [sermon](#): 18/11/ 2012).

After the man of God made these declarations, many people began to run to the man of God and testified about the miracles they saw happening. One white woman who had not even a cent in her wallet, after checking it she couldn't believe her eyes because there was \$1 900. Another man from South Africa came running in disbelief, he had R2 100 in his bank account and he wanted to build a house but he had not enough money. After the declaration he checked his balance and there was R55 000 deposited by an unknown person. People received air time top ups, their credit cards filled up. Pockets, wallets, bank accounts filled with money. Apart from Angel, Makandiwa also did the same in his service at the City Sports Centre. He read from the book of Jeremiah 33v3 which reads: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (KJV). After preaching from this text he made his declarations, some turned ecstatic after they found themselves clutching pieces of gold and diamonds in their hands and pockets during a church service conducted at City Sports Centre in Harare. ([NewZimbabwe.com news](#): 21/01/2013).

The issue of miracle money, nuggets of gold and diamonds left many Zimbabweans speechless but the religious leaders would not keep quiet but had to comment on the subject. Apostle Patrick Zimba of Kairos International Ministries said he is not convinced that it is God who is working through Prophet Uebert Angel to perform miracles. "I do not think it is the nature of God to recreate money that never existed before. Money is owned by Reserve Banks all around the world and every note has a serial number so the question that comes to mind is what would be the serial number of that note that would have miraculously appeared in someone's pocket. If the serial number is also a miracle, then that will be fraud." Apostle Zimba further commented on the blessing of God and said, "I'm not saying God does not miraculously bless people. But the miracle money I believe is when God raises someone who has money to come and give it to you. To me, that is a miracle," (Zimba, [interview](#): 5/01/2013).

Furthermore, Goodwill Shana the Founder of Word of Life International Ministries and who is also the president of Evangelical Fellowship of Zimbabwe (A board of all the Evangelical Churches in Zimbabwe, thereafter EFZ), in commenting on miracles he said:

I hate commenting about other men of God because it might sound as if we are fighting them. But our position as EFZ is clear: we believe that miracles must conform to the Biblical model. If it is not in the Bible then people must be very sceptical about it. And in this case, the Bible does not show us such kind of a miracle. The story when Jesus sent his disciples to go catch a fish and found money in it is a very different story because the money that was found in the fish was meant to pay the tax that Jesus was supposed to pay. It was not meant for people to just spend. Moreover, the purpose of performing a miracle must be of expanding the Kingdom of God, not for showing off or to prove how powerful a certain man of God is. Miracles must be in line with Biblical principles. So as EFZ, we believe these things must be scrutinized, (Shana, [interview](#): 16/04/2014).

Apart from the Evangelical Fellowship of Zimbabwe the Secretary General of Zimbabwe Catholic Bishops Conference (ZCBC) Fr. Fredrick Chiromba said, “It is the duty of the State to regulate in financial matters. So it is the responsibility of the State to consider whether the so-called miracle money complies with the financial systems of this country. It’s up to the State to decide what to do.” (The Zimbabwean Mail: 11/01/2013).

Other pastors from different churches also shared their views on the issue. Senior Pastor of Spoken Word Ministries, Pastor Godwin Chitsinde, is convinced that ‘miracle money’ is stage managed. “There is nothing like miracle money. It is just a scam. I don’t know why Zimbabweans are bothered about Angel, he is just a conman.” Pastor Chitsinde further argues that, “God is not in the business of putting money in people’s pockets. Angel has a group of people who put money in people’s pockets. It is also impossible for money to just appear in your bank account without knowing where it came from. All monies in the banks are traceable,” (Chitsinde, interview: 21/05/2013).

Apostle George Chikohwa, founder of Church on the Rock Ministries International, said people will soon realise that it was false. “Even though Jesus sent Peter to catch fish that he pay tax, there is nowhere in the Bible where you can add another scripture for that miracle alone. Any doctrine without two or three scriptures of confirmation of the Bible becomes heresy of false. People will definitely realise that it was not money. ...A prophet must be tested for 15 good years if he is a true man of God. But God will reveal the truth with time,” (Chikohwa, interview: 10/06/2014).

Noah Pashapa Bishop of the Baptist church also gave his opinion when he said that:

I believe in miracles and a miracle is when results are achieved when natural processes are suspended. However, it doesn’t mean that when a miracle has occurred it has come from God. Satanists and magicians can also perform miracles. In Zimbabwe it’s so sad that whenever a miracle is performed people are so quick to believe every miracle. Miracles must be tested. Miracles that are from God will not cause disorder in human society structures. The Bible shows us that outstanding miracles would only happen when his worship is under threat. Creating money that has a duplicated serial number is going against societal structures and it is criminal to add a serial number to money. Also if miracle money is true, we have to know where the money is coming from because every miracle that occurred in the Bible, the source where the miracle was derived from was revealed. But in this case it is only Uebert Angel who knows where the money is coming from. For example, the story where Jesus sent his disciple to catch the fish, the source of the coin was clear. When Moses changed his stick into a snake, everyone saw the stick changing into a snake and the source of that miracle was the stick but on the miracle money there is no source that shows us where the money is coming from. Because of the secrecy that is on miracle money, I suspect that they are using occult powers to perform these miracles or it’s just purely fraudulent (Pashapa, interview: 02/08/2014).

Bishop Vukani Dhladhla of Abiding Hope Ministries said miracle money performed by the prophet Angel was not empowering people to work for themselves but would rather make them

lazy. “It is not my place to ascertain whether the miracle is from God or not. But my concern is that what they are calling miracle money will not finish all financial problems of believers. It only makes them have an addiction of having things for free thereby making them lazy,” (Dhladhla, interview: 4/07/2015).

The issue of miracle money faced opposition in the religious circles but the shock of many people in the country came when the former central bank Governor praises the miracle money prophets. In an article published on 15 February 2013, in the Zimbabwean Mail, it says: “Zimbabweans have expressed shock after seeing the country’s central bank Governor, Gideon Gono, appearing to give credence to the so-called ‘miracle money’ prophets, Emmanuel Makandiwa and Uebert Angel, at a press conference in Harare” (Zimbabwean Mail: 15/02/2013). To prove that the issue had caused commotion in society the then governor had to call for a press conference with these two prophets. Economist John Robertson told SW Radio Africa, “the Reserve Bank Governor missed the chance to caution the general public against the prosperity gospel prophets. Instead Gono appeared to confirm that ‘miracle money’ is a reality and his only concern was that such miracle money had to conform to the laws regarding currency. Money being miraculously materialized should come with a paper trail and proper serial numbers” (Zimbabwean Mail: 15/02/2013).

The miracle money left religious and political advocates speechless and muddled. As if it was not enough, Makandiwa hit religious circles again with his miracles which included followers having instant loss of weight after being prayed for, he was said to have helped balding men grow their hair back. But the outlandish miracle which he performed that left many people astounded was the “miracle baby” which was born after “three-day pregnancy” and he was named Emmanuel. Phyllis Mbanje an H-Metro local newspaper correspondent recorded that the baby’s mother, who was once interviewed on Radio Zimbabwe to confirm the “miracle baby” claims, which Makandiwa never denied, was only referred to as ‘Mrs. Moffat’. The child’s father was only identified as ‘Prince’ or ‘Baba Minana’ by H-Metro. The family is thought to have moved from their home in Chitungwiza after Makandiwa reportedly bought them a fully-furnished five-bedroom house in Kuwadzana (H-Metro: 20/05/2013). This leaves a lot of questions for the people. Since these prophets make a habit of buying properties for their members, Uebert Angel has also donated several cars to his members as well. After these donations have been made, the prophets then performed miracles on the same people to whom they gave houses and cars. However, the authenticity of these miracles has become questionable.

Makandiwa told a Sunday service, while praying for women who had complications during pregnancy, that “there will be a miracle pregnancy and deliverance within a space of hours or days and not weeks” (Makandiwa, sermon: 18/11/2012). Mrs. Moffat in an interview with Matilda Moyo on Radio Zimbabwe said that she attended the service on November 18, and had last had sex with her husband three days earlier. On their way home, she experienced labour pains. She said: “My belly miraculously ballooned. It instantly grew to the size of a pregnant woman and both of us got surprised. I was in a kombi (commuter bus) and we asked the kombi driver to increase speed and rush us to Chitungwiza Hospital. After narrating my signs and symptoms to a nurse at the hospital, she instructed me to go straight to the labour room. This shocked both my husband and I. I later gave birth to a miracle bouncing baby boy whom we named Emmanuel” (Moffat, Interview: 21/05/2013 on Radio Zimbabwe). She said she had not planned to have another child because they already had two children, but she was happy to give birth to a third. “I think the prophet's faith is the one that brought this miracle,” (Mbanje, Interview: 23/05/2013 on NewZimbabwe.com news).

What is mysterious about this miracle is that it did not last for a long time. The baby boy was born on 18 November 2012, and having been named Emmanuel after the prophet, died seven months later. According to Phyllis Mbanje, “the baby died due to ‘dehydration’ at Harare Hospital and was buried at Warren Hills cemetery on Monday 6<sup>th</sup> May 2013 ‘under tight security’ (Mbanje, Interview: 23/05/2013 on NewZimbabwe.com news,). The H-Metro reported that its reporters followed the burial from a distance after being barred from attending by security guards hired by the church. Only a handful of the baby’s relatives were allowed at the burial,” the report said. The grave of the little boy was left unmarked (H-Metro, NewZimbabwe.com news: 23/05/2013). It is because of these mysterious actions that the general populace questions these miracles. Why people were denied access to the funeral? Further questions are raised regarding the mysterious growth of the child, how can a baby be born after three days of conception, except for a magic baby. People have wondered whether the miracles are from God or there is another source from where these miracles are emerging. People have appealed to God to judge the true or false prophets in Zimbabwe.

These miracles that are being performed by neo-Pentecostal prophets are claimed to be a blessing by the followers of these prophets, but it is clear that a case of black magic is at play for instance in the case of miracle baby and miracle money. When one closely looks at Jesus’ miracles of whom these prophets are emulating we know that the God of the Bible does not actually carry

out magic, relatively, the God of Jesus gives people life. When Jesus performed miracles they were real not acts of magic as we see and experience in neo-Pentecostal prophets today. Jesus did not deceive his audience into short term happiness before they found themselves back to their erstwhile situation of agony and dejection. As discussed above, there are miracles performed by these prophets like people receiving gold nuggets and diamonds from heaven and also proclaiming that some people's fuel gauges will not come to a low level because they will continue to increase while driving because God has chosen to bless them. Mpofu (2013:145) commented that such miracles are surely not the way of God to bless his people because the God of the Bible is not a crook or magician whose works are for temporary and selfish dissatisfaction. God's blessings are milestones of a spiritual, prosperous and self-controlled life of faith and hard work. Having looked at miracles it is necessary now to look at prophecy in the churches under study.

## **6.5 Prophecy**

Prophecy has been a key phenomenon in the charismatic churches in Zimbabwe, and their teaching on the meaning of the subject and its significance has caused strong reactions in psychological, linguistic, sociological, cultural, and philosophical debates (Machingura, 2011:12). People are now probing: are these prophets genuine? How does one measure or judge the dependability of a true prophet? Is there a benchmark? And should people, Christians included, really worry about these prophets? These questions and many others continue to ring in people's minds, especially when they see the miracles and the prophecies that are being performed in neo-Pentecostal churches today.

Prophecy may be defined as the God given ability to reveal God's truth and proclaim it in a timely and relevant manner for understanding, correction, repentance, or edification ([www.spiritualgiftsdiscovery.com](http://www.spiritualgiftsdiscovery.com): accessed 16/07/2017). This view is also taken by Jewish Rabbis Ramchal and Dereck Hashem who believed that prophecy is a state of being bound to God. In their definition they said prophecy is a grade of inspiration where an individual reaches a level where he literally binds himself to God in such a way that he can actually feel this attachment ([www.nleresources.com](http://www.nleresources.com): accessed 16/07/2017). It is through this process that one then clearly realises that the one to whom he is bound is God. This is sensed with complete clarity, with an awareness that leaves no room for doubt whatsoever. The individual is as sure of it as he would be if it were a physical object observed with his physical senses. The main

concept of true prophecy is therefore that a living person achieves such an attachment and bond with God, besides this, however, it is also often accompanied by certain information and enlightenment. Through prophecy one can gain knowledge of many lofty truths among God's hidden mysteries.

Prophecy is one of the major devices used in preaching in the embodiment of the neo-Pentecostal prophets and apostles. Prophecies are mainly given by the prophets at their big annual events for example Makandiwa has his annual all night prayer called "Judgement night" which started in 2012, and Magaya has a similar programme called "Night of Turnaround" which started during the same period. Apostle Wutabwashe has been the pioneer with his "Catch the Fire" programme which is different from others because this programme was started as an interdenominational event in 2004 while he was still with the AFM. "Catch the Fire" is different from others because it runs from Monday to Friday while the other programmes are one night events.

During these big events the prophets share the word but not in the way they preach at their normal Sunday services. During the preaching time is when the miracles are performed and prophecies are given. These prophecies include individuals, nations, politicians and other types of people. Makandiwa in his Judgement night 2, surprised his followers in his sermon when he began to prophesy and pronounced a life-long curse on three suspected conspirators he claimed had been sent to expose him as a false prophet.

God showed me two boys and a girl. I saw them rehearsing. God said they will be there and will pretend to be sick and testify falsely to test the prophetic grace that I have been given. The first person that I saw will use Peter Mapara and he is here to wait for me to declare miracles. That same disease that you pretend to have, you will have it forever, (Makandiwa Judgement night 3 sermon: 31/08/2015).

Why would the prophet curse his enemies? Instead Jesus would pray for them. The only time Jesus cursed anything was the fig tree when he wanted to teach people a lesson on being fruitful. What lesson is the prophet teaching in this case? After pronouncing the curse he further said, "If God allows me to, I will reveal the person who sent you to understand that this is not a rally, but a prophetic movement, we are not a movement to get into a political party, we are a spiritual movement. I did not call myself, I was called. What I have said I have said, there is no man of God under the sun to lay hands and rescue you from what I have said." (Makandiwa, sermon: 31/08/2015).

Apart from this prophecy he also made other prophecies on economic transformation in Zimbabwe, but when one looks closely at these prophecies they are repeated again and again. For instance on judgment night 1 in 2012 Makandiwa prophesied there was to be an economic boom, he repeated the same prophecy when he said, “The US dollar is coming back to Zimbabwe in abundance and things will certainly change, the industries which are closed will reopen and function normally; the companies will be operating fully such that the industries will be going out to look for employees instead of employees hunting for jobs.” (Makandiwa, sermon: 17/05/2016). When the prophets pronounce prophecies like this they are received with wild cheers from loyal members who are faced with economic challenges. People will be thrilled as they continue to receive words like this, “There will be a positive transformation in this nation. God will partner with you. In a short time from now you will notice that your family members cannot do without you. Some of you will put up structures, shopping malls and hospitals. God is not a man that he should lie, whatever He says He can do it” (Makandiwa, sermon: 17/05/2016). Without undermining the gift of prophecy, these prophecies are made in a country that is closing down companies, unemployment rate is increasing, the poor are becoming poorer, and how then can one reconcile the suffering of people and these prophecies? Magaya is also heard sharing the same sentiments as Makandiwa about an economic boom. This is linked with the prophecy Makandiwa made about oil. He prophesied seeing oil coming from the ground overnight along the Zambezi River. Gold nuggets, in the pockets of believers (Makandiwa, Judgement night 3 sermon: 31/08/2015). Makandiwa and Angel are also known to prophesy their followers’ identity numbers and house numbers. They also prophesied the death of public figures and the expelling of Mai Mujuru as vice-president and from ZANU-PF (Makandiwa, sermon: 14/06/2014).

Gusha in an interview when he was asked about the prophecies happening in neo-Pentecostal churches in Zimbabwe, he responded by saying:

Prophecy in these churches does not stand in the tradition of biblical prophets such as Isaiah, Jeremiah, Hosea, Amos and others. Whereas in the Bible prophecy largely focused on the sin of Israel and the punishment of God, which would befall an individual or a nation should there be no deliverance, the neo-Pentecostal churches tend to focus on validating their ministries. Take Immanuel Makandiwa for instance. His prophecies have to do with something happening to someone in power or politics. These prophecies are only brought in the public after an event has happened. Claims are then made that here is a video, the prophet said it two months or two years ago in our services. Questions are then raised: why not bring out the prophecy in advance to forewarn a person or people so that there would be forgiveness. There are what one could call “Prophecies of convenience.” Others have found themselves ashamed by prediction soccer results (Gusha, interview: 26/04/16).

It is from this background that Gusha is dismissing neo-Pentecostal prophecies as stage managed. They are only given towards validating the neo-Pentecostal ministries. Gusha stated

that these prophecies are only brought in the public after an event has happened, this view is also supported by Massy Wallas who noted that most of these prophets utter prophecies but not a single prophecy has come to pass and some are into *vaticinium ex eventu* prophecy after an event (Massy Wallas, [interview](#): 15/02/18). It is from these claims that the local prophets are being disqualified to be equated with the prophets of the Bible who were distinguished in challenging the *status quo* of their day.

Prophecy has been common in the history of the church from time immemorial, and it helped in building and edifying the church. But when one looks at the prophecy happening in the church today especially in neo-Pentecostal churches, a lot of questions are raised especially about the prophecies given such as identity numbers, motor vehicles registration numbers and home addresses of church members. One wonders how these prophecies have helped the church to grow, and address the challenges that people are facing in the nation.

## **6.6 Conclusion**

This chapter discussed prophetic preaching in neo-Pentecostal Christianity in Zimbabwe and highlighted that the preaching in these churches is characterised by the declarations made by the prophets which gives people the assurance that they will get the things they want in life. It also noted that the gospel of prosperity is central in their sermons which promise people wealth and good living even in the midst of challenges. It also examined healing and deliverance which is common in these churches where the use of anointing oil is the panacea for the problems and illnesses people are suffering from. Because of that the oil is regarded as important and it is highly revered. The performance of miracles has attracted many people, particularly the inexplicable ‘miracle money’ which left many people stunned. Prophecy has also been emphasised as a means of preaching in these churches, including individuals, political leaders and those concerning an economic boom for the nation. This is all carried out because the prophets are being regarded as men of God who stand in the presence of God. Hence whatever they do or say is highly valued because they are the mouthpiece of God. The next chapter deals with data analysis.

## Chapter Seven

### The interpretive task

#### 7.0 Introduction

This section now parades the discoveries obtained from the semi-structured questionnaires, which were, responded by 66 contributors of which only 60 were usable<sup>3</sup>. The data is, presented in tabular form and then the analysis follows thereafter. It is in this section that an analysis shall be carried out while integrating the interview results and outcomes. In a quest to examine the prophetic preaching in neo-Pentecostal churches in Zimbabwe, questionnaires and interviews were mostly, sampled around the random miscellany of contributors with various backgrounds and proficiency. More importantly, the interpretive task by Osmer as it answers the question why is this going on? Parades the current perception and views of the research contributors to the discourse of prophetic preaching in neo-Pentecostal Christianity in Zimbabwe. Considering the kind of work done in this chapter of analysing data using the cross tabulation statistical technique it is important to note that this chapter is longer than other chapters.

15 pastors from the churches under study were interviewed. All of them noted that the composition of their congregations comprised people of mixed socio-economic class. In differentiating these classes 9 (sixty percent) pastors from UFIC and PHD ministries further noted that though they have mixed classes of congregants, the majority consists mostly of average income people who are self-employed and few members who are formerly employed and the educated. A sizeable number of the poor and unemployed is also found in these churches. 6 (forty percent) pastors from Heartfelt and Spirit Embassy also confirmed that though they have a mixed class congregation, their churches minister mostly to the proletariat class and the educated. The researcher was able to interview the pastors and to observe the congregation during a service. In most of the instances, the depiction given by the pastors corresponded precisely with the impersonations of the worshipper's demography. The questions asked in the questionnaires and during interviews are listed at the appendix.

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<sup>3</sup> Six questionnaires were not used in this research from respondents because the researcher failed to synthesise the information. Since the questionnaires were distributed randomly, some people failed to understand the questions. Hence the information given was irrelevant.

Three of the four churches visited use local language (Shona) in their main worship services. It was also discovered that sometimes they mix with Shona and English so that they cater for the foreigners. When the prophets are preaching they use interpreters. In the case of Uebert Angel and his Spirit Embassy church English is the official language used during worship. The analysis begins by looking at the statistical data.

## **7.2 Statistical data**

Data from the survey was analysed using statistical Package for Service Solutions (SPSS) (IBM 2012). Cross tabulations, triangulation and chi-square tests were done to examine the difference in participant's views of prophetic preaching as a function of age, level of education and the participant's category.

### **7.2.1 Cross Tabulation and Chi-square test**

Cross tabulation is a statistical system used to collect and jointly parade the distribution of two or more variables by tabulating their results one against the other in 2-dimensional grids (Rubin, 2009:91). It uses a process of creating contingency tables from the multivariate frequency distribution of variables, presented in a matrix format (Donald & Kenneth, 1971:32). Crosstab is widely used in survey results to find out interrelationships and interactions between variables ([www.researchoptimus.com](http://www.researchoptimus.com): accessed 17/05/2018).

Greenwood & Nikulin (1996:16) defined a chi-square test, as any statistical theory test where the selection distribution of the test statistic is a chi-squared distribution when the null hypothesis is true. It can be used to attempt rejection of the null theory that the data are autonomous. This was also noted by Walker & Ugoni (2014:8) who defined a chi-square test as a statistical test which measures the association between two categorical variables. The chi-square test is used to determine whether there is a significant difference between the expected frequencies and the observed frequencies in one or more categories (Anne, 2003:11). It also answers the question, is this difference between the expected and observed due to sampling error, or is it a real difference? A cross tabulation is a joint frequency distribution of cases based on two or more categorical variables. Displaying a distribution of cases by their values on two or more variables is known as contingency table analysis and is one of the more commonly used analytic methods in the social sciences. Cross tabulations and chi-square tests were done to examine the difference

in participant's views of leadership as a function of age, level of education and the participant's category. Cross tabulation is a statistical technique used to show whether and how two or more nominal level variables are associated (Rubin, 2009:91). According to Donald and Kenneth (1971:32), cross tabulation is a tool used to compare two or more variables, displaying the frequency and/or percentages of the categories of one variable cross tabulated with frequency and/or percentages of another variable or variables. Chi-square test of statistical significance assesses the probability that sampling error explains the relationship one observed between nominal level variables displayed by the cross tabulation tables (Greenwood & Nikulin, 1996:16).

### **7.2.2 Triangulation**

Triangulation is defined as the use of multiple measurement techniques to measure the same social construct (Gray et al. 2007). By using different methods researchers can effectively minimise their separate errors and maximise their overall validity. The key to triangulation, then, is independence among our various estimates. It is essential to understand that every method gives a different picture of the same phenomena, in observing social and symbolic reality. Hence by combining various methods, researchers obtain a better, more substantive picture of reality. Triangulation is used largely to describe multiple data collection technologies designed to measure a single concept or construct (data triangulation). However, Denzin (1978) introduced an additional metaphor, lines of action, which characterises the use of multiple data collection technologies, multiple theories, multiple researchers, multiple methodologies, or combinations of these four categories of research activities. For many researchers, triangulation is restricted to the use of multiple data gathering techniques (usually three) to investigate the same phenomenon. This is interpreted as a means of mutual confirmation of measures and validation of findings (Knafl & Breitmayer, 1989; Leedy, 1993 Berg & Berg 1993).

Denzin (1978) described triangulation a representation of varieties of data, investigators, theories, methods and analyses. He outlines four categories of triangulation as follows: (1) Data triangulation has three subtypes: (a) time, (b) space, and (c) person. Person analysis, in turn, has three levels: (a) aggregate, (b) interactive, and (c) collectively. (2) Investigator triangulation consists of using multiple rather than single observers of the same object. (3) Theory triangulation consists of using multiple rather than simple perspectives in relation to the same set of objects. (4) Methodological triangulation can entail within-method triangulation and

between-method triangulation (Berg, 2001:25). Denzin (1978:78) concludes that no single method will ever meet the requirements of interaction theory. Thus in the current study, it is important to note that while the use of secondary sources such as newspapers, listening to previous DVD sermons and actual participant observation by the researcher permitted careful recording of sermons and capturing of instances of deliverance, miracles and healing sessions, it does not offer direct data on the wider spheres of influence acting on those observed. According to Borman, LeCompte, and Goetz (1986:90) triangulation allows researchers to offer perspectives other than their own. Thus the use of questionnaires as another method of data gathering was most appropriate to validate the findings obtained through observation and other secondary sources.

The questionnaires gave the chance to participants to provide their opinions for example about prophetic preaching or preaching of the gospel of prosperity. Fielding and Fielding (1986:16) suggest that the important feature of triangulation is not the simple combination of different kinds of data but the attempt to relate them so as to counteract the threats to validity identified in each. Because each method reveals different aspects of empirical reality, multiple methods of observations are worth employing. Denzin (1978:79) also suggests that triangulation includes multiple data collection procedures, multiple theoretical perspectives, and/or multiple analysis techniques. The use of multiple research-design strategies and theories increases the depth of understanding an investigation can yield (Janesick, 1994:55).

**Gender \* Do you know about neo-Pentecostal Christianity in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=1; 2.857; p=0.091		Do you know about neo-Pentecostal Christianity in Zimbabwe?		Total	
		Yes	No		
Gender	Male	Count	24	6	30
		% of Total	40.0%	10.0%	50.0%
	Female	Count	18	12	30
		% of Total	30.0%	20.0%	50.0%
Total		Count	42	18	60
		% of Total	70.0%	30.0%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.857	1	.091

Table 1 indicates that out of 30 males who participated in the study 24(40%) said they know about neo-Pentecostal Christianity in Zimbabwe while 6(10%) of them said they don't know about it. In the same way 18(30%) of females who took part in the study confirmed that they know about neo-Pentecostal Christianity in Zimbabwe and 12(20%) said they know nothing about neo-Pentecostal Christianity in Zimbabwe. However, the results show that out of 60 participants, the majority 42(70%) of the participants know about neo-Pentecostal Christianity in Zimbabwe and only a few 18(30%) indicated that they knew nothing about neo-Pentecostal Christianity in Zimbabwe. The chi-square test of significance was  $df=1$ ; 2.857,  $p=0.91$  suggesting that there is no significant statistical difference in participants' responses between gender with regard to their knowledge about neo-Pentecostal Christianity in Zimbabwe were  $p>0.05$ . Therefore it is plausible to comment that the participants who responded to the questionnaires know about the existence of neo-Pentecostal Christianity in Zimbabwe.

**Gender \* Are these neo-Pentecostal Churches attracting many people?**

**Crosstab**

Chi-Square Tests df=1; 0.577; p=0.448		Are these neo-Pentecostal Churches attracting many people?		Total	
		Yes	No		
Gender	Male	Count	25	5	30
		% of Total	41.7%	8.3%	50.0%
Gender	Female	Count	27	3	30
		% of Total	45.0%	5.0%	50.0%
Total		Count	52	8	60
		% of Total	86.7%	13.3%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.577	1	.448

Table 2 illustrates the participants' responses to the question that asks if the neo-Pentecostal Churches are attracting many people. It was shown that out of 30 male participants, 25(41.7%) of them reported that indeed the neo-Pentecostal Churches are attracting many people and 5(8.3%) of male participants are of the view that the neo-Pentecostal Churches are not attracting many people. When compared with females, the results show that of the 30 females, 27(45%) agreed that the neo-Pentecostal Churches are attracting many people and only 3(5%) said the neo-Pentecostal Churches are not attracting many people. However, the findings clearly shows that a combination of responses from both males and female indicates that the majority

52(86.7%) of the participants agree that the neo-Pentecostal Churches are attracting many people against 8(13.3%) of those who disagreed. The chi-square test of significance was  $df=1$ ;  $0.577$ ;  $p=0.448$  suggesting that there is no significant statistical differences in terms of gender with regard to their view of whether or not the neo-Pentecostal Churches are attracting many people were  $p>0.05$ . Therefore it is prudent to comment that the neo-Pentecostal Churches do attract many people.

**Gender \* which of the neo-Pentecostal Prophets do you think has a large following?**

**Crosstab**

Chi-Square Tests $df=3$ ; $6.228$ ; $p=0.101$			Which of the neo-Pentecostal Prophets do you think has a large following?				Total
			Magaya	Makandiwa	Vutabwashe	Angels	
Gender	Male	Count	11	6	6	7	30
		% of Total	18.3%	10.0%	10.0%	11.7%	50.0%
	Female	Count	13	11	5	1	30
		% of Total	21.7%	18.3%	8.3%	1.7%	50.0%
Total	Count	24	17	11	8	60	
	% of Total	40.0%	28.3%	18.3%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.228	3	.101

Table 3 indicates participants' responses when asked which of the neo-Pentecostal Prophets listed has a large following. It was shown that 11(18.3%) out of 30 male participants indicated that Magaya has a large following, 7(11.7%) said Angels and 6(10%) said Makandiwa and Vutabwashe respectively. Out of 30 female participants, 13(21.7%) said Magaya has a large following, 11(18.3%) of the female participants said Makandiwa, 5(8.3%) and 1(1.7%) of the female participants go for Vutabwashe and Angels respectively. However, the results of the study shows that the majority of the participants said Magaya 24(40%) has a large following, followed by Makandiwa 17(28.3%), then Vutabwashe 11 (18.3) and finally Angels 8(13.3%). The chi-square test of significance was  $df=3$ ;  $6.228$ ;  $p=0.101$  suggesting that there is no significant statistical difference between gender in the way they view the following of the respective neo-Pentecostal Prophets were  $p>0.05$ . Therefore it is reasonable to comment that according to the respondents Magaya followed by Makandiwa are commanding a large following.

**Gender \* Why the neo-Pentecostal prophets are attracting a large following?**

**Crosstab**

Chi-Square Tests		Why the neo-Pentecostal prophets are attracting a large following?						
		Sermons	Miracles	Healing	Deliverance	Prophecy	Total	
Gender	Male	Count	3	9	7	7	4	30
		% of Total	5.0%	15.0%	11.7%	11.7%	6.7%	50.0%
	Female	Count	2	10	7	8	3	30
		% of Total	3.3%	16.7%	11.7%	13.3%	5.0%	50.0%
Total		Count	5	19	14	15	7	60
		% of Total	8.3%	31.7%	23.3%	25.0%	11.7%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.462	4	.977

Table 4 presents the reasons why the neo-Pentecostal prophets are attracting a large following. The findings show that out of 30 male participants 3(5%) said people are attracted by sermons to follow neo-Pentecostal Prophets, 9(15%) said people are attracted by miracles, while 7(11.7%) said healing and deliverance respectively and the remaining 4(6.7%) said people are attracted by the prophecies of the neo-Pentecostal prophets. The table also shows that of the 30 female participants 2(3.3%) indicated that the neo-Pentecostal prophets are followed by more people because of their sermons, 10(16.7%) of them said people flock to neo-Pentecostal prophets for miracles, 7(11,7%) said people are attracted by healing, 8(13.3%) shows that a large following is pulled by deliverance and only 3(5%) of the female participants indicated that the neo-Pentecostal prophets attract more people because of their prophecies. However, one may be inclined to comment that miracles, deliverance and healing in that order are the major crowd pullers for the neo-Pentecostal prophets. The chi-square test of significance was  $df=4$ ;  $0.462$ ;  $p=.977$  suggesting that there is no significant difference between gender responses as to why the neo-Pentecostal prophets are attracting a large following were  $p>0.05$ . Basing on the respondents' information it is important therefore, to conclude that the neo-Pentecostal prophets attract crowds by miracles, deliverance and healing.

**Gender \* whom do you think of the following prophets is more into prophetic preaching?**

**Crosstab**

Chi-Square Tests df=3; 3.531; p=0.317		Whom do you think of the following prophets is more into prophetic preaching?					
		Magaya	Makandiwa	Vutabwashe	Angels	Total	
Gender	Male	Count	11	8	8	3	30
		% of Total	18.3%	13.3%	13.3%	5.0%	50.0%
	Female	Count	5	9	10	6	30
		% of Total	8.3%	15.0%	16.7%	10.0%	50.0%
Total	Count	16	17	18	9	60	
	% of Total	26.7%	28.3%	30.0%	15.0%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.531	3	.317

Table 5 answers the question of who of the listed neo-Pentecostal prophets is more into prophetic preaching. The results show that 11(18.3%) of the male participants say that Magaya is more into prophetic preaching, 8(13.3%) said it is Makandiwa and Vutabwashe respectively, and last 3(5%) said it is Angels. For female participants Vutabwashe 10(16.7%) is more into prophetic preaching, followed by Makandiwa 9(15%), then Angels 6(10%) and finally Magaya 5(8.3%). However the results show that there was almost an equal distribution of the participants' responses in favour of all the neo-Pentecostal prophets with only Angels being an outlier. The chi-square test of significance was df=3; 3.531; p=0.317 suggesting that there are no significant difference in participants' views about neo-Pentecostal prophets' message were  $p > 0.05$ . Therefore one may be excused to comment from the respondents that all the neo-Pentecostal Prophets understudy are more into prophetic preaching.

**Gender\* In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity**

**Crosstab**

Chi-Square Tests df=1; 0.098; p=.0754			In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?		Total
			Yes	No	
Gender	Male	Count	24	6	30
		% of Total	40.0%	10.0%	50.0%
	Female	Count	23	7	30
		% of Total	38.3%	11.7%	50.0%
Total		Count	47	13	60
		% of Total	78.3%	21.7%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.098	1	.754

Table 6 illustrates participants' opinions on whether or not the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The results show that 24(40%) of male participants agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while only 6(10%) are of the opinion that the neo-Pentecostal churches and prophets do not preach the gospel of prosperity. Contrastingly, 23(38.3%) of female participants said yes indeed the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. Yet 7(11.7%) of female participants disagreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. However, irrespective of gender, the majority 47(78.3%) of the participants said that in their opinion, the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The chi-square test of significance was  $df=1; 0.098; p=0.754$  suggesting that there are no significant statistical difference participants' opinion with regard to whether or not the neo-Pentecostal churches and prophets are preaching the gospel of prosperity were  $p>0.05$ . Therefore it is much compelling to comment that indeed according to the participants the neo-Pentecostal churches and prophets do preach the gospel of prosperity.

**Gender \* whom do you think of the following prophets is more into preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=3; 5.827; p=0.120		Whom do you think of the following prophets is more into preaching the gospel of prosperity?					
		Magaya	Makandiwa	Vutabwashe	Angels	Total	
Gender	Male	Count	14	8	2	6	30
		% of Total	23.3%	13.3%	3.3%	10.0%	50.0%
	Female	Count	8	13	6	3	30
		% of Total	13.3%	21.7%	10.0%	5.0%	50.0%
Total		Count	22	21	8	9	60
		% of Total	36.7%	35.0%	13.3%	15.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.827	3	.120

Table 7 indicates how participants responded when asked who among the neo-Pentecostal prophets preaching the gospel of prosperity more. The results show that out of 30 male participants 14(23.3) said Magaya is more into preaching the gospel of prosperity followed by Makandiwa 8(13.3%), and the next is Angels 6(10%) and then Vutabwashe 2(3.3%). It is shown again in table 7 that 13 (21.7%) of female participants say that Makandiwa is more into preaching the gospel of prosperity followed by Magaya 8(13.3%), then Vutabwashe 6(10%) and finally Angels 3(5%). However, the joint results of all participants indicate that Magaya 22(36.7%) and Makandiwa 21(35%) are more into preaching the gospel of prosperity among the four prophets. The chi-square test of significance was df=3; 5.827; p=0.120 suggesting that there are no significant differences in prophets' message were  $p > 0.05$ . Therefore one may be inclined to comment that in respondents' views all neo-Pentecostal prophets under study preach the gospel of prosperity.

**Gender \* Is politics related to social status of the society?**

**Crosstab**

Chi-Square Tests df=1; 1.491; p=0.222			Is politics related to social status of the society?		Total
			Yes	No	
Gender	Male	Count	21	9	30
		% of Total	35.0%	15.0%	50.0%
	Female	Count	25	5	30
		% of Total	41.7%	8.3%	50.0%
Total	Count	46	14	60	
	% of Total	76.7%	23.3%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.491	1	.222

Table 8 shows participants’ view on whether politics is related to social status of the society. It is shown that more than half of males 21(35%) agreed that social status is related to politics in society while 9(15%) said the two are not related. For females, 25(41.7%) of the participants said politics and social status are related concepts in society yet only 5(8.3%) of them indicated that the two have no link. However, looking at the overall results it is shown that the majority 46(76.7%) of the participants agree that politics is related to one’s social status in the society. The chi-square test of significance was df=1; 1.491; p=0.222 suggesting that there are no significant difference in participants’ responses in their view of the relationship between politics and social status were  $p > 0.05$ . According to the views given by respondents, one can safely conclude that politics is related to social status in society.

**Gender \* Do you think religion has a role to play in Zimbabwean situation?**

**Crosstab**

Chi-Square Tests df=1; 0.089; p=0.766			Do you think religion has a role to play in Zimbabwe situation?		Total
			Yes	No	
Gender	Male	Count	22	8	30
		% of Total	36.7%	13.3%	50.0%
	Female	Count	23	7	30
		% of Total	38.3%	11.7%	50.0%
Total	Count	45	15	60	
	% of Total	75.0%	25.0%	100.0%	

### Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.089	1	.766

Table 9 is an illustration of participants' views on whether religion plays a role in Zimbabwean situation. 22(36.7%) of male participants agreed that religion play a role in situation in Zimbabwe, while 8(13.3%) of them said religion doesn't play any role in Zimbabwean situation. Comparatively 23(38.3%) of female participants say that religion plays a role in the situation in Zimbabwe and 7(11.7%) of them indicated that religion has nothing to do with the situation in Zimbabwe. However, the table show that regardless of gender, the majority 45(75%) of the participants said religion plays an important role in situation in Zimbabwe. The chi-square test of significance was  $df=1$ ;  $0.089$ ;  $p=0.766$  suggesting that there are no significant statistical differences between gender on how they view the role of religion in Zimbabwe were  $p>0.05$ . Therefore one may be excused to comment that the respondents unanimously agrees that religion plays a major role in situation in Zimbabwe.

### Gender \* Before 2000, the Economy of Zimbabwe was a bit stable, what went wrong?

#### Crosstab

Chi-Square Tests $df=3$ ; $9.239$ ; $p=0.026$			Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?				
			ESAP of 1990	Compensation of Veterans of the war	Land Reform Programme	Corruption	Total
Gender	Male	Count	4	7	6	13	30
		% of Total	6.7%	11.7%	10.0%	21.7%	50.0%
	Female	Count	2	16	8	4	30
		% of Total	3.3%	26.7%	13.3%	6.7%	50.0%
Total		Count	6	23	14	17	60
		% of Total	10.0%	38.3%	23.3%	28.3%	100.0%

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.239	3	.026

Table 10 indicates participants' views on what destabilised the economy of Zimbabwe the years after 2000. It is illustrated in the table above that out of 30 male participants, 4(6.7%) said ESAP of 1990 adversely affected the economy of Zimbabwe in the years after 2000, 7(11.7%) said the economy of Zimbabwe was crippled by the compensation of the veterans of the war, 6(10%) of

them placed the blame on Land Reform Programme while 13(21.7%) indicated that the economy of Zimbabwe in the years after 2000 was adversely affected by corruption. In contrast, of 30 female participants, 2(3.3%) said ESAP affected the economy of Zimbabwe, 16(26.7%) of the participants cited compensation of the veterans of the war as the majorcrippler of the Zimbabwean economy, 8(13.3%) argued that the economy of Zimbabwe was affected by the Land Reform Programme while 4(6.7%) of them attributed the blame to corruption. However, it is important to acknowledge that of the four cited causes, compensation of the veterans of the war 23(38.3%), corruption 17(28.3%), Land Reform Programme 14(23.3%) and ESAP of 1990 6(10%) in ascending order were viewed as having a certain degree in destabilising the Zimbabwean economy in the years following 2000. The Chi-Square test of significance was  $df=3; 9.239; p=0.026$  suggesting that there was a significant statistical difference in participants' view as to what went wrong in the economy of Zimbabwe in the years following 2000 were  $p<0.05$ . Therefore, it is imperative to comment that the respondents cited ESAP of 1990, Compensation of the war veterans, Land Reform Programme and Corruption as being responsible for a destabilised economy in Zimbabwe since the year 2000.

**Gender \* In your opinion, who is responsible for the Economic down fall in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=2; 1.310; p=0.519		In your opinion, who is responsible for the Economic down fall in Zimbabwe?			Total	
		Ruling Party ZANU-PF/ Gvt	Internal Politics	External Influence		
Gender	Male	Count	13	6	11	30
		% of Total	21.7%	10.0%	18.3%	50.0%
	Female	Count	16	3	11	30
		% of Total	26.7%	5.0%	18.3%	50.0%
Total		Count	29	9	22	60
		% of Total	48.3%	15.0%	36.7%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.310	2	.519

Table 11 shows participants' opinions on responsibility of the economic downfall in Zimbabwe. The table shows that for the male participants 13(21.7%) were of the opinion that the ruling party ZANU-PF or government is responsible for the economic downfall in Zimbabwe, 6(10%) places the blame on internal politics while 11(18.3%) said that the external influence is

responsible for the economic downfall obtaining in Zimbabwe. In comparison, 16(26.7%) of female participants are of the opinion that the ruling party ZANU-PF or government is to blame for the economic downfall in Zimbabwe, 3(5%) of them show that economic downfall in Zimbabwe is caused by internal politics, yet 11(18.3%) places the blame on external influences. However, despite the differences in frequencies it is evident that the majority 29(48.3%) of the participants said that the economic downfall in Zimbabwe is attributed to the ruling party ZANU-PF or government followed by 22(36.7%) attributing it to external influence. The chi-square test of significance was  $df=2$ ; 1.310;  $p=0.519$  suggesting that, irrespective of gender, there are no significant difference in participants' opinions of who is responsible for the economic downfall in Zimbabwe were  $p>0.05$ . Therefore, it is crystal clear that the participants attributed the economic downfall as largely caused by the Ruling party ZANU-PF or the government and external influences.

**Gender \* How do you characterise the current Economic Situation in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=2; 2.390; p=0.303		How do you characterise the current Economic Situation in Zimbabwe?			Total	
		Corrupt Economy	Improved Economy	Worst Economy		
Gender	Male	Count	17	2	11	30
		% of Total	28.3%	3.3%	18.3%	50.0%
Gender	Female	Count	16	0	14	30
		% of Total	26.7%	0.0%	23.3%	50.0%
Total		Count	33	2	25	60
		% of Total	55.0%	3.3%	41.7%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.390	2	.303

Table 12 is an illustration of how does the participants in the present study characterise the economic situation in Zimbabwe as a function. Out of 30 male participants 17(28.3%) said that the Zimbabwean economy is characterised by corruption, 2(3.3%) indicated that the

Zimbabwean economy has improved while 11(18.3%) characterised the economy of Zimbabwe as the worst economy. In contrast, the table above show that of the 30 female participants, 16(26.7%) indicated that the economy of Zimbabwe is corrupt, 0(0.0%) indicated that there is an improvement in Zimbabwean economy while 14(23.3%) characterised the economy of Zimbabwe as the worst economy. However, one may be inclined to note that regardless of gender, the majority of the participants indicated that the economic situation of Zimbabwe is characterised as a corrupt economy 33(55%) and worst economy 25(41.7%). Chi-square test of significance was  $df=2$ ; 2.390;  $p=0.303$  indicating that there are no significant differences in the manner in which the participants view and perceive the economic situation in Zimbabwe were  $p>0.05$ . Therefore it is important to comment that according to the respondents' the economic situation in Zimbabwe is not improving.

**Gender \* Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & political crisis of Zimbabwe?**

Chi-Square Tests df=3; 5.030; p=0.170		Crosstab					
		Is the gospel preached in Neo-Pentecostal churches addressing the socio-economic & political crisis of Zimbabwe?					
		Yes	No	Partially	Not sure	Total	
Gender	Male	Count	2	17	6	5	30
		% of Total	3.3%	28.3%	10.0%	8.3%	50.0%
Gender	Female	Count	1	16	12	1	30
		% of Total	1.7%	26.7%	20.0%	1.7%	50.0%
Total		Count	3	33	18	6	60
		% of Total	5.0%	55.0%	30.0%	10.0%	100.0%

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.030	3	.170

Table 13 shows the how participants responded to the question which sought to assess whether the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. The responses on cross tabulation indicates that out of 30 male participants 2(3.3%) agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 17(28.3%) said gospel preached in neo-Pentecostal

churches is not addressing the socio-economic and political crisis of Zimbabwe while 6(10%) of the participants said that the gospel does partially address the socio-economic and political crisis and 5(8.3%) said they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. In addition, table 13 indicates that of 30 females 1(1.7%) of the female participants agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 16(26.7%) said the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and socio-political crisis of Zimbabwe, 12(20%) said it partially does address the crisis and yet another 1(1.7%) reported that they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. However, it is prudent to comment that out of 60 participants both male and female, more than half 33(55%) of the participants said that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe. The chi-square test of significance was  $df=3$ ; 5.030;  $p=0.170$  suggesting that there the differences noticed are statistically insignificant where  $p>0.05$ . Therefore one may be excused to comment that the respondents' view is that the gospel preached in neo-Pentecostal churches does not address the socio-economic and political crisis of Zimbabwe.

**Age \* Do you know about neo-Pentecostal Christianity in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=4; 1.873; p=0.759		Do you know about neo-Pentecostal Christianity in Zimbabwe?		Total	
		Yes	No		
Age	18-25Years	Count	7	4	11
		% of Total	11.7%	6.7%	18.3%
	25-35Years	Count	5	4	9
		% of Total	8.3%	6.7%	15.0%
	35-45Years	Count	10	4	14
		% of Total	16.7%	6.7%	23.3%
	46-55Years	Count	12	3	15
		% of Total	20.0%	5.0%	25.0%
	56+Years	Count	8	3	11
		% of Total	13.3%	5.0%	18.3%
Total		Count	42	18	60
		% of Total	70.0%	30.0%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.873	4	.759

Table 14 indicate participants’ responses to the question do you know about neo-Pentecostal Christianity in Zimbabwe as a function of age. Of the 11 participants age between 18-25 years, 7(11.7%) agreed that they know about neo-Pentecostal Christianity in Zimbabwe while the remaining 4(6.7%) said they didn’t know about it. For those aged 25-35 years 5(8.3%) knew the about Neo-Pentecostal Christianity in Zimbabwe and the other 4(6.7%) indicated that they did not know anything about neo-Pentecostal Christianity. In age range 35-45 years 10(16.7%) confirmed their knowledge of neo-Pentecostal Christianity in Zimbabwe while the other 4(6.7%) showed that they know nothing about it. In addition 12(20%) of those aged 6-55 years knew about neo-Pentecostal Christianity in Zimbabwe and the remaining 3(5%) did not know. Finally, but not least are those aged 56+ years, where 8(13.3%) of them confirmed that they know about neo-Pentecostal Christianity in Zimbabwe and only 3(5%) reported that they do not know anything about the existence of neo-Pentecostal Christianity in Zimbabwe. However, table 14 indicates that the majority 42(70%) of the participants across the age know about neo-Pentecostal Christianity in Zimbabwe as shown by the overall result of all the participants. The chi-square test of significance was  $df=4$ ; 1.873;  $p=0.759$  suggesting that there is no significant differences in participants’ knowledge about the existence of neo-Pentecostal Christianity in Zimbabwe across the age groups were  $p>0.05$ . Therefore it is plausible to comment that all age groups know that there is neo-Pentecostal Christianity in Zimbabwe.

**Age \* Are these neo-Pentecostal Churches attracting many people?**

**Crosstab**

Chi-Square Tests df=4; 6.525; p=0.163		Are these neo-Pentecostal Churches attracting many people?		Total	
		Yes	No		
Age	18-25Years	Count	11	0	11
		% of Total	18.3%	0.0%	18.3%
	25-35Years	Count	8	1	9
		% of Total	13.3%	1.7%	15.0%
	35-45Years	Count	11	3	14
		% of Total	18.3%	5.0%	23.3%
	46-55Years	Count	11	4	15
		% of Total	18.3%	6.7%	25.0%
	56+Years	Count	11	0	11
		% of Total	18.3%	0.0%	18.3%
Total	Count	52	8	60	
	% of Total	86.7%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.525	4	.163

In Table 15 participants in their age groups were asked to confirm if the neo-Pentecostal Churches attracting many people. It was revealed that all participants in age groups 18-25 years and 56+ years absolutely 11(18.3%) confirmed that indeed the neo-Pentecostal Churches attracting many people. It is shown also that out of nine participants age 25-35 years, 8(13.3%) agree that the neo-Pentecostal Churches attracting many people, while only 1(1.7%) said they do not attract many people. More so, 11(18.3%) of the participants in the age group 35-45 years agreed while 3(5%) did not agree that the neo-Pentecostal Churches attracting many people. Again the results show that of the 15 participants aged 46-55 years, 11(18.3%) confirmed that the neo-Pentecostal Churches attracting many people, yet 4(6.7%) of them denied that the neo-Pentecostal Churches do attract many people. However, the overall result indicates the majority 52(86.7) irrespective of age, reported that the neo-Pentecostal Churches are attracting many people. The chi-square test was  $df=4$ ; 6.525;  $p=0.163$  suggesting that there are no significant statistical differences in participants responses across the age groups were  $p>0.05$ . According to the participants observations one may be inclined to comment that the neo-Pentecostal Churches attract many people.

**Age \* which of the neo-Pentecostal Prophets do you think has a large following?**

**Crosstab**

Chi-Square tests df=12; 11.276; p=0.505		Which of the neo-Pentecostal Prophets do you think has a large following?				Total	
		Magaya	Makandiwa	Vutabwashe	Angels		
Age	18-25Years	Count	3	4	1	3	11
		% of Total	5.0%	6.7%	1.7%	5.0%	18.3%
	25-35Years	Count	5	3	1	0	9
		% of Total	8.3%	5.0%	1.7%	0.0%	15.0%
	35-45Years	Count	4	6	3	1	14
		% of Total	6.7%	10.0%	5.0%	1.7%	23.3%
	46-55Years	Count	6	4	3	2	15
		% of Total	10.0%	6.7%	5.0%	3.3%	25.0%
	56+Years	Count	6	0	3	2	11
		% of Total	10.0%	0.0%	5.0%	3.3%	18.3%
Total	Count	24	17	11	8	60	
	% of Total	40.0%	28.3%	18.3%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.276	12	.505

In table 16 participants are asked who they think among the neo-Pentecostal Prophets has a large following. It is indicated that 3(5%) of the participants in age group 18-25 years said that Magaya and Angels do have a large following respectively, 4(6.7%) said its Makandiwa yet 1(1.7%) said Vutabwashe has a large following. In addition of the nine participants aged between 25-35 years,

5(8.3%) indicated that Magaya has a large following than Makandiwa 3(5%), Vutabwashe 1(1.7%) while no one 0(0.0%) said Angels has a large following. The results also show that for participants aged between 35-5 years, 6(10%) said Makandiwa commands a large following, 4(6.7%) said Magaya, 3(5%) and 1(1.7%) said Angels and Vutabwashe respectively. Table 16 also shows that out of 15 participants aged between 45-55 years, 6(10%) said Magaya commands a large following compared to Makandiwa 4(6.7%), Vutabwashe 3(5%) and Angels 2(3.3%). Finally it is shown that for the participants aged 56+ years, 6(10%) indicated that Magaya has a large following, the next is Vutabwashe 3(5%) followed by Angels 2(3.3%) while no one mentioned Makandiwa in this age group. However, the total results show that of all the 60 participants who took part in the present study, 24(40%) said Magaya commands a larger following than Makandiwa 17(28.3%), Vutabwashe 11(18.3%) and Angels 8(13.3%). The chi-square test of significance was  $df=12$ ;  $11.276$ ;  $p=0.505$  suggesting that there are no significant differences in participants across age groups were  $p>0.05$ . Therefore the respondents reviewed that all the listed neo-Pentecostal prophets command a large following.

**Age \* Why do the neo-Pentecostal prophets attract a large following?**

**Crosstab**

Chi-Square Tests df=16; 20.013; p=0.220		Why do the neo-Pentecostal prophets attract a large following?					Total
		Sermons	Miracles	Healing	Deliverance	Prophecy	
18-25Years	Count	2	6	3	0	0	11
	% of Total	3.3%	10.0%	5.0%	0.0%	0.0%	18.3%
25-35Years	Count	0	3	1	3	2	9
	% of Total	0.0%	5.0%	1.7%	5.0%	3.3%	15.0%
35-45Years	Count	2	3	4	4	1	14
	% of Total	3.3%	5.0%	6.7%	6.7%	1.7%	23.3%
46-55Years	Count	1	6	3	2	3	15
	% of Total	1.7%	10.0%	5.0%	3.3%	5.0%	25.0%
56+Years	Count	0	1	3	6	1	11
	% of Total	0.0%	1.7%	5.0%	10.0%	1.7%	18.3%
Total	Count	5	19	14	15	7	60
	% of Total	8.3%	31.7%	23.3%	25.0%	11.7%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	20.013	16	.220

Table 17 illustrates participants' views on why do neo-Pentecostal prophets attract a large following. Of the 11 participants aged between 18-25 years when asked why do neo-Pentecostal prophets attract a large following, 2 (3.3%) said sermons, 6(10%) said miracles, 3(5%) said healing, while no one 0(0.0%) said deliverance and prophecy respectively. Those aged between 25-35 years, 1(1.7%) said the neo-Pentecostal prophets do attract a large following because of healing, while 2(3.3%) said prophecy does attract a large following for the neo-Pentecostal

prophets, 3(5%) said people flock to neo-Pentecostal prophets because of miracles, and deliverance respectively. Looking at participants aged between 35-45 years, 2(3.3%) said people are attracted by sermons, 3(5%) said the neo-Pentecostal Prophets attract a large following by miracles, 1(1.7%) said it is because of prophecy while 4(6.7) said neo-Pentecostal prophets do attract a large following by healing and deliverance respectively. More so, for the participants in the age range 46-55 years, 1(1.7%) indicated that neo-Pentecostal prophets do attract a large following by sermons, 6(10%) said it is by miracles while 2(3.3%) said by deliverance, yet 3(5%) of the participants say that healing and prophecy do allow neo-Pentecostal prophets to attract a large following in a respective manner. Finally the table indicates that 3(5%) of the participants show that people are attracted by healing, while 6(10%) reported that deliverance attracts many people for neo-Pentecostal prophets, yet 1(1.7%) argues that neo-Pentecostal prophets do attract a large following due to miracles and prophecy similarly. However, the table indicate that of all the reasons miracles 19(31.7%), deliverance 15(25%) and healing 14(23.3%) were highly regarded as the major reasons why neo-Pentecostal prophets do attract a large following. The chi-square test was  $df=16$ ;  $20.013$ ;  $p=0.220$  suggesting that there are no significant statistical difference in participants views across age groups as to why do neo-Pentecostal prophets attract a large following were  $p>0.05$ . Therefore one may be privileged to comment that the participants pointed out that miracles, deliverance and healing are the major reasons why neo-Pentecostal prophets do attract a large following.

**Age \* whom do you think of the following prophets is more into prophetic preaching?**

**Crosstab**

Chi-Square Tests $df=12$ ; $18.780$ ; $p=0.094$		Whom do you think of the following prophets is more into prophetic preaching?				Total	
		Magaya	Makandiwa	Vutabwashe	Angels		
Age	18-25Years	Count	2	7	2	0	11
		% of Total	3.3%	11.7%	3.3%	0.0%	18.3%
	25-35Years	Count	2	4	3	0	9
		% of Total	3.3%	6.7%	5.0%	0.0%	15.0%
	35-45Years	Count	3	3	6	2	14
		% of Total	5.0%	5.0%	10.0%	3.3%	23.3%
	46-55Years	Count	6	1	5	3	15
		% of Total	10.0%	1.7%	8.3%	5.0%	25.0%
	56+Years	Count	3	2	2	4	11
		% of Total	5.0%	3.3%	3.3%	6.7%	18.3%
Total	Count	16	17	18	9	60	
	% of Total	26.7%	28.3%	30.0%	15.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.780	12	.094

In table 18, the participants were asked to indicate whom do they think of the neo-Pentecostal prophets is more into prophetic preaching. The results show that out of 11 participants aged between 18-25 years 7(11.7%) said Makandiwa is more into prophetic preaching, while the remaining participants were shared between Magaya 2(3.3%) and Vutabwashe(3.3%). For those age between 25-35 years 4(6.7%) indicated that Makandiwa is more into prophetic preaching and 3(5%) said its Vutabwashe while 2(3.3%) said Magaya. In addition, 6(10%) of the participants age between 35-45years said Vutabwashe is more into prophetic preaching while 2(3.3%) went for Angels and 3(5%) said its Magaya and Makandiwa respectively. The table further notes that 6(10%) of the participants aged between 46-55years said Magaya is more into prophetic preaching compared to Makandiwa 1(1.7%), Vutabwashe 5(8.3%) and 3(5%) Angels. Finally in 56+ years category, 4(6.7%) of the participants indicated that Angels is more into prophetic preaching when compared to Magaya 3(5%) as well as 2(3.3%) of Makandiwa and Vutabwashe respectively. However, the overall result showed that almost all neo-Pentecostal prophets under study have almost the same level of prophetic preaching Magaya 16(26.7%), Makandiwa 17(28.3%), Vutabwashe 18(30%) and Angels 9(15%). The chi-square test of significance was  $df=12$ ; 18.780;  $p=0.094$  suggesting that there are no significant statistical differences between participants' view of the prophets' preaching were  $p>0.05$ . Therefore one may be excused to comment that from the questionnaires the respondents commented that all the four neo-Pentecostal prophets under study are into prophetic preaching.

**Age \* In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?**

**Crosstab**

Chi-Square tests df=4; 8.046; p=0.090		In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?		Total	
		Yes	No		
Age	18-25 Years	Count	6	5	11
		% of Total	10.0%	8.3%	18.3%
	25-35 Years	Count	6	3	9
		% of Total	10.0%	5.0%	15.0%
	35-45 Years	Count	11	3	14
		% of Total	18.3%	5.0%	23.3%
	46-55 Years	Count	13	2	15
		% of Total	21.7%	3.3%	25.0%
	56+ Years	Count	11	0	11
		% of Total	18.3%	0.0%	18.3%
Total	Count	47	13	60	
	% of Total	78.3%	21.7%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.046	4	.090

Table 19 answers the question whether the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. Of those aged between 18-25 years, 6(10%) agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while 5(8.3%) disagreed. Looking at the participants in the age range of 25-35 years, 6(10%) agreed while 3(5%) of them disagreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. More so, 11(18.3%) of those aged 35-45 years confirmed that indeed the neo-Pentecostal churches and prophets are preaching the gospel of prosperity yet 3(5%) of them did not agree. 13(21.7%) of the participants aged between 46-55 years indicated that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity and 2((3.3%) differed. Yet all participants aged 56+ years 11(18.3%) confirmed that the neo-Pentecostal churches and prophets do preach the gospel of prosperity. However, there is an overwhelming response by the majority 47(78.3%) of the participants indicating that indeed the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The chi-square test of significance was  $df=4$ ; 8.046;  $p=0.090$  suggesting that there are no significant differences in participants opinions across age groups were  $p>0.05$ . The chi-square test presents that it is imperative to note that the study revealed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity.

**Age \* Whom do you think of the following prophets is more into preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=12; 12.936; p=0.374		Whom do you think of the following prophets is more into preaching the gospel of prosperity?				Total
		Magaya	Makandiwa	Vutabwashe	Angels	
18-25Years	Count	5	5	0	1	11
	% of Total	8.3%	8.3%	0.0%	1.7%	18.3%
25-35Years	Count	1	4	1	3	9
	% of Total	1.7%	6.7%	1.7%	5.0%	15.0%
35-45Years	Count	4	5	4	1	14
	% of Total	6.7%	8.3%	6.7%	1.7%	23.3%
46-55Years	Count	7	5	2	1	15
	% of Total	11.7%	8.3%	3.3%	1.7%	25.0%
56+Years	Count	5	2	1	3	11
	% of Total	8.3%	3.3%	1.7%	5.0%	18.3%
Total	Count	22	21	8	9	60
	% of Total	36.7%	35.0%	13.3%	15.0%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.936	12	.374

Table 20 indicates that 1(1.7%) of the 11 participants aged between 18-25 years said Angels is more into preaching the gospel of prosperity, while the remaining ten said Magaya 5(8.3%) and Makandiwa 5(8.3%). For the participants aged between 25-35 years 4(6.7%) and 3(5%) said Makandiwa and Angels are more into preaching the gospel of prosperity respectively and then Magaya 1(1.7%) and Vutabwashe 1(1.7%) receive the same confirmation. Furthermore, 5(8.3%) of those aged between 35-45 years show that Makandiwa is more into preaching the gospel of prosperity while only 1(1.7%) of the participants said Angels yet the remainder indicated that Magaya 4(6.7%) and Vutabwashe 4(6.7%) are more into preaching the gospel of prosperity. Out of 15 participants aged between 46-55 years 7(11/7%), confirmed that Magaya is more into preaching the gospel of prosperity, 5(8.3%) said Makandiwa, 2(3.3%) said Vutabwashe and 1(1.7%) went for Angels. Finally of the 11 participants aged 56+ years, 5(8.3%) shows that Makandiwa is more into preaching the gospel of prosperity, 2(3.3%) said Magaya and 1(1.7%) said Vutabwashe while 3(5%) of them said Angels. However the totals indicate that the majority of the participants said Magaya 22(36.7) and Makandiwa 21(35%) are more into preaching the gospel of prosperity compared to Vutabwashe 8(13.3%) and Angels 9(15%). The chi-square test of significance was  $df=12$ ;  $12.936$ ;  $p=0.374$  suggesting that there are no significant statistical differences in participants' responses across age groups were  $p>0.05$ . Therefore it is imperative to comment that from participants the neo-Pentecostal prophets are more into preaching the gospel of prosperity.

**Age \* Is politics related to social status of the society?**

**Crosstab**

Chi-Square Tests df=4; 7.090; p=0.131		Is politics related to social status of the society?		Total	
		Yes	No		
Age	18-25Years	Count	11	0	11
		% of Total	18.3%	0.0%	18.3%
	25-35Years	Count	6	3	9
		% of Total	10.0%	5.0%	15.0%
	35-45Years	Count	8	6	14
		% of Total	13.3%	10.0%	23.3%
	46-55Years	Count	12	3	15
		% of Total	20.0%	5.0%	25.0%
	56+Years	Count	9	2	11
		% of Total	15.0%	3.3%	18.3%
Total	Count	46	14	60	
	% of Total	76.7%	23.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.090	4	.131

In table 21, it is shown that all of the participants aged 18-25 years confirm that politics is related to social status of the society. 6(10%) of those aged between 25-35 years agree that politics and social status are related while 3(5%) of them denied. It is illustrated also that 8(13.3%) of those aged 25-45 years agree that politics is related to social status and 6(10%) of them differed. More so, for the participants aged 46-55 years, 12(20%) of them indicated that indeed politics and social status of the society are related yet 3(5%) of them disagreed. Finally 9(15%) of those aged 56+ years indicated that politics and social status are related while 2(3.3%) of the participants said the two facets are not related. However, there is an overwhelming response from all participants regardless of age 46(76.7%) that indeed politics and social status of the society are related. The chi-square test of significance was  $df=4$ ; 7.090;  $p=0.131$  suggesting that differences noticed are not significant were  $p>0.05$ . Hence one is compelled to argue that politics is related to social status of the society.

**Age \* Do you think religion has a role to play in the Zimbabwe situation?**

**Crosstab**

Chi-Square Tests df=4; 3.795; p=0.435		Do you think religion has a role to play in the Zimbabwe situation?		Total	
		Yes	No		
Age	18-25Years	Count	7	4	11
		% of Total	11.7%	6.7%	18.3%
	25-35Years	Count	6	3	9
		% of Total	10.0%	5.0%	15.0%
	35-45Years	Count	12	2	14
		% of Total	20.0%	3.3%	23.3%
	46-55Years	Count	13	2	15
		% of Total	21.7%	3.3%	25.0%
	56+Years	Count	7	4	11
		% of Total	11.7%	6.7%	18.3%
Total	Count	45	15	60	
	% of Total	75.0%	25.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.795	4	.435

Table 22 answers the question do you think religion has a role to play in Zimbabwean situation. It is illustrated that out of 11 participants age 18-25 years, 7(11.7%) of the participants agreed that religion plays a role in Zimbabwean situation and 4(6.7%) of them said religion has nothing

to do with the situation in Zimbabwe. of those aged 25-35 years 6(10%) of the participants indicated that indeed religion has a role to play in Zimbabwean situation while 3(5%) of them disagreed. In addition 12(20%) of the participants aged 35-45 years said religion plays a pivotal role in Zimbabwe and 2(3.3%) differed. Out of 15 participants aged between 46-55 years, 13(21.7%) are of the opinion that religion plays a role in Zimbabwean situation while the other 2(3.3%) denied. Last 7(11.7%) of the participants aged 56+ years agreed that religion plays a role in Zimbabwean situation yet 4(6.7%) of them didn't believe so. However, the results from all age groups indicate that the majority 45(75%) of the participants showed that religion plays a role in Zimbabwean situation. The chi-square test of significance was  $df=4$ ; 3.795;  $p=0.435$  suggesting that there are no significant statistical difference in participants' view as to whether or not religion plays a role in Zimbabwean situation across age groups were  $p>0.05$ . Therefore it is clear that the respondents agree that in Zimbabwean situation religion seems to play a major role.

**Age \* Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?**

**Crosstab**

Chi-Square Tests df=12; 13.418; p=0.339		Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?				Total
		ESAP of 1990	Compensation of Veterans of the war	Land Reform Programme	Corruption	
18-25Years	Count	1	3	1	6	11
	% of Total	1.7%	5.0%	1.7%	10.0%	18.3%
25-35Years	Count	1	5	1	2	9
	% of Total	1.7%	8.3%	1.7%	3.3%	15.0%
35-45Years	Count	0	6	5	3	14
	% of Total	0.0%	10.0%	8.3%	5.0%	23.3%
46-55Years	Count	1	7	4	3	15
	% of Total	1.7%	11.7%	6.7%	5.0%	25.0%
56+Years	Count	3	2	3	3	11
	% of Total	5.0%	3.3%	5.0%	5.0%	18.3%
Total	Count	6	23	14	17	60
	% of Total	10.0%	38.3%	23.3%	28.3%	100.0%

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.418	12	.339

Table 20 shows participants views on what destabilised the economy of Zimbabwe in 2000 and the years following. 6(10%) of the participants aged 18-25 years indicated that corruption destabilised the economy of Zimbabwe in the years following 2000, 3(5%) of them said the economy of Zimbabwe was destabilised by the compensation of the veterans of war while 1(1.7%) said ESAP of 1990 and land reform programme respectively. For those aged between 25-35 years, 5(8.3%) of the participants said that compensation to the veterans of the war, 2(3.3%) indicated that in the years following 2000 corruption was the major destabiliser of the

Zimbabwean economy, others said ESAP of 1990 1(1.7%) and land reform programme 1(1.7%). Furthermore, 6(10%) of the participants aged between 35-45 years showed that the economy of Zimbabwe was affected by the compensation of the veterans of war, 5(8.3%) indicated that land reform programme was the major cause of economic destabilisation yet 3(5%) of them said corruption. For the participants in the age range of 46-55 years, 1(1.7%) said ESAP of 1990, 7(11.7%) said compensation of the war veterans and 4(6.7%) said the land reform programme while 3(5%) indicated that corruption has affected the economy of Zimbabwe in years following 2000. More so, the table show that 3(5%) of the participants aged 56+ years said that ESAP destabilised the economy of Zimbabwe in the years following 2000, 2(3.3%) confirmed that it is compensation to the veterans of war, another 3(5%) said that it is land reform programme and the remaining 3(5%) said corruption. However, the overall result revealed that the majority of the participants show that the economy of Zimbabwe following the year 2000 was destabilised by the compensation to the veterans of war 23(38.3%), corrupt tendencies 17(28.3%), land reform programme 14(23.3%), and ESAP of 1990 6(10%). The chi-square test of significance was  $df=12$ ; 13.418;  $p=0.339$  suggesting that there are no significant statistical differences in the way in which participants view what went wrong with the economy of Zimbabwe in the years following 2000 were  $p>0.05$ . Therefore one may safely conclude that indeed compensation to the veterans of war, corruption and land reform programme greatly affected the economy of Zimbabwe in the years following 2000.

**Age \* In your opinion, who is responsible for the Economic down fall in Zimbabwe?**

**Crosstab**

Chi-Square tests df=8; 11.338; p=0.183		In your opinion, who is responsible for the Economic down fall in Zimbabwe?			Total	
		Ruling Party ZANU-PF/ Gvt	Internal Politics	External Influence		
Age	18-25Years	Count	3	2	6	11
		% of Total	5.0%	3.3%	10.0%	18.3%
	25-35Years	Count	5	3	1	9
		% of Total	8.3%	5.0%	1.7%	15.0%
	35-45Years	Count	6	0	8	14
		% of Total	10.0%	0.0%	13.3%	23.3%
	46-55Years	Count	8	3	4	15
		% of Total	13.3%	5.0%	6.7%	25.0%
	56+Years	Count	7	1	3	11
		% of Total	11.7%	1.7%	5.0%	18.3%
Total	Count	29	9	22	60	
	% of Total	48.3%	15.0%	36.7%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.338	8	.183

Table 21 indicates participants' opinions regarding who is responsible for the economic downfall in Zimbabwe. The table shows that of the 11 participants aged between 18-25 years, 3(5%) are of the opinion that the Ruling party ZANU-PF or government is responsible for the economic down fall in Zimbabwe, 2(3.3%) of them thinks that internal politics is responsible and the other 6(10%) said that external influence is to blame for the economic down fall in Zimbabwe. In addition, 5(8.3%) of participants in the age range of 25-35 years indicated that the ruling party ZANU-PF is to blame for the economic downfall in Zimbabwe, 3(5%) blames internal politics and 1(1.7%) put the blame on external influences. The participants aged between 35-45 years are of the opinion that the ruling ZANU-PF 6(10%) and external influences 8(13.3%) are responsible for the economic down fall in Zimbabwe. Table 21 further indicates that 8(13.3%) of the participants aged between 46-55 years blames the ruling party ZANU-PF, 3(5%) blames the internal politics and 4(6.7%) of them indicated that external influence is responsible for economic down fall in Zimbabwe. Finally, for the participants aged 56+ years 7(11.7%) are of the opinion that the ruling party ZANU-PF is responsible, 1(1.7%) blames internal politics while 4(6.7%) are of the opinion that external influences are to blame for economic downfall in Zimbabwe. However, the total result shows that out of 60 participants, the majority 29(48.3) blames the ruling party ZANU-PF and 22(36.7%) said that external influence is responsible for the economic downfall in Zimbabwe. The chi-square test of significance was  $df=8$ ; 11.338;  $p=0.183$  suggesting that there is no significant difference in participants opinions as to who is responsible for the economic down fall in Zimbabwe were  $p>0.05$ . Therefore, the respondents are in agreement that the ruling party ZANU-PF or government and external influences are to blame for the economic down fall currently in Zimbabwe.

**Age \* How do you characterise the current Economic Situation in Zimbabwe?  
Crosstab**

Chi-Square tests df=8; 6.495; p=0.592		How do you characterise the current Economic Situation in Zimbabwe?			Total	
		Corrupt Economy	Improved Economy	Worst Economy		
Age	18-25Years	Count	7	0	4	11
		% of Total	11.7%	0.0%	6.7%	18.3%
	25-35Years	Count	5	0	4	9
		% of Total	8.3%	0.0%	6.7%	15.0%
	35-45Years	Count	8	0	6	14
		% of Total	13.3%	0.0%	10.0%	23.3%
	46-55Years	Count	7	2	6	15
		% of Total	11.7%	3.3%	10.0%	25.0%
	56+Years	Count	6	0	5	11
		% of Total	10.0%	0.0%	8.3%	18.3%
	Total	Count	33	2	25	60
		% of Total	55.0%	3.3%	41.7%	100.0%

### Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.495	8	.592

The above table shows how participants across age characterise the current economic situation in Zimbabwe. Out of 11 participants aged between 18-25 years, 7(117%) characterise the current economic situation as corrupt and the remaining 4(6.7%) characterise it as the worst economy. For the participants aged between 25-35 years, 5(8.35) said the current economic situation in Zimbabwe is characterised by corruption while the other 4(6.7%) shows that currently Zimbabwe has the worst economy. Table 22 went on to show that the 8(13.3%) of the participants aged between 35-45 years said that the current economic situation in Zimbabwe is characterised by corruption while the other 6(10%) indicate that it is a worst economy. More so, the results show that 7(11.7%) of those aged between 46-55 years confirmed that the economic situation of Zimbabwe is corrupt, 6(10%) said it is a worst economy yet 2(3.3%) of them indicated that the current economic situation of Zimbabwe has improved.

Finally the participants in the age category of 56+ years show characterised the current economic situation in Zimbabwe as corrupt 6(10%) and the remaining 5(8.3%) characterised it as the worst economy. However, the overall result shows that only 2(3.3%) of the 60 participants show that the current economic situation of Zimbabwe has improved while the rest of the participants said that the current economic situation in Zimbabwe is characterised by corruption 33(55%) and as a worst economy 25(41.7%). The chi-square test of significance was  $df=8$ ; 6.495;  $p=0.592$  suggesting that there are no significant statistical difference in participants' perception of the current economic situation in Zimbabwe irrespective of the age were  $p>0.05$ . This test displays that according to the participants the current economic situation is worse and characterised by corruption.

**Age \* Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & political crisis of Zimbabwe?**

**Crosstab**

Chi-Square tests df=12; 10.299; p=0.590		Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & political crisis of Zimbabwe?				Total
		Yes	No	Partially	Not sure	
18-25Years	Count	0	5	5	1	11
	% of Total	0.0%	8.3%	8.3%	1.7%	18.3%
25-35Years	Count	1	6	1	1	9
	% of Total	1.7%	10.0%	1.7%	1.7%	15.0%
Age 35-45Years	Count	1	5	7	1	14
	% of Total	1.7%	8.3%	11.7%	1.7%	23.3%
46-55Years	Count	0	9	4	2	15
	% of Total	0.0%	15.0%	6.7%	3.3%	25.0%
56+Years	Count	1	8	1	1	11
	% of Total	1.7%	13.3%	1.7%	1.7%	18.3%
Total	Count	3	33	18	6	60
	% of Total	5.0%	55.0%	30.0%	10.0%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.299	12	.590

Table 26 illustrates participants' responses to the question, is gospel preached in neo-Pentecostal churches addressing the socio-economic and political crisis of Zimbabwe. The results show that none of the aged between 18-25 years, agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 5(8.3%) of them said gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe while another 5(8.3%) of the participants said that the gospel does partially address the socio-economic and political crisis and 1(1.7%) said they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. More so, it is shown that out of nine participants aged between 25-35 years, 1(1.7%) of the participants agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 6(10%) said it is not addressing the socio-economic and socio-political crisis of Zimbabwe, 1(1.7%) indicates that the gospel partially address the crisis and yet another 1(1.7%) indicated that they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. In addition the table shows that for the participants aged between 35-45 years 1(1.7%) agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe while 5(8.3%) said no and 7(11.7%) said partially and 1(1.7%) was not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe.

The table further states that none of the participants in the age range of 46-55 years agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe 9(15%) said it is not addressing any crisis, 4(6.7%) said it partially does address the crisis yet 2(3.3%) was not sure. Finally the majority 8(13.3%) of those aged 56+ years show that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe while 1(1.7%) said yes it does, 1(7.7%) said it partially and another 1(1.7%) indicated that they are not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. However, the overall result of all 60 participants show that over half 33(55%) of the participants regardless of age refused that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. The chi-square test of significance was  $df=12$ ;  $10.299$ ;  $p=0.590$  suggesting that there are significant statistical difference in participants' views as to whether or not the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe were  $p>0.05$ . Therefore it is plausible to comment that these respondents cited that the gospel preached in neo-Pentecostal churches does not address the socio-economic and political crisis of Zimbabwe.

**Level of Education \* Do you know about neo-Pentecostal Christianity in Zimbabwe?**  
**Crosstab**

Chi-Square Tests df=5; 3.776; p=0.582			Do you know about neo-Pentecostal Christianity in Zimbabwe?		Total
			Yes	No	
Level of Education	Ordinary Level	Count	8	2	10
		% of Total	13.3%	3.3%	16.7%
	Advanced Level	Count	11	3	14
		% of Total	18.3%	5.0%	23.3%
	Diploma	Count	13	7	20
		% of Total	21.7%	11.7%	33.3%
	Bachelor	Count	2	3	5
		% of Total	3.3%	5.0%	8.3%
	Masters	Count	7	3	10
		% of Total	11.7%	5.0%	16.7%
	Other	Count	1	0	1
		% of Total	1.7%	0.0%	1.7%
Total	Count	42	18	60	
	% of Total	70.0%	30.0%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.776	5	.582

Table 27 illustrates participants' knowledge about neo-Pentecostal Christianity in Zimbabwe as a function of level of education. Of the ten participants with Ordinary level, 8(13.3%) agreed that they know about neo-Pentecostal Christianity in Zimbabwe while the remaining 2(3.3%)

said they didn't know about neo-Pentecostal Christianity. More so, the table illustrates that for those with Advanced level 11(18.3%) knew about neo-Pentecostal Christianity in Zimbabwe yet the other 3(5%) said that they did not know anything about neo-Pentecostal Christianity. In the Diploma category 13(21.7%) confirmed their knowledge of neo-Pentecostal Christianity in Zimbabwe and the other 7(11.7%) said that they don't know anything neo-Pentecostal Christianity. Furthermore, 2(3.3%) Bachelor's degree holders knew about neo-Pentecostal Christianity in Zimbabwe while the remaining 3(5%) did not know about it. Table 27 also illustrates that out of ten Master's degree holders, 7(11.7%) of them confirmed that they know about neo-Pentecostal Christianity in Zimbabwe while the other 3(5%) reported that they don't know about the existence of neo-Pentecostal Christianity in Zimbabwe. Finally, 1(1.7%) of the participants with a lower level of education indicated that they know about neo-Pentecostal Christianity in Zimbabwe. However, table 27 indicates that there is a resounding response 42(70%) from the participants with knowledge about the existence of neo-Pentecostal Christianity in Zimbabwe as shown by the overall result of all the participants regardless of level of education. The chi-square test of significance was  $df=5$ ;  $3.776$ ;  $p=0.582$  suggesting that there are no significant differences in participants' knowledge about the existence of neo-Pentecostal Christianity in Zimbabwe across the level of education were  $p>0.05$ . Therefore it is plausible to comment that the participants regardless of educational status knew about neo-Pentecostal Christianity in Zimbabwe.

**Level of Education \* Are these neo-Pentecostal Churches attracting many people?  
Crosstab**

The Chi-Square Test $df=5$ ; $8.942$ ; $p=0.111$			Are these neo-Pentecostal Churches attracting many people?		Total
			Yes	No	
Level of Education	Ordinary Level	Count	9	1	10
		% of Total	15.0%	1.7%	16.7%
	Advanced Level	Count	14	0	14
		% of Total	23.3%	0.0%	23.3%
	Diploma	Count	14	6	20
		% of Total	23.3%	10.0%	33.3%
	Bachelor	Count	4	1	5
		% of Total	6.7%	1.7%	8.3%
	Masters	Count	10	0	10
		% of Total	16.7%	0.0%	16.7%
	Other	Count	1	0	1
		% of Total	1.7%	0.0%	1.7%
Total	Count	52	8	60	
	% of Total	86.7%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.942	5	.111

Table 28 presents the participants' views on whether or not neo-Pentecostal Churches do attract many people. The results revealed that for the Ordinary level participants 9(15%) of them agreed that neo-Pentecostal churches do attract many people while 1(1.7%) of them disagreed. In the Advanced level category, all participants 14(23.3%) confirmed that indeed the neo-Pentecostal Churches are attracting many people. It is also shown that 14(23.3%) of participants in the Diploma agree that the neo-Pentecostal Churches are attracting many people, yet 6(10 %) do not agree that the neo-Pentecostal churches attract many people. In addition, 4(6.73%) of the participants with Bachelor's degrees confirm that the neo-Pentecostal churches do attract many people while 1(1.7%) of them denied that the neo-Pentecostal Churches are attracting many people. Furthermore, the results indicated that out of the ten holders of Master's degrees all of them 10 (16.7%) confirmed that the neo-Pentecostal Churches are attracting many people and all participants with another level of education 1(1.7%) agreed that the neo-Pentecostal Churches do attract many people. However, the total result indicates the majority 52(86.7%) irrespective of educational status, reported that the neo-Pentecostal Churches are attracting many people. The chi-square test of significance was  $df=5; 8.942; p=0.111$  suggesting that there is no significant difference in participants responses across the level of education were  $p>0.05$ . Therefore it is imperative to comment that according to the respondents the neo-Pentecostal Churches attract many people.

**Level of Education \* which of the neo-Pentecostal Prophets do you think has a large following?**  
**Crosstab**

Chi-Square Tests df=15; 17.871; p=0.269			Which of the neo-Pentecostal Prophets do you think has a large following?				Total
			Magaya	Makandiwa	Vutabwashe	Angels	
Level Education of	Ordinary Level	Count	5	4	1	0	10
		% of Total	8.3%	6.7%	1.7%	0.0%	16.7%
	Advanced Level	Count	6	5	2	1	14
		% of Total	10.0%	8.3%	3.3%	1.7%	23.3%
	Diploma	Count	9	4	3	4	20
		% of Total	15.0%	6.7%	5.0%	6.7%	33.3%
	Bachelor	Count	1	1	3	0	5
% of Total		1.7%	1.7%	5.0%	0.0%	8.3%	
Masters	Count	3	3	1	3	10	
	% of Total	5.0%	5.0%	1.7%	5.0%	16.7%	
Other	Count	0	0	1	0	1	
	% of Total	0.0%	0.0%	1.7%	0.0%	1.7%	
Total	Count	24	17	11	8	60	
	% of Total	40.0%	28.3%	18.3%	13.3%	100.0%	

### Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.871	15	.269

Table 29 indicates participants' responses to the question, who they think among the neo-Pentecostal prophets has a large following. It is shown by the table that for the participants with Ordinary level qualification, 5(8.3%) said that Magaya does have a large following, 4(6.7%) said its Makandiwa and the other 1(1.7%) said it is Vutabwashe who has a large following. Out of the 14 participants with Advanced level qualification, 6(10%) of the participants indicated that Magaya has a large following and the next is Makandiwa 5(8.3%), Vutabwashe 2(3.3%) and Angels 1(1.7%). The table also shows that for participants with Diplomas, 9(15%) confirmed that Magaya commands a large following, while 4(6.7%) said Makandiwa, 3(5%) said Vutabwashe and yet another 4(6.7%) said Angels has a large following.

Table 29 also shows that out of five participants who are holders of Bachelor's degrees 1(1.7%) said Magaya and Makandiwa has a large following in a respective manner, and the remaining 5(8.3%) of them said Vutabwashe. More so, 3(5%) of those with Master's degree equally said that Magaya and Makandiwa have a large following while 1(1.7%) of the participants confirmed that it is Vutabwashe with a large following, yet 3(5%) of them indicated that it is Angels. It is illustrated also that 1(1.7%) of those with other levels of education mentioned that Vutabwashe commands a large following. However, the overall results show that of all the participants who took part in the present study regardless of level of education , 24(40%) said Magaya commands a larger following than Makandiwa 17(28.3%), Vutabwashe 11(18.3% and Angels 8(13.3%). The chi-square test of significance was  $df=15$ ;  $17.871$ ;  $p=0.269$  suggesting that there are no significant statistical differences in participants view across educational status were  $p>0.05$ . Therefore the respondents noted that all the neo-Pentecostal Prophets attract a large following.

### Level of Education \* Why the neo-Pentecostal prophets do attract a large following?

#### Crosstab

Chi-Square Tests df=20; 20.769; p=0.411			Why the neo-Pentecostal prophets do attract a large following?					Total
			Sermons	Miracles	Healing	Deliverance	Prophecy	
Level of Education	Ordinary Level	Count	0	4	3	2	1	10
		% of Total	0.0%	6.7%	5.0%	3.3%	1.7%	16.7%
	Advanced Level	Count	3	3	6	2	0	14
		% of Total	5.0%	5.0%	10.0%	3.3%	0.0%	23.3%
	Diploma	Count	2	6	3	6	3	20
		% of Total	3.3%	10.0%	5.0%	10.0%	5.0%	33.3%
	Bachelor	Count	0	0	2	2	1	5
% of Total		0.0%	0.0%	3.3%	3.3%	1.7%	8.3%	
Masters	Count	0	5	0	3	2	10	
	% of Total	0.0%	8.3%	0.0%	5.0%	3.3%	16.7%	
Other	Count	0	1	0	0	0	1	
	% of Total	0.0%	1.7%	0.0%	0.0%	0.0%	1.7%	
Total	Count	5	19	14	15	7	60	
	% of Total	8.3%	31.7%	23.3%	25.0%	11.7%	100.0%	

#### Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	20.769	20	.411

In table 30 the results show participants' views on why do neo-Pentecostal prophets do attract a large following. The study indicated that of the ten participants with Ordinary level qualification 4(6.7%) indicated that the neo-Pentecostal prophets attract a large following because of miracles, 3 (5%) said people are attracted by healing, 2(3.3%) said deliverance attracts people and 1(1.7%) show that people are attracted by prophecy. Those with Advanced level, 3(5%) show that the neo-Pentecostal prophets do attract a large following because of sermons and miracles respectively, while 6(10%) said that prophecies are attracting large following of people for the neo-Pentecostal prophets and others 2(3.3%) indicated that the neo-Pentecostal prophets attract a large following because of deliverance. Regarding the participants with Diploma qualification, 2(3.3%) said people are attracted by sermons, 6(10%) said the neo-Pentecostal Prophets attract a large following by miracles, 3(5%) said it is because of healing and prophecy respectively, yet another 6(10%) said neo-Pentecostal prophets do attract a large following by deliverance. In addition, the table illustrates that the participants in the Bachelor's degree qualification category, 1(1.7%) indicated that neo-Pentecostal prophets do attract a large following by prophecy and the remaining, 2(3.3%) said healing while other 2(3.3%) say by deliverance. It is also shown that 5(8.3%) of the Master's holders participants said the neo-Pentecostal prophets attract a large

following by miracles while 3(5%) of them indicated that deliverance attracts more people and 2(3.3%) said by prophecy. Yet those with other level of education said the neo-Pentecostal prophets attract more people by miracles. However, table 30 illustrates that of all the reasons miracles 19(31.7%), deliverance 15(25%) and healing 14(23.3%) were highly regarded as the major reasons why neo-Pentecostal prophets do attract a large following. The chi-square test of significance was  $df=20$ ;  $20.769$ ;  $p=0.411$  suggesting that there are no significant statistical difference in participants views across level of education as to why do neo-Pentecostal prophets attract a large following were  $p>0.05$ . Therefore it is plausible to comment that according to the respondent's miracles, deliverance and healing are the leading reasons why neo-Pentecostal prophets do attract a large following.

**Level of Education \* whom do you think of the following prophets is more into prophetic preaching?**

Chi-Square Test df=15; 13.187; p=0.588			Crosstab				Total
			Whom do you think of the following prophets is more into prophetic preaching?				
			Magaya	Makandiwa	Vutabwashe	Angels	
Level of Education	Ordinary Level	Count	3	4	2	1	10
		% of Total	5.0%	6.7%	3.3%	1.7%	16.7%
	Advanced Level	Count	4	3	3	4	14
		% of Total	6.7%	5.0%	5.0%	6.7%	23.3%
	Diploma	Count	4	5	8	3	20
		% of Total	6.7%	8.3%	13.3%	5.0%	33.3%
	Bachelor	Count	0	1	3	1	5
		% of Total	0.0%	1.7%	5.0%	1.7%	8.3%
	Masters	Count	4	4	2	0	10
		% of Total	6.7%	6.7%	3.3%	0.0%	16.7%
	Other	Count	1	0	0	0	1
		% of Total	1.7%	0.0%	0.0%	0.0%	1.7%
Total	Count	16	17	18	9	60	
	% of Total	26.7%	28.3%	30.0%	15.0%	100.0%	

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.187	15	.588

In table 31, the participants were asked to indicate whom do they think of the neo-Pentecostal prophets is more into prophetic preaching. The findings show that out of ten participants with an Ordinary level qualification, 3(5%) indicated that Magaya is more into prophetic preaching, 4(6.7%) said Makandiwa, while 2(3.3%) of them said its Vutabwashe and the remaining 1(1.7%) said Angels. For those with an Advanced level qualification 4(6.7%) indicated that Magaya and

Angels 4(6.7%) are more into prophetic preaching and 3(5%) said its Makandiwa yet another 3(5%) said Vutabwashe. More so, the results have shown that 4(6.7%) of the participants with a Diploma qualification said Magaya is more into prophetic preaching, 5(8.3%) show that it is Makandiwa, and 8(13.3%) said Vutabwashe is more into prophetic preaching while 3(5%) went for Angels.

The results further notes that for 5 participants with a Bachelor’s degree 3(5%) of the them said Vutabwashe is more into prophetic preaching compared to Makandiwa 1(1.7%), and 1(1.7%) Angels. In addition, it is illustrated that for those with a Master’s degree, 4(6.7%) of the participants indicated that Magaya 4(6.7%) and Makandiwa 4(6.7%) are more into prophetic preaching than Vutabwashe 2(3.3%) and Angels 0(0.0%). Finally the study shows that only 1(1.7%) of the participants with other qualifications said Makandiwa is into prophetic preaching. However, there is a general consensus among participants across the levels of education as shown by the overall result that all neo-Pentecostal prophets in this study are into prophetic preaching. The chi-square test of significance was  $df=15; 13.187; p=0.588$  suggesting that there is no significant statistical differences between participants’ view of the prophets’ preaching were  $p>0.05$ . Therefore it is imperative to comment that all the four neo-Pentecostal prophets under study are into prophetic preaching.

**Level of Education \* In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=5; 1.585; p=0.093			In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?		Total
			Yes	No	
Level of Education	Ordinary Level	Count	7	3	10
		% of Total	11.7%	5.0%	16.7%
	Advanced Level	Count	12	2	14
		% of Total	20.0%	3.3%	23.3%
	Diploma	Count	16	4	20
		% of Total	26.7%	6.7%	33.3%
	Bachelor	Count	4	1	5
		% of Total	6.7%	1.7%	8.3%
	Masters	Count	7	3	10
		% of Total	11.7%	5.0%	16.7%
	Other	Count	1	0	1
		% of Total	1.7%	0.0%	1.7%
Total	Count	47	13	60	
	% of Total	78.3%	21.7%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.585	5	.903

Table 32 answers the question whether or not the neo-Pentecostal churches and prophets are

preaching the gospel of prosperity. The table shows that for the participants with an Ordinary level qualification, 7(11.7%) of them agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while 3(5%) denied it. For the participants in an Advanced level category 12(20%) of them agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while 2(3.3%) of them disagreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The table also indicates that 16(26.7%) of those with a Diploma qualification confirmed that indeed the neo-Pentecostal churches and prophets are preaching the gospel of prosperity and 4(6.7%) of them did not agree.

It is also illustrated in the table above that 4(6.7%) of the participants with a Bachelor’s degree show that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while 1(1.7%) differed. Furthermore, 7(11.7%) of the participants with a Master’s degree qualification confirmed that the neo-Pentecostal churches and prophets do preach the gospel of prosperity. Yet only 1(1.7%) of those with other qualification said yes, the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. However, the results show that regardless of level of education the majority of the participants 47(78.3%) confirmed that indeed the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The chi-square test of significance was  $df=5; 1.585; p=0.093$  suggesting that there is no significant differences in participants opinions across level of education were  $p>0.05$ . Therefore it is compelling to indicate the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity.

**Level of Education \* whom do you think of the following prophets is more into preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=15; 15.535; p=0.414			Whom do you think of the following prophets is more into preaching the gospel of prosperity?				Total
			Magaya	Makandiwa	Vutabwashe	Angels	
Level of Education	Ordinary Level	Count	4	3	2	1	10
		% of Total	6.7%	5.0%	3.3%	1.7%	16.7%
	Advanced Level	Count	8	2	2	2	14
		% of Total	13.3%	3.3%	3.3%	3.3%	23.3%
	Diploma	Count	5	11	1	3	20
		% of Total	8.3%	18.3%	1.7%	5.0%	33.3%
	Bachelor	Count	2	1	1	1	5
		% of Total	3.3%	1.7%	1.7%	1.7%	8.3%
	Masters	Count	3	4	1	2	10
		% of Total	5.0%	6.7%	1.7%	3.3%	16.7%
	Other	Count	0	0	1	0	1
		% of Total	0.0%	0.0%	1.7%	0.0%	1.7%
	Total	Count	22	21	8	9	60
		% of Total	36.7%	35.0%	13.3%	15.0%	100.0%

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.532	15	.414

Table 33 shows that 4(6.7%) of the participants in an Ordinary level category indicated that Magaya is more into preaching the gospel of prosperity, 3(5%) said Makandiwa, 2(3.3%) reported that it is Vutabwashe and 1(1.7%) said Angels is more into preaching the gospel of prosperity. Furthermore, the participants, with an Advanced level qualification, 8(13.3%) said Magaya is more into preaching the gospel of prosperity than other prophets with a 2(3.3%) of response rate each. Table 32 further notes that 5(8.3%) of those with a Diploma qualification Magaya preaches the gospel of prosperity, while 11(18.3%) said Makandiwa, 1(1.7%) said Vutabwashe and 3(5%) of the participants indicated that Angels is more into preaching the gospel of prosperity. Furthermore, 3(5%) of those with a Bachelor’s degree qualification show that Magaya is more into preaching the gospel of prosperity than Makandiwa, Vutabwashe and Angels with 1(1.7%) response rate each. The table also shows that for those participants with other qualifications only 1(1.7%) said Vutabwashe is more into preaching the gospel of prosperity. However the totals indicate that the majority of the participants said Magaya 22(36.7) and Makandiwa 21(35%) are more into preaching a gospel of prosperity compared to Vutabwashe 8(13.3%) and Angels 9(15%). The chi-square test of significance was  $df=15$ ;  $15.535$ ;  $p=0.414$  suggesting that there are no significant statistical differences in participants’ responses across level of education were  $p>0.05$ . Therefore it is imperative to comment that all of the neo-Pentecostal Prophets are more into preaching the gospel of prosperity.

**Level of Education \* Is politics related to social status of the society?**

**Crosstab**

Chi-Square Tests $df=5$ ; $6.535$ ; $p=0.258$			Is politics related to social status of the society?		Total
			Yes	No	
Level of Education	Ordinary Level	Count	9	1	10
		% of Total	15.0%	1.7%	16.7%
	Advanced Level	Count	9	5	14
		% of Total	15.0%	8.3%	23.3%
	Diploma	Count	13	7	20
		% of Total	21.7%	11.7%	33.3%
	Bachelor	Count	5	0	5
		% of Total	8.3%	0.0%	8.3%
	Masters	Count	9	1	10
		% of Total	15.0%	1.7%	16.7%
	Other	Count	1	0	1
		% of Total	1.7%	0.0%	1.7%
Total	Count	46	14	60	
	% of Total	76.7%	23.3%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.535	5	.258

Table 34, shows that 9(15%) of the participants in the Ordinary level category confirm that politics is related to the social status of society while 1(1.7%) of them denied that politics and social status are related facets. The study revealed that 9(15%) of those with an Advanced level agree that politics and social status are related while 5(8.3%) of them disagreed. The study shows that 13(21.7%) of those with a Diploma qualification agree that politics is related to social status and 7(11.7%) of indicated that the two are not related. Furthermore, the table shows that all participants with a Bachelor’s degree, 5(8.3%) said that indeed politics and social status in society are related. In addition, 9(15%) of those with a Masters qualification indicated that politics and social status are related while 1(1.7%) of the participants said the two facets are not related. Finally, 1(1.7%) of those with other qualification agreed that social status and politics are related. However, the overall results indicate that majority of the participants regardless of educational status 46(76.7%) indicated that politics and social status of the society are related. The chi-square test of significance was  $df=5$ ; 6.535;  $p=0.258$  suggesting that there is no significant statistical differences in participants views across level of education were  $p>0.05$ . Hence it is plausible to comment that politics is related to social status of the society.

**Level of Education \* Do you think religion has a role to play in Zimbabwe situation?**

**Crosstab**

Chi-Square Test df=5; 2.590; p=0.763			Do you think religion has a role to play in Zimbabwe situation?		Total
			Yes	No	
Level of Education	Ordinary Level	Count	7	3	10
		% of Total	11.7%	5.0%	16.7%
	Advanced Level	Count	9	5	14
		% of Total	15.0%	8.3%	23.3%
	Diploma	Count	15	5	20
		% of Total	25.0%	8.3%	33.3%
	Bachelor	Count	4	1	5
		% of Total	6.7%	1.7%	8.3%
	Masters	Count	9	1	10
		% of Total	15.0%	1.7%	16.7%
	Other	Count	1	0	1
		% of Total	1.7%	0.0%	1.7%
Total	Count	45	15	60	
	% of Total	75.0%	25.0%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.590	5	.763

Table 35 shows participants' responses to the question do you think religion has a role to play in Zimbabwean situation. The results show that 7(11.7%) of the participants with an Ordinary level qualification agreed that religion plays a role in Zimbabwean situation and 3(5%) of them said religion has no role to play in Zimbabwean situation. It was shown that 9(15%) of those with an Advanced level qualification said religion plays a role in the situation in Zimbabwe while 5(8.3%) of the participants indicated that religion has nothing to do with the situation in Zimbabwean. In addition, the results show that out of 20 participants with a Diploma qualification 15(25%) of them agreed that religion has a role to play in the situation of Zimbabwe while 5(8.3%) said religion has nothing to do with the situation in Zimbabwe. For the Bachelor's degree holders, 4(6.7%) of the participants said religion plays a pivotal role in Zimbabwe and 1(1.7%) differed. For those with a Master's degree qualification 9(15%) of the participants are of the opinion that religion plays a role in Zimbabwean situation while 1(1.7%) denied that religion pays a role in Zimbabwean situation. Table 34 further notes that 1(1.7%) of the participants with other qualifications confirmed that religion plays a role in Zimbabwean situation. However, the overall results indicate that the majority 45(75%) of the participants reported that religion plays a role in Zimbabwean situation. The chi-square test of significance was  $df=5$ ;  $2.590$ ;  $p=0.763$  suggesting that there is no significant statistical difference in participants' view as to whether or not religion plays a role in Zimbabwean situation across age groups were  $p>0.05$ . Therefore it is clear that in Zimbabwean situation religion seems to play a role in Zimbabwean situation.

**Level of Education \* Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?  
Crosstab**

Chi-Square Tests $df=15$ ; $23.416$ ; $p=0.76$			Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?				Total
			ESAP of 1990	Compensation of Veterans of the war	Land Reform Programme	Corruption	
Level of Education	Ordinary Level	Count	1	3	2	4	10
		% of Total	1.7%	5.0%	3.3%	6.7%	16.7%
	Advanced Level	Count	2	3	7	2	14
		% of Total	3.3%	5.0%	11.7%	3.3%	23.3%
	Diploma	Count	2	10	2	6	20
		% of Total	3.3%	16.7%	3.3%	10.0%	33.3%
	Bachelor	Count	0	5	0	0	5
		% of Total	0.0%	8.3%	0.0%	0.0%	8.3%
	Masters	Count	1	2	2	5	10
		% of Total	1.7%	3.3%	3.3%	8.3%	16.7%
	Other	Count	0	0	1	0	1
		% of Total	0.0%	0.0%	1.7%	0.0%	1.7%
Total	Count	6	23	14	17	60	
	% of Total	10.0%	38.3%	23.3%	28.3%	100.0%	

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.416	15	.076

Table 36 is an illustration of participants views on what destabilised the economy of Zimbabwe in 2000 and the years following. The results indicate that out of ten participants 1(1.7%) of the those with an Ordinary level qualification said ESAP destabilised the economy of Zimbabwe in the years following 2000, 3(5%) of them said the compensation of the veterans of war destabilised the economy of Zimbabwe, while 2(3.3%) said land reform programme and the remaining 4(6.7%) indicated that the economy of Zimbabwe was destabilised by corruption. For those with an Advanced level qualification, 2(3.3%) of the participants show that ESAP is the major problem to the economy of Zimbabwe, 3(5%) said that compensation of the veterans of the war, 7(11.7%) echoed that in the years following 2000 Land reform programme was the major destabiliser of the Zimbabwean economy, yet another 2(3.3%) 1(1.7%) indicated that it is corruption. In addition, for the participants with a Diploma qualification 2(3.3%) said the economy of Zimbabwe was destabilised by ESAP and the land reform programme respectively, while 6(10%) of the participants said it is corruption and the remaining 10(16.7%) indicated that it was the compensation given to the veterans of the war. More so, the table illustrates that 5(8.3%) of the Bachelor's degree holders blames corruption for economic instability obtaining in Zimbabwe while 2(3.3%) of them blamed the compensation of the war veterans and land reform programme respectively. 1(1.7%) of those with a Master's degree qualification confirmed that ESAP OF 1990 is responsible for economic instability in Zimbabwe, 5(8.3%) of them said its corruption yet 2(3.3%) of the participants said it's the compensation to the war veterans and land reform programme in a respective manner. Finally 1(1.7%) said with other qualifications that compensation of the war veterans has affected the economy of Zimbabwe in the years following 2000. However, the total result revealed that the majority of the participants show that the economy of Zimbabwe following the year 2000 was destabilised by the compensation of the veterans of war 23(38.3%), corrupt tendencies 17(28.3%), land reform programme 14(23.3%), and ESAP of 1990 6(10%). The chi-square test of significance was  $df=15$ ;  $23.416$ ;  $p=0.76$  suggesting that there is no significant statistical differences in the way in which participants view what went wrong with the economy of Zimbabwe in the years following 2000 were  $p>0.05$ . Therefore one may safely conclude that indeed compensation of the veterans of war, corruption and land reform program greatly affected the economy of Zimbabwe in the years following 2000.

**Level of Education \* In your opinion, who is responsible for the Economic down fall in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=10; 16.18;9 p=0.194			In your opinion, who is responsible for the Economic down fall in Zimbabwe?			Total
			Ruling Party ZANU-PF/ Gvt	Internal Politics	External Influence	
Level of Education	Ordinary Level	Count	2	4	4	10
		% of Total	3.3%	6.7%	6.7%	16.7%
	Advanced Level	Count	4	2	8	14
		% of Total	6.7%	3.3%	13.3%	23.3%
	Diploma	Count	10	3	7	20
		% of Total	16.7%	5.0%	11.7%	33.3%
	Bachelor	Count	4	0	1	5
		% of Total	6.7%	0.0%	1.7%	8.3%
	Masters	Count	8	0	2	10
		% of Total	13.3%	0.0%	3.3%	16.7%
	Other	Count	1	0	0	1
		% of Total	1.7%	0.0%	0.0%	1.7%
Total	Count	29	9	22	60	
	% of Total	48.3%	15.0%	36.7%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	16.189	10	.094

In table 37 the results show participants' opinions regarding who is responsible for the economic downfall in Zimbabwe. Out of the 10 participants with an Ordinary level qualification, 2(3.3%) are of the opinion that the ruling party ZANU-PF or government is responsible for the economic down fall in Zimbabwe, 4(6.7%) of them thinks that it is internal politics and the other 4(6.7%) said that external influence is to blame for the economic down fall in Zimbabwe. More so, 4(6.7%) of participants with an Advanced level qualification indicated that the ruling party ZANU-PF is to blame for the economic downfall in Zimbabwe, 2(3.3%) blames internal politics and 8(13.3%) shows that external influences are to blame. The participants with a Diploma qualification are of the opinion that the ruling ZANU-PF 10(16.7%) and 3(5%) said internal politics is responsible for the economic down fall in Zimbabwe yet the remaining 7(11.7%) put the blame on external influences.

The results further notes that 4(6.7%) of the participants with a Bachelor's degree blames the ruling party ZANU-PF for the economic downfall in Zimbabwe and the remaining 1(1.7%) indicated that external influence is responsible for economic down fall in Zimbabwe. For the participants with a Master's degree, 8(13.3%) show that the ruling party ZANU-PF is responsible, while 2(3.3%) blames external influences. Last 1(1.7%) of those with other

qualification are of the opinion that ZANU-PF is to blame for economic downfall in Zimbabwe. However, the total result shows that out of 60 participants, the majority 29(48.3) blames the Ruling party ZANU-PF and 22(36.7%) said that external influence is responsible for the economic downfall in Zimbabwe. The chi-square test of significance was  $df=10$ ;  $16.18$ ;  $p=0.194$  suggesting that there is no significant difference in participants opinions as to who is responsible for the economic down fall in Zimbabwe were  $p>0.05$ . Therefore, it is compelling for one to comment that the ruling party ZANU-PF or government and external influences are to blame for the economic down fall currently in Zimbabwe.

### **Level of Education \* How do you characterise the current Economic Situation in Zimbabwe?**

**Crosstab**

		How do you characterise the current Economic Situation in Zimbabwe?			Total	
		Corrupt Economy	Improved Economy	Worst Economy		
Level.of.Education	Ordinary Level	Count	4	0	6	10
		% of Total	6.7%	0.0%	10.0%	16.7%
	Advanced Level	Count	8	0	6	14
		% of Total	13.3%	0.0%	10.0%	23.3%
	Diploma	Count	10	0	10	20
		% of Total	16.7%	0.0%	16.7%	33.3%
	Bachelor	Count	5	0	0	5
		% of Total	8.3%	0.0%	0.0%	8.3%
	Masters	Count	6	1	3	10
		% of Total	10.0%	1.7%	5.0%	16.7%
	Other	Count	0	1	0	1
		% of Total	0.0%	1.7%	0.0%	1.7%
Total	Count	33	2	25	60	
	% of Total	55.0%	3.3%	41.7%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	37.919	10	.000

Table 38 shows how participants across the level of education characterise the current economic situation in Zimbabwe. The results show that 4(6.7%) of the participants with an Ordinary level qualification characterise the current economic situation as corrupt and the other 6(10%) characterise it as the worst economy. In addition, the 8(13.3%) of the participants with an Advanced level said the current economic situation in Zimbabwe is characterised by corruption while the other 6(10%) show that currently Zimbabwe has the worst economy. The table above also illustrates that 10(16.7%) of the participants with a Diploma indicated that the current

economic situation in Zimbabwe is characterised by corruption while the other 6(10%) said that it is a worst economy. Furthermore, the results revealed that all 5(8.3%) of the participants with a Bachelor’s degree confirmed that the economic situation of Zimbabwe is characterised by corruption.

The study also indicates that for the participants with a Master’s degree 6(10%) of them indicated that the current economic situation of Zimbabwe is corrupt, 1(1.7%) said it has improved, yet 3(5%) show that currently Zimbabwe has a worst economy. Last, 1(1.7%) of the participants in the other qualification group characterised the current economic situation in Zimbabwe as improved. However, the total result shows that only 2(3.3%) of the 60 participants show that the current economic situation of Zimbabwe has improved while the rest of the participants said that the current economic situation in Zimbabwe is characterised by corruption 33(55%) and as a worst economy 25(41.7%). The chi-square test of significance was  $df=10$ ;  $37.919$ ;  $p=0.000$  suggesting that there is a significant statistical difference in participants’ perception of the current economic situation in Zimbabwe across the levels of education were  $p<0.05$ . Therefore one may be inclined to comment that the current economic situation is worse and characterised by corruption.

**Level of Education \* Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & socio-political crisis of Zimbabwe?**

**Crosstab**

Chi-Square Tests df=15; 19.121; p=0.208			Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & socio-political crisis of Zimbabwe?				Total
			Yes	No	Partially	Not sure	
Level of Education	Ordinary Level	Count	0	6	4	0	10
		% of Total	0.0%	10.0%	6.7%	0.0%	16.7%
	Advanced Level	Count	0	7	7	0	14
		% of Total	0.0%	11.7%	11.7%	0.0%	23.3%
	Diploma	Count	2	8	6	4	20
		% of Total	3.3%	13.3%	10.0%	6.7%	33.3%
	Bachelor	Count	1	3	1	0	5
		% of Total	1.7%	5.0%	1.7%	0.0%	8.3%
	Masters	Count	0	8	0	2	10
		% of Total	0.0%	13.3%	0.0%	3.3%	16.7%
	Other	Count	0	1	0	0	1
		% of Total	0.0%	1.7%	0.0%	0.0%	1.7%
Total	Count	3	33	18	6	60	
	% of Total	5.0%	55.0%	30.0%	10.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.121	15	.208

Table 39 indicates how participants responded when asked if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. The shows that none 0(0.0%) with an Ordinary level qualification agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 6(10%) of them did not agree that the gospel is addressing the socio-economic and political crisis of Zimbabwe while another 4(6.7%) of the participants said that the gospel does partially address the socio-economic and political crisis. For the participants with an Advanced level none 0(0.0%) of the participants said the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 7(11.7%) disagreed and another 7(11.7%) said the gospel preached in neo-Pentecostal churches partially addresses the crisis in Zimbabwe. More so, it is illustrated above that out of 20 participants with a Diploma qualification, 2(3.3%) of the participants agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, 8(13.3%) disagreed that the gospel is addressing the socio-economic and political crisis of Zimbabwe, 6(10%) of the participants show that the gospel partially address the crisis and yet another yet 4(6.7%) indicated that they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe.

Furthermore, the table shows that for the participants with a Bachelors 1(1.7%) agreed that indeed the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe and another 1(1.7%) said the gospel partially addresses the crisis, while the remaining 3(5%) said it's not addressing the socio-economic and political crisis of Zimbabwe. It is also illustrated that out of ten participants with a Master's degree, none of them agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe 8(13.3%) said it is not addressing any crisis in Zimbabwe, while 2(3.3%) were not sure. Yet another 1(1.7%) of the participants with other qualification indicated that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe. However, the overall result of all 60 participants shows that only 3(5%) of the participants said the gospel addresses the Zimbabwean crisis yet over half 33(55%) of the participants regardless of age refused that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. The chi-square test of significance was  $df=15$ ;  $19.121$ ;  $p=0.208$  suggesting that there is significant statistical difference

in participants' views as to whether or not the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe were  $p > 0.05$ . Therefore it is plausible to comment that the gospel preached in neo-Pentecostal churches does not address the socio-economic and political crisis of Zimbabwe.

**Marital Status \* Do you know about neo-Pentecostal Christianity in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=2; 1.041, p=0.594			Do you know about neo-Pentecostal Christianity in Zimbabwe?		Total
			Yes	No	
Marital Status	Single	Count	6	4	10
		% of Total	10.0%	6.7%	16.7%
	Married	Count	29	10	39
		% of Total	48.3%	16.7%	65.0%
	Widowed	Count	7	4	11
		% of Total	11.7%	6.7%	18.3%
Total	Count	42	18	60	
	% of Total	70.0%	30.0%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.041	2	.594

Table 40 indicates that 6(10%) of the single participants said they know about neo-Pentecostal Christianity in Zimbabwe while 4(6.7%) of them show that they don't know about it. The table further notes that 29(48.3 %) of the married participants confirmed that they know about neo-Pentecostal Christianity in Zimbabwe and the remaining 10(16.7%) said they know nothing about Neo-Pentecostal Christianity in Zimbabwe. It is also shown that out of 11 widowed participants, 7(11.7%) agreed that there is neo-Pentecostal Christianity in Zimbabwe while 4(6.7%) of them differed. However, the overall results show that, the majority 42(70%) of the participants know about neo-Pentecostal Christianity in Zimbabwe and only a few 18(30%) indicated that they knew nothing about neo-Pentecostal Christianity in Zimbabwe. The chi-square test of significance was  $df=2$ ; 1.041,  $p=0.594$  suggesting that there is no significant statistical difference in participants' responses between across marital status with regard to their knowledge about neo-Pentecostal Christianity in Zimbabwe were  $p > 0.05$ . Therefore one may be inclined to comment that participants know about the existence of neo-Pentecostal Christianity in Zimbabwe.

**Marital Status \* Are these neo-Pentecostal Churches attracting many people?**

**Crosstab**

Chi-Square Tests df=2; 1.904; p=0.386			Are these neo-Pentecostal Churches attracting many people?		Total
			Yes	No	
Marital Status	Single	Count	10	0	10
		% of Total	16.7%	0.0%	16.7%
	Married	Count	33	6	39
		% of Total	55.0%	10.0%	65.0%
	Widowed	Count	9	2	11
		% of Total	15.0%	3.3%	18.3%
Total	Count	52	8	60	
	% of Total	86.7%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.904	2	.386

In table 41, it is shown that all 10(16.7%) participants who are single agreed that indeed the neo-Pentecostal Churches are attracting many people. For the participants in the married category 33(55%) of them reported that it is true that the neo-Pentecostal Churches are attracting many people, while 6(10%) of them are of the view that the neo-Pentecostal Churches are not attracting many people. More so, the results show that 9(15%) of the widowed participants agreed that the neo-Pentecostal Churches are attracting many people against 2(3.3%) who said the neo-Pentecostal Churches are not attracting many people. However, it is shown by the total findings that the majority 52(86.7%) of the participants irrespective of marital status agree that the neo-Pentecostal Churches are attracting many people. The chi-square test of significance was df=2; 1.904; p=0.386 suggesting that there is no significant statistical differences in participants' responses across marital status with regard to their view of whether or not the neo-Pentecostal Churches are attracting many people were  $p > 0.05$ . Therefore it is crystal clear that the neo-Pentecostal Churches do attract many people.

**Marital Status \* which of the neo-Pentecostal Prophets do you think has a large following?**

**Crosstab**

Chi-Square Tests df=6; 6.898; p=0.330			Which of the neo-Pentecostal Prophets do you think has a large following?				Total
			Magaya	Makandiwa	Vutabwashe	Angels	
Marital Status	Single	Count	3	4	0	3	10
		% of Total	5.0%	6.7%	0.0%	5.0%	16.7%
	Married	Count	16	10	8	5	39
		% of Total	26.7%	16.7%	13.3%	8.3%	65.0%
	Widowed	Count	5	3	3	0	11
		% of Total	8.3%	5.0%	5.0%	0.0%	18.3%
Total	Count	24	17	11	8	60	
	% of Total	40.0%	28.3%	18.3%	13.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.898	6	.330

Table 42 indicates that 4(6.7%) of the participants who are single indicated that among the neo-Pentecostal Prophets listed, Makandiwa has a large following, followed by both Magaya and Angels with a 3(5%) response rate each. The table also indicates that 16(26.7%) out of 39 married participants indicated that Magaya has a large following, the next is Makandiwa 10(16.7%), followed by Vutabwashe 8(13.3%) and Angels 5(8.3%). Furthermore the results show that for the widowed participants 5(8.3%) of the participants Magaya has a large following while Makandiwa 3(5%) and Vutabwashe 3(5%) were rated equally. However, it is shown that the majority of the participants regardless of marital status said Magaya 24(40%) has a large following, followed by Makandiwa 17(28.3%), then Vutabwashe 11 (18.3) and Angels 8(13.3%) coming last. The chi-square test of significance was  $df=6$ ; 6.898;  $p=0.330$  suggesting that there is no significant differences in participants thinking across marital status in the way they view the following of the listed neo-Pentecostal prophets were  $p>0.05$ . Therefore one may be excused to comment that Magaya followed by Makandiwa are commanding a large following.

**Marital Status \* Why do the neo-Pentecostal prophets are attracting a large following?  
Crosstab**

Chi-Square Tests $df=8$ ; 10.512; $p=0.231$		Why the neo-Pentecostal prophets do attract a large following?					Total	
		Sermons	Miracles	Healing	Deliverance	Prophecy		
Marital Status	Single	Count	1	6	2	1	0	10
		% of Total	1.7%	10.0%	3.3%	1.7%	0.0%	16.7%
	Married	Count	4	11	7	12	5	39
		% of Total	6.7%	18.3%	11.7%	20.0%	8.3%	65.0%
	Widowed	Count	0	2	5	2	2	11
		% of Total	0.0%	3.3%	8.3%	3.3%	3.3%	18.3%
Total	Count	5	19	14	15	7	60	
	% of Total	8.3%	31.7%	23.3%	25.0%	11.7%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.512	8	.231

Table 43 shows the reasons why the neo-Pentecostal prophets are attracting a large following. The table illustrates that 6(10%) of the participants who are single show that people are attracted by miracles when they follow the neo-Pentecostal Prophets, 2(3.3%) of them said people are attracted by healing, while sermons 1(1.7%) and deliverance 1(1.7%) received an equal share of the responses. In addition, the table shows for those who are married, 4(6.7%) of the participants indicated that people are attracted by sermons, 11(18.3%) said the neo-Pentecostal prophets

attract a large following by miracles, 7(11.7%) of them reported that healing attracts people while others 5(8.3%) indicated that a large following is pulled by prophecy. More so, the results show that 5(8.3%) of the widowed participants reported that the Neo-Pentecostal prophets are attracting more people because of healing while, the remaining participants revealed that miracles 2(3.3%), deliverance 2(3.3%) and prophecy 2(3.3%) attract people in a respective manner. However, it is evident from the table above that miracles 19(31.7%), deliverance 15(25%) and healing 14(23.3%) in a respective way are the major reasons why the neo-Pentecostal prophets are attracting more people. The chi-square test of significance was  $df=8$ ; 10.512;  $p=0.231$  suggesting that there is no significant difference between participants' responses across marital status as to why the neo-Pentecostal prophets are attracting a large following were  $p>0.05$ . Therefore it is imperative to comment that the neo-Pentecostal prophets attract a large following by miracles, deliverance and healing.

**Marital Status \* whom do you think of the following prophets is more into prophetic preaching?**

**Crosstab**

Chi-Square Tests df=6; 11.942; p=0.063			Whom do you think of the following prophets is more into prophetic preaching?				Total
			Magaya	Makandiwa	Vutabwashe	Angels	
Marital Status	Single	Count	2	7	1	0	10
		% of Total	3.3%	11.7%	1.7%	0.0%	16.7%
	Married	Count	10	9	13	7	39
		% of Total	16.7%	15.0%	21.7%	11.7%	65.0%
	Widowed	Count	4	1	4	2	11
		% of Total	6.7%	1.7%	6.7%	3.3%	18.3%
Total	Count	16	17	18	9	60	
	% of Total	26.7%	28.3%	30.0%	15.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.942	6	.063

Table 44 answers the question who of the neo-Pentecostal prophets is more into prophetic preaching than the other. It is shown that 2(3.3%) of the single participants said that Magaya is

more into prophetic preaching, 7(11.7%) said Makandiwa and the remaining 1(1.7%) indicated that Vutabwashe is more into prophetic teaching. Out of 39 married participants 10(16.7%) of them reported that Magaya is more into prophetic preaching, followed by Makandiwa 9(15%), then 13(21.7%) said Vutabwashe and the remaining 7(11.7%) show that Angels is more into prophetic preaching. Furthermore, 2(3.3%) of the widowed participants indicated Angels is more into prophetic preaching, 1(1.7%) said Makandiwa and Magaya and Vutabwashe received the same 4(6.7%) response rate from the rating participants. However the total results revealed that there was almost an equal distribution of the participants' responses in favour of all the neo-Pentecostal prophets except for Angels. The chi-square test of significance was  $df=6$ ; 11.942;  $p=0.063$  suggesting that there is no significant difference in participants views in terms of who among the neo-Pentecostal prophets is more into prophetic preaching across marital status were  $p>0.05$ . It is therefore important to comment that all the neo-Pentecostal prophets under study are more into prophetic preaching.

**Marital Status \* In your opinion, is it true that the neo-Pentecostal Prophets and Apostles are preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=2; 11.852; p=0.003			In your opinion, is it true that the neo-Pentecostal churches and Prophets are preaching the gospel of prosperity?		Total
			Yes	No	
Marital Status	Single	Count	4	6	10
		% of Total	6.7%	10.0%	16.7%
	Married	Count	35	4	39
		% of Total	58.3%	6.7%	65.0%
	Widowed	Count	8	3	11
		% of Total	13.3%	5.0%	18.3%
Total	Count	47	13	60	
	% of Total	78.3%	21.7%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.853	2	.003

Table 45 indicates participants' opinions on whether or not the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The results show that out of ten single participants, 4(6.7%) of them agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while only 6(10%) denied that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. More so, 35(58.3%) of the married participants agreed that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity, while the other 4(6.7%) of them are of the opinion that the neo-Pentecostal churches

and prophets are not preaching the gospel of prosperity. Table 45 further notes that 8(13.3%) of the widowed participants are of the opinion that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity while the other 3(5%) of the participants differed. However, the study shows that the majority 47(78.3%) of the participants are of the opinion that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity. The chi-square test of significance was  $df=2$ ; 11.852;  $p=0.003$  suggesting that there is significant statistical difference in participants' opinion with regard to whether or not the neo-Pentecostal churches and prophets are preaching the gospel of prosperity were  $p<0.05$ . Therefore it is compelling to comment that the neo-Pentecostal churches and prophets do preach the gospel of prosperity, but it wouldn't be fair to ignore other forms of gospel preached by these churches and prophets.

**Marital Status \* Whom do you think of the following prophets is more into preaching the gospel of prosperity?**

**Crosstab**

Chi-Square Tests df=6; 4.617; p=0.594		Whom do you think of the following prophets is more into preaching the gospel of prosperity?				Total	
		Magaya	Makandiwa	Vutabwashe	Angels		
Marital Status	Single	Count	3	6	1	0	10
		% of Total	5.0%	10.0%	1.7%	0.0%	16.7%
	Married	Count	15	11	6	7	39
		% of Total	25.0%	18.3%	10.0%	11.7%	65.0%
	Widowed	Count	4	4	1	2	11
		% of Total	6.7%	6.7%	1.7%	3.3%	18.3%
Total	Count	22	21	8	9	60	
	% of Total	36.7%	35.0%	13.3%	15.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.617	6	.594

Table 46 is an illustration of participants' responses to the question who among the neo-Pentecostal prophets is more into preaching the gospel of prosperity. The results show that 3(5%) of the participants who are single said Magaya is more into preaching the gospel of prosperity, 6(10%) of the said Makandiwa and the remaining 1(1.7%) said Vutabwashe. The table also shows that 15 (25%) of the participants who are married are of the opinion that Magaya is more into preaching the gospel of prosperity followed by Makandiwa 11(18.3%), the other 6(10%) said Vutabwashe is more into preaching the gospel of prosperity while 7(11.7%) indicated that it is Angels who is more into preaching the gospel of prosperity. The table goes on to indicate that 4(6.7%) of the widowed participants show that Magaya and Makandiwa 4(6.7%) are more into preaching the gospel of prosperity than Vutabwashe 1(1.7%) and Angela 2(3.3%).

However, the overall findings indicate that Magaya 22(36.7%) and Makandiwa 21(35%) are more into preaching the gospel of prosperity among the four neo-Pentecostal prophets under study. The chi-square test of significance was  $df=6$ ; 4.617;  $p=0.594$  suggesting that there is no significant statistical differences in prophets' message were  $p>0.05$ . Hence, one may be excused to comment that all neo-Pentecostal prophets under study preach the gospel of prosperity.

**Marital Status \* Is politics related to social status of the society?  
Crosstab**

Chi-Square Tests df=12; 3.656; p=0.161			Is politics related to social status of the society?		Total
			Yes	No	
Marital Status	Single	Count	10	0	10
		% of Total	16.7%	0.0%	16.7%
	Married	Count	28	11	39
		% of Total	46.7%	18.3%	65.0%
	Widowed	Count	8	3	11
		% of Total	13.3%	5.0%	18.3%
Total	Count	46	14	60	
	% of Total	76.7%	23.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.656	2	.161

In table 47 participants were asked to indicate whether or not politics is related to social status of society. The results show that all 10(16.7%) of the participants who are single agreed that social status is related to politics in society. It is also indicated that, 28(46.7%) of the married participants said that politics and social status are related concepts in society while 11(18.3%) of them indicated that the two are not related. For the widowed participants, the results show that 8(13.3%) agreed that politics is related to social status of the society while the remaining 3(5%) indicated that there is no relationship between politics and social status of society. However, the total results show there was an overwhelming response 46(76.7%) from the participants regardless of marital status agreeing that politics is related to social status of society. The chi-square test of significance was  $df=12$ ; 3.656;  $p=0.161$  suggesting that there is no significant difference in participants' responses in their view of the relationship between politics and social status were  $p>0.05$ . Therefore one may conclude that politics is related to social status of the society.

**Marital Status \* Do you think religion has a role to play in Zimbabwe situation?**

**Crosstab**

Chi-Square Tests df=2; 6.014; p=0.049			Do you think religion has a role to play in Zimbabwe situation?		Total
			Yes	No	
Marital Status	Single	Count	5	5	10
		% of Total	8.3%	8.3%	16.7%
	Married	Count	33	6	39
		% of Total	55.0%	10.0%	65.0%
	Widowed	Count	7	4	11
		% of Total	11.7%	6.7%	18.3%
Total	Count	45	15	60	
	% of Total	75.0%	25.0%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.014	2	.049

Table 48 shows participants' views on whether or not religion plays a role in the Zimbabwean situation. The results revealed that out of ten single participants, half 5(8.3%) of them agreed that religion plays a role in situation in Zimbabwe, yet another half 5(8.3%) of them denied that religion plays any role in Zimbabwean situation. Table 48 also shows that 33(55%) of the married participants say that religion plays a role in situation in Zimbabwe while 6(10%) of them indicated that religion has nothing to do with the situation in Zimbabwe. More so, the table shows that 7(11.7%) of the widowed participants agree that religion plays a pivotal role in Zimbabwean situation while 4(6.7%) of them differed. However, the table show that regardless of marital status, the majority 45(75%) of the participants said religion plays an important role in situation in Zimbabwe. The chi-square test of significance was df=2; 6.014; p=0.049 suggesting that there are significant statistical differences across marital status in participants' views on the role of religion in Zimbabwe were  $p < 0.05$ . Therefore one may be excused to comment that according to participants religion plays a major role in situation in Zimbabwe, but it should not be overemphasised.

**Marital Status \* Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?**

**Crosstab**

Chi-Square Tests df=6; 9.094; p=0.168		Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong?				Total	
		ESAP of 1990	Compensation of Veterans of the war	Land Reform Programme	Corruption		
Marital Status	Single	Count	0	3	1	6	10
		% of Total	0.0%	5.0%	1.7%	10.0%	16.7%
	Married	Count	4	15	12	8	39
		% of Total	6.7%	25.0%	20.0%	13.3%	65.0%
	Widowed	Count	2	5	1	3	11
		% of Total	3.3%	8.3%	1.7%	5.0%	18.3%
Total	Count	6	23	14	17	60	
	% of Total	10.0%	38.3%	23.3%	28.3%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.094	6	.168

Table 49 indicates participants' views on what destabilised the economy of Zimbabwe the years after 2000. The table shows that 3(5%) of the participants who are single indicated that compensation to the war veterans greatly affected the economy of Zimbabwe, 1(1.7%) of them said the economy of Zimbabwe was destabilised by the land reform programme and 6(10%) of them placed a blame on corruption. In addition 4(6.7%) of those married indicated that the economy of Zimbabwe in the years after 2000 was badly affected by ESAP of 1990, while 15(25%) of them blames the compensation to the veterans of war, 12(20%) places the blame on the land reform programme while 8(13.3%) said what crippled the economy of Zimbabwe is corruption. For the widowed participants 2(3.3%) cited ESAP of 1990 as the major problem that brought the Zimbabwean economy on it lowest ebb, 5(8.3%) of the widows said that the economy of Zimbabwe was affected by the compensation to the war veterans, 1(1.7%) of them attributed the blame to the land reform programme, while 3(5%) of the participants in the widowed category reported that corruption destabilised the economy of Zimbabwe in the years following 2000. However, it is important to acknowledge that of the four cited causes, compensation to the veterans of the war 23(38.3%), corruption 17(28.3%), Land Reform Programme 14(23.3%) and ESAP of 1990 6(10%) in a respective order were viewed as having a certain degree in destabilising the Zimbabwean economy in the years following 2000. The chi-square test of significance was df=6; 9.094; p=0.168 suggesting that there are no significant statistical difference in participants' view as to what destabilised the economy of Zimbabwe in the years following 2000 were p<0.05. Therefore, it is important to comment that the

respondents have the view that ESAP of 1990, compensation to the war veterans, Land Reform Programme and corruption, all are responsible for a destabilised economy in Zimbabwe since the year 2000.

**Marital Status \* In your opinion, who is responsible for the Economic down fall in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=4; 6.382; p=0.172			In your opinion, who is responsible for the Economic down fall in Zimbabwe?			Total
			Ruling Party ZANU-PF/ Gvt	Internal Politics	External Influence	
Marital Status	Single	Count	4	1	5	10
		% of Total	6.7%	1.7%	8.3%	16.7%
	Married	Count	22	4	13	39
		% of Total	36.7%	6.7%	21.7%	65.0%
	Widowed	Count	3	4	4	11
		% of Total	5.0%	6.7%	6.7%	18.3%
Total	Count	29	9	22	60	
	% of Total	48.3%	15.0%	36.7%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.382	4	.172

In table 50 participants were requested to indicate their opinion on who is responsible for the economic downfall in Zimbabwe. The results show that for the single participants 4(4.7%) were of the opinion that the ruling party ZANU-PF or government is responsible for the economic downfall in Zimbabwe, 1(1.7%) put the blame on internal politics and 5(8.3%) show that external influence is responsible for the economic downfall in Zimbabwe. For the married participants, the table showed that 22(36.7%) of participants are of the opinion that the ruling party ZANU-PF or government takes responsibility for the economic downfall in Zimbabwe, 4(6.7%) indicated that the economic downfall in Zimbabwe is a responsibility of internal politics, while 13(21.7%) of the married participants places the blame on external influences. Furthermore, the results show that 3(5%) of the widowed participants are of the opinion that the ruling party ZANU-PF is to blame for economic downfall in Zimbabwe, 4(6.7%) places the blame on internal politics and another 4(6.7%) indicates that the external influences takes responsibility. However, despite the differences in frequencies shown by cross tabulations, it is

evident that the majority 29(48.3%) of the participants said that the economic downfall in Zimbabwe is attributed to the ruling party ZANU-PF or government followed by 22(36.7%) attributing it to external influence. The chi-square test of significance was  $df=4$ ; 6.382;  $p=0.172$  suggesting that, regardless of marital status, there are no significant difference in participants' opinions of who is responsible for the economic downfall in Zimbabwe were  $p>0.05$ . Therefore, according to the participants the economic downfall is largely caused by the ruling party ZANU-PF or the government and external influences.

**Marital Status \* How do you characterise the current Economic Situation in Zimbabwe?**

**Crosstab**

Chi-Square Tests df=4; 5.737; p=0.220			How do you characterise the current Economic Situation in Zimbabwe?			Total
			Corrupt Economy	Improved Economy	Worst Economy	
Marital Status	Single	Count	7	0	3	10
		% of Total	11.7%	0.0%	5.0%	16.7%
	Married	Count	18	1	20	39
		% of Total	30.0%	1.7%	33.3%	65.0%
	Widowed	Count	8	1	2	11
		% of Total	13.3%	1.7%	3.3%	18.3%
Total	Count	33	2	25	60	
	% of Total	55.0%	3.3%	41.7%	100.0%	

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.737	4	.220

Table 51 illustrates how the participants with different marital statuses characterise the economic situation in Zimbabwe. The table shows that 7(11.7%) of the participants who are single said that the Zimbabwean economy is characterised as a corrupt economy, and 3(35%) of them characterised the economy of Zimbabwe as the worst economy. In addition, the table above shows that 18(30%) of the married participants reported that the economy of Zimbabwe is corrupt, while 1(1.7%) showed that there is an improvement in the Zimbabwean economy while 20(33.3%) of them characterised the economy of Zimbabwe as the worst economy. Table 51 also indicates that 8(13.3%) of the widowed participants view the economy of Zimbabwe as characterised by corruption, 1(1.7%) characterised it as improved and the remaining 2(3.3%) said it is a worst economy. However, one may be inclined to note that regardless of marital status, the majority of the participants indicated that the economy of Zimbabwe is characterised by corruption 33(55%) and as the worst economy 25(41.7%). Chi-square test of significance

was  $df=4$ ;  $5.737$ ;  $p=0.220$  suggesting that there are no significant statistical differences in the manner in which the participants view and perceive the economic situation in Zimbabwe were  $p>0.05$ . The respondents based on the chi-square test shows that the economic situation in Zimbabwe is not improving.

**Marital Status \* Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & socio-political crisis of Zimbabwe?**

**Crosstab**

Chi-Square Tests $df=6$ ; $3.734$ ; $p=0.713$		Is the gospel preached in neo-Pentecostal churches addressing the socio-economic & socio-political crisis of Zimbabwe?				Total	
		Yes	No	Partially	Not sure		
Marital Status	Single	Count	0	5	4	1	10
		% of Total	0.0%	8.3%	6.7%	1.7%	16.7%
	Married	Count	2	20	13	4	39
		% of Total	3.3%	33.3%	21.7%	6.7%	65.0%
	Widowed	Count	1	8	1	1	11
		% of Total	1.7%	13.3%	1.7%	1.7%	18.3%
Total	Count	3	33	18	6	60	
	% of Total	5.0%	55.0%	30.0%	10.0%	100.0%	

**Chi-Square Tests**

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.734	6	.713

Table 52 shows how participants with marital status responded to the question which sought to assess whether or not the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. The cross tabulation indicates that out of ten single participants none  $0(0.0\%)$  of them completely agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe,  $5(8.3\%)$  show that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe while  $4(6.7\%)$  of the participants said that the gospel does partially address the socio-economic and political crisis and  $1(1.7\%)$  of them were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. It is also shown that  $2(3.3\%)$  of the married participants agreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe,  $20(233.3\%)$  disagreed that the gospel preached in neo-Pentecostal churches is addressing the socio-economic and socio-political crisis of Zimbabwe,  $13(21.7\%)$  of them echoed that the gospel partially does address the crisis and yet the remaining  $4(6.7\%)$  of the

married participants reported that they were not sure if the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe. In addition the table shows that 1(1.7%) of the widowed participants said the gospel preached in neo-Pentecostal churches is addressing the socio-economic and political crisis of Zimbabwe, another 1(1.7) said it partially does address the crisis and again another 1(.17%) were not sure, while 8(13.3%) of them indicated that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe. However, it is evident to note that out of 60 participants more than half 33(55%) of the participants regardless of marital status confirm that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and political crisis of Zimbabwe. The chi-square test of significance was  $df=6$ ;  $3.734$ ;  $p=0.713$  suggesting that there are no significant statistical differences in participants' views across marital status were  $p>0.05$ . Therefore one may be inclined to comment that according to respondents the gospel preached in neo-Pentecostal churches does not address the socio-economic and political crisis of Zimbabwe.

### **7.3 Statistical findings in context**

When the respondents were asked a question, do you know about neo-Pentecostal Churches in Zimbabwe? The majority of the respondents in all the categories confessed to knowing neo-Pentecostal churches in Zimbabwe. Though a few were confusing them with the traditional Pentecostal churches like ZAOGA and AFM. In responding to this question it was stated that these churches call themselves international churches but they don't have assemblies outside the country. The word international is used to get recognition from the international community. It is argued that some prophets are invited by their followers who have gone to diaspora in search of greener pastures, to preach there. When they return home they adopted the name international. The respondents and the interviews carried out unanimously agreed that, the period under study was characterised by the mushrooming of neo-Pentecostal churches with their gospel of prosperity taking the advantage of the economic crisis of the Zimbabwean economy.

The study revealed that neo-Pentecostal churches mushroomed in Zimbabwe at an astonishing rate, especially from 2009 onwards. While this was happening, Zimbabwe continued experiencing socio-political instability and severe socio-economic problems. It was categorically pointed out that there was a strong relationship between the crisis and the growing number of these neo-Pentecostal churches in Zimbabwe. When the respondents were asked if

they know the neo-Pentecostal churches in Zimbabwe, those who respondent said yes, were asked to name four churches and their leaders. The respondents identified names that have made news headlines of apostles and prophets in neo-Pentecostal Christianity in Zimbabwe as Emmanuel Makandiwa and wife, prophetess Ruth of the United Family International Church, Walter Magaya of Prophetic Healing Deliverance Ministries, Apostle Tavonga Vutabwashe the founder of Heartfelt International Ministries, Uebert Angel and wife, prophetess Beverly, of Spirit Embassy. These four were mentioned by most of the respondents as neo-Pentecostal prophets and apostles. Apart from these four some respondents included prophet Passion Java and wife prophetess Yasmin of Kingdom Embassy, prophet Adventure Mutepfa of Revival Centre World Ministry, prophet Oliver Chipunza and prophetess Makanyara (who is now deceased) of Apostolic Flame Ministries of Zimbabwe. Although these prophets are also selected in the list, the first four prophets and apostles mentioned above were identified to be the talk of many people in Zimbabwe and their prominence was cited as increasing daily.

In table 16 participants were asked who they think among the neo-Pentecostal prophets has a large following. The question has revealed varied views from respondents. Others mentioned Magaya and some pointed to Makandiwa as commanding a huge following, but when the chi-square test of significance was done it revealed that all the neo-Pentecostal churches are commanding a huge following. It is because of these numbers that the research has noted that these movements are being labelled as the fastest growing brand of Christianity in Africa. In trying to find out why these churches are having a huge following, during the interviews people were asked why this was happening in these churches. It was unanimously respondent that the prophetic ministry going on in these churches such as healing, miracles, deliverance, and prophecies are attracting people. One respondent noted that yes, these churches are attracting many people, and this is owing to the prosperity gospel which they preach about and the miracles which they perform. The research stated that prophet Emmanuel Makandiwa's UFIC has attracted tens of thousands attendees to their annual judgement night sessions. The same also applies to Walter Magaya's PHD ministries and the Night of Turn Around sessions and Apostle Tavonga Vutabwashe and his Catch The Fire sessions which attracts tens of thousands followers from within and beyond Zimbabwe's geophysical boundaries.

The exploration discovered that there is the gospel of prosperity that is being preached in neo-Pentecostal churches in Zimbabwe. The research clearly stated that the gospel is not addressing the socio-economic and political crisis of Zimbabwe. One respondent commented that, well, as

long as you promise miracles and prosperity you are not helping the situation. What these churches are doing is giving people false hope. In my opinion, prophets are simply “Players” who are abusing people who believe in “Prayers.” They are manipulating people. “prophet” is now synonymous with “profit” in Zimbabwe, as is in the rest of poor Africa. However, the research found that there is the gospel of prosperity in neo-Pentecostal churches and the gospel is not contributing to poverty alleviation or aggravating poverty. Prophetic preaching has been identified as the catalyst of success among the poor as a result of its promise of prosperity.

It was also found that there are aphorisms that are used in neo-Pentecostal churches, the research pointed out that at least three are widely used. Man of God, papa and Spiritual Father. The respondents noted that these titles give confidence to the adherent. They seek to follow every word of advice and guidance from their prophet, especially spiritual guide. It is from these aphorisms that these prophets get their mileage. It was also pointed out that most of these prophets have Spiritual Fathers who in most cases are prominent prophets in West Africa. It was argued that these Spiritual Fathers are not genuine because of the source of their powers and many of them are accused of using black magic. The study also revealed that religion is related to politics, because politics shapes the way a state or nation is governed hence it determines how it performs socially, economically and religiously. More so religion is supposed to be the yardstick of the checks and balances especially for those in the political arena. Hence it is a driving force to instil a good governance ethos, transparency and accountability to the political leaders.

In responding to the economic degradation in Zimbabwe, the respondents categorically listed that ESAP of 1990 was the major cause of the economic crunch down because several companies were closed in the name of adjustment. Second, the remuneration of war veterans was another precarious move by the government which led to the breakdown of the economy in Zimbabwe. The respondents also attributed the land reform programme as another contributing factor to the collapse of the country’s economy, especially when land was given to people not on merit but on political affiliation. This affected the agricultural sector while Zimbabwe is an agrarian state. Corruption was also cited by the respondents as another reason the economy of Zimbabwe reached the state it is today. The study pointed out that Mugabe and his ZANU-PF government are responsible for complete economic collapse in Zimbabwe.

## 7.4 Conclusion

In conclusion it is important to note that the research clearly demonstrates that the respondents acknowledged that they knew about the neo-Pentecostal churches and that they do exist in Zimbabwe. Though there was mixed ideas on which churches are classified as neo-Pentecostal churches in Zimbabwe, the respondents spelt out that UFIC led by Makandiwa, PHD of Magaya, Spirit Embassy of Uebert Angel and Heartfelt led by Vutabwashe are among those that are classified as neo-Pentecostal churches in Zimbabwe. It was categorically stated that the churches under study are distinguished by their preaching of the gospel of prosperity among other issues that have been preached in these churches. Furthermore, the research clearly stated that the prophets in these churches are well-known for their prophetic ministry of healing, deliverance and miracles which has attracted many people hence they command huge following. It was also emphatically stated that the gospel preached in neo-Pentecostal churches is not addressing the socio-economic and socio-political crisis of Zimbabwe. The issue of religion and politics has been observed as inseparable, as noted earlier that religion is supposed to be the yardstick of doing checks and balances especially for those in the political arena. Religion is a driving force to instil a good governance ethos, transparency and accountability to the political leaders. It is for this reason that religion plays a pivotal role in the politics of a nation. It has to become the voice of the voiceless. Mugabe and his ZANU-PF government were spelt out in the research as the major culprits in the economic downfall of Zimbabwe. The period between 2000 and 2008 has been characterised with rampant corruption and it has been described as the worst in terms of the Zimbabwean economy. The Zimbabwean economy has not been able to provide all the people in the country with jobs in the past decades. This has instigated the increasing terror and apprehension which has led to profound spiritual consciousness as people appeal to the divine because of their socio-economic and socio-political despondency. The next chapter deals with the four elements of preaching as a practical theological reaction to the socio-economic and socio-political crisis of Zimbabwe.

## **Chapter eight**

### **The four elements of preaching as a practical theological reaction to the socio-Economic, socio-Political and religious crisis of Zimbabwe.**

#### **8.0 Introduction**

In the previous chapter, data was analysed and used the cross tabulation formula and it presented statistical findings. This chapter discusses the four elements of preaching and develops a homiletical theory for praxis. The chapter is structured in the following way: a critique of the political crisis in Zimbabwe; a critique of the economic crisis in Zimbabwe. The chapter also culminates in devising a preliminary homiletic theory with a view to a vision for a kind of preaching that will be able to stimulate an awareness of craving and desire for the blamelessness of God's kingdom and lead the believer into a life culminating in blessed nourishment, not in a gospel of prosperity which is centred on material things. Osmer's pragmatic task becomes essential as it deals with the question how might we respond? This is going to be done through looking at Thomas G. Long's four elements of preaching and Eben Nhiwatiwa's series of preaching in the African context. The praxis is centred on four elements which are: The preacher, congregation (hearers), the sermon and the Holy Spirit and conclusion of the chapter.

#### **8.1 A critique of the political crisis in Zimbabwe in the period 2008–2012**

The political crisis in Zimbabwe, as I mentioned previously, is an accumulation of events that transpired since 1980 when the country attained her independence. The following catalogue of events constituted the political crisis of Zimbabwe: imbalances in land distribution; failure to curb ethnicity; enactment of repressive laws such as POSA and AIPPA; abduction of people challenging government policies; participating in the DRC war; economic sanctions; formation of strong opposition parties like MDC in 1999; political violence towards elections; setting up of youth militia wings to fuel violence; the narrow election victory of the opposition party (MDC) in 2008; formation of the GPA and tensions within it; and finally factionalism within ZANU-PF. The questions then are; why has this happened since 1980? Why is it still happening today? This thesis offers the following suggestions as the possible explanation of the recurrence of the political crisis in Zimbabwe: inheritance of institutionalised violence; inadequate preparation of leaders before taking over the government task; patronisation of democracy/liberation; failure to address the country's fundamental issues; and lack of a

succession plan. These are only a few reasons and that there are also bigger forces like globalisation and colonisation that impacts the situation.

### **8.1.1 Inheritance of institutionalised violence**

There is the interplay between the inherited ‘colonial transitional heritage’ and the liberation culture that gave birth to Zimbabwe (Hendricks and Hutton, 2009:2). The colonial regime had institutionalised violence in various ways such as; using the state machinery to oppress the public and enactment of repressive laws. For example, the army, intelligence, police, prison, and judiciary were there to protect the white minority population (Kriger, 2003:4). Human rights were preserved for the few individuals and this is what the administration of Mugabe inherited. Since 1980, the arms of the state continue to protect the powers of the day to the detriment of the ordinary citizen. The massacre of the ordinary citizens in Matabeleland and Midlands province in the guise of eliminating dissident activities as explained by Melber and Johns (2008) in their book, *Revisiting the Heart of Darkness-Explorations into Genocide and other forms of mass Violence, 60 years after the UN Convention*, is a testimony of the inheritance of state-sanctioned violence against her people. The state of emergency that was declared by Ian Smith in the late 1970s remained in full force until 1990.

The abduction and disappearance of dissenting voices during the colonial regime has remained until today. For example, the disappearing of Rashiwe Guzha ([www.ovguide.com](http://www.ovguide.com): accessed 16/06/17), Itai Dzamara ([www.thezimbabwean.co](http://www.thezimbabwean.co): accessed 16/06/17), and Jestinna Mukoko ([www.kmr.bookslive.co.za](http://www.kmr.bookslive.co.za): accessed 16/06/17) who was later released due to international pressure is a living testimony of the continuation of the colonial violence system of administration. Human rights for freedom of speech, freedom of association, protection by the law, and access to health care, food and housing are still largely violated in post-colonial Zimbabwe. The freedom fighters adopted the very system they fought against. So, our current violent politics is a mirror of the colonial violent administration that has been modified (Makombe, 1994:3).

### **8.1.2 Inadequate preparation of leaders**

According to rites of passage theory when one is undergoing change in life, particularly societal roles, one has to undergo three stages which are election, separation, and re-orientation. Cas

Wepener in his book *Boiling Point* (2015:27) referred to the middle period of separation and being in transit as liminality. Wepener described the concept from the work of Victor Turner, who built his theory on earlier work of the anthropologist Arnold van Gennep (Wepener, 2014:27-29). The two scholars carried out research on the rites of passage and framed distinguishing phases within these rituals. I used secondary literature here and not Turner and Van Gennep themselves, it is because Wepener dealt with a similar issue that I'm dealing with and that is why I have used his work in this regard, also that this is not my primary theory for my PhD.

During elections, one is separated from the rest for a special task. This went well with our political leaders in Zimbabwe. They were set apart. In the second stage, one is set apart for the sake of being trained to take a new task. Again, this went well with our leaders as they were separated from the population to be trained for war. Some went overseas while others were in neighbouring countries. The bulk of their curriculum was military strategies and theories of liberation such as communism and socialism. Little was done in terms of preparation for government office. A good example is how Didymus Mutasa was trained to be the speaker of parliament on the eve of parliament opening. A post he took from 1980-1990 ([Newsday: 12/03/2013](#)). The danger then was the drastic change of roles from being a freedom fighter to a government official.

This explains why even today most of the ministers and our president still speak in war jargon nearly forty years after the war. They cannot speak business and administrative jargon nearly forty years after being installed in a public administrative office. The handover to public office was done to ill equipped people and this explains why violence had become their protection against incompetence. The language used is only an example of many other aspects which would have benefitted both themselves and Zimbabwe for example management and standards of accountability. Mugabe's leadership can be summarised. Lack of funds, lack of planning, lack of capacity, lack of accountability and lack of diplomacy (Palmer, 1998:1).

### **8.1.3 Patronisation of democracy/liberation**

The third possible reason for the political crisis in Zimbabwe is that a few people have redefined democracy/liberation in a narrower sense to mean those who carried guns under the flagship of ZIPRA and ZANLA (Makombe, 1995:1). They have excluded those who shielded the liberation

soldiers from bullets and those who supplied them with food, clothing, and shelter. The liberation war has been reduced to a project of few individuals and excluding the masses and this applies to the country as well. This has excluded brilliant and progressive minds from political participation. These few individuals rejected constructive criticism and ideas and the result has been bad policies that have crippled the country. Such an approach has resulted in among other things, the absence of a succession plan for new leaders, especially in the matter of the office of the president. Living evidence for this is the presence of the world's oldest president in government and the one and only one since 1980. This political setting has impacted negatively on the social fibre and the economy. Until democracy and liberation are defined collectively, our political woes are far from over. Until democracy and liberation are defined in a broader sense, the upholding of human rights is far from achieved.

#### **8.1.4 Failure to address the country's fundamental issues**

The Prime Minister-elect victory speech on the 4<sup>th</sup> March 1980 raised some fundamental issues that were going to take this country to greater heights. He raised issues such as; tribalism, racism, regionalism, unemployment, unfair distribution of resources, and violence as threats to the country's quest for democracy and development (Martyn, 1981:63). These were the fundamental issues that Mugabe's administration was supposed to prioritise. The country's current political crisis is a reflection of the government's failure to adequately address these fundamental issues. For example, the land issue is still an unresolved problem since 1980 ([www.responsibilitytoprotect.org](http://www.responsibilitytoprotect.org): Accessed on 14/05/17).

The third *chimurenga* (land reform) further creates imbalances of land distribution. The imbalances were simply transferred from white' domination to a few black's domination. The same people who personalised democracy and liberation are also the beneficiaries of multiple farms seized. The recent eviction of newly settled farms in Mazowe by the country's first lady is a testimony to the ongoing contest about land. The Entumbane and Gukurahundi massacres in the early 1980s and the continuation of the tribal conflicts as reflected by the formation of the Mthwakazi State is another sign that the government is failing to address the fundamental problem of ethnicity. This is deepening by the day as it has further penetrated the five Shona dialects. Further, there is frequent disregard for justice and the rule of law for example the Kunonga saga in the Anglican Church in Harare Diocese (Newsday: 4/12/2012). The case took five years to be resolved in the courts of Zimbabwe from 2007 to 2012. A matter which was not

supposed to take such a long time, it gave Kunonga the opportunity to misuse church funds which amounted to half a million. He also did not raise fundamental difficulties which have only since appeared such as corruption and nepotism. This has been mentioned in the case of land apportionment, but not in connection with appointment to important positions in the government and parastatals. Election rigging and flouting constitutional and legal statutes are also examples of the rampant exploitation going on, a minor example being the graduating of a UZ PhD to the first lady ([www.myzimbabwe.co.zw](http://www.myzimbabwe.co.zw): accessed on 11/08/2015). Unless fundamental issues mentioned above are addressed, the country's political woes are far from over.

## **8.2 A critique of the economic crisis in Zimbabwe in the period 2008–2012**

The country's economic crises are tied to the political circumstances. Poor government policies are negatively affecting on the economy. The failure by the government to treat the land issue effectively has hit the economy hard; especially in a country where the economy is agrarian based. Multiple elements have contributed to the current economic crisis and these include: political instability; corruption; economic sanctions; the Democratic Republic of Congo (DRC) War; mismanagement of parastatals; and Operation *Murambatsvina*. The DRC War and Operation *Murambatsvina* are some of the long term causes for the economic crisis in Zimbabwe. However, they do not fall within the period under review. So, they will not be discussed in this chapter though small *Murambatsvina*s are still taking place.

### **8.2.1 Political instability and economic sanctions**

Political instability remains the major contributor to the country's poor economy. Political tensions at various levels are impacting negatively on the economy. Sour political relations globally have resulted in the imposition of sanctions on Zimbabwe and this has negatively affected agriculture and mining which are the bedrock of our economy, (<http://nehandaradio.com/>: accessed on 02/01/2017). Though these sanctions were imposed in 2000, they are still in full force today. Zimbabwe cannot export its products to international markets and this has affected the flow of foreign currency into the country. Political tensions within the country especially between the ruling party and the opposition parties have also affected the economy of the country. Such an unsettled environment discourages potential investors from investing in the country. Instead of concentrating on development, the nation is

focusing on wars within political parties. Wrestling for the control of political power becomes the priority for those in leadership and business. There is no country whose economy develops when there is political instability. Zimbabwe's economic woes therefore are not as a result of natural hazards or scarcity of required resources but are as a result of political instability (<https://www.theindependent.co.zw/>: accessed on 02/01/2017).

### **8.2.2 Corruption**

Corruption in various forms has been with humankind from the earliest times (Vorster, 2013:1). In the present time corruption is rampant and occurs in multiple manifestations, this is the cancer that is eating away at the economy and it has permeated all sectors of the country. This cancer has been in existence since 1980 and now it is at the advanced stage. It is affecting all levels of government and a large part of the private sector, annually costing the country billions of dollars and corroding the moral fabric of society (Vorster, 2013: 133). Ken Yamamoto an African Researcher from Tokyo Institute wrote that, Zimbabwe did not start decaying today. As a matter of fact, the decay of emerging economies that were once well-run happens over many years, and mainly happens gradually, well under the threshold of the average person's consciousness. The decay tends to happen in small doses over time. Zimbabwe's decay and collapse of its moral fibre started way back in the 80s and was allowed to slowly eat away the society's fabric over decades. Many signs of this decay requires carefully piecing them together, and if you are engrossed in them, you can hardly notice ([www.thezimbabwean.com](http://www.thezimbabwean.com): accessed on 3/08/17).

In his empirical research Yamamoto noted that, the centre failed to hold right from independence and since then, the scandals have been popping out of the bottle one after another. To name but a few, these include the Paweni scandal (1982), National Railways Housing Scandal (1986), Air Zimbabwe Fokker Plane Scandal worth \$100 million (1987), Zisco Steel blast Furnace Scandal (1987), Willowgate Scandal (1988), ZRP Santana Scandal (1989), War Victims Compensation Scandal (1994), GMB Grain Scandal (1995), VIP Housing Scandal (1996), Boka Banking Scandal (1998), ZESA YTL Soltran Scandal (1998), Harare City Council Refuse Tender Scandal (1998), Housing Loan Scandal (1999), Noczim Scandal (1999), DRC timber and diamond UN reported scandals (1999), GMB Scandal (1999), Ministry of water and rural development Chinese tender scandal (1999), Harare Airport Scandal (2001), pillaging and milking of ZISCOSTEEL (2005-8), pillaging of diamonds in Chiadzwa (2006-present), the Airport Road Scandal (2008-2014), the perpetual milking of Zimbabwe and the pillaging of the

central bank under Gideon Gono ([www.thezimbabwean.com](http://www.thezimbabwean.com): accessed on 3/08/17). The vicious circle here is that these scandals became known simply because they tripped into the public sphere. One can imagine the high level of corruption that does not slip into the public sphere and takes place under public radar. In Zimbabwe corruption is experienced as directly contributing to poverty. Recently, the president addressing the parliament admitted that US\$15 billion dollars was missing from the fiscus (Sowetan news, 4/03/2016). Such a level of corruption is beyond credibility.

The rate of corruption and scandal has increased significantly after independence turning into a precarious and evil spiral that has sapped the energy out of this small Southern African state, worsening from the early 90s and spiralling out of control this turn of the millennium. Corruption of an opportunistic and greedy nature bloomed from 1980 to about 1988. From that period to around 1999, there was a sudden surge and growth of political mafia elite that extensively fuelled network-type corruption. After that period, the type of corruption morphed into a patronage form which was severely backed by politicians. Today, under Mugabe's leadership, corruption has permeated Zimbabwe's moral fabric like a cancer, to an extent that Zimbabwe fast rivals Nigeria with police collecting bribes like toll fees at roadblocks ([www.thezimbabwean.com](http://www.thezimbabwean.com): accessed on 3/08/17).

At this stage, it is necessary to consider that corruption always involves an appointed task that is not carried out, or carried out in a perverted way, in order to gain something of value wrongfully. A study of corruption will therefore require an analysis of the deontological aspects of corrupt actions (Voster, 2013:2). Miller and Blacker (2005:115–116) point out that, in order to not revert to subsuming corruption under the general notion of immoral actions, one has to stress that it is a causal phenomenon having ramifications stretching much further than the corrupt act *per se*, in view of its involvement of other persons and/or institutions. They present the following assumptions regarding corruption: First, an action is corrupt if it morally degrades a person or an institution (e.g. perverts, destroys or subverts honesty or integrity); regardless if any laws or rules have been broken. Second, those who are corrupted and those who corrupt differ in respect of their intentions and beliefs concerning the corrupting effect of their actions.

The authors point out that those who are corrupted are not always blameless, as collusion is frequently evident, in which case the parties involved each fulfil the role of corruptor and corrupted. The corruptor also corrupts himself, although probably unintentionally. The corrupt

character of the corruptor is revealed when he offers a bribe, even if it is subsequently rejected by would be corrupted (Miller and Blacker, 2005:115–116).

How can the economy of the country improve when such huge amounts are missing from the treasury? This US\$15 billion was part of the proceeds from the country's diamonds. What about other amounts that are unaccounted for? Recently, it was reported in the media (Newsday, 21/07/17) that the first lady purchased a ring worth US\$1million and the source of such money is unexplained. If injected into the country's treasury, such money would address some of the deficits affecting our economy. The discovery of the salaries which CEOs of parastatals were earning, very huge salaries and allowances was a shocking revelation of the level that corruption has reached in this country (Daily News, 6/03/2014). One example is Cuthbert Dube Former Premier Medical Aid Society was the highest earning executive taking home USD \$535 499 per month ([www.dailynews.co.zw](http://www.dailynews.co.zw): accessed on 23/09/17). These are a few examples of corrupt activities in the top echelons of the country, but more is happening in the public domain. The private sector, faith based organisations, and security organisations are not spared from corruption. Unless the scourge of corruption is not severely dealt with, economic salvation is far from reach.

### **8.2.3 Mismanagement of Parastatals**

Parastatals are those companies, institutions or businesses that are run by the government. Examples of these companies are: Air Zimbabwe (Air Zim); Zimbabwe United Passenger's Company (ZUPCO); Zimbabwe National Water Authority (ZINWA); Zimbabwe Power Company (ZPC); and Zimbabwe Iron and Steel Company (ZISCOSTEEL.) These companies in the early years of independence were performing very well and helping the country's economy, but now they are white elephants. Some of them like ZISCOSTEEL closed while others like ZUPCO and Air Zim are operating at a very minimum level. The closing down and low operation of these companies has affected the country's economy badly. The major reason for such fate is mismanagement. The appointment of leaders of these companies is done on a political or partisan basis this was also noted by finance minister Patrick Chinamasa who said, "there is lack of quality in parastatal boards, and cabinet has committed to rectify this" (Newsday: 26/07/2017). Nepotism is the major criterion for appointing leaders of these companies. One such recent appointment is the appointment of the president's son in law to the post of Air Zim CEO (The Herald: 5/10/ 2016). Most of these appointments are not done

according to competence but on either a political or partisan basis. The closing down of these companies has resulted in the loss of jobs by many people. Unless these companies are run on a professional basis or privatised the country's economy is not close to redemption. Having raised the above factors as contributors to the country's current socio-political and socio-economic crisis, the question then is; how has the church as the mouthpiece of God responded? Here the focus is on neo-Pentecostalism.

### **8.3 The response of neo-Pentecostalism to the crisis**

The church as the mouthpiece of God must respond to the challenges that people face. As discussed in chapter five the Old Testament prophets were the watchdogs of their society. They stood between God and the people, therefore it was their duty to advise and rebuke the authorities of the day. To be prophetic the church must continue with the functions of the Old Testament prophets. Prophetic preaching is but one form of preaching, pertaining to social comment and socio-economic and political critique of a society and its body politic. Pieterse (1995:107) argued that it is impossible to preach prophetically without being existentially permeated with the context in which one preaches. For his argument he analysed Desmond Tutu's preaching where he noted that Tutu preached as a victim of apartheid to victims of apartheid. For Pieterse, Tutu preached in the church of the poor and not for the church of the poor. This means that a prophetic preacher should be extensively informed of the social, economic and political situation of his/her listeners. Therefore, the preacher needs thorough social analysis of the context on an ongoing basis (Pieterse, 1995:107).

What Pieterse pointed out as prophetic preaching is the aspect that is missing in neo-Pentecostal preaching in Zimbabwe. In the sermons that were analysed in chapter four, the so-called 'prophets' in Zimbabwe failed to identify themselves with the people they preached to. Their gospel was centred on the gospel of prosperity, healing and deliverance as a channel to attain a good life. But prophetic preaching in a context of poverty and oppression should be in pastoral solidarity with the people. As chapter six underscored the socio-economic and socio-political crisis in Zimbabwe a Desmond Tutu is needed who will preach prophetically not the gospel that points people to material gain but a dialogical approach to preaching, instead of an authoritarian one, in a context of poverty and oppression is therefore a *sine qua non* (Pieterse, 1995:107).

Von Rad (1968:35) noted that prophetic preaching should be existential, concrete and true to the historic reality of the context. The sermon should continually refer to concrete situations, to the harsh reality of the situation. It should also expose the root causes of the situation of suffering. This is another aspect that is missing again in the sermons analysed earlier on, for instance the declarations made by Vutabwashe on his sermon on 4 August 2013 when he said, “There is someone whose miracle is just happening as I am talking, I am going to present to you a God of Exodus. I don’t know whether I am going to preach, prophesy, or teach but you will go home holding something in your hands”. In these sermons they promise people ‘*pies in the sky*’ because people are promised tangible things through the process of declarations and yet the country is overwhelmed by socio-economic and socio-political crisis. This is different from the sermons that Pieterse analysed preached by Tutu who exposed the root causes of the situation of suffering. For Pieterse the listeners should recognise their own situation and their position in this situation. Hence prophetic preaching is contextual preaching in the real sense of the word (Pieterse, 1995:107).

Prophetic sermons should also contain good news to the poor and the oppressed. God the liberator is the focus of this preaching. He is on the side of those who suffer. The Old Testament prophets worked with a vision of justice and righteousness (Burger, Miller & Smit 1993:25). Prophetic preaching should always inspire its listeners with a vision of liberation that will bring justice, peace and a better life for all. For Brueggemann prophetic ministry is to disclose God’s promise of another way of living, to offer an alternative perception of reality and to let people see their own history in the light of God’s freedom and his will for justice (Brueggemann, 1978:110). Long (1992:309) formulates two broad tasks in this regard for prophetic preaching: “(1) Viewing life through the lens of God’s covenant and imaginatively proclaiming the vision of human society, both in personal and social dimensions, living in responsiveness and obedience to God, and (2) truthfully and courageously naming the discrepancies between this vision and the way people is presently living.” Prophetic preaching which is contextual asks for an inductive approach. One should start from the context, move to the biblical text chosen for the sermon, and interpret the message of the text in the concrete context in a prophetic way (Pieterse, 1995:108). This section therefore critiques the response to the Zimbabwean crisis by the newly established churches that fall within the category of neo-Pentecostals. These churches have been defined with their mode of operation. It is time to react to the question; how might we respond?

## 8.4 Homiletical theory for praxis

The previous chapters dealt with Osmer's other practical theological tasks, in this section the homiletical theory for praxis will be developed. In its development the pragmatic task will be employed as it deals with the question how might we respond? John Stott (1982), Thomas Long (1989 and 2001), Wayne Mcdill (2006), T.J Theo Pleizier (2010), Eben K. Nhiwatiwa (2012) and David Heywood (2013) are in agreement that preaching consists of four elements and these are: preacher, congregation, sermon and the Holy Spirit.

Long (1989:22) noted that the crucial ingredients of preaching are the congregation, who will, of course, be the hearers of the preaching. There is the preacher, who arises from the congregation but now stands to preach in front of the community. There is the sermon; it is an action, a spoken event that the preacher performs in Christ's name. Finally, there is the presence of Christ which is the Holy Spirit. These elements are closely related to each other to form an act of preaching which possesses an inner dynamic; these parts are arranged into an active system (Long, 1989:23).

### 8.4.1 Preacher

In looking at the preacher it is important to note that there are many forms or *genres* of preaching, Pieterse cited examples as prophetic preaching which pertains to social comment and socio-economic and political critique of a society and its body politic. Pastoral preaching in the sense of comforting, evangelistic preaching in the sense of inviting people to put their faith in God, and preaching as teaching in the community of faith. Preaching usually happens in a liturgical context in the midst of the community of faith (Pieterse, 1995:106). Pieterse described the preacher in the context of prophetic ministry for him the prophetic preacher, as part and parcel of the church of the poor, must have a communal and pastoral approach. Markey (1991:9) noted that preaching is first of all a communal activity. The preacher shares the life and praxis of the community of faith. His/her task is to name the experience of the community, for Markey he/she has to do it in dialogue with them and not in an authoritarian way. The traditional view on prophetic preaching is that the preacher positioned himself against the congregation, the community of faith. This process of positioning oneself points the preacher to leadership.

The community of faith and the preacher meet together in worship. Long (2001:107) noted that the main responsibility for worship renewal rests firmly on the shoulders of the pastoral leadership of a church. As a leader if the pastor who is the preacher does not move then the worship of the church doesn't move hence the pastor must provide the impetus, shape, and direction of change (Long, 2001:108). For Long the renewal of worship happened because the pastor of the church had a vision of what worship could be and boldly took steps to put that vision into practice. Hence the preacher as a leader has a role to play in worship and pastoral ministry. Long's description of preacher as a leader connects us to Osmer. In his pragmatic task he developed three forms of leadership, the first being task competence which is the ability to excel in performing the tasks of a leadership role in an organisation (Osmer, 2008:176). He underscored that in most congregations, for example, leaders carry out tasks like teaching, preaching, running committees, leading worship, and visiting the sick. For Osmer carrying out these tasks with competence is an important part of leadership.

Second, is the transactional leadership which is the ability to influence others through a process of trade-offs. It takes the form of reciprocity and mutual exchange: I will do this for you, and in return you will do this for me (Osmer, 2008:176). Third, is transforming leadership which involves "deep change," it is leading an organisation through a process in which its identity, mission, culture, and operating procedures are fundamentally altered. In a congregation this may involve changes in its worship, fellowship, outreach, and openness to new members who are different (Osmer, 2008:177).

In the Zimbabwean context all these three forms of leadership are needed. Prophets, pastors, ministers, presidents, teachers, doctors and nurses, managers, must be competent in carrying out their respective tasks. A trait that is found in the Old Testament prophets Vengeyi (2013:48) quoted Rowley who noted that, false prophets on the contrary, instead of knowing the direct constraint of the spirit of God, were looking around for their oracles. They were the mere members of the profession, not men of vocation. This shows that true prophets of the Old Testament were more competent than the false prophets who did their job as a profession from which they got their remuneration. This is also supported by Nhiwatiwa in his description of the character and personality of the preacher he said another quality of a preacher is humility, where the preacher holds God and the people in a place of regard. This humility in the African context means refusing to accept credit for something even if you know it is due to your capabilities and skill. When positive comments are made about the sermon, the African preacher does not say

thank you, but instead finds a way to refuse to accept the accolade (Nhiwatiwa, 2012:67). Further the Zimbabwean context also need transactional leaders who are responsive to the needs that bring people to congregations and are willing to enter the political fray of competing agendas to enable different groups to work together. Given the prophecy that are given in Zimbabwe as discussed in chapter four and the socio-economic and socio-political crises also noted in chapter six it is transforming leadership that is needed. Leadership that can guide congregations and the nation through a process of deep change (Osmer, 2008:178).

For this change to occur the prophets in Zimbabwe need to adopt a spirituality of servant leadership as described by Osmer. Osmer reflected on Jesus as the embodiment of God's royal rule in the form of a servant. While Christ as the "suffering servant" of God is used in the New Testament to portray his Priestly office, it is clear that this theme also is used to describe the nature of God's royal rule. Christ redefines the nature of power and authority by taking the form of a servant. He teaches his followers that servanthood is fundamental to the mission of the community of disciples and leadership within this community (Osmer 2008:184). The words of Jesus that, "for the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mark 10:45) are the words that need to be adopted in Zimbabwean leaders and prophets in neo-Pentecostal Christianity, who are living luxurious lives and yet the people they serve are suffering. However the research is advocating for the local prophets to walk in the prophets of the old who practised servant leadership of serving the people as Jesus taught not what we see today where people are serving the prophets and the leaders. Servant leadership is difficult to practice in prophetic preaching by neo-Pentecostal prophets in Zimbabwe because these prophets picture themselves with different images. This is described by Long who noted that, if ministers picture themselves as "shepherds" or "prophets" or "enablers" or "evangelists" or "wounded healers", these guiding images of ministry will prompt them to emphasise certain tasks of ministry and to minimise others (Long, 1989:24). This is evidenced in Zimbabwe where neo-Pentecostal prophets are engaging in prophecy which tells people identity card numbers, motor vehicle registration numbers, people's addresses. While these prophecies are given the country is facing serious financial crisis due to the leadership crisis that is being experienced in Zimbabwe. Uebert Angel gave a prophecy in his church during time called "hidden secrets revealed" he said to a young woman in church,

"You were wearing blue jeans and pink underwear (on the day)." Applause follows and he goes on "... and you had sex on top of a brown sheet, a brown blanket like this...In fact, the condom you used in the first round was written blue something." There follows a deafening applause to the 'prophecy' with one white aide cheering him loudly. The supposed clergy man shifts a gear up, "In the second round you used nothing because there were no more condoms to use." (<http://www.zimfocus.net/>, accessed on 23/09/17).

To start with, the Bible clearly states in the second book of Peter that no prophecy should be of any private interpretation (2 Peter 1:20). True prophecy is one given to the common good and to the benefit of the nations. It is delivered with all due respect as a message coming from one who is revered. It is not uncouth or foul-mouthed. A near biblical example would be Jesus' exchange with the woman at the well (John 4). John Gill's exposition of the Bible noted that, the woman, to all intents and purposes, lived a sexually-demeaning life having lived with more than four men. At the time of speaking to Jesus she was actually staying with a man who was not her husband ([www.biblestudytools.com/](http://www.biblestudytools.com/): accessed on 14/08/17).

The only question that comes to mind: would Jesus have failed to provide the finer details of the sexual ventures of this 'experienced' woman had he wanted? What then stopped Jesus from going vulgar? It is simple to understand; the God we serve is one of reverence, mercy and goodness. The Gospel has never been about shaming individuals before crowds for self-exaltation. There is sacredness of the things of God. This is the evidence which shows that servant leadership is missing in the so-called prophets in neo-Pentecostal prophetic ministries today.

In the midst of such preachers Long and Nhiwatiwa proffers metaphors of ministry which are key understandings of the mission of the church. Nhiwatiwa in his African series, *'Why we preach and how we preach?'* is in agreement with Long that these metaphors are many but the most key are herald, pastor, steward, storyteller (Long, 1989:24). In the herald metaphor, though the preacher is the one who speaks the words of the sermon, God is actually doing the proclaiming (Long, 1989:25). Nhiwatiwa described the herald as *Mutumwa wa Mwari*, God's messenger or herald carries the message from God to the people. An African preacher is God's messenger and herald who speaks only that which God has spoken (Nhiwatiwa, 2012:61). The other concept that Nhiwatiwa related to herald is *Muparidzi*, the preacher or one who proclaims the message. Related to this term is *mushumairi* or *mushumiri*, meaning the one who presents God's word to the people. These terms presented by Nhiwatiwa described the true African preacher as a herald and herald preachers, then, as described by Long do not strive to create more beautiful and more excellent sermons; they seek to be more faithful to the message they receive in scripture. Heralds do not aspire to be artists; they aspire to be servants of the word (Long, 1989:25).

Prophet is one image of the preacher that indicates the African congregation's conflicting expectations. In this regard, Nhiwatiwa (2012:61) asserted that while Africans do not see the preacher as a prophet, they expect her or him to play that role occasionally. Morris (1975:76) noted that unlike in the West where prophecy means proclaiming a courageous message without exception to persons and institutions, in Africa prophecy means the powers of seeing through an individual's life and foretelling the future. I think Collin Morris here misses the mark when he said, "Unlike in West where prophecy means proclaiming a courageous message without exception to persons and institutions." In my view I think the West also has similar problems. In some apostolic churches in Africa a prophet posted at the entrance tells people the sins they committed during the week if they do not voluntarily confess (Nhiwatiwa, 2012:61). It is from this background that we see neo-Pentecostal prophets in Zimbabwe engaging in prophetic activities such as telling people about their personal lives, identity card numbers, and motor vehicle registration numbers. The neo-Pentecostal prophets as Nhiwatiwa (2012:61) affirmed earlier that they do so because people expect them to act in that way, but is it not what Long (1989:24) said when he draws the images of preachers. He asserted that if ministers picture themselves as 'shepherds' or 'prophets' or 'enablers' or 'evangelists' or 'wounded healers' these guiding images of ministry will prompt them to emphasise certain tasks of ministry and to minimise others. They will speak and act in the ways demanded by those images (Long, 1989:24). This is the scenario with the Zimbabwean neo-Pentecostal prophets they are putting more emphasis in delivering the so-called "prophetic oracles" as described above.

The Zimbabwean situation requires preachers to embrace the images of preachers as noted earlier, for instance herald, the other is pastor. The term pastor comes from shepherd. In the African church shepherd is broadly used to embrace all of pastoral ministry (Nhiwatiwa, 2012:63). For him, the concept of a shepherd, *mufudzi*, is still meaningful to Africans in rural areas who herd domestic animals. Though the concept is also appreciated by people staying in urban areas since some they have the rural experience. The preacher as pastor deliberately sets out to touch and involve people's personal concerns (Nichols, 1987:16). There are other terms such as 'Priestly, 'therapeutic' and 'educational' that are used to describe pastor. According to Thomas Long in all these terms, the underlying assumption about the purpose of preaching is the same. Pastoral preacher must develop a communicational strategy designed to provoke change in hearers (Long, 1989:31). This change happens because the sermon is regarded as the word of God calling back the lost sheep and directing those in the fold to green pastures (Nhiwatiwa, 2012:63). For Nhiwatiwa the only thing that might discourage Africans from seeing

the preacher as the shepherd is that Jesus Christ claimed the title for himself. In their humble tradition, Africans shy away from appearing to stand in the place of Jesus.

John Stott in his book *the Preacher's portrait* wrote biblical images of a preacher in the New Testament, the images he discussed are steward, herald, witness, father, and servant Stott. His approach was to do some word study in an effort to see “a portrait painted by the hand of God Himself on the broad canvas of the New Testament” (Stott, 1961:8). From 1 Corinthians (4:1-2), Stott gave the allegory of steward where the disciples of Jesus regarded themselves “as servants of Christ and stewards of the mysteries of God”. He took Herald from Mark 1:4, 1 Timothy 2:7 and 2 Timothy 1:11, these references portray a preacher as a messenger of God who proclaims the message wherever the Lord sends, and for Nhiwatiwa this image augurs well in the African context. Servant is another image that is portrayed in the Bible. Stott noted that St Paul viewed himself as a servant of the gospel (Eph. 3:7) as did Timothy (1 Thess. 2:11-12). Nhiwatiwa argued that this metaphor is not common in Africa but in Zimbabwe Shona culture, servant means *Muranda*, the image has some promise for the African preacher in reminding him/her of the need to be humble before God. In the aphorisms discussed in chapter three there was a concept of a ‘spiritual father’ it is in line with that, as we see Paul in 1 Thessalonians 2: 11-12 compared himself to a father in relationship to his children. The preacher, by implication, loves the congregation in the same way a father loves his children.

It is the task of this work to uphold the images of preachers such as herald where preachers are seen as messengers of God, talebearers where they are seen as bearers of a tale that must be told at every opportune moment to those willing to listen (Nhiwatiwa, 2012:61). They are supposed to be seen as prophets in the sense Pieterse sees them where one preaches addressing the socio-economic and socio-political bedlam of the people. As servants where they are humble as they preach the word, as fathers where they love their congregations. These images depict the ways in which the preacher has been described in homiletics, it is important for the preacher to have some clear understanding of the metaphors and images that influences one’s preaching of contemporary life, into the framework of God’s story.

#### **8.4.2 Congregation (hearers)**

Preaching not only requires pastors or preachers to have facility in exegeting and interpreting biblical texts, it also requires of them the ability to ‘exegete’ the various congregational contexts

within which preaching takes place, and to speak a word that is both fitting and transformative for a particular place and time (Tisdale, 2008:75). A good preacher should have the ability to tap into the universals of human experience that transcends space and time. Tisdale (2008:75) gave the advantages of universals for preaching as enabling preachers to preach to very diverse congregations, across cultures and even to strangers, because they share a common humanity with their hearers. Long (2001:108) noted that it takes a caring and discerning pastor, one who has a healthy relationship with the congregation and a keen and theologically rich understanding of worship, firmly leads a church to a new and vital place in worship that the members do not yet comprehend and where they would not otherwise be ready to go. Long is of the opinion that for change to occur healthy relationships between the pastor and congregation is inevitable. Nhiwatiwa (2012:30) underscored that the nature and scope of the message depends on the understanding of a given congregation. Each congregation within the Christian faith has its stages and development patterns. For him, there are likes and dislikes, fears and doubts, strengths and weaknesses that in the end influence the extent and depth of the preached message. Tisdale is of the same opinion when he said; I encourage preachers to approach the study of a new congregation much as an ethnographer might study an unknown culture: namely, by attending to the various signs and symbols of its corporate life (Tisdale, 2008:83).

In looking at the development patterns of the neo-Pentecostal churches are such that these congregations beg the preacher to pander to the likes and self-seeking interests of the hearers this is strongly based on my own empirical work for this PhD (see chapter 4). For example when these prophets are preaching or prophesying they often ask their hearers questions like can I prophesy? The congregation will respond and shout "... go deeper baba ..." if the preacher is well prepared why is it that people are consulted to preach or prophesy. Nhiwatiwa (2012:31) noted that a prepared message for the congregation can have different purposes, but most of all it should bring comfort and encouragement. This was supported by Arthur Hoyt who said, "If there is one thing more obvious than another in the general strain of apostolic preaching, it is the dominance of the words of encouragement over those of reprimanding and commination" (Hoyt, 1923:117). The essence of the Christian faith is an optimistic view of life that infuses the human heart with hope. In the African context especially in Zimbabwe where people live with unpredictable and ever-changing socio-economic and socio-political crisis, the gospel message should emphasise pastoral care and compassion (Nhiwatiwa, 2012:31). In that case all preaching needs to have a pastoral component to it. For Nhiwatiwa that is a *sine qua non* in pastoral preaching because without that element, building the community of God becomes difficult. He

defined pastoral preaching as “an attempt to meet the individual and personal needs of the people by means of a sermon” (Nhiwatiwa, 2012:31). Charles Kemp says, for each message to be meaningful it must engage the individual’s concerns; hence all effective preaching is pastoral. The Zimbabwean preacher is called upon to view the congregation with compassion. The way the pastor views his congregation, will largely determine his own attitudes, the content of his message, even his tone of voice (Kemp, 1963:12).

This research is advocating for pastoral preaching, this is different from what the neo-Pentecostal prophets are calling prophetic preaching, Where people are being promised material things at the expense of salvation and eternal life. Nhiwatiwa (2012:31) said, by pastoral message for Africa we do not mean “pie in the sky when you die” in heaven. It is instead the gospel of presence where Jesus Christ promises to stand with the woman who has been deserted by her husband and left alone to fend for herself and her children. It is a message that comforts a man whose whole family has been decimated in the civil war. This pastoral message also is extended to those who are unemployed and whose prospects for the future are bleak. The Jesus Christ preached in Africa should say something hopeful about these complex socio-economic and social political bedlam and to their despair they create (Nhiwatiwa, 2012:31).

Pastoral message is the message that is needed in Zimbabwe that should persuade listeners “to change their lives for the better” (Garrison, 1998:41). As much as preachers try to preach the message that changes the lives of people for the better it is also important to note that the Zimbabwean socio-economic and socio-political crisis can deaden efforts persons make to try to live better lives. Nhiwatiwa advocated for a holistic approach to the message, one that addresses the whole person both physically and spiritually. It is the aim of this research to go with Nhiwatiwa’s holistic approach and Pieterse who advocated for the gospel that addresses the whole being of a person. Inasmuch as Africans find solace in momentary spiritual uplifting through the message, preachers must not settle only for these episodic spiritual flights (Nhiwatiwa 2012:31). This is also noted by Wepener (2015:129) in his *Boiling Point* that there is nothing wrong in experiencing emotions in worship; the problem comes when such experiences become the purpose of the message. He further says, on the one hand, it is extremely important that people be given the opportunity to express their emotions, in a physically embodied way as part of their expression of their faith. An aspect that is found in neo-Pentecostal prophets, where the message is centred on one aspect, which is the physical aspect. For instance material wellbeing, physical healing and other issues that benefit people physically.

As much as people want to prosper materially, Zimbabwe is hungry for messages that encourage people to transform what they hear into practical guidelines for life in the here and the hereafter (Pieterse, 2004:24). According to Phillips Brooks on his *Lectures on Preaching* “A sermon should not be like delivering a lecture on medicine to sick people. What the sick people need is the medicine itself.” Rather than solely disseminating information, the message must articulate the essence of how God acts in Jesus Christ (Hove, 1967:42). It is in this context that for the Zimbabwean congregation the message must be full of “re words, renew, rebirth, restore, remake, and reconcile” (Markquart, 1985:72). Like any other people, Zimbabweans long for a message that remakes them anew in the face of disintegrative forces of evil. Only positive truth about God through Christ gives healing and empowerment, causing great rejoicing and praise. The more people rejoice about the goodness and faithfulness of God, the more they establish that joyous quality or atmosphere in the psychic space of their lives, regardless of outer chaos (Mitchell, 1990:63).

#### **8.4.3 Sermon**

Having discussed the preacher and the congregation it is important at this moment to discuss what preaching the gospel message of Jesus Christ should entail. A sermon should focus on the family, and society as a whole focusing on the pressing existential issues of life. Thompson (2008:61) noted that to preach the word of God is to interpret texts through which God speaks, to offer good news to the community, and to invite the listeners to participate in God’s story. Cameron, O.P in his book *Why Preach* also commented by saying, “preaching exists in the Church to be a life-saving presence that reaches out to those in peril and that rescues them from their despair, their demise” (Cameron, 2009:41). Nhiwatiwa (2012:32) is of the opinion that the message preached in Zimbabwean churches also often aims at improving personal morality. Preachers may gain ground when they realise that the sins against which they warn their people should be viewed in light of the prevailing socio-economic and socio-political situation. It is public knowledge that sex workers in Zimbabwe are often heard in the media, conceitedly that it is better to die from HIV and AIDS than to die from hunger. The melancholiest story is of a mother and her daughter who is reported in the local newspaper to be involved in prostitution because they are failing to make ends meet. Xolisani Ncube of the Standard newspaper reported that:

Mutasa is one of many old sex workers in Harare's poor neighbourhood who compete with teenagers for men as they sell their bodies for as little as 50 cents to earn a living. In this business, she is competing with her 28-year-old daughter, Maidei, and at times with girls as young as 13 (The Standard: 27/08/17).

This is not a self-indicting statement but a critique of the poverty in Zimbabwe that drives people into such suicidal behaviour. For the majority these sins are a means of survival (Nhiwatiwa, 2012:33).

The message for Zimbabwe cannot continue to be limited to the idea of salvation for the individual, "who is called to renounce himself and to adopt certain attitudes and to flee the influence of his environment while preparing to leave for Heaven and to expect the end of this age" (Chipenda, Karamanga, Mugambi, and Omari, 1991:25). This is experienced in neo-Pentecostal prophets in Zimbabwe who have a strong tendency and their followers to use the gospel as an escape from the realities of this world. It is clear from this research that there is a theological problem in neo-Pentecostal churches and also what Nhiwatiwa says, namely that some people think they are so good at talking and just preach without preparation. Will you be covering this here as part of the challenge and task, teaching and a curriculum with a solid theological grounding aimed at preaching?

Preachers in Zimbabwe should address the economic crisis that people are experiencing, it is public knowledge that the majority of the population is now surviving on vending, and there has always been need to provide requisite infrastructure to ensure that the vendors carry out their business without violating city by-laws. Vending in Zimbabwe has become common as a result of the deepening economic crisis reflected in the high unemployment rate. The Newsday (14/10/17) reported President Mugabe ordering the police to clear out vendors in the Central Business District (CBD). This makes their arrest over those days sad. It's almost like their fight for survival has been criminalised. The challenge of the government is that it always has a knack of putting the cart before the horse. A government that knows what it is doing would start by ensuring the availability of proper, adequate and serviced places from where the vendors can carry out their business. It is prudent to avail such spaces in strategic areas within the CBD. While this is happening a message of hope is needed, a prophetic message that addresses the socio-economic ills of the day.

Further the gospel of peace should be preached in Zimbabwe in the midst of the socio-political crisis. Zimbabwean elections are always characterised by violence hence preachers should preach the message of peace. The Zimbabwean Independent newspaper (21.09.17) more directly called upon the church in Zimbabwe to speak against politically motivated violence that threatened the peace of the nation towards the upcoming political events. It is in this vain that Oxman commented that it is the speech of the prophet that must be heard in the pulpit of the free. It must be declaratory of the will of God: thus says the Lord (Oxman, 1944:117). Nhiwatiwa argues that from the pulpit must flow the message of Judgement, justice, and moral conduct. He further quoted Gardner and C. Taylor who used the image of a watchman for the preacher. The role of a watchman is to scan the forests and hills and warn the people of the advancing enemy. When the church fails in its duty as watchman, the people suffer at the hands of marauding Satan (Nhiwatiwa, 2012:38). Lischer (1995:219) assessed the view of Martin Luther King, jr's view on prophetic message in a sermon, he said, if the sermon is promoting the kind of liberation and love that God-in-Jesus has been known to sponsor in the Bible and if it is opposing the kind of injustice that God has always hated, then the sermon is the word of God and its preacher is a genuine prophet. From the statement of Martin Luther King Jr. it is important to note that prophetic message is true to the teachings of God as reviewed through Jesus Christ in the Bible. Instead of merely engaging in "a profession of the gospel of prosperity" in their sermons, preachers in Zimbabwe must tell the people how they can live creatively (Mugambi, 1990:15). From this discussion it is clear that it is through the prophetic message that people will expand their outlook on life and live it abundantly as promised in the gospel. It is necessary that all preachers should know that the roots of the office of preaching are found in the prophets. These men and women were rooted and grounded in God's word and will to the world in which they lived. We preachers need to have the courage to do the same (Nhiwatiwa, 2012:39). It is a *sine qua non* calling for every Zimbabwean preacher who wants to engage in prophetic preaching and pastoral preaching.

#### **8.4.4 Holy Spirit**

Nhiwatiwa (2012:48) described the role of the spirit in preaching in an African setup. He noted that the Holy Spirit can indwell an individual and Africans in Zimbabwe and elsewhere believe that a spirit has power to possess an individual for a specific task or purpose. The vocabulary of being possessed by the Holy Spirit has freely borrowed from this African background and has gained entry into the African church. Nhiwatiwa employed two common words that are used in

Shona to describe the process of being possessed which is *kugarwa* and *Kusvikirwa* (Nhiwatiwa, 2012:46). It is from this background that congregations in Zimbabwe often talk about the preacher being possessed by the Holy Spirit during the delivery of the sermon.

One of the challenges of preaching is having the ability to discern the truth and speak it. Cameron (2009:77) noted that we received life from the indwelling spirit, the Word contains in itself the power to save... it is not only truth; it is power. It not only teaches; it is at work in us. It not only shows us models to imitate; it causes us to act. The Bible (John 16:13) tells us that the Holy Spirit guides us into the truth. Preachers in Zimbabwe should be possessed by the Holy Spirit to speak the word of God boldly as the early preachers did like Peter and Paul who spoke the word boldly in front of the rulers and religious leaders. They fulfilled the words of Paul in 2 Timothy 1: 7 which says, "For God did not give us a spirit of timidity but a spirit of power and love and self-control".

Nhiwatiwa (2012:49) postulates that Africa is a continent that calls for courageous preaching. The Church should take a leading role in proclaiming a message that challenges injustices and other forms of evil emanating from those in positions authority. From time to time the preacher should bring to the people a prophetic message that is dependent on the truth and power of the Holy Spirit. He further argues that at times preachers are bereft of any meaningful courageous and prophetic message because the power of the Holy Spirit is missing. Preachers should ask an answer this question with soul-searching honest: what fills me when I get up to preach? Sometimes we get into the pulpit to preach when we are filled with anger arising from our frustrations instead of being filled by the spirit of courage (Nhiwatiwa, 2012:49).

In neo-Pentecostal Christianity in Zimbabwe the concept of anointing by the Holy Spirit has been revered so much. One of the images of the preacher as perceived in African context is the anointed one of God. In Shona this is *Mudzodzwa wa Mwari* (Nhiwatiwa, 2012:49). The anointed one is that preacher who is filled by the Holy Spirit. The anointing of the Holy Spirit "is that process by which one comes to a fundamental awareness of God's appointment, empowerment and guidance for the vocation to which we are called as the body of Christ" (Forbes, 1989:37). As stated earlier that the concept of anointing by the Holy Spirit is being highly revered in the neo-Pentecostal churches in Zimbabwe, there has been some confusion concerning the meaning of being anointed of the Holy Spirit. In these churches, as Nhiwatiwa narrated that anointing of the Holy Spirit can be manifested by preaching without notes or even

by declaring before the congregation that one did not prepare but that the Holy Spirit will give the preacher what to say. Healing, ability to cast away demons, and prophesying while speaking in tongues are other symbols pointing to the anointed one of God.

These churches have been growing fast especially among youths and adults. Reason enough to indicate something important is occurring that the traditional churches in Zimbabwe cannot afford to curtail the gospel to suit the current situation and preach the gospel of prosperity in the name of being anointed by the Holy Spirit. When one is anointed he or she speaks the truth because the Holy Spirit is the outstanding variable in preaching. One writer wrote, while there are a sea of variables interacting between preacher and congregation, there remains one immeasurable variable: the power of the Holy Spirit (Mahoney, 1985:71). It is from this background that the Holy Spirit is crucial in preaching it acknowledges the authority of the preacher. The means of communicating can be contemporary, but the message comes from the guidance and inspiration of the Holy Spirit. Paul's letter to the Galatians (5:18-21) makes a comparison of the works of the spirit and that of the flesh. Contentment can be referred to as a work of the spirit and greediness as the work of the flesh. However it is of great importance to look at the gospel of contentment as an act of the Holy Spirit.

### **8.5 Gospel of contentment as an act of the Holy Spirit**

Mark L. Y. Chan remarked that, "it will undoubtedly show that human greed played no small part in bringing the world's financial system to the brink of total collapse." (Chan, 2009:97). Gregory the Great considered greed as one of the seven deadly sins in his guide for monastic orders. Even the former archbishop of Canterbury, Rowan Williams argues that, "the root of our current credit crunch is human greed." (Gledhill, 2008). What is greediness? Chan defines 'greediness' as "an inordinate desire or an excessive and insatiable longing to possess money, goods, power, position, and prestige." (Chan, 2009:97). Contentment is the opposite of greediness. Does contentment means accepting mediocrity? Chan further argues that "contentment is not the relinquishing of the natural drive that we have to be successful. Scripture commends the healthy ambition to work hard to provide for one's family and help those who are less fortunate (2 Thess 3: 10; 1 Tim 5:8; and Eph 4:28.)" (Chan, 2009:102). So, how does one draw a distinction between contentment and natural drive for success? Do human beings have the same level of needs and contentment? Chan suggests that "contentment begins, first of all, with knowing God and knowing who we are in him. Christians can be content because they

have God, in whom they find ultimate satisfaction.” (Chan, 2009:103). Therefore, knowing God means trusting in his goodness in any situation. And be led by the Holy Spirit because one of the works of the flesh is greedy as compared to the works of the spirit. “Contentment therefore, is rooted in a theology of God’s love and providential care.” (Chan, 2009:103). God does not fail to supply all our needs, but what he does not do is to supply all our greed. The gospel of contentment therefore, exhorts us to abandon greediness and accepts God’s providence at a given time.

### **8.5.1 Hebrews 13:1–5 as an inspiration to the gospel of contentment**

Can a brief theology on contentment be drawn from Hebrews 13:1–5? It is interesting that this text is also cited by Mark. L.Y Chan in his exposition about ‘contentment,’ argues that “to keep our lives free from the love of money, the writer of Hebrews tells us, we must ‘be content’ with what we have.” (Chan, 2009:102) Therefore, because one can draw some inspiration from this text, an exegesis of it is necessary. Structurally, chapter 13 seems to conclude chapter 12. George W. MacRae says that “chapter 13 is a kind of appendix which provides a variety of practical instructions and exhortations.” (MacRae, 1970:53) The unity of this chapter is questionable as it seems to be made of different fragments of exhortations, but its integrity is not doubted. The style of writing, language, and use of Old Testament citations is like that of the whole letter. Verses 1-5 is a list of disparate instructions concerning brotherly love, hospitality, concern for prisoners and the suffering, fidelity in marriage, and avoiding the love of money. The author then cites Deuteronomy 31:6 as a support for his arguments on depending on God rather than money. Graig S Keener says that “the reference to love of money is characteristic of general paresis of the day but may be particularly related to the economic consequences of following Jesus in a hostile culture.” (Keener, 1993:683)

In the ancient world, good hospitality involved housing and caring for strangers and travellers. Genesis 18 is one such great example of good hospitality in the ancient world. Abraham welcomed three visitors without knowing that he was welcoming angels that were bringing good news to him. Therefore, caring for strangers was a virtue in the ancient world. The text then flows from strangers to prisoners. Keener noted that “by the second century, Christians were known for their care for the imprisoned” (Keener, 1993:682). The issue of visiting prisoners was not well spoken of in a Palestinian environment compared to the visiting of the sick or helping the economically oppressed. Keener however, noted that “some philosophers regarded visiting

those who were in prison as a virtue.” (Keener, 1993:682) This is a clear demonstration of how Hellenism influenced the New Testament. The text does not specify the type of prisoners to be visited, but some scholars like Keener speculate that maybe these were Christian prisoners arrested for their faith or related practices. According to Keener, “Roman law used prison as detention until punishment rather than as punishment itself, sometimes prisoners had to depend on outside allies for food.” (Keener, 1993: 682). So one can liken prisons to today’s detention cells before one is tried. These prisoners therefore, were not yet proven guilty therefore it was virtuous to visit them. Then from prisoners, the text flows to those who persecuted the believers. The text then addresses the issue of honouring the marriage bed. Keener, “many ancient writers spoke of honouring the marriage bed as an idiom for intercourse.” (Keener, 1993: 682) The exhortation is given within the context of the Greek practices of prostitution, homosexual intercourse and sex with female slaves. A man would have enough of this sex until he was old enough for marriage. The exhortation on the love of money follows and then the exhortation to be content with what one has. Verse five closes this series of exhortation with the assurance that God will not forsake his people.

In this passage, the author demonstrates to the readers what the true gospel is like. The truth is anchored in love and care for those in trouble and marginalised. The love of money and lack of contentment are stressed as not being the true gospel. The letter teaches that contentment should be derived from services, love, and trust in God. The love of money therefore, is a stumbling block to love and care for those in trouble. This text therefore inspires the contemporary preacher to be filled by the Holy Spirit and preach the true gospel, which includes ministering to those in need. This is what prophetic preaching entails and this is the trend lacking in the preachers of the prosperity gospel, a trait which is found in the ancient prophets. The country is in economic turmoil because some people have failed to embrace the gospel of contentment. Some people have become selfish, lovers of money, adulterers, and persecutors of others and this is what the letter to the Hebrews is warning readers against (Keener, 1993: 682).

### **8.5.2 Timothy 6:6–9 as an inspiration to the gospel of contentment**

This is another text where we can learn more about contentment. In the epistle, the author expounds the philosophical virtue of contentment. Keener proffers that “one of the most common doctrines of philosophers and those influenced by them was contentment. People should be self-sufficient; recognising that they need nothing other than what nature has given

them.” (Keener, 1993: 619). In the text, godliness with contentment is a great gain. What is gain? Keener argues that, “moralists sometimes used ‘gain’ figuratively in a contrast to material wealth.” (Keener, 1993: 619). The author cites Job1:21 “Naked I came from my mother’s womb, and naked shall I return there...” Then follows what the author considered sufficient needs, “but if we have food and clothing, with these we will be content.” Keener says that “ancient literature usually recognized ‘food and clothing’ as the basic needs which even Cynics and the poorest of peasants required.” (Keener, 1993: 620). Today the United Nations have added more items to basic needs which include shelter and education. Annette Bourland Huizenga argues that, “the author reminds the reader that, since we came into and go out of this world empty-handed, we ought to learn to be content with simple things such as food and clothing.” (Huizenga, 2002:90)

The text is a manual for guiding Timothy in ministry. The text is an exhortation against false teachers and these are the people who seek riches at the expense of the gospel. Timothy is therefore being warned against pursuing riches, lest he might fall in the same trap of false teachers. Benjamin Fiore noted that, “the distressing loss of faith that befalls some money seekers sets up the contrasting advice to Timothy to flee that, pursue virtue, and struggles to maintain the faith and his public commitment to it.” (Fiore, 1991: 126) The issue of greed is not addressed in the advice to Timothy, but only the generalisation of ‘these things’ seems to provide a possible link to the discussion on riches which follow. William S Coffin says that, “there are two ways of getting rich, “one is to have lots of money, and the other is to have few needs”” (Coffin, 2005:146). The gospel of contentment advocates the latter, where one has few needs. The Zimbabwean crisis has been exacerbated but the fact is that people’s needs are unquenchable. The prosperity gospel as it is preached has amplified the love for material gain. This is what inexhaustible Timothy is being warned against.

### **8.5.3 The real mission of the gospel of contentment**

The above section defined the gospel of contentment as an act of the Holy Spirit which exhorts people to abandon greediness and accepts God’s providence at a given time. This section develops the gospel of contentment as a real mission of the work of the Holy Spirit. Osmer (2008) in his pragmatic task developed three forms of leadership. In the gospel of contentment theory there are also three things that build it. These are: The participation of all people, the inclusion of women, and the inclusion of young people.

### 8.5.3.1 The participation of all people

The gospel of contentment theory advocates for the participation of all people in every key area of life, regardless of colour, race and sex in politics, religion, social and economic well-being of the people. The term “participation” has been defined by Roger Hart as the process of sharing decisions which affect one’s life and the life of the community in which one lives. It is the means by which democracy is built and it is a standard against which democracies should be measured. Participation is the fundamental right of citizens (Hart, 1992:5). Long is of the opinion that whenever a congregation enters a season of worship renewal, a programme of education about worship and about the purpose and meaning of the changes should be established (Long, 2001:109). He further stated that these educational efforts should include both children and adults. In Zimbabwe the gospel of contentment is needed as opposed to the gospel of prosperity that is preached in churches, media and other social platforms.

Zimbabwe is on the verge of economic and political collapse because of its closed system which does not open doors to other people. Mugabe and his ZANU-PF party are reluctant to release power to anyone or any other political party in Zimbabwe. They want to retain power no matter what happens. That is why Mugabe at 93 is still in power and he has shown interest in contesting future elections. As discussed earlier, ZANU-PF fast tracked the land reform programme and in the process they distributed land among themselves. Most of the people who got the land own more than one farm and yet others have no place to stay. The first lady Grace Mugabe owns a vast area in Mazowe where she built a state of the art orphanage, apart from the huge area she had when she invaded the farm which was previously owned by white farmers. She is now evicting black farmers at Arnold farm in the same area. *Newsday* reported that, “Arnold farm residents in Mazowe have approached the SADC to intervene to force the police to stop the continued demolitions of their homes reportedly to pave the way for the expansion of First Lady Grace Mugabe’s empire” (*Newsday*, 30/03/2017). In the ZANU-PF party they all own multiple farms, properties, and companies. Isaiah in chapter 5:8 addressed the issue by saying, “Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!” (KGV). What is being witnessed in Zimbabwe today is what Chan described as ‘greediness’ which is “an inordinate desire or an excessive and insatiable longing to possess money, goods, power, position, and prestige”. The gospel of contentment theory is coined from the Jewish moral virtues which states that, “who seek more than he needs, hinders himself from enjoying what he has. Seek what you need and give up what you need not.

For in giving up what you don't need you'll learn what you really do need" (Browitz and Schwartz, 1999:164). The challenge in Zimbabwe is that most people are not seeking what they need, and they are not giving up what they don't need. In seeking more, most people are doing it at the detriment of the poor.

The gospel of contentment theory draws its strength from two examples of the heads of state to curb the current extravagant situation in Zimbabwe. The first example is Jose Alberto "Pepe" Mujica, the former president of Uruguay. The BBC news reported that Mujica was born on 20 May 1935 and became the 40<sup>th</sup> President of Uruguay between 2010 and 2015 ([BBC News 15/11/2012](#)). Hernandez reported that Mujica has been described as "the world's humblest president" due to his austere lifestyle and his donation of around 90 percent of his \$12,000 monthly salary to charities that benefit poor and small entrepreneurs. The most astonishing characteristic of Jose Mujica was his gesture of shunning the luxurious house that the Uruguayan state provides for its leader and opted to stay at his farmhouse, off a dirt road outside the capital, Montevideo ([BBC News 15/11/2012](#)). In his sworn in message as the president of Uruguay itemising his assets, Mujica said, he has no bank accounts or other assets except his small flower farm which he registered in his wife's name and a few pieces of farm equipment he uses for farming. The only valuable thing he had was an ageing Volkswagen Beetle car (1987) worth 1 300 pounds ([The Telegraph, 5/06/2010](#)).

The gospel of contentment is seen in the way President Jose Mujica lives his life; he was quoted saying, "I'm called 'the poorest president', but I don't feel poor. Poor people are those who only work to try to keep an expensive lifestyle, and always want more and more" (Hernandez, BBC News 15 November 2012). When he was asked why he gave 90% of his salary to charity, he's response was that, "I have no need for it" ([BBC News: 1/03/2015](#)). It is from this statement that we see Mujica fitting in well with the gospel of contentment. During his time in office he cut out all the luxurious benefits that are enjoyed by other state leaders, like travelling with a motorcade. By the time he left office Uruguay had a healthy economy, because Mujica had a heart for his electorate. Zimbabwe has to draw lessons from such presidents for it to come out of the current economic mess and adopt the gospel of contentment which encourages the participation of all people. The second example that can be adopted in the gospel of contentment will be discussed below.

### 8.5.3.2 The inclusion of women

The gospel of contentment advocates for the inclusion of women in all positions in the society. In the Bible we can see women participating in crucial moments of salvific history of humankind. We see women taking leading roles in the life of Jesus Christ. For example Mary of Magadala, who anointed Jesus (John 12) and we saw her again after the resurrection of Jesus (John 20). In Zimbabwean politics, there must be room for women to take leading roles. Lingile Tshuma, a Chronicle newspaper reporter, noted that, “for Zimbabwe, a country with the highest literacy rate in Africa, women’s participation in politics remains very low.” She further reported that some people were not happy with the appointment of three women out of 26 cabinet ministers (Tshuma, 2 November 2013). This clearly shows that there is gender inequality in the politics of Zimbabwe. Mugabe in his presidium has two men deputising him after the expulsion of Joyce Mujuru in April 2015 after spending only a year in the position. This shows that Zimbabwe has no faith in women. The gospel of contentment advocates for equal representation and respect for women in politics in Zimbabwe because women too have the potential to develop this country as much as men or even better. The gospel of contentment theory in advocating for women empowerment draws its lesson from ‘Captain’ Thomas Sankara the former Burkina Faso president.

The African Success website posted that ‘Captain’ Thomas Sankara was born on 21 December 1949, in Upper Volta, formerly Burkina Faso; and died on 15 October 1987 in Ouagadougou, Burkina Faso ([African Success](#), 13/11/2015). It further states that Captain Sankara became President of Burkina Faso on 4 August, 1983 at the age of 33. The African success said that Sankara’s government included large numbers of women. His policy was oriented toward fighting corruption, reforestation, averting famine, and making education and health real priorities. Tawanda Moyo described Sankara as a humble and visionary man. As a visionary man he was a man ahead of his time, his government planted 10 million trees to stop the desertification of his country and by doing so also recovered land for agricultural purposes. He was going green three decades ago (Moyo: [interview](#) 15/10/ 2013). He further described Sankara as a feminist, who encouraged women to take up leadership roles, forbade female genital mutilation, banned child marriages, condemned polygamy, and promoted contraception. He famously declared that “women hold up half of the sky”. For him the revolution and women’s liberation go together. We do not talk of women’s emancipation as an act of charity or because of a surge of human compassion. It is a basic necessity for the triumph of the revolution. Women

hold up the other half of the sky (Moyo, interview 15/10/2013). It is from Sankara's views that this research is advocating for the gospel of contentment theory which must see women being included in all leadership positions in politics and in society.

This research recognised Sankara because his traits are also similar to Jose Mujica's because as well as advocating for women empowerment, like Jose Mujica he was a humble man. Moyo posted that Sankara stopped the practice of hanging the portraits of national leaders in public places. He said there was no need, as the whole country could be Sankaras. He also did not have air conditioning in his office because he said he would not have such luxuries while the people suffered. Like Mujica his salary was not extravagant; it was US\$450 and he did not have many possessions. After he was ousted, the new government, in an effort to discredit him, raided his home and all they found were a few things including his car, guitar, motorbike and a broken fridge.

Zimbabwe should also learn from these two leaders who worked tirelessly to build up the lives of people in their countries. Mugabe has no clue about the emancipation of people in his country; he is only interested in building his wealth and the upkeep of his family at the expense of the nation. Captain Thomas Sankara and Jose Mujica are true examples of the gospel of contentment theory in the way they lived their lives and policies they had as heads of state. Their policies were not egocentric and patriarchal but were inclusive of all the people.

### **8.5.3.3 The inclusion of young people**

The gospel of contentment theory also advocates for the inclusion of young people to be given real opportunities to influence decisions that impact on their lives and community. The government of Zimbabwe has defined a youth to be between the ages of ten and thirty-five through the national youth policy and the ratification of the African Youth Charter (Dzikira, Zimbabwe Youth Council, 2013). This research is not referring to the 'youths' as defined by the Government of Zimbabwe, because people who are referred to as youths no longer fit in that category since most of them are over the age of thirty-five. However, this research will refer them as young people from the age of 20 years to 45 years.

Young people are often excluded in most of the planning and decision making processes in politics, religious circles and other spheres of society, In most traditional churches like Anglican,

Methodist, and Catholic just to mention a few. The leadership of these churches comprises of elders and very few youths are elected in their councils. One example is at St Martin's Anglican Church Hatfield where in 2014, a delegation was sent to the Archdeacon of the area by the men's fellowship leadership complaining that one young father aged 37 had been elected to be deputy church warden of their parish (Chiganze, interview: 17/8/15). This clearly shows that in the traditional churches the inclusion of youths is still a tall order as compared to neo-Pentecostal churches, where they feel comfortable and welcomed. The political arena has also been affected by the same problem. Dzikira is quoted by the Zimbabwe Youth Council saying, there is currently very little meaningful political participation of youths. He further says that the youth, particularly known in Mashonaland Central as "*Mumera Mutete*" stunted growth, are still marginalised in political representation platforms across all political formations (Dzikira, Zimbabwe Youth Council, 2013). What Dzikira is saying is that political parties generally pay lip-service to the idea of the representation of the young people. In principle the concept of young representation in politics is accepted by all, enough to capture it on paper, yet in reality the young people are given the responsibility of mass mobilisation and are excluded from political positions outside their youth leagues.

It is from this background that the gospel of contentment theory is advocating for the representation of young people in churches, politics and in society where decisions are made that affect their lives. The researcher understands that the decisions elders and politicians make on behalf of young people affect them in several ways and they feel marginalised from social, political or religious institutions. The theory recommends that participation of young people should not simply mean 'taking part' or 'being present' but having some influence over decisions and actions (Kirby, Lanyon, Crown and Sinclair, 2010:3). The gospel of contentment theory is concerned with young people's participation in both personal and public decisions. The theory is advising that young people be involved because they provide the religious or political organisations with valuable insights into the needs of the young people and those below them. Apart from that, the participation of young people also builds their leadership and communication skills because assuming these roles early will help to enhance their skills for the future. Supporters of youth organisations also noted that the young people's involvement is equally important in the development and implementation of an advocacy campaign. Young people can provide accurate insights into the effects of various policies, or lack of policies, on their peers, and can help with an advocacy network better defined. This is demonstrated in Zimbabwe during the 2008 election when ZANU-PF campaigned with their famous motto

“*Bhora Muggedhi*” (score the ball); it was a campaign on indigenisation, job creation, and black empowerment (Ncube, 2014:1). The ZANU-PF party implied that Zimbabweans would score a ‘*winning goal*’ by voting for it. Mugabe’s old cadres did not tell him the truth that people *were disillusioned by his empty promises*. Instead of *Bhora Muggedhi it ended being Bhora Musango* (ball out of play). If ZANU-PF and Zimbabwe want to prosper they have to adopt the gospel of contentment which advocates for the inclusion of young people. It also has to draw lessons from France who now has a young president.

## **8.6 Conclusion**

Neo-Pentecostalism preaching has failed to be prophetic in the sense of eighth century prophets like Elijah, Isaiah, Amos, and Elisha who rebuked the people, kings, merchants, and priests for their immoral practices. The homiletical theory developed in four elements of the preacher, sermon, congregation and the Holy Spirit ended up with the gospel of contentment which advocated for the ministry that is guided by the Holy Spirit based on love and care for others; riches are gained by ministering to others. It will take many pieces in a bigger puzzle to do that, but good preaching is one such piece. This is the gospel that can take the country back to normality. Contentment does not mean embracing poverty, but it means not demanding more than one needs. When everyone lives according to his/her needs, not wants, the world will not talk of poverty, corruption, oppression and injustice. The four elements of preaching including the gospel of contentment is the answer to the country’s socio-political and socio-economic crisis especially if it is accepted by those in leadership and high office with its notable participation of all people, including women and young people.

## **8.7 Summary of the central points in the thesis**

I started this research by pointing out that the theme of the thesis was on prophetic preaching in neo-Pentecostal Christianity during the socio-economic and political crisis of Zimbabwe from 2000-2012. It was indicated that the period was characterised by the mushrooming of neo-Pentecostal Churches whose prophets and apostles were preaching the gospel of prosperity. I pointed out that the research would not focus on the traditional Pentecostal churches like ZAOGA, AFM, and Faith World Ministries as neo-Pentecostal churches. It was also noted that there was a wave of Christianity in Zimbabwe, which the research referred to as the ‘Third Wave’ of Pentecostalism to distinguish it from the ‘second wave’ of traditional Pentecostal

Christianity in Zimbabwe. I argued that these churches are “neo” because they were founded a few years ago, and most of them came from the traditional Pentecostal churches in Zimbabwe. Richard Osmer’s core tasks of practical theological interpretation was used as the theoretical framework of the research, it was explained that the theoretical framework was flowing like watery liquid throughout the exploration.

In chapter two the research considered neo-Pentecostal Christianity in Zimbabwe, especially tracing the place of these ministries within the Pentecostal movement. It has selected Pentecostalism in America, in Africa and in Zimbabwe and the exploration reinforced Asamoah-Gyadu’s (2005) views who challenged the views of scholars like Synan (1997) who holds the understanding that almost all the surviving Pentecostal groups can trace their ancestry to the Azusa Mission. Asamoah-Gyadu argues that, “there is evidence to suggest that not all Pentecostal outbursts around the world may be causally linked to North American initiatives” (Asamoah-Gyadu, 2005:10). However, it is from this background that the research advocated for African Pentecostalism and it has recognised the views of scholars like Asamoah-Gyadu (2005), Kalu (2008) and Biri (2011), who see as flawed the idea that all Pentecostal movements can trace their ancestry to Azusa Street. Consequently the chapter also traced the rise of apostles and prophets in neo-Pentecostal Christianity in Zimbabwe; it was revealed that the prophets and apostles started to emerge on the Zimbabwe scene in 2009. It was also shown in the chapter that these neo-Pentecostal prophets and apostles operate in major towns and cities of Zimbabwe and their ministries are not visible in the rural areas.

In chapter three, the interpretive question was answered when it traced religion and politics in Zimbabwe. The chapter stressed that religion and politics are closely related because the two are both systems of ordering the power inherent in human society, in the process of which elements of authority and hierarchy tend to emerge (Ellis and ter Haar, 1999: 195). These two spheres of power are impinging upon one another or even, in some circumstances of being virtually indistinct from one another. It is because of this impingement that we see the socio-political and socio-economic crisis of Zimbabwe. This chapter concluded that the crises in Zimbabwe is a confluence of several factors such as institutional and constitutional collapse; economic meltdown; endemic corruption; breakdown in the rule of law; gross human rights violations; failure of the ZANU-PF party to transform itself into a national and civilian political party and an inherited colonial state into a democratic one, as well as the failure of liberal democracy.

Chapter four traced the biblical model of the Old Testament prophet's *vis-à-vis* the neo-Pentecostal prophets. The chapter noted that prophecy from ancient times was used as a medium of communication between God and his chosen nation Israel; prophecy was meant to rebuke, challenge and change Israel's attitudes to follow the statutes and commandments of God which were the basis for their everyday living prophetic discernment is the task of listening to this word and interpreting it in ways that address particular social conditions, events, and decisions before congregations today. The comparison concluded that neo-Pentecostalism preaching has failed to be prophetic in the sense of eighth century prophets like Elijah, Isaiah, Amos, and Elisha who rebuked the people, kings, merchants, and priests for their immoral practices because neo-Pentecostal preaching is centred on tackling issues of economic prosperity.

It was in chapter five where prophetic preaching was defined and the research adopted the hallmarks by Tisdale which present significant aspects of prophetic preaching since she tries to include all things that are involved in prophetic witness. It was noted that prophetic witness happens when the preacher has the courage to speak truth to authorities not only in the church but also in society where people are living, so that it is counter cultural. The prophets in the Bible were not afraid to address the evils of the day. For example, Nathan confronts David (2 Samuel 12); Jeremiah challenged Jehoiakim (Jeremiah 22:13ff) and Zedekiah (Jeremiah 34). Samuel confronted Saul (1 Samuel 15:10ff), Amos condemned Jeroboam (Amos 7:10ff) and John the Baptist rebukes Herod (Matthew 14). It is in the same vein that the research has looked at the contemporary preachers and compared them with the biblical model of the prophets as described in chapter five.

The research noted that the contemporary prophets cannot be equated with the Old Testament prophets who were distinguished in addressing the social ills of their day. The prophets in the Bible always reminded people to go back to the laws God had given them. It is the main task of prophetic preaching to remind people to turn back to the ways of God rather than to relax and concentrate on praise and worship at the expense of justice and righteousness. The research through Osmer's descriptive-empirical task recognised the aphorisms that are used in neo-Pentecostal Christianity in Zimbabwe and these aphorisms are used to designate some outstanding individuals who are believed to have a special relationship with God. It is wholly used to refer to men or women who are sometimes called 'prophets' and 'visionaries'. Because of this description they are close to God and what they say and preach will have a bearing to their followers.

Osmer's normative task was employed in chapter six which deals with the question, what ought to be going on? This task was used in the chapter to deal with prophetic preaching in neo-Pentecostal churches in Zimbabwe. I argued that the neo-Pentecostal prophets got their mileage from the aphorisms discussed in chapter five. In other words the title represents the presence of God, meaning that whatever the prophet says, people will respect it because of his/her relationship with God. It is significant that the sermons preached in neo-Pentecostal Christianity is characterised by the declarations made by the prophets who give people the assurance that they will get the things they want in life. It also noted that the gospel of prosperity is central in their sermons which promise people wealth and good living even in the midst of challenges. The chapter explored that the gospel is being preached in exchange for cash gifts, cars and non-moveable properties, which they convert to give themselves luxurious lifestyles that are the envy of the world, they promise the ingenuous and the frantic that God would pour miracles of financial wealth into their lives. It also examined healing and deliverance which is common in these churches where the use of anointing oil is the panacea for the problems and illnesses people are suffering from. Because of that the oil is regarded as important and it is highly revered. Performance of miracles has attracted many people, particularly the inexplicable 'miracle money' which left many people stunned. Prophecy has also been emphasised as a means of preaching in these churches, including individuals, political leaders and those concerning an economic boom for the nation. It was shown that the neo-Pentecostal prophets in Zimbabwe based their preaching on these themes since they affect people's daily lives.

Chapter seven dealt with Osmer's interpretive task which asks the question, why is this going on? The chapter displays the discoveries obtained from the semi-structured questionnaires, which were, responded by 66 contributors and it was noted that only 60 were usable. The data was, presented in tabular form and then the analysis followed thereafter. It was in that section that an analysis was carried out while integrating the interview results and outcomes. In a quest to examine the prophetic preaching in neo-Pentecostal churches in Zimbabwe, questionnaires and interviews were mostly, sampled around the random miscellany of contributors with various backgrounds and proficiency. In that chapter data from the survey was analysed using statistical Package for Service Solutions (SPSS) (IBM 2012). Cross tabulations, triangulation and chi-square tests were done to examine the difference in participant's views of prophetic preaching as a function of age, level of education and the participant's category.

Through data analysis it was founded that the neo-Pentecostals prophets do exist in Zimbabwe and they are getting their mileage from the aphorisms given to them. It was further discovered through the respondents that the neo-Pentecostal prophets are distinguished in their prophetic ministry of healing, deliverance, miracles, and their preaching of the gospel of prosperity. The participants categorically stated that the gospel is not addressing the socio-economic and political crisis of Zimbabwe. The statistical analysis also revealed that religion and politics are related and that there is socio-economic and political crisis in Zimbabwe. It was because of these findings that the research adopted Osmer's Pragmatic task with its question, how do we respond? The research dealt with this question in chapter eight where it coined a homiletical theory based on Nhiwatiwa and Long's four elements of preaching which are preacher, sermon, congregation and the Holy Spirit which developed the gospel of contentment as an act of the Holy Spirit to the socio-economic, socio-political and religious crisis of Zimbabwe. A general conclusion to the study was given.

## **8.8 Conclusion**

This study has explored prophetic preaching in neo-Pentecostal Christianity during the socio-economic and political crisis of Zimbabwe from 2000-2012. It has shown that the period is characterised by the mushrooming of new Pentecostal churches with their prophets' and apostles' gospel of prosperity and the economic meltdown of the Zimbabwean economy. The investigation of prophetic preaching, and its connection with the socio-economic and socio-political crises of Zimbabwe were the major subjects of the study. During the exploration of events at hand in neo-Pentecostal Christianity in Zimbabwe the study discovers the aphorisms that are used in these churches, it was also found that the apostles and prophets of these churches make declarations and promises when they are preaching. This has disclosed the significance and reverence given to the religious dialogue by many Zimbabweans in their ordinary lives. The people's need for some supernatural power into their day to day lives is visibly strong through their enthusiastic terminologies as they obsessively embrace the promise and declarations connected with the neo-Pentecostal prophets. The research has clearly shown that there is a major socio-economic and socio-political crisis in Zimbabwe; because of this crisis many Zimbabweans are now appealing to a superior being in the form of deliverance by these youthful pastors and apostles. This inclination in religious phenomenon is very similar to what is happening in other nations as well.

In this exploration, it is pointed out that religious faith is among the few social and historical phenomena that exercises the greatest influence in the lives of many people and determines their social conduct in the community. It was also proven that the neo-Pentecostal churches have become the fastest growing church organisations in Zimbabwe; this implies that the influence and effects of this feature of Christianity is worthy of notable recognition from all people in the society. It also has to be included in the school's curriculum and in political personnel's who eventually will have to deal with the effects of these ministries in their execution of public duties. It was also discovered that any religious dialogue has serious public consequences therefore the need to be anxious about certain religious declarations and promises of neo-Pentecostal Christianity in Zimbabwe. The researcher has come to the conclusion that neo-Pentecostal Christianity in Zimbabwe has confirmed the necessity to take seriously the role of theological education institutions and organisations in the advancement of community good for the improvement of all people.

Neo-Pentecostal Christianity has changed the religious landscape in Zimbabwe through its gospel of prosperity and its outlandish miracles. This has had a huge impact in the public life of the Zimbabwean people in particular and this was not experienced only in the Zimbabwean church but it has also changed the religious image of the African church in general. One more fascinating finding in this research is the certainty that the people attracted to these ministries are not those who are known as illiterate and people from rural areas, as some have tended to claim. Relatively, these ministries have generally attracted all levels of people in the society, the poor, well to do, young, old, business people, and entrepreneurs. They have also appealed to the young people at colleges through their campus crusades in the universities; they have benefitted greatly from the developing indigenous business people through groups such as the Christian Business fora, Bible Fellowship International and many other social groups who have the same approach (Mpofu, 2013:254). However, the overall point of view of the neo-Pentecostal churches in Zimbabwe is shared by the young and old, male and female, poor and rich, educated and uneducated alike. All these different groups of people are unified under one basic necessity; the search for prosperity and good health in the midst of the potent socio-economic and socio-political crisis of Zimbabwe. It clearly pointed out that Zimbabwe is in a crisis, and this crisis is a result of a confluence of several factors such as institutional and constitutional collapse; economic meltdown; endemic corruption; breakdown in the rule of law; gross human rights violations; failure of the ZANU-PF party to transform itself into a national and civilian political

party and an inherited colonial state into a democratic one, as well as the failure of liberal democracy. It is from this background that we see people suffering from the crises that have overwhelmed the country. At the same time the contemporary prophets have now mushroomed and they are identified with the aphorisms that are used to describe these neo-Pentecostal prophets. It is through these aphorisms that the prophets are gaining momentum in Zimbabwe.

The so-called prophetic preaching and the demonstration of power by the prophets and apostles who are called by these aphorism, changes the human situations of poverty to wealth and illness to health turn out to be the drawing influence of active identification with these neo-Pentecostal churches in Zimbabwe. Nevertheless is this identification a conviction or it is a response to terror? The research has managed to clearly identify the powerful force of fear related with the negative situations which occur within the worldview and experience of the people. This fear is understood to be a spiritual warfare therefore the answer is thought to be contained within the religious sphere. Neo-Pentecostal Christianity in Zimbabwe provides a plausible means of providing a religious solution to situations of life that require some divine intervention.

The aspect of faith in the perspective of the religious needs of the people appears to be borne out of the eradication of terror through some extraordinary experience conveyed by the prophets and apostles. Failure by the prophet to bring helpful rewards to the satisfaction of each and every individual disciple tends to result in those individuals moving out to different ministries that have a tendency to emerge from the former ministries. The presence of nomadic membership in these ministries shows the fluid nature of neo-Pentecostal Christianity in Zimbabwe and the lack of honest conversion which is usually connected with the preaching of Christianity. It appears that what people want from these ministries is not conversion to Christianity but they are merely moving away from several stages of their challenges in life in pursuit of better ways towards economic and social stability and prosperity.

The research has explored the promises and declarations related to neo-Pentecostal Christianity as given mileage by the aphorisms given to the apostles and prophets in their social and spiritual emphasis towards changing the economic conditions of its members through some miraculous powers outside the basic laws of economics. Of particular interest is how neo-Pentecostal Christianity understands the notion of being blessed by God in the context of one's socio-economic and socio-political situation. Another element of importance is the existence of a special interest in the marvels of prophetic power to deliver miracles that have economic and

social relevance to people's present conditions and needs. Noticeably, the neo-Pentecostal churches emphasis on the complete needs of humanity which have to be met in one's capability to seed more to the man of God, who become rich among the poor people who are seeding to him. This clearly proves that these neo-Pentecostal prophets in Zimbabwe are using their prophetic ministry as a way of doing business.

In light of this, the research concludes by developing a homiletical theory based on the four elements of preaching which are preacher, sermon, congregation and the Holy Spirit. It was discussed that preachers in Zimbabwe are supposed to be seen as prophets in the sense Pieterse sees them where one preaches addressing the socio-economic and socio-political bedlam of the people. As servants where they are humble as they preach the word, as fathers where they love their congregations. These images depict the ways in which the preacher has been described in homiletics, it is important for the preacher to have some clear understanding of the metaphors and images that influences one's preaching of contemporary life, into the framework of God's story. It was also observed that in the African context especially in Zimbabwe where people live with unpredictable and ever-changing socio-economic and socio-political crisis; the gospel message should emphasise pastoral care and compassion. Preachers in Zimbabwe should be guided by the Holy Spirit for them to become prophetic where the gospel of contentment should be spread which advocates for the eradication of greediness, encouraging the participation of all people including the inclusion of women and children.

In emphasising pastoral care and compassion, it is important to note that there are normative consequences of these arrays, though beyond the scope of this thesis, deserve further examination. On the other hand the gospel focused on prosperity, prophecy, healing, and deliverance which seems attractive. On the other hand, the gospel in addressing socio-economic and political crisis especially in setting structural and policy questions about corruption and poverty may not be generally required. In this thesis, the researcher focused on prophetic preaching in neo-Pentecostal Christianity in Zimbabwe. Future research should investigate the future of neo-Pentecostal Christianity in Zimbabwe, their liturgy and worship, and moreso, to analyse the transcribed sermons in light of socio-economic and political crisis of Zimbabwe.

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## Appendix



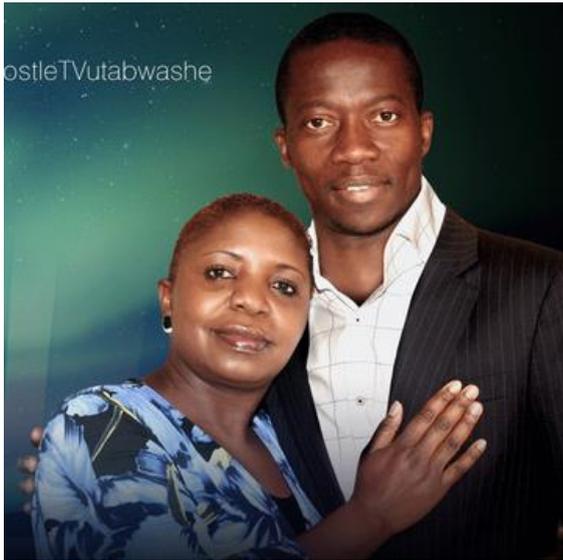
Prophet Uebert and prophetess Berverley Angel, (Photo from <http://www.google.com> Accessed on 17/05/18) (above).



Prophet Walter and Pastor Tendai Magaya, (Photo from <http://www.google.com> Accessed on 17/05/18) (above).



Prophet Emmanuel and Prophetess Ruth Makandiwa, (Photo from <http://www.google.com> Accessed on 17/05/18) (above)



Apostle Tavonga and Pastor Chipo Vutabwashe, (Photo from <http://www.google.com> Accessed on 17/05/18) (above).



PHD Ministries Church in Waterfalls (from own camera 16/7/17)



Apostle Vutabwashe (right) and his spiritual Father Papa Kayanja touring HFIC under construction in Ashdown Park

(Photo from, [http://gollybakery.co.zw/photo\\_gallery.php:16/8/17](http://gollybakery.co.zw/photo_gallery.php:16/8/17))



UFIC Church under construction in Chitungwiza (From own camera 16/7/17)



Shows Prophet Uebert Angel and Prophetess Beverley arriving at a crusade with his private helicopter. One of his elders kneeling to receive blessings from the man of God. (Photo from <http://www.myzimbabwe.co.zw/>: accessed 12/3/2014).



Shows Prophet Makandiwa praying for anointing oil (from: <http://www.herald.co.zw/>: accessed 18/10/14)



Prophet Walter Magaya during deliverance session at Chitungwiza crusade (from: [www.thezimbabweanews.com/](http://www.thezimbabweanews.com/) 17/6/17).



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## Sample of Questionnaire



UNIVERSITEIT VAN PRETORIA  
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Faculty of Theology  
Lynnwood Road, Hatfield  
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**UNIVERSITY OF PRETORIA**

**FACULTY OF THEOLOGY**

**DEPARTMENT OF PRACTICAL THEOLOGY**

**QUESTIONNAIRE**

**Student Number: 13397428**

**Vincent Farirai Fenga (Rev'D): PhD Student with the University of Pretoria South**

**Africa.** Is doing a Research Study in the Department of Practical Theology – Faculty of Theology. His research focus is on Prophetic Preaching in Neo-Pentecostal Christianity in Zimbabwe

**Topic of Research:-Prophetic Preaching in neo-Pentecostal Christianity during the socio-economic and socio-political crisis of Zimbabwe (2000-2012): A Practical Theological exploration.**

This questionnaire is meant to help me understand some issues pertaining to Prophetic Preaching in neo-Pentecostal Christianity in Zimbabwe, in terms of its emphasis and things that are involved in it. The questionnaire also seeks to gather data on issues of concern when it comes to the prophets and their prophecy in Zimbabwe. The research study is focused on assessing prophetic preaching *vis-à-vis* socio-economic and socio-political crisis of Zimbabwe this will allow questions to be raised such as outlined in this questionnaire which requires your help as to produce thesis of prophetic preaching in neo-Pentecostal Christianity in Zimbabwe.

The information you provide here will not be used for any other purpose or be shared with anyone else who is not part of this academic exercise. Congratulations for being one of the few who have been randomly selected to assist me in doing this research. Your honest and thoughtful responses will be greatly appreciated.

**EMPHASIS: - Please note:** All your contributions will remain anonymous; they will be treated with strict confidentiality. Please do your best to complete this survey, in confidence, honesty and open manner, giving details and explanations where possible.

*Please download this form, respond to questions and send it back as soon as possible either as a hard copy to Reverend Vincent Farirai Fenga; 3257 28<sup>th</sup> Street Old Highfield, Harare, Zimbabwe or through email as an attachment to [vinfen2004@yahoo.com](mailto:vinfen2004@yahoo.com)*

1. **Consent Statement:**- This information will remain strictly for the researcher and University Academic Purposes Only. Strictly confidential and cannot be released to anyone other than these.

I MASANGO RODERICK WARAKULA (REV'D) Msc International Relations (BUSE), B.A. Honours in Religious Studies (UZ), Dip. Religious Studies (UZ). I am an Assistant Priest in the Diocese of Harare (Zimbabwe) and I also teach Biblical Studies and Eco-theology at the National Anglican Theological College of Zimbabwe.

Have read the information and understand fully that my support will help the academic arena. Thereby I have enjoyably and freely consented to participate in the research by answering to the questions stated here and others not stated but which will inform the research fully. I further affirm that the researcher has fully explained the details of the research.

Signed at HARARE on 15 February 2018

Interviewee Signature: Rev.Fr. Masango Roderick Warakula (massywalas@gmail.com)

Researcher: **Vincent Farirai Fenga**

Signature:-



**2. Demographic information**

**Sex:** Male  Female

**Marital status:** Single  Married

**Age:** 18-25years  26- 35years  36- 45years  46-55years  56+

**Highest Level of education:** Diploma  Bachelor  Master  Other .....

**How long have you been in the Ministry? (For Pastors Only)**

**Six (6) years**

**Area of Interest in view of the Topic: The role of prophets and how they conduct themselves and the mushrooming of more New Religious Movements in Africa with special reference to Zimbabwe.**

.....  
.....  
.....

**3. Citation Preference**

**How do you prefer you Information Referenced?**

**Cite my name as: - MASANGO RODERICK WARAKULA**

**Use a pseudo- name as: - MASSY WALAS or Prefer the research to give me one: -**

**NO**

**4. Research Questions on Prophetic Preaching and Neo-Pentecostal Christianity**

**Do you know about Neo-Pentecostal Christianity in Zimbabwe?**

**YES**

**If your answer is yes: give any four neo-Pentecostal Churches and their Leaders you know.**

1. The United Family International Church (Prophet Emmanuel Makandiwa)

2. Prophetic Healing and Deliverance Ministry (Prophet Walter Magaya)

3. Spirit Embassy (Prophet Uebert Angel)

4. Zimbabwe Assemblies of God Africa, (ZAOGA) Forward in Faith (FIF) (Dr Ezekiel Guti)

In your opinion give any three prophets you think are more into prophetic preaching in Zimbabwe

1. Prophet Emmanuel Makandiwa 2. Apostle T. Vutabwashe 3. Prophet Walter Magaya

Whom do you think has a large following and why? Prophet Walter Magaya owing to his miracle works and influence in investment programmes and owning a Football Club (YADAH FC)

Are These Neo-Pentecostal Churches attracting many people? Give reasons for your answer: YES, this is owing to the prosperity gospel which they preach about and the miracles which they perform.

In your view can you comment on the following activities happening in these churches?

Healing: This is one of their main line of ministry though there is a number of controversy to how they could have acquired their healing powers.

Prophecy: Most of them utter prophecies but not a single prophecy has come to pass and some are into (vaticinium ex eventu/prophecy after an event)

Deliverance: This is another main line of their ministry. There are believed to exorcise evil spirits from their followers and demons.

Miracles: They perform a myriad of miracles which leave the majority people astonished such as Miracle Money, phoning God and purporting to have gone to heaven and dine with God, raising the dead and walking in water and air etc.

Prophetic Preachers in the bible addressed the social ills of the day. In your opinion are the current Prophets in Zimbabwe doing the same? *(Use a separate sheet of paper if necessary)*

*In the Bible we witness a new paradigm shift in the prophetic arena with the coming up of the 8<sup>th</sup> Century prophets in the likes of Amos ,Hosea, Jeremiah, Micah and Isaiah who stood to challenge and confront those in authority and control of the means of production. They did this without fear or favour .They believed that they had the prophetic mandate to stand up for social injustice committed to the general populace. However, the current trend of prophets emerging in the name of having being called by God in our modern times are only interested in enriching themselves and build strong empires for themselves. These prophets minister to the poor people who are in desperate situations and are searching for a break through from the harsh soci-economic challenges. Instead, today's prophets still squeeze these unsuspecting poor followers of their little savings. It's very sad that these prophets especially in the Zimbabwean context have failed to challenge social ills and political abuse by those in authority. The best which they do is to join hands with those with political muscle and enrich themselves. They live very flamboyant lives and drive expensive cars and some even own private jets. Most of these prophets live in the affluent suburbs and they own mega business empires while the majority people live in abject poverty.*

What is your view on the gospel of prosperity which is being preached today?

*This is a very wrong way of preaching when they use the Scripture to authenticate their actions to rob people of their few resources. In Zimbabwe, the message which these prophets must be preaching is that of peace and hope. It's not bad to preach about prosperity but if one fails to address the problem then the message is useless. The majority people in Zimbabwe are poor owing to bad governance, corruption and lack of*

**viable industry to sustain the people.**

Do you know the titles like Papa, Man of God and Spiritual Father used in these Churches?

**YES, most of these prophets have Spiritual Fathers who in most cases are prominent prophets in West Africa. There has been a lot in the media challenging how the Spiritual Fathers attain their powers and most of them are accused of using Black Magic**

If your answer is yes can you tell us what you know about these titles in these Churches?

Papa.....  
.....

Man of God  
.....  
.....

Spiritual Father  
.....  
.....

### 3. Research Questions on Political and Economic situation in Zimbabwe

What is your Comment on the Political Situation in Zimbabwe?

- (a) From 2000 – 2008 (Use a separate sheet of paper if necessary) ***This is one of the worst periods in the post independent Zimbabwe. The political situation got tense owing to the founding of a vibrant opposition political party in the likes of the Movement for Democratic Change which was founded in 1999. The economic situation went haywire. This is all attributed to the chaotic land reform programme carried by the ruling party ZANU-PF which saw most white commercial farmers evicted from their farms. This resulted in the Western and European countries putting Zimbabwe under economic sanctions. The Zimbabwe dollar devaluated and the result was hyperinflation and most basic commodities became scarce and people were forced to***

*flee to neighbouring countries for greener pastures and the majority of companies where closed during this period. The government reacted by introducing oppressive laws to muzzle the press and freedom of expression especially from opposition leaders and trade unionists.*

(b) From 2008 – 2012: *After serious interventions by regional blocs such as African Union and SADC the government of Zimbabwe was forced to engage in a Government of National Unity (GNU) after a contested election which the Opposition Political Party (MDC) won the elections but could not gain the required or necessary percentage to form a government on their own according to the Constitution of Zimbabwe. It was this GNU which gave a sign to the people of Zimbabwe and economically this improved and that saw Zimbabwe adopting the multicurrency regime system in an attempt to revive the economy which was already in the doldrums and politically the ruling party ZANU-PF and MDC had to share government ministries and that saw the return of the Prime Minister position which was given to the opposition leader Dr Morgan Richard Tsvangirai*

(c) Is politics related to the social status of the society? If so How?

*YES, politics shapes the way a state or nation is governed hence determining how it performs socially, economically and religiously*

In your view what is the role of religion in Zimbabwe?

*Religion is supposed to be the yardstick of doing checks and balances especially to those in the political arena. Religion is a driving force to instil good governance ethos, transparency and accountability for political leaders.*

Before 2000 the Economy of Zimbabwe was a bit stable, what went wrong and when?

*It's none other than bad governance and poor economic policies. Which to some extent*

**international organisations such as the World Bank and International Monetary Fund contributed by encouraging Zimbabwe to adopt an Economic Structural Adjustment Programme (ESAP) which escalated to the economic downfall of the country.**

Who is responsible for the Economic down fall in Zimbabwe in your opinion?

**This question is bipolar. The internal politics and external influence contributed to the economic downfall**

Comment on the Current Economic Situation in Zimbabwe: **Zimbabwe is in the ambience of recovery considering a new political dispensation which was ushered by a military operation called OPERATION RESTORE LEGACY which saw the Former President resigning and his deputy ascending to the Presidency. The country is in a recovery mode and it's appealing to the international community to come and invest in Zimbabwe and at the same time the current regime has promised free and fair elections which shall be observed by the international community, regional bloc and locals. The country has massive potential to improve and attract investors who are ready to do business in Zimbabwe with them assured of equal business returns.**

Do you think the gospel being preached in these Neo-Pentecostal Churches is addressing the Socio-economic and socio-political crisis of Zimbabwe? Yes /No

If Yes, explain:-**Yes, however to a lesser extent. The Churches are docile to take a leading role in excising their prophetic mandate which is to be the voice of the voiceless and the voice of conscience.**

If No, why:-

.....  
.....

**Any other Critical Suggestions or comments** (that will help shape the research or that the researcher has to consider-use a separate sheet)

### **Questionnaire and Interview Questions.**

- 1.** Do you know about neo-Pentecostal Christianity in Zimbabwe?
- 2.** Are these neo-Pentecostal Churches attracting many people?
- 3.** Which of the neo-Pentecostal prophets do you think has a larger following?
- 4.** Why the neo-Pentecostal prophets are attracting a large following?
- 5.** Who do you think of the following prophets is more into prophetic preaching, Magaya, Makandiwa, Angel and Vutabwashe?
- 6.** In your opinion, is it true that the neo-Pentecostal churches and prophets are preaching the gospel of prosperity?
- 7.** Whom do you think of the following prophets is more into preaching the gospel of prosperity, Magaya, Makandiwa, Angel and Vutabwashe?
- 8.** Is politics related to social status of the society?
- 9.** Do you think religion has a role to play in Zimbabwe?
- 10.** Before 2000, the economy of Zimbabwe was a bit stable what went wrong?
- 11.** In your opinion who is responsible for the economic downfall in Zimbabwe.
- 12.** How do you characterise the current economic situation in Zimbabwe?
- 13.** Is the gospel preached in neo-Pentecostal churches addressing the socio-economic and political crisis of Zimbabwe?