



Biblical understanding applied to contemporary African Christian methods of exorcism.

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INTRODUCTION

1.1. PROPOSED TITLE AND KEYWORDS

1.1.1. Proposed title

Exorcism: Biblical understanding applied to contemporary African Christian methods of exorcism

1.1.2. Key words

Exorcism, Biblical Understanding, Application

1.2. Abstract

Africans are deeply religious people who take their religion with them and in them, wherever they go (Mbiti, 1991:1). Life in an African society is directed by religion (Idang, 2015:104) Religion dictates how Africans conduct their daily affairs. This is the reason why they seek a spiritual solution and explanation to every occurrence in their lives. They believe that every bad occurrence is caused by evil spirits. As a result, exorcism plays a central role in solving their problems. The Christian church, especially the Pentecostal, Charismatic, and Neo-Pentecostal churches are seeing the importance of publicly practising exorcism. It is common knowledge that the biggest gatherings of Christians in Africa happen where exorcism is the main event of the meeting. Pretorius and Jafta (1997: 218) confirm Engenas Lekganyane's ZCC at Moria near Polokwane and The AmaNazaretha, because of their practising exorcism, as having mass following. People are drawn to the meetings with the hope of being delivered from evil spirits and healed of their different ailments. Preachers have seen the felt needs of people, therefore, are focusing on doing exorcism. The different methods of doing exorcism are of concern both within and without the church. Discernment is hereby made to verify if these methods are in line with what the Bible teaches.

1.3. BACKGROUND AND PROBLEM STATEMENT

1.3.1. Background

The Christian faith in South Africa has been challenged by questionable methods of doing ministry that some ministers have done in the name of the Christ in the last five years

(Pondani, 2019:1). The activities are a challenge to Christian faith because congregants are subjected to what would one regard as inhumane actions. On 9 January 2014 the South African national TV channels showed an incident that happened in Garankuwa, outside Pretoria, where Pastor Lesego Daniel, the leader of Rabboni Centre Ministries, instructed his congregants to eat grass (Reilly, 2014). He did thus to demonstrate the power of God in exorcism. Another challenge is how Christian leaders are to respond to these activities. On the very same day, one of the South African TV channels, eNCA, proceeded to interview Christian leaders serving on South African Christian formal structures (eNCA, 2014). It was very concerning that the Christian leaders only gave their thoughts on the matter without basing their arguments on Scripture. The Christian leaders need to give direction as to, according to the Bible, how exorcism should be done and within what framework should an exorcist do ministry.

Salvation should be experienced first before it is fully understood since it is received by faith. Stronstad (2005:60) confirms that one has to believe first in order to receive salvation before one fully understand the theology and exegesis of the Bible message. Experience, however, should remain within the framework of Scripture. Apostle Paul in Romans 15:4 tells that the Scripture was written in advance to teach us (Eaton, 2010:256). It is, therefore, important that Scripture governs the contemporary Christians' conduct, practice and experience.

This study holds a Pentecostal missiological perspective that reads Scripture through Lukan eyes of infilling of the Holy Spirit with the evidence of speaking in tongues as subsequent experience to a regeneration experience (Menzies & Menzies, 2000:55, Archer, 1996:70). This infilling of the Holy Spirit does not contribute to a complete work of soteriology which comes by faith, but this infilling empowers believers for service (Menzies & Menzies, 2000:50,89). It is important to note that as Pentecostals propagate the view of the Holy Spirit empowerment for service, that service is not beyond the limits of Scripture.

Earlier Pentecostals held a literal interpretation of Scripture (Archer, 1996:65). However, this study cautions against extreme literal interpretation of all Scripture that does not

consider historical distance. Such literal interpretation of Scripture may give rise to some improper applications. The example would be in handling of snakes and drinking of poison as recorded in Mark 16:17-18. This error may happen if the reader of Scripture does not seek to first understand what the text meant to the original hearers (Stein, 2008:26). Authors of the Bible used different literary forms when they wrote their books (Stein, 2008:29). Proper hermeneutical rules should be applied to Scriptures in order to give correct Christians' conduct, practice and experience.

Christian leaders should challenge each and every method of doing ministry which is done in the name of Christ that these methods agree with the Bible teaching. The interview conducted on TV channel, eNCA (eNCA, 2014) showed Contemporary (African) Christian leaders have shunned away from questioning the way exorcism is done. They instead, aligned themselves with Gamaliel (Acts 5:38-39) when he gave advice to the Jewish leaders that they be careful that they might not be found opposing God (ibid). However, Gamaliel's advice should be followed only on practices that are not harmful to people and are not against the teaching and the spirit of the Scriptures (MacArthur, 2007:355). The fact that a person claims to be acting on God's instruction should not stop scrutiny about what is said and done with the Scriptures. It is important that modern-day Christians be like the Jews in Berea (Acts 17:11), who were eager to receive the word, study the Scriptures daily and examine reality accordingly. The Jews of Berea did not take what Paul said on trust (Manser, 2010:1953). They were not intimidated by the fame and popularity that Paul and Silas carried. They placed the Scriptures above any human being. Their action showed how important it is to challenge what is done in the name of God within the framework of Scripture. Methods of doing exorcism should be brought into the light of Scripture.

1.3.2. Problem statement

Faith—healing and exorcism have attracted some of the biggest gatherings of Christians in Africa (Pondani, 2019:38). Atlanta Black Star newspaper reported how faith-healing Pentecostal churches, giving hope of instantaneous miracles are attracting more worshippers than more traditional institutions, in Nigeria (ABS, 2013). Modiko (2011:1) acknowledges that there is dynamic growth of the African Initiated Churches (AICs), in which faith healing and exorcism are the main events of the meetings. People are drawn

to the meetings with the hope of being delivered from evil spirits and healed of their different ailments. People do not seek deliverance from physical conditions only, but also deliverance from poverty and other social ills. Deliverance through exorcism appears to be a solution to many people's problems.

This research understands exorcism (from Late Latin *exorcismus*, which means to adjure as the practice of expelling evil spirits from a person or place which these evil spirits are believed to have control). God's restoration of good health includes expelling evil spirits that are harassing people (Mohr & Royal, 2012:7). Normally exorcism is done by addressing the spiritual entity in question and by appealing to stronger powers that the unwanted spiritual entities are driven out. Lofstedt (2016:113) believes that the words that the exorcists utter to expel evil spirits, are like incarnations that effect change. Joosten (2014:351) agrees that these words are performative speech that can be compared to an effect of a curse when spoken. Both Lofstedt (2016:113) and Joosten (2014:351) give us an understanding of the presence of a spirit that is to be cast out and that the casting out is done by speaking directly to the spirit. Lofstedt (2016:113) shows an important aspect that the purpose of exorcism is to effect change. This is important because it helps the exorcist to focus on the end result.

This research investigates physical and emotional problems like sickness, poverty, and fear, among others that are as a result of spiritual conditions. The scope of this study does not include inner healing or soul healing even though both inner healing and soul healing could be a process of wholeness after a spirit has been cast out (Garzon, 2005:150). The importance of looking at the spiritual condition that results in physical and emotional problems is because African worldview perceives everything wrong or bad in society to originate in witchcraft (Magesa, 1997:182). This African worldview perception is discussed further in chapter 2. It is important to note that this study will focus more on Pentecostal, Charismatic, and Neo-Pentecostal churches with regard to their view on the ability of spirits causing emotional and physical problems. Pentecostal and Charismatic churches believe that such problems are caused by evil spirits, therefore needing exorcism. This view is supported by theologians like Magesa (1997:182), Grundmann (2005:61-62) and Royal (2012). Royal (2012:30), through interviews he conducted with exorcists, shows how common exorcism is effected in North America.

The author of this research is limiting the research to Africans in South Africa. It is worth noting that Africans are also tribal people. Tribal people, like other people groups, are governed by a belief system (Idang, 2015:100). The belief system is informed by the worldview. Kraft (2009:401) explains the worldview as the underlying principles in culture that dictate the way a person lives out his/her life. A person responds to life's events guided by the unseen belief system. Kraft's explanation of worldview shows that a set of assumptions forms the basis of a belief system. A person believes in a particular way because that is the way he/she sees it. It is therefore important that one understands the specific African worldview with regards to spirits in order to understand the reason why people see exorcism as a solution to their problems. Bate (2012:72) writes that "in African tradition health is linked with a notion of life, which is understood in a wide sense in terms of harmony of personal, interpersonal, communal and ecological wellbeing". This is explaining why spirits are believed to be involved in the person's wellbeing. The primitive religion of the Xhosa-speaking people, for example, make no distinction between what is seen with the naked eye and the unseen (Hodgson, 1997:69). All is suffused by spirituality. The natural is flowing into the supernatural.

Spirits that African mostly relate to, are ancestors. Africans regard ancestors as spirits of their relatives who continue to live in the afterlife, whereby the living stay in contact with them through ceremonies and rituals. (Hodgson, 1997:69; Zulu, 1998:183). Mokgobi (2014:26) explains ancestors as spirits of blood relatives who had died but still continue to interact with the living who believe in them. These spirits are interested in the welfare of the living. This thought is also argued by Anderson (2001:102) that the African worldview intertwines the physical and spiritual; the natural and supernatural; and the personal and social. Ancestor worship finds its footing on continued living of relatives after death (Masubelele, 2009:63). The living dead is promoted into a position of sacredness where the living would continue to consult him/her for guidance. His/her spirit is located around the grave or the homestead. This can be seen in rituals that involve collecting soil from the grave or the homestead where a person lived before he/she died. Involvement of the spirits in the daily lives of Africans is affirmed by their ancestral belief.

The belief system of these people groups made the religious specialists such as homestead heads, political leaders, rainmakers, and diviners, compete for ownership of sacred powers, as observed by Hodgson (Hodgson, 1997:69). African theologians have begun to appropriate the Christian message to the Africans' concerns of fears of spirits and witchcraft, seeing that the orthodox theology failed to adequately address them (Khathide, 2007:22). Hesselgrave (1991:231) further confirms the deep spirituality of the tribal people by noting that, "It has often been pointed out that in the context of the tribal worldview *power encounter* takes precedence over *truth encounter*." This brings us to the significance of exorcism and more importantly to the methods employed when doing exorcism. Hence, this research looks further into the relationship of the felt needs of people, spirits, and exorcism.

Pentecostalism has emphasised, with much success among Africans, that what Africans call ancestors are evil spirits that masquerade themselves as the dead relatives (Anderson, 2006:118). Pentecostals, therefore, believe that these spirits have to be rejected and those oppressed by them should be exorcised. Even though exorcism has been practised in Southern Africa prior to the introduction of Pentecostalism in Southern Africa, many found their home in it because it addressed the matter of the involvement of evil spirits in the affairs of humanity. Anderson (2006:118) writes that an African will always look for a reason of adversity that has attacked a family. That reason will be sought from the natural and the supernatural beings. The responses that they find are imperative for addressing the attack. The victim must use the discovered solution to conciliate the affronted supernatural being, who is believed to be an ancestor. The victim will seek these solutions from those who have access to the supernatural. Financial gain was never the motive of Pentecostalism. This is seen in the absence of financial demand or sale of items for miracles in the ministries of Pentecostal pioneers like Nicholas Bhengu (Lephoko, 2005:20).

The ministry of exorcism, which is linked to the prosperity gospel, has risen in the last ten years. False miracles and false prophets has been a focus of discussion in recent years (Ogagba 2019). The South African organ of state, the Commission for the Promotion and Protection of Cultural, Religious, and Linguistic Communities (CRL) did an investigative study on the commercialisation of religion and the abuse of people's belief systems (CRL Commission, 2017). This study was conducted to address this growing phenomenon of

commercialisation of religion and the abuse of people's belief systems as displayed by Prophet Lethebo Rabalago when he used insecticide "Doom" to do exorcism and healing on congregants (Mbangeni, 2016:1). The increase in the practices is due to the material desires that people have, both the so-called "prophets" and congregants. The desire to improve one's financial situation has driven many to find means to get more money. Some Christians hope that the supposed miracles promised by these prophets would relieve them from poverty (Abraham, 2019:1). Instead, their giving funded the preacher's opulent lifestyle. These preachers prove their anointing by the amount of wealth they possess (Banda, 2018:3). Economic emancipation is what motivates people to the gathering of these preachers (ibid). It is in these gatherings that exorcism is practised with the promise of prosperity (ibid). The economic and social vulnerability forces people to seek spiritual help (Forster, 2019). Majority of people who attend gatherings where exorcism is practised hope to improve their financial situations, because they believe that their poverty or lack in some things is due to bewitchment (Grundmann, 2015:52).

Many African Christian preachers have identified these needs that people have. Preachers, as a result, are focusing their ministry on doing exorcism (Grundmann, 2015:59). When one looks at the advertisements in both printed and electronic media, one is met with promises of solutions that exorcism will, supposedly, bring to people from "prophets" and "apostles" and traditional healers (Khanyile, 2016:9). Agents of the South Africa government have found them to be misleading and as a result are working on banning them (Abraham, 2016). ETV, a television station was ordered to stop advertising miracles of a church because those miracles could not be verified (Nicholson, 2011). Attention-catching phrases like open heaven, double favour, and financial breakthrough are common in the printed pamphlets. The question one should ask is, are preachers doing ministry to help people or are they just giving people what will tickle their ears or is their main motive to becoming rich themselves by exploiting gullible people? Forster (2019) believes that these ministers manipulate people for their own gain. They have identified the need and desperation of people, as a result, they do ministry to address what is urgent to the needy. This is what Khathide (2007:20) mentions as theology that scratches where it itches. Kleinhempel (2017:643) observes that in Europe *sangoma* practices as alternative healing are appealing to a growing number of white people. The question can be asked, is it growing because it is scratching where it is itching? The challenge is, when it comes to Christianity, are the methods employed to "scratch where

it itches," biblical? The preachers of the Gospel should be faithful to the Scripture before they are faithful to people. This thought will be further expanded on later in the research under the section, "Contextualising the Mission". The researcher observed that the introduction of the public television channels on the satellite platform together with the social media has given rise to the preachers' financial request in return for miracles. Bishau (2013:4) confirms this view by writing that the spread of Prosperity Gospel was helped by electronic media.

It appears that these Christian preachers take advantage of the felt needs of people by using exorcism for their own financial gain (Pondani, 2019:29). These needs are coupled with trust that South Africans give to churches and pastors (Forster, 2019). One could conclude that it is the reason why there is much competition of doing exorcism among Christian preachers. The competition exists as preachers try to attract more followers through showing of powers. The competition is causing preachers to employ different methods of exorcism. Forster (2019) reports about how these miracles are staged by employing actors, psychological tools and technology. In the past, preachers would only preach the Word and lay their hands or handkerchiefs on the sick people.

It is readily apparent that the spoken Word alone no longer suffices for drawing bigger crowds (Pondani, 2019:29). Preachers offer tangible material items and label them "holy" to "assist" the process and the victims. These include, holy oil, holy water, holy candles, and holy car bumper stickers. These items are used to chase away spirits of poverty, bad luck, and misfortune. The question still remains, are these methods biblical? The preachers' practices should be within the parameters of the Scripture.

The "holy" items are not only used to chase away evil spirits but are also a source of generating money as they are given at a cost (Pondani, 2019:29). The price of normal bottled water is sold at higher price than its original cost (Mkandawire, 2015). Preachers would claim their prayers have added value to the water. Jesus instructed His disciples to bring healing and deliverance to the sick and the oppressed at no cost since they were empowered to do so at no cost (Matthew 10:8). The contribution of the first-century's congregants towards the costs of preaching the Gospel might not have been as high as it is currently. Disciples walked and rode donkeys instead of driving cars or flying in

aeroplanes that need fuel. If financial support to the Gospel is the reason for the sale of items, labelled holy, then one should find appropriate and biblical method of financing the Gospel. It appears that financial gain is the motive for selling these "holy" items. The researcher finds it proper to look at the methods employed by the preachers. The Bible, in 1 Samuel 16:7, shows the exclusive ability of God to have inside knowledge of human beings. Since it is only God who knows the inner motives of a person (Barker and Kohlenberger III, 1994a:409), human beings can only see and judge from seeing outwardly what a person is doing. That is the reason why Jesus says in Matthew 7:15-20 that we shall identify the false prophets by their fruits as the tree is known by its fruit (Manser, 2010:1427). What is apparent in exorcism ministries are methods and practices which this research is concerned about.

It is important, therefore, that we submit these practices to the word of God. The methods of "scratching where it itches" should not be above the Scriptures. John Calvin, denouncing Catholic relics, warns of the danger of focusing on material items of martyrs which are deceiving people from the real worship of Jesus Christ through His word (Wharton, 2014:414). The fact that people feel that their needs are met, should not guarantee that God approves of the methods employed. The Scriptures must dictate our methods of exorcism.

The researcher acknowledges that research has been done on the spirit world of Africa. The resurgence of interest in the spirit world is brought about by the realities that ministers face when doing ministry (Khathide, 2007:29). Khathide (2007:29) further expatiates that a "minister of local congregations, of whatever ecclesiastical tradition, are often confronted with the issue of spirits". It is worth noting that this interest is due to the interest of the occult among the youth in the society. School-going children are increasingly becoming interested in the devil and evil spirits (ibid). It is, therefore, unnecessary to research on what already exists. It is worth noting that the Bible is explicit about the spirit world. This can be seen in Saul's experience as recorded in 1 Samuel 16:14 (Barker and Kohlenberger III, 1994a:409). Saul was once influenced by the Spirit of the Lord and then another time he was influenced by the evil spirit (ibid).

The Bible does not only talk about demons and evil spirits, but also narrates the activities of demons and evil spirits. The jealousy between Abimelech and the Shechemites was caused by a demon God allowed (Manser, 2010:292). We read in Judges 9:23 that enmity between Abimelech and the leaders of Shechem was instigated by an evil spirit that led to deceitfulness that leaders of Shechem applied on Abimelech. Matthew 4:24 tells of how Jesus' help was far-reaching to regions beyond His province. People travelled from far to seek help from Jesus. The attraction of the crowd from far shows how successful Jesus was in meeting people's needs of healing and deliverance. On Judgement Day, many will attest to have cast out demons as Jesus says in Matthew 7:22. When Matthew ascribes this statement to have been said by Jesus, shows the validity of both Matthew's and Jesus' belief in exorcism. What is remarkable is that Jesus might judge them because they did not keep His commandments (7:23), which might be captured in the love for God and the neighbour. Thus, exorcism might not always be a sign of Christianity because Christianity must be accompanied by corresponding conduct (Manser, 2010:1427). However, Mark 1:32-34 further tells how people brought the sick and "oppressed by demons" to Jesus and how He healed many and cast out demons who knew him. 1 Timothy 4:1 tells of teachings of demons. These teachings are strong to influence a believer to abandon his faith. Their power is portrayed in the ability to deceive. MacArthur (2007:699) explains that teachings of demons are not teachings about demons, rather are false teachings derived from demons. The main reason for these teachings of demons is to introduce sin into the church (Adeyemo, 2006:1473). The subject of demons is covered in both the Bible and various researches.

The subject of the evil spirits, in relation to human beings, involves in many instances, exorcism. Even though Douglas and Tenney (2008:190) write that the Bible never mentions Christians exorcising, the New Testament tells about exorcism. Jesus Christ and the disciples were active in doing exorcism (Matthew 8:16; Mark 1:39; 16:17; Luke 9:1; Acts 5:16; 8:7; 19:12). It is of much significance for this study to note the methods that Jesus and His disciples employed when they did exorcism. For example, most of the current research is quiet on the use of the material substances that Jesus and the disciples employed. The uncommon means of healing, such as Jesus putting mud that He had made with His saliva on the blind man's eyes, even though it is not an act of exorcism, should be discussed (John 9:6). This will be discussed later in this research (page 122). The current research mostly emphasises the spoken word and laying on of

hands on the sick or the demonised. This can be seen in Kelsey's (1995:63), Obijole's (2013:124, 130) and Olagunju's (2013:91) confirmation that Jesus' most common means of healing was by speaking words and touching the sick person with His hands. Kelsey (1995:63) further states that more than half the examples of healing in the gospel record can be identified by this method. Olagunju (2013:91) states that even though Jesus used other means of healing, like saliva, he was not dependent upon them. It is the discussion of the uncommon means and substances that are used by the contemporary exorcists that needs scriptural scrutiny. The mentioning of the uncommon means of healing according to Kelsey (1995:63), such as the saliva and the oil is commendable for showing that one of Jesus' ministries was to heal the sick. Kelsey, however, in his practical conclusion, fails to show if these uncommon means of healing are normative. Olagunju (2013:91-92) concludes that Jesus' use of the uncommon means of healing showed His sovereignty, but he fails to show if these methods are to be used by Christians. Obijole (2013:124) writes that Jesus' use of uncommon method like saliva shows His positive attitude towards medicine. It is important, therefore, to research if any scriptural exorcism methods are normative, and which are only narrative (ibid).

McClung (1990, 222-224), discussing methodology and practices of doing exorcism, ascribes the Pentecostal growth to the exorcism practice. He shows that what is important is usage of the authority of the name of Jesus. Pentecostals believe in the likelihood of demonic influence in human behaviour. This belief is supported by the New Testament. Some will call the demonic influence 'demon possession', 'oppression', or 'demonisation'. Toy (1890:29) argues against evil spirit possession from the Greek word *daimonizomai*, in that the word does not have characteristics of possession. Friose (2000:107) prefers to use the word, demonised since the term 'demon possession' may be a correct description, it carries connotations of theological incorrectness like the 'ownership' of a person. Since biblically a demon can never 'own' a believer in Christ or cause the Christian to lose his or her salvation in Christ. However it may be called, the conclusion is that the victim of demon possession must be delivered or exorcised (Anderson, 2006:116).

The electronic search, Nexus, Proquest and EbscoHost, has shown results that focus on the existence and the nature of demons as demonstrated by Ferdinando (1991) and Macdonald (2013). Some of the research that has been done on the importance of

exorcism is: Jordaan (1988) and Leeper (1990) who both highlight the importance of exorcism. Macnutt (1999:173), among other topics, researched the signs of the person in need of exorcism. The researcher accepts the findings that have been reported already on the existence, the operation, and the nature of evil spirits. The seven steps of prayer that Macnutt gives are helpful in formulating a model that an exorcist could follow (Macnutt, 1999:177-179). The current research, however, has not addressed adequately the uncommon biblical methods, in relation to the material substances, that should or should not be employed when doing exorcism. The absence of research on the usage of the material items in addition to prayer leaves a gap that allows exorcists to employ methods that need to be weighed against the Scriptures. The reason why it is necessary that the research includes these uncommon biblical methods, even though they were used for healing, is because the contemporary exorcists use them as foundation to their exorcism. The research will help clarify whether the uncommon contemporary means of exorcism are biblical or not.

1.3.3. Research question

This research focuses on answering the research question: Do methods of exorcism described in the Bible assist in giving guidelines to ministers working in the African context? The research question would have been adequately answered when answers to the following questions have been successfully addressed.

- What exorcism methods are used in the African church?
- How does the existing research on exorcism address the contemporary African Christian methods of exorcism?
- Which teachings are viewed as Scriptural regarding exorcism methods?
- Which teaching should be taken into account when doing exorcism in the African church?

1.4. AIM AND OBJECTIVES

1.4.1. Aim

The aim of this research is to contribute to teachings of exorcism that ministers of the Gospel can follow to address the negative powers as understood from the African worldview.

1.4.2. Objectives

The objectives of the research are:

- To understand African exorcism methods that, and the reasons why, they are used in the African churches as influenced by culture.
- To determine how the existing research addresses the contemporary Christian methods of doing exorcism within the African church.
- To understand from Scripture, the teachings that must be applied to exorcism within the African church.
- To contribute to the discernment of biblical teachings focused specifically on the African context which ministers of the Gospel may follow when doing exorcism.

1.5. CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this research is that controversial methods of exorcism are employed in some African churches because of a lack of proper exegesis and hermeneutical application of the Scripture.

1.6. METHODOLOGY

The basis of this research is the Reformational perspective whereby the Bible, inspired by the Holy Spirit (2 Timothy 3:16), is accepted as authoritative (De Klerk & Van Rensburg, 2005:3,4; De Klerk & De Wet, 2013:300). This research falls in the field of missiology because it deals with teachings on the mission of God in the area of exorcism from a Pentecostal tradition of the empowering of the Spirit on believers for service (Archer, 1996:64).

The following methods are used to answer the various research questions:

- In order to study and evaluate the arguments of methods of exorcism in the African church, a literature study is to be conducted to determine and evaluate African culture viewpoints.
- In order to study and evaluate the arguments of methods of exorcism in contemporary African Christian culture, a literature analysis is to be conducted to determine and evaluate the contemporary African Christian viewpoints.

- In order to locate scriptural evidence about the different teachings on doing exorcism, biblical texts where spirits, be they evil spirits or spirits of the dead, are mentioned, will be identified and scrutinised. Biblical texts that will be included in the study are those that mention divination and adverse circumstances, like sickness, oppression, and madness, because of the presence of a spirit.
- Commentaries will be used to critically analyse identified pericopes and deduct conclusions. Commentaries will be selected that will provide a good balance related to the various points of departure when it comes to the interpretation of the biblical text. The historical commentaries will be used to shed light on the view of exorcism in the ancient context. Literary commentaries will be used to follow the storyline and indicate the important literary features. The research will also look at the context orientated commentaries. The commentaries will be read critically to underscore possible biases they may host.
- In developing teaching which will address the methods of doing exorcism, the collected data are selected and categorised through analysis, interpretation and synthesis.

1.7. ETHICAL ASPECTS

The researcher obtained ethical clearance for this study from the North-West University's Health and Research Ethical Committee and adheres to the specific ethical requirements for literature research with regards to referencing as set out by North-West University (NWU).

1.7.1. Risk and precautions

This research is classified as a low-risk study. The only possible risk is to the researcher. This study, exorcism: a missiological perspective applied to contemporary African Christian methods of exorcism will make use of theoretical research only.

1.7.2. Risks and precautionary measures

There should be no physical, psychological, social, legal, or any other form of risks for the researcher.

1.7.3. Advantages/disadvantages for participants

The outcome of the research will be of assistance to all the Christian exorcists who will be doing exorcism in the name of Christ, in the African context. Prospective exorcists will be able to acquaint themselves with the African context and limit their methods to the biblical standards and procedures when doing exorcism.

1.7.4. Risk/advantage ratio analysis

The advantages of the research outweigh the minimal risks associated with the study.

1.7.5. Research monitoring and co-operation with contributors

The researcher will take charge of the research, assisted by the study leader. There is therefore no need for a third-party participation in the study. The researcher and the study leader will be in constant consultation on issues pertaining to the research. Any changes that the researcher may require, will be discussed with the study leader, after which the appropriate ethics committee will be notified regarding the required alteration to ensure that they comply to the prescribed ethical standards.

1.8. RESEARCH DESIGN

1.8.1. Chapter classification

- Chapter 1 is an introduction and will describe the background, problem statement, objectives and aims, the research methodology, ethical principles and an overview of the structure of the research.
- Chapter 2 is devoted to the different African methods that are used in the African church when doing exorcism.

- Chapter 3 addresses the gaps in contemporary studies in relation to the arguments of contemporary African methods of doing exorcism.
- Chapter 4 takes into account the evidence from Scripture on exorcism and how it was performed.
- Chapter 5 gives recommendations on how African methods of doing exorcism could be practised in the light of Scripture.
- Chapter 6 concludes with a summary and conclusion. It further gives an explanation of the limitations experienced in this research, as well as recommendations for further research pertaining to the topic.

CHAPTER 2

AFRICAN METHODS USED IN AFRICAN CHURCHES IN DOING EXORCISM AS INFLUENCED BY CULTURE

2.1. African Belief in Spirits

2.1.1. Introduction

African culture believes deeply in different spirits and the spiritual world (Anderson, 2006:117-118). Since this research is about exorcism and the methods employed in doing exorcism, it is important to understand the African viewpoint of the spirit world. The leading cultural tenet, among others, is the understanding of reality as governed by 'spirits' (Grundmann, 2005:61). The methods of doing exorcism employed in the African church are highly influenced by African culture itself. Africans have so internalised their religion that one cannot separate them from their belief in spirits (Mbiti, 1991:1). Africans take their religion as a focus and centre of their activities (Idang, 2015:104). Their religion is a strong heritage that has embroiled their lives (Nnamani, 2015:332). It would therefore be doing injustice to study African Religion in seclusion since religion forms the entity of their lives (Awolalu, 1976:1). Its study must be in line with the study of the practitioner of that religion.

Religion is a relationship one has with the non-physical world that dictates the behaviour and activities of that person (Muyingi, 2015:89). This relationship gives meaning and explanation to the person's experiences. It further shapes that person's morals. The relationship can be for the benefit of an individual or a group (Ibid).

African people's awareness of the spirit world gives them perception of what happens to them and around them, whether good or bad (Mbiti, 1991:81). It is not only the existence of spirits that they believe in but they also believe in the power of the spirits. To Africans, power is essential and an indispensable requirement for existence (Maboea, 1999:11). According to Anderson (1990:67), power is demonstrated by perpetual life of good health, provision, and peace. Anything contrary shows lack of power. This power or force can be used, applied and even manipulated in various ways through different agents (ibid). In African spirituality, the notion of power is crucial. Most of the rituals that are performed in African traditional religions have the objective of ensuring that power is on one's side (Nkurunziza, 2013:64).

Africans also believe in the malicious forces like ancestral spirits and witchcraft which are under the supervision of Satan. These malicious forces are responsible for both mental and physical sickness (Mangena and Mhizha, 2013:138). The problems caused by these forces necessitate the services of traditional healers (Ansah, 2011:151).

Writing about miracles, Massaquoi (2013:98) is of the view that the tendency of the modern mind to create division between the physical and the spiritual, has promoted distortion in popular opinion with regard to miracles. He states the distortion as the scientific facts belonging to the physical world, while things miraculous belong to the spiritual world. This distortion distances miracles to the spiritual world where it would be difficult to be reached by the physical (Massaquoi, 2013:98). Africans understand the supernatural world, herein referred to as the spiritual world, as the real world. When we understand Africans' worldview it will help to correctly and appropriately apply biblical solutions to African's problems. Massaquoi (2013:98) correctly writes that the biblical world knows nothing of a natural and supernatural divide. The biblical world only knows of God who created the universe and has the ability to direct it as he wills by His loving nature.

2.1.2. African Traditional Religion

There is an understanding that Africans never had religion before western nations came to Africa (Zulu, 1998:183). Mndende (1994:1) writes on how Western researchers reported on the absence of religion in the African community. Missionaries from Europe told their European community that Africans only practise superstition. The Western researchers suggested the solution to African barbarism has to be Western education and Christianity. The Europeans and Arabs perceived their own way of life to be superior to the Africans in South Africa and as such they have come to rescue them. This perception is unfortunate because it shows that these missionaries never sought to understand if Africans had their religion.

The failure of missionaries to understand what religion is gave them an incorrect conclusion about African Tradition Religion. Missionaries did not consider African

Traditional Religion as a true religion, as a result, they labelled it heathenism, the uncivilised religion (Awolalu, 1976:3). It was not even included to be studied in the syllabus of the education system. Van der Kemp, a missionary among the Xhosas, failed to see or recognise the religion of the Xhosas (Mndende, 1994:30). The failure of Western missionaries to recognise African Traditional Religion brought them to conclusion that Xhosa beliefs and systems are an organised structure of superstitions (Mndende, 1994:30). It is of paramount importance to understand what is meant by religion in order to better know if Africans had a religion of their own before missionaries came to Africa.

Africans had and still do have their religion as dictated by their belief systems. This religion is termed African Traditional Religion (ATR). Africans had always believed in God and the ancestors and had been profoundly spiritual before Europeans and Americans found Africans having a spiritual life of ancestors and God, the creator of the universe, when they arrived (Mokgobi, 2014:25). Their belief was foreign and unknown to the Western world, hence they labelled Africans, unbelievers. A belief in ancestors and the God who is the universal creator still forms part of Africans' religion. The absence of the name of Africans religion does not mean the ignorance of their religion (Mndende, 1994:9). Anthropologies, who gave the name to African religion later, did not formulate it. Rather, it was already in existence. Western missionaries found the indigenusness of ATR to the Africans ascertained and its survival guaranteed by generational oral passing down (Muyingi, 2015:89). This is ascertained by Muyingi (2015:89) when he points out that "it is not a fossil religion (something of the past), but a religion that Africans today have made theirs by living it and practising it". It is important to note that no one was without religion because in African Tradition, the participants in the beliefs, ceremonies, rituals and festivals of the community guarantee belonging to that community (Mndende, 1994:20). Life of an African is intertwined with his belief. An African is living out what he believes. His actions are derived from what he believes and his belief informs his actions (ibid). The way an African lives is a proof of his spirituality and religiosity.

African Traditional Religion refers to the original African spiritual beliefs and practices (Awolalu, 1976:1; MacGaffey, 2012:1). Since religion forms part of who a person is in

that it enters every aspect of a person, the person and his beliefs must be studied together (Awolalu, 1976:1). Religion is core in the life of most Africans. It covers a person beyond his or her earthly lifetime (Mbiti, 1991:15). The term, African Traditional Religion, can be understood in two ways (MacGaffey, 2012:1). First, as it relates to the general Africans' religious practices that differ from those that are of Christian or Islamic faith. Second, the term can be understood as an expression of an organised belief system that forms a religion that can equate Christianity or any other religion. This second understanding was first introduced by G. Parrinder in 1954. Bolaji Idowu and John Mbiti helped in developing it from its infancy stage (ibid).

These beliefs and practices are upheld by current Africans as learned from their forebears (Ebere, 2012:481). A great number of Africans practise ATR in diverse ways, levels, and kinds. Among the African Muslims or Christians, one still finds these practices. To those who hold firm the African Traditional Religion, "it is also 'traditional', not because it is fossilized, static and incapable of any adaptations to new situations and changes, but as a religion which originated from the peoples' environment and on their soil. It is neither preached to them nor imported by them." (Mndende, 1994:14) African Traditional Religion is not imported from outside the African culture. It is from within and is embraced by Africans since it is part of their culture (ibid).

It is important to study practices that are in African Tradition Religion in order to understand the African mind and behaviour. In doing so, one will discover the richness of African heritage (Mbiti, 1991:10). The African Tradition Religion's dominance on the mind of an African is far-reaching since it controls his culture, social life, political organisation and economic activities. The ATR is a base for Africans to understand themselves and their position in relation to the rest of the world (Ebere, 2011:481-482). It is difficult, though, to understand and uphold the core practices of ATR because the introduction of different worldviews and modern innovative lifestyle to Africa in the last five centuries has diluted and changed the form of ATR. This introduction of foreign influence on ATR has formed a religious melting pot (Muyingi, 2015:89). This melting pot has its own practices which this study will look at.

This research acknowledges the diversities of ATR that exist in different communities and people groups in Africa (Mbiti, 1991:3). It is a vast geographical area that stretches across the two tropics. Politically and historically during the scramble for Africa by western nations, Africa was colonised by diverse superpower nations who brought different languages to the continent (Khathide, 2007:311). It is important to note also that all the major missionary religions have made an impact on the continent with varying degrees and intensity (ibid). This research, therefore, is studying the religious practices that are most representative of religious beliefs in Africa, particularly Southern Africa. The fundamental African worldview holds true even though practices might differ according to ethnicity and locations (Ebere, 2011:482).

2.1.3. Spirits

Africans believe in the power of ancestors, the power of witches and sorcerers, the power of traditional healers and their medicine, and the power of a god, whom they call the Supreme Being (Mokgobi, 2014:25). In African Traditional Religion the spirits stand between the Supreme Being and the living people. They are the carriers of the spirit of the Supreme Being and distribute it in different ways (Kleinhempel, 2017:645). Idang (2015:104) says that the diviners, sorcerers and soothsayers help to bring order in the society as people fear to do wrong because the diviners and sorcerers will expose them. The ancestors and supernatural power(s) give meaning to traditional African life.

African religious reality is understood better when one looks at how Africans relate to spirits (Khathide 2007:310). The fear of evil and effects of evil spirits on humans, in African worldview, is what influence and promulgate African religiosity (Anderson, 2006:117). Africans understand everything happening to them, either good or evil, as derived from spirits (Grundmann, 2005:61-62). These spirits are spirits are mediators between human beings and the Supreme Being. This belief embraces an ethical knowledge of justice and truth which brings good and evil (Idang, 2015:104).

The supernatural power can also be referred to as the vital force. Khathide (2007:310) explains it as “the practice and/or belief in hidden, mysterious, super sensible pervading energy of power, potencies and forces”. This power is accessible to those whose consciousness has been expanded through training by witchdoctors towards

occult powers. Such people are not only able to become aware of the spiritual dimension of the universe, but they are able to use it for their needs (to have power) to help or harm others. Kleinhempel (2017:645) shows how people relate to the spirits has an important religious meaning beside healing, exorcism and keeping the unity of the practitioners of that religion. It is the belief in the reality of spiritual powers and their influence in the daily lives of people in general that makes Africans perform rituals and practices to protect themselves from the harm that these powers may cause. Africans understand the Supreme Being as having the most and absolute power, which cascades down to spirits and ancestors (ibid). Human beings have endeavoured to get some of the power by being in contact with spirits and ancestors.

2.1.4. The Supreme Being

Africans believe in the Supreme Being. To believe in god is thus not foreign to Africans. Khathide (2007:317) argues how Africans believed in the Supreme Being long before missionaries came to Southern Africa. He does this by showing the different names that Africans ascribed to the Supreme Being in their different dialects. They believed that the Supreme Being was the creator of the universe; it was thus easy for them to relate the Supreme Being as the God of the Bible since both are known or described as the creator. The terms uNkulunkulu, which means the one who is above and uMvelinqangi were traditional terms used by Zulu people to refer to the Supreme Being before the arrival of missionaries (Masubelele, 2009:63). Foreign terms were introduced to the Zulu language when missionaries translated the Bible into Zulu. This was done because missionaries did not accept the Supreme Being as the trinitarian God of the Bible. The rejection of the Supreme Being was informed by their rejection of all African beliefs. He highlights this by showing that foreign terms were imported to the initial Bible translations (ibid). In the Xhosa religion, the Supreme Being, who created all that exists, is usually thought of as an exalted person or absolute being who is identified with the sky (Linda, 1997:42-43).

The names that Africans had with reference to the Supreme Being show how Africans believed in the Supreme Being even before the arrival of missionaries. Anyika (1989:17-18), writing about the Igbo people of Nigeria, confirms this that the Igbo people always believed in the Supreme Being as seen in their traditional religious belief systems. This Supreme Being (Chukwu) has continued to be a live personality. The Igboman has never ceased seeing Him as the author of man and all his

experiences, and experiences have not ceased either. Anagwo (2014:290) writes that the names of God in Igbo include: Chukwu, Chineke, etc. Chukwu, for instance, has two root words: *Chi* and *ukwu*. “*Chi* means immaterial, spiritual and imperceptible being who exists in himself, while *ukwu* means big. Thus, Chukwu means the “imperceptible being who is greater than any other being” (ibid). African names of God always gave a sense of the creator who is above and supreme. Missionaries among Zulus in South Africa avoided the traditional terms in fear that it would not bring the clarity and uniqueness of the Christian God to Africans (Linda, 1997:42-43). The belief in ancestors would bring a view of the Christian God similar to the African Supreme Being; as a result, the moral obligation required from a human being would be lost. Anderson (2001:106) notes that the traditional African idea of an unchangeable and mysterious Supreme Being raises questions that still need to be solved. This has increased the belief in the spirit world, particularly belief in the ancestors.

2.1.5. How Supreme Being compares to the Trinitarian God

The question that needs to be answered is, is the Supreme Being and the Trinitarian God as He revealed himself in the Bible the same being? The answer would be in the first understanding the Trinitarian terminology. Theophilus of Antioch has often been considered the first Christian to use the Trinitarian terminology (Parsons, 2014:141). However, other scholars are of the view that the terminology has been in use before Theophilus (ibid). It is important, therefore, to study what the early father meant by the Trinitarian God. It is important to understand that the writings of the early fathers were to defend the Gospel rather than defining it (Carpenter, 2005:293). This they did against an antagonistic pagan world of their time. Therefore, when gleaning into their writings, one should not expect a systematic theology, but rather truths that are still applicable (ibid).

Carpenter (2005:293) further explains that the Trinity was not a main emphasis among these writers. Even that said, one still finds traces of the Trinitarian persuasions in their writings, as alluded to and explicitly stated. During the council of Nicea convened in 325 A.D. the Christian church compiled what is known today as the Nicene Creed. Within this creed is an orthodox declaration of the Trinity (Carpenter, 2005:314). The Nicene Creed copied from the Center for Reformed Theology and Apologetics (2017) believes in the oneness, as of single Being, of the supreme God who is the Creator of the universe that includes the seen and the unseen. The creed believes also in

oneness of Jesus Christ who is Lord and has the same nature as of the Father because He derives from the Father before creation of all things. Jesus was also involved in creation of the universe. He took on the human form through Virgin Mary by the Holy Spirit to suffer under Pontius Pilate and was condemned to death. He was resurrected from the grave three days after His burial, by accounts of the Holy Scriptures, to ascend back to the Father to reign with Him from the right-hand side of His throne. He will return to execute judgement and establish His kingdom. The creed states its belief in the supreme Holy Spirit who carries the same nature as of the Father because he comes from the Father. He deserves the same worship as of the Father. This creed exemplifies the notion of the trinity of God.

When the council articulated on the trinity of God, they believed that it was what the Scripture taught. Hence, they distinctively wrote about the Father almighty, one Lord, Jesus Christ, and the Holy Spirit (Carpenter, 2005:293). Matthew 28:19 records that Jesus commanded His disciples to baptise believers in the name of the Father and of the Son and of the Holy Spirit, the trinity is shown in the baptism of Jesus. MacArthur (2007:96) states that this formula of baptism strongly confirms trinitarianism. The trinity is shown again in Matthew 3:16-17 in that the Father as one Being speaks from heaven, while Jesus who was baptised is standing in the water as the Holy Spirit falls upon Him in the form of a dove (MacArthur, 2007:36). This is against modalism, which claims that God is one Person who manifests Himself in three distinct modes, one at a time (MacArthur, 2007:192). The singularity of the word 'name' that the disciples were to baptise believers in shows that even though there are three Personalities, they function as one (Life Application Bible, 1996:1749). The trinitarian concept of God is shown in Acts 10:38 that it is the Father who anoints Jesus with the Holy Spirit for service. Peter is affirming to Cornelius that God was with Jesus as He was doing great miracles by the power of the Holy Spirit (Adeyemo, 2006:1319). One can see that in the makeup of the one true God there is the Person of Father, the Person of the Son, and the Person of the Holy Spirit.

The Supreme Being of the African people does not have the element of trinity. According to Khathide (2007:319), there is no precise understanding of how Africans relate to their God even though they have a general sense of His existence. The

Africans believe that God, the Supreme Being, is remote and enormous that he cannot be approached by an individual. Masubelele (2009:76) writes that the reference of uNkulunkulu to the Supreme Being as the Christian God was absent at the first conversion of Zulu people. They regarded uNkulunkulu was the first ancestor of all people who had long died and people no longer had contact with him. As a result he cannot be worshipped. Thus they regard uNkulunkulu as the Supreme Being (ibid).

Africans also believe that the ancestors and spirits were subjects of the Supreme Being. The ancestors, as the living dead, are believed to be close to Him, as such, they are the mediators between the living and the Supreme Being. Manganyi and Buitendag (2013:2) write that the distance of the Supreme Being to people in African Traditional Religion is like that of the Jews after the Babilonian exile in that the distance is huge to the extent that the Jews felt far remote from God so that they turned to other gods. It is the same feeling that Africans have towards the Supreme Being in that they turn to the ancestors.

The African understanding of the Supreme Being can be compared to a biblical record of Apostle Paul in Athens. Paul, in Acts 17:23-24, addresses Athenians that one of their altars which had an inscription "To the unknown god" was referring, unknowingly to them, to God the creator of the universe, whose vastness cannot be contained by a human built temple. Even though God is close to each person through creation, there is still a need to personally know Him (Life Application Bible, 1996:2024). Paul took advantage to explain God as revealed in Scripture to the Athenians. Paul, in doing so, started from the general knowledge of God (MacArthur, 2007:381). Africans might not have had a clear understanding of God, but they had had sense that there is a creator of the universe who is above spirits and ancestors.

The religiosity of Africans reveals more of their rituals and norms (culture) than their concept of God (Manganyi and Buitendag, 2013). Masubelele (2009:76) correctly attests to the fact that the Christian term of Supreme Being refers to a different notion of the Zulu traditional religion term because their characteristics vary.

The differences between the Africans' Supreme Being and the Christians' Trinitarian God far outweigh their similarities. The Supreme Being of Africans and the Trinitarian God of Christians are both referred to as deities (Groger, 2011). However, the first difference is that Christians believe in the Trinitarian God, who is, God the Father, God the Son, and God the Holy Spirit (Carpenter, 2005:314) while Africans believe in the Supreme Being, who is different from ancestors or spirits in that He is in a higher class (Awolalu, 1976:8). Both Africans and Christians regard their deities as being good. There are no records of Africans doing exorcism from the Supreme Being. It is probable that is because they never regarded Him as evil. They never regarded Him as personally involved with humanity. Africans blame witchcraft or even ancestors instead, for any calamity befalling them, not God (Groger, 2011). As stated above, they always regarded Him as remote and divorced from human activities. It is important to note that in African culture, deity is personified. The pronoun is always masculine not neuter (Groger, 2011). This personhood is not perceived to be displayed physically, but to exist spiritually. Nurnberger (2007:10) believes that even though the Supreme Being is usually personified, it is not with the Western mindset of the word that it is practised. This is because, even though His power is acknowledged, Africans do not have a personal access to Him (Nurnberger, 2007:54).

The Trinitarian understanding of God as revealed in Scripture differs from the African view of God no matter how we try to reconcile these different understandings. Moscicke (2017:100) propagates that African perspective of Trinitarian God should be understood in three facts. Firstly, God in three persons should reveal the vastness of the vital force that works in the members of the community. Secondly, the sacredness of interacting with ancestors through rituals. Thirdly, the inter- and intra dependence of members of the community. Moscicke (2017:103) further warns of the danger of believing in three Gods if one understands a being from a distinct will. When Jesus prayed in the garden of Gethsemane, He talked about His will and the Father's will (Mark 14:36). Moscicke's concern, however, should not cause alarm since the three Beings of God are of one character, nature and purpose. The closest example would be of the husband and wife in the family. They are both separate beings but have one purpose. They are yoked together in marriage (Manser, 2010:1495). The purpose of a yoke is to keep two animals together. Marriage, in the same way, should keep the husband and wife together in the purpose. Moscicke's efforts of trying to reconcile the African concept of Supreme Being with the Trinitarian God of the Bible, is failing

because it is diminishing the personhood and distinctiveness of each member of the trinity.

There are three main differences between the African Supreme God and the Trinitarian God of the Bible. Firstly, the God of the Bible is unlike the African gods in that He can be known and be directly related to (Groger, 2011). The African concepts of God are those of guessing. Their God is remote and hidden from His worshippers and those worshippers are not sure how to relate to Him. Relations to multiple spirits are central in ATR and can be seen in Africans' everyday life of finding spiritual reason for their activities (Kleinhempel, 2017:646). The Christian God, on the other hand, is one, even though manifested in three. Secondly, Revelation 16:5 shows the justice of God by punishing sin. Sin in the African worldview is against the community and not against God (Kleinhempel, 2017:646). Romans 1:19-20 shows us that God reveals Himself to all people through general revelation by stating that the universe gives people a sense of God in their hearts. There is no one, therefore, who can claim to be exonerated from God's judgement (Eaton, 2010:28). It is a failure not to acknowledge Him as God does not give people personal revelation of salvation as stated in Romans 1:21 (ibid). Thus, Africans have a general revelation of God through the Supreme Being. The need of specific personal revelation of salvation through Jesus Christ still remains. Thirdly, traditional Africans' concept of indirect communication with the Supreme Being with the view of the Supreme Being that should be held in highest regard, consequently, should be worshipped through ancestors, differs significantly with Christians' concept of God in that He can be worshipped directly (Mokgobi, 2014:26).

Mokgobi (2014:26) compares the practice of ceremonial slaughtering of animals in the ATR and the Bible in that in ATR, people are sacrificing to the Supreme Being through ancestors while in the Old Testament, people are sacrificing directly to God. The practice of ceremonial animal slaughtering is no longer applicable to Christians since Christ became the ultimate sacrifice (Adeyemo, 2006:1501). The slaughtering of animals as sacrifices is a practice that is contrary to the New Testament teaching as 1 Timothy 2:5-6 shows Jesus Christ to be the only perfect sacrifice that God has instituted and approved. The perfect God man, Christ Jesus, is the only one who can mediate between God and man (MacArthur, 2007:691). The reason Jesus is the only

suitable mediator is because He became an acceptable ransom (Eaton, 2011:46). Adeyemo (2006:1470-1471) shows that the humanity of Jesus in being the sacrifice agrees with African understanding that a mediator should be among human beings. MacArthur (2007:765) states that Jesus is the go-between man and God in Hebrews 8:6. Animals that people were sacrificing in the Old Testament, as recorded in Hebrews 9:15, represented the sacrifice of Jesus, even though Jesus had not come yet (Life Application Bible, 1996:2260). But since His arrival, there is no longer need for sacrifices (ibid). Jesus Christ according to 1 John 2:1, is the believers defence attorney (MacArthur 2007, 861).

Even though, traditionally, the ancestors were not worshipped but venerated, they occupied and still occupy a dominant place in the traditional African communities because of their judicial, sociological and metaphysical significance (Maboea, 1999:1). This way of life is regarded as ancestor respect, honour or recollection and not as ancestor worship (Mokgobi, 2014:26). It is improper to refer to the relation between the ancestors and their relatives as worship, since Africans acknowledge to be only reverencing the dead (ibid). It is important to understand that in African tradition, the ancestors do not just exist, but they are the living dead who are actively involved in the lives of the living. By virtue of the living-dead to have passed from life to death place them in a higher spiritual standing to the living (Mokgobi, 2014:26). The location of these spirits puts them in the position of mediation (ibid). Nurnberger (2007:14) writes that in traditionalism ancestors are thought to be 'real' because their existential impact on the living is universal and conclusive. Their authority is what makes them real. It is not their liveliness. When people die, they gain authority over their offspring, as a result their offspring are obliged to honour, remember and obey them. In the African tradition, the ancestors control the destiny and affect the life of those who are alive. They protect and watch over the living, but they can also harm the living in different ways if they are not "kept alive" through rituals of acknowledgement. Ancestors are described as controlling the human beings because of the power that is beyond human ability and interdependent relationship with the living (ibid). Africans believe that ancestors are guardians of the living. Other spirits, like evil spirits are considered to be harmful to humans, as a result, ancestors are sought for protection from them.

The Trinitarian God and the Supreme Being in African religion are two different concepts. Their worshippers afford them different attributes and purposes in life. The fundamental difference is the uncertainty that is found in the concept of the Supreme Being allowing ancestors to be mediators. This ancestral mediation disqualifies the concept of the Trinitarian God who is against worship or acknowledgement of other gods as stated in Exodus 20:3. The words 'gods before me' in Exodus 20:3, according to Adeyemo (2006:110) could mean 'no gods against me', 'besides me' or 'above me'. It is important, therefore, that the Trinitarian God should not be equated with the African concept of the Supreme Being in how to relate to Him. It should be accepted that He is God in terms of being the creator of the universe.

2.1.6. The Interaction between the Living and the Dead

One needs to understand that the African heritage is rich and it is not uniform (Mbiti, 1991:3). Even though African heritage has enough similarities to treat it as 'African culture', it needs to be clear that there are differences according to the location, the people group and the period. Another reason for these differences is the contacts that African people had with people from other continents over the years. Khathide (2007:311) confirms that Africa has a plethora of cultures. Even within one country there may be remarkable differences based on tribal background (ibid). Traces of some of these different cultural practices are found in Christian beliefs of African churches, especially when it relates to healing and exorcism. Modiko (2011:67) confirms that there are similarities of practices with regards to healing and exorcism between African traditional beliefs and the African Initiated Churches (AICs). AICs, according to Oduru *et al.* (2008:6), incorporate African Initiated Churches, African Independent Churches, African Indigenous Churches, and African Instituted Churches. Not all AICs are the same (Oduru, 2008:28). They differ according to size and age; the integrity in the leadership ranges from honest to corrupt; the depth of the teaching ranges from deep to shallow; the type of characteristics of their Christianity ranges from genuine to heretical (ibid). The ATR heritage is a victim of foreign invasion of religious traditions (Khathide, 2007:311). Foreign traditions, however, have failed to dislodge ATR from its prominence among Africans. Its practices are never replaced but they are added to by practices from other religions like Christianity and Islam. (Khathide, 2007:312). This shows the embeddedness of ATR amongst Africans.

The African cultural and religious heritage is very traditional. It is traditional in a sense that it has its origin among Africans (Awolalu, 1976:1) Even though it was started in the past by past generations, it is a living heritage in every generation that it is passed on to. It is practised with eternity in mind. It is therefore not a fossil religion (ibid). Mokhoathi (2017:3) affirms the word “traditional” to indicate the nature of the origin of ATR. Their origin was not contaminated by foreign influence. The uniqueness of the core belief of ATR can be seen in its obduracy when it comes in contact with other religions Oduru *et al.* (2008:21) assert an African worldview that seeks spiritual reason for physical happenings. Their only spiritual comfort is ancestors who will help them fight spirits that are seeking to destroy them. When people are converted to the Christian faith, this deep belief in the ancestors as part of an African worldview does not simply go away. This demonstrates the power of tradition in the ATR. The AICs are very concerned about dealing with the tradition of these fears that come from an African worldview (Oduru *et al.*, 2008:23). The success of breaking these traditions makes it easier for African to fully convert to other religions.

The African concept of “*motho ke motho ka batho*,” meaning a person is a person by people, brings the knowledge of ancestry from the dead to the living and coming generations (Modiko, 2011:68). Africans believe in the living dead and their involvement in the affairs of the whole family. It is common practise that many Africans living in urban areas away from their area of birth will still go back to their villages to consult ancestors and perform African rituals. These they do when they are faced with a major change in their lives. The changes may be marriage, relocation, and illnesses. When troubles come, people reach out to the supernatural help for the unknown trouble (Anderson, 2006:118). This help is often sought from practitioners like African healers, priests or diviners. These practitioners will provide them with their expected help, mainly giving them direction on how to appease their ancestors (ibid). This proves the strong African beliefs in the ancestors. The belief in the afterlife was not introduced in Africa by missionaries (Nkurunziza, 2013:66). Several forms of African oral traditions such as myth or legend demonstrate that Africans have traditionally believed in the existence of a spiritual or invisible world where a person continues to exist after death and where he/she acquires high status depending on how the individual had conducted his or her life in this visible world (ibid). This is probably the

essence of the belief in the existence of spirits, which is the heart of African spirituality (ibid). Mbiti (1991:105) highlights the importance of communal living among traditional Africans. The Sotho proverb becomes real when it says “*motho ga se kenywa ya go kgiwa setlhareng*,” meaning a person is not like a fruit that can be picked from a tree, which becomes totally independent from the tree it came from. In traditional Africa, the individual is the integral part of the community which comprises of both the living and the dead. A person finds his existence in the existence of others (Mbiti, 1991:108). Knoetze (2017:1) writes about how the importance of relationships helps a person find his or her identity. The philosophical formula about this says, “I am because we are, and since we are, therefore I am” (Mbiti, 1991:105). Africans find their identity in community; hence, they live a communal life (Knoetze, 2017:1). Their personal involvement in the community gives them sense of belonging which in turn affirms their identity. African culture extends it to the living dead. Knoetze (2017:1) argues that the Christian identity should be different, in that it should be founded on God.

2.1.7. The Bond of Culture

Allegiance to culture is what is of paramount importance to an African person (Froise, 2000:30). For the Africans, life is not departmentalised into the religious and the profane (the sacred and the secular) but both the religious and the profane aspects are blended into one within an intricately complex culture (Mulaa, 2014:346). Culture is seen in what a group of people believe and do that makes them different from the rest (ibid). The uniqueness is portrayed in both people’s outward physical life and norms (Idang, 2015:98). Anagwo (2014:280) confirms that culture cannot be reduced to a single definition. Ordinarily, culture is the totality of what informs people to do what they do. Every culture in the world has its own limitations and strengths. By all standards, each culture is unique. Idang (2015:98) further explains culture as the organised unique lifestyle by a group of people with common origin. This is the same idea that is held by Anagwo (2014:280) as he explains that culture also refers to behavioural patterns as learned and adopted by people groups for their survival in the place and situation they find themselves at and in. Dovlo (2004:30) defines culture broadly as values that have been formed over a period of time, that have informed participants how their life should be conducted. It is important to note that culture is generational. It is passed from one generation to the other. It develops further in its transitioning from one generation to another. Idang (2015:99) correctly points out that

culture is formed as people develop a way of living together in harmony. Every person is influenced by the culture of his or her society, whether knowingly or unknowingly as he or she grows up among people in that society (Idang, 2015:99). People act and respond to situations as they see it through the eyes of their culture. Culture is to be taken as people's lifestyle (ibid). Therefore, culture exists because of people and it can never be without people. As a result, every person has a culture.

Culture can be classified into physical culture and non-physical culture (Idang, 2015:100). Physical culture involves all items that can be seen, while the non-physical culture is about the values and norms (ibid). Non-physical culture is much stronger in its influence on people than physical culture because it is embedded in the core mindset of a person (ibid). The physical culture is an expression of a non-physical culture. The non-physical culture undergirds the physical culture. Anagwo (2014:280) writes that the material substances describe the nature of people's culture. The right and wrong practices according to the people's group exemplifies the non-material culture (Idang, 2015:99). Every culture incorporates social and religious, intellectual and artistic manifestations that characterise a society (Anagwo, 2014:280). Culture forms a common bond in a people group since the whole group shares the same beliefs and values (Idang, 2015:99).

Dunlap (2010:78) asserts that an early definition of the scholarly field of material culture understood a culture's objects to be the means of accessing core beliefs. He also believes that artefacts are not only a crystallisation of a culture's beliefs, but, as they are used, they help to reproduce such beliefs (ibid). Dunlap (2010:78) further explains that culture exists as people use a combination of both material and immaterial forms to maintain their worlds. It is the material form in culture that this study will explore to show its influence on Christianity when doing exorcism.

The huge migration of Africans within Africa and beyond does not make Africans lose their culture (Mbiti, 1991:14). Their culture does not even diminish when converting to other religions like Christianity or Islam (ibid). Africans would still hold on to their culture and religion. They have a strong bond with their religion because African

religion involves the community, instead of being practised alone as an individual. Africans live out their religion even though they may have embraced other religions (Khathide, 2007:312). The values and ethics of African Traditional Religion are enforced by accountability that is required within the traditional community Africans are born in.

An African is born within an African Traditional Religion's influence that is already at play. This influence will affect him during his lifetime and even after he has died (Mbiti, 1991:15). Nurnberger (2007:54) asserts that this influence is dominantly patriarchal and spans over generations. Its generational bond cements the community of its adherers together. It is this bond to the community that makes it very difficult for an African to leave the culture that is practised by the rest of the community. It is this sense of belonging and attachment to African beliefs that became the basis for the establishing of the African Initiated Churches (AICs).

Communal life is the only life that is lived by Africans (Nurnberger, 2007:44). Africans live out every individual part of their culture through the eyes of the rest of the community. African life is a communal life. A person's relationship to the community is vital and undergirds his well-being (ibid). Relational lines should be restored, and its health be maintained within the community that includes ancestors, for the well-being of an individual. The bond of community is further exemplified by initiation schools. The traditional leader and traditional healer are involved with the cooperation of the rest of the community in the operation of the school. Africans never live their lives as individuals. They relate everything that happens to their relationship in the community.

2.1.8. Evil Spirits

Khathide (2007:326) is of the view that African culture traditionally does not believe that ancestors are evil spirits. Ancestors are spirits of the dead, directly related to the living. Anderson (2001:106) argues that ancestors are seen as the speculative reason why bad and good things happen to people in African culture. Hence, the victims of evil must do rituals to appease the spirits. People's main concern is to find appropriate

religious practices that would appease ancestors in order to maintain a good continuous welfare (Grundmann, 2005:62). Anderson (2001:106) further writes that at the arrival of trouble or affliction, the cause and solution of that trouble should be sought. The traditional healer is believed to provide solutions to these troubles. His solution is, at large, doing rituals to appease the spirits.

While Africans believe that ancestors are after the wellbeing of their living relatives, evil spirits, like witches, are believed to be spirits that cause evil, danger and misfortune, as a result they must be chased away from people (Anderson, 2001:106). There is also a notion in Sotho Traditional Religion (STR), according to Ngoetjana (2002:186), that says that evil is manifest when two or more people have broken their interpersonal relationship. It is believed that the effects of witchcraft are possible in a situation where interpersonal relations are strained. Africans believe in the ability of the power of witchcraft to cause death (Mbiti, 1991:117). Therefore, when someone is sick or has died, people often try to find who used sorcery, witchcraft or magic against the person. For example, the question will not be “what” causes the sickness but “who” causes the sickness (ibid). Magesa (1997:182) agrees that in African mentality, witchcraft is the source of every bad or evil happening. Illness and hardship find their origin in witchcraft. Traditional Africans believe in witchcraft as the only way to elucidate authenticity of evil and calamity, including death (Lugwili, 2014:3).

2.1.9. Witchcraft

Witchcraft is believed to be the ability to use or influence evil spirits to the detriment of a person or persons (Hayes, 1995:1). It is the ability to harness the power of the spirits to harm humanity (Pondani, 2019:35). Ngoetjana, (2002:189) is of the view that “the understanding of witchcraft and the application of witchcraft as evil operate in the moral and societal aspect”. Witchcraft is real in the life of an African (Kathide, 2007:340). Liddell *et al.* (2004:493), writing about what Africans believe concerning illnesses, say that a person’s behaviour can offend someone in such a way that the offended uses witchcraft to inflict illness on the offender. Failure to carry out family requirements, viciousness, or other forms of uncooperative behaviour can inspire a relative or neighbour to use witchcraft for compensation from the offender.

Sorcery is another word that is ascribed to harming of people through spirits. Liddell *et al.* (2004:493) write that sorcery happens when a person poisons, casts a spell, or covertly causes physical damage to an individual and his belongings. Women are more frequently linked to sorcery than men (Lugwili, 2014:24). Hayes (1995:1-2) differentiates witchcraft from sorcery in that witchcraft can be unintentional whereas sorcery is learned and with malicious intent. Liddell *et al.* (2004:493) believe that sorcery is a synonym of witchcraft. This study will use both words interchangeably because of their similarity in causing harm through spirits.

The power of witchcraft is not prerogative of only certain individuals (Magesa 1997:182). Every human being is hypothetically a witch because of this latent power (*ibid*). This gives the reason why Africans are to be suspicious of one another. Anxiety and superstition have increased the fame of witchcraft in Kenya (Lugwili, 2014:39). Witches are those who use the potential power that is regarded as evil. Ngoetjana (2002:188) writes that, “in Sotho Traditional Religion (STR), the person of Moloi (witch) is seen as the embodiment of evil but is not seen as Satan. Moloi (witch) is always viewed as a human being who possesses enormous celestial power, dangerous magic and poisonous medicines ... on the other hand, Satan, is a spiritual power, who is the source of all evil and is opposed to the Christian God, who is infinitely good.” Ngoetjana is correct to show that witches are under a direct control of Satan and their purpose is to oppose all that is of God. Witches’ aim is always to bring evil to people. Actions of witchcraft are characterised by clandestineness and hateful behaviour. Murder and human sacrifice, committing incest, bestiality and sodomy are some of the actions of witchcraft (Lugwili, 2014:12).

Lugwili (2014:16) notes that the evil spirits are prevalent in different cultural settings. Africa is popularly known for witchcraft and sorcery. Spiritual activities in other countries may be Satanism, black magic, idolatry, humanism, or materialism. It is different appearances of similar evil spirits and groups of angels that follow Satan. Their ultimate aim is to oppose God or compete with Him. It is necessary, therefore, to identify spirits that are behind what one can see.

2.1.10. Spirit possession in African Culture

Since this study has shown that African Culture is deeply imbedded with the belief in spirits, it is therefore important to know how Africans learned to live with spirits. Mbiti (1991:17) shows how pragmatism and a realistic view of African Religion address essentials in any state of affairs. However, there might not be a universal way that Africans deal with spirits. The methods might differ from culture to culture, and from place to place. This study will look at the most common ways Africans deal with spirits.

The way the Africans live with the spirits depends on whether they regard a particular spirit as good or bad. The interface between the ancestors and their surviving human beings, according to Khathide (2007:328), is made possible because the world of the ancestors is ontologically both analogous and continuous to that of the mortals, that is, there is no difference in kind between worlds. Ancestral spirits are accepted and regarded as part of the living.

There are two understandings of how Africans can be possessed by spirits. The first being a call to be *Inyanga*. Becken (1995:233-234) says that a call would come by ancestors inflicting sickness upon a person. When that person consults *inyanga*, he or she will be told of a remedy of that sickness being to be initiated as a *sangoma* or *inyanga*. A process of initiation would follow specific rituals. It becomes an honour to a person when he is regarded as possessed by any of the spirits of the living dead (Khathide, 2007:368). This is because Africans venerate ancestors (Maboea, 1999:1). The writer of this thesis has personal experience through his family members. The Traditional African person would carry out all the instructions received through a dream from an ancestor. The art of listening to the ancestor's voices is sought after. One becomes an *inyanga* (*Isangoma* in Zulu) when he has learned and perfected the art of listening to the voices of the ancestors. During initiation, *ithwasa* (a learner *isangoma*), would be aided by songs and the beating of a drum to be in tune with the ancestral spirits (Becken, 1995:234, 240). This allows the ancestral spirits to be in constant communication with an individual. The more the individual listens to the spirits, the more he or she becomes possessed by them, to the point that he or she even changes his or her behaviour and voice (Khathide, 2007:368). Kleinhempel

(2017:646) categorises mediums into three groups as herbalists, diviners, and seers. Zabow (2006:82) gives the same groupings as Kleinhempel, even though he replaces the seer with faith healer. Mokgobi (2014:29) gives three categories in Bapedi tradition as diviners, traditional surgeons and traditional birth attendants. Traditional healers' groupings are not consistent, but differ according to places, ethnic groups, and culture. Their practices overlap into different groups. All these groups accept spirits to possess them that would enable them to carry out their functions. This spirit possession, which can be initiated by sickness or misfortune, is regarded as a calling from ancestors (Zabow, 2006:82).

People may welcome the spirits because of the perceived benefits (power) the spirits may bring. African people do so with ancestors (Khathide, 2007:368). Anderson (1993:1) explains that ancestors are believed to be people who have died and have gone to an undisclosed venue, where they continue to care for the wellbeing of their offspring. Their offspring are obligated to collaborate with them. The ancestors are believed to have the ability to influence events in their offspring either positive or negative. Anderson (1993:1) further discusses the African belief that failure to collaborate with ancestors can rouse their anger, and subsequently inflict evil onto the disobedient. Ancestors are also believed to play a parental role of discipline to their children, the living descendants. Lugwili (2014:39) believes that people's welfare is driving them to witchcraft belief. Africans generally believe that ancestors are close to God. They are, therefore, more able to receive information from Him which they can pass on to the living. Khathide (2007:333) states that the passage through death has placed ancestors into prestigious members of the unseen society which gives them extraordinary privilege and power that is more than their offspring's.

The ancestral spirit could also be seen as unwelcoming or angry at a person (Anderson, 2006:118). The angry ancestral spirit would be discovered either through a dream or consultation with the diviner. The spirit possession in this instance would be unwelcomed. Certain rituals would then be performed to appease the spirits. Liddell *et al.* (2004:693) write that the continued support of the ancestors by their living offspring propagate their enjoyment of the privileges in the unseen world. This support is in the form of sacrifices, rituals, adhering to the stipulated rules, and high ideals of

communal behaviour. Failure to keep these requirements can lead to the discipline of sicknesses. The ancestral spirits are not necessarily chased away but appeased.

Evil spirits are never welcomed by people. Their purpose and mandate is to cause harm. These may include death, sickness, crop failure, and accidents. Spiritual help would then be sought for these physical calamities (Mbiti, 1991:139). Traditional Africans would perform rituals to chase the evil spirits away. These rituals would have been handed down by the forefathers or received from the traditional healers. The high activity of witchcraft and a strong belief in its existence have made Africans to depend upon these rituals and measures to ward off evil spirits and fortify their lives and their belongings. Khathide (2007:351) writes that the reason why people use protective objects is they believe that they are more powerful than their enemies.

The second way of spirit possession would be through witchcraft. Any spirit that creates problems to people may be either directly chased away or God asked to do so (Mbiti, 1991:80). Witches are believed to use evil spirits to curse people and cause sickness, crop failure, accident, and pre-mature death, among others (Lugwili, 2014:12). The traditional practitioner would then do exorcism on the victims of witchcraft.

2.1.11. Exorcism in African Culture

It is important to note that exorcism is also related to the concept of proprietorship, as noted by Basure and Taru (2014:45). This research has shown that in an African culture, an individual can be possessed by a good spirit, which is ancestral spirit, or a bad spirit, which is an evil spirit (Khathide, 2007:368). The determination of whether the spirit is good or bad is done by a diviner as informed by culture (ibid). The individual decides which diviner or exorcist he or she would want to go to. The choice is done in consultation with close relatives.

Exorcism can be observed as a way of saving a person who is haunted by the effects of demons which may be seen to be in charge of that individual's body (Basure and Taru, 2014:45; Khathide, 2007:368). The ancestral spirit possession as displayed by spirit mediums and diviners exemplifies possession, according to Bade and Taru

(2014:45). Mediums and diviners depend upon spiritual possession to be able to see into the future. Once possessed an individual would be in a state of ecstasy. This ecstasy state differs in manifestation. It may range from convulsion to hallucinations. (ibid).

Exorcism in African culture is done by performing different rituals, depending on what the exorcist prescribes (Khathide, 2007:368). This would include drinking a sacrificial animal's blood, tying the animal's gall bladder on the head, putting a piece of animal skin or medicine around the wrists or ankles (Maboea, 1999:81, 82, 214, 229). Some traditional healers prescribe water to cure stomach complaints (Maboea, 1999:69). The water is usually mixed with *muti* for the patient to drink. The power in the water and the medicine counteracts the evil powers responsible for the illness. The patient may vomit black stuff which is traditionally held to be the cause of patient's sickness (ibid). For stomach ulcers or abscesses, patients are given lukewarm water with salt. They are expected to drink almost four litres of the mixture. The power of water mixed with salt or *muti* is used to dispel evil forces. Salt and *muti* added to the water makes it more powerful (ibid). The beating of the drums is done by a *sangoma* when doing exorcism.

Sewasho is another ritual commonly used in African tradition. According to Monyai (2007:130), "In African society, *sewasho* - holy mixture of ash and water or, salt and herbs - is like a recipe in a European household. It is always near at hand and ready for a variety of usages: medicinal, protective and so on." In African society, *sewasho* is regarded as essential. This ritual mixture is made up of about seventy-five percent water, with a few herbs, mainly aloes, added, and ash, which makes up about twenty-five percent of the mixture. Ash is regarded as ritually protective (ibid). The *sewasho* is used to remove *sefifi* – bad luck. This would be similar to a biblical term of uncleanness. The difference would be that in an African setting, *sefifi* is the result of an evil spirit following a person. The person would take a *sewasho* after he has been in contact with the dead or has been in an environment of a cursed person or thing. *Go kapa* is another ritual. Monyai (2007:133) states that it is "very common, particularly on the mines, because miners are very particular about their health. Usually a large amount of lukewarm water, about 5 litres, is consumed very early in

the morning, and this induces vomiting.” All these methods are used for healing and doing exorcism. Sobiecki (2012:221) writes about *go kapa* being done to clear the lungs in order to have a clear inner vision. It is very important to look at these different methods and comparing them to those used in African churches. This research will later compare methods both in the African church and African tradition.

2.2. The History of Christianity in Southern Africa

2.2.1. The Beginning of Christianity

Christianity was brought by western missionaries to Southern Africa in 1652, when white people first settled at the Cape of Good Hope (Elphick, 1997:2). These missionaries were following their western pioneers who were on a mission to discover new lands. The Dutch Reformed Church, under the oversight of the Dutch East India Company, played a major leading role in portraying Christianity from 1652 to 1795. Protestant movements increased in South Africa in 1795 and again in 1806 when Britain took control of it, as many European countries had access to South Africa (ibid). These imported churches included, Anglican, Congregational, Baptist, Presbyterian, and Methodist.

It should be noted that when the missionaries first came to South Africa, they mainly did missionary work amongst the indigenous people they found, which were Khokhoi, who were called “Hottentots” (Elphick 1997:3). The Gospel was later expanded to regions beyond the Cape Colony. Christianity reached people groups like Sothos, Tswanas, Xhosas, Zulus, and Swazis. This outreach also reached white Dutch settlers who had gone beyond the Orange River in 1830 (ibid).

2.2.2. The Mainline Churches

Christianity that missionaries brought to Africa was heavily wrapped up in their own culture (Monyai, 2007:43). They converted the indigenous people not only into their religion, that is Christianity, but also into their culture. This they did by introducing their dress code, language, names, food, and lifestyle to Africans. One of the students in University of Botswana writes: “The missionaries brought us the Gospel wrapped in plastic. Now we want to unwrap the plastic, which is European culture, and get down to the Gospel of Jesus Christ.” (ibid) Isichei (1995:124) states that missionaries presented Christianity in a particular cultural packaging, closely identified with literacy,

so that 'reader' was a synonym with Christian. They were advocates of modernism, which included rectangular houses and the plough, private enterprise, and the creation of artificial wants. Modernism was a vision that the ever-growing numbers of African teachers, pastors, skilled artisans, commercial farmers, and clerks came to share. Their churches remained western in form even though they were in Africa. These churches are known as historical or mainline churches in Southern Africa.

Historical or mainline churches are churches that were initiated by the missionaries or followed the Western, individualistic approach in their ministry (Maboea, 1999:iii). Their church leaders, to date, still promote and teach Western civilisation (Makhubu, 1988:24). By and large, their leadership initially remained with the missionaries. Africans remained only supporters. However, the makeup of this leadership is now changing in that it includes Blacks. This can be seen in the positions that leaders like Archbishop Desmond Tutu being the Anglican archbishop of Cape Town and Alan Boesak, the moderator of the Dutch Reformed Mission Church (Pieterse *et al.*, 1991:66-67). These churches brought well-desired civilisation and theology to the Africans. However, they failed to address the spiritual needs of an African person. The missionaries' invitation to accept Christian religion was also an invitation to view realism in a western perception. The Christian converts were discouraged to worship numerous gods. They were to worship one God (Bediako, 1995:68). The failure of the church to provide alternate solutions to the troubles of spirits, still kept Africans in some traditional rituals that were believed to rid them of evil spirits. Missionaries failed to understand the significance of spirits in the lives of Africans when they first arrived in Africa, and as such, failed to reach them (Anderson, 2006:117-118). The Western scholars' perception about African belief of evil spirits and demons was to reduce it to superstition which they believed that it needed Africans to be educated with western education (Anderson, 2006:117-118). However, some of the 19th century Pietistic missionaries in Africa were confrontational against Africans and saw their religion as demonic which made Africans to be antagonistic towards the Christian faith (ibid).

Some of Africans who accepted the Christian faith did not abandon their African religion but continued to privately practise it. Kleinhempel (2017:645) confirms that it is common practice among black Christians to continue consulting *sangomas* even when discouraged to do so by churches. By and large, an African who believed in the

influence of spirits, did not get the help of exorcism in the church and would secretly consult the witchdoctor or ancestors for spiritual power. The church was attended just for social status.

2.3. The Evangelical Churches

This research refers to the Evangelical churches as those that believe in the inerrancy of Scripture and salvation by grace through faith in Christ alone (Mathole, 2005:12). These churches believe in the initial instant regeneration of the soul at the confession of sin. These churches continue with the practises that were brought by missionaries when they first arrived in Africa. They may range from churches that are commonly known as mainline churches to Charismatic churches. They include Pentecostal churches. Vernon (2010: 29) writes about four types of evangelicals in South Africa: (1) 'those who consciously locate themselves within a historical and doctrinal tradition that deliberately separate them from non-evangelicals'; (2) the Pentecostals who can be classified into Classical Pentecostals, Charismatic Pentecostals (in the mainline churches), and the New Pentecostals (mainly the "faith" churches); (3) Evangelicals 'in what is commonly called the "mainline" churches, denominations that are not overtly or historically evangelical'; and (4) Evangelicals in the African Independent Churches (AICs). De Visser (2000:16) puts black Evangelical churches in South Africa in three categories. He states that "from a theological point of view, and speaking very broadly now, black churches can be divided into three groups:

- 1) Mainline churches or 'old mission churches', with a clear doctrine, traditional Western style in liturgy, and some openness towards traditional religious practices.
- 2) African independent churches, with a doctrine that is not well-defined, African style in liturgy, and an ambivalence towards traditional religious practices.
- 3) Pentecostal/charismatic or '*bazalwane*' churches, with a clear doctrine, a style that shows modern Western influences, and rejection of traditional religious practices."

Pentecostalism has different strands. Pondani (2019:18) refers to the Pentecostal strands as waves, Classical Pentecostal being the first wave of Pentecostal heritage, Charismatic being the second wave, and Neo-Pentecostal being the third wave. When it comes to African Pentecostal Churches in South Africa, Anderson (1992:07) gives three different types of Pentecostalism which are the Pentecostal Mission Churches (PMCs), Independent Pentecostal Churches (IPCs) and the Indigenous Pentecostal-type churches (IPTCs). Anderson (2000b:373) notes that the "“prophet-healing” and

“Spirit” or “spiritual” African Instituted Churches (AICS), as well as other Pentecostal and charismatic churches, both new and older varieties, are all different expressions of Pentecostalism in Africa.” All these strands have in common the emphasis of the working of the Holy Spirit in the individual believers’ lives.

2.4. How Mainline Churches failed to address Africans spiritual Needs

When Africans converted to Christianity and Western culture as preached by the missionaries, it left a vacuum in the African Christian view that believed in the existence and involvement of spirits. Many mainline churches in Africa fail to consider the African perception with regards to the ministry to the sick (Manala, 2006:3). Western Christianity was unsuccessful to satisfy the deeper longing of the African (Manganyi and Buitendag, 2013:4). Anagwo (2014:276-277) laments of how some of the early missionaries to Nigeria, Africa, failed to use the indigenous people’s culture to spread the Gospel. They rather labelled every cultural practice as evil.

The inception and development of AICs caused many members of the mainline churches to leave their churches and to join the newly established AICs (Adeboye, 2007:26). This can be attributed to the lack of the African way of doing exorcism. The example of the mainline churches or ‘old mission churches’, as categorised by De Visser (2000:16), are believed to practise exorcism in the Sacraments of Holy Baptism, as shown in the small catechism of the Lutheran Church. That is where they pray that God would cast out evil spirits. The once-off prayer at baptism did not prevent African Christians from being troubled by dreams and ancestral spirits. Mainline churches lose members to AICs because of the emphasis that AICs put on the Spirit (Oosthuizen, 1997:51). The adapted forms of African traditional healing play a huge role in attracting large numbers of mainline church members (Oosthuizen, 1997:58). Some of the mainline Church members would secretly still consult exorcists when they are troubled by dreams and ancestral spirits (Kleinhempel, 2017:645).

African rituals and practices (ancestor veneration etc.) play an important role in an African’s life. De Visser (2000:21) records that more than 30% of mainline church members still accept the practice of ancestral worship. It should be noted that some

African believers, although, found comfort in artefacts that exist in some mainline churches like Catholic and Anglican Churches, such as images, statues, candles, rosary beads, and home alters. The splashing of holy water on homes, cars, trucks, medals, children, sinners, and sick bodies resembles artefacts in African Traditional Religion (Dunlap, 2010:83). Africans believe that, just as before their conversion, the African traditional religion gave them artefacts like *muti* and ash. The church's artefacts like incense and holy water that the priest issues to ward off evil spirits will keep evil spirits away. Nkurunziza (2013:68) is of the view that there is agreement among theologians and sociologists of religions that Pentecostals are more appealing to African people because they take the African way of understanding reality seriously.

The mass conversion of Africans to Christianity compromised the quality of Christianity. De Visser (2000:16) explains how a whole tribe of the Tswana society accepted Christianity. The repercussion of this move resulted in a large number of Christians among the Tswana while diminishing the quality of Christianity. This led to Christianising of African tradition (Bediako, 1995:5). Writing about the Lutheran church in Soshanguve representing mainline churches, De Visser (2000:20) says that the Lutheran Christians accepted some African Traditional Religion traits the same way that pagans did. He further states that the way the Lutherans live out their faith is not challenging to the pagans that surround them (*ibid*). Their practices are the same as anyone practising African traditional religion. From the interviews he conducted, he deduced that the level of one's faith in Christ as Lord and Saviour is inversely proportional to how one adheres to the African Traditional Religion practices. The stronger the adherence to African Traditional Religion practices, the weaker they adhere to the Christian faith practices (De Visser, 2000:98).

Nominal Christianity among members of the Mainline or Mission Churches can be seen by adherence to African traditional religion practices and consulting traditional healers for healing (Mokhoathi, 2017:5). The bond of African traditional practices is appearing stronger in Africa. Some Christian leaders in mainline churches revert to becoming traditional healers under the banner of Christianity. The falling away shows the strong tie that Africans have with their traditional beliefs and also how these mainline churches failed to address their spiritual needs.

2.5. The African Independent Churches, The African Initiated Churches, or The African Indigenous Churches (AICs)

2.5.1. Origin of AICs

When the leadership of the mainline churches remained, by and large, with white people, it led to many Africans breaking away from the missionary churches (Pretorius and Jafta, 1997:213-214; Smith, 2014:149-150). Most of the breakaway churches retained the names and liturgy of their former churches and are currently known as Independent churches. The breaking away came from an attempt by Black Christians to gain ecclesiastical and theological autonomy from the white mission churches (Maboea, 1999:7). These churches, in their origin at least, sought the African identity more than the European and American identity the missionary churches had (Bediako, 1995:63). White missionaries in their attempt to foster Christian values and practices cast out any leftovers of African indigenous culture and indigenous religion still upheld by Africans who changed to European Christian denominations (Linda, 1997:39). The European Christian denominations showed superiority to African religiosity, as a result, it showed white people's superiority to black people. Africans' spiritual needs that they had before they accepted Christianity were never addressed and their religious practices were regarded as demonic. It helps to note that the proliferation of African Initiated Churches only started gaining momentum after independence, in contrast to the earlier days when they were allegedly forbidden to operate freely (Monyai, 2007:48).

The categorisation of these churches emphasises three facets, which are, independence, initiative, and indigenous (Smith, 2014:149). These churches are African Independent Churches because of no longer being under the control of the Western churches or missionaries. They are African Initiated Churches because they were started by Africans. They are African Indigenous Churches because they maintain some African indigenous practices in their style of worship.

The movement of AICs is characterised by three types: the Ethiopian type, the Zionist, Spirit or Apostolic type, and the Messianic type (Monyai, 2007:8). The Ethiopian-type churches are churches that broke away from mainline churches and did not deviate

from the doctrine. They also have largely maintained the ritual and format of worship of the mother church. The causes of the split range mostly from ideological to socio-political issues (ibid). The Spirit, Apostolic or Zionist churches developed on their own and have no doctrinal link with any specific mainline church. Their theology developed independently with strong African cultural roots albeit still based largely on the Scriptures. Their style of worship is very distinctly African and so are most of their rituals. Even though they are not linked to any mainline church, they were highly influenced by both Zionism of Alexander Dowie and Pentecostalism spread by John G. Lake (Burger and Nel, 2008:204). Some African customs are taken on board (ibid). The Messianic type churches are churches founded by influential people whose influence and thinking are synonymous with what their followers believe. They have their own unique way of worship and have also developed their own distinctive rituals. These churches have taken on board almost all the African customs in the community and blended them with church ritual, practice and worship (ibid). Members of these churches maintained their Christianity still keeping their African identity (Manganyi and Buitendag, 2013). Their common classification in Southern Africa is 'Zionist' and 'Apostolic' churches (Anderson, 2001:100).

2.5.2. Development of AICs

Pretorius and Jafta (1997:211) limit the AICs to, churches that broke away from the western churches, those that did not take the name nor the liturgy of the western churches. They further explain that the various groups belonging to this kind of church are distinguished from the non-Christian religious movements in Africa, on the one hand, and from indigenous movements within the mainline churches, on the other hand (ibid). Pretorius and Jafta (1997:211) explain further AICs as black controlled denominations that do not have administrative relations with the non-African churches. This research will include all three categories as explained by Monyai (2007:8). This is because he includes the Ethiopian type church which qualifies to be AIC because the administrative control is purely indigenous despite the retention of the name and the format of its former church. These churches have in common a quest to "indigenise," that is, to establish a new African Christian identity. They pursue to indigenise the church (Pretorius and Jafta, 1997:212).

Maboea (1991) is of the opinion that independent refers to churches that divided (detached) from the Western-oriented missions and indigenous refers to churches originated by Africans themselves, which one cannot trace a link to the European missions. The independent churches were initially with the missionary churches, but when they broke away, one could still find traces of the Missionaries' practices, where the indigenous ones are more focused on to traditional African religion (Maboea, 1991:9). Whether the Indigenous churches previously had ties with the missionaries or not, some of their practices are closely linked to African Tradition religion. As much as the independence of these churches is welcomed and applauded, in its quest to remain indigenous, it introduced some practices that are found in African Tradition religion. This study understands that these churches are AIC because of one, two or three of the facets of independence, indigenous, and initiative is/are found in them.

The growth of the African Initiated Church (AIC) movement has been phenomenal in recent decades (Monyai, 2007:5, 6). It is thriving among black people in Southern Africa, drawing more attentions to those whose hearts are still open to traditional African religions, and attracting into its fold many former members of mainline churches (i.e. churches with their origins in the West). The main reason for this growth is because many of the traditional African religion practices are incorporated into the church. The correct response to the lack of addressing the challenge of spiritual healing in the mainline churches, has exponentially given rise to the African initiated churches and charismatic ministries in Africa (Modiko, 2011:11).

Monyai (2007:8, 9) further mentions the following as some of the contributory factors to the growth of AICs:

- Their communal lifestyle;
- the ability to have the bond of African family relations in the religious context;
- basic aspects of traditional culture and religion are prolonged;
- their worship is unstructured;
- there is a platform of discussing their problems jointly;
- healing services uplift the spirits of attendees; and
- exorcism sessions play a vital role and are very important to the African mindset.

Even though Pretorius and Jafta (1991:213) acknowledge the AICs had evolved from Christianity rooted in people's traditions, they fail to highlight the dangers of incorporating some African Traditional religion practices into the AICs

2.5.3. The Practices of AICs

Africans, like other people groups, have their particular belief system. Despite all efforts of missionary activity in Africa, sorcery and witchcraft are a reality in the lives of many African people, including Christians (Khathide, 2007:340). Fear of sorcery and witchcraft are core to the heart of an African. To Westerners in general and missionaries in particular, it seemed clear that the belief in witchcraft or sorcery was cultural and that it would inevitably vanish with civilisation (Khathide, 2007:341). Unfortunately, a fear of sorcery and witchcraft has remained in the heart of Africans in general to this day. Therefore, any religion that promises practical protection by giving physical and tangible objects, would be readily accepted. It becomes difficult for an African to forsake his belief in ancestors with all its rituals without replacing it with a belief system that would be superior or have more power.

The AICs realised this spiritual need of Africans, and thus explored how to meet it. This exploration of meeting the need brought, among other things, syncretism (Mokhoathi, 2017:1). Dovlo (2004:33) believes that these churches provide spiritual solutions in a Christian format that still attest to traditional rituals that Africans are accustomed to. Members of these churches, subsequently, feel that their underlying fears are addressed. These churches attract the majority of black South Africans because of their emphasis on spiritual energy that can be experienced through a trance or a hyped state of spirituality by those who need healing (Kleinhempel, 2017:645). Access to this spiritual energy is ministered by prophets in a manner that resembles that of a *sangoma* (ibid).

Some Africans practise both Christianity and ancestral worship (Maboea, 1991:9). Members of St. John Church live their lives as they retract themselves from what they believe ancestors are portraying to them (Linda, 1997:43). They believe that what ancestors are showing them is what God has shown ancestors (ibid). It is a failure of establishing a direct relationship with God that gives rise to opportune ancestral worship practices. There is a tacit or quiet acceptance of the role of ancestors in the daily life

of members (Monyai, 2007:111). It is this exploration of trying to meet the need of people during the church services what is important and not the venue, but spontaneity in worship, expression of fellowship, mutual caring and sharing of each other's problems. Healing services must provide physical and spiritual healing, through the enablement of practices that deal with wicked social and spiritual forces. When people experience these things, the traditional remedy is known to all: those affected have to consult the traditional healers, who are specialists in determining the source of the evil and in addition are equipped to prescribe the remedy (ibid).

The African traditional belief finds reason for attack with disease, misfortune or evil (Maboea, 1991:15). The discovery of the reason behind the attack is with the help of traditional healers. These traditional healers play an important role in the African traditional society (Maboea, 1991:15-16). Therefore, spiritual healers would be important to those attending church. A man witnesses that after he had joined an AIC, he was cured of his illness. Others stated that they had joined the AICs because of ancestral visits since that is what the ancestors told them to do (Maboea, 1991:18). The AICs accept the veneration of ancestors. It is this practice that finds home in the hearts of many Africans whose background is African traditional religion. Their practices in the AICs become a continuation of what they were practising in their former religion. Modiko notes that the spiritual leaders from within the AICs hold positions similar to those as of traditional healers with practices that are similar (Modiko, 2011:14).

There are other similarities of practices between the African traditional religion and AICs. This study shows that these practices are heavily dependent on the African traditional practices. Their use, therefore, should be cautioned.

Holy Cords

AICs tie ropes around wrists and ankles to ward off evil spirits. Ropes or cords have a clear symbolic meaning. In the four churches that Monyai researched, these cords symbolise protection and help for the worshippers (Monyai, 2007:117). They are quite often used in healing ceremonies because they are regarded as laden with spiritual power. This practice can be compared to the African practice of wearing of an animal skin around the wrist for protection. It is a skin of an animal that would normally be

slaughtered as a sacrifice to ancestors. The skin is believed to bring protection to its bearer.

Drums

The Zionists use drums to do exorcism. The drum beating give worshippers power for ritual church dancing and they are also very strong symbols of healing power, especially when someone is very ill (Monyai, 2007:118). The beating of drums by traditional healers is a practice that is used to communicate with ancestors.

Holy Water/Oil

The AICs recognise the need to have people cleansed from ritual impurities although for them the key instruments are prayer, laying on of hands and holy water (Monyai, 2007:132). Water that has been prayed for is regarded as holy water. Modiko (2011:14) explains how a force is activated by a pronouncement over the water (Dube, 1989:121). Water is central in healing practices, including exorcism. There are other ingredients, like ash and salt, which are added to water to give it power to remove evil (Modiko, 2011:14).

Holy water is used in different methods. There is *sewasho*, the holy water that is used to bath the body to remove bad luck as in African tradition and *go kapa*, which is, induced vomiting to clean the stomach. In the churches using this method a lot of salt is added to the lukewarm water to facilitate vomiting (Monyai, 2007:133). *Go kapa* is considered very important in the AICs. The five churches stressed that *go kapa* removes dirt from and cleanses the stomach and the body and also removes *sejeso* - witchcraft poisoning - through food or drink (ibid).

Regular water baptism is practised in AICs. The AICs also, believe in the power that comes through baptism in the river or at the sea (Modiko, 2011:15). They believe that the power of water is able to do healing and exorcism. The pronouncement of blessing on the water is a prerequisite (ibid). Unwanted spirits are cast out during baptismal ceremonies. Just like a fly cannot sit on top of a hot stove, the AICs believe that the power of the Holy Spirit in the water resists any evil spirit that could be in the person

being baptised. Should the spirit persist, the possessed person is “lashed” with “holy water” (ibid).

One of the common healings among the AICs is exorcism, according to Modiko (2011:25). Exorcism comes high on the activities of the AICs and it takes place at almost all the healing ceremonies or events. Among the Africans the belief about evil forces and Satanism and the practice of exorcism appears to have always been part and parcel of African spirituality and African experience (ibid).

African traditional healers use animal blood and animal entrails to wash away bad luck from their patients. The chyme of an animal in water is commonly used to wash within a cleansing ceremony (Hutchings, 2007:198).

2.5.4. The Problem of AICs practices

The AICs have adopted practices that are used by African traditional healers (Kleinhempel, 2017:642). These practices are imported from ATR and they dilute Christianity (Kraft, 2009:390). The AICs’ practices of using material items to do ministry is a problem to Christianity because it draws people’s faith away from God to these items. It is commendable that AICs have taken African understanding of spirituality into consideration. The African spirituality should be understood and responded to with biblical principles and methods. The AICs should not have accepted the spirituality of doing African rituals. These rituals include having material substances to protect them from evil spirits. Praying over these items and giving them to congregants for protection takes away believers’ faith from God to these items. This practice should be totally discouraged.

2.6. Pentecostal and Charismatic Churches

Pentecostal and Charismatic churches openly practise exorcism through prayer by the Holy Spirit (Anderson, 2000b:377). These churches stress the working of the gifts of the Holy Spirit while rejecting traditional religious practices (De Visser, 2000:14). They don’t approve of veneration of ancestors (Gift Mtukwa, 2014:1). They do not believe that the ancestors and all other spirits that are believed in by Africans should be accepted in worship. They don’t accept spiritual relation with ancestors but instead

regard worship of ancestors as communication with evil spirits and such person who communicates with ancestors is possessed by these spirits and should be exorcised.

Pentecostal and Charismatic churches focus their preaching more on the baptism and the gifts of the Holy Spirit than other churches do. De Visser (2000:157), writing about the Pentecostal churches in Soshanguve, states that is how respondents understood salvation in terms of power and being victorious. He further states that this power of God is displayed in healings, exorcism, prosperity, and safety against of the sick, the driving out of demons, the alleviation of poverty, the protection against perils such as accidents (De Visser, 2000:165).

It is worth noting that Pentecostal and Charismatic churches base their practices on the commission of Jesus Christ in Mark 16:15 – 18 to preach the Gospel to all people of the world with subsequent expected results of exorcism, speaking in tongues, doing miracles, healings and experiencing divine protection from harmful substances (Burger and Nel, 2008:107). This Bible Scripture and others similar, inform them that all believers are to do exorcism. They believe that authority over demons is derived from reliance on the Trinitarian God of the Bible. That authority is exercised by a verbal command to a demonised person in the name of Jesus Christ. The exorcist would at times lay hands on the person being prayed for. Some of the Neo-Pentecostal churches, however, have employed what one would regard as extreme practices with regards to exorcism (Pondani, 2019:1). These practices include spraying people with disinfectants, commanding people to eat grass, and drinking petrol. It is these extreme practices in these churches that need biblical scrutiny. This will be expended on in detail in the next chapter.

2.7. Conclusion

This research has shown thus far that Africans are spiritual people. They carry their religion with them wherever they go. Their belief in spirits is fundamental to their way of life. Their relation to spirits, whether ancestral spirits or evil spirits, is imperative to the life of an African traditionalist. It is important also to note that some of the methods used to cast out evil spirits are traced to some African churches. It is therefore, of

paramount significance to compare these methods as informed by culture against Scripture.

There is a renewed interest in doing exorcism in the contemporary church. This interest has brought to the surface different methods of doing exorcism that have not been employed in the church before. These methods include selling of deliverance water, eating grass, and spraying congregants with antiseptics. It is these methods that have become controversial in the South African society (eNCA, 2015). This research will continue to evaluate these methods against Scripture. The following chapter will focus on the Pentecostal and Charismatic churches, since they focus their ministry on the working of the Holy Spirit which includes exorcism.

Chapter 3

CONTEMPORARY AFRICAN CHRISTIAN METHODS OF DOING EXORCISM

3.1. Introduction

The objective of this chapter is to determine how the existing research addresses the contemporary Christian methods of doing exorcism in Southern Africa. This research has noted in chapter 2 different church groups in Southern Africa which include African Initiated Churches (AICs), the mainline churches, Pentecostal churches, Charismatic churches and Neo-Pentecostal Churches. Each church group has a distinctive way of doing ministry. Their methods in doing exorcism also differ. Many of these church groups are still maintaining methods of doing exorcism that have been used since the inception of their churches. Pentecostal and Charismatic movements have dominated space in Christianity in sub-Saharan Africa in terms of growth (Anderson, 2006:116). This chapter will look at how the Pentecostal and Charismatic movements do ministry and focus on how some of the Neo-Pentecostals do exorcism.

There is a trend developing amongst some of the Neo-Pentecostal churches, of using unusual and controversial methods of doing exorcism (Pondani, 2019:1). This new group of ministers with unusual practices disassociate themselves from the main Pentecostal Church. To differentiate between these two groups, this research will refer to the main Pentecostal Church as classic Pentecostal and the new group as Neo-Pentecostal. Some of the unusual and controversial methods used amongst Neo-Pentecostals include drinking petrol, eating grass, being sprayed with antiseptics, and eating snakes and rats. The authorities in South Africa rose against these methods because they found them harmful to people. However, when questioned about their practices, the exorcists claim that what they do is biblical (see Youtube, 2016).

Jesus told His disciples in John 14:12 and subsequently is telling us that believers, subsequent to His ascension to heaven, would do greater works than He did (Adeyemo, 2006:1284). It is argued by some Neo-Pentecostals ministers that Jesus is literally instructing us that as individuals we are to do greater works than the ones He did. The question that must be asked is what greater works was He referring to? Are there still works of miracles, including methods of exorcism that can be done besides, that would

be more eminent than, those written in Scripture? It is feasible to accept that the quantity of healings, exorcism and miracles universally, would be larger as more believers allow God to use them in such processes. MacArthur (2007:314) states that greater works that Jesus referred to does not mean greater in power, but rather in extent. It is important to understand that methods of doing exorcism must be confined to Scripture.

To better understand the current methods of doing exorcism, it is important to review the history of how exorcism was done in and by both Pentecostal and Charismatic churches. The reason for focusing on these two church groups is because they played an important role in expatiated healing and exorcism around the world including southern Africa (Anderson, 2000a). Ever since healing and exorcism came into the forefront in the public domain, different methods have developed. It is important to look at how the existing research addresses those methods.

3.2. The Development of the Pentecostal, Charismatic, and Neo-Pentecostal Churches in Southern Africa.

The Scripture informs us about how the Gospel was actively present in northern Africa in the first century. This is long before the Western missionaries came to Africa. This is confirmed by the Ethiopian eunuch who went to Jerusalem to worship recorded in Acts 8:26-39. Eaton (2008:114) explains Ethiopia as the kingdom of Nubia, which stretches from South Egypt to northern Sudan. Acts 11:20 reports of Christians who were coming from Cyrene. Eaton (2008:158) tells of Cyrene being hundreds of miles west of delta on the North African coast. Acts 2:10 tells of the diaspora Jews from, among other places, Egypt and Cyrene who had come to Jerusalem to worship on the Day of Pentecost. The western Christian Missionaries popularised the Gospel to the rest of Africa, including southern Africa (Pondani, 2019:64). The spread of the Gospel at first took a slow pace since the missionaries were met with many obstacles.

The Pentecostal revival in South Africa could be categorised in three waves (Pondani, 2019:18). The ability of the Pentecostalism to adapt to different environments makes it difficult to classify (Pondani, 2018:21). The first wave resulted in the formation of Classical

Pentecostals, the second being Charismatic Renewal, and the third being Neo-Pentecostals (Pondani, 2019:18).

This study will, for the sake of clarity, refer to mainstream Pentecostal as Classical Pentecostal. This is the movement that started out of the revival at the turn of the 20th century (Burger and Nel, 2008:16; Garzon, 2005:148). The Charismatic Renewal refers to the rival among the mainline churches that embraced the operation of the Holy Spirit gifts and baptism of the Holy Spirit with the evidence of speaking in tongues (ibid). This revival happened around 1950 and 1960 (ibid). This study refers to Neo-Pentecostal churches in Africa as independent churches that hold to the doctrine of Classical Pentecostals (Pondani, 2018:24). The commonality in these churches, like Pentecostal churches everywhere, is their emphasis on the demonstration of the power of the Spirit in the church, which is made evident by healing, prophecy, exorcism and speaking in tongues (Anderson, 2005:68).

3.2.1. Classical Pentecostal Movement

The revival of the baptism of the Holy Spirit with the evidence of speaking in tongues in South Africa can be traced to Charles Parham Bible College at Topeka, Kansas, in 1901; and William J. Seymour's Azusa Street Mission in Los Angeles, in 1906 (Burger and Nel, 2008:16). The Pentecostal revival was sparked off by the discovery of speaking in tongues as an outward sign of the infilling of the Holy Spirit (Burger and Nel, 2008:17). This revival also spread to South Africa.

The ground of the Pentecostal revival in South Africa was prepared by the holiness revival in the Dutch Reformed Churches, in 1860 under the influence of Andrew Murray (Burger and Nel, 2008:24). It is out of this revival that Peter le Roux got saved and later helped to spread the Pentecostal revival after his association with the American Zionist, Alexander Dowie (Burger and Nel, 2008:27). The teaching of the Zionists of the triple baptism by immersion and emphasis on divine healing helped in preparing people for the Pentecostal revival which to be later brought by missionaries Thomas Hezmalhalch and John G. Lake (Burger and Nel, 2008:28).

Thomas Hezmalhalch and John G. Lake started the church, The Central Tabernacle in Bree Street, Johannesburg, in 25 May 1908 (Burger and Nel, 2008:55). The composition of the church was multiracial. The church became an engine that propelled the Apostolic Faith Mission of South Africa revival to the rest of Southern Africa. (Burger and Nel, 2008:73).

There were other Pentecostal missionaries who came to South Africa and started churches (Burger and Nel, 2008:75-76). An American missionary George Bowie started Pentecostal Mission in 1910, which later became The Full Gospel Church (ibid). The Pentecostal Mission minister, Archibald Cooper together with the Beetge brothers, broke away to start the Church of God (Burger and Nel, 2008:77).

The first Afrikaner pastor to lead The Apostolic Faith Mission of South Africa as the president was Pieter L. le Roux after the departure of John G. Lake (Burger and Nel, 2008:84). Le Roux got saved under the Dutch Reformed minister Andrew Murray. He was released to ministry as a Dutch Reformed missionary to work among black people at Wakkerstroom (Burger and Nel, 2008:85). Le Roux, later in 1903, resigned from the Dutch Reformed Church to join the Zionist church of Alexander Dowie because he strongly believed in prayer of faith, divine healing, tithing and adult baptism (Burger and Nel, 2008:89). He received baptism of the Holy Spirit soon after the start of the Pentecostal church, The Central Tabernacle in 1908 (Burger and Nel, 2008:91).

The Pentecostal movement in South Africa came into contact with the Zionist movement of Alexander Dowie. The two movements cross-pollinated and as a result produced Apostolic and Zionist churches as can be seen in their names. This section, however, focuses on Classical Pentecostal movement since this study consider the African initiated 'Spirit' churches with historical intersections with Pentecostalism to be AICs (Anderson, 2005:68).

3.2.2. Charismatic Renewal

The Protestant and Catholic churches throughout the world received the Pentecostal experienced around 1960 (Anderson, 2005:75). Starting from America the Pentecostal

experience went to Europe and ultimately came to South Africa (ibid). The Charismatic Renewal in South Africa happened around 1960 initially and mainly among middle-class white Anglicans, Methodists and Baptists churches (Anderson, 2005:70-71). One of the influential carriers of this experience was the Archbishop of Cape Town, Bill Burnett, who was Bishop of Grahamstown when he became Charismatic (Anderson, 2005:76).

There are benefits that came with Charismatic Renewal. One of their aims was also to mitigate the threat of secularisation of the Gospel of preaching social gospel among English-speaking mainline churches (Thompson, 2004:132). Even though they are open to all, they still remain white-orientated Charismatic churches (Thompson, 2004:129). The Charismatic Renewal movement was a welcome move to bridge the gap between the Pentecostals and the mainline churches (Thompson, 2004:131).

3.2.3. Neo-Pentecostal Churches

The independent Churches among the middle-aged whites in South Africa were noticeable by 1984 (Thompson, 2004:134). The examples are Rhema Bible Church, Durban Christian Centre, and New Covenant Ministries (Thompson, 2004:134, 138). Their message of health, provision and faith was imported from Americans through electronic and printed media of Oral Robert's Abundant Life, Kenneth Copeland's Believer's Voice of Victory, and Kenneth E. Hagin's books (Thompson, 2004:135). Anderson (2005:71) regards these independent white-led churches as Neo-Pentecostal which he names new Pentecostals.

The black ministers also embraced the gospel preached by the white-led independent churches as they attended their Bible Schools (Anderson, 2005:78). Churches like Grace Bible Church led by Mosa Sono, Victory Fellowship led by Mandla Alfred Maphalala, Praise Tabernacle led by Victor Mokgotlhoa, and others became prominent among the blacks (Anderson, 2005:78-82).

3.3. African Pentecostal Pioneers.

3.3.1. Elias Letwaba

Among the first Africans who worked to pioneer the Pentecostal message was Elias Letwaba (Burger and Nel, 2008:46). He was trained as a Lutheran minister at an early age of 19 (Burger and Nel, 2008:2017). He was a loyal understudy of John G. Lake with

regards to the Pentecostal experience (Morton, 2015:6; Burger and Nel, 2008:52). He went to start and supervise The Apostolic Faith Mission of South Africa in Waterberg. He was a man who was dedicated to God's work and prayer (ibid). God used him in performing many miracles. The method that he used to pray for people was to lay his hands on them (Morton, 2015:6, 7).

Elias Letwaba was very influential in spreading the Pentecostal message in the northern Transvaal (Morton, 2015:1). He was a preacher of holiness who rejected all forms of African traditional spiritual practices (Burger and Nel, 2008:230, 245). His desire for living a holy life according to Scripture saw him establishing Patmos Bible School for ministers (Morton, 2015:1-2; Burger and Nel, 2008:387). He emphasised the preaching of the Gospel with signs and wonders following (Morton, 2015:2, 13). In his meetings, many were converted and filled with the Holy Spirit with the evidence of speaking in tongues (Morton, 2015:5). The membership of all churches he started is believed to be around a quarter of Black members in the whole of The Apostolic Faith Mission of South Africa (Morton, 2015:6).

3.3.2. Job Yenge Chiliza

Job Y. Chiliza (1886 – 1963) is also one of the early Pentecostal pioneers and an outstanding church leader in South Africa (Khathide, 2010a:17). He did ministry before other great African leaders like, Nicholas Bhengu, Richard Ngidi, and Absalom Shabangu. He was a great visionary leader. According to Khathide (2010a:92), Chiliza also helped to popularise the message of salvation, the baptism in the Holy Spirit, and also the promotion of divine healing in African churches. After receiving what he believed to be a message from God, to 'preach the new gospel', he understood that he should preach the gospel that would transform people's lives, changing them from the kingdom of darkness to the kingdom of Christ (Khathide, 2010a:89). He rejected split-level Christianity (Khathide, 2010a:92). Split-level Christianity refers to holding and practising Christianity and another religion, like ancestral worship in this case. Kleinhempel (2017:643) calls it "double religious faith". It is this message and the divine fire that he carried that touched people, not only in the denomination that he started, the African Gospel Church, but also people in other denominations and in other Southern African countries (Khathide, 2010a:121). Though Chiliza was not an itinerant preacher like Nicholas Bhengu and Richard Ngidi, his influence as an early pioneer of African

Pentecostalism undoubtedly influenced many leaders, people and places far beyond his congregation (ibid).

Chiliza, in his spiritual journey, joined the Zionists. His stay was not long because, according to Khathide (2010a:46), he joined during the separation process between the Zionists and the Pentecostals. According to Khathide (2010a:46), the cause of separation was the introduction of wearing white robes, carrying holy sticks, and the taking off of shoes in church. Chiliza became critical of the Zionists. He did not believe in the symbols that were in the church. He believed that the Zionists were moving away from evangelical tradition to Catholicism.

The anti-symbols stance of Chiliza gives an indication of how he must have done exorcism. Even though not much is said about the methods he might have employed, he would not have used symbols or artefacts. Chiliza's ministry were characterised by miracles and healings. According to Nqwili (2005), in Fountain lane, a street where Job Chiliza's revival meetings were characterised by the blind seeing, the sick being healed, the demon possessed being exorcised, and multitudes receiving the baptism of the Holy Ghost. The method that Chiliza used in transferring the anointing on Nicholas Bhengu was the laying on of hands. One reads of no symbols used, but the laying on of hands.

Chiliza started the African Gospel Church as a properly functioning congregation in 1926 (Nondaba and Mzolo, 1991:7–15). Ndlovu (2009:55) asserts that it is a Pentecostal church. It is different from a Zionist church when it comes to the usage of symbols in their services. They still hold the tradition of the Bible and prayer alone when doing ministry. This holds true also when it comes to methods of doing exorcism. The absence of symbols in their church must have been inherited from their founder, Job Chiliza.

3.3.3. Nicholas Bhengu

Nicholas Bhengu (1909 - 1985) was the next generation Pentecostal pioneer after the generation of Job Chiliza. He was born at Entumeni in KwaZulu-Natal Province of South Africa, the then Kingdom of Zululand (Lephoko, 2005:11). The conversion of Bhengu

happened when two young white American evangelists from the Full Gospel Church shared the Gospel of the Lord Jesus with him in 1929 (Lephoko, 2005:14). It is important to note what attracted Bhengu to a Pentecostal, born again experience. Lephoko (2005:14) reports that the simple way the two evangelists explicated Isaiah 53 and its application on their personal lives, drew Bhengu to them and their message. The two evangelists were passionate about the word of God. One does conclude that Bhengu loved the simplicity of the word of God applied to life.

Chiliza also had an influence on Bhengu. It was Bhengu's companionship with Chiliza that influenced him to be independent from Western control (Lephoko, 2005:17). Nqwili (2005) reports that Nicholas Bhengu joined the ministry of Chiliza because of the miracles that were happening through his ministry. Bhengu desired to experience the same miracles in the same intensity happening in his own life. Nicholas Bhengu asked Job Chiliza to lay his hands on him as a symbol of the impartation of the Holy Spirit's gift (Khathide, 2010:33). After Chiliza laid his hands on him, miracles began to manifest through the ministry of Bhengu. Bhengu, later laid hands on Richard Ngidi as impartation of the Holy Spirit (ibid). After the laying of hands, the recipient would see miracles happening through his ministry. It is therefore evident that the transference of the power of God was through the laying on of hands. The same power of the Holy Spirit in the exorcist was doing exorcism on the oppressed.

Although Bhengu did not focus on miracle working, he still experienced spontaneous miracles happening in his meetings (Lephoko, 2005:105). He refuted the idea of being a healer. He always acknowledged Jesus as the healer and performer of miracles. He only played a role of an instrument in Jesus' hands. He was careful to give God the glory for the successful ministry he had. Lephoko (2005:106) further writes about the exorcism that Bhengu performed when he was confronted by a young girl whose parents believed that she was demonised. After gaining confidence, Bhengu adjured the evil spirit out of the girl, who after falling to the ground, rose up totally healed (ibid). It is important to note that Bhengu just spoke to the demonised. His method of doing exorcism was to address the demon, and thus, deliver the person. Bhengu demonstrated and exemplified a passion that his Master Jesus Christ and the Apostle Paul had which is a passion for souls and the deliverance of people from the bondage of sin and its effects – oppression (Lephoko,

2005:103). He recognised his calling by Jesus. Lephoko (2005:103) further notes the message that God gave Bhengu that it was to enlighten those that were in darkness and snatch them from Satan's hold that they may be free to receive salvation in order that they may live a holy life that is pleasing unto God (ibid).

It seems as if when doing exorcism, the only method that were employed by these pioneers, including Bhengu, was to speak directly to the demonised and cast out the demon by adjuring it. There is no evidence that Bhengu used any material substance like oil, water, or ash to the demonised. Preaching the word of God and casting out the devil is the only method recorded that they used. Judging by the number of churches that they started, one concludes that their ministries were successful.

The focus of these African Pentecostal pioneers mentioned was to preach salvation of Jesus to people as demonstrated by the call of Bhengu (Lephoko, 2005:103). They never placed exorcism as their focus. When a demon manifested or when they were confronted by demonised people, they would then cast demons out of the demonised. The Neo-Pentecostal ministers who are focusing on exorcism should remember that the most important call is a call of salvation. This is demonstrated by Chiliza's rejection of split-level Christianity (Khathide, 2010a:92). The author of this research has been in church meetings where these ministers never challenge people about a relationship with God through preaching. It is probable that some of Neo-Pentecostals, who are focusing on exorcism instead of salvation of the lost are experiencing pressure to perform miracles, as a result employ questionable methods of doing exorcism.

3.3.4. Richard Ngidi

Richard Ngidi (1921 -1985) was commonly known as "a giant of faith." He believed God for the supernatural working of His Spirit. After giving his life to Jesus at Nicholas Bhengu's Gospel crusade, he had a desire to see the same power that was working in Bhengu working in his life (Khathide, 2010b:33 – 34). It was only after his long forty days of prayer and fasting that he saw God doing miracles through his life.

It is important to note that when he prayed for the sick and the oppressed, he laid his hands on the person and commanded the person to be healed or delivered as the case may be. There was no substance used to heal or do exorcism. The laying of hands and giving a command was his method of doing ministry (Khathide, 2010b:33 – 34). Being a member of the Apostle Faith Mission of South Africa, he used the method of the founder of the Apostle Faith Mission of South Africa, John G. Lake, and subsequently by Lake's protégé, Elias Letwaba (Morton, 2015:15). The method has been the tradition of the church concerning faith healing and doing exorcism.

3.3.5. Absalom Sikhova Shabangu

Absalom Sikhova Shabangu was born in February 15th, 1926 at eLuqolweni in the Kwa-Hlathikhulu in Swaziland (Khathide, 2009:31). After his conversion in 1948 at Piet Retief, Shabangu would spend long hours in prayer, witnessing from house to house and praying for the sick. Khathide (2009:35) records how Shabangu laid his hands on one lady who had a fixated neck and God healed her. The method was to lay hands on the sick.

3.3.6. William Duma

William Duma (1907 – 1977) found his roots in a Christian Zulu family in South Africa when he was born in the beginning of the twentieth century. His birthplace was full of demon activities. He grew up in the mists of these demonic activities (Wintoach, 2001:1). His environment made him to be aware of spiritual climate. Duma had a gift of discernment of spirits in a nation that was full of the power of witchcraft. He was able to discern sin in the lives of people, or hidden things taking place. Duma would know the type of spirit that was harassing the person and subsequently cast it out.

It is important to know that, even though Duma prayed over handkerchiefs regularly that their owners and loved ones would be healed, he always gave a command to the spirits to come out. He did exorcism by speaking to demons and they left the oppressed persons (Wintoach, 2001:1).

3.4. Analysis of Methods used by African Pentecostal Pioneers

Extreme and the exceptional church antics do not feature in the biographical accounts of the black Classical Pentecostal pioneers in South Africa (Khanyile, 2016:21). Khanyile explains extreme and exceptional church performances and practices as those of a bizarre and ethically unsound nomenclature (ibid). It is important, therefore, to see the ministerial focus that these pioneers had.

3.4.1. The Proclamation of the Message of Salvation

The Gospel preached by African Pentecostal pioneers was to the salvation of the whole person. Evangelism was primarily by proclamation of the Gospel (Anderson, 2000a). They believed in, foremost, the spiritual relationship of a person with God the Father through Jesus Christ. From its beginning, the Pentecostal movement, from its inception was characterised by an emphasis on reaching out to the lost souls (ibid). Pentecostal mission strategy prioritised evangelism above all other activities. African Pentecostal pioneers went out to the lost souls with the power of the Holy Spirit. It is taken that salvation must benefit the whole being of a person. The total wellbeing of a human being includes healing and deliverance from evil spirits. The Pentecostal pioneers knew that salvation messages must incorporate all aspects of a human being in an African context, for it to make sense and be attractive (ibid).

3.4.2. The Laying on of hands.

The research has shown that the primary methods these pioneers were using to pray for healing and doing exorcism was the laying on of hands on the sick and adjuring spirits to come out in the name of Jesus Christ. Pondani, (2019:ii) has the same understanding. The responsibilities of workers in all structures of The Apostolic Faith Mission of South Africa established by Frank Dugmore among Blacks included the laying on of hands (Burger and Nel, 2008:221). The church rejected methods like dancing around the sick and using blessed water on the sick (Burger and Nel, 2008:249). They, however, accepted anointing with oil with caution that it is not the oil that heals but prayer of faith (ibid). The laying on of hands is recorded in the New Testament as a method of ministering to the sick and the oppressed (Poirier, 2009:90). Jesus commanded His disciples, subsequently all believers, to lay hands on the sick in His name and expect

them to be healed because He would be with them by confirming their message with miraculous signs (Mark 16:15-18). This, Jesus would do the same way as Mark records how Jesus confirmed the preaching of His disciples after His ascension (Mark 16:19-20).

3.4.3. Healing and Miracles.

Pentecostals accept as true that the baptism with the Holy Spirit enables believers to do miracles in Jesus Christ's name which go together with and validate their evangelism (Anderson, 2000a). Anderson (2000a) observes that Pentecostals across the world, but mainly in the developing world, view the proclamation and praying for the sick as a vital answer to the poor and afflicted. At the turn of the 20th Century Pentecostal newsletters and periodicals were full of testimonies of physical healings, exorcisms and deliverances (Dempster *et al.*, 1991:207). Many unevangelised were reached with the Gospel through mass campaigns where they were praying for miracles (Anderson, 2000a). It is the healing campaigns that attracted the majority to Pentecostalism (ibid). Even though signs and wonders, as done by the Pentecostal evangelists were controversial at times, they were vital to the accelerated growth of Pentecostal churches (Dempster *et al.*, 1991:215). The words of the Bible in Mark 16:20 that God confirmed the word with signs following was central to the methodology of preaching the Gospel (Anderson, 2000a).

Healing is central to God (Lewis, 2012:48). Exodus 15:26 tells of the Lord who heals His people. Lewis (2012:48) shows that there is a thread of healing theme throughout the Bible. This healing involves restoration of His relationship with man. God gave man a covering after he sinned to show that He wanted His relationship with man restored. God instituted sacrifices during Moses' time as an effort of seeking His people's well-being. He sent Jesus to heal the broken hearted and restore them back to good health. It is worth noting that healing was one of the major ministries of Jesus (Olagunju, 2013:67). The book of Revelation closes with reporting the tree whose leaves are for healing nations.

3.4.4. Rejection of Syncretism.

In Africa, campaigning a message that is as pragmatic as in promising answers for the present felt needs like sickness and deliverance from evil spirits, Pentecostal

missionaries (who were most often local people) were followed and their message which they believed was all encompassing was readily embraced by ordinary African people (Anderson, 2000a). Most of Pentecostalism in Africa is more clearly adapted to African culture rather than a foreign imposition, with foreseeable exceptions. Pentecostals have successfully enculturated the Gospel. Enculturation referring to successful importation of the Gospel message to foreign people (Dovlo, 2004:29). One needs to be careful when criticising African Pentecostalism for suspected syncretism because some of their practices are in line with biblical revelation (Anderson, 2000a). Pragmatism of the Pentecostal and Charismatic churches has taken an upper hand to mainstream Christianity (Mokhoathi, 2017:7). This pragmatism has put them in competition with ATR. It is this pragmatism that draws some of the mainstream Christians back to African Traditional practices (ibid).

The propagation of the Pentecostal Gospel is enforced by proclamation of healing and exorcism and it is the best instrument to their success in evangelism (Anderson, 2000a). The flexibility of the Pentecostal message reached the majority of people in different cultures because of its emphasis on freedom of the Spirit (Anderson, 2000a). The scourge of sickness and disease together with evil spirits infliction distresses the whole community in Africa and believers at large are trained and encouraged to pray for the sick and the oppressed instead of being left to the personal counselling by a pastor.

Khathide (2010a:88) writes that in Africa, one of the most challenging in a process of enculturation and contextualisation of the Gospel, is the combination of the message of Christ with African magic. Froise (2000:3) observes that many Christians in South Africa are backsliding in large numbers to animism. This is brought about by the introduction of invoking ancestral spirits in prayers (ibid). This move opens a door to falling back to African Traditional Religion. This move must be rejected because it erodes the gains that Classical Pentecostal movements have had. Khathide (2010a:92) further writes about how Chiliza rejected split-level Christianity whereby a committed Christian gets tempted to consult a traditional healer (ibid). Some Pentecostals secluded as the only correct method, trusting God to heal through prayer from other methods of healing (Anderson, 2000a). This has produced many Christian bodies in Africa that are identified as Pentecostal.

It is the purpose of the Gospel message to change cultural aspects that are not in line with God's word. These cultural aspects must not change the Gospel. There is a danger of adding cultural aspects to the Gospel message and as such weakening its efficacy (Froise, 2000:30). Mokhoathi observes that efforts of contextualisation of Christianity in Africa have opened a door to acceptance of syncretism in the church. There must be a vivid separation of African Tradition Religion practices and Christian practices. Froise (2000:30) is of the view that efforts to enculturate the Gospel does not bring this separation. Failure to separate the two practices is in a way bringing African religion into Christianity, which is against Scripture.

Classical Pentecostal and Charismatic movements reject some of the religious and cultural practices that have been embraced by African Pentecostals (Nkurunziza, 2013:69). These practices include all communication with ancestors because ancestral worship is regarded as contact with demons (ibid). Classical Pentecostals and Charismatics in general do well to believe that ancestors cannot overpower Christians, because Christians' power of the Holy Spirit within them is greater to overrule any demonic power that confronts them (ibid). Thus, while Pentecostals believe in the existence of spiritual forces, they do not attribute to them the moral value or the spiritual power that is often ascribed to them in traditional religious and cultural practices (ibid).

3.5. Independent Exorcists

There has been an upsurge of numerous Christian movements since early 1990 that have transformed the Christian landscape in Southern Africa (Thompson, 2004:129). The leaders of these Christian movements carry such titles as Apostle, Prophet, and Bishop. These prophets do activities that are unusual to a Christian environment (Kgatle, 2017:5-6). These unusual methods of doing ministry are not only limited to South Africa but are prevalent also in other countries (Vengeyi, 2013:30). The introduction of the Universal Church of the Kingdom of God (UCKG) in Southern Africa became controversial among Pentecostals, Charismatics, and Neo-Pentecostals. This church with a Pentecostal background has its origin in Brazil. Its introduction was widely welcomed among Africans in Southern Africa (Freston, 2005:33). This happened sidestepping the West and

overlapping existing ecclesiastical typologies. Even though it is opposed to ancestral rituals and upholds a biblical stand of a monogamous marriage, it uses material objects in prayers (Freston, 2005:62).

Prior to the introduction of the Universal Church of the Kingdom of God, there was a clear separation between the AICs and Classic Pentecostal/Charismatic churches with regards to their worship in the form of preaching and prayers. The difference was mainly, that the AICs were doing miracles without emphasising a personal relationship with Jesus Christ, while both Pentecostal and Charismatic churches were emphasising a personal relationship with Jesus Christ while doing miracles (Anderson, 2000a). The AICs were known for their wide use of amulets, such as holy water, robes, staffs, and teas in doing exorcism. It is important to note that even though Pentecostals and Charismatics were against these amulets, they were using anointing oil. Anderson (2000a) tells how pragmatic African Pentecostalism is since it places experience and practice above the meticulousness of doctrine. It is with this background that Pentecostals must consider their practices biblically.

3.5.1. The Universal Church of the Kingdom of God (UCKG)

The UCKG started in South Africa in late 1992 amongst Portuguese speakers in the Johannesburg area (Freston, 2000:48). The confusion happened when the UCKG came as a Pentecostal church using amulets like stones, holy oil from Israel and holy water in doing exorcism. Bishop Colidiza of UCKG in Zimbabwe tells that their church was one of the first churches to accept the biblical concepts of using anointing oil and holy water (Gwaze, 2018). Duncan (2016) confirms that it is heavily involved in spiritual warfare, whereby they speak directly to angels and address demons directly when doing exorcism. Their practices are not supported by Scripture and not centred on Christ. It is worth noting that ever since the inception of UCKG in 1977, the church has been embroiled in many accusations that range from illegal activities to antichristian sentiments (Phillips, 2009; BBC, 2005).

Some of the Pentecostals in Southern Africa rejected UCKG due to the use of material items like holy water, armbands and holy oil (Anderson, 2013:85). Slowly their usage

gained acceptance. There are a number of Pentecostal and Charismatic ministers who have started using these items when doing exorcism. This usage is prevalent in some of the Neo-Pentecostal churches (Kgatlé, 2017:1). These churches have gone beyond limitations of church denominations and placed above all other things exorcism that is performed by some unusual practices (ibid).

3.5.2. Independent Exorcists from some of the Neo-Pentecostal Churches

Many of the independent exorcists were members of the then established classical Pentecostal churches. They were raised in and belonged to the established churches (Kgatlé, 2017:2). In recent times, many ministers have risen as faith healers and doing exorcism, having broken away from their churches, some did not even have spiritual homes. Their methods of doing exorcism differ from the traditional methods that have been practised. They have added other practices to laying on of hands and commanding evil spirits to come out (Pondani, 2019:37). The additions can be compared to the practices that are found in African Traditional Religion.

There is parallelism that can be drawn between the traditional healer and the independent exorcist prophet (Anderson, 2001:106). Both are solving the same problems, even though the methods might be different. They are both discovering the source of the problem as evil spirits, even though they might not be identifying these spirits the same. For instance, the traditional healer would welcome the spirit of ancestors, while a prophet might be rejecting it and casting it out of a person. These additional methods to laying on of hands and commanding spirits to come out are not a concern for Christianity simply because they are associated with ATR but should be looked at to see if they conform to Scripture. Both the traditional healers' and the prophets' aim is to alleviate the harmful effect of evil spirits (ibid). Anderson (2001:106) further highlights the fundamental variances in the answers presented to these problems are in that, even though both a traditional healer and a prophet seek well-being of their patients, a traditional healer uses African rituals while a prophet refutes these rituals and provides alternatives in a form of physical materials. Instead of traditional ceremonies and remedies, the prophet does exorcism by the laying on of hands and providing physical materials as symbols of the power of God (Anderson, 2001:107). It is these symbolic representations that this study seeks to find its biblical foundation.

The fundamental focus of ministry in some of the Neo-Pentecostalism is deliverance (Kgatlé, 2007:2). The traditional Pentecostal practice of tongues becomes secondary to exorcism. They use material substances in their prayer for deliverance which is the same as what the traditional healers are practising with a belief that those material substances are suffused with spiritual power (ibid). It is also true that though these Neo-Pentecostals reject the use of African traditional practices, they provide alternatives of anointed items that most of the time are branded with the prophet's photo or the name of the ministry (Van den Toren, 2015:113). It is the extreme practices of deliverance and works of miracles that left the African Christian Church bewildered.

Neo-Pentecostals who are focusing their ministry on deliverance are drawing members from both classical Pentecostals and non-Pentecostals. Their congregants are of the belief that the demons that are troubling them cannot be cast out by classical Pentecostals or even the AICs (Kgatlé, 2017:3). The recent practices that have caused alarm in society are those that are a danger to the health of people. These recent practices differ from the former practice of branded anointed items (Kgatlé, 2017:2). It is important to note that the only anointed substance that the classical Pentecost used is oil. By and large, as this study has shown by the Pentecostal pioneers it mentioned, the method of exorcism that they used was adjuring in the name of Jesus and laying on of hands. Other anointed substances like water, bracelets, and stickers were introduced to the Christian faith by some of the Neo-Pentecostals. It is important to note that they also use these items to ward off evil spirits.

Looking at Zimbabwe, Mangena and Mhizha (2013:136) explain that these ministries attract members from mainline churches by using the unfamiliar methods of doing exorcism that they promise to be effective in solving their health problems. This they do with the full knowledge of the Zimbabweans' vulnerability to believe in anything that would chase away evil spirits that are prone to torment people. Mangena and Mhizha (2013:136) further note that a Zimbabwean will nearly all the time attribute every problem in his life to the work of evil spirits. These problems are social, financial, marital and family related (ibid). Prophets have identified this societal need and have therefore taken advantage of it to address the need. It is, therefore, important that this research looks into their practices.

It is very interesting to note that even though these ministers do acts that may appear bizarre, they would always have a following. The question that must be asked is why would their congregants follow them even when it is apparent that their acts are extraordinary or unusual? Kgatle (2017:4) writes that the congregants are of less concern to the dangers that these methods of doing exorcism, like using insecticides like Doom would cause to them, the main focus to them is their healing and deliverance. People don't care about the methods the prophet uses, as long as that method has been received from God (ibid). They are of the view that the instruction from God has power to protect the danger that the method might cause. To these congregants, their deliverance is paramount, more than the dangers or shame they may experience while getting that deliverance. They consider that the end justifies the means. Some have considered that their state of poverty, anxiety and fears have made them vulnerable to these ministers (Kgatle, 2017:7).

In Africa, the notion of "the end justifies the means," is prevalent. This causes ministers to structure their message in a way that appears to address the immediate needs that people have of protection from evil spirits. By so doing, the ministers become relevant and easily accepted because they are touching, as it may be, the nerve of their problem. Their Gospel becomes a "full Gospel." (Mangena and Mhizha, 2013:137). It is a Gospel that the poor and the uneducated can identify with because it comes in a way that involves them (ibid) This is confirmed by Chitando and Biri (2016) that people are drawn to the prophets' meetings because these prophets focus on deliverance from evil spirits which are tormenting them. Even though the main message of the Gospel is reconciliation between God and man, none has to take advantage of the recipients. Therefore, the methods of doing exorcism must be in line with the main message of the Gospel which is helping people. How we help them, must not make them lose the very dignity that they are looking for. It is very important, also, that the methods of doing exorcism be in line with what is already in Scripture.

It is important to note that not all Neo-Pentecostals practice bizarre methods of doing ministry. The examples are white-led Neo-Pentecostals like Rhema Bible Church, Durban Christian Centre, and New Covenant Ministries (Thompson, 2004:134, 138).

There are also black Neo-Pentecostals, like Grace Bible Church led by Mosa Sono, Victory Fellowship led by Mandla Alfred Maphalala, Praise Tabernacle led by Victor Mokgotlhoa, who have followed practices of the Pentecostal pioneers.

3.5.3. T.B. Joshua

Even though this research focuses on the study in Southern Africa, though based in Western Africa, Nigeria, Temitope Balogun Joshua will be considered because of the considerable influence he has around the world, including Southern Africa. Many of the exorcists with uncommon practices claim to be understudies of T.B. Joshua (Molobi, 2017; Jamal, 2017). Vengeyi (2013, 30) confirms the similarities to the West African Pentecostal prophets such as T.B. Joshua of the Synagogue Church of All Nations.

Temitope Balogun Joshua who was born on June 12, 1963, commonly referred to as T. B. Joshua, is a Nigerian Pastor who is the leader and founder of The Synagogue, Church of All Nations (SCOAN), a Christian organisation that runs the Emmanuel television station from Lagos (Olawunmi, 2017). Joshua is popular across Africa. The social media confirms his popularity by having over 2 000 000 fans on Facebook (Adebowale, 2016) and over 600 000 YouTube subscribers (Ihechukwu, 2016). His popularity is because of the healings and miracles he claims to be doing.

SCOAN reports systematic incidences of divine miracles (Gerety, 2014). Multitudes from around the world visit SCOAN weekly for prayer by T. B. Joshua. Those seeking prayer would line up with boards describing what they are suffering from. SCOAN TV has shown testimonies of supposed miracles and healings from incurable sicknesses such as HIV/AIDS.

Spiritual healing at The SCOAN has come under scrutiny in the media. It has featured in notable media houses, like Time Magazine (Kluger, 2009), an Associated Press interview and an article by Foreign Policy that shares that the inadequate medical facility is forcing majority of Nigerians to consult T.B. Joshua (Gerety, 2014). It is important to also note

that thousands of people congregating at SCOAN are not there for sermons, but for deliverance and healings from different illnesses (ibid).

It is important to note that Joshua personally prays for the sick and demonised by laying on of hands and adjuring the evil spirits to come out of a person. He does not personally give physical materials to people. However, anointing water is distributed at his church and freely advertised on his television station and his website (Ihechukwu, 2015). SCOAN official website writes of different testimonies of people who were healed and delivered by using the anointing water.

The testimonies of people who used the anointing water are widely spoken about in the media (Ihechukwu, 2015). As a result, big crowds are drawn to the meetings where this water is distributed. A large crowd arrived at Joshua's Ghanaian branch venue that was not adequate to hold such big crowds which resulted in the stampede that caused the death of four people in 2013. Anointed bottles of water were to be distributed during this unadvertised service. The city of Accra was not capable to contain such a huge crowd (Menzie, 2013).

T. B. Joshua places much importance on his water. This can be seen by his willingness to spend money to distribute it. Abigail Tracy (2014) reported on how Joshua claimed his Anointing Water could cure the deadly disease Ebola. He subsequently sent 4 000 bottles of the water alongside a cash gift of \$50 000 on a private chartered plane costing \$50 000 to fly to the Ebola-stricken nation of Sierra Leone (ibid). The money that he spent should have been better used on either Bible literature or health facility for Ebola patients.

3.5.4. South African Prophets

There are countless ministers in southern Africa who are also using physical materials to do exorcism (Pondani, 2019:16, 28). These ministers do not belong to any of the established denominations. Instead, they have their own independent churches (Pondani, 2019:24). Many of them carry titles of apostle, prophet, bishop. They claim to have had a

special revelation from God, just as the Old Testament prophets did. Among them there are Paseka Motsoeneng of Incredible Happenings Church, Penuel Mnguni of End Times Disciples Ministries, Lesego Daniel of Rabboni Centre Ministries, and Lethebo Rabalago of Mount Zion General Assembly (MZGA).

3.5.4.1. Paseka Motsoeneng

Paseka Motsoeneng is also known for doing miracles by methods that are bizarre. He regularly prays for couples who have sexual problems (IOL, 2011). Motsoeneng appeared on the media to have inserted his finger in the vaginas of women as a ritual of expelling demons that had troubled them. In his meetings he is seen commanding demons to come out (ibid). Just like T.B. Joshua, he does exorcism by just adjuring demons without applying any physical material item. Nevertheless, his church sells material items that are to heal people and keep demons away. His church's website advertises branded material objects that are for sale which promises cure for several diseases and deliverance from evil spirits (IOL, 2011).

3.5.4.2. Penuel Mnguni

Penuel Mnguni came into the public domain by strange acts of feeding snakes to the members of his congregation to demonstrate God's power (eNCA, 2017). Among the bizarre things he did with congregants were feeding them parts of a live rat and poisonous flowers, locking one of his congregation in a deep freezer for more than 30 minutes and driving a car over congregants (ibid). These acts outraged human and animal rights organisations and he was arrested for his performance. It is reported that Mnguni visited T.B. Joshua's Synagogue Church of all Nations in Nigeria in a church service that was aired live on Emmanuel TV" (Jamal, 2017). According to the church's Twitter account, Mnguni "confessed" during the service that "feeding snakes to the people is not biblical (ibid). Mnguni later rescinded his "confession" (Molobi, 2017).

3.5.4.3. Lesego Daniel

Lesego Daniel of Rabboni Centre Ministries became famous by engaging in a series of unusual practices in his church. The two well know incidents are when he instructed his

congregants to eat grass and drink petrol (eNCA, 2014). These actions are done, supposedly to prove the power of God.

Lesego Daniel is famously known as a deliverance preacher in Pretoria. He does not believe in a single salvation, in that people are not totally saved at conversion but they must then undertake another experience of deliverance whereby spiritual covenants made by their ancestors and generational curses are broken (Slaves of Truth, 2013). Banda (2018:3) is of the view that these ministers believe that failure in life is brought by a presence of a curse in a person's life. This necessitates prayer for breaking the curse (ibid). Lesego uses holy water and anointing oil which he believes to be healing sources. Lesego Daniel is more adventurous with his methods in that he broke down smithereens of cloth that he had prayed for and shared it among the sick to be healed (Slaves of Truth, 2013). The practice of healing and exorcising by paper is known to be used in the AIC, Zion Christian Church (ZCC). Lesego Daniel often do strange activities like laying his hands on the building's pillar and command congregants to touch it for their deliverance. These congregants would then fall into an uncontrollable ecstasy until they come out at his command (ibid).

3.5.4.4. Lethebo Rabalago

Lethebo Rabalago of Mount Zion General Assembly is commonly known as "Prophet of Doom." This is after he sprayed his congregants with pesticide called 'Doom Super Multi Insect Killer' as a way of healing them. He was arrested, charged, and found guilty in a court of law (News24, 2018).

3.5.5. Common Practices among Neo-Pentecostal Ministers

The common belief that these ministers carry is that every person has generational curses that must be broken over their lives (Banda, 2018:3). This elevates the importance of their deliverance ministries. They take advantage of the dominant fear of spirits and witchcraft that the majority of Africans have. The personal acceptance of Jesus Christ is seen as not enough for Christians. They believe that a process of deliverance should be followed for a person to be free from ancestral curses.

Some see the activities of these ministers as an opportunity for financial gain (Kgatlé, 2017:7; Chitando and Biri, 2016). This could be seen in the sale of items in their churches and meetings. It is these financial activities that prompted the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission) to do an investigative study on commercialisation of religion and the abuse of people's belief systems on churches (CRL Commission, 2017). Some of their findings are as follows:

- People are expected to pay substantial amounts of money before blessings and prayers could be said over them.
- Blessed water and oils are sold to congregants at a high marked-up price.
- Access to the spiritual leader or traditional healer is only guaranteed by payment of a fixed amount of money.
- T-shirts, towels, and Vaseline are sold to congregants for good luck (CRL Commission, 2017:31).

Besides the sample of the ministers mentioned, there are many others who employ similar methods of doing exorcism (Slaves of Truth, 2013). These methods include availing to congregants, material items such as anointing oil, anointing water, garments with the minister's picture on them, bracelets, and ornaments. The use of these material items is becoming common as seen in more ministers like Stephen Bafana Zondo, Dudu Comfort, Mukhuba, and Shepherd Bushire (ibid).

In St. Peter's Apostolic Faith Healing Church, the religious leaders distribute water broadly to all worshippers to cure the sick even those who might not be aware of sickness in their bodies (Monyai, 2007:124). Those that do not suffer are also sold these items. They are told that they might be suffering, unaware. The motive is to increase sales.

3.5.6. Zimbabwean Prophets

The phenomenon of unusual methods of doing exorcism is also found in other Southern African countries. Many of these activities have been reported in Zimbabwe. Newsday

(2016) reported on how Christians globally and particularly Zimbabwean Christians, have fallen into buying material substances from religious leaders, which they believe to have power to heal and deliver them from their problems. These practices are rejected by members of traditional churches.

It is important that this research looks at some of the prophets that are making headlines in the Zimbabwean media. Mega congregations like Prophet Emmanuel Makandiwa's United Family International Church and Prophet Walter Magaya's Prophetic Healing and Deliverance Ministries are known through the media for allocating bottled anointing oil to their followers (Tendai Manzvanzvike, 2014).

3.5.6.1. Emmanuel Makandiwa

Emmanuel Makandiwa the founder of the United Family International Church was born on 25 December 1977 (Chitando *et al.*, 2013:160). Having been raised in the Apostolic Faith Mission (AFM) of Zimbabwe, he left it to form the United Family International (UFI). His church started as an interdenominational gathering. He started by holding revival meetings in the afternoon where he prayed for people for healing and deliverance. Many people attended his meetings and claimed to have received miracles. When speaking about exorcism, Shoko and Chiwara (2013:225) believe that miracles in Makandiwa's ministry came about because mainstream churches failed to address needs that matters in an African, that is, freedom and protection from evil spirits. They compare him to a local *n'anga* (Shoko and Chiwara, 2013:229). *N'anga* is a Shona term that is explained generally as who uses supernatural powers to heal (ibid). *N'anga* is also described as a traditional healer who uses medicines or charms (Shoko and Chiwara, 2013:218).

The comparative to a *n'anga* is necessitated by the methods that Makandiwa use. He uses material substances to heal and deliver people which prompted that he be compared to an African *n'anga* (Shoko & Chiwara, 2013:225). It is reported that he once used a tin of yogurt to heal a sick woman (ibid). He commonly uses anointing oil for healing and deliverance. This he copied from his spiritual father, his mentor Victor Boateng. (ibid) Shoko and Chiwara (2013:225) report of their anointing oil being prepared from oil that has been extracted from a castor oil plant (*Ricinus communis*) which is called *mupfuta*

in Shona (ibid). This demonstrates the similarities between the methods and elements of Makandiwa to heal people and those of a *n'anga*.

Shoko and Chiwara (2013:229) conclude that Makandiwa is both a Christian and traditionalist. His practice resembles that of a *nyanga*. They, therefore, regard his ministry as “a ‘christianised version of tradition’ or ‘traditionalized version of Christianity’.” (ibid) His practice, together with those of his church, lean strongly towards those of an *inyanga* (ibid).

3.5.6.2. Uebert Angel

Uebert Angel Mudzanire was born on 6 September 1978 in a town of Zaka in Masvingo province where he grew up. His religious background is that he attended the Reformed Church in Zimbabwe (Chitando *et al.*, 2013:161). He started the Spirit Embassy Ministries International on 12 March 2007 in Manchester, England. He was prompted by an angelic visitation to start the church. In obedience to the call and the experience of angelic visitation, he changed his name to ‘Angel’ (ibid).

Uebert Angel, according to his business website “The Angel Organisation,” is an international business mogul who made his fortune as a property tycoon (The Angel Organisation). His property portfolio is known to be over 200, worldwide, both commercial and residential. Looking at his Facebook page, one sees a lifestyle of opulence. He is one of the prophets who believes and preaches that one could get miracle money. Some congregants have testified that they received money in their pockets and money being deposited in their bank accounts (Vengeyi, 2013:30). His ministry website advertises items like wristbands, anointing oil, car bumper stickers (Uebert Angel, 2015). These are the items believed to chase away evil spirits and attract fortune to the user.

3.5.6.3. Adventure Mutepfa

Adventure Mutepfa is a founder of Revival Centre World Mission Church (Vengeyi, 2013:29). He is drawing thousands to his church in Mutare, Zimbabwe. As is with other ministers, people are attracted by miracles that are performed in the services. Mutepfa

draws his belief of the usage of mediums like anointing oil for healing and deliverance from the Bible (Dube, 2013).

3.5.6.4. Walter Magaya

Walter Magaya, the founder of Prophetic Healing and Deliverance (PHD) Ministries, grew up in Chitungwiza (PHD Ministries, 2018). PHD Ministries started after Magaya visited SCOAN, in Nigeria. Magaya went to T.B. Joshua to seek guidance on his career choice. T.B. Joshua gave him direction to follow his present calling of being a minister (ibid). T.B. Joshua led him to start a ministry, which he started in October 2012 (Chitando and Biri, 2016). This guidance contributed to a strong link between Magaya and T.B. Joshua. It is of no surprise, then, that Magaya's practices resemble those of T.B. Joshua.

Just like his mentor Joshua, Magaya uses anointing oil for healing and exorcism (iHarare, 2016). He introduced his anointing water in January 2018, according to his Facebook page (Magaya, 2014). It has become fashionable to use artefacts when praying for people for healing and deliverance. Magaya (ibid), when answering the question how often one should use the anointing oil, he emphasises its daily application, citing that any failure to use it might open a door for spirits to attack. The daily application of the anointing oil is questionable. The question should be asked if skipping a day without using these artefacts, could it open a door for the spirits to come back and attack the user? Who is protecting? Is it God or artefacts? It is therefore important to search the Scriptures and remain true to them.

3.6. Analysis of the unusual methods used by some of the Neo-Pentecostals

Some of the Neo-Pentecostals independent exorcists are addressing the felt needs of an African the same way the ATRs are doing it (Taringa, 2013:214). They are more concerned about the physical wellbeing of an African. The practical system of the ATRs comprises of a set of beliefs and procedural practices that promises immediate yields of health, deliverance and success, whereas conventional Christianity largely maintains the focus on faith and hope (Mokhoathi, 2017:7). The lack of practical help to people's spiritual problems in the mainline churches gives these Neo-Pentecostals opportunity to use their artefacts to lure members and offer them help. Mokhoathi (2017:7) observes

that in times of catastrophes within the Christian setting, believers are often admonished to pray (or are prayed for) and encouraged to patiently wait for God's answer since nobody knows when and how He will answer. The church leaders would encourage believers with scriptural readings like James 1:2 – 3, whereby the message would be to be patient since challenges are strengthening our faith. However, when many professing Christians fail to get their prayers answered, they revert back to their ATR (ibid).

The Neo-Pentecostals are churches which believe in the moving of the Holy Spirit and emphasise elated control by the spirit. Many Africans identify with the ecstatic features of the Spirit (Kgatlé, 2017:2). The outlook of Neo-Pentecostalism takes after the personality of the leader. These leaders are mainly from traditional Christian churches, who felt that their gift was suppressed to operate in their churches, find their freedom to operate as they feel, led by the Holy Spirit in the Neo-Pentecostalism (ibid).

An African who has a background of animistic traces, finds exorcism with or by physical substances acceptable. These are syncretic methods between ATR and Christianity (Maluleke, 2014). A desperate African with a background of animism is depending upon what a prophet would tell him, even if is to eat grass, drink petrol or go on costly pilgrimages in order to get help (ibid); this leads to celebrity worship (Resane, 2017:3). Celebrity worship is when the leader is adored and comes to the forefront above the Christian message itself (ibid). It is fast growing in South Africa. This famousness can be seen in both printed and electronic media (ibid). It is unfortunate that some of the Christian community has accepted and promoted this celebrity worship (ibid). Khanyile (2016:22) points out that the new custodians of the Pentecostal fraternity have been associated with spiritual decadence, extremity, absurd performances and rituals, and emphasis on money and material acquisition.

3.6.1. Healing

Africans have a deep obsession with healing and the miraculous (Khanyile, 2016:43). In classical Pentecostal theology there is an emphasis on supernatural healing for all Christians as an aspect of the atonement (Brooks, 2015:25). Neo-Pentecostals have retained that emphasis of supernatural healing in their practice. Many people who attend

Neo-Pentecostal ministers' services are not attending for spiritual wellbeing, but rather for their physical wellbeing. Most of their sicknesses have been diagnosed incurable by western medicine. They attend these services with the hope of healing. That could be the reason for their vulnerability. Their desperation makes them to not mind writing their confidential sickness on the board to be prayed for by the minister, as shown on SCOAN television. The method of healing them is firstly public prayer by the minister. After prayer, people are sold different items, mostly bearing the photo of the minister, to use. Healing and the miraculous have become a budding industry, with many Africa preachers' emphasising divine healing, prophecy, speaking in tongues, exorcism of demons and the protection from evil (Khanyile, 2016:43). Some of the Neo- Pentecostal churches purport to heal all manner of disease without exception, particularly diseases doing much damage in the Sub-Saharan region like AIDS (ibid). It is a religion of possibility and hope.

3.6.2. Exorcism

Brooks (2015:5) writes about how similar African forms of Pentecostalism are with some African Instituted Churches with regards to deliverance and the need for exorcism. Referring to witchcraft, the similarity would be that the person needing deliverance would be a victim of demonic possession. Therefore, deliverance is regarded as triumph over demonic powers (Brooks, 2015:5) Healing evangelists like William Branham, believe that exorcism is a New Testament tradition thus its practice must continue (Anderson, 2006:117).

Deliverance is still fundamental in South African Neo-Pentecostalism. Brooks (2015:25) observes that a common characteristic in Pentecostal churches is the exercise of expelling demons (exorcism). Unlike speaking in tongues (*glossolalia*), the ministry of deliverance did not form part of very early Pentecostalism (Brooks, 2015:26). Deliverance, as it is known in contemporary Pentecostalism, is regarded as a continuation of the New Testament tradition that the church must continue practising (Anderson, 2006:117). Therefore, schools of deliverance are formed with the aim of learning how to correctly and successfully perform this type of ministry (Brooks, 2015:26). Among some Neo-Pentecostals, the ministry of deliverance has gained importance to the level whereby speaking in tongues is relegated to secondary status (Kgatlle, 2017:3).

Anxiety and fears that people experience due to pressures of life are a breeding ground that Neo-Pentecostals are taking advantage of to perform the unusual practices. These fears and anxieties range from “*boloi* (witchcraft) to sickness and poverty. They are afraid of the unknown, failure, death, etc” (Kgatle, 2017:7). Deliverance ministries have risen in the last five years in South Africa. Many churches bearing the name deliverance are abounding. Advertisements of deliverance services by the deliverance ministers are a major drawing card. Brooks (2015:50), writing on Ghanaian Neo-Pentecostals, shares light that since Neo-Pentecostals in Ghana believe that salvation for the Christian involves deliverance from evil powers and from satanic and demonic influences on one’s life, most programmes and evangelistic campaigns focus on deliverance for those possessed and oppressed by evil spirits, witchcraft and diseases. As a result, deliverance has contributed immensely to the growth of the churches practising it (Brooks, 2015:90).

It appears that the need for rapid growth of churches and popularity of ministers are fueling unusual methods of doing exorcism. Hence these unusual acts are paraded on social media (Khanyile, 2016:2). The more popular the minister is, the more he will attract finances. Khanyile (2016:10) argues that the most lethal and volatile representations of Neo-Pentecostal performance, ideology and discursive investments are havened and entrenched within the realm of new/social media platforms. He gives an example by stating that End Time Disciple Ministries has managed to exploit social media to its advantage in a commendable and volatile way (ibid). One could conclude that exorcism is done not in the motive of helping people but for financial gain, as this study shows below.

3.6.3. Miracles

Miracles are events that are not limited to laws of nature (Resane, 2017:6). The question that should be asked is, are these unusual acts, miracles? Resane (2017:6) is of the view that if these practices are put to the theological test, they cannot not be verified as miracles. He believes that even though a miracle creates awe and transformation in those that it happens to, the ministers’ practices that are displayed in unusual dangerous acts cannot be categorised as miracles (ibid). The inhumane, sometimes immoral practices

do not display, in any way, the power of God. These practices have instead increased the popularity of these preachers. These have brought shame and disgrace to the Christian faith.

Neo-Pentecostal ministers, by and large, are taking advantage of people needing help of healings and prosperity by promising miracles and personal empowerment. These people's needs draw people to "churches or ministries like Rabboni Centre Ministries, End Time Disciples Ministries, Mount Zion General Assembly, Incredible Happenings and other similar ministries" (Resane, 2017:6). Congregants fall into a trap of being manipulated and hypnotised by their pastor (ibid). Maluleke (2014) writes that the recipients of these prophets' ministries are following them in search of their power, even when it endangers their lives. Ministers, in turn, gain popularity and flashy lifestyles at the expense of the sufferings of their followers.

People see miracles as the only solution that will take them out of their challenges that have enclosed them (Anderson, 2000a). They see miracles as the only help of joblessness and lack of promotions. When the whole family dies systematically due to incurable or even treatable disease, the remaining members of that family would be in need of a miracle. Women see the solution to the shame of being childless as a miracle. When people experience what should happen naturally, like getting services from government offices, they conclude that evil spirits must be hindering their success. As a result, they would go to services where miracles are prayed for (Banda, 2018:4). It is these felt needs that the prophets are exploring to meet, and subsequently, drawing multitudes to their services.

Resane (2017:6) shares that most of the practices that have appeared on media are inhumane and degrade their victims. Above all the practices endanger the lives of people. There is a need of researchers and scholars to bring responsibility, purity, holiness, and contentment to the hermeneutics and exegesis that are lacking, to these miracle workers (ibid).

3.6.4. Show of Power

The unusual incidences raised curiosity about the unconventionality of church performances within contemporary African Christianity. Critical questions were sparked about the insurmountable power church leaders, in the (South) African context have over their laymen, and how this power transgresses far and beyond normality (Khanyile, 2016:22). Exorcism has been used to show power. Losif (2010:323) reports on how Josephus in his *Jewish Antiquities* 8.42–49 wrote that, “Eleazar, wishing to convince the bystanders of the extent of his success, commanded the demon to overturn a basin of water he had placed nearby for this purpose. The demon obliged him and the audience marvelled.” He further writes that “even the emperor Vespasian, at a time when his claim to the throne was anything but secure, was advised by his supporters that he, among other qualities, possessed exceptional healing skills, and that he had actually healed a blind man with his spittle and also a lame man, with the aid of god Serapis” (ibid). There have been suggestions about the reasons for unusual practices. These include ministers and their churches staying out of the established institutions like Pentecostal or mainline denominations where there is accountability, choosing rather to be independent (Kgatle, 2017:5). The lack of training in the formal theological field contributes to their intellectual isolation and subsequently to their own line of thought (ibid). A majority of the pastors in Neo-Pentecostalism did not obtain appropriate training in grounding for a full-time ministry. It is vital to note that it is not just to get academic qualifications, but the aim is to ground Christian leaders in biblical values and managerial and organisational responsibilities of the pastor in ministry.

Lim (2016:33) writes that Barbara Kellerman, the James MacGregor Burns Lecturer in Public Leadership at Harvard Kennedy School, suggests that unethical leadership is a key indicator of toxicity, “when leaders: (a) put their own interest first and treat subordinates like pawns in a chess game or a means to a goal or vision, (b) do not exemplify good virtues while expecting followers to do so, and (c) do not exercise leadership in the interest of common good.” Disappointments that followers experience after discovering that ministers have taken advantage of their modest belief in them hurts them mostly because they lacked discernment of what is considered good practice that their ministers should have followed (Kgatle, 2017:5). Kgatle (2017:6) argues that these pastors, South African Christians, black people in particular, believe to the level of not verifying the contents of the Bible as preached to them by their ministers. It is unethical

of the leader to exploit the vulnerability of a member as he/she gives him by demanding uncritical support and loyalty (Lim, 2016:37).

It is a good business practice to see the next business move that will bring a financial break. Likewise, bogus ministers also use the similar principle and identify susceptible communities. These ministers depend on several traits to draw people, which are a good public presentation, the ability to speak English in a way that will convince hearers, and a sound system (Kgatlhe, 2017:6). Jesus does not approve of using a position to control followers as shown by His interaction with the religious leaders of His time (Venter, 2006:57). The wrong understanding of putting leaders on a pedestal of possession of unique power makes them to be overconfident and arrogant to the detriment of their followers (Maluleke, 2014). Resane (2017:3) asserts that the Charismatic movement has been invaded by theologically uneducated ministers who hold on to titles that they hope will bring them significance. They easily take the leadership role in ministry without any theological training.

The invasion of leadership “idols” in the Christian community is toxic. Lim (2016:53) suggests three implications of the study of toxicity, resulting from the use of power among clergy leaders, and dangers or harmful impacts. The first pattern relays the financial control that the leader has. This is when the Pentecostal clergy leader takes sole financial decisions about finances of the church. In most cases there are no financial controls and accountability. The lines that separate personal finances and ministry finances are blurred. The priority of doing ministry is no longer the love of God but pursuing financial gain. The second pattern of toxicity is to intimidate the followers never to question the leader’s authority. There is no platform for followers to discuss matters with their leaders. Any such communication that would negate the leader’s instructions and commands would be seen as insubordination. The last pattern of toxicity is when a leader elevates his commands and instruction to the level and authority of Scripture. This a leader will do by selecting parts of Scripture to drive followers into submission. “Garrard addresses this issue as the problem of ‘exaggerated respect’ for leaders when Pentecostal leaders’ words are frequently equated with Scriptures.” (ibid)

It is important therefore that the minister of the Gospel avoids abuse of power by understanding what it is to be a servant leader. This is the leader who will serve the people, instead of abusing people.

3.6.5. Syncretism with ATR

Syncretism is a word that is used to mean deliberate congruent ideas and methods of two or more different religious backgrounds (Kleinhempel, 2017:652). This convergence of the two different ideas and methods harmonise to form a new set of religious practices and views (Koertner, 2013:296). "In cases where two religions or forms of spirituality are practised alongside each other a syncretistic process may have happened which can be called 'harmonising relation' in which 'the boundaries between the systems remain sustained, but the relation of competition is abolished'." (Kleinhempel, 2017:646) Kleinhempel's comments, therefore, can be summed up in that syncretism happens when two lines of demarcation are blurred. Mokhoathi (2017:1) observes that the African scholars are successfully driving an understanding of contextualising Christianity in Africa. This they do with the aim of creating a bridge between African culture and Christianity, thus making Christianity relevant to the African setting. This is a welcome move since God expresses Himself through a cultural setting of people. But the deficiency in this move is the proper analysis of full implementation of Christian practice in the African setting (ibid). Contextualisation of Christianity has, unfortunately, allowed some African Traditional Religion practices to be incorporated into Christianity (Mokhoathi, 2017:1).

Failure to keep the essence of each religion makes it vulnerable to be influenced by the other. The essence of Christianity and that of the African Tradition Religions is weakened by this amalgamation (Mokhoathi, 2017:1). Practices by Pastors such as Lesego, Rabalago, Penuel, Motsoeneng and others take after the actions and role of an African Traditional healer (Kgatlé, 2017:6). Even though they practise under the Christian banner, the purity of Christianity in their practices cannot be supported by Scripture. This leads to the conclusion that Christianity is corrupted by enculturation or the efforts of making Christianity African. The Christocentric thrust of Christianity should not be devalued. (Mokhoathi, 2017:4).

Preachers interpret magic practices into prophecy, especially when it relates to the use of materialistic objects (Anderson, 2001:116). These magic acts make the preacher to be powerful to the recipients, thus relegating the power of Christ and who Christ is, together with the importance of our relationship with Him to the background. It is this overemphasis of the Spirit beyond the parameters of Scripture that creates an environment wherein syncretism would breed. This is prevalent also in AICs.

Sangomas adapt Christian practices in their consultation and as a result bring about the element of African Christianity (Kleinhempel, 2017:643). Hence it is not surprising to see a *sangoma* using a Bible in his/her consultation room. It is common knowledge for a *sangoma* to pride himself or herself in a fact that he/she uses a Bible. Some of the bizarre practices like eating pieces of meat of a snake, undressing, touching of the private parts, and the like, are performed in the *sangoma*'s consulting rooms. Unlike some Neo-Pentecostal ministers, *sangomas* won't post their acts on social media because they are aware that they won't be accepted by the society.

Temptation of popularity makes some of the Neo-Pentecostal pastors employ what would appear as syncretistic practices (Kgatlé, 2017:6). Their seeking for popularity attracts other popular celebrities. The African medium practice has shown to be adaptable to different religious settings. This is demonstrated by how African Instituted Churches in particular and African Christianity in general embraced African practices in their services (Kleinhempel, 2017:659).

3.6.6. Financial Gain

The innumerable socio-economic encounters in South Africa explain the reason for supporting these pastors with unusual practices since they promise poverty alleviation and a better life of material possession (Kgatlé, 2017:1). Poor people are desperate to seek an immediate solution to their problems. They are, therefore, willing to participate in any nonsensical activity with the hope of getting relief from the effect of poverty. Trust in God through His word is replaced by human efforts (Kgatlé, 2017:2). Maluleke (2014) confirms the socioeconomic rationale to the motive for doing such acts. He compares the

reason of buying a ticket to travel to SCOAN, in Nigeria, to be the same reason that many queue to seek financial luck, to see a doctor or a traditional healer (ibid). One concludes that socioeconomic factors are the main reason for support of these unusual methods of doing ministry (Kgatle, 2017:7).

It is important to heed to the Scriptural warning against financial motive for doing ministry. There are sorrows that follow when one does ministry for own personal advantage (Manser, 2010:2168). In John 10:12-13, Jesus talked about being a good shepherd of the flock instead of being a hired servant. The bad motive and carelessness of a hireling cause neglect of the welfare of the sheep (Manser, 2010:1790). Apostle Paul advises the young Timothy in 1 Timothy 6:6-10 to avoid the cult-leader tendencies of using the Gospel to amass wealth (Eaton, 2011:116). This can be done by being content. Paul refers to contentment as the attitude of not requiring financial aid (Barker and Kohlenberger III, 1994b:906).

Ministers of the Gospel must comfort themselves by the promise of Hebrews 13:5 that God's presence always accompanies them, therefore, there is no need to embroil oneself with financial gain. Covetousness, which is the opposite of contentment, places one in a state where one is never satisfied no matter what and how much one receives (Manser, 2010:2209). Ecclesiastes 5:10-11 tells that financial gain never satisfies, instead, it increases a longing for more. It is proper to desire a life where daily needs are met. Desire for luxuries drives one into frustrations that can lead to dangerous activities (Barker and Kohlenberger III, 1994a:1015).

3.7. Conclusion

Exorcism has been part of ministry among Pentecostal and Charismatic churches (Anderson, 2000a). Unlike in mainline churches, exorcism has been in the forefront of ministry in the Pentecostal and Charismatic churches. It should be understood that even though exorcism was in the forefront, it was never the main event of the service. The main event was always the regeneration experience. Looking at the pioneers of African Pentecostal ministers, the research has shown that exorcism was done only when there was a manifestation of spirits in their meetings.

The methods that the Pentecostal pioneers used were to lay their hands on a person and command the spirit to come out. They never used any artefacts when doing exorcism. They believed that the spoken word of faith has power to release the power of God to do miracles. They understood Jesus' great commission to believers that they will perform authentic miracles in His name (Mark 16:15-18). Miracles will be a sign of the living presence of Jesus Christ. They further understood that the main instruction was to proclaim the Gospel. Exorcism, healing and others were signs that would follow.

The research has shown that since 1990, there has been a usage of artefacts among Pentecostals and Charismatics. The new phenomenon is practised among some Neo-Pentecostals. These ministers take advantage of the strong African belief of the spirits and that every bad thing that happens is caused by spirits. Hence exorcism plays a leading role in their meetings. Dread of witchcraft and an anxiety about bewitchment are traumatising people who deeply practise the spirit world cultures. This is evident by the high volume of traffic in medicines that will protect them from evil spirits (Grundmann, 2005:67).

Dunlap (2010:80) is of the view that Reform tradition has relegated healing of the sick to the world of biomedicine. He believes that Reform tradition has neglected the use of artefacts to bring solution to the physical world. He further states that the artefacts can transfer spiritual power to the sick body. Dunlap, however, fails to show how Scripture supports the use of artefacts on the sick. Failure to support the argument of scriptural use of artefacts opens a door to many motives.

In the process of doing exorcism, there has been rivalry among exorcists. This led to developing methods that would want to outshine other fellow exorcists. Personal branding of their artefacts exasperated their usage. As a result, the exorcist is elevated more than Jesus. The sale of these artefacts makes one to question their motives. The more opulent lifestyle than their congregants is of great concern. It is possible that one would conclude that their doing exorcism is no longer about ministry but is about financial gain and fame. It is important, therefore, to question one's motive when doing exorcism. Christian correct

motive of wanting to help people, would lead one to employ methods of doing exorcism that are within the limits of Scripture.

CHAPTER 4

THE SUPREME RULING OF CHRIST OVER POSSESSION AND SICKNESS IN THE BIBLE

4.1. Introduction

In order to locate scriptural evidence about the different accounts on exorcism, biblical texts where spirits, be they evil spirits or spirits of the dead, are mentioned, will be identified. Biblical texts that will be included in the study are those that mention divination and adverse circumstances, like sickness, oppression, and madness, because of spirit possession. Commentaries will be used to critically analyse the identified pericope and deduct conclusions. Homiletic, literary and historic commentaries will be used to get to the best possible understanding and interpretation of the biblical text. The historical commentaries will be used to shed light on the view of exorcism in the ancient context. Literary commentaries will be used to follow the storyline and indicate the important literary features. Homiletic commentaries must help with the hermeneutical gaps that need to be considered. The commentaries will be read critically to underscore possible biases they may host.

4.2. Researcher's Hermeneutical Approach

Theological tradition informs the way one reads and interprets the Bible (Nel, 2015:1). This chapter focuses on the Biblical texts as they relate to spirits. It is, therefore, necessary to understand the researcher's hermeneutical stand. Messages are understood by an organised approach (Klein *et al.*, 2004:4). Hermeneutics, therefore, helps to organise one's approach to Scripture (Klein *et al.*, 2004:5). The common hermeneutical approach has been traditional historical-grammatical analysis (Klein *et al.*, 2004:63). This approach focuses on analysing the author, the text, and the reader (Stein, 2008:18). This study interprets Scripture from this premise. It further incorporates missional hermeneutics and Pentecostal hermeneutics. Missional hermeneutics refers to the Bible being written to show God's mission of reconciling humanity and the universe to Himself, as a result, its overall message must be understood thus (Wright, 2006:48). This understanding is further discussed in section 5.2.

Pentecostal hermeneutics acknowledges the working of the Holy Spirit in the writing, understanding and application of Scripture by the believing community (Nel, 2015:3). The inspiration of the Holy Spirit on the author was not only for the original intended receivers of the message but can also benefit the contemporary receivers. The reduction criticism as applied on traditional historical-grammatical analysis is necessary but it can limit understanding of the role the Holy Spirit plays on contemporary receivers. The role of the Holy Spirit in the application of Scripture should be incorporated. This study embraces an understanding that the Bible contains the Word of God for human beings and a specific word for them to guide them as revealed by the Holy Spirit (Nel, 2105:12).

4.3. Demons

The Bible tells us a lot about demons and their activities. It is important to understand their origin and how the Bible records their activities. Maxwell Whyte (1989:87) explains that, “the word demon comes from the Greek *daimon*, which means ‘an evil spirit’”. *Daimon*, in turn, comes from a root which means “a shadow”. Danker (2000:210) explains demon as a supernatural being that has power above humans’ which is working against humans. Its nature is evil and seeks destruction. Danker (2000:210) regards its position to be between humans and deities. He further explicates that demons are capable of occupying people and causing sicknesses. Majority of these sicknesses are mental sicknesses. Van der Toorn *et al.* (1999:235) explain the etymology of the word ‘demon’ that “it is a rendering of the cognate Greek words *daimon* and its substantivised neuter adjective *daimonion*; post-classical Latin borrowed the words in the forms *daemon* and *daemonium*. The original meaning of the term *daimon* from the time of Homer onwards was ‘divinity’, denoting either an individual god or goddess.” Van der Toorn *et al.* (1999:235) further note that, “the word could designate one’s fate or destiny or the spirit controlling one’s fate or one’s genius. Commonly the word designated the class of lesser divinities arranged below the Olympian gods, the ‘daimones’”. Hesiod describes them as “the souls of those who lived in the Golden age, who now invisibly watch over human affairs” (Van der Toorn *et al.*, 1999:235). Van den Toorn *et al.* (1999:236) conclude that “the concept and word ‘demon’ underwent fundamental changes in antiquity caused by the rise of dualism in the essential monistic cultures of the Near East”. Maxwell Whyte (1989:87), Danker (2000:210), and Van der Toorn *et al.* (1999:235) agree in the evil nature of demons. They are neither humans nor systems but are spirits whose purpose is to oppose God and His creation. Louw and Nida (1993:146) acknowledge that in many

languages the difficulty is not the absence of a term, but variety of terms for different kinds of demons for different behaviours. This view can be exemplified by when Jesus describes the type of demon that is responsible for the sickness a person is suffering from (Luke 4:33, Matthew 9:32, 12:22, Luke 5:2).

The characteristics and behaviours of demons can be seen by noting their activities. Vine (2012:302) writes that demons are under the supervision of Satan with instruction to bring sickness on human bodies as seen in Luke 13:16 and cause wickedness in different degrees. They will, ultimately instigate nations against God and His Christ (ibid). Their mission is to defile God's creation. Newport (1972:13) also shares that traditionally, demons are viewed as fallen angels. Sin was introduced into a sinless universe through a chief angel, Satan, who rebelled and drew with him a large number of lower spiritual beings, known as demons. Barker and Kohlenberger III (1994a:616) point out that it is in 1 Chronicles 21:1 that the word Satan appears without the definite article, meaning that he has adopted his malice nature against God and human beings. Satan's business, according to Barker and Kohlenberger III (1994a:746), is to roam the earth and accuse those who are serving God as stated in Job 1:6-7. Satan carries a title of an accuser of the brethren (Revelation 12:10). It still baffles why would God allow Satan, whose nature is evil, to have access to God's throne in order to accuse Christians (Adeyemo, 2006:572). Demons are contrasted morally as fallen angels whose nature is wicked and debauched to the angels whose nature is virtuous, decent, and still maintaining their elevated state (Douglas and Tenney, 2008:157).

Satan and demons are condemned to destruction. As a result, God condemns all those following Satan and his demons. The stringent punishment that God promised to any of His people who worship demons points to the reality of the existence of wicked spirits (Penn-Lewis and Roberts, 1986:27). Jesus, in Matthew 25:41, tells that the final damnation of those who do not follow God will be in the company of Satan and his demons in the eternal fire. The dramatic giving of God's laws on Mount Sinai could convince one of the importance of those laws, which included punishment for worshipping idols and evil spirits which are demons. Death, the ultimate punishment one could impose, was given to the offender. This was to purge any worship to these spirits from inside the camp of Israel. Penn-Lewis and Roberts (1986:27) show the stringent measures God imposed in

His law against evil spirits, proving that, first, evil spirits do exist. Second, the laws prove that evil spirits' nature is to influence humankind to wickedness. Third, for God to forbid His people to worship evil spirits shows the possibility of evil spirits to interconnect with them and thus effecting their nature on them. Fourth, God's people should not compromise their stand against evil spirits. The severity of the judgement of God against people who worship evil spirits proves the reality of evil spirits (ibid).

Based on the severity of punishment for those found worshipping evil spirits, evil spirits have the ability to influence humankind against God (Penn-Lewis and Roberts, 1986:27). It is worth noting that such ability of demons is to oppose the purpose and will of God in people and the universe. It is also important to note that the only way to relate with these evil spirits is to not worship them or have an agreement with them. This means that these spirits should not be venerated, and they should not be appeased either.

The Apocryphal literature also mentions demons. Barton (1912:159-160) writes about two types of Apocryphal literature stating arch-demons as fallen angels. In this literature, among the names given to these arch-demons are canonical names of Satan and Azazel. He further writes that there are decipherable steps by which, in the canonical literature, Satan developed his opposition to good. In one type of Apocryphal thought Satan became the archdemon, who tempted man and led him astray (Barton, 1912:159). Having introduced sin into the world, these fallen angels were regarded as the presiding geniuses of various forms of transgression and corruption. They were themselves, however, thought to be already undergoing punishment. They were bound and were being tormented in a great fire (Barton, 1912:160).

There is another view that believes that there is no being called either Satan or demon. Jonathan Burke (2016:133) writes: "The term 'satan', whether in Greek (*satanas*) or Hebrew (*sātān*), is used rarely in pre-Christian literature and never as a proper name." He believes that it is the New Testament writers who could have personified Satan (Burke, 2016:134). In referring to what is believed to be the teaching of the twelve apostles of Jesus Christ, the Didache, Burke (2016:137-138) says that "the Didache never refers to evil angels, demons, evil spirits, unclean spirits, demonic possession, or exorcism". Burke (2016:137-138) believes that the Didache would condemn idolatry without mentioning

demons. He believes that the Didache rejects idolatry because it is a worship of dead gods, not demons (ibid). Looking at the preceding comments of Burke it is unfortunate that he draws his conclusions on the Didache more the Bible.

It is imperative to note that as much as Burke extracts support of non-personification of Satan and demons from the Didache (Burke, 2016:133), what the canon proposes should carry more weight, since Christians base their belief and practice on it. Hereunder, this study will show how Old Testament writers referred to demons as personified spirits (Deuteronomy 32:17; Psalm 106:37) and how Jesus and His disciples addressed personified demons (Matthew 4:24, 9:34, 12:27; Mark 6:13; Luke 4:41, 13:32). More discussion will be based on the New Testament than the Old Testament since the Old Testament does not say much on the topic of demons.

Burke (2016:138) emphasis wrong behaviour of a false prophets as a proof of the non-being of Satan or demons. He believes that the Didache differentiates between true and false prophets, even though it does not suggest that prophets are inspired by both evil spirit and the Spirit of God (ibid). He elaborates his argument that according to the Didache, the true and false prophets are identified by behaviour rather than by differentiating between spirits (ibid). He believes that false prophets are false by abusing the Spirit of God. He denies the demonic possession of a false prophet, hence there is no exorcism done on a false prophet (ibid). His conclusion is that the false prophet's words and actions are not influenced by any supernatural evil.

The Bible refers to both Satan and demons as literal beings. If Satan was just a behaviour as Burke (2016:133) suggests, he would not have answered God, or had a meaningful conversation with God in Job 1:5-6. Zechariah 3:1-2 confirms interaction of God and a literal being, Satan. This is a literal vision that Zechariah saw which applies to the then current situation of rebuilding Jerusalem's walls (Adeyemo, 2006:1080). God defended His people Judah from the literal Satan who was accusing them. Satan who knew the purpose of God about Israel, has always accused the Jews and believers in order to discredit them before God (Barker and Kohlenberger III, 1994a:616). It would not be possible for Satan to do so if he was not a literal being.

Paul opposes Burke's view in 1 Corinthians 12:3 in that anyone would glorify the Lord only by the Spirit of the Lord. The twofold test in the presence of a believer is that no person can curse Jesus by the Spirit of God and that a person can openly testify Jesus as Lord by the Spirit of God (Barker and Kohlenberger III, 1994b:640). Adeyemo (2006:1392) confirms that a person can only glorify God by the Spirit of God. Paul proposes that there can never be abuse of the Spirit of God. Any degrading of God is always by demons. MacArthur (2007:501) tells of some of the Corinthians were given over to ecstasies that were controlled by demons and claiming to be prophesying by the Spirit of God. Therefore, the Holy Spirit is a Personal Being, in as much as Satan and demons are personal beings. Luke expatiates the existence of two different spirits by showing how the young girl prophesied by an evil spirit and how Paul and his company were authentic servants of God (Acts 16:16-19). It was only after Paul did exorcism on the girl that she ceased to prophesy further. The Bible is clear, therefore, in showing the existence of two different spirits.

Spirits and demons should not be spoken about as a method of personification of attributes like happiness, joy, suspiciousness, or terror. Neither should it be seen as developmental stages of psychiatric and psychological challenges (Grundmann, 2005:62). Grundmann (2005:62) sees this understanding as a failure to understand the moral purpose of evil spirits which is to discredit God's children. The Bible teaches about a personal demon as this study will later show. The working of the gifts of the Holy Spirit is to undo the evils that Satan and his demons unleash on people. Majority of the Pentecostals and Charismatics, who are adherers of this theology of the gifts of the Holy Spirit believe that the Bible teaches of the literal Satan and literal demons or evil spirits (Anderson, 2006:117). The Christian solution to the problems of Africans and other people groups who believe in the literal spirits that are able torment people is deliverance from these literal spirits (ibid).

The New Testament continues to show that Satan and demons are beings, not just forces of evil. This can be seen in the demons' possession of intellectual nature (Douglas and Tenney, 2008:157). When Jesus was tempted by literal Satan in Matthew 4:10, He intellectually engaged him by referring to the written Scripture in the Old Testament. The same Satan that Jesus talks to is referred to as the tempter in verse 3 and the devil in

verses 5, 8, and 11. Matthew 12:26 further reveals how Jesus referred to the person of Satan. Jesus refers to Satan having a kingdom. Jesus acknowledges that Satan is wise enough to know that his kingdom will fall when his subjects rise against one another. When the disciples came back from the successful mission of healing the sick and casting demons out as recorded in Luke 10:18, Jesus responded that they should not be surprised that demons came out because Jesus saw when he was cast out of heaven that he fell like lightning (MacArthur, 2007:208). Paul in 2 Corinthians 11:14 writes about how even Satan disguises himself as an angel of light.

Our English word “Devil” comes from the Greek word *διάβολος*, which means an accuser, a slanderer (Vine, 2012:307). The root word is *diaballo*, which means to accuse or to malign. Satan bears the name *διάβολος* which should be applied as a proper name. Therefore, *Daimon*, ‘a demon’, should not be translated as devil (ibid). The understanding should be that there is one Devil and many demons (ibid). Satan’s hatred against God drives him to accuse man against God as written in Job 1:6-11; 2:1-5, and Revelation 12:9,10, and God to man, Genesis 3 (ibid).

Douglas and Tenney (2008:157) shed light in that the intellectual nature of spirits is above those of human beings, thus proving that they are literal beings like humans are literal beings. Their intellectual nature is seen in how they recognised and knew Jesus in Mark 1:24. Demons in a man, as recorded in Mark 5:6, bowed to Jesus when they recognised the power of the Holy Spirit in Jesus. It was not just the man falling down to Jesus, but it was the demon with personality within the man. Hence Jesus addressed the demon, not the man (Verse 6). The demon had an intellect that acknowledged that there judgement is coming for Satan and all his demons. If demons were not literal being with intelligence, they would not have engaged Jesus also in their request to be sent to pigs (Mark 5:7-13).

It is important to note that the pigs ran into the sea because of demons that went into them. This is after Jesus allowed demons to enter the pigs (MacArthur, 2007:121). Jesus gave demons permission to enter the pigs that were peacefully in their area. Jesus did command the pigs to drown in the sea (Morris, 1989:172). Barker and Kohlenberger III (1994b:155) state that the stampede of the pigs was caused by demons entering them. It is difficult to see that if demons were just a behaviour, as Burke suggested, how could

they be transferred from a man to pigs. Douglas and Tenney (2008:157) show an important fact that traditional healers invite spirits possession to acquire power to practise spiritual activities like gaining knowledge on the non-physical world. The biblical examples are found in 1 Samuel 28:1-28 and Acts 16:16. The destruction of pigs by drowning shows the purpose of demons to destroy God's creation (Lane, 2002:186).

It is also important to note that demons obeyed Jesus when He commanded them to go into the pigs. They are under the command of the Lord Jesus Christ (Manser, 2010:1649). Demons entreated Jesus as seen in Luke 8:31, that He should not condemn them to their final place of damnation. They have the ability to corrupt sound doctrine, as Paul warned in 1 Timothy 4:1-5. They do not only corrupt but they proceed further by teaching their corrupted teaching. The essence of their personality can influence the behaviour of human beings.

4.4. Some perspectives on the spiritual world from the Old Testament

The activities of the spirits have always been mentioned in the Bible (Genesis 44:15; Numbers 22:7; Isaiah 8:19; Micah 5:12-14). The Old Testament does not mention the effect of evil spirits as the New Testament does. Toy (1890:17) states how difficult it is to correctly compute the complete history of evil spirit events as happened in the Old Testament. He is of the view that "many popular beliefs must have perished beyond recovery" (ibid). Since this research is on a biblical study, it is important to focus on what the Bible has made available, even though it might be of benefit to glean from extra-biblical materials.

In the Old Testament there is an abundance of warnings against occult practices (Douglas and Tenney, 2008:335). God condemns such occult practices like divination in its entirety (Douglas and Tenney, 2008:162). These included sacrificing children, contacting spirits to learn about the future, consulting with anyone who communicates with the dead, and reading and interpreting life's events as signs for the future (Deuteronomy 18:10-12). God was against these pagan methods of predicting the future which were leading the nation Judah into rebellion against God's will (Barker and Kohlenberger III, 1994a:1214). Jeremiah 27:9 mentions five groups of these occult practitioners as false prophets,

diviners, dreamers, fortune-tellers, and sorcerers. One of the works that the women who were practising divination in Ezekiel 13:23 was to imitate true prophets by giving signs to illustrate their false predictions (Manser, 2010:1211). Isaiah 2:6 confirms God's hatred of these practices by accusing the Israelites that they have learnt evil practices from foreign nations and have entered into an agreement with these nations. Isaiah encouraged the nation of God in Isaiah 8:19 not to turn to the dead for advice (Adeyemo, 2006:815). 1 Chronicles 10:13 states that Saul's death was caused by failing God and breaking His covenant when he consulted a medium to speak to the dead. God was disappointed with King Saul, the way his heart was drawn to mediums. Saul disobeyed God and consulted mediums which led him ultimately to his death (ESV, 2008:718).

These occult practices are done by Israel's neighbouring nations (Khathide, 2007:107). Hence, God instructed the nation of Israel not to intermarry with those nations. The reason why God forbade the children of Israel to intermarry with other nations is because of their involvement in idolatry (Deuteronomy 7:3-4). God knew that their deep involvement in idolatry would influence the Israelites against God towards idols. After God brought back the nation of Judah from seventy years of captivity, they went back into intermarrying with the nations God warned them against. Ezra 9 shows also that it was wrong to intermarry with other nations. Occult was widely practised among other nations, in Egypt and Babylon (Douglas and Tenney, 2008:335). There is a probability that the returnees from exile intermarried with the Babylonians and as a result started to indulge in occult practices.

The Old Testament mentions only two direct references to demons, which are found in Deuteronomy 32:17 and Psalms 106:36 – 37 (Igbari, 2018:41). It is worth noting that the Bible views idols as demons (Deuteronomy 32:17). Idol worship had power to deceive and attract children of Israel (Psalms 106:36-37). This power was not derived from a mere material object, but there was a spirit behind the physical object. Despite the scarcity of demonic references in the Old Testament, those mentioned reveal the demonic worship among the pagans (Igbari, 2018:41).

When the nation of Israel was under the rule of Egypt, Pharaoh was seen depending upon magicians to do and explain the supernatural. These were probably cultic officials

who interpreted omens and signs (ESV, 2008:121). It is the magicians' failure to interpret Pharaoh's dream that brought Joseph to the king from prison (Genesis 41:8-14). The magician used their enchantments to compete with some of the miracles that Moses did (Barker and Kohlenberger III, 1994a:77). The secret arts that Exodus 7:11 mentions were the ability to manipulate spiritual power to get guidance. The fact that Pharaoh's magicians were able to turn their sticks into snakes shows that they were able to manipulate spiritual power. The show of power was real to the effect that Pharaoh could not change his mind (Exodus 7:22). The show of power by the magicians was also demonstrated on the frogs (Exodus 8:7). Whiston (1987:72) mentions Josephus, a Bible historian, confirming the activities of the magicians when Moses confronted Pharaoh. More activities of magicians are again seen when the Jews were under the rule of Babylon (Daniel 1:20, 2:2, 27, 4:7, 9, 5:11).

Ramon and Bautista (2014:92) observe that reading both the Old and New Testaments, we find that a great part of their spirituality and theology deal with the evident conflict between good and evil "spirits". In the Old Testament, the authors often touch on matters pertaining directly to this conflict; for example, the conflict between God and the serpent (Genesis 3), between choosing life and choosing death (Deuteronomy 30:11—20), between serving the Lord God and serving strange gods (Jeremiah 5:19), and between true and false prophets (Deuteronomy 18:21; Jeremiah 23:14). Ramon and Bautista (2014:92-93) further state that in the New Testament, writers also deal with this major conflict; specifically, for example, between the works of light and the works of darkness (Ephesians 5:8-14); angels and devils (Revelations 12:1—12); the good spirits and the unclean spirits (Mark 1:27; Matthew 4:11); the fruits of the spirit and the fruits of the flesh (Galatians 5:13-26); the spirit of truth and the spirit of deception (1 John 4:1—6); and the standard of Christ and the standard of Satan (2 Corinthians 2:11; 1 Timothy. 3:7; Matthew 4:1—11; Luke 4:1-13).

It is important to see what the Scripture says about ancestral worship since it is the most important practice of doing exorcism among Africans (De Visser, 2000:21; Maboea, 1991:9). Among many practices that God opposed, all contact with the dead was forbidden as recorded in Deuteronomy 18:10-12. When Moses was giving the children of Israel his last instructions before he died, he warned them of the practices that involved

evil spirits. He told them in Deuteronomy 18:9 that when they arrive in Canaan, they should not embrace the Canaanites' practices of idolatry which had power to influence them away from God (Manser, 2010:217). Among some of those abominable practices was the consulting of the dead (Deuteronomy 18:11). Even though God was against consultation with spirits, the Old Testament does not say much on the practice of exorcism. Froise (2000:107) shows the absence of cases of exorcism, even though the subject of evil spirits is widely written about in the Old Testament. The references to hostile evil powers as far as the Old Testament is concern are remarkably few (Khathide, 2007:99).

The closest occurrence of exorcism is as stated in 1 Samuel 16:14 when the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. God removed His Spirit from Saul because Saul failed to follow God fully (Adeyemo, 2006:353). God allowed the evil spirit to torment Saul. It might be viewed that the playing of the harp was the method of exorcism used on Saul (Manser, 2010:351). Saul's servants, who gave him the advice of seeking a minstrel whose music will relieve him of the evil spirit that was tormenting him, had knowledge of the activities of spirits, hence they advised accordingly. They knew the ability of music to chase away tormenting spirits. Saul took their advice and sought David whose music would bring deliverance from that tormenting spirit (1Samuel 16:15-17). When David played the harp, as recorded in 1 Samuel 16:23, the evil spirit that was troubling him left (Manser, 2010:351). The kind of music David played attracted the presence of God because it was worship unto the Lord (ESV, 2008:519).

God rejects any communication with the spirits of the dead (Barker and Kohlenberger III, 1994:258). 1 Samuel 28 sheds light on the spirits of the dead. When Saul departed from following the Lord, the Lord refused to listen to his prayer. When Saul enquired about the impending battle, God did not answer him. He resorted to consulting a medium (1 Samuel 28:7). Mediums were not welcomed in Israel as seen in Deuteronomy 18:11 (Douglas and Tenney, 2008:377). King Saul had banished them from his kingdom (1 Samuel 28:3). They were abhorred by God and subsequently by followers of God. Saul seeking guidance from a medium, who would communicate with the dead, believed in the existence of spirits of the dead and at the least, he believed in their ability to influence the outcome of the battle (Manser, 2010:351). When the medium asked him about whom she

should bring up, he asked for Samuel. The reality of whether that really was Samuel who came up, is still a subject of debate. The truth is there was communication between the medium, Saul and supposedly Samuel. It is important to note that Saul, in his apostate state, did not worship Samuel as a divine being when he appeared. He spoke to the apparition just as he had spoken to the prophet during his lifetime (Tsumura, 2007:626-627).

Myambo (2008:16) considers three interpretations of who could Saul have spoken to in the event of 1 Samuel 28. First, the medium woman could have lied to Saul. Second, Satan could have masqueraded as Samuel. Third, the spirit of Samuel spoke to Saul. Myambo concludes his analysis by accepting the third interpretation on the basis that it was a special case (*ibid*). This study agrees with him by rejecting the probability of the first interpretation because of the truth that the medium told that she would not have known otherwise. This study, however, does not agree with him on embracing the third interpretation because it poses a problem in that it is not supported by the rest of Scripture. The second interpretation is the most probable because Satan can masquerade in another form. Adeyemo (2006:373) believes that Saul consulted demonic spirits that took the shape and form of a familiar human being in order to instill fear in the consultant and demand a sacrifice. What Saul communicated with might have been a demonic figure masquerading as Samuel. Froise (2000:101) is at length showing that even rebellious evil spiritual forces who have turned against God, are still acquiescent to God and God has restricted their liberty. This means that the spirit of the dead is still subjected to the authority of God. God's children should not consult the dead for any reason.

It is surprising that the Old Testament as we have it currently does not shed much light on personal demonic oppression. Toy (1890:17) is of the view that it is likely that the Old Testament has been amended to its current form by writers whose aim was to eliminate any form of demeaning beliefs like exorcism, as they did not represent the nation of Israel's true faith. This view is supported by the fact that there is no written material in its present form from before the eighth century. What remain are the scattered traces of an anecdote, a casual remark, and an isolated law, across the Old Testament that give us a hint of how people lived and related to these beliefs in the Old Testament. These

amendments make it difficult to get the complete picture of how people viewed evil spirits. Toy thus concludes by asserting the absence of the demon possession in the Old Testament (Toy, 1890:29). Froise (2000:107) shows the presence of the documented cases of evil spirits in the Old Testament with the absence of the documentation of exorcism. The absence of the documentation of exorcism does not speak of the absence of the actual cases of demon possession and exorcism. The absence of records of people who were delivered from oppression by demons does not mean that there were no people who were oppressed by demons. The Old Testament, however, reports of people who were under the influence of evil spirits (Judges 9:23; 1 Samuel 16:15; 1 Kings 22:22).

4.5. Some perspectives on the spiritual world from the New Testament

4.5.1. Gospels

Even though God is warning the nation of Israel against detestable practices of witchcraft, divination, and necromancy by other nations in the Old Testament, the narration in the New Testament is focusing on deliverance from the influence of the evil spirits. Voorwinde (1994:18) highlights that “while the whole sphere of demonology appears only on the margin in the Old Testament, the emphasis changes markedly in the Judaism of the inter-testament period. This background information raises some interesting questions for the study of the New Testament.” He continues, “The stark contrast between the Old Testament and New Testament seems to be at least partially explained by the demonologies that were developed in Judaism during the Inter-testamental period.” (Voorwinde, 1994:20) He further attests to the fact that some of the vocabulary used by the New Testament derives from the inter-testamental period and not from the Old Testament (ibid). It is possible that the pagan influence dominated the terminology as found in the New Testament. One should solicit comfort from the spiritual persons within the New Testament on how they responded to the argument of the reality of demons.

The New Testament writers in general and the Gospels’ writers in particular, show demons as active living creatures with the ability to inflict evil on human beings (Vine, 2012:302). Matthew 8:31 records that the demons begged Jesus to send them into pigs, if He was to chase them out of the man. “In Greek philosophy, demons *δαιμονιον* were supernatural powers that inhabit the air close to earth.” (Igbari, 2018:42) They are

creatures between men and gods. Douglas and Tenney (2008:157) describe demons as spiritual beings which operate above natural laws in that they are invisible, and they possess knowledge that surpasses a human's. Their moral nature is of evil and is depraved (ibid). It is important to note that demons are personal beings, not impersonal influences (cf. Page 100). Igbari (2018:42) further shows how Jesus demonstrated His power over demons by using only His command. The power of Jesus is attested generally by the Evangelists in that demons respected His authority and even trembled in Jesus' presence (Luke 11:21 – 22).

A focus on the deliverance from the influence of evil spirits is evident in Jesus' casting out evil spirits (Manser, 2010:351). Matthew 8:16 tells that, that evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. The indwelling of demons needed Jesus to cast them out (MacArthur, 2007:46). Mark 1:34 confirms that Jesus healed many who were sick with various diseases and cast out many demons. He would not permit the demons to speak, because they knew him (Adeyemo, 2006:1175). Mark 7:26 says that the woman was a Gentile, a Syrophoenician by birth and she begged Jesus to cast the demon out of her daughter. Jesus cast out the demon at a distance (Manser, 2010:1585).

Jesus recognised the presence and activities of demons in the sense that he even sent His disciples to cast out demons. Jesus delegated His power to His disciples to show the authority He has over Satan and his demons (MacArthur, 2007:50). The authority of Jesus is delegable and even in its delegable state is still effective to do exorcism (Matthew 10:1). In fulfilling the purpose of the Gospel of reconciling men to God, Jesus knew that the devil should be conquered (Manser, 2010:1442). Mark 6:13 proves the accomplishment of the assignment when he reports that demons came out and the sick were healed. Jesus believed that people would cast out devils in His name. Jesus came to undo what Satan had destroyed (1 John 3:8). Blessing (1990:92) reports on how the author of 1 John 3:8 encapsulates the entire work of Jesus in the world. Certainly, this work is the necessary precursor to the positive work he came to do, to save and to give abundant life. Nowhere in the Gospels is this work more dramatically and pointedly demonstrated than in the casting out of demons (ibid). Jesus demonstrated and affirmed His message of the coming kingdom by performing miracles and doing exorcism. (Losif, 2010:324). The

religious leaders like the Pharisees, Sadducees and the scribes did not oppose the practice of exorcism because it was commonly done during their times (Igbari, 2018:43). The disciples of Jesus continued to cast out demons from the oppressed even after Jesus had ascended to heaven (Acts 5:16; Acts 8:7; Acts 19:12). Toy (1890:29) attributes the frequent occurrence of demoniac possession in the New Testament to the kingdom of God which includes subjecting demons who persecuted people.

It is very important to note that Jesus acknowledged the presence of evil spirits. Synoptic Gospels reference the most on demons and the demoniac incidents (Voorwinde, 1994:21). In Matthew 12:22-28, we are told how a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and could see. It seems as if the root problem of this man was not health but oppression by an evil spirit, which is recorded as a demon. This incident reveals that Jesus did exorcism, healing as a miracle to the man. The response of the people confirms further the presence of the spirit. Matthew 12, in verses 23 and 24 states that general people were shocked by Jesus' doing exorcism. The religious leaders attributed Jesus' exorcism to the head of evil spirits. The hermeneutics acknowledged the realities of demons and the different levels of authority that existed in the spirit realm. They ascribed the exorcism that Jesus did to Beelzebub, a deity worshipped by the Philistines as is in 2 Kings 1:2-3, 6, & 16 (MacArthur, 2007:52). Jesus did not refute their hermeneutics of the reality of evil spirits but used it to show how impossible it was for Satan's kingdom to fight against itself (Matthew 12:25). It is very interesting to note that Jesus then attributed Beelzebub to Satan himself. Jesus further explained to the religious leaders that He was casting out evil spirits by the power of the Holy Spirit (Verses 26, 27). The act of Jesus' casting out demons and they obeyed Him, showed the arrival and existence of the kingdom of God (Matthew 12:28). Douglas and Tenney (2008:84) describe Beelzebub, mentioned as Baazebub in the Hebrew text, as the prince of the demons, identified with Satan which signifies "lord of the dwelling." Jesus could have refuted their allusion to demons as the cause of the man's blindness and muteness. Instead, he confirmed the presence of a demon and that He was casting it out by the Spirit of God.

We must recognise the importance of healing which includes exorcism in the ministry of Jesus as attested by the Evangelists (Stuart, 2012:69). He also established a band of

followers whom he commissioned to pursue the ministry of healing as he had done (Matthew 10). This confirms that Jesus was passionate about helping people. The sole purpose of doing exorcism was to see them healed. Olagunju (2017:2) confirms that Jesus' priority was the health of human beings. Hence His ministry is full of ministry to the sick (Matt 4:23-24). It is important, therefore, for someone who is confronted with exorcism to maintain an attitude of helping people instead of showing off power over demons.

Mark 1:23-27 also narrates an incident of Jesus' casting out a demon. Mark is explicit that the man had an evil spirit. The evil spirit knew its fate (Manser, 2010:1568). He narrates that the evil spirit knew who Jesus was in that He comes from Nazareth. The spirit knew the purpose of Jesus' coming. The spirit also knew its fate. Jesus did not relegate the man's problem to be a mental problem. He acknowledged the presence of an evil spirit in the man. Jesus did not enter into dialogue with the spirit but adjured it to come out of the man. In this incident, the method of exorcism Jesus used was to command with authority. The authority Jesus used was new to the people because they had not experience it, hence they were all amazed and questioned among themselves the kind of teaching Jesus used.

This method of commanding the spirits with authority to come out, seems to be what the Evangelists meant by casting out demons. Danker (1957:299) explains the Greek word *ekballo* as to force to leave, drive out, or expel. Igbari (2018:40) explains it as "to drive out, to free a person or place from evil spirits, to deliver from evil attack, to conjure up and to eject strange spiritual force from an individual". The good example of the usage of the word, cast out, is when Jesus entered the temple and drove out people who were selling (Mark 11:15; Matthew 21:12-16; Luke 19:45; John 2:13-17). He used authority to chase people out. Mark 1:34 points out the majority of demons that Jesus cast out. This proves that His power over demons was always effective. It seems that Jesus always dealt with the root problem. Where the problem was just sickness without the direct influence of a demon, Jesus just healed the sick. But where the root problem was the presence of a demon, Jesus cast it out. Blessing (1990:94) argues that "Jesus' verbal answer to the legion shows that his role also has two levels: *παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελεῖν ἀπὸ τοῦ ἀνθρώπου*". "For he charged the unclean spirit to come out of the man."

(Luke 8:29) He further notes that *παρήγγειλε* connotes military orders or a royal command (Blessing, 1990:94). In the Synoptics, it is used only of Jesus and denotes his word of authority. In the Epistles, it is used for the saving work of the Creator (ibid). It is also important to note that Jesus did not ask God, the Father to cast out the demon, but He directly cast it out. He always spoke directly to the demon. The same military order or royal command that Jesus used He transferred to His disciples. Luke records the same word, *παρήγγειλε*, in Acts 16:18 as been used by Paul to chase the demon from a slave girl. Blessing (1990:94), therefore, should not limit exorcism to Jesus. Believers of Jesus can use the same military order and royal command of Jesus against evil spirits, since the same authority is delegated to them.

The incarnation of Christ made it necessary for Jesus to be dependent on the Holy Spirit. When Jesus came to the world, He set aside the privilege of His full glory as God and came as a human being. MacArthur (200:626) says that Jesus' incarnation does not mean that he exchanged His deity for humanity, but rather, He set aside among others, His privilege of heavenly glory, independent authority, and divine prerogatives. He limited Himself as a person, even though He was God. He did this voluntarily (Manser, 2010:2136). Philippians 2:6-8 states that Jesus was God and had all the attributes of God. He took on the lowly humble state of a human being. He set aside His rights as God. He set aside His divine powers and allowed Himself to be crucified by His creation, man. Just before He was crucified, He prayed in John 17:5, for the glory He had before His incarnation. Jesus prayed to the Father to return Him to the previous position of glory (NIV, 2002:2211). The evidence that Jesus did not cast out demons and healed because He was God, is that He only did exorcism and healings after He was filled with the Holy Spirit at baptism (Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32). It is told in Acts 10:38, that His humanity in being called Jesus of Nazareth was empowered by the Holy Spirit to do exorcism. MacArthur (2007:365) confirms the beginning of Jesus' ministry to be at His baptism of water and the Holy Spirit. Jesus was depending upon the Holy Spirit to do ministry. God's call to Jesus was accompanied by His presence in the form of the Holy Spirit (Manser, 2010:1921). In the same way Christians must depend upon the Holy Spirit to do ministry with the authority that is in the name of Jesus.

Another important notable thing is that as much as Jesus spoke to demons and cast them out, demons also spoke back to Jesus. An example would be the question that demons asked Jesus through the two fiercely demon-possessed men who met Jesus, coming out of the tombs as written in Matthew 8:28 (Barker and Kohlenberger III, 1994b:43). They defied Jesus when they confronted Him (Manser, 2010:1434). The men were so fierce that no one could pass that way. Verses 29 and 31 show us that even though demons' power superseded the human's power in that the demonised could not be chained, the demon was scared of the power that Jesus displayed. The evil spirits must have known and recognised the authority that Jesus carried (Barker and Kohlenberger III, 1994b:43). It is by this authority that Jesus silenced these spirits. By a simple command the demons came out of the men.

Some sicknesses seem to be the result of demon possession. Matthew 17:15 directly ties the root of the epilepsy in the boy in this incident to a spirit (Manser, 2010:1487). The father of a son mentioned to Jesus that the boy was tormented by a demon. The convulsions and epileptic attacks were as a result of a demonic spirit. The method that Jesus used was to rebuke the demon, and it came out of the boy, and he was healed instantly (ibid). This meant that the boy stopped suffering from epilepsy.

The violent nature, the ability to afflict and torment of the spirit on a person can also be seen in Luke 8:29 (Adeyemo, 2006:1219). Luke elaborates on what he could have seen or heard. The demon seized the man. The demon empowered the man. The demon drove the man into the desert. Even in that dramatic environment Jesus still spoke only the word and the demon obeyed Him (ESV, 2008:1969).

John also affirmed the existence of demons. This is so despite the absence of a record of Jesus' casting out a demon (Voorwinde, 1994:21). Barker and Kohlenberger III (1994b:319) note that, "the only allusions that John has about demon activity are accusations made against Jesus". John 7:20 writes, "The crowd answered, 'You have a demon! Who is seeking to kill you?'" John 8:48 says, "The Jews answered him, 'Are we not right in saying that you are a Samaritan and have a demon?'" John 8:49 writes: "Jesus answered, 'I do not have a demon, but I honour my Father, and you dishonour me'." John

8:52 says: "The Jews said to him, 'Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death'.'" John 10:20 states: "Many of them said, 'He has a demon, and is insane; why listen to him?'" John 10:21 says: "Others said, 'These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?'" According to the book of John, the Jews who opposed Jesus relegated all the supernatural that Jesus did to the working of demons (Barker and Kohlenberger III, 1994b:331). They must have believed in the existence of demons.

It can be concluded that all the Gospels confirm the existence of demons. It is important to recognise at this point that the New Testament describes the phenomenon of demon possession rather than defines it (Voorwinde, 1994:22). Their involvement with human beings was to harass them. Despite the demons' harassment, Jesus had authority over them. The Gospels further confirm that Jesus cast them out with the spoken word (ESV, 2008:1969).

4.5.2. Epistles

The apostle Paul warns Christians against the involvement with demons (1 Corinthians 10:14-21). He also warns them to flee from idolatry. The idolatry that Paul warned them to avoid included celebrations in honour of idols and places of their worship (Barnes, 1949). When Corinthian Christians lingered around places where idol worship celebrations were done, they were prone to backslide into this sin. The Corinthian society was characterised by everyday activities of idolatry (NIV, 2002:2374). The Jerusalem council, when confronted with the challenge of the Gentile converts whose background was idolatry, took a resolution to focus on what seemed core to Christianity, that is abstaining from food sacrificed to idols, from drinking blood, from eating strangled animals, and from sexual immorality (Acts 15:29). MacArthur (2007:375) believes that these four abstinences were given to the Gentiles to avoid offending Jews. Idolatry was not just veneration of people and objects, but it had a deep spiritual implication of replacing God in honour of people and objects. It was this deep spiritual implication that Paul was referring to when addressing Christians in Corinth. He encourages them to escape from all methods of idol worship, and from all the practices that would ensnare them back into pagan practices of idol worship (Barnes, 1949).

Paul draws a parallel of idol worship to the Holy Communion (1 Corinthians 10:15-16). According to MacArthur (2007:496-497) the cup of blessing in Holy Communion, which is the third cup that Jesus used during the last supper, connects a believer to the blood of Jesus. In the same way, though an idol is nothing, it connects its believer to a demon (ibid). Paul is showing that participating in Holy Communion is not only a matter of physical drink and bread. It is actually spiritual. It is in fact participating in the blood of Christ and the body of Christ. It is very probable that Paul was taking his clue from the letter of the Jerusalem council, where they forbade participating in the blood of animals. It is in the same sense that participating in idols worship is actually participating in demonic practice. Paul tells the Corinthians in 1 Corinthians 10:18-21 that Israelites who participated in the sacrifices to God were worshipping God (ibid). Since their participation in the Holy Communion was worshipping God, they should not participate in worshipping demons by idolatry (ibid). Igbari (2018:42) confirms that demons are real forces behind activities of idolatry.

Just like the Gospels showed how demons are able to oppress people with sickness and diseases, Paul shows that demons can influence doctrine. In 1 Timothy 4:1 he suggests that demons distort truth and encourage the spread of twisted doctrines of their own (Igbari, 2018:42). Demons have the ability to deceive people (1 Timothy 4:1). This means that they can influence the thinking of a human being. Paul further shows that people who are not serving God are under the influence of Satan, subsequently of demons (Adeyemo, 2006:1429). There is no spiritual vacuum in terms of who is influencing a human being at any given time. Paul confirms that the Ephesians were led by evil spirits before they accepted Jesus Christ (Ephesians 2:1-3). John shares the same view by articulating in John 5:19 that the demonic influence covers the whole earth (Manser, 2010:2250). James 3:15 tells of the wisdom that is demonic (Adeyemo, 2006:1513).

4.6. Christ's supreme power over sickness

Even though the common way Jesus used to cast out demons was to speak the word of authority against them, there were some incidences that were uncommon and unfamiliar, that need scrutiny. It is important to look at them even though there might not be a biblical

reference to the presence of demons. It is necessary to include them in the research because they are used in contemporary life “as methods” to do exorcism. The application of these Bible verses might be informed by the hermeneutical method used. Some of the African Bible interpreters use symbolism as a hermeneutical key to explain the complexity of the Bible to ordinary people (Anderson, 1996:9). They support their symbolism use with narratives like Jesus used mud and spit, people being healed by Peter’s clothes, and Old Testament’s prophets’ use of symbols like staffs and water to heal (ibid). Anderson (1996:9) suggests that a person becomes a member of an AIC because the church meets his or her felt needs. The felt needs “include healing from physical sickness and discomfort”. The problem of this healing is the fact that people who receives healing/ministry are heavily dependent on numerous symbols, like sprinkling by holy water, anointing with holy oil, and wearing wristbands (ibid). Anderson (2006:116) confirms that the growth of Pentecostal Christianity came about by stressing exorcism which is a solution many people are looking for. The solution of deliverance is relevant to Africans because of the fear of evil spirits. It is important to scrutinise the use of these symbols.

4.6.1. Saliva

Jesus healed a blind man by spitting on him. The purpose of Jesus’ using saliva and touching the blind man, who would normally depend upon other senses like touch, was to reassure him of Jesus’ healing (MacArthur, 2007:133). Mark 8:22-25 shares a story of a blind man from Bethsaida. People who brought him to Jesus implored Jesus to touch him. Jesus healed the man by spitting on his eyes. Spitting on a person would be unusual by contemporary standards. Even though Jesus spat on the man, He still laid His hands on him. A portion of the man’s eyesight was restored when Jesus spat on him. A full recovery happened when Jesus laid His hands on him.

The Bible reports a similar incident also in Mark 7:32-35 where Jesus gave the man who was deaf and dumb a sign in sign language that He would heal him (MacArthur, 2007:131-132). People who brought the deaf and dumb man to Jesus begged for Jesus’ touch also. Jesus’ method was to spit on His fingers and touch the deaf man. His prayer was to address directly the deaf ears to be opened. It is of common knowledge that spitting does not have any medicinal value. Instead, it could be unhealthy to the patient. The two

incidents, however, indicate that Jesus used saliva in healing people. Jesus made known his intention to heal the man born blind in John 9:1-7 by spitting on the ground and putting the mud he mixed on his eyes (Barker and Kohlenberger III, 1994b:328).

Other scholars like Olagunju (2017:10) do not see any wrong in the use of material such as oil, saliva or herbs, which he refers to as mystical practices. Olagunju (2017:10) believes that God created them so that humankind could benefit from them. He argues further that Jesus' use of them gives approval that African Christianity can and should use them. His motivation is the fact that the end justifies the means. He stresses the beneficial effects of these mystical practices as justification for their use. He supports his argument by showing the ancient world commonly employed these mystical practices as therapeutic techniques (Olagunju, 2017:2). He believes that saliva and anointing with oil has therapeutic effects on the sick (ibid). This view is confirmed by Mugabe (2010:372) that these methods were ancient practices of gaining healing. Köstenberger (2004:283) asserts that according to some Jewish rabbis, the saliva of the firstborn had healing properties. It is of concern when Mugabe (2010:372) equates Jesus' practices to the ancient magical practices. This view is minimising the power of God that Jesus healed people with. This view is against the spirit of Scripture. Jesus healed by the power of the Holy Spirit.

What Olagunju fails to show, however, is the uniqueness of the miracles of saliva in Mark and John. It was only done by Jesus. Among 209 verses that deals with miracles (Olagunju, 2017:6), saliva is only mentioned in two incidences. He is correct that Mark elaborated on the miracles that he reported on. He is correct "that Mark's miracle stories were not fictionalized accounts created by its author, but rather inherited miracles stories from many different streams of first-generation Christian tradition" (ibid). However, one needs to note that when Mark reported on what Jesus commissioned His disciples, subsequently Christians, in Mark 16:15-18, he never mentioned anointing with oil or the use of saliva. Jesus' commission was to lay hands on the sick in His name.

Köstenberger (2004:283) highlights that in the surrounding pagan culture, however, saliva was frequently associated with magical practices, so that many rabbis seem to have

condemned the use of saliva. Like people in other cultures, Palestinian Jews apparently believed that human excreta (including saliva) were forms of dirt rendering a person ceremonially unclean. Leviticus 15:8 shows that the person can be ceremonially defiled by a spit. Köstenberger (2004:283) further writes that under certain conditions, however, it was believed that the very “dirt” could become an instrument of blessing in the hands of authorised individuals. Thus, blood and saliva generally pollute, but in certain contexts blood cleanses and saliva cures (ibid). He therefore concludes that if the reversal of this taboo of saliva conveying ceremonially uncleanness, then by using saliva to cure a man, Jesus claims to possess unusual spiritual authority.

4.6.2. The Mud

The purpose of Jesus’ healing the blind man in John 9:1-7 by spitting on the ground and putting mud he made on his eyes was to make known his intention to heal him (Barker and Kohlenberger III, 1994b:328). The man was born blind. He had never even had a slight sight. He contacted the world around with other senses he had. The obvious observation is that there is no demon mentioned in the story, either by characters in the story or by John. The cause of sickness was not directly caused by a demon. Jesus did not cast out an evil spirit from the man. He just made mud and healed the man. Jesus combined the miraculous act and a therapeutic touch to heal the man (Adeyemo, 2006:1271).

Adeyemo (2006:1271) sheds light that “Jesus combined both a miraculous act and a therapeutic touch. The healing required both Jesus’ instruction and the man’s obedience, for it was not the washing in the pool of Siloam but Jesus who healed the man, yet if he had refused to wash, he would not have been healed.” The healing of the blind man with mud displays a miracle of healing Jesus did. Douglas and Tenney (2008:359) explain a miracle in three terms which are “(1) an extraordinary event, inexplicable in terms of ordinary natural forces, (2) an event that causes the observers to postulate a superhuman personal cause, or (3) an event that constitutes evidence (a “sign”) of implication much wider than the event itself”. The healing of a man born blind is a miracle because it was not caused by following the normal course of events or scientific process. It is a miracle because it was instantly. It is a miracle because procedures could not be repeated to produce the same results. The question that one needs to ask is, can mud or something

similar be used to activate a miracle? It is interesting to note that it is only John, the Evangelist, who reported on this man Jesus healed with mud.

4.6.3. The Healing at the Pool of Bethesda

The healing at the pool of Bethesda in John 5:1-9 is a fascinating incident John wrote about. It is not recorded by any of the other Evangelists (Manser, 2010:1751). The man was healed by a command of Jesus. It is the stirring of water that needs to be looked at. Even though not all manuscripts tell of an angel stirring the water, they all agree that the man confirmed that the water was stirred. The power of this water was supernatural (ibid). The first man who went into the pool was healed. As this study has shown that some sicknesses are caused by the presence of a demon (Matthew 12:22, 5:22-28, 9:32, 17:15-18; Luke 8:2; Acts 5:16), one cannot rule out that among the multitude of invalids who were lying by the pool, some might have had their sicknesses caused by the presence of a demon. Invalid in verse 5, (Gr. *astheneia*), in light of v. 7, probably means “paralysed,” “lame,” or “extremely weak” (the Greek term is the general expression for a “disabled” condition) (ESV, 2008:2030). This is confirmed by Köstenberger (2004:179). It is important to note that it is the same Greek word “*ασθενειας*” that is used in Luke 13:11. “And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself.” After Jesus healed her, the ruler of the Synagogue argued why Jesus would heal on the Sabbath. It is Jesus’ answer that cemented the fact that the woman was oppressed by a demon (MacArthur, 2007:214). “And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” (Luke 13:16). That may be, still the invalids at the pool of Bethesda were all healed the same way, that is, the first one into the water got healed. Both healing and maybe exorcism were not done at the entreaty of any human being. The water was stirred as and when God decided. The fact that it is only John who reports on the story may mean that the healing by stirring of the water was never normative.

Jesus sent the blind man that He had put mud on to wash at the pool of Siloam (John 9:7). The Bible is quiet why he sent him to that particular pool. Was it because it was close by? If so, why did Jesus have to mention its name? It would be proper to just tell the man to go and wash, without mentioning a particular pool. Barker and Kohlenberger

III (1994b:328) tell that the pool was far from where the man was. Mentioning the pool's name was to seek the man's obedience (ibid). The Bible also does not mention any other miracle that happened at the pool of Siloam. Can this incident be the same as when Elisha sent Naaman to go and wash in the river Jordan? He could not be healed at even better rivers of Damascus he knew of but at the river the prophet told him of (2 Kings 5:1-14). He was healed because of his obedience to the prophet (Adeyemo, 2006:448). It is also important to note that the miracle of healing the leprosy of Naaman was never repeated, or at least a similar miracle at the river Jordan mentioned again.

There were many pools in Jerusalem because of the proximity of the temple. These pools were for ceremonial washings. MacArthur (2007:759) tells of the many Old Testament Levitical ceremonial washings that were an outward sign of heart purification. Mark 7:4 tells of the ceremonial washings before eating during the times of Jesus (Douglas and Tenney, 2008:558). Hebrews 9:10 reports of the practice of various washings during the times of Jesus on earth.

John, who could have reported many other miracles that Jesus did, chose seven, among which the inclusion of the lame man in John 5:1-9 tells of that he was purposeful in his writing to encourage faith in believers (Adeyemo, 2006:1295). John confirms that out of many undocumented miracles that Jesus did, he chose the ones he wrote about for a specific purpose (John 20:30-31). The changing of water into wine showed Jesus' power over quality (2:1-11). The healing of the nobleman's son showed Jesus' power over distance (4:46-54). The healing of the impotent man showed Jesus' power over time (5:1-9). The feeding of the five thousand showed Jesus' power over quantity (6:1-14). The walking on the water showed Jesus' power over natural law (6:16-21). The healing of the man born blind showed Jesus' power over misfortune (9:1-12). The raising of Lazarus showed Jesus' power over death (11:1-46). It is possible that, through the story of the lame man by the pool of Bethesda, he is showing us the transition from miracle performed by God the Father, to the miracle that happens by the authority of Jesus? While people were waiting for their chances of getting a miracle, the lame man was healed immediately at the instruction of Jesus (Manser, 2010:1752).

4.7. Anointing Oil

4.7.1. The anointing Oil in the Old Testament

The anointing oil is often used in praying for people for healing and deliverance (Nwaomah, 2009:50; Banda, 2018:1). The examples of prayer, while rubbing oil to the sick and the demonised, would be “in the name of Jesus, I plead the blood of Jesus, I bind every evil attack, I curse every attack of the enemy, and I believe God for your healing in the name of Jesus” (Dunlap, 2010:81). The exorcists claim to be getting their support from the Scripture. They believe that these substances, like oil, are points of contact between God and the sick person (ibid). This is common practice also for ordaining ministers for service. It is important to look at the biblical origin of this practice. It would help the study to see its original intended usage.

The first mention of oil in the Bible is in Genesis 28:18 where Jacob poured oil on the stone after receiving a revelation of God. Jacob poured oil on the stone he had laid on as to set it apart to be holy (Adeyemo, 2006:53; Smith, 1986:42), subsequently setting apart the area to be holy. He continued to consecrate it as holy in Genesis 35:14 (Adeyemo, 2006:65). Moreover, Jacob set up a pillar in the place where He had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. In the second incident Jacob adds a drink offering to the act. Drink offering is explained and expanded on later by Moses when God gave him the ceremonial laws to give to the children of Israel.

The drink offering was part of the offerings that Moses instructed the children of Israel (Genesis 29:40-41; Leviticus 23:13; 18; Numbers 4:7). Drink offering was always accompanied by burnt offering (Douglas and Tenney, 2008:466). It was Abrahams' practice to make sacrifices unto God (Genesis 12:8). One can deduce that Abraham must have taught his sons, subsequently Jacob offered sacrifices unto God. Jacob must have learned the pouring of the drink offering from home. If the drink offering was part of worship unto Yahweh, then it is logical to conclude that the pouring of oil was part of patriarchal worship unto God, Yahweh. It is probable that the oil was pressed from olives. A clue can be taken from the curses that Moses pronounced. Deuteronomy 28:40 tells of an outcome where a cursed person plants olive trees but never gets the benefit of extracting oil from its fruit in order to make ointment for the body.

When God instructed Moses on oil, at the building of the Tabernacle, he called it an anointing oil (Exodus 25:6). Its purpose was to set apart persons and items God required to be used solely for Him (Nwaomah, 2018:62). The anointing oil was different from oil that was used for light as written in Exodus 27:20. The one used for light was a clear pure olive oil that would not give smoke when used in a lamp (Barker and Kohlenberger III, 1994a:114). The anointing oil was different in that it was specially prepared with particular spices (Barker and Kohlenberger III, 1994a:118). Exodus 30:22-25 states that the olive oil had to be well perfumed by myrrh, cinnamon, aromatic cane, and cassia. Correct measurements were stipulated. The anointing oil was important to God that a qualified perfumer had to be employed. It was made for the following special purposes: first, to anoint the tabernacle and the items that were used in it as stated in Exodus 30:26-29 (Douglas and Tenney, 2008:60). Second, the anointing oil was used to anoint the priests as stated in Exodus 30:30-33 (ibid). The purpose of the anointing oil was to consecrate a person and objects for God's service.

The anointing oil that was used on the priests and the tabernacle of Moses for consecration was different from the oil that was used on other occasions like the cleansing of lepers (Leviticus 14) and the offerings (Exodus 29:2, 23; Leviticus 2:1). The oil used in these latter occasions is not referred to as anointing oil because it lacks four spices that were added to the olive oil to make it to be anointing oil (Barker and Kohlenberger III, 1994a:110). The priests were under special orders and are identified by the phrase, "anointing oil was poured on their heads" (Barker and Kohlenberger III, 1994a:153). This can be seen in Leviticus 21:10, Leviticus 21:12 and Numbers 35:25. The anointing with the specially made anointing oil separated the priests for the service of the Lord. His lifestyle had to concur with the responsibilities of his office. The span of his life controlled the events in the community (Numbers 35:25). The significance of the anointing oil on the high priest should be acknowledged. The Scripture does not refer the lepers who were cleansed from leprosy as those whose heads were anointed with oil. This further shows that the oil lepers were anointed with was different from the oil used on the priests. The oil which was used on lepers was of an ordinary oil, most probably olive oil.

The anointing oil that Moses used on the priests and the tabernacle with its utensils was separating them to the full use of God (Adeyemo, 2006:124, Douglas and Tenney, 2008:60). Every item that was anointed with the anointing oil was chosen and made sacred for God. That is the reason God forbade the anointing oil to be used on ordinary people as stated in Exodus 30:32 (ibid). The kings were chosen and separated by God to serve His people. Because of their office, it is probable that the use of anointing oil was extended to them as well as to the prophets (1 Kings 19:15, 16). The way Elijah sent one of the sons of the prophets to go to anoint Jehu, by pouring oil from the flask could have been the method Elisha was anointed with (2 Kings 9:1-3, 6). David, when he had an opportunity to kill Saul who was chasing him down, declared that the office that Saul was holding was an anointed office, thus Saul was the anointed of the Lord, and as a result David could not kill Saul (Adeyemo, 2006:371). David knew of the punishment that God would put on a person who would kill an anointed office-bearer like Saul (1 Samuel 24:10). This will happen despite the fact that Saul had backslidden from serving God. God's choice and anointing remain and must be respected. The anointing oil, therefore, was highly respected because of the sacredness it associates people and utensils with.

The Scripture further refers to oil from the flask or horn that was used to anoint kings. The question asked is, was this ordinary oil or was it anointing oil as of Moses? Douglas and Tenney (2008:392) group the priests, prophets and kings together as the anointed of God. Their anointing was to inaugurate them into a higher office designated by God (ibid).¹ Samuel 10:1 tells of when Samuel anointed Saul with oil, he declared that the oil was a sign of the real anointing of the Spirit of God to be the king of Israel. The anointing oil was poured from a flask. The same procedure was repeated on David (1 Samuel 16:1). One needs to note that oil did not choose a person to be consecrated, but oil was poured on an already chosen person. Samuel followed God's instruction in implementing the instructions (1 Samuel 16:13). Solomon was also anointed the same way (1 Kings 1:39). Jehu was anointed with oil from a flask (2 Kings 9:1-3). This common practice of anointing kings with oil was done by priests. The virtue of the holiness of the offices of king and prophet makes it possible to conclude that they were anointed with the same anointing oil that Moses used on priests.

4.7.2. The anointing Oil in the New Testament

The anointing oil as mentioned in the Old Testament, specially prepared for the anointing of the priests, kings, prophets, and the tabernacle with its utensils (Douglas and Tenney, 2008:60), later the temple with all its utensils, is never used as such in the New Testament. The New Testament mentions oil in relation to healing in three places that is Mark 6:13, Luke 10:34, and James 5:14. Adeyemo (2006:1181) mentions that the use of oil for healing was common among the Jews. The practice, however, is recorded only three times in the New Testament. Mark 6:13 shows that the application of oil was secluded only to the healing of the sick, even though exorcism is mentioned in the same verse. Jesus, in His narration of a story of being a good neighbour, shares medicinal application of oil on the wounded person (Luke 10:34) It is worth noting that among the two religious people who came across the injured, it was a non-religious who applied oil together with wine to the sick. Jesus' narration of the story, therefore, rules out the spiritual reason for the application of oil to the sick. The third Scripture that records the anointing with oil on the sick is James 5:14. The study will hereafter delve into the merits of anointing with oil on the sick in James 5:14. In other instances, oil is used as fuel for lamps as seen in Matthew 25:3-5 and as ointment as in Luke 7:46 (Nwaomah, 2018:54).

The interest of this study is on oil being used for healing. It is important to note that the use of oil is isolated to healing even where both healing and exorcism are mentioned. This isolation to healing has made some scholars to believe that oil was used for medicinal purposes in the aforementioned Scriptures (Barnes, 1949:568, Maclear, 1893). Mark, reporting on the mission of the disciples, mentions that the disciples did exorcism and healed the sick. In mentioning oil, he isolates it to healing. Mark must have seen it is important to isolate the anointing of oil to the sick and not to the demonised. James also instructs the elders to anoint the sick with oil in the name of the Lord. It is important to note that he mentions that it is the prayer of faith that will heal the sick, not the oil (James 5:15).

The Greek word *aleipho*, which normally means, "to rub" is used in both Mark and James instead of the word *chrío*, which is a customary word for "to anoint for the purpose of consecration" (McCartney, 2009:253). McCartney (2009:253) observes that "James' mandate to anoint with oil for healing purposes is unique in the NT, but it has some precedent in the actions of Jesus' disciples as written in Mark 6:12-13, who anointed and

healed the sick as well as preached.” The practice of anointing with oil for healing was common among the Jews (Adeyemo, 2006:1181; Nwaomah, 2018:54). In all its nine usages in the New Testament, the word *aleipho*, is applied literally (Nwaomah, 2018:54).

Scholars differ in their conclusions on what purpose was the use of oil for the sick. The practice was historically used for various purposes, both religious and secular (Nwaomah, 2018:54). There are some who are of the view that the practice of anointing with oil was for medicinal purposes (Gill, 1746; Barnes, 1949:812, 568; MacArthur Jr., 1998:278) Gill (1746) says that it was usual with the Jews, to mix oil and wine together, for the healing of wounds. Jesus shares a parable, as reported in Luke 10:34, to illustrate neighbourliness. In the parable, Jesus shares some of the current events that people were accustomed to in fulfilling the surgeon’s role (Manser, 2010:1660). What is of interest to us is the remedies that the Samaritan man used for the wounds. He went to him and bound up his wounds, pouring on oil and wine. Oil and wine were used as household remedies to heal the man. Oil was used medicinally (ibid). Barnes (1949:812) concurs with the medicinal use of oil on the sick. The oil and wine were mixed together.

The primitive state that medical science was still in and the lack of abundance of professional doctors, elders of the church as the leadership of the church, had to be used to help the sick (MacArthur Jr., 1998:278). In James 5:14, the elders of the church, combined with prayer, were directed also to anoint the sick with "oil". It was also used in wounds. MacArthur Jr. (1998:278) is of the view that elders would be showing kindness to the sick when they rubbed their wounds with oil and also their sore muscles. This is because oil was believed to have a soothing effect on the sick body (Barnes, 1949:568). Its use for medicinal purposes was a customary practice (McKnight, 2011:438; Nwaomah, 2018:54). McKnight (2011:438) supports his argument from Isaiah 1:6 that the wounds should have been drained, bound up, and anointed with oil. The Good Samaritan poured oil and wine into the wounds of the waylaid Jew (Luke 10:34). Isaiah 1:6 tells of the sins of Israel that they were like open sores and raw wounds and they are not pressed out or bound up or softened with oil. The softening with oil gives an indication of how oil was used to treat wounds. Josephus records on how physicians instructed Herod to be anointed with oil when he was gravely ill (Whiston, 1987:462).

Barnes (1949:568) proceeds that in addition to its medicinal use, oil also worked as a sign that help have been sought from God. He is of the view that this would be the same as laying on of hands and Jesus' anointing the blind man's eyes with clay (ibid). This would also be compared to a point of contact that current ministers propagate (Roberts, 2019).

Other scholars are of the view that while oil was used in healing the sick, its purpose was more symbolic that healing has happened when prayer was offered (Cole, 2008:171). Downing (2017:21) shows the symbolic nature of anointing with oil, rather than being sacramental. The anointing with oil in the name of the Lord is a physical symbol of God's anointing with the Holy Spirit and as such the sick's faith is directed to God, hence it has to be in the name of the Lord (ibid). Maclear (1893) stresses the historical medicinal use of oil on the sick. This he supports by indicating that it is for medicinal purposes that Isaiah must have alluded to (Isaiah 1:6). He is of the view that James is asserting the medicinal use purpose in his epistle (James 5:14). Therefore, Mark alone is explicitly describing how healing was effected by anointing with oil as a fitting symbol of miraculous cures as used by Jesus and His disciples (Mark 8:23; John 9:6).

Spence and Exell (1880) state that the ancient records of Herod the Great being engrossed in a bath of oil, which brought relief on his body, confirm medicinal use of oil. Anointing with oil as recorded in Mark 6:13 and in James 5:14 should be treated the same, in that they were for medicinal use. McKnight (2011:438) also confirms the incidence. Spence and Exell (1880) write that oil was not only used for medicinal purpose but was also used as a sacrament of the healing power of God. Moo (1985:178), commenting on James 5, supports the sacramental view in that the act strengthens the body and soul of the sick. Moo, however, fails to prove sacramental use from Scripture.

McCartney (2009:254), however, rejects the notion of anointing with oil being sacramental since James does not mention imminent death of the sick in the text, nor does he indicate any special covenantal significance. He further highlights that if the purpose of anointing with oil was sacramental, it would have been mentioned and supported by other New Testament writers (ibid). Tasker (1983:131) pronounces that, "unction is therefore not to be regarded as a sacrament, for it was ordained by Christ Himself to be a permanent

institution in His Church. It has grown up, as the twenty-fifth Article of Religion in the Book of Common Prayer implies, through a corrupt following of the apostles when the Christian ministry claimed apostolic powers.”

It is the opinion of Downing (2017:17) that the anointing with oil in the name of the Lord is on the same level as the laying on of hands. Both of them are of less importance to the prayer of faith. Downing (2017:17) apportions the anointing with oil to the severely ill persons. Downing is correct to put on high importance the prayer of faith because it is the prayer of faith that heals the sick. Scripture, however, does not discriminate the methods of healing according to the level of sicknesses. The use of oil's merit must be on whether it is scriptural to use oil on the sick for spiritual purpose or not. The merit should not be on the severity of sickness. Gill (1746) agrees by equating anointing with oil to the laying on of hands. He believes that anointing with oil was a sign that the Holy Spirit is healing the sick as much as the laying of hands indicating the same (ibid). He rejects the medicinal use since the Jews were also anointing with oil, even though they did not always have success (ibid). Yet the Scripture commands the one and not the other (Downing, 2017:22).

McCartney (2009:254) disagrees with the notion of medicinal purposes thus “the main problems for the medicinal view are that oil is the treatment for wounds, not ‘sickness’, and since the anointing is ‘in the name of the Lord’, it is clear that something other than simply the application of medicinal unguent is in view. Also, neither *criw* nor *aleifw* is used in the LXX to indicate medicinal application”. The non-medicinal purpose of anointing with oil is confirmed by McKnight in that elders were not, necessarily trained and qualified for such procedure (McKnight, 2011:439). Moo (1985:177) argues that there is no evidence suggesting that anointing with oil was a general medical procedure for all medical problems. If the purpose was medicinal, then ordinary people would apply the oil without having to wait for the elders. Both McCartney (2009:255) and McKnight's (2011:439) conclusion is that the elders were anointing the sick with oil as a symbol that God has blessed the sick because of their prayers and also reminding the sick that their bodies are consecrated to God.

MacArthur, Jr. (1998:276-277) shows that the suffering spoken about in James 5:15-16 is evil treatment instead of physical illness. The Greek word *astheo* can be translated as “sick” as in Matthew 10:8, Matthew 25:36,39, Mark 6:56, Luke 4:40, John 4:46, and Acts 9:37 or translated as “weakness” as in Acts 20:35, Romans 4:19, Romans 8:3, 1 Corinthians 8:11-12, and 2 Corinthians 11:21. It is worth noting that in the epistles, *astheo* does not refer to physical sickness except in three verses, which are Philippians 2:26-27, and 2 Timothy 4:20. James, in James 5:13 encourages those who have suffered to pray for themselves. It is, therefore, safe to deduce that James, in James 5:14 is continuing with the same thought process as those who have suffered to a point of weakness and are discouraged and spiritually down, that they should call the spiritual leaders, elders of the church to come and pray for them. MacArthur Jr. (1998:277) explains this call as help since the Greek word *proskaleo* means, “to call alongside.” The elders, since they are spiritually strong and victorious Christians, they will come alongside the spiritually weak, discouraged, exhausted, and defeated Christians. The spiritual leaders will bring spiritual help. Hence, James 5 mentions the issue of sin in verse 15. The sin has presumably brought them down, hence James mentions raising them up. Paul speaks of the same encouragement in Galatians 6:1 that the spiritual should restore anyone caught in any transgression. The elders as the spiritually strong are called upon by the spiritually weak for spiritual help.

The elders do not anoint with oil for ceremonial purposes. The New Testament does not translate the root Greek word for anointing, *aleipho* as a ceremonial anointing (MacArthur Jr., 1998:277). Robertson and Trench agree that *aleipho* refers to “rub” as it commonly does in medical treatise” (In MacArthur Jr., 1998:277). “Perhaps the best way to translate the phrase would be ‘rubbing him with oil in the name of the Lord’; it literally reads ‘after having oiled him’.” (ibid). The incident of the Good Samaritan who poured oil and wine on the sick as recorded in Luke 10:34 enlightens us on medical remedies that were employed then by ordinary people. It is worth noting also that the Samaritan was not a spiritual person. Therefore, it would be safe to conclude that the elders in James 5 were to attend to the sick for spiritual purpose and rub oil as medicinal procedure on those who had physical injuries. The word, *astheneia* that James used in James 5:14 is commonly used for physical ailment in the New Testament (Nwaomah, 2018:53).

After looking at different scholars in the previous paragraphs and since oil was mentioned only in relation to the healing of the sick body in the three incidences this study looked at, that is in Mark 6:13, Luke 10:34, and James 5:14, it is more probable that its use was medicinal in the New Testament. It is of interest to note that the New Testament does not mention the use of oil in exorcism, that the New Testament does not mention the use of oil in commissioning people into leadership, and that the New Testament does not mention the use of oil in blessing and protecting both people and their items. This is not just an omission. Its non-appearance is significant in that oil was never meant for such purposes. Lane (2002:209) notes that the expulsion of demons is clearly distinguished from the anointing of the sick. Nystrom (1997:306) says that, "it is not insignificant that in this verse the anointing of the sick is clearly separate from exorcism. The implication is that Jesus discerns a difference between sickness caused by natural means and sickness that is of satanic origin".

4.7.3. The New Dispensation

The use of oil in the New Testament is better understood when one looks at the study of dispensationalism. The term and the concept of dispensationalism is not easily describable because of its multifaceted characteristics and the number of the dispensations that is arguable (Ryrie, 2007:29). The Anglican Church influenced the translation of the Latin word, *Dispensatio*, to be dispensation in English (ibid). The Greek word *oikonomia*, from which the word dispensation is translated, has a sense of managing the affairs of a household (Ryrie, 2007:29-30). This study understands dispensation as God's different administration of His household, the world in different ages progressively to one end (Ryrie, 2007:34). That end is revelation of salvation through Christ which brings a lasting relationship with God (Barker and Kohlenberger III, 1994b:729).

The two periods for consideration are the dispensation of the law of Moses (Manser, 2010:112) and the dispensation of the new covenant that was introduced by the first advent of Jesus Christ (Karlberg, 1988:268). This study considers biblical dispensation as biblical antiquity separated into portions by God into clear distinct eras or ages in which God assigned how they should be administered. Klein *et al.* (2004:422) separates these two periods at Pentecost. He believes that the changeover happened in Acts 2. Jesus' death, burial, and resurrection brought a Mosaic covenant to an end and ushered in the

new dispensation of the Holy Spirit working in the lives of believers. This study does not look at dispensationalism as referred to by two separate peoples in the Bible (Israel and the church) with two separate identities, destinies, and programmes as explained by Kaiser (1978:26). Hebrews 8:10-11 tells of the promise that God made to put His laws in the hearts of people instead of just remaining in the outward written form. In this new covenant everyone will have a personal knowledge of God (MacArthur, 2007:766).

God, in the Old Testament promised the new dispensation of the outpouring of the Holy Spirit upon all people as seen in Joel 2:28-29, and Ezekiel 11:19, 36:26 (Barker and Kohlenberger III, 1994a:1431). Jesus also, in the New Testament promised the outpouring of the Holy Spirit upon His disciples (Acts 1:8; John 14:16). This outpouring of the Holy Spirit upon believers expedited the spread of the Gospel (MacArthur, 2007:342). Acts 10:38 shows that Jesus was anointed by the Holy Spirit. Jesus Christ exemplified the working of the Holy Spirit upon believers and His empowerment for service. The service includes relieving people from oppression of evil spirits through exorcism. This was a fulfilment of the promise in Isaiah 61:1 (Barker and Kohlenberger III, 1994b:441). 1 John 2:20 confirms God's anointing of the Holy Spirit on believers. The New Testament explains the new dispensation of the Spirit of Christ that God will work by His Spirit within the hearts of men (Hebrews 8:10). Paul explains that the old dispensation of Mosaic law served to guide people to the new dispensation of the working of the Holy Spirit within the hearts of people. The coming of Christ brought about the new dispensation where people access the grace of God by faith (Galatians 3:23-24). This faith that has come is faith of the revelation of Jesus Christ (Barker and Kohlenberger III, 1994b:727).

Jesus inaugurated the new dispensation by fulfilling the law of the old dispensation (MacArthur, 2007:40). He fulfilled the types of the law by His holy life and sacrificial death (ibid). In the new dispensation, as recorded in Hebrews 9:11-15, God abolished the sacrifices of animals because Christ has become the Sacrificial Lamb (MacArthur, 2007:768). The Old Testament sacrifices, as stated in Hebrews 10:1-6, were pale and of lesser standard compared to Jesus' sacrifice (MacArthur, 2007:772).

In the new dispensation God has abolished ceremonial Sabbath because God can be worshipped on all days (Colossian 2:16; Hebrews 4:9). The Mosaic Covenant was a covenant which God entered into with the nation of Israel (Walvoord, 2001:132). No other nations were judged by the code of conduct under the Mosaic Covenant. They never adhered to keeping the Sabbath nor circumcision. The New Testament that Christ brought is a covenant that anyone and everyone from every nation could enter into with God. This New Covenant supersedes the Old in that some limitations like ceremonial Sabbath are not carried over (MacArthur, 2007:754). Paul explains the role that the Law played was that of a tutor who trains children and guides them to adulthood (Galatians 3:24-25, 4:1-7). Paul further talks about fullness of time, meaning that the Mosaic Law was valid until Christ came (Galatians 4:4-5). Under Christ, believers are led and governed by the Holy Spirit who is poured out in their hearts (Galatians 4:6). The sending of the Holy Spirit was to help believers realise and actualise their position and sonship in God (Barker and Kohlenberger III, 1994b:729). The same Holy Spirit in believers' hearts will guide them within the limits of the New Testament (2 Timothy 3:16; 2 Peter 1:20).

In the new dispensation, God abolished material substances like anointing oil because the Holy Spirit has come (Karlberg, 1988:268). Nwaomah (2018:50) shows that the New Testament use of the Greek word *chriō*, which is in the group of the translated words anoint, anointing, and anointed, does not have any oil or any external substance. The example of abolishment of external substance for guidance can be seen in that there is no record of disciples of Jesus Christ casting lots for direction and decision making because after the day of Pentecost the Holy Spirit came and is dwelling in the hearts and giving direction (Acts 1:26, 6:6, 13:1-3).

Anointing oil plays the same role as sacrificial lamb in the first dispensation. Just like some scholars believe that the sacrificial lamb in the Old Testament was the type of Christ who would be crucified for our sins (Hoskins, 2009:285; Parco, 2004:30), it is no longer necessary to sacrifice the Passover lamb since Christ has become the Passover lamb. Anointing oil was a symbol of the Holy Spirit. Cole (2008:171) confirms that "oil is the biblical symbol of the Holy Spirit's presence (1 Kings 1:39), and so the very anointing is itself an 'acted parable' of divine healing by the Spirits' power." Jesus, in Luke 4:21, confirmed fulfilment of Isaiah 61:1-2 (Barker and Kohlenberger III, 1994b:441). The

anointing was not with physical oil, but the Holy Spirit. Christ, in the New Testament replaces the lamb of the Old Testament. These sacrifices merely pointed to the work of Christ that would come in the future (Kaiser, 1978:365). In the same way, the Holy Spirit in the New Testament replaces the anointing oil as used in the Old Testament. Just like there is no need to sacrifice the animal, there is no need to use oil in prayer. This understanding should answer critical questions which are, if oil was used for medicinal purposes in both Mark 6:13 and James 5:14, why would the sick wait for the apostles and the elders to apply the medicine? Why wouldn't they apply it themselves? Why it had to be the elders of the church that apply the medicine? McCartney (2009:253) is of the view that the calling of the elders does not speak of the inherent power that they have above others, but their call is a representation of the whole body of believers. Elders as an authority of the church will be praying on behalf of the church. He further notes that it is not the elder that activates answers for healing but the prayer that is said (ibid).

The two narrations of the anointing with oil are recorded in the books which are believed to have been written early (Moo, 1985:179). It is possible that the practice of anointing with oil was carried out in the transition from the old covenant to the new (ibid). This is confirmed by the absence of the practice in the chronologically latter books like Acts. Scholars like John Calvin and Martin Luther relegate the use of oil on the sick to the apostolic age (ibid).

Olagunju (2017:7, 8) emphasises the view the medicinal use of oil on the sick because of the therapeutic effect oil has. The widely use of oil for healing the wounds in the ancient world confirms this view (ibid). Olagunju (2017:7, 8) believes this view despite reports that cite that anointing with oil was also used for deliverance from evil spirits. The New Testament limits its use to medicinal purpose. Scholars who refute medicinal use of oil are doing so on the fact that this use cannot be applied to all sicknesses (Tasker, 1983:130; Moo, 1985:177; McKnight, 2011:439; McCartney, 2009:254). It is for that reason that the view of MacArthur Jr. (1998:277) is appealing when he shares that "it may well have been that the elders literally rubbed oil on the believers who had suffered physical injuries to their bodies from persecution". This implies, therefore, that the use of oil was both therapeutic and medicinal, meant for that age. It should never replace the current more advanced and developed medical practices (Tasker, 1983:131). There is

neither purpose nor need to regard the anointing with oil as a means of sacramental benediction (ibid). The anointing with oil cannot replace modern medical practitioners nor be applied as the last rite to the sick because healing of the unction of the Holy Spirit (Tasker 1983:131-132).

4.8. Healings by Shadow, Handkerchiefs and Aprons

People were accustomed to touching the garment of Jesus and subsequently got their healing (Matthew 14:36, Mark 5:28, Mark 6:56, Luke 6:19). The phenomenon of getting healing and deliverance from Jesus' garments is only recorded in the Synoptic Gospels. It is clearly expanded on when narrating the woman with the issue of blood. The Evangelists only record on the touch being initiated by people.

Acts 5:12-16 tells of the apostles doing many signs and wonders regularly. The sick people were healed, afflicted delivered from unclean spirits by Peter's shadow. One cannot dispute the validity of this miracle. Even though people were healed and delivered by Peter's shadow, the method was never repeated. People were healed as and when God decided to heal them through Peter's shadow.

Acts 19:11-12 tells that God was doing extraordinary miracles by the hands of Paul, so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them, and evil spirits came out of them. One cannot deny the efficacy of the anointing that was on Paul's handkerchiefs and aprons. Can God use them today? Absolutely, but it would be taking it to the extreme to make it a method that the exorcist would be using. People's faith in the touch of Paul's garment healed and delivered them. This would be the same as when the woman with the issue of blood came behind Jesus and touched Him (Mark 5:25-34). Jesus did not give His garment to heal people, even after the occurrence of the woman with the issue of blood.

It is important to conclude that in all three incidences, Jesus, Peter, and Paul were not actively using their clothes and shadow to heal and deliver people. It was people's faith in God that drew anointing from their clothes and shadow.

4.9. Holy Water

The phrase “holy water” is only mentioned in Numbers 5:17. It refers to the water in the tabernacle. It is called holy, because it is separated from common to sacred uses (Torrey, 1834). This is the water that was put in the laver, with which the priests would ceremonially wash themselves, their clothes, and items. It is worth noting that the priest was to mix the water with dust from the floor of the tabernacle. The tabernacle represented the presence of God (Exodus 40:34-38). The dust from the floor of the tabernacle made the water to be holy. The New Testament does not mention the use of holy water. The epistles explain the symbolic washing as practised in the Old Testament (Exodus 30:18; Exodus 40:30) to have been replaced by the Word of God. Ephesians 5:26 shows us that the New Testament equivalent of the “holy water” is the word of God. Just like the water in the laver was used for physical cleansing, the word of God is used for spiritual cleansing.

4.10. Conclusion

This study noted that the Bible mentions the activities of spiritual beings. For example Satan with evil spirits manifesting in many forms like the spirit of the dead, witchcraft and ancestral spirits are opposed by God. Just like Jesus said in John 10:10 that he came that people might have life and have it more abundantly, Satan and all his spirits came to steal, kill and destroy the human lives. It is a common practice that many pastors and prophets in Africa link human sickness and human sin. The biblical texts throughout the entire Bible show the trouble of health as a result of disobedience, or idolatry, or sin (Simundson, 1982:331). God would allow various plagues and afflictions to befall the Israelites as a punishment for their sins. Miriam got leprosy because she criticised her leader Moses (Numbers 12:9-16). The first child of David and Bathsheba who was born out of the sin of adultery and murder, God allowed him to die (2 Samuel 12:14-23). God released a plague to destroy people because they rebelled against God (Numbers 16:46-49), and in another instance king David sinned by conducting a census (2 Samuel 24). Deuteronomy 28 mentions diseases of different kinds as judgement for disobeying God. Simundson (1998:331) concludes that Job's friends were probably familiar with this passage, subsequently suspected a secret sin as a cause of Job's sicknesses and calamities. Simundson (1982:332) believes also that sicknesses may come because of other reasons like, God allowing sickness for His greater purpose and Satan may want to

inflict people with sickness. This study agrees with Simundson that it should not be a foregone conclusion that the cause of sickness is sin. Satan might be behind sickness. This study, however, disagrees with the notion of God fulfilling a greater purpose with sickness. Job 1, for instance, records Satan being behind Job's suffering. There is no greater purpose God wanted to achieve with the suffering of Job. Jesus would not have healed the sick if He knew that God wanted to achieve a greater purpose in people's lives.

Voorwinde (1994:22) is of a view that Satan is the ultimate cause of sicknesses on human beings. Satan's nature of destroying, stealing, and killing will find comfort in bringing sickness to people. Satan is behind the extreme forms of sicknesses such as mental disorder and self-destructive behaviour (Voorwinde, 1994:23). Jesus demonstrated God's love for people by casting out demons and healing them (Acts 10:38). Jesus came to undo the works of Satan, which include sickness.

It is important to note that we are in a fallen world caused by the fall of Adam and Eve in Genesis 3. In that respect, all sickness came as a result of sin. God pronounced a curse of pain and struggle in childbearing in Genesis 3:16. For the snake in Genesis 3, Scripture identifies Satan (2 Corinthians 11:3; Revelation 12:9, 20:2), as the one behind the fall. Even though not all physical problems are directly caused by spirits, the Bible does indicate incidences where spirits caused problems like oppression, sickness and diseases. Grundmann (2005:59) states that in the New Testament, demons, sometimes numbers of them (Mark 5:9, 15; 16:9; Luke 8:30), are thought to be the main perpetrators of disease (Mark 1:23-28; Luke 4:33-37; Matt. 8:16; 8:28-34; 9:32-34), albeit not solely (Matt. 9:20-22; John 5:2-9; 9:1-12; Mark 7:31-37). Exorcism consequently becomes the dominant, though not the only means of healing (Mark 7:32-35; John 5:18).

The Bible mentions repeatedly that exorcism was done by the word of authority in the name of Jesus. Jesus' command of evil spirits brought about their obedience (Igbari, 2018:42). It is the same authority of Jesus' disciples that expelled demons with the results that those demons obeyed them. This authority that the disciples carried was based on their relationship with Jesus Christ as demonstrated in Acts 16:16 – 18 and Acts 19:13 – 16 (ibid). Jesus clearly commanded believers to lay hands on the sick for healing and

exorcism (Mark 16:17-18). The early church had a set of formal instructions to follow when doing exorcism by A.D. 350 (Igbari, 2018:43). This set of formal instruction differentiated the Christian exorcist from Jewish and pagan exorcist in that Christian exorcist were to follow the example of Jesus and the apostles of casting out demons by the authority of the spoken word while Jewish and pagan exorcists used different magical methods. The unusual methods that are recorded in the Bible, such as spitting on the blind eyes, healing by mud, healing by shadow and cloth, though were used, are never normative for Christians. They are the exceptions rather than the rule. People's faith drew anointing from Jesus and His servants to be delivered and healed. It is not the prerogative of the exorcist to use the unusual methods recorded in Scripture. It is important for the exorcist to remain within what the Scripture has indicated as normative and/or what was a normal practice.

Chapter 5

WHICH TEACHING SHOULD BE CONSIDERED WHEN DOING EXORCISM?

5.1. Introduction

The recent events in the African church in Southern Africa have brought the church of the Lord Jesus Christ into disrepute. These events have all been done under the banner of Neo-Pentecostalism. As shown before, Anderson (2006:116) points to the fact that Christianity under this banner contributed immensely to the fast growing of the church in Africa in recent years. This growth came about largely because of the practice of deliverance or exorcism. This growth has brought questionable practices. The unbelievers mock Christians about practices like eating grass and drinking petrol. These unusual practices point to the fact that there is a serious problem in the religious circle in South Africa (Mona, 2015). The study by the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL) is an attempt to deal with this problem (ibid). Many complaints have been raised with the CRL that prompted an investigative study on the affairs of the church. The CRL (2017:11) stated in its final report to the parliament of the Republic of South Africa, that the rationale for a study of this nature included gaining a deeper understanding of religious and traditional healing practices, dogma, message and communication. Its concern on healing practices was human beliefs relating to those which the different groups regard as sacred, holy, spiritual or divine and whether deities are involved. Investigating these practices, they included rituals, sermons, commemoration or veneration, sacrifices, festivals, feasts, trances, initiations, funeral services, matrimonial services, meditation, prayer, music, art, dance, public service, or other aspects of human culture. All these are an outward manifestation of the religious groups' belief systems. The CRL investigated the dogmatic framework of religious and traditional healers' defining religious and traditional health practitioners' views, practices and beliefs (ibid). Lastly, on the message and communication they investigated the content of the message proclaimed by the groups to the followers to guide their beliefs and lifestyle (ibid).

The results of the CRL's study are of much concern to the Christians, because they highlight the plight people subject themselves to under the leadership of religious practitioners and the vulnerability of abuse. The results of the study include: "people are expected to pay substantial amounts of money before blessings and prayers could be said over them; blessed water and oils sold to congregants at a high marked-up price; access to the spiritual leader or traditional healer only guaranteed by payment of a fixed amount of money; and T-shirts, towels, and Vaseline sold to congregants for good luck" (CRL, 2017:31).

It was argued that Africans deeply believe in the spiritual world (cf. Chapter 2). They turn to see spirits as the cause of their problems. This motivates them to consult the spiritual healer or exorcist for almost everything. The exorcists tend to take advantage and extract as much money as possible from the patients. Mona (2015) urges the religious leaders to unite and rectify the problem within itself instead of arguing over how the CRL has approached the investigation. The desire of profit encourages exorcists to employ unusual methods of doing exorcism, not only to show power, but to lure more people for consultation. The exorcist, working under the banner of Christianity, uses Bible verses to support his/her practice. The misinterpretation of the Bible to support the exorcist's practice is what we should all guard against.

Chimuka (2013:130-131) warns of Christians falling back into African spirituality and losing their spirituality to paganism. By employing bizarre actions they run the risk of being blamed for exaggerating miracles for personal ego or are purposefully serving other evil spirits. It is a valid concern that Chimuka raises that methods of doing ministry could run a risk of taking believers back to paganism (ibid). Even though, historically, prophets' practices have been eccentric, they have never drawn attention to the prophet's self and taken hearers' attention away from God, which is the risk that some of the Christian exorcists run. The purpose of this chapter is to contribute to the development of biblical teachings focused specifically on the African context, and based on Scripture, which ministers of the Gospel can follow when doing exorcism.

It would be an error, in trying to follow closely the biblical practices, to denounce all African culture and its practices and replace it with the Graeco-Jewish culture. Anagwo (2014:277) observes that it has always been the cherished tradition of the Church to mould its liturgical structure around those aspects of cultural values compatible with, and adaptable to, the revelation of which it deems itself as the depository. In this sense, the early Church garnered and gathered unto itself all the riches and wisdom it found scattered throughout the world. God always manifested Himself in the culture of the recipients. Anagwo (2014:293) writes that scholars agree that religions are usually inclined to be affected by the immediate culture of their environment, but in essence, Christianity cannot completely be branded with a particular culture of the past. Christianity was first influenced by Jewish culture where it all began (Mokhoathi, 2017:3). The initial struggle that Paul had with Jews was when they forced their Jewish practices unto the new Gentile believers (Galatians 2:14). Christianity became influenced by Greek philosophy before it was influenced by the Roman Empire, after the conversion of Emperor Constantine (Mokhoathi, 2017:3). Modern missionaries brought Christianity into western culture (ibid).

God revealing Himself in man is the Christian message that is able to fit cross-culturally (Mokhoathi, 2017:3). Its efficacy can penetrate every cultural setting. We can learn from the wisdom of Paul writing to the church in Corinth that he transformed himself to fit in every culture with the purpose of winning those within the culture (1 Corinthians 9:21-23). The purpose of transformation is to bring the Gospel to people within the cultural setting he is working in. Western missionaries, however, failed to transform themselves to fit in the new cultural settings they were reaching out to (Grundmann, 2005:53). Their aim was to enculturate the targeted group into their own culture. This clouded the Christian message that it was perceived as westernisation (Anagwo, 2014:282). The Christian message, from the turn of the first century, successfully embraced and permeated itself through the culture of its recipients (Bosch, 2011:431). It is unfortunately in the last four centuries, when missionaries from Europe and America brought the Gospel to Africa that they brought the Gospel in their culture and expected Africans to totally abandon their cultures in order to embrace Christianity from a European and American culture.

The Christian faith today is a product, overtly and covertly, influenced by Jewish religion and culture, Greco-scholastic or Germanic theology, Roman law, and European liturgies among others (Bosch, 2011:431). Anagwo (2014:277) is of the view that no single culture can accurately have an entitlement of having influenced Christianity as it is currently in its ideology and culture. The words of Vatican II are noted that “the Church is not tied exclusively and indissolubly to any way of life, custom and practices, but can enter into communion with different forms of culture; thereby enriching both itself and the cultures themselves” (Anagwo, 2014:281). It is, therefore, important to objectively review the methods of doing exorcism as influenced by African culture.

Anagwo (2014:293) warns of the danger of syncretism which must be avoided. Christian faith must be practised within the limits of Scripture. There must be separation of what is the Gospel and what is culture. He further states that the message should not be compromised for the sake of enculturation and contextualisation (ibid). The efficacy of the Gospel is strong when the Gospel is kept and practised in its purest form.

5.2. The Mission of God

God has been on a mission from the fall of Adam and Eve to reconcile humanity and the universe to himself (Colossians 1:20; Ephesians 2:16). Kaiser Jr. (1978:19) writes about the promise-plan of God which began with Eve and continued through Abraham, Isaac, Jacob and the Davidic line through to Jesus. The promise is articulated to Adam and Eve as the Seed of the woman crushing the head of the serpent, Satan (Genesis 3:15) who brought about the fall of humankind and to Abraham that through him God will bless all the nations of the world (Genesis 12:1-3, 26:4). The chosen people, like Noah, Abraham, David and the nation of Israel at large, were to be a light for all nations that everyone might come to the knowledge of God ultimately through Jesus Christ (Kaiser Jr., 1978:19). The culmination of this promise-plan is on Jesus (Luke 24:27, 44). The Evangelists report Jesus promoting this promise-plan as the kingdom of God or the kingdom of heaven (Fee, 1991:8). The Bible was written to explain and reveal this mission of God (Wright, 2006:29).

It is when every Christian activity is viewed within the scope of God's mission that it finds its proper meaning and relevance. The Christian's mission, therefore, is "committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation" (Wright, 2006:23). God is the one who is in charge of His mission. Human beings are only participants in accomplishing the mission of God. God, therefore, must be at the centre of His mission. What matters to participants must be what has already mattered to God. Thus, exorcism and the methods of doing it should be viewed within the broader scope of the mission of God. In so doing, exorcist will be limiting his activity to the ultimate purpose of God, that is, to reconcile man to God.

The Bible's main objective is to reveal the mission of God. Wright (2006:22) writes about the "the missional basis of the Bible" in that the Bible does not only include a number of verses that refer to missions but that the whole Bible is missional in its makeup. He is of the view that there are great benefits in reading the Bible in the hermeneutical framework of the theology of the mission of God (Wright, 2006:26). It is this mission of God that was contained in the Old Testament that Jesus explained to His disciples who were on their way to Emmaus (Luke 24:24-27). Jesus explained to His disciples that His crucifixion was part of the plan as written by Moses and all the Prophets (Luke 24:27). Jesus later emphasised the fact further to the rest of His disciples that it was expedient for Him to be crucified as it was part of the mission of God that the Old Testament wrote about (Luke 24:44). Wright (2006:30) states that when Luke reported that Jesus opened their eyes to understand the Scriptures (Luke 24:45), He was setting their hermeneutical orientation and agenda to read His crucifixion messianically and missionically. Bosch (2016:381) refers to God as missionary God and His people as missionary people. This is to say that there is only one purpose for God and His people, and that purpose being God's mission.

Mission should be the overall goal of God which is to reconcile the universe to Himself. Wright (2006:23) warns of the danger of limiting the meaning and application of the word "mission" to its Latin verb *mitto*, which means to send. The individual steps and small objectives must be achieved towards the eternal purpose of the Mission (ibid). This, God will do by planned steps like the call of Noah, the patriarchs, Israel, and the church.

The church is called to partner with God in His mission of reconciling creation to Himself (Dutch Reformed Church, 2011:5). The church finds its existence in the mission of God. The New Testament gives us a paradigm of how the church should influence our cultures with the gospel (Hunsberger, 2011:317). It is this and for this purpose that the church remains in the world.

5.2.1. Contextualising the Mission

There is a narrative that states that the Gospel should be contextualised to the culture of the recipients (Mndende, 1994:121; Froise, 2000:140). As this study has shown that some African churches have fallen into the danger of syncretism in pursuit of contextualising the Gospel (cf. Section 3.6.5). Much has been written on the subject of contextualisation which this study looks at to assist with what biblical view the exorcist should have with regards to the methods of doing exorcism. The Apostle Paul writes about becoming all things to all people with the aim of saving some (1 Corinthians 9:22). The questions that must be asked and answered are, what is meant by contextualising the Gospel? How should the Gospel be shaped in order to fit the recipients' culture? What about practices that seem to be against what is written in the Bible? Are the unusual practices that some Neo-Pentecostal ministers use part of contextualisation? Answering these questions will help to stay within the main agenda and the limits of God's mission.

Southern Africa in general, and South Africa in particular, has been faced with the emergence of liberation theology, dubbed South African black theology (Pieterse *et al.*, 1991:66). This theology rose to challenge the apartheid system (Burger and Nel, 2008:52). Walshe (1997:383) notes that opposition to apartheid was also raised on the theological front. The proponents of black theology were seeking to contextualise the Gospel message to their environmental setting. They started the Institution of Contextual Theology (ICT), in 1981 in Johannesburg, which was in the forefront of promoting liberation theology (Walshe, 1997:392). They identified their theology by naming it contextual theology because they did not want it to be confused with the move that was started in Latin America. Contextualisation of the mission refers to putting the practice and message of the Gospel in the context of its recipients. Bosch (2011:431) identifies two major types of contextual theology as an indigenisation model and a socio-economic model. The indigenisation model could be subdivided as a translation or as enculturation

while the socio-economic model as evolutionary or revolutionary (ibid). The black theology falls under the category of the revolutionary model of the socio-economic model (Bosch, 2011:442). Its proponents' main aim is to fight and alleviate socio-economic ills of society.

It is proper for the church to be involved in societal matters in a way of helping society to overcome its challenges. Contextualisation helps the church to address societal matters with a non-condescending attitude, in a way that they can be church with others instead of church of others (Bosch, 2011:446). Contextualisation helps the church to bring the message from within society instead of from outside. The danger that contextualisation poses is to dilute the essence of Christian message in pursuit of being accepted by society or seen as those who understand the culture of that society. This danger makes Christian ministers to scratch where it itches (Khathide, 2007:20). The church must be first faithful to its message before it is faithful to the needs of the people it serves.

Another model of contextualisation is translation. This refers to translating Christian faith into the recipients' culture (Bosch, 2011:458). Christian history shows how Christian faith translated by enculturation in a number of liturgies and context such as in Syriac, Greek, Roman, Coptic, Armenian, Ethiopian, and Maronite (ibid). In modern history, when western missionaries came to Africa, they soon learnt that in order that their message be received, they had to accommodate the local cultures. Unfortunately, this compromised the Gospel message (ibid). Contextualisation, whether be it enculturation or the socio-economic model, has a tendency of diluting the message of the Gospel in a sense that the ministers concentrate on alleviating the challenges of the people they are ministering to and paying little attention to the core message of reconciling men back to God.

5.2.2. The Primary Focus of Mission

European and American missionaries and mission stations have made a great contribution to bringing the Gospel to Africa (Anderson, 2000a; Mzondi, 2018:45). Their main emphasis has been on the words of Jesus to go into the whole world. A prominent missionary, William Carey, built his biblical case for the conversion of the heathen, on the word 'go' as found in Matthew 28:19 (Wright, 2006:34). It is important to notice that, when

applying grammatico-historical tools, the words 'go', 'baptise' and 'teach', are not imperatives in the text but are participles. The imperative in the text is to make disciples. The text is showing that the actions of going, baptising, and teaching, are helping to make disciples. Going, baptising, and teaching are on the periphery while the core is making disciples. Making disciples is reconciling men back to God. This is the authority that the Bible carries, and all God's children and His ministers are to do missions in obedience to that authority (Wright, 2006:51).

The Bible has both the indicatives and the imperatives in that it narrates the story of God's interactions with His creation in general and His people in particular. Within the indicatives, there are imperatives of how people should respond to Him (Wright, 2006:59). God chose the nation of Israel and related to it in a way that would display to the rest of the world how to relate to Him. Through Israel's life, there are indicatives that display imperatives that the world should follow and obey. The example one can note is when God gave Moses and the Israelites the laws on Mount Sinai (Exodus 19:3-6). The indicative in that text is that Moses and Israel have seen what God did to Pharaoh and Egypt, while the imperative is to keep God's law. The indicative of God's saving grace to Israel from Egypt and throughout their history gives us the imperative of serving and living for God.

It is important to study and understand the role of Israel and the role of the church in the plan of God. The Bible reveals three important biblical covenants: the Abrahamic, Davidic and New Covenant (Wright, 2006:59). The importance of the three covenants is on the space that it covers. They show the plan of God in the history of humanity. The Abrahamic covenant included the land, the seed, and the blessing both personal and to the rest of the world (Genesis 12, 15). God promised Abraham the land of Canaan, in which He will give him the seed, that is, the nation of Israel through which He will give him the blessing to benefit the rest of the world. The Davidic covenant included the great name, the place for God's children, an eternal kingdom and a father-son relationship (2 Samuel 7:8-16; Ps 89:20-37). The chosen nation will be honoured in the land God gave them and David's dynasty will be perpetual in the father-son relationship. The problem of unfaithfulness that the chosen nation had, necessitated the new covenant (Jeremiah 31:32,34). In the new covenant, God promised a new relationship, forgiveness of sin, and unconditionality and

certainty of the covenant. The nation of Israel was chosen to ultimately be a blessing to the world.

The church's main purpose and calling is to be a blessing to the world as Israel was supposed to be. Fee (1991:7) highlights the importance of seeing the global mission of the church ultimately resting in Jesus' proclamation of the kingdom of God with its prophetic tradition to be a blessing to all the peoples of the earth. This is important to the Christian minister or exorcist. It helps maintain an attitude of being a blessing instead of drawing attention to the self. The kingdom of God that Jesus proclaimed manifested itself in the feeding of the poor, healing the sick, delivering the oppressed, and cleansing the lepers. These benevolence acts of Jesus showed the ultimate purpose of Jesus' ministry being to help people. This must be an example that all ministers of the Gospel should follow.

5.3. The sacramental Method of doing Exorcism

Exorcism can be classified into mainly three models today, which are Word, Sacramental, and Spirit models (Royal, 2012:13). The Protestant tradition administers exorcism through the word that is preached and sacraments (ibid). They derive the Sacramental model from the Roman Catholic tradition. The Pentecostal congregations administer exorcism using the Spirit model in that The Holy Spirit is central to their experiential salvation (Royal, 2012:14). It should be understood, as Royal (2012:14) explains, that these three models are not definite in a sense of being exclusive in their categories. They make it easy to compare contemporary methods of exorcism.

It is important to see the relevance and effectiveness of sacraments as methods of doing exorcism in contemporary settings in Southern Africa. Royal (2012:13) states that a Sacramental model of exorcism focuses on the material substances as an instrument of deliverance. This model involves the use of rituals. It would be proper to assess the use of rituals in the light of their contemporary use.

5.3.1. The origin of Sacraments

A sacrament is generally understood to be a Christian rite of importance and worth (O'Neill, 2015:40). There are various views on the existence and meaning of such rites. The origin of the word "Sacrament" is from a Latin word meaning 'Oath' or "Pledge" (The Catholic Parish of Pittwater document, 2017). An example of a practical way of giving a pledge would be when a soldier gives a pledge to his leader by a visible sign. The Greek word, "*Mysterion*", meaning "mystery" was translated into Latin, "sacrament" (ibid). Tertullian of Carthage (c.160-225) translated the word "mystery" into "sacrament" and gave it the meaning of a visible sign (ibid). It was a visible sign of something set apart (Smith, 2009:3). "Augustine of Hippo (354-430), who was one of the greatest of the early church fathers, defined a Sacrament as an 'outward and visible sign of an inward and spiritual grace.'" (The Catholic Parish of Pittwater document, 2017)

Sacraments are viewed as visible symbols of the genuineness and certainty of God and the way God shows and manifests His grace on humanity. The Methodist Episcopal Church (1905:26) states that, "a sacrament is an outward sign, appointed by Christ, of an inward grace". According to the Catechism of the Catholic Church, "The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to humans" (Troolin, 2018). Catholics believe, then, that "sacraments point to and are channels of God's grace. They work as an effective means of communication between God and His people" (ibid). The majority of denominations have taken the definition of sacrament formulated by Augustine of Hippo which is "an outward sign of an inward grace that has been instituted by Jesus Christ". The validity of the visibility of the sign should be established.

Dunlap (2010:83) differentiates sacraments from sacramentals. He sees sacraments as material objects that mediate the saving grace of God. The efficacy of the sacraments depends on the correct application of form to the material elements. He then explains sacramentals as material objects whose efficacy is dependent on the strength of piety on the one using it. Sacraments and sacramental as Dunlap view them, are not supported by Scripture. It is because sacraments that Jesus instituted were given as an outward sign of an inward spiritual significance. Material objects as this study shows (cf. See 5:12) have no power to enrich spiritual life.

5.3.1.1. Sacraments as practised in Roman Catholic Church

The sacrament of baptism is used in mainline churches like the Roman Catholic Church as a method of doing exorcism. Traditional Catholic Priest blog (2014) explains exorcism in baptism that the priest, after breathing three times in the form of a cross on a child, would command an unclean spirit to come out and the child to be free from the hold of Satan. The priest would then put salt in the mouth of a child as a sacrament of good health. The Catholic's Helpers of the Queen of the Rosary Foundation (2012) view sacramentals as a successful vehicle to fight evil. They encourage every priest to exorcise materials like water, salt and oil. They are of the view that both personal beliefs of the priest and recipient's cooperation through his or her faith, love and repentance activate sacramentals' power (ibid). This power is vested with the intercessory prayer of the church. They believe that sacramentals bring the supernatural and natural worlds together, therefore, their unity brings man into a holy living. Because of that, the foundation believes that the sacramentals conquer evil spirits and they should be highly esteemed (ibid). Holtmann (2017:66) mentions Augustine that he believed in the power of sacraments to produce miracles. Augustine extended his belief in material substances for spiritual purpose to relics of Christians. Augustine's understanding of sacrament which opened up to a belief of relics having spiritual power shows that there is danger in deviating slightly from what is commanded in Scripture.

Helpers of the Queen of the Rosary Foundation (2012) believe that when water is sprinkled on a possessed person, the person is offered to God. The set apart person or items, by virtue of sprinkled water, becomes protected from all kinds of evil. The water also helps to negate the effects of evil on the person and items (ibid). It is very interesting to note that the types of sacramentals that they use are the same as what Neo-Pentecostal ministers that this study is focusing on use. These include oil, salt, and incense. Helpers of the Queen of the Rosary Foundation (2012) explain that the use of their sacramentals of exorcised oil is able to remove dangerous substances from the body that has been drunk or eaten. The food can be seasoned with exorcised oil when in suspicion of any poison in it. They further state that when oil is rubbed on the demonised, it assists the work of grace to fight the evil spirit. Jesus Christ, at the resurrection, stated possession of authority over the whole universe, as a result His disciples should go in

that authority to enforce the victory over evil spirits that He had already obtained (Matthew 28:18; Mark 16:15-18). Jesus did not give sacramental instructions to His disciples, instead the only instruction He gave was the laying on of hands (Mark 16:18) There is no further action that should be taken with regards to poisonous food except of believing in the name of Jesus Christ. The belief itself is the authority that protects the believer and fights the evil spirit.

The Holy Spirit is capable of driving out the evil spirit and bringing peace and liberty in any situation (2 Corinthians 3:17). This is liberty from sin and Satan's bondage (MacArthur, 2007:534). Therefore, it is unnecessary to use oil, salt, and blessed incense to drive out evil spirits. The problem with the use of these items, intentionally or unintentionally, draws attention to the priest administering them and the items themselves instead of God through the Holy Spirit who is supposed to be healing and exorcising. What exacerbates the problem is the lack of Scriptural foundation to the sacramental use to exorcise evil spirits.

5.3.1.2. Sacraments as practised during the Reformation

The reformation movement happened as people sought to bring change within the Roman Catholic Church (Mullet, 2010:xi). Failure to do so, some formed different Protestant churches. These churches were formed some after the names of their founders, like Lutheranism and Calvinism, others were formed after their creeds or objectives, like Anabaptists (ibid). The change that they sought was a return to Christian life, thought and action as taught in the Bible, especially the New Testament (Mullet, 2010:xxv).

With regards to sacraments, Reformers were never anti-sacraments, but opposed what they regarded as unbiblical within the practice of sacraments (Venema, 2000:21-22). Their efforts were to make central the importance and efficacy of the Word of God in their services (ibid). They regard and accept only two sacraments as valid for the church. They are baptism and communion. They believe that their acceptance is based on the fact they were instituted by Christ (The Reformed Church in America, 2018). The Reformers regard sacraments as visible signs of internal and invisible working of God through His Holy Spirit (ibid).

A Christian sacrament has regularly been regarded, by definition, as a sacrament instituted by Christ, and the main reason why the Reformed Churches have usually limited the term to these two sacraments, and refused it to the other five, is because the other five cannot make a good claim to dominical institution (Baillie, 1957:56). The three main reformers, Martin Luther, John Calvin, and Ulrich Zwingli give us a broader understanding of the Reformers' use of sacraments. Luther viewed sacraments as a physical visible sign that goes with a promise (Smith, 2009:6). He differed with the Roman Catholic Church with regards to the purpose of sacraments. Luther understood the purpose of sacrament to encourage believers' faith, whereas, the Roman Catholic Church viewed the purpose of sacraments as increasing a believer's standing before God. Luther held a view of believer's faith activating efficacy of reception of Christ and forgiveness of sins. He rejected the notion of inherent sacramental efficacy for the forgiveness of sins and receiving Christ or efficacy to be of the person conducting sacrament (ibid). Ulrich Zwingli, because of his background as a military chaplain, regarded the word *sacramentum* as an oath or a pledge of God's faithfulness to men and as an interpersonal pledge in the environment of the believer (ibid). John Calvin, however, saw sacrament as an external sign of the inside work of God in sustaining the weakness of our faith (ibid).

The meaning of sacraments is not to achieve from God but to acknowledge what God has already achieved for believers (Smith, 2009:6-7). This is demonstrated in the two sacraments that should continue to be practised; they are water baptism and Holy Communion (The Catholic Parish of Pittwater, 2017; Douglas and Tenney, 2008:465). The reason why their practice should continue is because of Jesus' personal instruction to His disciples, subsequently to all believers (Matthew 28:19 and 26:26-29). The water baptism refers to the believer's death, burial and resurrection with Jesus Christ as stated in Romans 6:3-4 (Douglas and Tenney, 2008:88) while Holy Communion refers to common community fellowship of believers with Christ (1 Corinthians 11:17-34). It is not the intention of Jesus that sacraments should cast out demons, seek a miracle or heal the sick. When Paul was warning believers of being weak, sick and some who have died (1 Corinthians 11:30), he was not suggesting that the sacrament of Holy Communion was bringing those conditions or has the ability to remove them. It is the unworthy manner of partaking of Holy Communion that brought those conditions. It is the correct manner of

partaking of the Holy Communion that will remove those conditions. Sacraments, therefore, represent an inward work that God has already done in believers.

5.4. The Bible must be the Guide

Leahy (1975:129) writes that C. H. Spurgeon brings remembrance to us that the contestation of faith between believers and those opposing it is won or lost at understanding and receiving of the word as is illuminated by the Holy Spirit. The importance of the Holy Scriptures should be held high even in the ministry of exorcism. It is important to note that exorcism is what Jesus taught and practised which He extended to all His followers (Royal, 2012:31). Christian practitioners, however, must be guided by Scripture in all their practices. This is important because of the Scriptures' inspiration. 2 Timothy 3:16-17 shows us that the inspiration of Scripture is beneficial for establishing one in the faith through its teaching. The importance of Scripture can be seen on how Jesus and His disciples were guided by it. Jesus always referred to Scripture (Mark 12:10; Luke 4:21; John 7:38). His disciples used Scripture in taking ministerial decisions (Acts 1:16), sharing the Gospel (Acts 8:35), admonishing Christians (1 Timothy 4:13), and establishing doctrine (Romans 4:3, 9:12, 10:11; Galatians 3:8, 22; James 2:8).

There is a great temptation of sensualising our Christian practices for the sake of fame (Pondani, 2019:3, 36-37). When one looks at the unusual practices that these Neo-Pentecostal ministers with unusual methods of doing ministry are engaged in, one sees what apostle Paul would call the works of the flesh (1 Corinthians 3:1; Galatians 5:19-21). Believers should hold Scriptures in high esteem and allow it to be the foundation of their theology and a guide of how they live out their theology (Clarke, 2008:139). The fact that some have exorcised demons in Christ's name, does not prove the correctness of theology (Matthew 7:22). Practice should not formulate our theology. We must measure our belief and practice with the Word of God alone. The results of our practices and our interpretation of the results should not be our guide in the future because we must be guided by the inspired Scripture that is given. We cannot substitute any observed phenomena, and our interpretation of them, for this divinely given rule (Leahy, 1975:171). It is important that theological insight is brought to the ministers to enlighten them that their practices are not in line with Holy Scriptures and that they do not generally express Christology and soteriology at large (Resane, 2017:11).

Kgatlhe (2017:6) believes that the practices by pastors like Lesego, Rabalago, Penuel, Motsoeneng and others derive from African traditional healers' practices. These practices cannot be supported by Scripture. They find popularity in the sensationalism that they create. The difference between these ministers who practise such and the traditional healers is that the ministers use the social media platform to showcase them, whereas traditional healers would not broadcast when they mix a piece of snake with their *muti*. The Scripture does not tell of how God instructed His people to take any of the wild animals and eat it. As a matter of fact, the ceremonial laws of the Old Testament forbade the Israelites to use wild animals by regarding them as unclean (Leviticus 5:2). These ministers, who claim to draw much of their practices from the practices of the prophets of the Old Testament, cannot find support from the Old Testament.

It is important to note that most religious practitioners use the Bible as their textbook for their practices. Error happens firstly, when they place themselves in the place of the Old Testament prophets and secondly, they believe that their miracles are what the New Testament promises that Jesus' believers will do even greater miracles (Chitando *et al.*, 2013:9, 10). The observations of Chitando *et al.* (2013:9, 10) are not only for the Zimbabwean Christian practitioners, but the same can be said of Christian practitioners also in broader Southern Africa. The question one should ask is, how possible is it to do bizarre practices using the Bible as base? The possible answer could be efforts to interpret Scripture in the contemporary context instead of the biblical context (Bishau, 2013:55). Efforts to contextualise the Bible, if not handled carefully and if not enough exegesis is done, could lead into different types of exegesis which is the mistake that scholars have committed (Bishau (2013:55).

It is important that a Christian practitioner applies the rules of hermeneutics to Scripture in order that his practice would be within the parameters of Scripture. The three basic items in hermeneutics are the author, the text, and the reader (Stein, 2008:18). The text is tight up to the author; therefore it cannot change (*ibid*). The purpose of hermeneutics is to have the same understanding of what the author intended to the original recipients of his writing. It is further to understand both the cultural and historical settings of the text in order to interpret and apply it to the current situation (Bishau, 2013:66). Exegesis, which

is a thorough study of the original setting, is necessary to produce proper hermeneutics (ibid). The rules of hermeneutics appear to be lacking in the way these Neo-Pentecostal ministers do their ministry.

There is a danger of following into error when contemporary prophets make parallelism between their own life experiences with those that are in the Bible by applying a literal approach to their biblical hermeneutics (Mapuranga *et al.*, 2014:307). They expect the same results as those in the Bible (ibid). This possesses a danger in doing eisegesis. Thus eisegesis, meaning to import meaning into Scriptural texts, creates a sense of making Scripture relevant to the contemporary settings which unfortunately flaunts the hermeneutical principles and as a result distorts their practice not to be biblical. These prophets, therefore, interpret the Bible through their contemporary context (ibid). Paul guides young Timothy by advising him on how to do ministry. He writes in 1 Timothy 1:3-5 that Timothy should guard the doctrine against myths and endless genealogies which are sensual and promote speculation instead of growing their faith in God.

The first charge Paul gave Timothy was to defend and protect doctrine. His motive for this charge was love. Paul loved the work and people of God that he wouldn't want deception to creep in and lead them astray. Barnes (1949:4050) expands on the word 'charge' thus: "The word 'charge' here - παραγγελίης *parangeilēs* - seems to mean more than is commonly implied by the word as used by us. If it had been a single direction or command, it might have been given by Paul himself before he left, but it seems rather to refer to that continuous instruction which would convince these various errorists and lead them to inculcate only the true doctrine." He is of the view that a number of these believers might have had reasonable reasons to believe erroneous doctrine, hence Timothy had to spend some time with them to correct their doctrine (ibid). Towner (2006:106) believes that Timothy clearly understood that the prior instructions alluded to were still in effect. Paul admonished Timothy against the Gnostic heresy that claimed to know and its followers claimed to be highly enlightened about the ministry of angels and other spiritual beings that supposedly played a role between God and man (Meyer, 1914). Their doctrine made them to be spiritually proud and sensual. They regarded the body to be evil (ibid). Guzik (2014:3) explains the military emphasis of the ancient Greek word, "charge" that it does not give options to carry out instructions as the recipient desires but that instructions

must be carried out to the letter. This shows that all Scripture must be received as charge, meaning it must be respected and obeyed as such by all, including Christian practitioners.

5.5. Naming of demons

Some exorcists employ personal communication with demons to find out their origin and their reason for entering a person since spirits are beings, they take their cue from Jesus' casting out demons from the man of the Gerasenes. Luke 8:30 states that Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him (See also Mark 5:9). The story of the man of Gerasenes must be looked at further. Cole (2008:159) is of the view that Jesus asked the man his name to reveal the severity of the problem to the surrounding people and to help the demonised man realise the severity of his situation. He argues that in the Bible, the name reveals the nature of a person (ibid). Jesus was forcing the man to make public the worse state of his oppressed nature by mentioning his name (ibid). It was a veritable army of evil which controlled him. Morris (1989:171) believes that the man's answer of Legion, showed that about 6 000 evil spirits have possessed him. His understanding is the number of demons that have entered the man. Some think there is a reference to the Roman legions and that some traumatic experiences with the soldiery were the origin of the man's plight.

Lane (2002:184) however, disagrees by stating that when Jesus demanded to know the demon's name, it was to indicate the extent of the effect that demonic powers distorted his life in that it was a multitude of demons that possessed him. He argues that the "term "Legion" is not strictly a Latinism (*legio*); like other military and governmental terms, it had entered the language and is found not only in Hellenistic Greek but in Aramaic as well" (ibid). He believes that it is not easy to discover the meaning of the term 'legion' as it was known at the time. That is the reason he believes that the man's answer showed the disorder and confusion that demons had subjected him to by revealing their nature through him (Lane, 2002:185). Subsequently, the man's answer might have been an appeal of compassion or an attempt to be evasive in order to conceal the demons' true identity or even an attempt to invoke fear in Jesus by mentioning an authoritative name (Lane, 2002:185). It is likely that the demons in a group can be mentioned as a single being because their effect is on the same person they are possessing, even having said

that, the probability of discovering the meaning is difficult as it is not possible to ascertain the precise shade expression in the term “Legion”.

Grundmann (2005:66) writes that specifying and classifying spirits with the aim of finding out the reason of their presence, and in trying to discover the reasons of the sicknesses caused is a practice that is prevalent in cultures of the spirit. The ability to discern a spirit is sought after and popular in spirit culture society. Its ambiguity makes it special and exclusive to be practised by experts like traditional healers and prophets. Grundmann (2005:67) further argues that the exclusivity of the naming and identifying of spirits by the traditional healers and prophets makes it vulnerable to be manipulated by using spirit powers for good or evil according to the demand of the client. People seek such help from traditional healers and prophets for good because they want to be healed or delivered or for bad because they want to hurt someone (Grundmann, 2005:66). From his examples, one sees that the practice of naming and identifying spirits is done outside of Christianity.

Nolland (2000:405) refutes the importance of knowing the name of a demon in exorcism by highlighting an important sequence of the narrative in Mark 5 when he mentions that the discovery of the name in verse 9 is no step in a power struggle, reflecting belief in the advantage conferred by knowing another's name. While such may be the case in ancient exorcism rituals, here the point is that nothing can be held back from Jesus; the revelation that there were many demons involved becomes the basis for the large number of swine. Nolland (2000:408) further states that Luke 8:31 uses grammar to highlight that Jesus addresses the demon and not the demoniac. It is the demons who responded to Jesus not the demoniac. There is not the slightest sign in Mark 5:9 that the possessing power accidentally lets his name slip (boast of the number of demons involved and thereby inadvertently gives the name away) (Nolland, 2000:409). In the Lukan account there is no trace of any idea that possession of the name is the key to exorcism (contrast to Hellenistic belief of the period in the power of possessing somebody's name). The possessing power is already at the mercy of Jesus (ibid). Nolland (2000:409) correctly points out that he can do nothing else than answer the question and he would gain nothing from frantic attempts to conceal the name. The name is to be part of the information upon which Jesus will base His response to the demons' entreaty. He supports his argument by stating that on the literary level, the multiplicity of the possession prepares for the role

of the herd of swine. It is proper to conclude that when Jesus asked for the name, it was not to get the identity of the demon but to highlight the number of demons.

It is important to note that both Mark and Luke are reporting the same incident. The model of asking demons their identity is not found anywhere else in Scripture. Instead, Jesus quietened demons when they tried to speak to Him (Mark 3:11-12; Luke 4:34-35). The method of commanding demons to come out without engaging them in conversation is what is common in Scripture.

5.6. Guard against pressure to perform.

It brings much relief when one realises that the working of miracles is not of self but rather of God. When the focus of doing ministry is on Christ, the success of the results will be entirely attributed to God's power (Manser, 2010:2065). Paul maintained this humility and reminded Corinthians that when he came to them, he did not display human wisdom but he focused on core message of Jesus dying at the cross, His burial, and resurrection (1 Corinthians 2:1-2; 1 Corinthians 15:1-4). It is this humility that established the Corinthian church's faith to be founded on the power of God (1 Corinthians 2:3-4).

Trull (1991:6) sheds light when he writes about American ministers where there is a more serious tendency that church ministers, in pursuit of a big church with a lot of resources, would use manipulation, deceit and dishonesty. The African Neo- Pentecostals and Neo-Charismatics are pursuing the same dream. It is true that to maintain integrity while under such pressure to succeed is difficult (ibid). It is important that ministers establish a robust ethical character that will help them understand the sanctity of their pastoral office and subsequently be able to maintain ethical decisions in keeping with the office (ibid).

The exorcists are under tremendous pressure to produce results by the expectant recipients. This pressure increases when the exorcist continues to perform deliverances. Grundmann (2005:57) correctly reminds us that Christians must manage the frustration that they are not the source of healing, but healing is of the God. People who had been referred come expecting the exorcist to perform a miracle. Mark 9:14-18 tells of a similar

situation where the man was expecting the disciples of Jesus to perform a miracle because they have been with Jesus.

The disciples, later in life, learned how to respond while under pressure as seen in Acts 3:1 when healing a man at the Beautiful Gate. Verse 2 shows that the man was lame from birth and that they carried and laid him daily at the gate of the temple to ask alms of those entering the temple. It is highly probable that the man had been at that gate for a long time, maybe several years. If so, Jesus and His disciples must have passed him sometime on their way to or from the temple. This can be seen in Acts 3:8-10 that after he got healed, he stood and began to walk, and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognised him as the one who sat at the Beautiful Gate of the temple, asking for alms. They were filled with wonder and amazement at what had happened to him. It was only when Peter and John were prompted by the Holy Spirit to pray for him that God healed him. Acts 3:12 tells that when Peter saw how people were amazed, he addressed the people and showed them that the man was healed by the power of God. They were just instruments that God used to heal the man. He acknowledged that he was not the source of the miracle, but God was.

5.7. Know that God is the Deliverer.

The pressure to perform is greater when one sees himself as the one performing a miracle. The Neo-Pentecostal ministers who use unusual practices should understand that their practices are not informed by Scripture but are from within themselves (Resane, 2017:11). They should be open to submit their understanding to the evaluation by others in discussions that others may share a different light to their understanding (ibid). It is failing to be biblically objective that leads one to unconventional practices. 2 Corinthians 4:7 reminds us that God has put His immortal power in mortal containers. It is not the jars of clay, meaning our mortal bodies, that produce power to do miracles, but it is the treasure of the Gospel within us that produces results. Jesus sent his disciples on a mission to heal the sick and deliver the oppressed (Matthew 10:5-8; Mark 6:7-13; Luke 9:1). They went out in the authority of Jesus Christ.

It is true that the Neo-Pentecostal movement promoting the unusual practices cannot support their practices with Scripture (Resane, 2017:14). The focus on unusual practices puts people's lives in danger (ibid). It is when one has an understanding that God is the deliverer that he/she will limit the practices to be within the limits of Scripture. Personal strive does not exert authority on evil spirits, but the authority is of the Holy Spirit who is working through the believer (Lofstedt, 2016:118). The exorcist must have a New Testament understanding that exorcism is ultimately of God.

The seventy-two disciples were surprised to see even demons being subjected to them. They knew themselves as incapable to do exorcism. Luke 10:17 says that the seventy-two returned with joy, surprised that evil spirits were obeying their commands to leave oppressed people. Their comment shows that they never expected demons to be subjected to them. The authority to cast out demons was of Christ. Wagner (1988:213) shows that He uses humble obedient Christians to release His power to help the suffering people. He will not share His glory with another.

5.8. Exorcism must be done in the Name of Jesus Christ

The name represents the owner of the name, and subsequently, represents the authority that the owner has (Douglas and Tenney, 2008:373). The Semitic thought shows how the name explicitly reveals the actuality of a person instead of just being for identification and differentiating one from another (ibid). God always related to His people through His name. His name represented His title. Moses was concerned about the identity of God when God sent him to deliver the Israelites from Egypt (Exodus 3:13-14). He knew that he will be confronted with the question of the identity of God. Cole (1973:69) says to ask the title of God is in essence asking the revelation received from God. The revelation would then show God's character. God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" The Israelites would be concerned about the authority that Moses will be challenging Pharaoh with. Moses had to affirm to them that is the authority of Yahweh.

Jesus sent His disciples to do miracles in His name, meaning, by His authority (Douglas and Tenney, 2008:373). The right to use Jesus' name as recorded in Mark 16:17-18 holds

in itself the authority to address evil spirits and all its effects on people. Evil spirits would subject themselves to the command not as it comes from a believer but as it ultimately comes from Jesus Christ. The use of the name of Jesus signified the new relationship His disciples had with Jesus (Smith, 1986:432). The strength of that relationship effected the authority that came with the use of the name. Luke 10:17 tells that, after a successful mission, the seventy-two returned with joy, reporting on the unexpected that evil spirits were leaving the oppressed people. They were doing exorcism with the authority of Jesus. Jesus allowed an unknown person to do exorcism in His name (Luke 9:49).

Jesus sent His disciples to go in the authority that is in His name. The disciples did miracles and exercised authority over demons by His name (Adeyemo, 2006:1306). He told His disciples in Luke 24:47 that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. Peter commanded the lame man to be healed in the name of Jesus (Acts 3:6). He explains further that believing in Jesus' name, which represented His authority, brought health and strength to the man's feet (Acts 3:16). Peter was careful to draw the attention away from themselves and the healed man to Jesus whom the crowd crucified, by showing that faith in Jesus is what healed the man (Stott, 1990:92). It is proper to conclude with Stott's (1990:92-93) analysis that Peter attributed to Jesus a cluster of significant titles, such as 'Jesus of Nazareth' (Acts 3:6), 'God's servant' (13), 'the Holy and Righteous One' (14), 'the author of life' (15), the 'Prophet' foretold by Moses (22), and the stone that the builders rejected that has become a cornerstone (4;11). All these titles and others reveal the power and authority that Jesus' name carry and by which all creatures are subject to both in heaven and on earth (Philippians 2:10; Colossians 1:16, 20). Therefore, demons only obey when they are exorcised by the authority that is in the name of Jesus Christ.

5.9. The motive for doing exorcism must be to help people.

There are different motives that drive people into ministry. When one reads autobiographies of young ministers, a large number of them reveal a sense of the altruistic at the heart of the decision to enter the Christian ministry (Orlo Jr., 1959:430). There are other reasons like a call, and a desire to reform society that people might have. Serving the needs of people seems to be the most common reason for coming into the ministry. Jesus both taught the Word and healed the sick, which included exorcism (Finney Jr.,

2017). Exorcism is classified as relieving people of their suffering by expelling bad spirits from them (ibid). However, some may have bad motives for ministry. Resane (2017:17) believes that the celebrity status and egoistic approach to ministry shown by these Neo-Pentecostal ministers who practise unusual methods of doing exorcism appears to be the main reason they do ministry. Further proof is their lack of any theological training (ibid). This research has shown that financial gain is the motive for doing ministry in these ministers (cf. Section 3.6.6). Other scholars apportion the unusual activities that these ministers perform, to ignorance and lack of integrity which stems from a lack of proper hermeneutical study of the Scriptures (Resane, 2017:6; Pondani, 2019:6, 54). The lack of respect for human life gives concern of a high risk of danger to the followers of these ministers.

Kgatle (2017:5-6), reporting on the pastors who use unusual practices in South Africa, is of the view that these pastors abuse the essence of good values of Christianity in the South African society, predominantly among black people, who practise a blind allegiance not only to what the Bible teaches, but also to those that preach it called priests, pastors, prophets, etc. The scenario is like that of authentic businesspeople who see opportunity in the market, fake pastors also follow suit and identify a gap which they can use for their own benefit. The important focus for these ministers is their public appearance which they use to lure people to follow them. He concludes that the socioeconomic factors are the main explanation for the support of these unusual practices (2017:8). Maluleke (2014) confirms socioeconomic factors as the reason for these unusual practices. The leader of the Baptist Convention of South Africa Reverend Thembelani Jentile stated to eNCA the selfish motive of ministers who make the congregation eat grass (Resane, 2017:8).

Venter (2006:75) shows how important the heart of the leader is by stating three characteristics of a good leader in that the leader should be an example, a shepherd and a servant. A concept of an example provides followers with a model to follow, while a concept of a shepherd provides followers with an assurance that as a leader he has gone before the followers and therefore knows the way, and lastly the concept of a servant shows that leadership is not a position but service to people (ibid). Motivations, attitudes to power in relational arrangements, and default behaviours need to be critiqued through a theological lens that portrays the vision of persons and communities in ecclesial

relationships (Lim, 2016:53-54). In doing so, we may perhaps bring forth an alternate paradigm of leadership that promotes flourishing and trust.

Jesus did ministry under the context of compassion (Venter, 2006:59). Matthew 9:35-36 articulates the heart of Jesus in that He went to places that were small and big, private and public, popular and unpopular, seeking the weak, vulnerable, and the oppressed, that He may heal them and deliver them from their depraved state. He did this by preaching the Good News of the heart of the Father. Jesus did ministry to help people. The heart of compassion is what motivated Jesus in His ministry (Matthew 14:14). He had compassion on the crowd who were without food after three days (Matthew 15:32). Jesus understood the need of compassion that people had, hence He was motivated by it (ibid). Jesus was the propagator of good to all people (Acts 10:38). The anointing of the Holy Spirit was for that purpose. Paul admonishes Timothy to respect elderly men when he ministers to them as his own father and mother. He wanted Timothy to show personal relationship with the elderly people in his ministry as a family (1 Timothy 5:1-3). The same extends to his co-equal that Timothy must treat them as his siblings.

5.10. The Gospel of the Kingdom

The Gospels share about how Jesus proclaimed the Gospel of the kingdom of God. Amongst all of them, Matthew is more at length referring to and explaining how the kingdom of God is. It is important to note that the phrase “Gospel of the kingdom” and references to “the kingdom of God” and “the kingdom of heaven” are used interchangeably referring to Jesus’ ministry while still on the earth (MacArthur, 2007:34). Matthew mostly used the term, “the kingdom of heaven” as euphemism to accommodate Jews readers (ibid). Jesus started His ministry by proclaiming the kingdom of God. Matthew 4:17 and Mark 1:14-15 attest to that. Raabe (2002:294) explains that “the expression *he basileia tou theou* in the New Testament designates the end-time kingly rule of God anticipated and promised in the Old Testament. Announcement of the end-time kingly rule of God presupposes the two-age framework, the present evil age and the future holy age”. When asked about the kingdom of God, Jesus in Luke 17:20-21 said, that the kingdom of God is not limited to physical appearance. It starts from within people and manifests itself in the open. This means that the Kingdom of God is not geographical. The whole creation is enslaved by the control of evil forces which led humankind to fall

into sin, and by so doing, humankind has relegated the delegated authority God gave him to Satan (ibid). The end-time rule of God is to fight against sin and spiritual death (ibid).

Jesus tells in Matthew 12:28 that one of the ways he manifests the kingdom of God is by casting out of evil spirits from people. The arrival of the kingdom of God was seen by the works that Jesus did. God redeeming His people as showing the manifestation of His kingdom is seen in the signs, miracles and healings of Jesus recorded in the synoptic Gospels, while signs in the Gospel of John were emphasising His Messiahship (Grundmann, 2005:55). The message of the kingdom of God with signs, wonders and miracles following, was to be spread by Jesus' disciples (ibid). Jesus proclaimed and introduced the Gospel of the Kingdom of God as the end-time rule of God by demonstrating exorcism, healing, and miracles (Raabe, 2002:295). The purpose of the end-time rule of God was to free humankind of all ills, and suppression of the devil.

Jesus, in proclaiming the kingdom of God, never abused people or treated them with dishonour. His message was good news to people (Barker and Kohlenberger III, 1994b:141). He was more concerned about the well-being of people (Acts 10:38). He responded to the cry of people by healing their sick bodies, delivering them from evil spirits, providing food for the hungry. He was a living exhibition of compassion. He did it in a way that would still have people keep their dignity. Even though the Gospels do not always make a clear distinction between exorcism and healing (Lofstedt, 2016:118), what remains is the dignity with which Jesus treated people. The devil has oppressed and humiliated people already. The exorcist must not add to the humiliation, but instead should bring dignity and honour to the oppressed.

Luke, in Acts 1:3, introduces the resurrected Jesus preaching the Gospel of the Kingdom of God which was His dominant message during His earthly ministry (MacArthur, 2007:342). Jesus was steadfast in preaching the message of the kingdom of God in all His post resurrection appearances. While Jesus' disciples were looking for the physical kingdom of Israel (Acts 1:6), Jesus expounded on what the kingdom of God is (Acts 1:8). According to Jesus' instructions, the mission of the kingdom of God is to be a witness. Bolt (2016:262) confirms that Jesus encouraged His disciples by promising them the gift of the Holy Spirit that would enable them to be witnesses ultimately around the world.

This encouragement is similar to the Great Commission as reported by Mathew in Matthew 28:18-20. The departing encouragement and instruction to the apostles, paralleling the Great Commission was that they would receive power from the Holy Spirit so that they will proclaim the message of the kingdom of God starting from where they were and systematically reaching out to the rest of the world (Acts 1:8). When the disciples received the power of the Holy Spirit on the Day of Pentecost, Peter proclaimed the Gospel of the kingdom with the result that people were convinced and this prompted a positive response (Acts 2:37). The Gospel was challenging them to change. Peter, according to Bolt (2016:262), gave the memorable and profoundly missiological answer (Acts 2:37-38) in that their reconciliation with God starts by their repentance and commitment to follow God, which they will show by being baptised in water. The subsequent infilling of the Holy Spirit will come upon them to enable them to do service for the Lord. The Gospel of the kingdom seeks the repentance of its hearers (ibid).

It is important, therefore, to note that the primary purpose of the Gospel of the kingdom of God is to reconcile people back to God (Barker and Kohlenberger III, 1994b:141). Luke shows this purpose throughout his book. "So those who received his word were baptized, and there were added that day about three thousand souls." (Acts 2:41) "But many of those who had heard the word believed, and the number of the men came to about five thousand." (Acts 4:4) "And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith." (Acts 6:7) "And the hand of the Lord was with them, and a great number who believed turned to the Lord." (Acts 11:21) "But the word of God increased and multiplied." (Acts 12:24) So, the word of the Lord continued to increase and prevail mightily (Acts 19:20). The message of the kingdom of God is progressive among believers between the two advents of Jesus' coming (Barker and Kohlenberger III, 1994b:381).

There is, however, a concern that the mission of the Gospel of the kingdom has been relegated to only social benevolence (Bolt, 2016:263). The contemporary usage of the kingdom of God as the normative basis for Christian benevolence tends to avoid the Gospel of reconciliation of man and God (ibid). The church must maintain her aim and purpose of her existence which is the ministry of reconciliation, first to God and secondly to man. The church should administer this message of reconciliation which was

demonstrated by God in Christ's deeds (2 Corinthians 5:18-20). Hence Jesus called His followers to be the salt of the earth and the light of the world (ibid).

It is important to note that the Gospel of the kingdom that Luke writes about included reconciliation to God; healings, exorcism, and miracles; and social benevolence. The religious opposition to the Apostles in Acts 3:6-9 were not that the man was healed, but it was because the healing of a crippled man confirmed the truth of their Gospel (Adeyemo, 2006:1305). Healings, exorcism, and miracles were catalysts to the spread of the Gospel. The result of the healing miracle in Acts 3:6-9 was that about five thousand of people repented of their sins and started following Jesus Christ and joined a family of believers (Acts 4:4). Signs, wonders, and exorcism were a 'draw card' to people coming to receive the message of salvation, hence multitudes converted to Christianity (Acts 5:12-16). These signs included extraordinary phenomena of people being healed through Peter's shadow. The joy came to Samaria because of signs, wonders, miracles, and exorcism that happened through the hands of Philip (Acts 8:6-8). It is important to note that these signs were not an end in themselves but means to the salvation of people. That is the reason why Luke recorded extensively the subsequent baptisms, which meant the reconciliation with God.

5.11. The importance of discerning with the rest of believers

Proverbs 11:14 warns us that where there is no guidance, people fall, but in an abundance of counsellors there is safety. Many of the ministers who perform unusual acts of miracles do not belong to the established church formations. Resane (2017:10) confirms that these emerging churches do not belong to any denomination or any church formation. They abhor belonging to any formal Christian structure with an understanding that existing structures will oppress their free expression of their practices. They claim to have had a special revelation and special calling that the mainline churches won't understand. They value their freedom of expression of their practices. Their exclusive stand makes them vulnerable to deception.

It is important for all ministers to submit their acquired revelation to other ministers for scrutiny and guidance. There is always safety and accountability in the multitude of

counsellors (Proverbs 11:14). Jesus displayed servanthood leadership in that he was a brother among brothers and still submitted Himself to the authority of the Word (Venter, 2006:53). He led brothers and the rest of followers being Himself subjected to the authority of the Word. The pastor should avoid being the ultimate authority in the church as this leads to people being vulnerable and the pastor tempted to abuse his authority (Venter, 2006:61). Acts 15:1-2 shows how Paul and Barnabas dealt with new revelation that was brought to the church. The church acknowledged the seniority of their elders. They consulted with them instead of deciding on their own. The matter was extensively debated. After Peter drew wisdom from his past experiences (Acts 15:7-12) and James gave counsel (Acts 15:13-21), they all reached consensus (Acts 15:22) (Venter, 2006:89). Paul gives guidance on how Christians should submit one to another in 1 Corinthians 14:29 that during a church service where believers have gathered, when one gives a prophecy, the response of the rest must be to weigh it and not a person. The Bible is giving counsel that there must be two or three witnesses for every word to be established (Matthew 18:16; 2Corinthians 13:1; 1Timothy 5:19; and Hebrews 10:28).

Another way this can be done is in an academic field. Anderson (2001:100) writes that a Zimbabwean missiologist Marthinus Daneel recommends that theological training in Africa should engage African belief system of spirits by weighing it against Scripture. The methods of interacting with spirits must also be compared to the Scriptural practices. Africa needs such a study of the Spirit according to an African setting that is in line with the Bible (ibid). Jesus saw fit to train His disciples for about three years. It was common practice that rabbis would have understudied disciples. John the Baptist also had disciples (John 9:14). Paul trained at a school of Gamaliel (Acts 22:3). Paul's academic studies helped him to do more in ministry. He wrote more epistles than all other apostles.

Resane (2017:11) is of the view that practices that are uncommon and unusual happen because the ministers who use them have isolated themselves from formal theological programmes. The remedy would be to involve all the Neo-Pentecostal Churches' Bible Colleges in engaging understanding of how should African Christians deal with traditional African practices according to Scripture. When these Neo-Pentecostal ministers become involved in research and productive work in formal theological fields, they will create an important relation to communicate with the larger religious academy (ibid). This

engagement will help these ministers avoid dangers of deceit and their correct and proper methods of doing ministry that are biblical will ultimately bring glory to God (ibid).

Established and seasoned ministers must be willing to assess any submission in the spirit of humility and grace. Resane's (2017:12) proposal must be considered, that in the absence of formal theological training, seasoned ministers should adopt and mentor young ministers in the ministry. Mentorship will help the protégé to avoid ministerial pitfalls because it will be forming a good character (ibid). It will also hold new ministers accountable for their actions. This will control much of the irresponsible practices that have put Christian faith in disrepute.

5.12. The use of blessed items should be cautioned

Church history shows abundance of the use of relics. A relic is understood as a part of the body or clothing of a holy person, or something that belonged to him, which is kept or respected after his death (Procter, 1978:932). Relics were used and kept for different purposes, which include a bond of unity in the community, wealth security in a way that a relic will keep a high value, a cherished item, and a charm to ward off evil (Freeman, 2011:xiv). They were so common that they are found in documents used by people from different backgrounds and different societal levels (ibid). They were so common and entrenched in society that traditions of rational enquiry in the medieval period could not alter its understanding of a miracle worker (ibid). Bloch-Smith (1992:221) notes that Saul's encounter with the deceased Samuel demonstrates the dead's prescient powers (1 Samuel 28). Furthermore, the dead were credited with the power of vivification. This he supports by pointing to Elisha's bones that miraculously revived a dead man (2 Kings 13:20-21). Geary (1986:169) notes that there was a perception of the supernatural power of relics in the era of the eighth to the twelfth centuries. This perception brought about a strong belief in the probability of the efficacy of relics.

Relics' value was set by the shared beliefs of a community (Geary, 1986:175). Holtmann (2017:63), writing about how the use of relics begun, shows how the Church of Smyrna valued the remains of its leader to a point that they found it not befitting to be buried in the general burial site but instead buried them in the precinct of the church, by the altar.

This practice continued and its value escalated such that by the eleventh century church altars were occupied by the remains of the saints (Geary, 1986:178). The partaking of the Holy Communion around the body of Polycarp by the Smyrean could have probably led to establishing his tomb as an altar to celebrate Eucharist, which developed into the Catholic's altars having a compartment which holds relics (Holtmann, 2017:63).

Relics were sought and used for different purposes. Their perception changed over time (Holtmann, 2017:63). They were used by Crusaders for protection during wars in the eleventh century. Governments and leaders used them as instruments of authority to secure their community instead of being used for spiritual power. After securing power they relegated their use only to spiritual power (ibid).

Holtmann (2017:62) correctly asks questions such as, why did the early Christians come to hold the bones of their martyred brothers and sisters in such high esteem? Is there any theology to support this practice, or is it merely superstition? He offers possible answers on two levels. The first level is that Christians respected the lives of their martyrs and held their courage to live for Christ even when it meant death as example for all to aspire to. The second level is the belief that the remains of the martyrs held special powers to confer special graces on the living (ibid). Many who believe in the power of relics point to the miracles that relics have supposedly produced as a proof of their validity and power (Holtmann, 2017:73). They believe that the judgement that martyrs went through, after their death, are given the same authority of judgement they were subjected to on the earth, to execute it on demons that are terrorising Christians (Ibid). Hence, their remains are sought after for exorcism and physical healing.

Relics, however, were denounced by some Christians. Edward Daniel Clarke rejects places and items that are considered holy as deception that was propagated by monks and continued by naive travellers (Whanton, 2014:416). He regarded belief in relics as myths that were created by monks which must be rejected (Whanton, 2014:417). A visit to Jerusalem must not be a ritual that Christians fulfil, but it must be visited on an educational basis to gain understanding of biblical texts (ibid). In Nigeria, Josiah Olufemi Akindolie, the founder of The Redeemed Christian Church of God, did not see eye-to-eye with the leaders of Cherubim and Seraphim movement that he belonged to at the time,

because they had a habit of visiting the grave of late Prophet Moses Orimolade who is the founder of the Cherubim and Seraphim movement at Ojokoro, in Lagos for seeking guidance (Adeboye, 2007:33). The practice of consulting the dead, even though they were Christians, should not be followed because is in line with African Tradition Religion's practice of ancestral worship. The leaders of Cherubim and Seraphim movement were influenced by shared belief of the Yoruba tribe they were living with (Adeboye, 2007:31).

An interesting story is told in 2 Kings 13:21 of how a dead man who was buried rose from the dead when he was dropped into the grave of Elisha when the poll bearers saw their enemies who were attacking them. The question one can ask is if this incident of Elisha's bones could be the theological foundation of relics in the Early Church? It is possible that it contributed to the belief of relics.

There are writers who dispute that the man being buried was dead. Ron (2018:193) is of the view that the person being buried appeared to be dead, but was in fact just very ill, and this was a case of premature burial. When he touched the bones of Elisha, he momentarily revived, only to actually die soon after. However, he admits that such an explanation does not appear in the classic commentaries. Other scholars believe that the resurrection of a dead man when touching Elisha's bones served as a sign of encouragement to King Jehoash that he would overcome Aram who was attacking him, since Elisha prophesied to Jehoash that he would overcome Aram (Constable, 2017:37; Keil and Delitzsch, 1866:378; Gaebelien, 1995:225). The power to resurrect the dead man was not from Elisha, but from God. The sign was also to show that God is not God of the dead but of the living. Even though His prophet had died, His power was still available and active to perform miracles.

Wiseman (1993:242) and Cook (1873:67) believe that Elisha's body prophesied even in his death. Cook (1873:67) observes that the miracle was not by the living miracle worker, but by God through an object, in this case Elisha's body, which could be compared to the hem of Jesus' garment (Matthew 9:20, 14:36), aprons and handkerchiefs that were brought from Paul's body (Acts 19:12), and Peter's shadow (Acts 5:15). These miracles show the power and ability of God to suspend natural law in order to help human beings (ibid). It is important to note that the use of these objects was not repeated.

The incident of the raising of the dead body by the remains of Elisha cannot be the basis of the practice of using relics. The miracle was a reminder and an assurance to king Jehoash and the nation of Israel that God would still keep His promise that He gave through prophet Elisha concerning the coming victory of Israel over Syria (Cook, 1873:67).

Relics are still currently used, among other things for healing, acquiring riches, protection, and exorcism. Relics' value rose to the level of being treasured gifts as a result people sought them by stealing them or buying them (Geary, 1986:182). The sale of these relics has not ended (Price, 2001:31). The vast number of advertisements of holy items from Israel bears witness (Holy Land 4 Jesus, 2009; The Jerusalem Gift Shop, 2004). These relics have, unfortunately found their abode also in an African mindset of believing in the physical objects for spiritual protection and success.

Even though other writers believe that relics and blessed items are not common among exorcists, there is much evidence to the contrary. Royal (2012:26) is of the view that majority of Christian exorcists are not in favour of using blessed items. He believes that they only use blessed items occasionally. The interviewees that he contacted confirmed to have used it sporadically. Three interviewees confirmed using oil in praying for the deliverance of an oppressed person only at the guidance of the Holy Spirit (Royal, 2012:26). This research has shown the abundant use of blessed items by exorcists in Southern Africa.

It is important that the exorcist should be careful in using the anointed items. Protestants from the sixteenth century onwards pursued a personal relationship with God, subsequently condemning the physical mediators between the human and the divine, be they priests, saints, relics, or shrines who/that were the core belief to the general Christian traditions (Wharton, 2014:414). Protestants, led by and demonstrated by Luther, detested pilgrimage that promoted such, together with indulgences (ibid). The caution of the use of anointed items is understood better when looking at how anointed items were used in the Bible. The majority of the usage was in the Old Testament. It is very important to note

that it is before the Holy Spirit descended as in Acts 2. Physical anointed items were prevalent until they faded away in the New Testament. The Bible records how anointed items were used to do miracles. Some include Elisha striking water of river Jordan with the cloak of Elijah to part the water that he may cross (2 Kings 2:14). Elisha purified the stew with flour for consumption (2 Kings 4:41). Moses used his staff to do miracles as instructed by God (Exodus 7:20, 8:16, and 14:16). People being healed by the shadow of Peter (Acts 5:15). The handkerchiefs and aprons of Paul were used for healing the sick and driving out evil spirits (Acts 19:11-12).

It is important to note that the use of these items mentioned above was directed by God through the Holy Spirit and that they were never repeated at the will of man (Saucy, 1996:485). They never became the standard methods of healing, doing miracles and exorcism. This is unlike the contemporary ministers who use items like branded bottled water, cloths, soil, salt, sanitary towels, wrists bands, and even oil as their standard practice (Mkandawire, 2015). This research has shown that anointing oil, which was specifically made, was used to anoint the priests, kings, and prophets (cf. Section 4.6.1). Other items that were anointed were the tabernacle, later the temple, with its associated articles. The oil in the New Testament, which was not the same as the anointing oil that God told Moses about, was only used by the disciples in treating the sick (Mark 6:13). James also instructs the sick to call for the elders to pray for them and anoint them with oil (James 5:14). Should the minister use oil, it would be advisable and biblically safe to limit its use to praying for the sick. The absence of its use where one would normally expect, like the ordination of ministers in Acts 6:6 and 13:3, is a strong indication that it is not through the physical items that God is working, but through faith in the power of God.

5.13. Conclusion

Christian exorcists must always have the heart and the spirit of Scripture as a basis of his/her conduct and practice. The further the exorcist deviates from Scripture, the more he/she is prone to fall into error. The core message and purpose of *Missio Dei*, which is to help people have a relationship with God, should always be upheld. The Bible reveals progressively the revelation of God which He started at the creation of man and He has culminated at the coming of Jesus Christ (Augsburger, 1971:7). Jesus Christ is the total revelation of God. Dempster *et al.* (1991:3) write that the good news of God's gracious

reign lies at the heart of everything Jesus said and did. There should never be a difference between what is deemed spiritual and physical because all physical exorcism, healings, and miracles that Jesus did had a spiritual connotation (Dempster *et al.*, 1991:4).

It is important, therefore, that the exorcist takes clue from Jesus Himself. Exorcism, healing and working of miracles are not the end, but might be some of the means to the end, which is the wholeness of a person, spiritual, mental, and physical, culminating in a good relationship with God. The times before the discovery of modern medicine, health benefits of plants and animal products were applied to the then common ailment of open wounds that were inflicted in battle (Kittel and Friedrich, 1985:344). Sickesses that were not understood were relegated to have been caused by evil spirits, therefore, needed exorcism (ibid). Mental sicknesses that Jesus healed were not of nervous disorder alone but there were also evil spirits' oppression (Kittel and Friedrich, 1985:346). The Evangelists narrated Jesus' miracles and healing through the eyes of merciful Jesus who was moved by passion to help people (ibid).

It is important that the person who is prayed for should remain with his/her dignity after prayer. Mark 5:15 shows how Jesus showed compassion on the demoniac by embracing him. The act was unusual that people who saw it were scared. When one puts oneself in the shoes of the demoniac, one can imagine the love he must have felt when he came to his right mind and seeing Jesus embracing him. Jesus showed His concern for people also when He prayed for the girl who had died (Mark 5:42-43). Jesus showed compassion also to a desperate father whose son was demonised (Mark 9:20-27), and Jesus gave him back to his father (Luke 9:42). As it is true that humankind is living in the world of evil, this world of evil can be overthrown only by the Word and by the Spirit of God (Leahy, 1975:159).

It is proper to borrow the words of Leahy (1975:172) thus:

The prayer of John Calvin well expresses the spirit in which we should daily seek to serve the Lord Jesus Christ in this world: 'Grant, Almighty God, that as Thou art graciously pleased daily to set before us Thy sure and certain will, we may open our eyes and ears, and raise all our thoughts to that which not only reveal to us

what is right, but also confirms us in a sound mind, so that we may go on in the course of true religion, and never turn aside, whatever Satan and his ministers may devise against us, but that we may stand firm and persevere, until having finished our warfare, we shall at length come unto that blessed rest which has been prepared for us in heaven by Lord Jesus Christ our Lord. Amen'.

Chapter 6

Summary and Conclusion

6.1. Summary and Conclusion

The need for this thesis, as noted in Chapter 1, was brought about by reports of a vast number of questionable methods of doing ministry in Southern Africa in general and South Africa in particular. Ministers were using extraordinary methods that were putting people's lives in danger. Their defence is that the Bible promises that Jesus' followers will do even greater works than those Jesus did. This study has shown the importance of applying proper hermeneutical rules to Scripture. The abuse of people's belief systems necessitated an agent of government of South Africa, CRL, to intervene by conducting an investigative study and brought recommendations to regularising religion.

The unusual methods of doing ministry happen among Africans. Understanding Africans' belief system gives more insight into the reason why these unusual methods are rife among them. Africans believe in the involvement of spirits. They believe that the material world is affected and controlled by the spiritual world. The African belief in spirits is that there are good spirits, which they call ancestors, and there are bad spirits, whose aim is to bring evil to people. Ancestral worship forms part of the African life. This is a life of performing rituals to appease ancestors. Rituals are also performed to ward off evil spirits. Some of the rituals performed in ATR are similar to those done by some Christian ministers.

Pentecostalism has had much success amongst Africans because of their emphasis on the gifts of the Spirit. The spiritual solution to the physical problem has resonated with the African mindset. Therefore, the ministry of exorcism is appealing to most Africans. Some ministers have recently sought to focus on this ministry and as a result have attracted many people and gained popularity. Fame has caused some ministers to compete with their colleagues. Some ministers had employed unusual methods of doing ministry in order that they may attract bigger crowds. Financial gain is also playing a role in the motive for doing ministry among these ministers. Economic challenges among Africans

have driven them to seek spiritual help since they believe that their situation is spiritual. Some of these ministers are commercialising the Gospel for their own gain.

The Bible writes about spirits and how people interacted with them. Evil spirits brought evil to people, as a result, people had to either ask God to relieve them from the effects of their evil or adjure evil spirits by the power of Christ. It is important then to look at what are the biblical methods recorded. Understanding the methods that the Bible records will help the contemporary exorcist to employ such.

The first part of Chapter 2 deals with African belief in spirits. The thesis has shown that Africans' worldview is deeply rooted in a belief in spirits. The power of spirits makes Africans take measures to appease good spirits and protect themselves from evil spirits. Evil spirits are believed to be under the control of Satan. Their purpose is to cause harm to humanity. These are the spirits that Africans seek to protect themselves from. This they do by following and doing rituals.

Some missionaries did not believe that Africans had their own religion. They thought that what Africans practised was a set of superstitions. This thesis has shown that Africans have their religion which it refers to as African Traditional Religion (ATR). It is about Africans' spiritual beliefs and practices. These beliefs and practices are held by contemporary Africans as learned from their forebears. ATR controls Africans' culture, social life, political organisation and economic activities.

African religiosity is both influenced and promulgated by fear of evil and effects of evil spirits on humans. These spirits exert supernatural power which is accessible to those whose consciousness has been expanded through training by traditional healers. The ritual practices among Africans are necessary to appease spirits and protect them from evil spirits.

Africans regard God as the Supreme Being. He is too remote from them to relate to. They, instead, relate to ancestors who are closer to and subjects of the Supreme Being. This

study has shown that Africans have a sense of God, who is the creator of the universe. Africans' Supreme Being does not have elements of a Trinitarian being. This study believes that the Supreme Being is the same God who created the universe as the Bible states. The difference is the way both Christians and Africans relate to their God. The Athenians had a sense of God, even though they related to Him like they did to their other gods. The differences between the Africans' Supreme Being and the Christian Trinitarian God far outweigh their similarities in terms of how each relate to their deity. They both regard them as deities. They both regard them as good. They both regard them as personified. However, Christians' God differs from Africans' Supreme Being in that Christians' God is trinitarian while Africans' Supreme Being is one being. Africans never relate personally to their Supreme Being. They only have a general knowledge of their God. Christians have a personal relationship with their Trinitarian God. Sin amongst Africans is never against the God but against the community, whereas sin amongst Christians is personal against God. Christ became the perfect ultimate sacrifice, whereas regular sacrifices are necessary in ATR.

African cultural and religious heritage is traditional in a sense that its origin is aboriginal. It is passed from generation to generation mainly by oral tradition. The dead remains part of the living by their ancestral role they play. Ancestral belief is strong among Africans. The living consult ancestors for their wellbeing. This is in areas such as death, marriage, changing location, and birth. Africans practise their culture in community. Allegiance to culture is of paramount importance. This is evident in both material culture and non-material culture. The material culture is easily identifiable because its practice is visible and involves physical objects. It has less influence on its adherents than how the non-material culture can influence. It is the non-material culture that is stronger to form beliefs and values in people. These beliefs and values learned are not easily lost even when a person converts to another religion. The communal practice of ATR and the sphere of influence, that ranges from before birth and extends to after death, create a strong bond of African culture.

Africans do not exorcise ancestors since they regard them as part of their family. They do exorcism on evil spirits because they are bad spirits which bring evil in the lives of people. The evil is brought about by witchcraft and sorcery. This study has shown that

witchcraft and sorcery is the ability to harness evil spirits to harm people. The study uses both words interchangeably because of their similarity of causing harm through spirits. Every person has a potential to be a witch or a sorcerer, according to ATR, because of the latent power people have. This understanding has caused Africans to be suspicious of one another.

The first section of chapter 2 concludes by showing how Africans, according to ATR, practise exorcism. There are different methods of doing exorcism in ATR because the culture and religion differs from location to location and that it has evolved in different ways over time. Spirit possession is either exorcised or accepted according to whether the spirit is good, like an ancestral spirit, or the spirit is bad, like an evil spirit. Most Africans accept to be possessed by ancestral spirits because that gives them more spiritual power. With that spiritual power they have an upper hand over affairs of life. Ancestral spirit possession causes one to be an *inyanga*. An *inyanga* initiate is trained through songs and dance to have a clear communication with ancestors. Since ancestors are believed to be close to the Supreme Being, proximity to them brings *inyanga* close to God. It is when an ancestral spirit appears angry that it is not welcomed. Certain rituals would then be done to appease the spirit. Failure to appease them can lead to misfortune like sickness or death. Evil spirits are exorcised by different methods. These methods include performing rituals like drinking sacrificial animals' blood, tying an animal's gall bladder onto the head, or putting an animal's skin around the wrist. Water mixed with salt or *muti* is also used in exorcism. It can either be drunk or to bath in. Some of these methods are also seen to be done by some Christian ministers.

The second section of chapter 2 shares how Christianity came to and developed in Southern Africa. It shows the spectrum of Christianity starting with the missionary churches, which it also names mainline churches. The AICs are churches that are either independent from Western control, are initiated by Africans or were started without Western help. The Pentecostal churches are those that started at the turn of twentieth century under the Pentecostal revival that started in America. The Charismatic churches are mainline churches that embraced the Pentecostal revival in their churches. Last on the spectrum are the Neo-Pentecostals that started with the aim of reviving the Pentecostal revival that had diminished among Pentecostals and Charismatics.

The development of Christianity confronted existing beliefs and culture among Africans. The first missionaries who came to South Africa brought Christianity wrapped in Western culture. People were not converted to Christianity, but to western culture also. Western culture benefitted the indigenous people in that it brought modernity. The western culture, unfortunately, is an individualistic culture which is against communal African culture. The chapter shows that even though Africans converted to Christianity in the mainline churches, majority still held their strong ties with their culture. This happened mainly because mainline churches failed to address African spirituality. This failure happened as missionaries relegated African spirituality to superstition. Many Africans found their Christian home in the AICs because AICs had the African understanding that physical problems derive from spiritual conditions and as such they should be addressed spiritually. AICs practise many of the ATR beliefs; as a result have attracted many Africans to their churches. There is, unfortunately, an element of syncretism among some of the AICs. They use methods like holy cords, drums, oil and water to exorcise. The reason why these items are a problem to Christianity is because they draw attention away from trusting Jesus alone.

Chapter 2 closes with showing the success of Pentecostal revival. Many Africans were won to the Pentecostal movement because it addressed both the relationship with Jesus and the working of the gifts of the Holy Spirit. These gifts are available to all believers. This meant that Africans can do exorcism under the Christian banner.

Chapter 3 looks at how Pentecostal pioneers in South Africa conducted themselves in ministry. This is in contrast with how some of the Neo-Pentecostal ministers do exorcism. The Pentecostal movement became instrumental in the spread of Christianity and Pentecostalism at the turn of the twentieth century. The spread of this Pentecostal revival in South Africa came in three waves. The first produced the Classical Pentecostals, the second wave produced the Charismatic Renewal, and the third wave produced the Neo-Pentecostals. This chapter has shown that the Classical Pentecostals are the first formation of Pentecostals by missionaries, Thomas Hezmalhalch and John G. Lake. The first three denominations that were formed are the Apostolic Faith Mission of South Africa, Pentecostal Mission (which later became The Full Gospel Church), and The Church of

God. The Charismatic Renewal started around 1960 when some mainline churches embraced the Pentecostal revival. The Neo-Pentecostal churches in South Africa are independent churches which embraced the American prosperity Gospel. They started first among the middle-class whites and were later joined by black ministers.

The African Pentecostal pioneers that this chapter looked at are Elias Letwaba, Job Yenge Chiliza, Nicholas Bhengu, Richard Ngidi. Absalom Sikhova Shabangu, and William Duma. The analysis of these pioneers shows that they never practised unusual bizarre methods of doing ministry. Their main focus was to proclaim the salvation message of the Lord Jesus Christ. They prayed for people by laying on of hands. When evil spirits manifested, they adjured them to come out by the authority of Jesus Christ. Pentecostal magazines reported of many miracles that happened through their ministry. They rejected all forms of syncretism. Jesus Christ was the only saviour to be emphasised and accepted contrary to the worship of ancestors.

The chapter also shows that there has been an increase in Christian movements since 1990 in Southern Africa. These ministers have a Pentecostal background but have introduced questionable methods of doing exorcism that was never seen among the Pentecostal pioneers. The Pentecostal, Charismatic and Neo-Pentecostal movements were clear on the rejection of material substances that were widely used among the AICs. The olive oil that some of the Pentecostals and the Neo-Pentecostals used in praying for the sick and doing exorcism was never personalised and branded with the minister's name, picture, or the name of the ministry. The UCKG in Southern Africa became controversial by coming as a Pentecostal church and still introduced some of these substances. The practice of using material substances grew among some independent ministers. These ministers used these substances because they focused their ministry on exorcism. The method of using substances in ministry has expanded to using unusual practices like eating grass, eating snakes, eating rats, drinking petrol, spraying insecticides on congregants and other experiences. Some of the ministers who do some of these practices are T. B. Joshua, Paseka Motsoeneng, Penuel Mnguni, Lesego Daniel, Lethebo Rabalago, Emmanuel Makandiwa, Uebert Angel, Adventure Mutepfa, and Walter Magaya.

This chapter concludes by showing six concerns about the methods of doing ministry of these independent ministers. The first observation is that Africans are deeply obsessed with healing and the miraculous. They, therefore, attend church services in search of healing instead of seeking personal salvation of their souls. These ministers appear to be taking advantage of that by commercialising the Gospel. The second observation is that they do ministry on the premise that every person has a generational curse that must be broken. Deliverance from this curse is seen necessary to personal salvation. These ministers practise exorcism on African people who have a mindset of spirits being responsible for their physical problems. The third observation is that they perform unusual practices as a sign of miracles that they can perform. The fourth observation is the show of power in their miracles. The fifth observation is syncretism with ATR. These ministers resemble the role of an African Traditional healer. The sixth observation is that financial gain appears to be their motive for ministry when one sees the sale of substances in their ministry. Some even require a substantial amount of payment for prayer.

Chapter 4 opens by stating the researcher's hermeneutical approach as based on historical-grammatical analysis that incorporates both missional and Pentecostal hermeneutics. It proceeds by focusing on the reality and activities of spirits in the Bible. Demons refer to evil spirits which are hostile towards people and God's creation. They are under supervision of Satan, who was cast out of heaven because he rebelled against God. Satan and demons oppose God by efforts of defiling God's creation in general and human beings in particular. God defends His creation and human beings by refusing human beings to worship demons. God imposes stringed punishment on worshippers of Satan and his demons.

This chapter has opposing views on the nature of evil spirits. There is a view that believes that Satan or demons are not personal beings. Scholars who hold this view believe that the personification of Satan and demons was introduced by New Testament writers. The evidence of this view is based on the writing of the Didache. This study warns of the danger of supporting a view with non-canonical evidence. The opposing view is that of regarding Satan and demons as literal beings. This study accepts this view since the Bible supports it. God addresses Satan in Zachariah 3:1-2 as a literal being. The Holy Spirit in the New Testament is addressed as a Being (1 Corinthians 12:3 and Acts 16:16-

17). This chapter further shows that Jesus and His disciples have addressed literal demons in people. Exorcism is done on the premise of the literal being of Satan and demons.

The Old Testament gives warnings against worship of demons. The Israelites were severely punished by God for their occult practices. These occult practices included the worship of the dead and the worship of the sun, moon, and stars. The Old Testament articulates clearly against ancestral worship. It does not shed light much on exorcism. The closest occurrence of exorcism is the when David played a harp to relieve Saul from the troubling evil spirit God allowed to invade him (1 Samuel 16:23). The New Testament, however, is littered with evidence of personal exorcism. Demons oppressed people with sicknesses and diseases. Jesus was actively involved in doing exorcism. His common method of doing exorcism was to give a word of command to spirits. This chapter also shows that the root problem of some sicknesses were evil spirits. The authority that Jesus used to cast out demons and do ministry was of the Holy Spirit. Hence, Jesus started His ministry after the baptism of the Holy Spirit. The authority of the Holy Spirit forms the base by which a believer can do ministry. The Epistles also record demons. Paul warns Christians against involvement with demons and idolatry. Demons have the ability to influence doctrine.

Chapter 4 shows the importance of discussing some of the unusual methods of healing. These included Jesus using saliva and mud, the healing at the pool of Bethesda, anointing with oil, and holy water. There are other scholars who are not opposed to the use of material substances in healing people. They believe that these substances were created for our use and that Jesus, by using them, approved that African Christianity can use them. This study argued against this view by showing first, that methods of using saliva and mud were not common methods Jesus used. People that Jesus used saliva and mud to heal them, were impaired in some of their senses. Jesus combined a miraculous act and a therapeutic touch to heal them. The healings and probably exorcism that happened at the pool of Bethesda was of God. It was never initiated by human beings.

The anointing of oil was first used to set apart a person, an object, or a place to be holy unto God. The pouring of oil was sometimes combined with a drink offering and a burnt offering. Oil, most probably pressed from olives, was used for other purposes like for light and cosmetic purposes. The oil that Moses used to set apart for service unto the Lord was a special oil in that it was mixed with particular spices. It solely reserved the term, anointing oil. This anointing oil was used on priests, prophets, and kings. They were referred to as the anointed of God. Lepers were never referred to as the anointed because an ordinary oil was used on them. The New Testament does not record the use of the anointing oil. The use of oil was common among the Jews. Ordinary oil was used generally like in light and cosmetic purposes. The use of oil with regard to healing in the New Testament is recorded in Mark 6:13, Luke 10:34, and James 5:14. This study has shown that the use of oil is isolated to healing even where both healing and exorcism are mentioned in the same Scripture. The purpose of the use of oil on the sick draws different conclusions among scholars. Some conclude that it was for medicinal purposes. The reason for their conclusion is that the state of medicinal science was primitive. Other scholars believe that the use of oil on the sick was symbolic. They believe that applying oil on the sick was a symbol of the presence of the Holy Spirit to heal the person. They believe that the purpose was ceremonial. This study has shown that the most probable purpose of use of oil was medicinal. This view is most entrenched by the translation of the word *aleipho* in James 5:14 as “to rub”. This is to oil the body medicinal. The omission of the use of oil in appointing of leaders is significant in that the New Testament use of oil is not like it was in the Old Testament. The study shows that the use of oil is better understood when one looks at the study of dispensationalism. The two periods are dispensation of the law of Moses and the dispensation of the new covenant. God used physical substances, like oil, as a sign of the Holy Spirit in the first dispensation. God no longer use substances in the second dispensation because the Holy Spirit is available to all believers. God used Jesus’ garment, Peter’s shadow and Paul’s apparel to heal the sick and do exorcism. This study shows that the anointing was in the materials they wore. This method was neither repeated nor initiated by Peter and Paul. It does not, therefore, set a standard for contemporary use. Chapter 4 concludes by showing that holy water as recorded in Old Testament was solely used in the tabernacle, later in the Temple. Its cleaning effect in the Old Testament is placed on the Word of God in the New Testament.

Chapter 5 writes about teachings that should be considered when doing exorcism. The recent unusual methods of doing ministry have brought the church into disrepute. The danger of Christians falling back into paganism is real. Chapter 5 contributes to the development of Biblical teaching focused on African context, which a Christian minister can follow when doing exorcism. Christianity has existed in and has been influenced by different cultures. Contextualising the Gospel to African culture is necessary but should not replace the core beliefs of Christianity. The core beliefs start with understanding the mission of God. The chapter has shown that the mission of God has always been to reconcile humanity and the universe to Himself. The Bible is written to reveal the mission of God. God entered into three covenants, which are the Abrahamic, Davidic and New Covenant with the aim of being a blessing to the rest of the world. Exorcism should be done with God's aim in mind.

Chapter 5 also discusses the sacrament method of doing exorcism. The importance of discussing this method is to show the possibility of its influence on the unusual methods that are practised by some contemporary ministers. This study has shown the origin and development of sacrament. It defines sacrament as the outward and visible sign of an inward and spiritual grace. These signs, more especially in exorcism, are believed to exert power against evil spirits. This study argues that signs are unnecessary in exorcism since exorcism is the work of the Holy Spirit. The only sacraments that Christians should practise are water baptism and Holy Communion because they were commissioned by Jesus Christ. The importance of the Holy Scriptures should be upheld in doing exorcism. Exorcists should shun away from sensationalism by comparing themselves to the Old Testament prophets, but instead apply proper rules of hermeneutics to Scripture so that application would be within the Scriptural limits.

Another error that exorcists should avoid is direct communication with demons to find out their origin and reason for oppressing the person. The only incident of enquiring the name of the demon(s) is Jesus' encounter with the man of the Gadarenes. This study has compared the incident from both Mark and Luke. It further looked at different scholars' views of why Jesus asked for a name. This study concluded on the matter that the reason Jesus asked for a name was not to get the identity of the demon but to highlight the number of demons in the man. The common way of doing exorcism was to command

them out without engaging them in discussion. The exorcists are under pressure to produce results by the expectant recipients. They need to regard God as the deliverer, not themselves. The authority that exorcists should use is of Jesus Christ, in His name. Jesus displayed a heart of compassion when doing ministry. He showed respect for the people He ministered to. He never humiliated them. This example of Jesus must be adopted by contemporary ministers when doing exorcism.

This chapter has shown the safety of Christian leadership is in community. When a leader has a revelation, it is better to submit it to the other leaders so that they can subject it to the Holy Scriptures. Peer review structures can help to curb excesses. Theological academic training will also help to direct ministry within the parameters of Holy Scriptures. The chapter concludes by cautioning the use of blessed items. Church history shows the use of relics. Relics are understood as having special power to benefit believers. Crusaders used them for protection during wars. Governments use them as instruments of authority. This chapter has argued that physical objects were used mainly in the Old Testament before the outpouring of the Holy Spirit on all believers as recorded in Acts 2. The Holy Spirit upon believers is now leading and empowering believers for service. There is no need for the use of blessed items.

6.2. Limitations and Recommended Research

This study has limited itself to methods of doing exorcism that are done in Pentecostal, Charismatic, and Neo-Pentecostal movements. The scope of this study, as indicated above, does not include inner healing or soul healing. Inner healing refers to the emotional healing of the soul that was damaged by sin (Cheng, 2001:129). This healing is of the working of the Holy Spirit through ministers of the Gospel. The methods that these ministers use are extended periods of prayer and counselling. These ministers seek guidance from the Holy Spirit on how they should minister to each specific case (ibid). Inner healing is practised around the world in Christian circles. It is practised because many have claimed to have received help from such ministry. The question that should be answered is inner healing an extra work to the complete work of Jesus at Calvary or is it its continuation? A study on inner healing in the African setting should be done. The study can be enriched by comparing the consultation with the religious minister for inner healing, consultation with a psychologist, and consultation with the traditional healer.

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SCHEMATIC PRESENTATION

RESEARCH QUESTION	AIMS AND OBJECTIVES	METHODOLOGY
What African exorcism methods are used in the African church? Chapter 2	To understand African exorcism methods and the reasons, that they are used in the African churches as influenced by culture.	In order to study and evaluate the arguments of methods of exorcism in African churches, a literature analysis is to be conducted to determine and evaluate African culture viewpoints.
How does the existing research address the contemporary African Christian methods of doing exorcism? Chapter 3	To determine how the existing research addresses the contemporary Christian methods of doing exorcism.	In order to study and evaluate the arguments of methods of exorcism in contemporary African Christian culture, a literature analysis is to be conducted to determine and evaluate the contemporary African Christian viewpoints.
What teaching does the Scripture address regarding exorcism methods? Chapter 4	To understand from the Scripture the teachings that must be applied to exorcism.	In order to locate scriptural evidence about the different teachings on doing exorcism, biblical texts where spirits, be they evil spirits or spirits of the dead, are mentioned, will be identified. Biblical texts that will be included in the study are those that mention divination and adverse circumstances, like

		<p>sickness, oppression, and madness, as a result of the presence of a spirit.</p> <p>Commentaries will be used to critically analyse identified periscopes and deduct conclusions. Commentaries will be selected that will provide a good balance related to the various points of departure when it comes to the interpretation of the biblical texts. The historical commentaries will be used to shed light on the view of exorcism in the ancient context. Literary commentaries will be used to follow the storyline and indicate the important literary features. The research will also look at the context orientated commentaries. The commentaries will be read critically to underscore possible biases they may host.</p>
<p>Which teaching should be taken into account when doing exorcism?</p> <p>Chapter 5</p>	<p>To contribute to the development of Biblical teachings focused specifically on the African context, and based on</p>	<p>In developing a teaching which will address the methods of doing exorcism, the collected data are selected and categorised</p>

	Scripture, which ministers of the Gospel can follow when doing exorcism.	through analysis, interpretation and synthesis.
Summary and Conclusion Chapter 6		