

**ASPECTS OF THE COMING OF THE KINGDOM OF GOD IN THE
MINISTRY OF DELIVERANCE FROM THE OCCULT AND
IDOLATRY: A PERSPECTIVE FROM THE RCA**

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ABSTRACT

People converted from polytheistic religions face spiritual and physical challenges that impact adversely on the quality of their Christian experience in their new-found faith, as found within the ambit of the Reformed Church in Africa (RCA) and its ministry. Is this due to the inadequate attention given to addressing and dealing with the possible spiritual bondage suffered by converts from these religions? What are the implications of reference to bondages brought about by the influence of spirit entities, called demons in the Christian scriptures, and which manifests itself in the form of physical, emotional and spiritual affliction perpetuating their suffering? What is the meaning of the hope of deliverance the Gospel hold out to them?

This research thesis has an introduction followed by six chapters. The introduction broadly spells out the challenge the research faces in terms of the nature of the subject matter. The first chapter serves to clarify the purpose, research questions and define terms as used in the study. It deals with question-problem statement, the field to be focussed on in terms of what it hopes to achieve and the state of research. My hypothesis is that the purpose of the Gospel in the coming of Christ amounts to the restoration of the Kingdom of God among the nations on earth. The kingdoms of this world, represented by the idols, stand in direct antithesis to the kingdom of heaven. Emerging from a world saturated in animism and idolatry has had certain specific social and physical consequences for the members of such a community, which can be shown to have impacted adversely on the quality of their Christian experience in their new found faith. A ministry tailored to effectively address trauma experienced directly as a result of the spiritual implications of idolatry is desperately needed. In order to test this hypothesis, certain questions were raised: Will developing a comprehensive counselling and prayer therapy in ministry to deal specifically with this unique challenge, effectively solve the problem of meeting the need for each new believer to fully experience the actual physical and spiritual liberty that are theirs in Christ in real terms? Can a specialised approach be developed and presented to clergy and related counsellors, to equip the church to minister to the new believers from animistic and polytheistic religions, and would this dramatically impact on the quality of Christian life experienced in the RCA? Would equipping the ministers of the gospel with the findings of this research render them more capable to effectively serve

this community in the way envisioned? The second chapter is dedicated to my methodology and research mode. Chapter three covers hermeneutical and theological perspectives and chapter four examines Biblical passages illustrating the broad spectrum of spirit influence and consequences. Chapter five deals with case histories phenomenological observed and analysed. I propose a responsible and appropriate counselling and prayer therapy in Chapter six and then conclude with final remarks, a summary of insight and present an aspect of transforming mission celebrating the triumph of Christ over the forces of darkness.

OPSOMMING

Ses hoofstukke word in hierdie navorsing aangebied. Die eerste hoofstuk handel oor die doel van die studie en navorsingsvrae en die definisie van terme wat gebruik gaan word. Die probleemvraag en fokus, sowel as die staat van navorsing in die verband word aangeraak. Die hipotese is dat die doel van die Evangelie in Christus se koms, die oprigting van die Koninkryk van God onder die nasies op aarde is en dat dit op 'n betekenisvolle en tasbare wyse moet plaasvind. Komend uit 'n lewensruim deurdrenk met animisme en afgodery ervaar so 'n gemeenskap sekere gevolge wat negatief inwerk op die kwaliteit van hul belewenis in hul nuutgevonde geloof in Christus. 'n Bediening word benodig wat sulke trauma, veroorsaak deur die geestelike implikasies van afgodediens, effektief kan aanspreek. Om hierdie hipotese te toets is drie vrae gestel : Sou die daarstelling van 'n omvattende beradings- en gebedsterapie in die bediening om spesifiek hierdie unieke uitdaging aan te pak, die behoefte wat elke nuwe gelowige ervaar om ten volle die werklike fisiese en geestelike bevryding wat aan hulle behoort in Christus in reele terme te beleef, aanspreek? Kan 'n gespesialiseerde benadering aan predikante en beraders voorgehou word, om die gemeentes toe te rus om nuwe gelowiges uit animistiese en politeistiese agtergronde sinvol te bedien en sou dit 'n indringende impak op die kwaliteit van hul Christelike belewenis in die RCA maak? Sou die beskikbaarstelling van die bevindinge van hierdie navorsing aan die bedienaars van die Evangelie hul in staat stel om meer effektief te wees in hul diens aan die gemeenskap soos beoog? Deur hierdie vrae te oorweeg sal sekere antwoorde verskaf word. Dit sal gedoen word met verwysing na die gevallestudies en onderhoude wat gehou was met mense wat inderdaad trauma beleef het en gehelp is.

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DEDICATION

I dedicate this research to my wife Annelie and our children. They have given me unfailing support throughout the period of this study. I also dedicate it to Maranatha Family Fellowship of the RCA for allowing me the opportunity to serve the church in this way, and to Jivannadi Mission who provided the backdrop to this work and most of the experience and material emerging from the ministry there. God bless you brave men and women who fight the good fight of the faith, for allowing me the privilege of serving there and doing the research and paper preparation on location. Your reward will be great.

DECLARATION

I, Gregory Denysschen, declare that this research is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references. All copyright is ceded to the University of the Free State.

Signed: Gregory Denysschen

Date: 27/12/2013

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Introduction

Issues of affliction by so-called evil spirits and the alleged casting out of such entities have always been controversial throughout the ages. Did the awareness of how diverse human thinking in this regard can be, prompt C.S. Lewis to offer an insightful explanation of why it would be so, in his profound dramatizing of a conversation between two “devils”? In his “Screwtape Letters” the senior “devil” tells his protégé “Wormwood”,

“I wonder you should ask me whether it is essential to keep the patient in ignorance of your own existence... Our policy, for the moment, is to conceal ourselves. Of course this has not always been so. We are really faced with a cruel dilemma. When the humans disbelieve in our existence we lose all the pleasing delights of direct terrorism, and we make no magicians. On the other hand, when they believe in us, we cannot make them materialists and sceptics... The fact that ‘devils’ are predominantly *comic* figures in the modern imagination will help you. If any faint suspicion of your existence begins to arise in his mind, suggest to him something in red tights, and persuade him that since he cannot believe in that ... he therefore cannot believe in you.” (Lewis 1961:19).

By creating a perspective “from the other side” so to say, often with a slant of humour, he sanctions the stimulation of deeper thinking in an area frequently regarded as an emotional minefield, if not an outright battlefield.

Professor Leahy (1975:110) writes of Luther commenting, "When I was a child there were many witches, which bewitched both cattle and men, especially children. But now these things be not so commonly heard of for the Gospel thrusteth the devil out of his seat." Leahy (1975:114) continues, "Calvin's demonology avoided the acceptance of popular superstitions which appeared in Luther's, while their basic attitudes to demon-possession were alike related to the teaching of God's Word." Long before Bultmann's time none other than William Ross, as referred to by Leahy (1975:117), tended to treat the demonic activity of the 17th century as well as of his time (19th century), as the product of superstitious ignorance (Ross, 1877). Consequently, as far as the existence of the devil is concerned, many different views prevail, even today.

Matters pertaining to the alleged presence and activity of demons in the real world are vigorously debated in popular as well as academic circles. Some are of the opinion that the devil and his demons, as referred to in the New Testament, are only to be thought of in the way you would contemplate different views regarding a primitive cosmology. They are inclined to entertain the existence of the devil and demons merely as part of a primitive worldview which is seen as out of place in the present world. On the other hand, there are those who give abundant attention to the reality of the devil and his demons. Professor Leahy (1975:114) refers to Calvin, noting, "It is clear from his commentaries that Calvin believed in demon-possession as a present reality."

Among us today, there are those who are of the opinion that these powers are very significant personalities at work causing trouble and destruction in this world. One such source is Jay E. Adams (1974:115) who wrote, "The possession of human beings by demons (fallen angels, frequently also called 'unclean spirits') is set forth in the Scriptures as an actual phenomenon and not, as has been alleged, a primitive explanation for madness, epilepsy or other mysterious afflictions and diseases." Dr. Thomason Hudson, referred to by Lynn Buzzard (1976:17), had these words to say, "The man who denies the phenomenon of spiritism today is not entitled to be called a sceptic; he is simply ignorant."

A significant number of academics in our day are of the persuasion that the naturalistic approach is not the final word on the matter and believe that a reductive naturalism obscures as much as it explains. American Psychologist and philosopher William James, at the beginning of the 20th century, referred to the closed-mindedness of the "enlightened" worldview of his day, anticipating the day when especially Westerners will once again face the reality of the spirit world: "The refusal of modern 'enlightenment' to treat possession as a hypothesis to be spoken of as even a possibility, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory... will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to suspect no such possibility." (Fodor 1966:266). Professor of Anthropology Dr. Alan Tippet (1976:144) noted, "One reason why Western

theologians, medical men and psychologists have trouble with the cross-cultural study of demon-possession is that they refuse to do their thinking outside their own scientific world view.” He suggested that the anthropological approach would allow the consideration of demon-possession in cross-cultural settings by the ability to “sit where they sit” seeing things in the “logico-philosophical frame of reference of the communal societies themselves.” (Tippet 144).

So the debate rages. This is however not the main emphasis of this thesis, neither is this thesis another dissertation on the occult as such, but goes back to what could be classified as the root and source of occult activity, namely idolatry. The main emphasis would be on the vicarious victory of Christ over the devil and his demons in terms of its practical value for traumatised people in this world, and about the essence of Christ’s victory expressed in a specific context. Accordingly, this thesis wants to establish how the victory over the devil and the demons can be established in different contexts and specifically in the context of a certain church as it surfaced in the ministry of Jivannadi Mission as well as what the focus and emphasis should be in establishing this reality.

Therefore, in this thesis, adequate attention will be given to the way in which the church can be empowered to bring about a positive and a vicarious implementation of Christ’s victory over the devil and his demons practically, in a specific context. It would entail that in some instances carefully considered reference to the reality of the devil and demons should be made. Such

consideration should be undertaken in the light of Rudolph Bultmann's view that the New Testament should be demythologized by purging it of some of the concepts belonging to what is perceived as a primitive worldview. To do this in a scientific manner, various aspects of the empirical reality should be properly evaluated. A sound empirical basis should be laid and on this platform, the application of the message of deliverance needs to be established. Mitigating the risk of all forms of error, it is necessary to take into account the different views of people who suffered as a result of demon possession and the way in which they were delivered by the power of the Lord Jesus Christ. This can only be done if such aspects of deliverance can be evaluated and proved scientifically.

Sound methodology and hermeneutics will be essential and therefore covered as a priority in the first few chapters. An in-depth study regarding the way in which a sound empirical basis can be laid for the discussion should be done to facilitate understanding of the manner in which people can ultimately be helped. Following up on that, interviews with people who suffered because of exposure to idolatrous and animist practices should be documented and the way in which they can be, and have been helped, should be emphasised. To some extent it should be made clear that the Bible does speak about the presence of personalities, called demons, which adversely affect people's lives. When evaluating these entities in terms of the way in which Jesus overpowered and overcame them, it is necessary to take into account the active presence and involvement of the Holy Spirit through Jesus Christ. In this sense God's Holy Spirit should be proclaimed as the one who brings

about the total newness in a person's relationship with the Lord Jesus. He is involved in the renewal of the person who is in Christ. Emphasis should be placed on the realising of the new person through the working of the Holy Spirit. The Holy Spirit does not work for His own purposes, but through His working, He glorifies the power and majesty of Jesus Christ, the Son of God. The Holy Spirit heals by making people whole and bringing them into a new realisation and understanding of the power of Christ. Another factor that should be taken into account and should be clear is that not all instances of people plagued by troubles and problems in a psychological or physical sense need be regarded as being under the influence of the devil or evil spirits. Therefore, it should be clarified that these aspects need to be evaluated in the light of Biblical perspective and in the way in which the Bible speaks today. An evaluation should be made of the light Scripture sheds on our present time and on demonic activity.

Finally, a conclusion should be reached on how these facets of deliverance played a role in a certain church, including the results of such an activity. In the end, the conclusions made, should be of benefit to the church and the churches at large.

Concerning the presence of the devil and his demons in the New Testament, it is crucial to acknowledge that they played an important role, without losing sight of how very strongly the radical victory of Christ over these entities, take centre stage throughout. In fact, this is the central message defining the New Testament proclamation of hope and deliverance in Christ, and that makes

the message particularly distinctive. Christ remains the King and the glorified Son of God who subjected all these forces to His power and glory. He was able to overcome the temptations of the devil, but could also heal people who were suffering under the influence of the devil. My contention being that the New Testament demonstrates the Kingdom of God broke through into this world by the subjection of these powers under His authority. It thus remains essential to acknowledge the power of Christ in these instances. There is special kerygmatic value in the visible deliverance of people in a predominantly non-Christian context.

Understandably so, from the perspective of many in the modern, post-modern and contemporary world, it is still sometimes very difficult to accept that these entities do indeed exist, in spite of the increase in mystical experiences and contact with “forces” (May the ‘force’ be with you – Star Wars), and “powers” promoted with such vigour in popular media and otherwise. Quite a few modern and present day theologians decided that it is not possible to entertain the possibility of the existence of demons or to acknowledge or recognise that these entities are part of the real world. In many instances, this led to divergent views on the reality of the devil’s existence. However, it is presently even more of an imperative to acknowledge that in many different cultures and in the case of many different people groups, the reality of the existence of the devil and demons is firmly established and recognised. “Erika Bourguignon has reported the ‘striking finding’ that of 488 societies sampled, drawn from all of the six major ethnographic regions into which the *Ethnographic Atlas* divides the world, spirit-possession beliefs appeared in no

less than 74 percent (i.e. 360 of the 488)”, as indicated by Paul Eddy and James Beilby (2012:58). In addition to this, the project identified cases of trance possession in 437 of the 488 sample group (90 percent) and it did not drop below 80 percent in any of the regions (Tippet 1976:145).

In many instances, this is understood in the fact that these cultures cannot be called primitive anymore, but that they have their own awareness of their world. However, being faced with it in their world, they have to acknowledge the reality of the devil and demons. It is thus essential to take that into consideration. Being so, it is also vital to take into consideration that these people groups and various traditional communities truly experience the presence or activity of demons and the devil. They experience that reality and they accept the realness of these entities in an actual and absolute sense; they know that these entities influence their lives and are to be reckoned with in the real world. Due to the mysterious nature of these forces, superstitious beliefs undoubtedly have arisen, but we need to be careful not to throw the baby out with the bath water when assessing the phenomenon.

Therefore, in dealing with these traditional communities and other communities, it is necessary to take into consideration that the Bible clearly states that Christ has overcome the spiritual enemies of these people and that He has the power to bring the fullness of God’s grace to the people through the equivalent reality of Jesus Christ’s vicarious death and his total and wonderful power to conquer all the conscious power of the devil. Christ, by virtue of the fact that He, on the cross, conquered the powers of sin, death

and destruction is also the one that can bring about complete redemption and total deliverance from the power of the devil. The kerygmatic value of deliverance lies in the fact that He is the only one they can turn to for real relief.

In such traditional communities the message of Christ's deliverance and Christ's peace, can bring about a totally new understanding through a positive meeting with Christ and the experience of living in Him. This also means that for communities where some of the activities in the practice of their religion would be of such a nature as to bring the devotees into contact with phenomena such as trances, possession, spiritual difficulties and problematic influences on their lives, in dealing with these aspects, the Christian church will have to take into consideration how to deal with it, other than just fobbing it off or being in denial as to its reality, and the Church will have to discover how to be involved in helping these people.

It means that a church should take those areas of the Bible that deal with deliverance very seriously and that the Church should take into consideration how, when necessary, such ministry can be brought about today and how it can bring about the complete deliverance of people in the real world. The Church therefore has the calling to take this field of experience into consideration from the perspective of a Biblical worldview, and to find for itself a clear take on how to deal with the problems of people under the influence of demons. Although many people may think that such pursuit is part of a worldview that has become outdated and has passed, it is always of value to

take into account that the cosmology of the Bible concerning the reality of deliverance from evil in Christ, is never dated and therefore important and should be acknowledged for the whole of life. This part of Biblical cosmology is still the cosmology of many communities all over the world today.

To proceed, the purpose, research questions and terminology peculiar to this field of study need to be clarified.

Chapter One

PURPOSE, RESEARCH QUESTIONS AND CLARIFICATION OF TERMS

What is the purpose of this research study?

These chapters set out the need for researching the possible outcome of ministering deliverance to victims of what is regarded as spirit influence, purported to affect the quality of life as experienced in their new-found Christian faith, and the specific aims, methods and sources used in the study.

THE QUESTION-PROBLEM STATEMENT

People who have been converted from animism and polytheistic religions face spiritual and physical challenges that appear to impact adversely on the quality of their experience in their newfound faith, as found within the ambit of the Reformed Church in Africa (RCA) and its ministry. The fact is the RCA and the ministers of the RCA, have found that many people coming to the faith, from the background of a non-Christian environment in which they live, continue to have trouble in different areas of their lives and in trying to deal with it. The question, then, is how these aspects of the lives of new converts should be dealt with when they are regarded as being influenced by demons. Should one regard it only as psychological conditions or should one try to explain that there are also other influences and factors at stake when dealing with these situations and how should this be taken into account?

Could it be due to inadequate attention given to addressing and dealing with the possibility of spiritual bondage retained by people coming to Christ from these religions that they often still suffer? What are the implications of reference to bondages brought about by the influence of spirit entities, called demons in the Christian scriptures, and which manifests itself in the form of physical, emotional and spiritual affliction, perpetuating their suffering? As Bavinck (1940:15) also recognised, “Animisme is een leven onder de voortdurende tyrannie van de machten der duisternis, het is een leven van nameloze vrees en angst.” This fact is also borne out by the in-depth investigation done by S. G. Lee (Beattie and Middleton 1969:128-156), I. M Lewis (Beattie and Middleton 1969:188-219) and Elizabeth Colson (Beattie and Middleton 1969:69-103). Dr. Tatford (1974:11) also stated “The [tribal person]¹ instinctively feels that his surroundings are evil ...personifying his fears.” Tulloch (1884) says, “He trembles before a power or powers which can hurt him, blight the fruits of his labour or destroy his cattle, deny his success in the chase or triumph in war.” Another perspective is shared by Pember (1975:58), when he declares that “foreign deities were really evil angels and demons who inspired oracles and received worship.” This is confirmed by the testimony of a Taoist medium from Malaysia “I fell ill with a peculiar rash that caused blisters on both my legs. I felt extremely unwell and suffered great pain. Following my mama’s custom, I went to the temple medium to seek supernatural healing. He said I had offended an evil spirit and the rash would disappear after a prayer. I followed his instructions and became well.” (Liow: 15).

¹ original text by Tatford considered derogatory so replaced by synonymous phrase

What is the meaning in real terms then, of the hope of deliverance the Gospel holds out to them? Would it be evidence of the kingdom of God coming in the here and now, when they experience actual deliverance from these powers? What did the Lord Jesus mean when he declared, "*But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you?*" (Matt.12:28 NIV). Should an aspect of the ministry to such people, include a specialised therapy aimed at deliverance and would it achieve the desired results?

What this research hopes to achieve

At two of the recent Synods of the Reformed Church in Africa, the researcher was commissioned to put together justifiable and reliable material to assist the ministers of the church to understand the problem of suspected demon influence and if it is demonstrated to be the case, to effectively deal with it in the course of their ministry. Although a paper in that regard was submitted and accepted, further in depth research was necessary. This study in Missiology with reference to Practical theology and Dogmatics, seeks to provide the rationale for such a ministry and to undergird it with sound research to facilitate effective counselling of those who appear to be afflicted by what is thought to be spirit entities.

HYPOTHESIS

The kingdoms of this world, represented by the idols, stand in direct antithesis to the kingdom of heaven (Matt.4:8-10). The purpose of the Gospel in the

coming of Christ is the restoration of the Kingdom of God among the nations on earth (Matt.6:10). Adams (1974:117) notes, "Jesus rejoiced over the expulsion of demons by His disciples as the 'fall of Satan' from 'heaven' (Luke 10:17, 18), and directly related the casting out of demons to the coming of the 'kingdom (or empire) of God' and to the 'binding' of Satan." In this regard, the community, predominantly served by the Reformed Church in Africa, emerged from a Biblically defined idolatrous social milieu, for the most part radically antagonistic to the Kingdom of God. Ernst Käsemann (1980:251) in dealing with Romans 8:39 concurs, "...the angelic powers, which are set in a hierarchy as in Jewish texts, belong to the fallen creation and are thus hostile to Christians." If the nature of this hostility were understood, a ministry of deliverance would make perfect sense.

Emerging from a world saturated in animism and idolatry has had certain specific social and physical consequences for the members of such a community, which can be shown to have impacted adversely on the quality of their Christian experience in their new found faith.

The research questions, which will be cardinal in this study, will be the following:

Will developing a comprehensive counselling and prayer therapy in ministry to deal specifically with the unique challenge, that those who are converted from animistic and polytheistic backgrounds face, because of the spiritual burden weighing heavily upon them, effectively solve the problem of meeting the need

for each new believer to fully experience the actual physical and spiritual liberty that are theirs in Christ in real terms?

When the nature and extent of the problem is extensively understood, described and evaluated, can a specialised approach be developed and presented to clergy and related counsellors, to equip the church to minister to the new believers from animistic and polytheistic religions, and would this dramatically impact on the quality of Christian life experienced in the RCA?

It is believed that adequate addressing of the problem will produce a greater breaking through of the kingdom of God into their personal and communal lives and consequently a better experience of the saving power of the Gospel.

Would equipping the ministers of the gospel with the findings of this research render them more capable to effectively serve this community in the way envisioned, as was experienced in more than 40 years of encountering the phenomenon prior to and during the ministry at Jivannadi Mission? This study based on qualitative research will serve to determine that providing a counselling therapy adequately addressing this previously neglected need, can indeed make a substantial difference in the growth of this section of the church and enhance the individual believer's whole person well-being, including that of the family.

During more than 40 years of counselling the demonically afflicted at Jivannadi Mission in KwaZulu Natal and elsewhere, it was believed that the

reasonable amount of effective ministry, in this field to date, could provide a framework as a reference to formulate a scientifically acceptable base theory and practice. As Janse van Rensburg (2010:683) indicated, “Qualitative information could assist in attaining a clearer understanding of the need for a ministry of deliverance.”

Point of departure

Major work has been done to establish the empirical reality (notwithstanding the issues of ‘knowing’ in the epistemological debate), of the devil’s existence and activity and his demons (for example König, 1971; Grove, 1989; Burger, 1982; Leahy, 1975), therefore there is no need to re-plough the ploughed ground or reinvent the wheel. Little can be added to the excellent work already done. Except for some necessary references and the covering of uncovered ground, especially when dealing with Bultmann’s views later, the fact of the devil’s existence is taken as a given (primary assumption), hence the presence of real evil in this world as well as the overall presence of animism and idolatry amongst all the nations recorded from the earliest times.

Dr. Dennis Kinslaw (1976:31) reminds us, “The evidence is that spirit-possession was familiar in Babylon, Egypt, and Canaan. This manifested itself in all manner of aberrant behaviour from frenzy or catalepsy to apparent clairvoyance.” He further adds, “From earliest times in the ancient Near East there were priests whose business it was through magical incantations and occult rites to expel evil spirits. The extant exorcistic literature is substantial.”

(Montgomery 1976:31). John Beattie and John Middleton (1969: xvii) acknowledge, "There is an immense literature on spirit mediumship, spirit possession, shamanism and related phenomena." Pember (1975:153) notes, "Hence we may obtain the important deduction that Paganism, from its most intellectual phase down to the lowest fetishism, is not the mere worship of stocks and stones but the cultus, whether conscious or unconscious, whether direct or through various mediums, of rebellious spirits."

Evidence (in terms of experiences - Janse Van Rensburg 2010:682), linking the animist and idolatrous world to the world of spirits needs to be presented. "The world of the villagers of India is one also populated by spirits, ghosts, demons, witches and magic. These things touch the reality of living in a small village, with all the personal struggles that may be encountered." (Burnett 1992:102) He found that, "at the lowest level are the undomesticated demons ... these spirits are more local in character ... the villagers would say that they are 'our gods'." (1992:104). Regarding comprehensive substantiation and specification of scientific proof, it is difficult, yet essential, according to van Janse van Rensburg (1999:35).

It is obvious that Jesus' coming into this world implies the existence of the devil as König (1995:33-4) asks, "...if what Jesus accomplished really makes sense if there were no dangerous powers to overcome. From what did He redeem and deliver us then? Is sin no more than a moral issue just consisting of wrong deeds? Should we then ascribe all the horrible injustices and suffering on earth to human beings alone?"

The dilemma facing the researcher, when it comes to the demonic or spirit world is the often *a-priori* negation of the existence of this reality on the grounds of its apparent invisibility and researchers' assumed inability to investigate it. Add to this also the theological paradigm ascribing the belief in such entities, as belonging to a primitive world-view unsustainable in the present apparently scientific age. Leahy (1975:148) makes out a case that the latter position renders ministers incapable of helping men and women enslaved and tormented by the Evil One, "their very presuppositions precluding the possibility of touching those in need". The gravity of the dilemma can be illustrated by an encounter the researcher had with the clinical psychologist (Bruce) who was called in as expert witness in the case of a 17 year old youngster who was on trial before Justice J. Kriek for the murder of his mother on 12 January 1988. (The case was reported by Henri Crous of Rapport –Durban, and is briefly mentioned in John Gardiner's (1990:115) book on Satanism). The discussion arose due to the possibility of demonic influence in the life of the young murderer as he claimed to be a Satanist and a debate that ensued around the subject during a break in the trial that brought the problem to the fore. The researcher was invited by advocate Douglas Tobias SC, (appointed by the State as representative for the accused) to testify to the effects of demon influence and how it could play a role in the young man killing of his own mother. The psychologist maintained that a case for demonic influence could not be upheld due to the fact that the so-called demonic influence could not be measured in scientific terms. The researcher was of the opinion that it can be measured, arguing that the only reason no instruments have been developed, for the measurement of this

phenomenon, is because of the fact that previously many, if not most, secular researchers have opted for the forgone conclusion that this spirit world does not exist, at least not in a material sense.

Professor G.S. Saayman, Professor in Psychology, in a letter of support for the establishment of a society devoted to the study of parapsychological phenomena at institutions of higher learning, wrote, “recognition of states such as telepathy represents a major leap in the Western view of the nature of ‘material’ reality and therefore *this field has met a great deal of opposition from scientific circles*, which is diminishing today ...” (Saayman, G.S, Letter written in support of the establishment of a parapsychological society, 1988). Consequently, if it is already taken as a given that the world of the supernatural does not exist, because of a particular world-view, which of itself is an unscientific presupposition, then there will be no attempt to design the instrumentation necessary to measure the phenomenon. For example, if electricity was observed, but due to its “mysteriousness” denied, then no one would bother to construct a volt or ammeter to measure it. Why bother to try to measure something that is not supposed to be there or believed not to exist? Ascribe the observation of the phenomena to illusion or hallucination on the part of the observer and the matter is taken off the table.

Bertus van Niekerk wrote in the newspaper, Rapport (31 Jan. 2011), under the heading “Kies: Geloof in demone of eietydse spiritualiteit” (Choose: Faith in demons or present spirituality), that it is sometimes necessary to clean out your faith-house and get rid of the things you can no longer believe in, like the

casting out of demons, and cast it all on the rubbish dump. He quotes Prof Ernst van Eck, New Testament specialist at the University of Pretoria, suggesting that a responsible perspective would be to realise that there is a canon behind the canon. Faith communities decide mainly what they confess in their own time and space. The problem with this position is clearly that the “faith community” now becomes the measure of what is regarded as truth or not. What Van Niekerk does not say is that van Eck, on the grounds of the conclusion that most Jesus history researchers (Borg 2006; Craffert 2008, 2009; Crossan 1991; Funk 1996; Herzog 2005; Horsley 2003; Meier 1994; Myers 1988; Moxnes 2003; Tatum 1999; Theissen 1983, 2002; Theissen & Mertz 1998; Van Aarde 2001 -referred to by Van Eck) have come to, accepts that Jesus did heal and cast out demons (Van Eck 2010). Considering that this trauma was addressed by Jesus on the grounds that it did actually exist, and not as is postulated, that it only presented itself because the population was unaware of the real cause of disease, for instance bacteria, viruses or parasites including organ failure, then the healings or deliverances would have had to be more than psychosomatic or placebic for it to have held any lasting credibility. If we would go along with the biomedical-materialistic paradigm that antibiotics and disease-appropriate medications would be required to terminate the bacterial (or other) infection, then what exactly brought about the healing, if the disease was organic? Would the masses have gathered the way they did, if the healings and deliverances were mere placebo type actions? No amount of hocus-pocus would convince so many for so long, because these activities were localised and they can be shown to be so, if fake. Bear in mind that the leaders at the time did antagonistically

challenge the healings. Van Eck (2010) refers to Craffert who underlines the fact that true biomedical illnesses can only be cured through medical intervention by a medical practitioner, and since Jesus was not a doctor, neither prescribed any medication, the healings and deliverances must be regarded as miracles (Craffert 2009:16). Added to this argument Van Eck refers to Piltch (2008:203) who observed, "Bible interpreters need to be wary of imposing observations drawn from Western culture upon Mediterranean culture. Scientifically based Western understandings of health and sickness, sight and blindness, and healing and curing cannot be imposed upon information from the biblical period. Medical anthropology identifies this erroneous methodology as 'medicocentrism', which is the belief that scientific Western medicine is the only truth relative to the question of health and sickness." (Van Eck 2010).

Consideration is not given to the fact that collectively fallen men may produce greater error than when alone and that the consensus platform has been shown to lead the masses astray, even if it is the faith community. Besides the Biblical example of the tower of Babel, there is in modern history also the major catastrophe around Jim Jones, Hitler and the German nation as well as the Japanese. In our own country South Africa, we experienced how there could be serious consequences when the "faith community" decides in its own right, what is acceptable or not, and this is enough reason not to rely on what is collectively considered to be right or wrong. No clear scientific evidence exists to support the notion that the casting out of demons was not real, but it

was the understanding that the practice of casting out of spirits was merely the belief system of the faith community that was only offered as proof.

Van Niekerk maintains that the longer the church entertains these practices as an alternative form of ministry, the sooner rational believers who had made peace with the 21st century realities, would find reasons to distance themselves from congregations who keep alive pre-modern spirituality by means of ventilators. Bultmann wanted to demythologise the Bible; Van Niekerk wants to demythologise the present time. We could ask, what then if so-called rational believers make peace with the fact that 21st century reality demands there simply is no God, since He had been declared superfluous and redundant (the universe came about by a very big bang and evolutionary processes that require no divine cause or intervention), and our sense of divinity should therefore rather be focused on the collective goodness of humanity than be wasted on myth? Would it therefore mean there is no God? His argument lacks the kind of solid grounding necessary to be convincing. What if the community's belief system swings the other way, will he go along even if it goes against his own intellectual constructions?

Conversely it would be arguably true, that many who have need of deliverance would leave the church and turn to mediums and spiritualist, who they believe might be able to help them with their problems, since the church would seem to be unable to accept that these needs are real, being in denial regarding the workings of the evil spirits in this time. If the 21st century says

there are no demons, those who suffer under them still have to find a solution for their pain.

Van Niekerk asks whether faith in demons has a sell-by-date, even if the shelf life is longer than the tooth fairy or Santa Claus, does it mean that if it has reached its expiry date that I also lose my faith in God? Interesting that he asks the question because he obviously senses the dilemma: on what grounds do you keep faith in the one, while discarding the other? Both worlds are in the realm of faith as far as us humans are concerned. Hence, his problem – believe everything or believe nothing! The solution he proposes is to believe what the present paradigm will allow you to believe. Sold out to subjectivity and at the mercy of the reprobate mind of man, having made man's perception the measure of truth, his desire to do justice to his belief system does not adequately deal with the problem.

Quite appropriate in this regard is what Ladd (1993:51) commented, "Certainly the history of the church's belief in demons and witches has been used by superstitious people to bring much evil and suffering. But in spite of abuses of the concept, neither science nor philosophy can prove or reasonably affirm that superhuman spirits or beings do not exist. If for a *priory* rationalistic reasons we reject Jesus' belief in the existence of a realm of evil spiritual powers it is difficult to see why Christ's belief in a personal God may not be eliminated also, or why such a process of evaporation might not be successfully applied to all contemporary literature. When theories of accommodation and mental illness and the impact of a powerful personality

have been taken into account we are left with a kind of mystery and with many unanswered questions.”

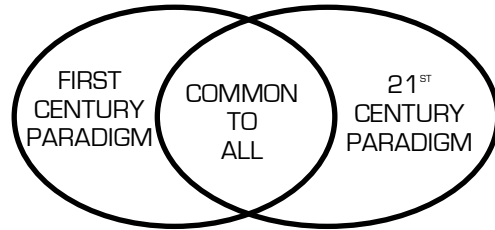
It would be better to determine factually based on empirical evaluation, in terms of classical scientific practice, the existence and influence of this phenomenon. If the demons exist, it is not helpful to scientific investigation to assume they do not. If they do not exist, then there is no point in entertaining any study on who they are and how they function. The subject will have to be approached like all others –gather all possible data on the matter and evaluate.

Paradigm Conundrum

Relevant to the phenomenological (or even epistemological) debate would be, not only the existence, or otherwise, of the so-called powers of darkness, but the reality of the diseases themselves as perceived by the community of Jesus’ day. Obviously, many, if not most, of the community in Jesus’ day would not have understood sickness to come from, for example, foreign microbiological elements, even though they could somewhat distinguish between “natural causes” and “unnatural” ones, as can be seen from Luke’s handling of sickness, bondage and healing. No doubt, the people were really sick or affected and some for a long time (John 9, Luke 13).

Ernst van Eck (2010) was of the opinion that an ethnocentric or medicocentric reading of the healing material would obstruct rather than

facilitate a proper understanding of how disease was thought of or experienced at the time. He proposes a cross-cultural approach as a more responsible way of treating the material, since it takes into account the typical cultural values of 1st century Mediterranean social dynamics and focusses on a non-ethnocentric, culturally sensitive reading of the Biblical narrative relating to healing and deliverance (Van Eck 2010). This approach attempts to understand Jesus' healings and casting out of spirits as the first century person in all likelihood understood it, and not how many in the 21st century from a culture fed by many presuppositions would view it. He refers again to Craffert (2009:15): "Since the majority of historical Jesus researchers come from a Western background it is not surprising that they make sense of the healing accounts in the New Testament by filtering them through the lenses of the biomedical paradigm. The accounts of what he did with the conditions he was presented with in their personalistic wrapping are transported into language provided by biomedicine." (Van Eck 2010:31). According to Craffert (2009:5), the biomedical paradigm, "sees the body as a machine, disease as the manifestation of the breakdown of the machine, and the doctors' task as the repair of the machine." He adds, "Anthropologists filter the data of all exotic systems through the lens of belief and practice of the people they know best", and therefore it is "easy to spot medicocentrism when the own or known health care system is imposed in a linear way onto ... healing accounts from a different health care system." (Craffert 2009:2). Every historical period's paradigm has a philosophical and experiential field of its own. What is of interest in terms of the focus of this study is where the two paradigms intersect and why they intersect:



Would the fact that many communities in the 21st century still experience as awfully real, attested to by witnesses, the actual physical influence of demons and evil spirits, constitute that part of empirical reality commonly shared by both the 1st century and the 21st century, and in fact throughout history? Wouldn't the fact that it was commonly experienced by both 1st century people and 21st century people prove, on one level, that the phenomenon was carried through from the 1st century to the 21st century for precisely the reason that it empirically exists? In Jesus' day people could tell the affliction is caused by evil spirit entities and today in many more communities than in the Western world, people can still tell the affliction they experience is caused by evil spirits and can differentiate quite specifically between what they call "body illness" (organic medical conditions) and spirit induced illnesses. (In terms of numbers, it may be that far more people in the 21st century still accept the fact that spirits play a role in the affliction they suffer than the sceptics in the present Western world who take a rationalist approach).

Taking scripture as the foundational basis, and reformed theology as the framework, the actual world and experience of the target people group, encountered over more than 40 years of ministry among them, will be used, to firstly, highlight the reality of their encounter with evil spirits still today and the

consequences thereof and then, to explore the outcome of dealing with these spirits according to reformed biblical principles which include the Solae: sola scriptura, sola fide and sola gratia, to bring about deliverance. To this end qualitative research will be pursued, since the outcome is not so much of theoretical interest, as it is experiential. Focusing on the praxis without making it normative (as in practical theology), the necessary dogmatic and exegetical information needs to be tested and applied, to give the therapy to be developed, authentic witness.

This investigation is not first and foremost to determine the existence of the devil and his demons, since others have done so and I have already stated earlier that for the purposes of this study it is taken as a given, but to establish the criteria and procedures for dealing with the effects of such existence and influence, and in so doing, contribute to the practical realisation of the *Missio Dei*.

Kingdom of God Perspective

The theological framework within which the problem is investigated can be stated as an aspect of the reign of Christ established by the coming of the Kingdom when the King asserts his rightful ownership over His world in the casting out of the devil and his demons. Berkouwer (1953:371) claimed, “*Alleen in het licht van zijn ganze werk, zijn Messiaanse werk, zijn de tekening van zijn macht tegenover zieken en bezetenen te verstaan.*” and further, “*Het bijzondere van zijn strijd correspondeert met het bijzondere van deze*

oorwinning, die een 'ontmactiging' inhoudt van ongekenne afmetingen" (Berkouwer 1953:371). He goes on to make the point that powerful signs of Christ's Kingdom becoming visible are found "... *in de overwinning van siekte, demonen en dood.*" (1953:371). Although more will be covered later concerning the kingdom, according to Georgia Harkness (1974:52), who tried to present a composite view of the kingdom by synthesising a number of views, "the kingdom meets opposition at every point, and this opposition is latent even in our most meritorious actions. In short, no consideration of the kingdom should minimize the power of evil. The opposition may be thought of as coming from the devil, or from the demonic powers of history, or from mankind's ever-present sin, ignorance, apathy, and error. The 'principalities and powers' confront God's power. God is never conquered by these forces, but what we believe to be his purposes are delayed or frustrated by them." (Harkness 1974:52).

The theology of the βασιλεία τοῦ θεοῦ or βασιλεία τῶν οὐρανῶν (Hebrew: **מַמְלֶכֶת הַשָּׁמַיִם**) has been thoroughly thrashed out on a wide scale (Weiss, 1971; Bauer, 1966; Harnack, 1906; Perrin, 1963; Ridderbos, 1975; Nineham, 1963; Gundry, 1993). While Gundry (1993:65) may believe that the Kingdom is not the central theme of the coming of Jesus into this world with reference to Mark's gospel - he proposes the Kingdom already existed; there is enough consensus among scholars to support the view that the Kingdom is in fact the central theme of His coming specially when the scope stretches beyond the gospel of Mark. Of great interest is the observation by Dodd (1961:29), concerning the common translation of **מַמְלֶכֶת** with βασιλεία in Greek, and

hence 'kingdom' in English, which he finds problematic. He puts forward that a translation with "kingship," "kingly rule," "reign", "queen", or "sovereignty" should be preferred. Bultmann and others (1962:89) thought that the Kingdom was to be realised only in the future, but Ridderbos (1975:61) indicates that the great change brought about by Jesus' activity in the world is related to the casting out of the devils and he refers to the statements found in Matthew 18:28 and Luke 11:20, "*If I cast out devils by the Spirit of God, then the kingdom of God has come unto you.*" He further adds, "...the casting out of the devils proves the victory over the devil gained by Jesus and thus the break-through by the kingdom of heaven." (Ridderbos 1975:62). If the coming of the Kingdom is merely theological and abstract, it has no concrete value for man in his need.

Unacceptable is the position of Rudolph Otto who claimed that "it is not Jesus who brings the kingdom; on the contrary; the kingdom brings him with it..." (Beavis 2006:81), as this would make the Kingdom the determinative principle and Jesus the subservient entity. The gospels clearly reveal as indicated above, the kingdom coming as a direct result of Jesus' actions and not vice versa. Demon influence is directly related to the kingdom of darkness over which the devil rules. Chilton (1996:99) wrote referring to the Kingdom, "Jesus himself cast out demons in its name and thereby provided a root of christology (*sic*)." Although not exclusively so, redemption is indeed deliverance from the dominion of darkness as Colossians 1:13-14 so lucidly states it, "*He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the*

forgiveness of sins" (NIV). The "dominion of darkness" here, being the reign of the evil one as practically felt by humans when they hurt.

By referring to a number of instances in scripture where the demons acknowledged the uniqueness of the coming of Christ, Ridderbos (1975:63) hits the nail on the head when he says, "... they recognise his messianic dignity (Luke 4:41). They consider his coming as their own destruction (Mark 1:24; Luke 4:34); their torment (Matt. 8:29; Mark 5:7; Luke 8:28); They feel powerless and try only to lengthen their existence on earth (Matt. 8:29; Mark 5:10), and implore him not to send them into 'the deep', that is to say, the place of their eternal woe (Luke 8:31, cf. Rev 20:3ff). All this shows that in Jesus' person and coming, the kingdom has become a present reality." Those on the receiving end of this grace knew that the Kingdom had come in a real way for them. Clarence Bass (1976:368) with reference to Cullmann's "already but not yet" suggests that when Jesus announced that the righteous reign of the Kingdom was being ushered into the present through his own self, he was also announcing that He was ready to do battle with Satan with cosmic consequences.

In the same vein König (1970:327) puts forward the notion that the coming of the kingdom is directly related to the confrontation and breaking down of the work of the devil in the casting out of evil spirits. Ridderbos (1975:63) concludes, "For the exercise of God's power over the devil and his rule has the coming of the kingdom for its foundation." He quotes Stauffer to underline

the concept that, “The all-embracing power of the Civitas Diaboli has been shattered; the Civitas Dei has broken in.” (1975:64).

Somewhere along the line, this theological statement must have a concrete fulfilment in real life, practically experienced, lest it be pure speculation of no material value. Departing from the Biblically justifiable point of the reality of the devil’s existence as a given and observing and evaluating the scope of his influence on the human race in qualitative examination, this research will address the question, if a ministry of deliverance to affected people according to a balanced and well-constructed Biblical counselling therapy, as experienced over more than three decades at Jivannadi Mission and tailored to the ministry in the RCA, would not only improve and enhance the quality of the believer’s experience, but also witness the Kingdom coming in ever greater degree of glory as a testimony to all, as Jesus intended. To ensure a proper understanding of the matter under discussion it would be necessary to define the terms I would be using.

DEFINITION AND CLARIFICATION OF TERMS

Supernatural

The first of the terms needing clarification as it is to be used in this study is the word supernatural. “Science studies Nature” wrote C.S. Lewis (1976: 73), and this is the traditional scope of science, as the debate in empiricism (e.g. Locke, Berkeley, and Hume) and rationalism (Descartes, Spinoza, and

Leibniz) had formerly established. Surely, the real world is that world perceived by the senses. There is no history of science studying anything outside of nature. Immanuel Kant (1787: Kapitel 8, III.) made the point that it is impossible for us to have any experience of objects that are not in time and space. Should the supernatural be abstract, it would be relegated to myth and stripped of material essence and therefore not the subject of scientific investigation. This argument is indisputable.

By definition, the world of the supernatural, would then be beyond investigation because it is understood to be beyond or above the natural and therefore outside the ability to probe and prove it. Only the natural world is subject to scientific investigation because it is material, sensual and thus constitutes empirical reality. As such then, the transcendent “super”-natural world lies outside the parameters of empirical study and consequently, so the reasoning goes, outside of scientific scrutiny. By definition then, God, and only God, is supernatural.

For the purpose of this study however, the defensible presupposition is that the world of the spirits (based on biblical revelation), constitutes part of the created (thus empirical) reality and therefore investigatable. This presupposition is not mere unfounded fanciful speculation, but informed by scripture and human testimony. Spirit entities would then qualify to be regarded as part of the natural world, subject to scientific scrutiny. The world of spirits, angels and demons form part of the natural world in that sense, but because of the common practice when it comes to this phenomenon, of

referring to it as the supernatural, as a result of convention, the word will be retained and used at times merely to distinguish between the different aspects of the real (empirical) world and so avoid any possible confusion.

Evil spirits

Evil spirits (also called unclean spirits in the Bible - πνεύματος ἀκάθαρτος) by virtue of their nature are commonly understood to be entities usually invisible to the human eye; personalities without a physical body. (Such a notion should not be strange to us, since the human soul would also be invisible to the human eye in all likelihood – for who has seen ‘mind’?). The Oxford dictionary (2002:1132) defines “spirit” as “the non-physical part of a person” or “ghost” or “supernatural being” and “the spirit world” as “the non-physical realm in which disembodied spirits have their existence.” Additionally TheFreeDictionary (Farlex, 2013) has, “an incorporeal being, esp. the soul of a dead person”, and it is common cause that the soul of a dead person is not tangibly visible. However, the Longman Family Dictionary’s (1984:675) entry under “spirit” reads, “a being that has no body but can become visible.” Hence we can say spirits are invisible, but arguably, not less real simply because they are invisible. Nature knows many phenomena that are invisible to the human eye, but are commonly accepted as part of our created reality, because it can be demonstrated to be real. The world of radio waves and invisible "light" in the electromagnetic spectrum serves as example of the invisible reality around us. Although many of these invisible phenomena can be measured today to determine their properties, it had become possible only

because the instruments to measure them had been developed. At one time, these phenomena would have been regarded as supernatural because of the apparent “magical” properties, such as magnetism, where nothing of the energy lines of the force field can normally be observed. The open-mindedness of some allowed them to advance to the point where they were able to design the instruments to measure what was obviously unseen.

Recently (2012) in the news is the claimed discovery of a postulated sub-atomic particle and even at this point in time all the scientists have, are notations and mathematical calculations that affirm its existence, but the entity itself had not yet been “seen”. They are able to “confirm” its existence by the response of other known particles and by the results of mathematical equations, much like the gasses constituting “wind” can be observed by the movement of leaves on trees and papers blowing around “mysteriously”. Referring to the ‘Higgs Boson’, he conceptualised had to be there, professor Higgs (BBC News, 2012) said, "At the beginning I had no idea whether a discovery would be made in my lifetime because we knew so little at the beginning about where this particle might be in mass, and therefore how high an energy machine would have to go before it could be discovered.

"It's been a very long development over the years of the technology of building machines at higher and higher energy, and the Large Hadron Collider is the one which has been energetic enough and also intense enough in terms of the particle beams to do it." (BBC News, 2012).

The instrumentation to “measure” the existence of spirits would have to be unlike any mechanical apparatus conceptualised hitherto, and it would be the field within which these spirits operate that would determine the kind of instrument produced. The data collected in proper and reliable qualitative research would be one form of such an instrument.

Being part of the created world therefore, the evil spirits are subject to experimental investigation. Former hesitation to explore this field is due to the fact that it was believed that the realm of evil spirits (the supernatural) was as transcendent as the realm in which God himself dwells, and therefore not able to be investigated. Only God himself, however, is beyond and above his creation and not part of it, thus outside the field of scientific experimentation. Heyns (1978:55) refers to Kant’s argument concerning the unknowable “*Ding an sich*” which concerns itself with the unknowability of the reality that rises above the direct details of the controllable sensuous experience. Referring to God, Calvin (1970:51) said, “His essence, indeed, is incomprehensible, utterly transcending all human thought.” He is, then, transcendent and thus above and beyond experimental observation. This is not the case, however, in the matter of the world of the evil spirits; they are created beings. According to Heyns (1978:38) all the many things in the world are there- people, animals, houses and clouds, meaning that they are all perceivable by the senses and thus empirically provable.

Included in this list would be angels and demons (δαίμόνιον). The only reason why no instruments to measure the properties of evil spirits exist is because of

the *a-priory* mind-set, that these things belong to the religious realm and are therefore relegated to a superstitious realm which is regarded as a domain beyond investigation. They are however perceivable in terms of the senses since there is enough evidence of people sensing their presence in various ways to collude the material, converging in a form adequate for making out a scientific case for not only their existence, but for the determining of their characteristics as well. Just a cursory reference to the hundreds, if not thousands, of video clips of evil spirit manifestations on YouTube alone, suffices to give credence to the many people all over the world experiencing this phenomenon, bearing in mind, of course, that contemporary digital technology makes it realistically possible to post fraudulent “photo-shopped” material on such a popular platform, rendering most of it unacceptable as scientific evidence. Even if a fair portion of such material may be suspect and filmed in uncontrolled circumstances, surely a case can be made out that at least some of it is credible and can be verified if necessary.

As per Biblical revelation and supported by what has been encountered in actual experience, it will appear that evil spirits have unique characteristics identifying them individually (deaf and dumb –Matt. 12:22, for example), but it will be demonstrated that they also belong to groupings, in much the same way that people in this world belong to nations and races. In this way they can be found as a fairly large group occupying the same territory, e.g. a legion of “soldiers” together, attached to the Gadarene (Mk 5:1-11) and they do not want to be sent out of the area.

Demon-possession

Another phrase that would have to be explained is “demon-possession”. Janse van Rensburg (1999:43) quotes a number of scholars, like Calvin, Potgieter, Smit and others who admitted the existence of such a thing even in present times. Since many anthropologists in describing the phenomenon refer to spirit-possession, which describes the *manifestation* of a spirit in a person, rather than demon-possession in terms of what it really is, it would be necessary to distinguish the features of both the manifestation and possession. Professor Alan Tippet (1975:164) wrote, “In true possession the god, demon or spirit takes over complete control” and he refers to “what Bourguignon calls the *discontinuity of the self*, or the *dissociational state*”, and while he may be right, it is still difficult to determine whether he was referring to the long term presence of the demon in the person or merely the manifestation of the spirit as and when it surfaces. The manifestation refers to the moment of attack when the spirit becomes visible and observable by outwards signs and symptoms in the demon-possessed person who enters an altered state of consciousness. Demon-possession is traditionally a very scary term that sends shivers up the spine and leaves people uncomfortable and anxious. The emotional response to it often tends to cloud any useful discussion on it. It is held comparable to a shameful, incurable disease or worse, like the leprosy of Bible days (or HIV-AIDS today) and people naturally shy away at even the mention of it. Perhaps it has more to do with the mental picture it presents to the mind rather than the actual clinical nature of the phenomenon. Anxiety in this regard can prevent proper and sober

understanding of the issue and therefore a definition is required. Stigmatisation is usually due to ignorance.

Firth (1969: x-xi) differentiates spirit mediumship and spirit possession but finds they are phenomenologically similar. He describes it as an extra-human entity entering the body and taking control, and the person undergoes a personality change. What he is referring to is actually merely a description of the *manifestation* of spirit control although possession in fact also entails a spirit having entered the body while there may be no visible sign of it at the time.

Lewis (1971:32) identifies possession in terms of how it is presented within the community, either as peripheral or central cults and has to do with a malignant spirit invading a person and traumatising them or a spirit welcomed into the cultus because it is one of the gods. Anthropologically a similar kind of experience is present in the community covered by this research. Needing a theological definition, however, rather than an anthropological one as helpful as it may be, the suggestion is that the Biblical understanding of possession by spirits should be followed.

Demon possession as it is understood in this study, in an attempt to arrive at a basis theory, is a judicial term and refers to the legal ground the evil spirit has obtained in a person's life by whichever means. A simple analogy will suffice: I have a motor car. I have a legal document confirming that I possess that car. I am the rightful owner by contract. Someone else may be driving down

the road in the car, that is, I am not in the car, but it makes no difference – I possess the car even though I am not occupying it in terms of physical locality. I “possess” the car because I have the legal papers for it, obtained on *legal* grounds. It is in my possession. In other words, demon-possession as I define it, is a legal term referring to the area or aspects of an individual’s life that had been surrendered to a demon, knowingly or unknowingly, wholly or in part. Picturing it as a “spider in a bottle” scenario is not helpful, and does not do justice to the real nature of the phenomenon and actually misrepresents it. At this point, there is no taking into account the effects of possession, like illness or mental instability, when these conditions follow on possession. Formulating a technical description of possession itself is the purpose. Related to the term “demon-possession” which in itself already gives the phenomenon a religious interpretation, is the more neutral term “spirit possession” which Beattie and Middleton (1969:xvii) define as “a form of trance in which behaviour actions of a person are interpreted as evidence of control of his behaviour by a spirit normally external to him”. In the light of the above argument, however, this definition does not address the legal or contractual aspects and is more a definition of the *manifestation* of the spirit as a trance state than the phenomenon demon possession.

One needs to differentiate between demon possession and the *manifestation* of demons in a person. There is no doubt that a fairly large number of people have the impression that only when there is a manifestation of spirits in a person it would be equivalent then, to demon possession, not realising that the spirit is present whether there is a manifestation or not. This would

describe the spirit at that particular moment, as possessing full control of the faculties to subdue almost entirely the ability of the victims to control themselves. Such a perception implies that the spirit must have come from somewhere at that moment and “grabbed” the person suddenly, almost totally somnambulistically subduing his own personality, exhibiting gross uncomely behaviour in manifesting, and then on such an occurrence they are regarded as demon possessed. The theory here is that the gross behaviour is only the occasional manifestation in a person who had already become possessed some time prior to the manifestation and the possessed person does not always exhibit gross behaviour.

Bringing to our attention that there are people who argue that the scriptural passages that deal with demonic trouble are merely describing diseases that were unknown in Bible times, but were actually conditions like epilepsy, bipolar and other psychotic disorders, Janse van Rensburg (1999:43) answers by saying that in the relevant biblical passages Jesus did not say, “Your faith has healed you”, or, “Stand up and walk.” Rather it was stern rebuke, addressing the spirits. Obviously, He could differentiate between illness and possession. Adams (1974:115) concurs, “The Gospel writers, and notably Luke who was a physician (and, whose writings show what was probably a professional interest in the matter), were always careful to distinguish demon possession from sickness that is caused by disease or injury.” Leahy (1975:150) raises an interesting point, “Supposing, as some suggest, that demon-possession is only a primitive way of accounting for a severe kind of mental derangement, we would naturally then expect any relief to be both

slow and gradual. The opposite is true ...“After the Lord cast out the spirits the people were instantly well.

One can understand the difficulty some would have with the idea of people being affected by evil spirits, if they have never been exposed to the ugly reality of such affliction. There is sympathy for those who are inclined to reject the notion of demon possession, since it falls outside their field of experience. However, once it had been observed, all intellectual and academic difficulties fall away. You then have to do with interpreting what is happening before you. Psychopathology will have a term (such as hysteria) to label it, but why is this necessary? Why must it be hysteria? Why can it not be classified as demonic manifestation, if it can be shown to be the case? This once again highlights the value of qualitative investigation.

In full agreement with Janse van Rensburg (1999:75), “people who are possessed by a demon or demons are controlled from within by the demonic powers”, the fact of influence by pressure on the person also has to be taken into account. We go along with his conviction that possession only happens after intense involvement although it will be difficult to delineate that intensity in different situations. Real possession will result in illness in one form or the other which will ultimately be visible, and it is possible that the symptoms will be all that is visible of the possession.

When the anthropologists report spirit possession they describe it as a cultural phenomenon without attempting to give an ontological interpretation of the

possession. It is the Biblical testimony and the counsellor's experience in the field that sheds light on the ontological nature of the spirit.

Bondage

The correct understanding of the term “bondage” (and associated words like, “binding”) is vital. In his writings on an epistemological approach Janse van Rensburg (1999:15) under the heading “Demonic binding”, recalls that “Some scholars restrict binding only to a capturing of the person's will, a spiritual captivity” and no doubt, there are clearly indications of spiritual captivity as a result of bondage or binding. But this understanding of the phenomenon does not go far enough. By definition “binding” (Oxford 2002:109): ‘the action of fastening or holding together, but also ‘to impose a legal or contractual obligation on’), implies something is used to tie something up. Here the invisible spiritual “chains” that tie up a person refers. Conceptualising this feature is rather difficult since it is invisible, yet people testify to its effects. Janse van Rensburg's (1999:37, 75) suggestion to try and step away from the term “binding”, to gain acceptance for the cause amongst those of a particular theological persuasion, is not helpful in terms of the larger academic/scientific treatment of the subject matter, and since it would be an approach forced on the phenomenon simply to satisfy a particular audience, it is unacceptable for the purpose of this study.

Even though the imagery in the Book of Revelation can be apocalyptically explained, the idea of a spiritual chain is raised in symbolic terms in Rev.

20:1-2. Whatever that is phenomenologically, the experience when such a “binding” or spiritual tie is broken can be felt. In fact, as far as the message of the book is concerned, Professor E. Schuessler Fiorenza (1993) believes that Revelation has particular relevance as a liberating message, but all that this reference to the chain wants to say, is that the Revelator used a particular image, even if purely symbolical, to convey what is meant by “bound”. There is no attempt here to create a theology from this reference, but merely to point out that in dealing with the devil this kind of terminology is used to convey, and help us comprehend, what happens in the spiritual realm.

In counselling the counsellor will explain that when the individual consulted with a fortuneteller, the evil spirit channelling through that medium will come and tie what would be the equivalent of a demonic chain around the person. They will become “bound” by that spirit from the fortuneteller. Bondage according the Oxford dictionary is “the state of being a slave.” In terms of what is covered here, it is not only the state, but also the actual experience of being a slave. It is felt. TheFreeDictionary (Farlex, 2013) has, “the state of being under the control of a force or influence or abstract power”, and the picture accompanying the entry, is that of the legs and feet of a man in ankle chains to illustrate the concept visually.

Confirmation that, when it comes to spiritual bondage, this kind of language is used to picture the state, is found in Jude verse 6, “*And the angels who did not keep their positions of authority but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgment on the great*

Day.” When Janse van Rensburg (1999:15), brings to our attention “in certain cases the term binding should be taken to include an affliction of the body” over and above the capture of the will –which he regards as spiritual- he seems to confuse the outcome of a binding with the binding itself. Any binding would have a diversity of results, some plainly observable, others not; some spiritual and some with physical consequences. If you tied someone with a chain, it may cause wounds, but the wounds are a consequence of the chain chafing the flesh and not the chain itself. It is not possible to agree with Janse van Rensburg (1999:15) when he states, “...it could even be dangerous to assume that any involvement should necessarily lead to a binding or possession.” He was referring to the occult, which originated in pagan idolatry. By way of comparison, what he is postulating is tantamount to saying it would be dangerous to assume that any breaking of God’s law would constitute sin. Once the nature of idolatry is properly understood, it would be very clear that it is not likely that indulging in idolatry would allow one to escape contamination, however small. Why else the first and second commandment? This is also to be established by the qualitative research.

Trance

It is necessary to refer to the term “trance” as well, since the state of consciousness indicated by this term aptly describes the condition of the person who is manifesting the possession. Trance is defined as “an altered state of consciousness” in most textbooks (Burnett, 1992:105, McConnell, 1977:393) or “multiple personality dissociation” (Geldard, 1971:374), but it

needs to be unpacked further. What exactly happens to the awareness? Trance is not sleep since the sleeping person will wake up if pricked with a pin, but a person in a trance will usually not. In the unlikely event that he does wake up it will not be due to the pricking of the pin. In reality, the altered consciousness will be the consciousness of another personality surfacing while the person's own personality is suppressed, and for this purpose, it will be identified as the spirit possessing the person. "A person's actions are believed to be dictated by an extra-human entity which has entered his body or otherwise affected him." (Firth 1969: x). As to the possibility of "another entity" being able to exert control over a person, I want to refer to some research being undertaken presently at the University of Washington.

Of recent, some very significant research has been done at the Seattle campus of the University of Washington (Reuters, 2013) where a researcher operated a colleague's brain via signals transmitted on the internet.

(<http://www.reuters.com/article/2013/08/27/net-us-science-brain-idUSBRE97Q0XZ20130827>.
27 August 2013).

Although nothing has been published in scientific journals as of yet, the research is significant in that the signals from one person's brain can now be translated by computers to another person's brain to reduplicate the actions carried out by the original thought. This has implications for the ability of one (or more) minds to produce motor activity in another person merely by transferring thoughts to the related areas in the other person's brain wirelessly.

The article of Reuters states,

“For the new study, funded by the U.S. Army Research Office and other non-military federal agencies, UW professor of computer science and engineering Rajesh Rao, who has studied brain-computer interfaces for more than a decade, sat in his lab on August 12 wearing a cap with electrodes hooked up to an electroencephalography machine, which reads electrical activity in the brain. He looked at a computer screen and played a simple video game but only mentally. At one point, he imagined moving his right hand to fire the cannon, making sure not to actually move his hand.

The EEG electrodes picked up the brain signals of the "fire cannon!" thought and transmitted them to the other side of the UW campus. There, Andrea Stocco of UW's Institute for Learning & Brain Sciences was wearing a purple swim cap with a device, called a transcranial magnetic stimulation (TMS) coil, placed directly over his left motor cortex, which controls the right hand's movement. When the move-right-hand signal arrived from Rao, Stocco involuntarily moved his right index finger to push the space bar on the keyboard in front of him, as if firing the cannon. He said the feeling of his hand moving involuntarily was like that of a nervous tic. 'It was both exciting and eerie to watch an imagined action from my brain get translated into actual

action by another brain,' Rao said." (Reuters, 2013.
<http://www.reuters.com>).

Needless to say that this ability of an individual to actually "operate" another's mind by "remote control" under controlled experimental conditions, lays down the platform for the understanding, at least, that the brain can be manipulated by the application of external energy compatible to that acting in the brain as it is. If another human can do it, what about the possibility of a spirit being, if it indeed exists, being able to tick off the neurons in the same way? Adams (1974:116) suggests, "...there should be no *a priori* arguments raised against the possibility of the control of one personality by another." Is this not what the hypnotists claim to do? (This is not to say that this researcher finds hypnosis or hypnotherapy an acceptable scientific practice).

Perhaps this would probably be the way to go to establish the possible physical interface between evil spirits and humans in attempting to understand how they manage to do what they do. It is left to further research to explore such possibilities. Refer to the Gadarene who we can assume would have wanted to experience a better life than what he had when he was under the control of those entities. How did they manage to override his personal desire for a normal human life? For the demon to cause an individual to behave as the Gadarene did it implies that there was some or other form of access to the mind and it requires further investigation to ascertain the nature of the electro-chemical interference with the brain when suggestions are fed to it by evil spirits and to what extent the spirits can "read" the mind. Would the neuron

linkages formed by such thoughts be recognised by spirits? It is a field worth researching.

Deliverance

Finally, the term deliverance also needs to be properly understood. By this is meant the very real loosening of the chains that held the person in bondage and the release from the hold that the evil spirit had on them by the personal intervention of the Lord Jesus Christ by His Spirit. Deliverance cannot be defined outside of the work that Jesus does in the person's life. As defined here, deliverance implies the direct action of Jesus upon the bondage by loosening the ties and casting out the spirit with a resulting improved change in the person's condition. Of essence here, is the focus on what Christ does and not so much on the instrument he may use for the process of deliverance. This will place this work of deliverance up against the mechanical exorcism commonly practised even among the non-Christian people.

Exorcism, an exercise done by man, is not to be accommodated in this ministry and has no place in evangelical circles. Exorcism also has the ring of ritualistic activity to it, like the pouring of water, lighting of fire or candles, tying of strings and burning of incense or camphor, to obtain the relief from the possession, even beatings and suffocations! It is also never spoken of in terms of the ministry of Jesus. In fact, the only time it is used in the New Testament (Acts 19:13), the fruit of the practice was not good. The seven sons of a Jewish high priest called Sceva tried to "exorcise" (ἐξορκιστῶν) a

demon out of a troubled man by using the name of Jesus mechanically. Over and against this, the casting out of evil spirits by Jesus was an authoritative working by the Spirit of God, spiritually.

Deliverance should also be defined against the backdrop of Sola Fide, Sola Gratia and Sola Scriptura otherwise; it is not Biblical deliverance but mere exorcism, unacceptable in Christian ministry in my view. Biblical deliverance takes place in a context defined by Scriptural injunction. Scripture is the foundation for the understanding of this ministry and forms the mould in which this practice takes place. Scripture informs the praxis. Faith is the component distinguishing deliverance from ritualistic incantations and rigmarole, labelled exorcisms. Then grace and grace alone produces the desired results and outcomes, glorifying to the Holy Triune God. As such deliverance cannot be regarded as “work” to attain any standing before God in the form of merit, but is the consequences and fruit of the finished work of Christ on the cross, much as preaching facilitates salvation by the hearing of the Word of God. Deliverance entails the cessation of manifestations, but more than that, it includes the liberation of the faculties and body parts that had been invaded and subjected to the power of the evil entities. It is not merely all of the above, but foremost the taking over of the whole person by the Spirit of God bringing the entire person under the Lordship of Christ. Obviously, this does not happen outside the volition of the person seeking the deliverance. The process of deliverance can therefore be instantaneous or gradual. Due to the brokenness of the world we live in, it is to be expected that many, if not most, forms of deliverance would be gradual and over time. It is also dependent on

the ingestion of light (truth imparted by the Spirit of God to the individual) and the response in obedience as is expected by the Spirit of God.

Jessie Penn-Lewis (1931:179) made a meaningful observation, “It has been thought almost universally that the only way to deal with demon-possession is by casting out of the evil spirit by some Divinely (*sic*) equipped believer. But facts prove that this method is not always successful, for though the diagnosis of the intruder’s presence may be correct, yet the *ground* that gave it occupation cannot be cast out; and unless the ground is dealt with, no full relief can be obtained, or change seen, in the majority of the cases.” Deliverance is the state of being when truth has been absorbed by the mind to the extent where the individual by own volition actively refuses and disowns the evil power the ground it had held in that life. The afflicted one would need to be guided along by the counsellor in the process of dealing with ground. Of course, this is by the direct in-working of the Lord Jesus Christ through His Spirit, without which it would not be possible.

This attempt at defining deliverance is not to be understood as dealing with the process of seeing a person delivered. The process itself will be discussed in context later and its nature will emerge from the accounts to be covered. As a base theory, it will suffice to say, Jesus casts out the evil spirits but shamans attempt to exorcise the evil spirits from people. Now that the terms have been defined attention can be given to the state of research in this field.

STATE OF RESEARCH

Many deal with the devil, idolatry, occultism, possession by evil spirits, exorcism and deliverance in a more informal way. Denise de Rougemont (1974:61ff.) wrote a comprehensive book on the way in which the devil is present in the world, and how active he is in all aspects of human existence. He describes a very dark picture of the reality of Satan, and shows that he is present in society. MTS Zeeman (1984:82 and 85) gives an overview of the real presence of Satan in different areas of human life, such as in art, literature and various aspects of science. He is of the opinion, regarding Christ's triumph over Satan, that Christians must proclaim the Holiness of God without fear, based on true faith and in love. Ben du Toit (2000:23) in his book, "God ? Geloof in 'n Postmoderne Tyd", also discusses the problem of evil and demonology. He warns against identifying the manifestations of physical, psychological and spiritual problems as possession by the devil. He is of the opinion that an understanding of the relationship between God and evil, and the activity of the devil is dealt with in the Bible from the perspective of the people of that time and he refers to the fact that, at that time, their awareness of the power that the devil possessed was such that it was regarded as immense from the background of their experience.. Although he accepts the radical presence of evil in this world, he wants to rid the perception regarding evil of its pre-modern perspective (2000:123,124). His contention is, evil comes from the hearts and minds of people and they make the wrong decisions by their own choice (2000: 135).

An academic view is presented by Dr. Kurt E Koch (1972:335) in his book "Christian Counselling and Occultism." He writes extensively about occultism and Christian counselling. He is especially interested in establishing guidelines and presenting a clear diagnosis of occult phenomenon and the way in which people can be helped by being delivered from occultism and the problems of demon possession. Dealing extensively with different aspects of treating people caught up in occultism and demon possession, he is of the opinion that a lack of technical knowledge sometimes leads to a misunderstanding of the seriousness of the problem; he also highlighted the fact of little pastoral activity being offered and he found a pro-rejection of the problem present. Contributing to the development of a specialised counselling practice he writes, "The essential point will be the direction of God's leading. In the New Testament, there are various gifts and offices. Each Christian has so to speak his own appointed place. Each has his particular assignment, which he must faithfully carry out." (1972:335). He continues, "The complexity of the various mental ailments in connexion (*sic*) with occult involvement makes evident the necessity of a clear diagnosis." (1972:335).

Merril F Unger (1973), wrote a book, "Biblical demonology: A study of the spiritual forces behind the present world unrest", in which he also discusses the different aspects of demonology and how it should be dealt with. He too writes about the fact that deliverance must be part and parcel of the way the devil is dealt with to free people from his influence and power. Writing about deliverance he says, "The dark cloud of evil which hangs today like a pall over

the moral universe is not without a silver lining; for Christ has conquered the unseen realms of evil, and Christians conquer in Him. Already foregleams of the coming glory may be discerned through the present darkness. And so secure are Christians in our all-conquering Redeemer that we look forward with assurance to walking the streets of gold and treading the spotless corridor of heavenly mansions.” (1973:224).

An important aspect regarding demon activity is also covered by Harald Froise (2005) in his book “Religious dualism in South Africa: Consequences of Inadequate Missions Theology of the Spirit World”; He deals with all the aspects of the reality of the spirit world, especially among traditional religions and how it is a living part of the lives of people linked to traditional religions and then he also scrutinises the western world describing how difficult it is to accept that the western worldview is free of contamination regarding bad phenomena connected to and emerging from the spiritual world.

Concluding, he deals with the problem of deliverance and writes, “Deliverance is important, but not as important as the salvation of people through the vicarious death of Jesus Christ. But as important as it is not to over-emphasise the demonic, it is equally important not to under-emphasise the reality of Satan and his evil angels and the need to see people set free from bondage. It is not the over-emphasis of demons that has weakened the gospel presentation, but the under-emphasis. Had the bearers of the wonderful good news of forgiveness of sins and freedom from bondage understood and presented the message as powerfully as Scripture presents it,

there would have been no need for new converts to invent their own solutions to the real problems they faced from the plague of evil spirits.” (2005:229).

Henry Ansgar Kelly (2006:13-31) wrote the book *Satan*, a biography, in which he deals extensively with Old and New Testament perspectives. Regarding the Old Testament perspective he elucidates the fact that the first supernatural Satan is seen as an angel of JAHWEH but also as a talking ass, as the son of Elohim, as the Satan, the spy and tester of the book of Job, the celestial Satan as accuser at the trial of Joshua, the high priest in the book of Zachariah and also in revisions and translation as Satan and Satans, Devil and Devils. He also refers to apocryphal works and the dead sea scrolls (2006:32-40) and especially to the New Testament (2006:53 ff.) where Satan comes to his own, reflected in the references from Paul in Thessalonians and 1 Corinthians and 2 Corinthians and other parts as well as the four gospels and the later Epistles. In the apocalypse of John the Divine, Satan is clearly defined, but what he tries to point out is that there are doubts and affirmations about Satan, sometimes contextualized and demythified. Kelly (2006:308ff) refers to the fact that he tried to show that sometimes the wrong idea about Satan is being put forward, and in his book he tries to show that there must be a new appraisal of how Satan is being portrayed in the Bible.

Richard H. Bell (2007:341), in his book titled, “*Deliver us from Evil*”, writes comprehensively about the reality of the devil, interpreting our redemption from the power of Satan in terms of New Testament Theology. He deals with the exorcisms in the time of Jesus and Jesus’ acts of deliverance and its

implications. He also refers to the anthropological implications of the liberation from Satan through the participation and the death and resurrection of Jesus. In his conclusion, he states that the demons and the devil really exist and he criticises Bultmann because he is of the opinion that Bultmann does not take into account the reality of Satan and the demons. Continuing, he finds, first of all, that Bultmann does not realise many people still believe in the reality of Satan and he also does not realise that in the early days of Christ there were those too who doubted the presence of Satan and who rejected the real existence of Satan and of the demons. Bell's (2007:342) main emphasis is that demons can be disembodied and therefore people can be delivered from their power. He (2007:348) writes, "Demons therefore can be disembodied. Like the human 'soul', a demon can be said to exist in the noumenal realm and this corresponds to its manifestation as a subject, as a sort of 'mathematical point' (since the subject has no type of 'extension') on a boundary of the phenomenal world." He (2007:351) explains that the evil spirit belongs to this world whereas the Holy Spirit transcends this world and therefore he is of the opinion that the realness of the evil one and demons depends on Christ's defeat of them.

Jerry Rankin and Ed Stetzer (2010), "Spiritual warfare and missions: the battle for God's glory among the nations", give full attention to all details pertaining to the understanding of Satan, his strategy and how he deals with the particulars of Christians' subjection. He explains that the final victory will be found by the faithful in Christ. He (2010:285) writes, "We need to have a truth encounter that will make a profound difference in our life. The answer to the

devil's lies is this: the gospel is the power of God for salvation, right living, and spiritual maturity that empowers us for mission. The Christian who has a vital relationship with Jesus Christ will populate spiritually vital churches. The gospel is power. This power, through the resurrection of Jesus Christ can save you, and change you to be more like Jesus."

Another important work is the book by Frederick S. Leahy (2004), "Satan cast out: A study in biblical demonology." He (2004:108) explains how through the ages, the Christian doctrine spelt out the reality of the existence of the devil and the way in which he should be dealt with. Early in the "Didache" warnings against the devil and demons are sounded and in Augustine's "The city of God", there is reference to demons, demonology and the dangers involved (2004:109). He (2004:100 to 163) refers also to Justin Martyr and his apology where he deals with the problem of demon possession. Leahy (2004:110-112) also deals with Luther's demonology. Luther was of the opinion that with the coming of the reformation the activity of the demons had been restrained. Although he was of the opinion that they have been curtailed he was also of the opinion that they were real and that they are in the midst of people. The way in which to deal with demons, Luther wrote, is to persevere in prayer and ask the Lord God to free people from his influences. Leahy (2004:113-114) refers to Calvin's convictions that he himself witnessed strains of demon possession and warned against the ungodliness of people ostensibly under the evil one's influence. Calvin laid emphasis on the Word of God relating to demon possession and believed in it as a reality in life. In the 17th century, the reality of demonology and witchcraft was acknowledged and sometimes

these beliefs were inimical to the belief in God. Wesley in the 18th century revivals also witnessed demonic influences and was of the opinion that demon possession was devastatingly real. (Leahy, 2004:121). Well known is the experience of Nevius (Leahy 2004:124). He (2004:150) is also of the opinion that humanistic psychology does not have an answer to the feud involving demonology.

Fredk A. Tafford (1974:14) in "Satan, the Prince of Darkness" covers a lot of opinion from various sources to expose the broad spectrum of thinking and belief concerning the Devil and he refers, among others, to Summers who wrote, "Some think that evil is merely a blind, vagrant, undetermined force, not regulated, irresponsible, wandering and random energy. Surely it must be apparent to the shallowest mind that the evil of the world is too masterly marshalled, too subtly planned, too skilfully directed, too logically remorseless, for any such facile explanation. There is design; there is diplomacy; there is cunning; there are stratagems and campaigns. There must be a mastermind behind these activities". Hercules van den Berg (*Duiwelskunste en die Bybel*) approaches the topic from the angle that anyone who desires to deny the existence of the Devil, especially in this enlightened age, holds to a primitive and foolish view of reality (Van den Berg –date unknown). Others like Josh McDowell and Don Stewart (1982), Duncan Park (1974) and Roger Palms (1973) contributed material on both a popular and scientific level adding to the wealth of discovery available. A work provided by The Moody Bible Institute (1960) entitled, "Demon Experience in Many Lands" could have been used in qualitative action research on the grounds that it contains testimonies of what

people experienced in different mission fields. John Montgomery (1976) edited a compilation of case studies by professionals in their field.

It is clear that little attention is given to scientific research based on the experiences of those who have been delivered from spirit possession. This thesis wants to present in a scientific way, how demonic bondage is experienced, how deliverance should be administered, and what the future for the church in terms of the ministry of deliverance should be. The question is how should this be done?

In order for the question to be adequately and satisfactorily addressed, it is necessary at this stage to examine the methodology and research mode to be engaged in to achieve this goal.

Chapter Two

METHODOLOGY AND RESEARCH MODE

In dealing with this particular field of study, it is recognised that you are having to do with the most subjective of material, the human being, but just as in the science of psychology where the subjectivity of the person is incorporated as part of the information necessary to describe the pathology, the subjective experiences of the people involved, form part of the material being examined. This is what they experience and this is what the investigator finds in his observation (Qualitative research). Obviously, the interpretation of these subjective elements will depend on the glasses the investigator is wearing and this is taken into account and mitigated to validate the scientific value of the outcome of this study. Qualitative research will be used for this study. The thesis structure will be organised around the study's contribution to knowledge, rather than simply following conventional form. (See Dick 2002:167).

Qualitative Action Learning

Although a quantitative research methodology would best serve an empirical study in the field of the exact sciences, it is not without merit as an option also in this undertaking and could successfully have been used, as the world of the spirits is part of created reality and therefore subject to investigation, contrary to the argument of the *Algemene Taakspan vir Leer en Aktuele Sake* of the General Synod of the Dutch Reformed Church (2007), which claimed it would

be unscientific to embark on empirical research in this field. There are, however, religious concerns to be negotiated when embarking on such a probing of what would be religiously forbidden or restricted. For this reason, qualitative research better serves the purpose for which this study was undertaken since the nature of the problem directly involves people and their experiences. There is a need for the participants to “tell their story” (Narrative) as it is they who experienced it after all. When many participants, from different walks of life and diverse backgrounds, tell their story facts revealing common ground and intersecting areas of experience can be collected, collated and evaluated. Norman Groner (2012:115) indicated that “Case studies of critical incidents may use qualitative, quantitative or combinations of qualitative and quantitative data” and he refers to Ryan and Bernard (2000) who describe qualitative data as text, which includes newspapers, government documents, emails; and narratives, which relate to people telling their stories. Qualitative data can be analysed using quantitative as well as qualitative methods (Schwester 2012:115). Groner (2012:114) underlines the fact that, “A ‘case’ is, by definition, a representative of some broader category of which it is a member. The purpose in studying a case is to increase our understanding of the collection of cases to which this instance belongs.” He (2012:114) further informs us that, “Case studies and action research have traditionally been closely tied, as expressed by George Santayana: ‘Those who do not learn from history are doomed to repeat it.’” (1905:284).

In pursuance of providing a workable solution to an existing dilemma in the light of Bob Dick's (2007: xvii) finding, "There are pressures towards *more practical outcomes* from academic research (emphasis added). Cooperation between the academy and the world of practice is now more encouraged than I recall it being when I first embarked on an academic career. At that time, it was assumed that the brightest people pursued pure research. I've since discovered that the challenges are at least as great, and probably greater, in the very applied research of which action research is a part", the choice falls on qualitative research.

Janse van Rensburg (2010:683) observed that "qualitative research deals with people's emotions, experiences and perceptions." and that is exactly what one encounters in dealing with demonic influence. By investigating, quantifying and evaluating human experience in encounters with the demonic it should be possible to collect material testifying to the outcomes of such encounters leading to the observation and detailing of possible similarities, patterns and trends offering sufficient truth to support the theories surfacing in dealing with this kind of subject. I will embark on a grounded theory method incorporating action research and learning.

Even the ardent secular humanist will have to admit his own pre-suppositions in approaching a subject of this nature. This study is not an attempt to prove the existence of specific invisible agents of evil called evil spirits or demons but rather on the basis of it as a given, this study seeks to explore the activity of these evil spirits, their effect on humans and what the church can do to deal

effectively with it. More specifically, this study would show that the ministry amongst those who are from an animist or idolatrous background, would be far more effective and thorough, in terms of really helping to improve the quality of Christian experience once they had become believers, than is the case where this reality was not recognised or dealt with. The study will use the framework of the Christian scriptures (interpreted in the Reformed tradition) as the benchmark for the interpretation of the *in situ* experiences of the counsellor and counselee.

The weight of the Evidence

While Janse van Rensburg (2010:683) correctly states that qualitative research “deals with words, not statistics” and this will be the nature of this research, the numerous examples dealt with over the last 40 years do have a statistical role to play. If a hundred people who participated in a particular ceremony manifest certain signs and symptoms in common while others in the same family, who had not participated, lack the signs and symptoms, the sheer numerical weight of the evidence will conclusively support the theory that it was likely the participation in that particular ceremony that caused the signs and symptoms appearing. It only remains to determine what the causal factor was and, if deliverance removed the signs and symptoms, a good case can be made that, that particular causal factor was responsible for the signs and symptoms found. Now add to this the verbal testimony of the persons involved and you have conclusive support to confirm the theory when the experience is essentially the same across the sample.

At the risk of being repetitive, it needs to be underlined that qualitative research is best suited for the purpose here as “a research approach where the investigators try to find solutions to problems faced by their research clients – which can be individuals, groups, or organisations – while at the same time producing knowledge that can be used to develop or refine theoretical models. That is, in action research the investigators produce and refine theoretical knowledge approximately at the same time as they try to improve a problematic situation facing their research clients.” (Kock 2007: xix). This research is based on personal contact mainly, as most of the participants were seen in the context of counselling sessions. Supporting material would be presented in the form of comments by medical professionals, counsellors, family members, letters and other documents including cases from other literature sources well attested to. Janse van Rensburg (2010:683) quoting Mouton agrees that such material will meet the requirement of proper qualitative research (Mouton 1988:1-16).

Due to the nature of the counselling sessions the research style was mostly unstructured in the sense that it could not be controlled save for the usual meeting, introduction and opening procedures. Participants were engaging in the session not because of academic interest in the first place, but because of a real need experienced. Participation was not based on scheduled arrangements to partake in an academic study or experiment, but due to a request for assistance in dealing with problems encountered within the subject scope of this research. This being the case, a certain ‘openness’ and lack of bias-contamination of material is secured, since the interviews are dealt with

prima facie. A certain measure of trust existed together with faith in the reliability and confidentiality held out by the counsellor's reputation over many years.

The Sampling format

Therefore, in qualitative research, sampling is not done with regard to a specific numerical group, but rather sampling is done in interaction with different persons and groups of people. In the case of this thesis, different sampling processes were used, because of the way people were being interviewed at Jivannadi Mission. Patton (2002:230) refers to purposeful sampling and explains that nothing better captures the difference between quantitative and qualitative methods than the different logic and on the grid sampling approaches. Therefore, different aspects of sampling were used.

Of great value here is critical case sampling, "Looking for the critical case is particularly important where resources may be limited to the evaluation of the study of only a single site." (Patton, 2002:236). Also helpful was the fact that the sampling could be done by identifying different cases through chain sampling. Patton (2002:238) also refers to criterion sampling: "The logic of criterion sampling is to review and study all cases that meet some predetermined criterion of importance..." Obviously we were dealing with people who experienced trauma of a specific kind and found relief in a particular way.

The Sample Size

There are no rules for sample size in qualitative enquiry, according to Patton (2002:244), hence, in qualitative enquiry, what you want to obtain in terms of the purpose of the enquiry, is what is at stake and therefore different aspects of the interviews can receive levels of importance. Patton (2002:245) also writes, “The validity, meaningfulness, and insights generated from qualitative inquiry have more to do with the information richness of the case selected and observational/analytical capabilities of the researcher than with sample size.”

Concerning qualitative interviewing Patton (2002:341) writes, “The quality of the information obtained during an interview is largely dependent on the interviewer.” Thus in this thesis what we understand to be of the utmost importance is to evaluate the different interviews from the perspective of the interviewer. It will be necessary to deal with the various questions asked and what experience the person who was interviewed, had, and what the outcome of the interview was and what the implications were in terms of the further aspects of meeting the persons felt needs in this regard. It is not only interviews that are of essence, but also other aspects of the research such as, field work, strategies and observation methods records, documents, artefacts and archives (2002:293). What has traditionally been called material culture and anthropology constitute a particularly rich source of information about many organisations and programmes (Patton 2002: 293).

Miles and Huberman (1994:50) say that it is necessary to name your method, to analyse your problem, to give a brief description, to illustrate what was

done, to advise on the variations and the time required as well as supplementary methods in which you clarified the data. Early steps in analysis are then described as to how a finding of different aspects in the analysis of the different interviews and interventions, can be made.

The Analysis

Meaningfully working with the data accumulated requires coding. “Coding is analysis. To review a set of field notes, transcribed or synthesized, and to dissect them meaningfully, while keeping the relations between the parts intact, is the stuff of analysis. This part of analysis involves how you differentiate and combine the data you have retrieved and the reflections you make about this information.” (Miles and Huberman, 1994:50).

In the analysis of data, researchers sometimes have crises to deal with; the data is not good, it has not illuminated what it was supposed to do, systematic errors occurred and conclusions are trivial - or that the data is opaque or even inscrutable (Miles and Huberman, 1994:77). Therefore, the analysis of the data should be done in a positive sense, in trying to obtain the full measure of what should have been evaluated and the concerns surfacing in the process.

In the light of the aforesaid then, during the consultation, the counsellor purposed to ascertain the truth of the participant’s experience in affliction, much like a professional medical health care worker (doctor or specialist) would interview the patient in order to collect information which would help them to correctly diagnose and prescribe treatment. No doctor would want to

diagnose incorrectly and consequently has a vested interest in acquiring the real facts needed, to form a correct and true clinical picture of the malady. The success of his medical practice depends on his accuracy. Interestingly, this would also enable him to determine if the complaint was real or imaginary. Still, his pursuit would be to determine the truth. Interviews reflected in this study, conducted over a number of years, were done in the first place to obtain real results and guarantee the success of the Gospel in the mission field. The thought of manipulating the data for the purpose of proving outcomes was simply non-existent. For the honest investigator there is no value in trying to process false information and no truly scientific researcher would entertain such activity, as a matter of personal integrity and in the light of exposure to peer review.

The counselling sessions were scheduled because the participants had a reasonable hope that help would be forthcoming and were for the best part truthful in expressing themselves, especially when they realised that a change in their condition would only be forthcoming in relation to how open and upfront they were. It is also in the researcher's interest to seek the purest accumulation of results possible to establish the truth in everything, in order that the correct management of counselling and therapy is developed. The counsellor / interviewer had to listen and record very carefully as the detail of the narrative is vital for differential analysis. A corrective process usually followed when the counsellor worked through the data collected with the counselee.

The Dynamic Nature of Data collection

The dynamic nature of the counselling, which also meant the direct participation of the researcher in the form of active prayer, questioning and feedback, puts the research into the category of action learning, or at least the pre-learning phase of action research. Since the session came about because of the participant seeking help and since the counsellor's purpose was to render that help to acquire a successful outcome, the involvement of the counsellor assumed the format of patient-centred, directive counselling as opposed to non-direct counselling, although the dynamic nature of the interview didn't always allow for a precise and clear demarcation line. Practically it involves the participant making a full disclosure (history) and afterwards praying through the items identified as significant key factors relating to the affected condition and the researcher receiving and noting the outcomes of the prayer and subsequently engaging further in prayer with further feedback. The prayer offered by the counsellor is an invasion into the interview and when the participant reports any outcome, further interpretation and direction is given, which may require further action on the part of both the researcher and the participant. The participants, where identified, expressed comfort with the explicit reference to them in this work. Notwithstanding this, it was still thought best on the grounds of abundant precaution, to use only initials in some cases, and the interviewees found it in order.

Richard Bawden and Ortrun Zuber Skerrin (2002:135) quoting Kolb (1984), postulate that "Experiential learning entails learning from concrete experience

through a process of continual iterations between having or observing an experience, reflecting on it, and generating new understandings of it through formulating abstract concepts and generalisations.” The researcher participates in this unique situation, being careful not to impose a pre-determined outcome on the process as far as possible.

Primary Assumptions Paradigm

The paradigm, within which the research is undertaken, will be the understanding that demonic trouble was prevalent in Old Testament and New Testament times, as well as in the extra-biblical world of the Gentiles prevailing throughout history, regardless of world-view or national peculiarities, as it is today. It is attested to by the Biblical record and found in rational Germany (Blumhardt), even in Rudolf Bultmann’s day and New Age Europe and the Americas today (2012). Interesting that Bultmann was born not long after the death of Johann Blumhardt who had that incredible encounter with the demon-possessed Gottlieben Dittus. Bultmann wanted to demythologise the New Testament of material happening in his time! Present reality consequently demands double demythologising!

Investigating the phenomenon entails a verifiable and responsible approach and the methodology employed for the purpose of this study will be based on the principles of qualitative action research. After establishing the framework of the study with reference to the Bible and the work of reputable scholars, interviews with affected converts will form the core of the research.

Appropriately applying qualitative action research methodology for the experiential part, the study will seek to evaluate on a scientific level the implications of the spiritual needs of the new believers with specific attention given to the issue of spiritual bondage. All the information gathered from many years of direct involvement and interaction with traumatised victims of demonic bondage will be examined, evaluated and systematically categorised to determine the extent in which the problem statement does indeed present itself.

Since 1973 to the present (2012) numerous converts to the Christian faith had requested help in the area of spiritual bondage, knowing it to be so on the basis of what they were experiencing, understanding instinctively that the life the Gospel offered in Christ held out real deliverance for them. Samples of such cases will be described, examined and analysed. In each case, witnesses were present to confirm the veracity of the account as presented here. The identities of the parties will be protected as indicated earlier for ethical reasons. They are, however available and willing to be interviewed to properly establish the correctness and reliability of the data accumulated. Besides the description of these cases, post deliverance interviews have been carried out with them and others.

During the interviews, pertinent questions will be asked for the purpose of obtaining crystal-clear clarity on the actual experience of the victims of demonic bondage. As stated, the identities of the persons interviewed will be withheld, although a confidential record of each case will be kept for

verification purposes. Most of those involved are also still alive and can be contacted to establish the veracity of their stories as used in this research. In applicable cases, the counselling was witnessed and assessed by a family physician whose credentials are reflected in the resume. I will relate many of the experiences as events unfolded during the counselling and prayer sessions.

Outcome Assessment

What would be necessary for this study to determine, is the outcome of the therapy in a kind of "before and after" assessment. Describing the condition of the afflicted person before prayer for deliverance and immediately after would be essential, as well as the longer-term status determined in follow-up examination. Together with this, a corresponding sample group of people who have not been prayed for, would need to be presented to demonstrate that the recovery of those prayed for is not due to natural causes or that the recovery was simply circumstantial. It is necessary, since it can be argued that those experiencing deliverance would have recovered from their condition of affliction even if they were not prayed for. This sample group of people would be those who were not prayed for because they did not request it or when approached, declined for various reasons. It is then easy to follow through on the outcome in such cases.

Questions asked will relate to the spiritual, emotional and physical condition of the person prior to counselling, and what had motivated them to submit

themselves for prayer for deliverance. The process of counselling and prayer will be described as well as the response to the counselling. Further questioning will follow when deliverance had taken place, also relating to what the person experienced during and after the actual deliverance. Once this data is collected it will be evaluated and analysed according to the principles that govern qualitative research. In this regard Janse van Rensburg's book "The Occult Debate" will serve as a reference (act as mirror in which the findings will be evaluated) for the evaluation of the findings.

Issues needing clarification and understanding are *inter alia*, the question whether the individual victims of bondage are correctly interpreting their affliction or even the possibility of a subconscious superstitious element creeping in when expressing their understanding of their own experiences, the empirical factuality of the experience and the outcome, and how real the spiritual, emotional and physical changes are, measured against an acceptable external reference. This process would not be unlike the kind followed by the medical fraternity when investigating disease and pathology.

Various methods may be used to do empirical research in accordance with the philosophical background of the scientific approach from the perspective of the kingdom of God and respect for the humanity of the subjects. Mouton (1996:37) regards the philosophy underlying the different aspects of research as defining the method and techniques of the research. It is, however, possible from the radical reformed view to respect the humanity of people and therefore to do empirical research where the person of the respondents is

highly respected. A qualitative approach would be acceptable since it is possible to understand people's needs and the solution to their problems. The importance of a grounded theory in the use of qualitative method is evident. Interviews have implications. Intensive interviewing is open-ended, yet directed, shaped yet emergent, and paced yet unrestricted (Charmaz 2006:28). Gray (2003:25) explains the importance of experience in cultural studies. The grounded qualitative research is highly enhanced by action learning, "action learning is about real people tackling real problems in real time." (Revans 1980:309).

Altrichter *et al.* (2002:128) explain that action research consists of three parts. "It is,

- (a) about people reflecting upon and improving their own practices,
- (b) by tightly interlinking their reflection and action, and
- (c) making their experience public to other interested people.

"Action research is enquiry with people, rather than research on people" (Altrichter *et al.* 2002:130). It comprises four phases

- (1) planning
- (2) acting
- (3) observing, and
- (4) reflecting (Altrichter *et al.* 2002:130).

Spiralling circles continue the progress. It simultaneously pursues action, change and research or understanding (Altrichter *et al* 2002:131). The realm of action research and learning is found in existential learning (Zuber-Skerrit & Farquhar, 2002:106). It moves away from the notion of an objective observer who analyses and studies subjects; it is rather a product of learning about learning (2002:106). Action produces change, improvement or implementation, and the research includes learning and understanding (Dick 2002:160).

Focus on the Future

Burkey (2002:61) explains that this means that research should emphasise the humanity of the subjects: "Participatory action research, however, starts from the principle that it is not possible to separate facts from values and social relationships. Instead of looking at human beings in the abstract, it tries to set them in a social and historical context" (see also Robb 2002: xxvi).

Action research should, however, be broadened to include a perspective on new life in the future. Research of hope should therefore also include a spiritual perspective and a reference to the Kingdom of God. This type of research does not end when the main issues are evaluated and have been actively implemented, but expects more from the future implications of research.

It is very important not to start the research from the perspective where the researcher is of the opinion that s/he has all the knowledge and that the

subjects have no knowledge; or a situation where the subjects know it all and the researcher is ignorant. A situation where both do have knowledge is possible, but ultimately there must be progress to a situation where the researcher has knowledge and the subjects have knowledge on the issue, so that they learn from one another. In this mutual learning, they can establish a new view of how this can be brought about (see Mukhala & Groenewald, 1998:5, 6).

Continuing with the research, from a scientific point of view the following assumptions are made:

1. The Bible is the Word of God and a source of truth.
2. Faith is a valid expression of human experience and present in any human theory.
3. The unseen world of evil spirits is subject to scientific investigation due to the fact that it is part of created reality.
4. Morality is embedded in human existence in the same way as the laws of nature are in creation.
5. Absolute objectivity is a myth even in the exact sciences.

In the light of the above, vitally important considerations have to be taken into account, of which a sound hermeneutical approach and proper theological grounding is essential.

Chapter Three

HERMENEUTICAL AND THEOLOGICAL PERSPECTIVES

In his thoughtful work “Mere Christianity” C. S. Lewis (1960:50) offers the following comment, “*One of the things that surprised me when I first read the New Testament seriously was that it talked so much about a Dark Power in the universe – a mighty evil spirit who was held to be the Power behind death and disease, and sin. The difference is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong. Christianity agrees ...this universe is at war.*” In my view, it is the observation of a reasonable man, and a scientist at that.

The Bible, Faith and the Spirit World

When we consider the presence of personified evil in this world as a phenomenological field, we use the Christian Scriptures as point of departure and reference. To succeed in this, the theological question regarding the treatment of the supernatural in the Bible needs to be addressed. This will be done in conjunction with clarifying the hermeneutical perspective applied in analysing the Biblical texts. The interpretation of texts is dependent upon the hermeneutical approach applied. When the text and the praxis line up it has a bearing on the hermeneutical position selected.

There is the Barthian (Bruce 1990:110) thought that, “The historicity of events recorded in the Bible can be denied, while their significance in *heilsgeschichte*

is maintained. As, for example, the way in which the man-centered theology of Bultmann and Tillich, as existentialist Christian theologians, handle the evangelical narrative.” Looking at Bultmann when he says, "It is impossible to re-pristiniate a past world picture by sheer resolve, especially a mythical world picture, now that all of our thinking is irrevocably formed by science. A blind acceptance of New Testament mythology would be simply arbitrariness; to make such acceptance a demand of faith would be to reduce faith to a work" (1984:3), it is clear that the popular scientific view during his time became, for him, the benchmark for the outcomes of any scientific research undertaken since then, a kind of expected scientific correctness along the lines of political correctness. The argument can be presented that the restriction of what was regarded as a scientific method, is what confounds the research into the actual experience of the New Testament world.

However, Ernst Käsemann (1980:251) comments on the words in the text in Romans 8, “In the history of religions environment of the apostle, the divine and the demonic were constitutively defined in terms of the exercise of power, with a material equation of the sphere and the power.” He makes it clear that, “In no circumstances should one expound ἄγγελοι, ἄρξαι, and δυναμεις abstractly ...Nor should one demythologise them as time and space.” Käsemann (1980:251) says that the situations referred to in v35 as a list are now replaced in v38, 39 by the unseen powers, “world rulers”, which cause them. What he is saying is that there are invisible forces acting behind the material events. Tribulation, distress, persecution, famine and the rest appear as a result of “angels, principalities and powers”.

Rudolf Bultmann (1971:327) would argue that he did not reject the validity of Scripture but only the worldview of scripture as belonging to the people of the time. This would make the writings of Paul captive to the worldview of his day. Not to be forgotten is the fact that even in Bible days already, none less than the Sadducees themselves criticised the appearance of the spirit world, but a difference in opinion existed on the side of the Pharisees and Paul.

The Treatment of Historical Facts

Bruce (1990:110), was of the opinion that, “The neo-orthodox treatment of historical facts tends to remove from them religious or theological significance” and this could not be more the case than in the handling of the matter of demons or evil spirits as recorded in the Scriptures. Somewhat similar is the contention of Professor John Newport (1976:59) who referred to James Kallas’s (1968:88) statement, “Form Criticism can sometimes degenerate from a scientific study into a filter designed to screen out that which modern man finds distasteful”, when he said, “We have a difficult time ... in applying or reinterpreting the demonic today.” (Montgomery 1976:59).

Bultmann (Koester 1985:73) has the following interpretations:

- 1) The question of early Christianity’s relationship to its religious environment must not be reduced to specific terms and concepts, but must be seen as a problem of the entire language world which Christian and non-Christian authors share.

2) Technical definitions of certain concepts, such as 'light' or 'world,' as more 'materialistic' or 'religious-ethical' or 'spiritual' are meaningless; rather, one must ask for the understanding of human existence which is evident in the use and interpretation of such concepts in specific historical situations.

3) Theological statements about the presence of salvation in Jesus or about the uniqueness of Christianity cannot be used as arguments against the total dependence of Christian soteriological language upon its non-Christian environment. On the contrary - and here Bultmann refers once more to the work of Hans Jonas - the early Christian understanding of Jesus is totally determined by the developed soteriologies of its time, particularly by the soteriology of the Gnostic religion.

Bultmann would like to dispense with the experience of the early Christians by declaring the worldview of the world of the New Testament merely a product of the people of that world and consequently interpreting the relating of those events in the light of what would be regarded as a legitimate worldview simply because it is the worldview of our time. One wonders if this kept in mind the possibility that we would see the worldview of Bultmann's world change so radically in one generation and in such a short period from the modernist existentialism of his theology to the way-beyond-post-modernist pluralism fruit-salad of a worldview found in the 21st century. (In fact, it appears we have gone full circle: Primitive Pagan and Tribal – Classical – Christian –

Modern – Post Modern – Pluralist – Tribal). If Bultmann had a point in his argument then the experience of the present mystical power oriented world, would confirm the reality of the supernatural experiences referred to in Scripture, as legitimate.

Bultmann (1971:327) stated that, “the world-view of Scripture is mythological and is therefore unacceptable to modern man, whose thinking had been shaped by science and is therefore no longer mythological.” Regarding this, the question needs to be asked, “When are some aspects of the world view of people of biblical times already obsolete and when would some aspects of the such a worldview still be present?” In evaluating the worldview prevailing during Biblical times, I must acknowledge the people of then had in many respects a different view of reality regarding the world which we live in, the way in which the sun and the moon was understood, the way in which time progresses every day or those aspects we have to preserve as part of the *Weltanschauung* of that different worldview. It appears that generally the people of that world had little idea that the earth is round, they did not think that the earth was orbiting the sun, (which is only a workable model now, since even today there is still no absolute way of determining this), they had no idea that the moon revolves around the earth, therefore they had a totally different worldview in some aspects. Bultmann was of the opinion that this dissimilar worldview also had implications for the way in which these people considered the reality of the spiritual world. Bultmann was thus of the opinion that a spiritual world should also be regarded as something of the past and that it should be regarded as something that could be changed. He believed

that the worldview of modern man would inform the scholars when attempting to understand the material from scripture. (Foundational to this would be the assumption that Bultmann's worldview is the ultimately final one and would not be superseded by yet another which may negate the presuppositions contained in his time's worldview.) Therefore, the application of Bultmann's view implies that the Bible should be de-mythologized in terms of dated aspects of worldview that had changed and that it should be acknowledged it was changed by the new worldview of the post-enlightenment era. However, it is indisputable that a spiritual world is as real for the present world of the moment as it was for many people in the times of the New Testament.

The Rediscovery of the Spiritual Dimension

In an article presented by the BBC News (16 May 2013), the reporter states that, "There has been a spontaneous rediscovery of the spiritual dimension, if actually it ever died." The writer of the article found, "We humans are the creatures for whom our own existence is too small. We yearn for more, for connection, for meaning. And we find it. All the scepticism in the world cannot put it down." The article continues by saying, "To the convinced non-spiritual person ... there should not be "holy places" because a piece of land is just a piece of land. If individuals believe in angels or an afterlife then they must be stupid, sad or deluded." Yet the article discovered that "according to 'British Religion in Numbers' 41% of British people now believe in angels, 53% in an afterlife, and 70% in a soul." Contrary to what is often thought in academic circles the writer says "it seems that people do not live in a

demythologised world ... since the 1960's belief in a 'spirit or life force' has doubled", as per 'British Religion in Numbers' (BBC News 16 May 2013).

In the first instance, reference could be made to what spiritual implications can be drawn, when certain people of a particular faith regard themselves as so intensely spiritual and so accepting of the spiritual world, that they view it as their calling to action activities which could be described as impossible without a religious zeal linked to it.

Secondly, it is also essential to acknowledge that in many Christian parts of the world as well as in animistic parts of the world, as established earlier, the consciousness of a spiritual world is as real and important now, as in the past. It is not possible to regard the worldview issue as absolute as Bultmann in many instances regarded it. We should acknowledge that. References to different aspects of this are found in reports in the press (as reflected below) of people who still regard the world in this manner. Therefore, care should be taken not to say that the spiritual world was only part of the worldview of the people of the New Testament and that it is now obsolete. Consideration should be given to the fact that it still has significant status in the world in which we live and as such, has implications for the way in which we live and how we experience things. It is possible to refer to different reports that explain how these people still see the spiritual world as the absolute reality.

As proof of this observation the distribution of institutionalised forms of altered states of consciousness (trance or possession) is presented in percentages in

societies coded:

Sub-Saharan Africa in 94 of 114 societies	82%
Circum-Mediterranean in 35 of 44 societies	80%
East Eurasian in 61 of 65 societies	94%
Insular Pacific in 81 of 86 societies	94%
North America in 116 of 120 societies	97%
South America in 50 of 59 societies	85%

(Bourguignon 1974:10 and Tippet 1975:146, 169)

It is therefore also imperative to note that in Germany, a highly secular community is now accepting that Bultmann was not correct in his evaluation that religion and the religious evaluation of the worldview will change so much, that a totally secular world will come about. Patently clear now is that no totally secular understanding of the world came about as was initially expected, and that, on the contrary, the reality in many parts of the world, other than a large part of the Western domain, sees religion still deeply entrenched in the lives of people. Therefore, I should take into consideration that it is still vitally essential to maintain different aspects relating to worldview, in accepting that there are many people in the world still holding to the reality of a spiritual world.

An appropriate example to illustrate this fact is found in the fairly recent (16 Feb 2013) expression of gratitude that the Chief Exorcist of the Roman Catholic Church rendered to Pope Benedict XVI for opening the way to exorcism, "not only for those possessed by the devil but also those tormented

by him” (News 24 [Online] 16 February 2013). It was reported, “Benedict held an audience with exorcists from all over the world and welcomed us with words of great, great encouragement” the devil fighter for the diocese of Rome for 27 years said, in the interview on the Italian religious channel TV2000 (AFP –News 24, 2013).

Demythologising the Demons

It thus cannot be acceptable to say, that while being modern (or way past post-modern) we do not academically entertain aspects like the reality of demons and the devil. Those who reject the reality of the devil and demons do so on the basis of a preconceived paradigm by which they do not want to accept that there are differences of opinion and that they should consider those differences when processing the facts. We have to take cognisance of the fact that the reality of the devil and demons is so obvious to many people in many parts of the world and in the Bible, that it cannot be disregarded. It is necessary to ask ourselves how we should read the Bible. We have to take into consideration that the Bible is not to be read as a book that lacks clarity and that does not clearly have some kind of influence on people’s lives. Therefore, consideration must be given to the fact that the Bible’s mentioning of different aspects of Jesus’ ministry, (for example Jesus’ temptation by the devil), is not to be understood mythologically, but as reality in which Jesus was tempted by the devil. Frederick Leahy (1975:160) in his work “Satan Cast Out”, a study in Biblical demonology, remarks correctly in my opinion, “The true Church dare not ‘demythologize’ the demons for this would mean a

rejection of Divine revelation and an arrogant assertion of man's ability to measure all phenomena by the measure of his own mind."

In this regard Bultmann would consider belief in spirits as on the same level of belief in a flat earth. Biblical truth and world-view is far superior to any equivalent contemporary material present amongst other peoples outside of the Biblical world. His position can easily be challenged by referring to the findings of science. It has been scientifically demonstrated that the earth is not flat and that is why we know it is not flat, but it has not been scientifically established that the world of evil spirits does not exist. It may be held that Bultmann needs to demonstrate that primitive concepts like the "flat earth" theory are dated and may be dispensed with in an attempt to distinguish between what is concrete/verifiable truth and what is not, but because the "flat earth" theory is not linked to Christian Scripture, it would be unfair to attempt to demythologise Scripture simply on the basis that the pagan world at some or other stage perceived the world to be flat.

At the cost of ignoring or bypassing Biblical literary style and genre, where poetic and other forms of literary styles are used to express themes, notions and ideas, simplistic interpretations are sometimes given and crazy fantasies are constructed and presented to a modern and post-modern society (today, pluralistic or tribal) as if it is a reasonable understanding of the Biblical account.

Bultmann (1971:327) reasons that, “In case of illness modern man has recourse to physicians, to medical science. Nobody reckons with direct intervention by transcendent powers.” That may have been true in limited rationalist and academic circles in Germany, but he seemed to be unaware that German missionaries in the mission field were witnessing many in tribal areas turning to shamans and mediums for healing their illnesses. A simple photograph of a Jakarta or Kuala Lumpur business district street will provide evidence of all the alternative healing remedy kiosks available offering treatment that is spiritual in nature with no organic base. One could ask the question, was Bultmann living in the real world? People of biblical times also consulted doctors – Luke himself was a doctor (Col 4:14) and the woman with the issue of blood (Mk 5:26) had spent all she had on many doctors. Perhaps they were simply more honest by acknowledging the spirit-world in terms of their experience of it.

He regards entertainment of such thoughts as primitive thinking and superstition. They are there even today, and he calls it “survival and revival of primitive thinking”, but that the church would be making a “disastrous mistake” to accept it (1971:328). It appears to be so intellectually arrogant to assume that the people of Bible times were primitive and incapable of evaluating the reality confronting them, merely on the basis of the fact that “modern” man has outgrown a world-view dispelling the existence of spirit creatures. On what rational basis does one make the present platform normative as criterion for assessing the legitimacy of the worldview of the people of the Bible?

Ridderbos (1979:38) explains this aptly: “It is apparent that Bultmann’s theology is not only subordinate to secularised scientific thought, but it is also orientated to a philosophy which thinks it has found the highest form of reality in what is called the existence of the human spirit. The most basic difference between the New Testament and Bultmann’s interpretation of it rests, therefore, not only upon the fact that the New Testament does not permit itself to be investigated and interpreted according to the standard which Bultmann and his followers called ‘myth’, but also upon the no-less important circumstance that the existentialist exposition of the New Testament does not touch upon its real proclamation.”

Christ’s Humiliation and Exultation

Ridderbos (1979:390) continues: “All this undoubtedly contains the important truth that an accurate knowledge of God is accompanied by a correct knowledge of one’s self and that the activity of God in Jesus Christ can be correctly understood only when it is shown how this changes, converts and effects man in his existence. In this sense, one can speak of an ‘existentialist’ exposition of the redemptive facts. For example, in the Heidelberg Catechism, reference is frequently made to Christ’s humiliation and exaltation in the life of the believer, as something that did not just happen once, outside of him and for him, but also as something which accomplishes its purpose in the believer and bestows his fruits upon him, so that one can speak of suffering and dying and being buried, and the rising again with Christ. (And one can add that any exposition of the New Testament and of the kerygma of the action of God has

not yet been reached unless it brings man to a true knowledge of himself, to the correct hearing of the Word of God).

“If Bultmann sought only to reject a purely objectivistic exposition of the New Testament and was concerned only to retain an existentialist interpretation, understood in this sense, he would earn the thanks of all the children of the Reformation. For it is only in this way that the reformers, Melanchthon, Calvin and Luther actually taught us to exegete the New Testament and the entire Holy Scripture. The big difference between Reformation exegesis and that of Bultmann is, however, that what was for the reformers simply a result and consequence, is for Bultmann the entire affair. The reformers saw the Bible as the book that revealed the knowledge of God and only in a derivative sense the book provide knowledge of man. The objection that the Bible does not give us any speculative knowledge concerning God’s essence and attributes and that its interest does not lie in the view of the natures of Christ and so on, is not relevant. No matter how much the New Testament in the entire Scripture speaks to us concerning God and Christ in the relation to the world and to man, this does not remove or abolish the fact that Scripture is still the book that speaks to us of the great deeds of God and of the history of His redemptive work. And it views man in this light; it indicates his place in the cosmos in this light, and the nature of his miseries, and the possibility of his redemption. This order cannot be reversed without doing violence to Biblical revelation in its very kernel and essence.”

Conditio Sine Qua Non

Furthermore, Ridderbos (1979: 40) writes:

“Bultmann’s existentialist exposition of the New Testament signifies therefore a grandiose reduction of its content, both in breadth and in depth... Bultmann has no room for God’s business with the world, for faith in God’s great plan of salvation, for the entire cosmos which He created, sustains and rules, and which he saves in Christ and transforms into a new creation.”

Bultmann (1971:327) challenges us to consider the newspapers. “Have you read anywhere in them that political or social or economic events are performed by supernatural powers such as God, or angels or demons? Such events are always ascribed to natural powers or to good or bad will on the part of men, or to human wisdom or stupidity.” This may have been the case for the best part in Bultmann’s world, but it is exactly that observation today that demonstrates how much the supernatural plays a part in the world-view of the post-modernist. In fact, Walter Kunneth (1965:57) believed Bultmann had destroyed the Gospel by implying that (in terms of the miraculous resurrection) Christ’s victory over our time world of death and sin was a purely mythical one, with no implications for sinful creatures trapped in an imminent world.

Berkouwer (1975:12) notes, “The modern consciousness starts out – does it not? – with the absolute causal categories of nature, categories by which the

possibility of supernatural entities or miracles is excluded.”, and then points out, “supernaturalism is a *conditio sine qua non* for the church” in antithesis with the prevailing attitude and this needs to “be openly and honestly acknowledged.”

Here are examples which fly in the face of what Bultmann postulated or at least the position he held, even though he acknowledged the carrying over of what he called primitive ideas into the thinking of the world of his day. However, he regarded such occurrence as the exception rather than the common.

Accepting Bultmann’s challenge to consider the newspapers, ample such evidence is found and presented here to counter his expectation. Many examples can be given of Newspaper reports, in which references to the acceptance of the reality of the spirit world for many people in a pluralist environment are clear. These reports are presented extensively to substantiate that Bultmann was wrong in his expectation that such phenomena will disappear in his age and the ages to follow:

Media Coverage

1. The first of the examples to be used is a news report by Rachal Zoll (AP) covering the role of a segment of American Christian Society in the Presidential Elections.

Election-year goals of Christian group questioned

By RACHEL ZOLL AP Religion Writer The Associated Press

Monday, October 17, 2011 6:14 PM EDT

“These preachers believe demons have taken hold of specific geographic areas, including the nation's capital. “

Here is an instance of news media in the 21st century publishing the fact that some in society are referring to economic, social and political events being influenced and controlled by supernatural powers (demons). Bultmann had assumed this would be unlikely.

Zoll, supported by Alan Sher Zagier, another AP writer, reports about C. Peter Wagner, a former professor at Fuller Theological Seminary, that:

“He trains people to use intense direct prayer and other strategies to fight demonic control of specific cities or regions.

Wagner said that most of the church leaders he works with believe that both major parties are under demonic influence — not just the Democrats”

It is reported in the newspaper that in our day and age there are those that publish that politics is influenced by demons. Bultmann had assumed this would not be.

2. Here is a report of events in the Middle East:

AHMADINEJAD UNDER A SPELL

“Those who have spoken in recent days about the influence of fortune tellers and jinn [shape-shifting spirits] on government were telling jokes,” Ahmadinejad said on May 8.

Source: News 24 -15 May 2011 quoting AFP

This kind of reporting is not just a Bible belt phenomenon. The personalities involved in the above report are from the Middle Eastern part of the world. Bultmann believed that in our day such publication would disappear. There is also the reporting of the research done by the Mozambican Human Rights League in partnership with Childline South Africa. In the Daily News of 6 May 2011 Nompumelelo Magwaza, reported on the research paper submitted by Simon Fellows, Research Project manager for this body.

3. The third example shows that the issue under discussion is very much current and present in the media contrary to what Bultmann expected:

“Many participants in the research believed the body parts were to be sold or used for activities relating to witchcraft, muti (medicine) or harmful traditional practices.

**“The belief was that the use of body parts in muti was to create powerful traditional medicine based partly on human body parts,”
-Fellows (The Mercury)**

[Nompumelelo Magwaza, The Daily News, 6 May 2011]

Would this not demonstrate that Bultmann is rather more subjectively prejudiced than should be entertained, by disallowing particular supernatural elements due to them being regarded as “mythological”, simply because it was believed by him and his peers, that this kind of “superstitious” understanding of the cosmos was “primitive” and intellectually indefensible?

4. Fourthly, an example from a recent court case where a brother and sister murdered their own mother under inspiration of the devil, as claimed:

Court told of plot to kill Lotters

November 11 2011 at 10:27am Daily News
By Noelene Barbeau

Naidoo, Nicolette and her brother, Hardus Lotter, are on trial for the brutal murder of the siblings' parents, Johan and Riekie Lotter, in their Westville home three years ago.

On Wednesday Nicolette praised Naidoo for ridding her of the tokoloshe that had been "spiritually violating" her for years because of her domestic worker's witchcraft, but on Thursday she testified that in hindsight she believed Naidoo and the domestic worker were conspiring together in witchcraft.

(Noelene Barbeau The Daily News 11 November 2011)

Bultmann (1971:327) asked the question, "Have you read anywhere in them (newspapers) that political or social or economic events are performed by supernatural powers such as God, or angels or demons?" Would an affirmative answer to his question settle the debate for him? After all, Bultmann is here using a non-academic argument, or at least referring to a non-academic platform to support his reasoning and accordingly our answer to this question from Bultmann is an emphatic, yes, not because such an answer is a satisfactory academic argument, but because he raised such lack of material as an argument in support of his postulation. Did Bultmann present his challenge because the reporting in the press of events would be evidence of what people held out to be the real world in an "enlightened" community? If so, then does it mean that when such evidence is presented it would suffice to convince him otherwise? *He* requested such proof, which would then imply that if we provided such evidence, it would satisfy his

requirement and as such support the view that the present worldview differs very little from that of the people of Biblical times. (If he relies on newspaper publicity as evidence to use to sustain or support his view, it would not be the existence of evil spirits that we would be trying to prove, but the fact that demythologising is not an option.)

While it may not commonly have happened in Bultmann's Germany, that is not the case today. It is now reported in the media that there are claims that demons influence these spheres of life. Would this imply a "re-mythologising" of the present context? Or does it confirm that this present time shares the same reality with the ancient Biblical world? Can it be disputed that, if throughout all the ages the acceptance of the existence of spirits was a found fact; it would on those grounds be the same reality continuum existing with empirical status?

Here follows another example of the fact that the cosmology relating to spirits experienced throughout history has not fundamentally changed, even though the viewpoints may have differed depending on where you come from (ivory tower academia or street-wise encounters).

5. An article in The Straits Times of highly developed, super-tech Singapore, South East Asia in the Prime News column:

REGISTER of SPIRIT MEDIUMS ON CARDS

11 October 2009 – The Straits Times

By Yen Feng (zengyan@sph.com.sg)

“Taoist Federation aims to weed out unskilled *tang ki*
The Taoist Federation is taking steps to regulate spirit mediums here.
As early as next month, it will issue registration forms to the roughly
300 temples affiliated to it, so a register of mediums, or *tang ki* in
Hokkien, can be set up.

Yen Feng.

Why regulate spirit mediums? Are their practices acknowledged and sought after? Are they sought after by an educated and highly sophisticated community? Since ancient times the phenomenon is found amongst all peoples all over the world creating a situation where it would be untenable to suggest that it is a world consisting purely of superstition and illusion. What conclusion will Bultmann come to, now that there is extensive publication of such incidents in the popular and academic press? The following example illustrates:

Example 6.

‘Voices’ tell man to kill sister.

9 March 2010 - The Phoenix Tabloid (Reporter name not stated), p2.

“According to head of Reaction Unit South Africa, Prem Balram, the man claimed voices woke him up and told him to wake his nephew. ‘The man had bloodied clothes on and the officer asked him where the blood came from. He told the officers that a voice repeatedly asked him to make a sacrifice at midnight. The man claimed he had written down the instructions given him by the voices,’ Balram said.”

Although the incident reported above could also be ascribed to a psychotic disorder as no reference to evil spirits is made, the experience related, however, is commonly found when dealing with demon afflicted people and the influence of spirit entities is implied by words to the effect that: “a voice

repeatedly asked him to make a sacrifice at midnight.” If his story is true, and this is not the issue in presenting this example here, people are not “woken up” by voices when they suffer psychosis; they hear those voice when they are awake already.

Example 7:

Amichand Rajbansi dies

2011-12-29 12:26 (News 24)

Durban - Minority Front leader Amichand Rajbansi has died, a family spokesperson said on Thursday.

Family

Rajbansi was formerly married to Asha Devi, with whom he had five children. The couple separated in 1998 - with alleged paranormal activity and evil spirits in their marital home being cited among the reasons for their separation - and divorced in 2000.

-SAPA

Worthy of note is the last paragraph of the report under the heading “Family” where reference to the “evil spirits in their marital home” is made. Noteworthy also, is the fact that this kind of reporting is found worldwide indicating that it is a phenomenon experienced universally.

8. Here is an example from Haiti:

Voodoo artists heal Haiti quake's aftershocks

27 January 2012. - BBC World Service

Leigh Paterson

Haitian-American musician Val Jeanty uses drum beats to create a funky fusion she calls "voodoo electronica"

Two years after an earthquake devastated Haiti, Haitians in America have turned to traditional religious ritual for comfort. Leigh Paterson explains the power of voodoo.

They gather at a voodoo temple in a dark Brooklyn basement strewn with candles, plastic skulls and half-empty bottles of rum, the remains of a recent ceremony.

Mr Legba says voodoo offers a link to nature and ancestors

- Leigh Paterson

The article was, of necessity, placed in full with its "*Sitz-im-Leben*" context, highlighting the actual thinking of those involved, for the sake of illustrating the continuum and emphasising the point that these issues that are very real for those who experience it, have not changed or gone away in spite of our age being far more advanced scientifically and technologically than Bultmann's. Of course, Bultmann (1971:327) was always at risk in attempting to use the norms of his day as the benchmark and rule for understanding the world of the New Testament, and he was aware of it, because he acknowledges that, "all the results of science are relative and no world-view of yesterday, or today or tomorrow is definitive", but he probably never dreamt that the "mythological" world-view would surface all over again on the scale that it had and so soon, so strongly after the rationalist-existentialist epoch of which he is a child.

Now that the present age had returned to such a "mythological" understanding of reality, it surely flies in the face of the evolutionary expectation implied in Bultmann's perspective. Scholars that acknowledge the spirit-world are still found, such as David Burnett (1992:103) who reported, "Possession of a person by a ghost or spirit which results in illness is widespread in India."

However, Bultmann (1971:327) maintains that it is not the “concrete results” of the scientific research that decides but the “method of thinking” that forms worldviews. He illustrates “it makes no difference in principle whether the earth rotates around the sun or that the sun rotates around the earth, but it does make a decisive difference that modern man understands the motion of the universe as a motion that obeys a cosmic law, a law of nature which human reason can discover.” What needs to be considered here, in response to his reasoning, is that the scientific determining of the laws of nature is dependent on the development of the tools to examine and measure it. The tools are developed because of the perceived need to have them; otherwise, it would not be possible to do the measurement required for the validation of the observation. When the investigator decides beforehand that a certain world is not allowed to exist -for it does not fit the mental scheme of things- he will not be inclined to want to develop the tools to measure a phenomenon he does not believe exists.

The example of the discovery of the Higgs-Boson will be dealt with later, to underline this fact.

9. Another example this time from East Africa:

Kenya cops probe 22 witch killings

Published: 11 January 2012 9:50:28 PM

Source: SAPA

Nairobi - Kenyan police said on Wednesday they would investigate the murder of 22 people accused of being witches, killed since last month in a spate of separate attacks.

"People are being lynched because they are accused of being witches," said Kiprono Langat, police chief for the coastal town of Malindi.

-SAPA

The last paragraph of the full report is significant, "*Like in many parts of Africa, many communities in Kenya believe in the powers of witch doctors and black magic in influencing the course of social events.*" Many communities the world over, not just Kenya or other parts of Africa, hold to this belief system and the question remains, is it merely because of underlying superstition common to all communities or is it because the phenomenon is known to actually exist?

10. Neither is the experience restricted to uneducated people thought to be "backward", as this report, purposely elaborately detailed, from Conrad Jayaraj of "Today", Singapore indicates:

Lady, banker, tomboy

[Http://www.todayonline.com](http://www.todayonline.com) 11Mar 2012

Conrad Maria Jayaraj

After getting her Master's in Business Administration at the age of 21, ANZ's Wendy Lim has been spearheading various initiatives to expand the client base of various banks. Conrad Raj talks to this marketing savvy banker about her progress in the business world and ... golf.

She's astute, accomplished, aggressive, still ambitious, and, now available. That's Australia & New Zealand Banking Group's (ANZ) Wendy H C Lim, for you - one of a growing number of successful women bankers in Singapore.

While most women her age are shy to disclose their age, she readily admits to being 42. A banker since she graduated with a Master's degree from Indiana State University, the elegant Ms Lim now looks after some 5,000 staff across Asia-Pacific as ANZ's managing director for retail banking for the region.

She joined ANZ following its acquisition in 2009 of Royal Bank of Scotland's (RBS) retail, wealth and commercial businesses in Taiwan, Singapore,

Indonesia and Hong Kong. ANZ also bought the institutional businesses in Taiwan, the Philippines and Vietnam.

Although she finished her MBA by the age of 21, it was only when she was pursuing her Master's that she found out that her parents had gone to a fortune teller who had told them that she would be away for five years.

-Conrad Jayaraj

The elaborate details of her background are included with the relevant material from the news report for the functional purpose of establishing her credentials on the upper echelons of the financial world in South East Asia and beyond, while the role that the spirit world played in her formative years finds inclusion in media coverage that reaches millions on-line. She is a MBA, was scientifically qualified, a market savvy banker, astute and accomplished. She's mature, supervising 5000 staff members internationally and confirms that the fortune teller's predictions about her 5 year stint turned out to be the case. It is reported to give credence to the influence of the power of fortune telling.

Bultmann's (1971:327) point of view is therefore that "modern man acknowledges as real only such phenomena or events as are comprehensible within the framework of the rational order of the universe." He does not acknowledge miracles because they do not fit into this lawful order. When a strange or marvellous accident occurs, he says man does not rest until he has found a rational cause. He (1971:327) said, "The contrast between the ancient world-view of the Bible and the modern world-view is the contrast between two ways of thinking, the mythological and the scientific." This is where the problem lies. By excluding the supernatural, he has made a choice. To treat the experience of evil spirits on the same level as

"Aberglaube" (Matthew Arnold), would be to imprison Christianity forever within the continuum of space and time, which is subject to uncertainty and mortality and subjectivity, according to Walter Kunneth (1965:24-36). Adolf Harnack had done so regarding dogma in Germany, as Arnold did in England. Selective historical narrative would be evaluated via demythologising to be faith-community embroidering just as dogma was interpreted, via Higher Criticism, to be a Greek addition to the pure New Testament (1965: 36). Based on his understanding of the universe (determined by the prevailing philosophy at the time), a sphere of reality is deliberately excluded from investigation by choice, merely because of it being deemed 'unscientific.' Bultmann says this man of his time "does not acknowledge miracles." Why not? He says, "...because they do not fit into this lawful order." (1971:327). How much effort has been expended to examine this? It appears to be a categorical statement which demands being put to the proof.

Richard Lovelace draws our attention to the fact that the boom in interest in astrology in France in 1964 already, amounted to a USD 650m—a-year business with around 500,000 astrologers engaged (Lovelace 1976:68). The Time Magazine (21 March) cover story in 1969 estimated that there were 10,000 career and 175,000 part-time astrologers practicing in the USA. This does not seem to be indicative of a world that has abandoned the belief in "powers" and spirits. On the contrary Dell paperbacks reported an increase in sales during that time from one million to eight million of books dealing with the subject (Montgomery 1976:68).

The Notion of Mystery in a Rationally Defined World

Even though Bultmann (1971:331) is convinced that “demythologising makes clear the true meaning of God’s mystery”, he is under obligation to explain the subjective decision to retain the notion of “mystery” within his rationally defined world. Others would argue that instead of being consistent and going all the way he demythologises up to a point and then retains what is obviously a subjective preference in terms of what “rational” thinking man will accept as scientific. The so-called scientific world would not have happily settled for the idea of a supernatural person called “God”.

Bultmann’s (1971: 327) understanding of the process of *entmythologisierung* can be summed up in his statement, “to demythologise is to reject not Scripture or the Christian message as a whole, but the world-view of Scripture which is the world-view of a past epoch, which all too often is retained in Christian Dogmatics and in the preaching of the church. The message of Scripture is bound to an ancient world-view which is obsolete.” Problematic here is the selection process: Who decides what elements of the old world share a claim to reality with the modern world, in other words, which part of the empirical world of that time continued to the present?

Presently the ideas of Bultmann are explained further and developed in a new way. The “Jesus seminar” challenges many traditional Christian beliefs. It is especially the “grand narrative” of the Christian belief namely, “creation, the fall, redemption and gratitude” that is challenged. According to the

proponents of the “Jesus seminar”, the so-called scientific concept of evolution has sufficiently proved the traditional Biblical views on creation and the fall into sin wrong. A completely new way of looking at sin and evil is presented. Belief in the devil and evil spirits has to be regarded as obsolete because it forms part of a worldview that has been supposedly rejected by science. Even the miracles of Jesus, including the deliverances from evil spirits have to be rejected as part of a traditional worldview. The message of Jesus as “Love” should be retained, but all aspects of his ministry that cannot be accepted in the modern world should be rejected (Muller 2002:25 ff.).

The question of what should be retained as truth and what is part of the traditional worldview of Biblical times that had changed, is sometimes difficult to determine. However, the Bible itself explains in many ways which aspects are to be regarded as truth and which aspects are only related to the situation of the Bible times.

What we are saying is that it is by no means absolute that the world-view of Scripture is obsolete. On the contrary, evidence will be presented to demonstrate that not only is the experience of present day communities similar to the New Testament, but in dealing with it, the same results are obtained and in the same way the Kingdom of God comes. Add to this paradigm the fact that God indeed revealed material that had not changed since God is author of the same cosmology, Biblical and scientific. It cannot be demonstrated that the Bible presents another form of reality that excludes

the spirit world. When fictitious or fable-like events are described in scripture it always presents it as such without attempting to pass it off as reality:

Judges 9: 8 – 15

"One day the trees went out to anoint a king for themselves.

They said to the olive tree, 'Be our king.'

"But the olive tree answered, 'Should I give up my oil, by which both gods and men are honoured, to hold sway over the trees?'

"Next, the trees said to the fig tree, 'Come and be our king.'

"But the fig tree replied, 'Should I give up my fruit, so good and sweet, to hold sway over the trees?'

"Then the trees said to the vine, 'Come and be our king.'

"But the vine answered, 'Should I give up my wine, which cheers both gods and men, to hold sway over the trees?'

"Finally all the trees said to the thornbush, 'Come and be our king.'

"The thornbush said to the trees, 'If you really want to anoint me king over you, come and take refuge in my shade; but if not, then let fire come out of the thornbush and consume the cedars of Lebanon!' (NIV)

Within the context of Jotham's speech to the citizens of Shechem the parable-nature of the narrative (fable) is made obvious in much the same way as the parables of the Lord Jesus in the New Testament are clearly distinguished

from factual reality as illustrations conveying a spiritual lesson. Comparing that with the return from the mount of transfiguration (Luke 9:29 – 36) and descending into the valley below coming face to face with an evil spirit could hardly be construed as anything other than intended historical narrative:

Luke 9:37 – 42

“... when they came down from the mountain, a large crowd met him.

A man in the crowd called out, "Teacher, I beg you to look at my son, for he is my only child. A spirit seizes him and he suddenly screams; it throws him into convulsions so that he foams at the mouth. It scarcely ever leaves him and is destroying him. I begged your disciples to drive it out, but they could not."

"O unbelieving and perverse generation," Jesus replied, "how long shall I stay with you and put up with you? Bring your son here."

Even while the boy was coming, the demon threw him to the ground in a convulsion. But Jesus rebuked the evil {42 Greek unclean} spirit, healed the boy and gave him back to his father.

(NIV)

Although Bultmann (Evans 2002:50) imagines that it is a composite story, Evans (2002:50) agrees that it is more probable that it was one intact story adopted from Mark and which Luke (and Matthew) abbreviated. “Luke enhances the pathos of the scene ... the man has not merely ‘asked’ the

disciples to heal his son but has ‘begged’ them” (9:40) (2002:50). The narrative starts with Luke’s recording of the event “eight days after” Peter’s confession. This places the event firmly in time, and, when he narrates that they went up onto a mountain, also in space. There is no reason to imagine that this narrative is conjecture and no suggestion has been submitted that it be demythologised. Neither does any *formgeschichte* approach do away with the incident having actually happened. Likewise, v 37 records that “they came down from the mountain.” Did they or didn’t they? In other words, was the movement from one place to the other historical or not? And then what? They met a large crowd from which a man called for Jesus to give attention to his child under the power of an evil (unclean) spirit. No one in the crowd disputed the father’s claim. In fact quite the contrary, “they were all amazed” (v.43) and “everyone was marvelling at all that Jesus did” and it doesn’t have the artificial ring to it that subsequent embroidery of the gospels would have revealed. Why would everything else be historical but the experience of the father with his son is what the later faith-community carried into the primary historical record? What, in terms of this incident, would necessitate a particular cosmology at the time, so as to put certain details in place in order that the affliction of the boy could be attributed to an evil spirit? It appears more likely that a certain modern or post-modern cosmology is being imposed on the text without warrant. Sound exegesis will distinguish between time bound material and revealed truths that are valid throughout regardless of when it happened.

A cursory reading of the two passages alone will by itself reveal the patent difference between the essential natures of the two narratives. The Judges passage does not purport to be factual reality but the Luke passage does. Besides, when there is lack of concrete evidence to dispute the often eyewitness accounts of the biblical record as a reliable source, then the biblical record is to be preferred above the speculations of the *formgeschichte* school (Guthrie 1974:212).

Eschatological Tension in Kingdom Perspective

The theological perspective proceeds from the context of the understanding of the New Testament revelation of the coming of the Kingdom. In this regard cognisance must be taken of the eschatological tension existing in the fact that the Evil One had been conquered and yet his power had not yet been terminated entirely. Ridderbos (1975:107) says, “We find in the gospel the unambiguous evidence that Satan’s power had in no way been ended, but both for Jesus and especially for his disciples this power is a continual and never ceasing menace.” (1975:109). Jesus has testified most clearly to his superior power over the devil and to the coming of the Kingdom thus manifested by that superiority.

This act implied the victory over Satan and was evidence of the coming of the Kingdom (Ridderbos 1975:110). But with Jesus’ coming and afterwards, the power of the Evil One has not been ended. It is awaiting the *kairos* for its final demise. Finding evil or even evil spirits present in the cosmos is a function of

the broken reality wherein which the historical disfunctionality of created existence expresses itself.

Known from the perspective of the Old Testament Hebrew theological position as the **עולם הזה** (Olam Haze), the time that is, (the state of being that is), as the fallen state of the universe. The future holds the promise of the restoration of all things and such an expectation of all things made new was understood as the time which is to come, the **עולם הבא** (Olam Habah). The **עולם הזה** is characterised by the brokenness and “possession” of the world by evil forces. For the **עולם הבא** to emerge it must do so conquering the **עולם הזה**. The New displaces the Old. The incomprehensible presence of evil still, even after Christ had come, is due to the eschatological tension existing between the “now” and that which is still “to come”.

The Kingdom of God materialises as the reign of Christ breaking through into the present time. Obviously the reign of Christ to be established must do away with whatever existed in its place. Scripture unambiguously declares that Christ’s reign was established after the conquering of the reign of the devil. Driving out the last vestiges of that reign, the evil spirits, confirms the establishment of His Kingdom in the here and now.

Dr. Berkouwer (1953:364) in dealing with aspects of the work of Christ, brings to attention “de beschuldiging is geuit, dat kerk en theologie veel te weinig aandacht hebben geschonken aan Christus’ *strijd en overwinning*.” He refers to Aulen, (1931) who drew attention to the motif as “het *dramatische*

verzoeningsmotief” and adds, “De gedachte, die hieraan ten grondslag ligt is deze: Christus is Overwinnaar, bestryder van de machten des verderfs m.n. van zonde, dood en duivel” (1953:365), with reference to the classic motif of reconciliation. Further to this, “Hier gaat het niet om een *rechts*vehouding in Christus’ werk, maar om die ongebroken daad Gods in Christus ter overwinning van de machten des verderfs” (1953:366). Berkouwer (1953:366) emphasises, “Alleen de *goddelijke* macht kan dit volbrengen”, which brings this *sola* into relation to the other *Solae* in terms of faith, grace and the Word. He recognises that since Aulen, from 1930 onwards, more and more attention has been focussed on “de het mensleven bedreigende ‘machten’ (1953:367), Het eschatologisch denken, dat sich baanbrak, zag zich geconfronteerd met destructieve machten, waarin Gods gericht zich vol majesteit manifesteerde. En het werk van Jezus Christus werd getekend als een overwinning der machten des verderfs.” (Berkouwer 1953:367). The Kingdom of God comes as the judgment of God on the powers of darkness and the new age consists of the de-demonising of the cosmos as it breaks into the old order. Referring to Cullman and Nygran, Berkouwer (1953:367) reveals, “We horen thans allerwege de woorden doorklinken van de ontdeemonisering van de nieuwe aeon, die de oude reeds doorbrak, van de ‘invasie’ van het Koningrijk, van V-day, waarin principieel de beslissing gevallen was in de strijd om de machten.”

The question Berkouwer rightly asks is, if there is no deliverance, no dethroning of forces, no power in the new aeon, then what would the hope of the gospel entail other than some future expectation which may or may not

realise? The Lord Jesus came to serve, as the “Servant of the Lord”, and Berkouwer concludes that this service hardly excludes the battle against his opponents, human and non-human. “Daarvan heeft Hij zelf meermalen gesproken, toen zijn leven door tegenstand was omringd en de tegenstander Hem tegemoet treed, wanneer in Hem het Koninkrijk Gods nabij komt.” (1953:369). He makes it clear that the Lord Jesus was fully conscious of the battle as he enters it and casts out the demons in the context of the Kingdom coming, “Deze strijd heeft Hij nadrukkelijk met de komst van het koninkrijk in verband gebracht: ‘Wanneer Ik door de vinger Gods de duivelen uitwerp, zo is dan het koninkrijk Gods tot u gekomen’” (1953:370). The coming of the Kingdom incorporates simultaneously the judgement and the casting out of evil to establish the new time - νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω (Now is the time for judgment on this world; now the prince of this world will be driven out. John 12:31.NIV).

In this regard, Berkouwer points out that mere spectacular show of power was not what motivated the Lord Jesus and was not what He had in mind, but rather the presentation of “signs” of the kingdom He had come to establish. And these signs were only understood and grasped by faith as to their essential nature. Therefore, against the backdrop of the “serving” he had come to do in the office of High Priest of the kingdom, the writer of Hebrews says, “*Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death-- that is, the devil— and free those who all their lives were held in slavery by their fear of death.*” (Heb. 2:14, 15). The establishment of the

Kingdom in the here and now is brought about by the dethroning of the prince of the demons and the extent to which he has been dethroned, the Kingdom manifests itself.

Berkouwer (1953:374) believes, “Juist daarin ligt het *evangelie*, dat God ons door Hem getrokken heeft uit de *macht* der duisternis en overgezet heeft in het Koninkrijk van de Zoon zijner liefde” with reference to Col 1:18. So that would imply that the gospel is deficient if the deliverance from the powers of darkness does not follow in the experience of the person benefitting from the sacrifice of the lamb of God on Calvary and more so when viewed in the milieu of where the Devil has his power – the field of idolatry and animism. Berkouwer (1953:375) calls it the “*summa doctrina*” of the Christian faith, this loosing one into liberty. It implies that if one had to succumb to the “demythologising” of our world (as in Bultmann), a great injustice would not only be done to the gospel, and in particular to the Work Christ had come to do, but it would also deprive perhaps two thirds of the world of the liberation that could potentially be theirs if they accept what God had done in Christ. If you demythologise the Bible, you remove a very large and important part of the content of the *Evangel*, since you remove that very world which was extensively addressed by the saving work of the Lord Jesus.

The kingdom of God materialises as the reign of Christ breaking through into the present time. Obviously the reign of Christ to be established must do away with whatever existed in its place. Scripture unambiguously declares that Christ’s reign was established after the conquering of the reign of the

devil. Driving out the last vestiges of that reign, the evil spirits, confirms the establishment of His kingdom in the here and now. That would mean that it is an imperative that to accomplish the commission of Christ in the proclamation of the Gospel, evil spirits have to be cast out of the terrain they have held.

We now turn to an examination of the significant Biblical passages that in their own right identify unique aspects of the variety of kinds of spirit influence found in the community.

Chapter Four

BIBLICAL PASSAGES ILLUSTRATING THE BROAD SPECTRUM OF SPIRIT INFLUENCE AND CONSEQUENCES.

For the purpose of gaining clearer understanding and definitive Biblical grounding of the phenomena pertaining to demonic influence it is necessary to examine at least three passages of scripture highlighting Jesus' dealings with the powers of darkness. These portions of scripture deal with the phenomenon of demon spirits as an accepted part of empirical reality, and there is no more reason to doubt the credibility of this position as it is to question whether there was ever a ship to convey Paul to Rome.

There exists a fringe theory that the Bible treats the matter of evil spirits only as a part of the world-view of the people of that time (such as espoused by Bultmann and those of his school), but this is a selective treatment of the material and there are other scholars who take a different position. This has been dealt with as adequately as possible. Some have suggested that Jesus knew evil spirits do not really exist, but because people of his time accepted they do, He humoured them and dealt with psychopathological cases as if caused by "demons", while He full well knew that such belief was merely the superstition of the day. This theory is also adequately dealt with elsewhere and needs no further attention.

It is not necessary to deal with each and every instance of demonic activity recorded in the Bible for the clarification required, but as the specific aspect to

be covered is dealt with, the appropriate scriptural reference will be expounded. The scripture passages presently needing closer scrutiny are as follow;

1. The Gadarene **(Mk 5:1-19)**²

The narrative is recorded in all the synoptic gospels and is of focal value in the ministry of the Lord Jesus. Mark's version of this encounter is referenced due to the fact that it is believed that Luke and Matthew may have made use of Mark as their ground-text in the compilation of their gospels. Grundmann (1972:262) believes however, that Matthew's record developed independently. Taking into account the primary purpose and style of Mark, using it as reference would serve the desire for clarity more effectively. A number of problems need to be addressed. The issue of locus is one of them. What is clear from the texts is that the event took place on the eastern shore of Lake Galilee.

² The rendering of the Textus Receptus (which is correct in Mt 8:28) but not here. Mark's rendering is "Gerasenes" from την χωραν των γερασηνων, "the area of the Gerasenes" (Franz: 1991). So also Guelich (2002) based on better manuscript evidence.

- 1 και ἦλθον
εἰς το περαν **της θαλασσης**
εἰς την χωραν των γερασημων
- 2 και ἐξεληθοντος αὐτου ἐκ του πλοιου **εὐθως**
ὑπηνητησεν αὐτω ἐκ των **μνημειων** ἀνθρωπος **ἐν πνευματι ἀκαθαρτω**
- 3 ὅς την κατοικησιν εἶχεν **ἐν τοις μνημασιν**
και οὐδε ἀλυσει οὐκετι οὐδεις ἐδυνατο αὐτον **δησαι**
- 4 δια το αὐτον πολλακις **πεδασις** και **ἀλυσεσιν** δεδεσθαι
~~και διεσπασθαι ὑπ αὐτου τας **ἀλυσεις** και τας **πεδας** συντετριφθαι
και οὐδεις ἰσχυεν αὐτον **δαμασαι**³~~
- 5 και δια παντος νυκτος και ἡμερας **ἐν τοις μνημασιν**
και ἐν τοις ὄρεσιν ἦν **κραζων** και κατακοπτων ἑαυτον ιθους
- 6 και ἰδων τον ἰησουν ἀπο μακροθεν ἐδραμεν καιπροσεκυνησεν αὐτον
- 7 και **κραξας** φωνη μεγαλη λεγει τι ἐμοι και σοι **ἰησου υἱε του θεου του ὑψιστου**
ὀρκιζω σε τον θεον μη με βασανισης
- 8 ἐλεγεν γαρ αὐτω ἐξελθε **το πνευμα το ἀκαθαρτον** ἐκ του ἀνθρωπου
- 9 και ἐπηρωτα αὐτον τι ὄνομα σοι
και λεγει αὐτω λεγιων ὄνομα μοι ὅτι πολλοι ἐσμεν
- 10 και **παρεκαλει** αὐτον πολλα ἵνα μη αὐτα ἀποστειλη ἐξω της χωρας
- 11 ἦν δε ἐκει προς τω ὄρει **ἀγγελη χοιρων** μεγαλη βοσκομενη
- 12 και **παρεκαλεσαν** αὐτον λεγοντες πεμψον ἡμας εἰς **τους χοιρους** ἵνα εἰς αὐτους **εἰσελθωμεν**
- 13 και ἐπετρεψεν αὐτοις
και ἐξελθοντα **τα πνευματα τα ἀκαθαρτα** εἰσηλθον εἰς **τους χοιρους**
και ὠρμησεν ἡ **ἀγγελη** κατα του κρημιου εἰς **την θαλασσαν** ὡς δισχιλιοι
και ἐπνιγοντο ἐν **τη θαλασση**
- 14 και οἱ βοσκοντες αὐτους ἐφυγον
και ἀπηγγειλαν εἰς την πολιν
και εἰς τους ἀγρους
και ἦλθον ἰδειν τι ἐστιν το γεγονος
- 15 και ἐρχονται προς τον ἰησουν
και θεωρουσιν τον **δαμονιζομενον**
καθημενον
ἵματισμενον
και σωφρονουντα
τον ἐσχηκοτα τον λεγιωνα
και **ἐφοβηθησαν**
- 16 και διηγησαντο αὐτοις οἱ ἰδοντες πως ἐγενετο **τω δαμονιζομενω**
και περι **των χοιρων**
- 17 και ἦρξαντο παρακαλειν αὐτον ἀπελθειν ἀπο των ὄριων αὐτων
- 18 και ἐμβαινοντος αὐτου εἰς το πλοιον παρεκαλει αὐτον **ὁ δαμονισθεις**
ἵνα μετ αὐτου ἦ

³ This expression shows a chiasitic structure as is indicated by the alternating sequence of the key words.

- 19 και οὐκ ἀφήκεν αὐτον ἀλλὰ λεγει αὐτῷ ὕπαγε εἰς τον οικον σου προς τους σου
- και ἀπαγγειλον αὐτοις ὅσα ὁ κυριος σοι πεποιηκεν
και ἤλεσεν σε
- 20 και ἀπηλθεν
και ἤρξατο κηρυσσειν ἐν τη δεκαπολει ὅσα ἐποιησεν αὐτῷ ὁ ἰησους
και παντες ἐθαυμαζον

Commentary:

Writing in the Word Biblical Commentary, Robert Guelich (2002:274) notes that several *form-geschichte* commentators regard the pericope as a story but most acknowledge that it does not follow the typical pattern of a story on several points. He (2002:274) highlights the use of the adjuration formula (5:7) by the stated demon rather than the exorcist, the awkward position of the expulsion command, the unusual banishment and the unevenness of the narrative, with reference to Taylor (277) and Pesch (1:284), to support the claim that the event is more than a story. According to Guelich (2002:274) “many scholars explain this complex story to be a combination or development of traditions that began with an original exorcism story and became a mission story.” but he questions whether the pericope fit the usual pattern of such a story. In terms of its development he raises other factors to be taken into account:

1. Tensions within the story
 - a. The proximity of Gerasa to the sea,
 - b. The two different encounters,
 - c. The location of the exorcism command,
 - d. The apparent redundancy or afterthought of what happened to the pigs
2. Differing vocabulary and,
3. Midrashic motifs behind the portion 5:3-5,

which according to several sources indicates at least three stages in the development of the narrative. He constructs this view of the development beginning with the original exorcism story as the first stage and then brings in the Midrashic phase which it is believed was for mission purposes. After this the redactional adjustments, when combing the “miracle stories” into a collection prior to the Gospel of Mark, were undertaken. Guelich submits the theory that the original story consisted of an opening scene in Gerasa contained in the verses 5:1-2, an exorcism narration (5:7-8), and the response (5:14-15,17,19), followed by Midrashic embellishments. Taylor (277) puts forward “a four-act drama” involving Jesus and the possessed man (5:1-10), the pigs (5:11-13), the villagers (5:14-17) and the healed man (5:18-20). Others suggest something else but as the structural discourse analyses above will show in line with Guelich’s (2002:275) finding that the pericope does not simply divide into discrete segments.

Set in Mark’s Gospel as part of a foursome of miracles starting off with an incident that links the rebuking of the wind with terminology associated with the casting out of spirits, the main focus was on emphasising the Lord Jesus’ power over the powers of evil even at work in nature. Although the phrase “the other side” links the miracles (Guelich), the designation εἰς τὴν χώραν τῶν Γερασηνῶν in my view, distinguishes the narrative as historically and factually grounded by referring to a geographical area, which is not what you would expect in the case of a mere fable or story. I do not agree with Guelich that “Gerasa” is the Jerash of today in the light of what other scholars have noted.

Gordon Franz suggests one possible site for the unfolding of this drama would be one which is now a National Park, the Byzantine Kursi church on the southern banks of the Wadi Samek. The site of Kursi was excavated in the early 1970's and identified by the excavators with the demoniac event (Tzaferis 1983: 43-48). Nun suggested there was possibly a scene of pigs on that part of the floor mozaic of the church which was still intact (Nun 1989b: 25), but this is based on the assumption that it is indeed the site of the event. Another possibility is Tel Samra, situated under the campground of Kibbutz Ha'on. Keeping in mind that Matthew, the former tax collector from Capernaum on the northern shore of the Sea of Galilee, wrote primarily to a Jewish audience, probably in the Land of Israel, Mark appears to be addressing a Jewish audience in the Diaspora, possibly Rome, and Luke is writing to a Gentile audience somewhere in the Roman world, it would account for the variance in description of the place (Franz, 1991). Mark and Luke may be referring to the place using the Greek name of one of the Decapolis cities, Gadara. Guelich (2002:276) believes that τὴν πόλιν (5:14) refers to "the city" (rather than town –as rendered by the NIV) which would then be understood to be Jerash thirty miles away from the lakeside creating a logistical problem for the people to get there if it is a two day journey. But this assumes too much. All those who had come would not necessarily be from "the city" alone, even if one did accept that it was Jerash. All those in the surrounding area who heard about it would have come because it was also reported in the "countryside".

As there appears to be no legitimate reason to doubt the historicity or factuality of this narrative which is supported by the other synoptic gospels (with slight variation in details as would be expected from different witnesses), it would appear that the invasion of a human life by non-human entities exhibiting features of personality, was taken as existential reality by Jesus. There are too many different narratives surrounding the presence and casting out of spirits by Jesus, to make a case for it being merely the faith community embroidering on such phenomena. Even if the existence of “exorcism stories” (referred to by Guelich 2002:282) abound, it would be absurd on those grounds to present the Biblical records as fabulous folk-lore.

If consultations with a psychiatrist today used a certain style of language and discourse structure consistently, would that consequently render the historicity of the consultation suspect, merely on the basis that such a structure is also used in fictitious models designed for training? There is no sound scientific basis for assuming or coming to the conclusion that Jesus entertained the appearance of demonic possession as a phenomenon merely to accommodate the prevailing belief of the people of that time, as if their understanding was of a primitive kind. Accordingly, the passage will be treated as such in this study. Robert Guelich’s (2002:276) interesting attempt at reconciling what he calls the implicit tension in the story itself, but also the connection between the miracles, amounts to pure speculation, be it reasonable and logical, since the dilemma becomes more artificial when a scenario of editing is postulated on the grounds that, that will solve what appears to be inconsistency in the record. Surely, those who produced the

gospel material did so to propagate the message far and wide and full well realised that the gospel would be discredited if found to be fabrication. If there was any tom-foolery with names and places, all that would be necessary for critics to do very early on, would be to expose the discrepancies in the narrative and relegate the gospel to the rubbish heap. Even if Origen at that time questioned the geographical issues one should not therefore conclude what is in the record now is conjecture.

At the inception of this narrative, the person meeting (ὑπηύτησεν, encountered, often in a hostile sense) (Bratcher, R.G. & Nida E.A.: 1961) Jesus, is described as having “an unclean spirit” (ἐν πνευματι ἀκαθαρτῶ) and later as “demonised” (δαίμονιζομένον) or “demon-possessed”. The praesence participium (middle voice) is mostly rendered “demoniac”. Guelich (2002:278) also quoting Taylor and Cranfield notes that the imperfect tense (εἶχεν) here and in 5:5, “vividly describes his previous condition as though recalled by those who knew him.” Though he also counters by referring to the Midrash to account for the vividness of the description, it is not enough to convince one other than that the obvious reason for it was to convey to the reader that the incident is grounded in an actual encounter as described.

For the sake of clarifying how this study perceives the domain of the powers of darkness as far as these entities are concerned, it is theologically correct to refer to demons rather than “devils” (KJV) even though it had become popular to use the word as such, when referring to those possessed by unclean spirits. According to New Testament theology there is but one Devil and

many “demons” (which are also referred to as “evil or unclean spirits”). In Acts 17:18 the word is used to refer to foreign “gods”. So the link between demons and the inferior gods of the heathen peoples is linguistically connected. Amongst the pagan Greeks the word was used to denote an inferior deity, good or bad.

The area in which this encounter takes place is somewhat on the fringes of core Jewish territory. The Gentile culture and influence would be greater here than in Jerusalem for example. It would be further from the powerful impact of the Hebrew faith as it permeated the culture of the people around Jerusalem. The present ruins of the village Khersa (Gerasa) probably point to this site which is in the district of Gadara some six miles south-eastward, rather than the city of Gerasa some thirty miles away ⁴ (Dalman, G 1935: 177-179). While God reigned in His land the enemy controlled the heathen world.

Guelich (2002:279) says the use of the imperfect periphrastic (ἦν κράζων καὶ κατακόπτων) in v5 describes the terrible state of the man’s mind. He further comments that the four characteristics of insanity in Judaism are found in the phrases, (a) running about at night (5:5); (b) spending the night in a cemetery (5:3); (c) tearing one’s garments (5:4) and (d) destroying what one has been given. Thus the demonic activity can present as insanity. The grossness of this deranged man’s condition would typically be a graphic illustration of the outcome of a life without God but given over to other gods, such as when a people are without the Law. (*You shall have no other gods before me...*” Ex

⁴ The exact location is disputed. (Nun: 1989)

20:1, 2). But it will also demonstrate very clearly that this was the very reason for which the Son of God had come. (*“..The very reason the Son of God appeared was to destroy the works of the devil”*. -τα ἔργα του διαβολου -1 John 3:8b). The deliverance of this broken man goes to show the breaking through of the Kingdom of God into this world. (*“..But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.”*) Lk 11:20 ESV.

The word “unclean” (ἀκαθαρτος) serves to highlight the fact that this was a person who lived outside the requirements of the Jewish law. One, who failed to comply with the Jewish traditions as specified in the Torah, would be classified “unclean”. Consequently, those living outside the ambit of the Law would be vulnerable to invasion by “unclean” spirits which lurk in the atmosphere where pagan idolatry is practised, as is the case here.

Contact with the dead would render a person unclean according to Jewish regulations and dwelling in the tombs more so. So the tombs and the pigs complete the picture of total religious anathema and ritual impurity (also Guelich, 2002). The description of this man’s condition depicts the consequences of being “lawless”. He was often bound hand and foot (πεδας και ἀλυσειν δεδεσθαι), but he succeeded in casting such restrictions off. (διεσπασθαι ὑπ αὐτου τας ἀλυσεις τας πεδας συντετριφθαι)¹.

The condition of this man effectively illustrates the fallen nature of mankind. This is the state of the heathen, who do not have the Law; who are not bound

by the Law and who cast off the bonds of the Law, if anyone would tie them by it. Unwilling to be bound, the paradox portrayed here is that the man is then indeed bound by powers that have as their aim to destroy him. He breaks the outward physical fetters of restraint, yet cannot deliver himself from the inward chains that bind him spiritually.

Though he exhibited psychopathological behaviour, he was still able to come and fall at the feet of the Lord Jesus (προσεκυνησεν-This word usually an expression of worship or prayer). It is also significant to note that if the name Legion does indeed have reference here to the actual number of soldiers in the Roman platoon, the 6000 demons could not keep this man from coming to Christ. This is an important observation with theological implications.

The ensuing conversation sheds considerable light on the experience of these unseen forces, which are personalities without a physical body such as humans have. These spirits feared expulsion as it would seem to entail much suffering for them. The expression, μη με βασανισης "not to torment", is uttered upon Jesus' instruction for them to leave the man. They begged Jesus not to send them out of the region. This may indicate the territorial boundedness which, should they be forced to relocate, would bring greater suffering. There seemed to be no problem with them entering animals and their request to go into the pigs was an alternative to being in the atmosphere without some kind of body to be in, or having to leave their domain.

It is to be doubted that the spirits had intended the stampede which led to the destruction of the herd of pigs, as that would leave them once again without the necessary relief they sought in the first place. Knowledge of the future and full understanding of the consequences of their actions are not within the capabilities of these entities. It does show that the invasion adversely affected the animals and their subsequent behaviour was unforeseen. Clearly, the influence of these alien entities caused a most uncharacteristic response from the animals. They acted completely outside of normal, which surely must also explain the abnormal conduct of the poor man?

Also interesting to note is the change in reference to the condition of the man. Before the spirits left him he was referred to as a man "*with an unclean spirit*" (ἐν πνευματι ἀκαθαρτῶ), but after his deliverance the term "*demonised*" (δαμονιζομενον) was used. Guelich (2002:283) in reference to the form-critics gives as reason for this the build-up of different phases of the exorcism story in the history of its development when later expansion into a mission story resulted. The belief is that, that was the reason for the application of a different word in the same story. The ministry of Jesus brought healing and restoration. He was seen sitting there, clothed and in his right mind. The power the devil had over him was broken. Far-reaching and convincing was the visual impact of the event on that community. Regardless of how the material here is interpreted, there can be little doubt that it serves to demonstrate vividly the power that Christ had over the reign of evil and the "coming now" of the kingdom.

Observation:

The outcome of this amazing demonstration of the Kingdom of God coming in great power (not one demon, but a whole legion put to flight), was that testimony was given to all (Decapolis and beyond), that *the time has come*, the Missio Dei has found a concrete expression in the establishment of the Kingdom of God not only over the people of God but also over those gentile areas previously under the power of Satan. The Messiah has come to set the people free. Yes, there was the strong understanding among most that the liberation would be of a political nature with religious overtones, but when the whole of the New Testament is taken into consideration, it's obvious His kingdom was not of this world. The instruction was, "*Go to your house, to your own, and announce to them what the Lord has done to you and had mercy on you*". What is this other than the proclamation of the gospel? Indeed, he became the proclaimer of this great work of God and all marvelled at it. (παντες ἐθαυμαζον). Was not that the intended outcome and is it not the ultimate purpose of the light penetrating the darkness of the heathen kingdoms?

Clearly, the picture is obvious: Jesus and his troupe cross the sea into predominantly gentile land. On arriving they encounter the product of lawless living -one, possessed of demons. The fact that there were many, tells us that this domain was fully under the power of the evil one and in great darkness. "*We know that we are from God, but the whole world lies under the power of the evil one*" (1 John 5:19 and 2 Cor. 4:4). The work of Christ in heathen fields entails the casting out of evil and its consequences, for the full

restoration of man. The very real experience of deliverance impacts the pagan society, where the presence of Christ brings hope and restoration. Jesus' move from the South to Galilee was regarded as the fulfilment of Isa. 9:1, 2 with special reference to the portion

"The people sitting in darkness, have seen a great light,
and upon those sitting in the land of the shadow of death,
Light has dawned",

as quoted by Matthew⁵ when he aptly expresses what Isaiah wanted to convey. The casting out of the demons spells the coming of the Kingdom in power. This is the content of the message, proclaimed further afield by one that had experienced it.

To summarise: The core message of this passage is that the Son of God came to restore broken humanity that is broken precisely because it had fallen into the grip of the evil one. The damage that the fall had caused was obvious in that it left mankind in a mess (Berkouwer: 1977). The integrity of the personhood of man had been violated and abused by the powers of darkness. This is the state of those in the gentile world outside the covenant of grace and all those who did not submit to live under the word of God. The coming of Christ into the world entailed a direct confrontation with evil as manifested in the life of the Gadarene. The Son of God was victorious and this message

⁵ Matt. 4:16 NIV

had to be proclaimed further afield as, indeed, the newly restored man had done, especially in the gentile (heathen) world.

The core message is cast into a biblical salvation-historical mould. It was foretold by Isaiah as quoted by Matthew in chapter 4:13 to 16, " *The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles-- ... for those dwelling in the region and shadow of death, on them a light has dawned.*" The Christ had come to His own, but His own did not accept him (John 1:11), consequently He moved away from Jerusalem (the citadel of Jewish faith), to Galilee and beyond (gentile lands), for the light - of God saving people in Christ -, to be brought to the rest of the non-Jewish world. To this effect Jesus angered Jewish people by referring to the hardness of their hearts and how the heathen (non-Jewish) people benefited from the grace shown to them. (See Luke 4:25-28).

The coming of the Kingdom coincided with the triumph of Jesus over the power of darkness. It is to be expected then, that the Kingdom would come in heathen lands (and amongst the heathen) when evil spirits are cast out of the positions they have been maintaining as perpetrators of the old order till the present time. Guelich (2002:288) confirms, "One cannot miss its affirmation of Jesus' redemptive ministry to a Gentile in gentile territory."

Secondary conclusions:

Secondary conclusions extracted from the text:

1. There *is* a domain under the power of the evil one, most prevalent crudely in the gentile world.
2. According to the text, these spiritual entities appear to be region bound and fear transmigration.
3. It appears that the influence of spiritual entities can have physical consequences that are felt by the victims on a personal and physical level, negatively and in terms of supernatural abilities.
4. More than one "unclean spirit" can enter and occupy a single human being and even animals as well.
5. These entities are non-human personalities that express intelligence, emotion, preference and will.
6. They do not have knowledge or control over future events.
7. Their occupation of a physical body seems to give some form of relief to them, while being outside a body apparently causes torment.
8. Due to the fact that more than one "personality" in a body, is *de facto* demanding on the physical and mental resources of a person, the strain on the system results in emotional and mental disorder. I.e. the

Gadarene manifested a disintegration of his personality and severe dissociative state producing anti-social behaviour. He lived in the tombs (morbidly) and ran around naked (exhibitionism), crying out and hurting himself by mutilation (obsessive-compulsive). In the earlier years of psychopathology he could easily have been classified as suffering from schizophrenia of a paranoiac kind. He fulfilled the four conditions necessary to be classified insane in Jewish tradition (Guelich 2002:279). A later diagnosis would identify his state as a chemical imbalance in the brain. If so, the question remains, "What is responsible for the chemical imbalance?"

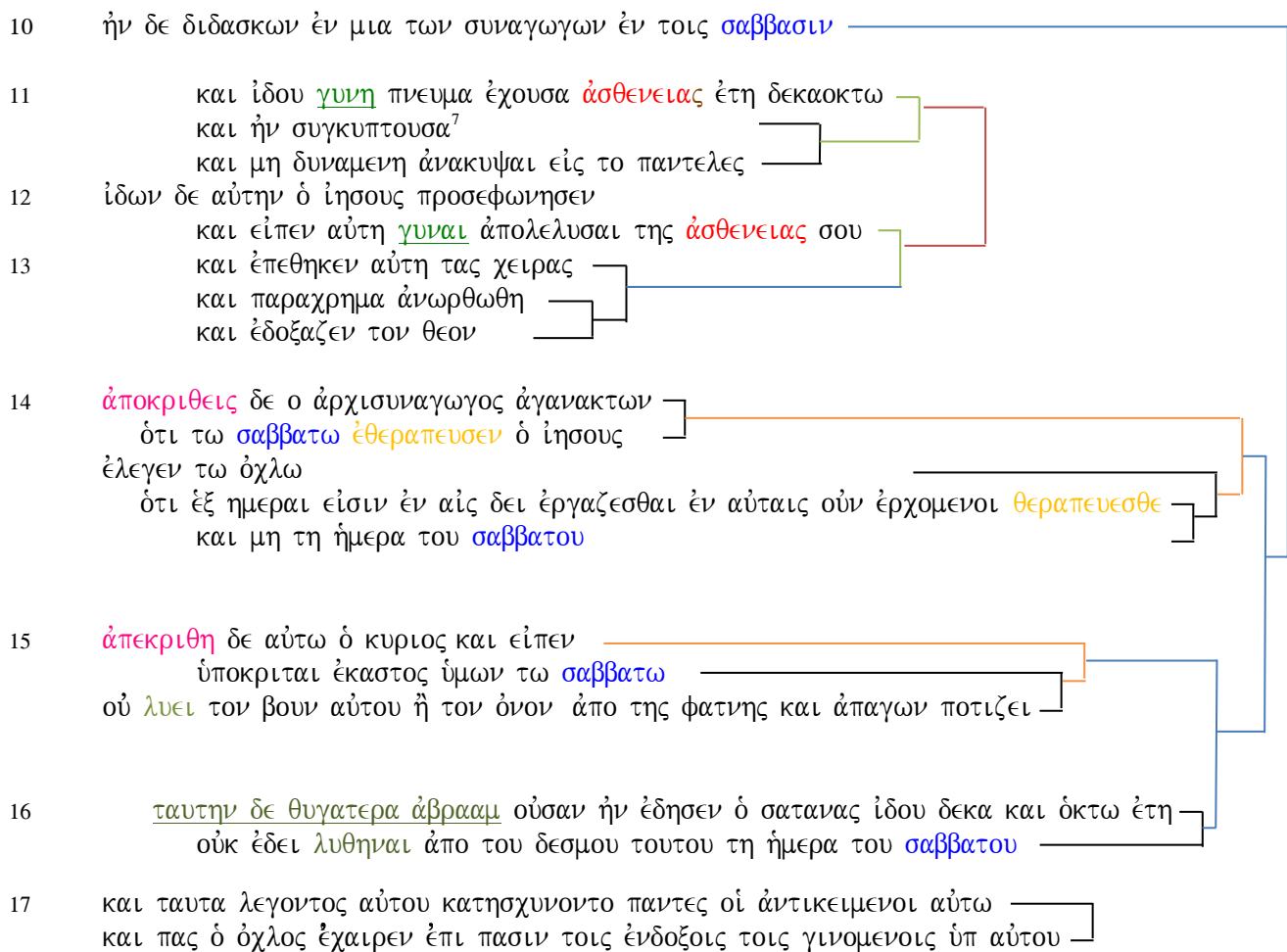
9. At the command of Christ the evil spirits departed without the need for an elaborate ritual of exorcism normally done by healers in heathen cultures, where the phenomenon is prevalent, to attain some form of relief.

10. The deliverance brought relief for the whole man and this phenomenon impacted the community.

It needs to be underlined that this act of Christ greatly impacted not only the man in his great need, but also made the work Jesus came to do stand out in proud relief against the helplessness of their lost condition. We need to examine another incident of bondage in the Scriptures; the woman with the spirit of infirmity.

2. The woman with the spirit of infirmity (Luke 13:10 -17)⁶

The key issues here needing to be highlighted are firstly, the situation in which the encounter takes place and secondly, the meaning of the phrase “daughter of Abraham”, and thirdly, what pertains to the Sabbath.



Luke 13:10-17 (WH)

⁶ This encounter is related only in Luke. Understandably her condition would have attracted the attention of Luke who as a doctor would have had a special interest in her amazing deliverance and recovery.

⁷ Periphrastic imperfect active of συγκυπτω, old verb, here only in the N.T., to bend together, medical word for curvature of the spine. (Robertson:1960).

Observations:

According to John Nolland (2002:723), Luke uses parallelism between the portions of 13:10-35 and 14:1-35. He draws our attention to the fact that 13:10-17 and 14:1-6 are healings on the Sabbath and 13:18-19 is closely paralleled with 13:20-21 just as 14:7-11 is paralleled to 14:12-14. He (2002:723) further states, "The link from the kingdom of God of 13:18-19, 20-21 to the banquet of 14:1-6, 12-14 is facilitated by 14:15 with its reference to eating food in the kingdom of God." We need to deal with the questions regarding the position of this portion in terms of its authenticity, novelistic colouration (Nolland 2002:723), and the form of the material and what constitutes first century Jewish practice among others. Nolland answers each question adequately in addressing all appropriately in his work on this passage. An interesting observation is the comparison of animals being tied up by men to the woman being bound by the devil. (It is meaningful that the deliverance takes place in the synagogue, the assembly of the faithful. You would expect the majority of those attending to be believers as this is a sanctuary of religious devotion.

It is not the marketplace or a busy street. Neither is it a secular club or a gathering of a mere social kind. Although the possibility does exist that an unbeliever may find him/herself present at such a gathering, the odds are small. The event also stands in the line of the increasing tension with Israel. In verses 31-35 it culminates in Jesus making a prophetic declaration that Israel's house is left desolate. So in a certain sense this woman's condition

reflects something of Israel's state, that even though they are still busy with the outward form of worship and engaged in the religion, they are severely troubled. Technically correct, but cripple! The reason why they are suffering even though they are worshiping the living God is because the devil had bound them and they need the Lord to set them free.

Secondly, note the fact that there is reference to the woman. This is not without significance in the context of Jesus' whole ministry. Keeping in mind His purpose in restoring the dignity and place of women by setting them free from all the cultural (and religious) constraints put on them, this passage can be seen to be very meaningful. So many additional inferences can be made, such as the unlikely presence of evil in the sanctuary and the symbolism (not spiritualising!) of the faith community being the bride of Christ like Israel in captivity.

Hermeneutical Considerations

Janse van Rensburg (1999:25) rightly points out that more than just the main scope of a pericope is important. "...if only the main scope is important and no deductions may be made from incidental or additional information, the doctrine of the Holy Trinity could not be founded on scripture either." We agree that "the scope of those parts of the Bible from which deductions concerning the Holy Trinity are made, is seldom, if ever, the Trinity" (1999:25), yet such portions provide valuable information to be included in the formulation of the doctrine of the Trinity. Most essential doctrines of the

Christian faith are deductions from the portions of scripture where the scope lies elsewhere and this has been generally accepted as an acceptable methodology in the treatment of such material. This study cannot be completed unless the factual value of such incidental elements in the narrative are taken into consideration as having something to say, to more clearly understand the issue.

The fact of the matter is the woman appeared in the synagogue. Nevertheless, perhaps something more is needed to confirm the state of faith of this unfortunate woman. Hence the significance of the second matter, the phrase, "*daughter of Abraham*". Anyone familiar with the culture and religious background of New Testament Jewry will know that the term "*daughter of Abraham*" is a loaded term, pregnant with theological definition.

Abraham is always referred to as the father of the faith. Even in New Testament writings the Christian faith leans heavily on the role of Abraham and the covenant God made with him as the foundation of faith in salvation history. The manner in which Christ addresses the matter in the emphasis he gives it, also serves to focus our attention on the status of this woman. He said, "Should not this woman, *who is a daughter of Abraham*, be loosed...." Why did he not simply say, "Should not this *woman* be loosed...?" Natural tendency usually is to be less verbose. Is it because He wanted to emphasize that she had a particular status; she was not just any woman, she was "*a daughter of Abraham*"? In the context in which it was stated, this reference would indicate that she was a child of the covenant and according to covenant

theology, therefore, a believer. Compare this utterance with the word which Jesus spoke in connection with Zacchaeus the tax collector, Lk 19:9., and his discourse with the Pharisees regarding their claim to be children of Abraham (John 8:39).

This fairly extensive argument by Bavinck quoted by Janse van Rensburg (1999:28) puts the position of the covenant into perspective and will give meaning to the use of such phrases as son or daughter of Abraham: “This free covenant which God made in His grace more and more became the basis of Israel’s faith and the ground of their hope for the future (Isaiah 54:10). Of the expectations Israel held, it became more and more apparent that they relied exclusively on the covenant that God in His grace made with His people; this Covenant alone assured Israel of their continued existence, the appearance of the Messiah and all the blessings of the coming kingdom of God.” (1929:180). For Bavinck (1928:531) the religion of the covenant is true religion; proof that God had come to live among the lowly (as quoted by Janse Van Rensburg, 1999:28).

In dealing with the theological issues around the identity of the woman in Luke 13, Janse van Rensburg (1999:28) concludes by referring to the reformed exegete S. Greijdanus’ conclusion that the expression “daughter of Abraham” typifies the woman as a believer and a redeemed person, that it is very unlikely that the Lord Jesus would have called her such if she had no doings with the chosen people. Janse van Rensburg (1999:29) finds that by calling her so, the Lord Jesus affirms the integrity of her faith.

In spite of this clarity, some still maintain that this phrase could not possibly be an indication of the fact that she was a believer. Janse van Rensburg raises a number of theological positions that he feels are at stake:

Wiefel (1988:256) – The synagogue should attach greater value to her than to an animal.

Fitzmyer (1985:1011) – The reference is *aminori ad maius*. What applies to an animal, applies much more to human being, more so to a daughter of Abraham. The term is an indication that the woman was a member of the chosen people.

Marshall (1978:559) – The Song of Mary referring to the mercy of God extending to Abraham and his descendants and Zacchaeus called a son of Abraham, that is, a member of God's people. (Luke 1:55 and 19:9. Also Acts 13:26).

Rengstorff (1978:171) – The expression cannot serve merely as a genealogical reference.

Schweizer (1984:222) = Jesus by using this expression and referring to the demoniac origin of the binding, places his deed of healing on the Sabbath within its context.

Leany (1975:241) – describes the expression as “This notion of salvation...”

Nielson (1938:18-19) – the expression also denotes ownership. If an owner may loosen his animal to drink, then so much more may God loose his property from the bonds of Satan.

Van Bruggen (1993:268-269) – the expression only has meaning if Jesus assumes ownership of the woman by it. The woman is labelled the property of God.

Ernst (1977:423) – she has a share in the laws of the covenant and the fourth commandment should not be to her detriment and impede her healing (Janse van Rensburg, 1999:28).

Obviously when referring to Zacchaeus there is the consideration that while the Lord Jesus labelled him as a son of Abraham it did not necessarily include salvation since he received salvation at that point even though he had been born a son of Abraham. But it does mean he was part of the covenant people of God. Accordingly, Janse van Rensburg (1983:40-42) refers to Gous who categorically states that the expression “daughter of Abraham” is not only a matter of speaking, but an indication that the woman was a child of the covenant, though not yet a redeemed one.

One can concur with Janse van Rensburg’s (1999:24) hypotheses when he believes that epistemological departing points have prevented an objective and unbiased exegetic investigation of the text and the phenomenon. He (1999:24) found that conspicuous attempts were made to arrive at “a preconceived conclusion or to neutralise counter arguments” on analysing the material referred to in the report of AKLAS to the General Synod (1986:145). While a case can be made that the correct hermeneutical approach demands that the passage be taken as a complete pericope delineated by its grammatical structure and that the focus is primarily Christ’s victory over evil

(Janse van Rensburg 1977:24), which is granted, the fact remains there is a particular context in which this deliverance takes place and the finer details of the picture spell out the all-inclusive nature and purpose of this act of Christ. The fact that it is a woman, that it happens in a synagogue, the length of time of the suffering and that she is specifically called “daughter of Abraham”, has got something to say and speaks to the central focus of the passage. What argument could conclusively blank out these details as irrelevant to the main message? Janse Van Rensburg (1999:24) says that such information “is equally important and is, in fact, also part of Divine revelation.”

We can only agree with Janse Van Rensburg (1999:25) when he highlights the danger that Heyns and Jonker cautioned against, in that “we should guard against an epistemological influence that sees hermeneutics as no longer concerned only with the rules ...but also with the *process of understanding* (the scriptures).” Thus he is right when he says (1999:25), “a statement occurring in a particular passage of scripture cannot be overlooked even though it is not directly concerned with the scope of the passage where it occurs.”

Add to this now the third issue, that of the fact that this took place on the Sabbath. The Sabbath only has real value to the people of Israel, to whom the Law was given. The Sabbath had a specific significance within the theological window of the faith of Israel. Jesus wanted to emphasise the real value of the Sabbath by giving substance to its meaning. Bearing in mind the

very significant occasion when, once again on the Sabbath, and in the synagogue, no less, he takes the scroll and reads from Isaiah:

*“The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom to the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord’s favour.”* (Lk 4:18 NIV).

to draw attention to the fact that a major facet of His purpose on earth, is to bring about that “release” also referred to in the untying of the animals and so much more in the loosing of the woman, of far greater value than the animals. The physical deliverance and healing of this “*daughter of Abraham*”, demonstrated the actual rest given to God’s faithful, rather than the mere religiosity associated with it, where the day was honoured rather than its purpose. The healing of this woman was a crystallisation of the Sabbath’s rest - the fulfilment of it and again in that sense -the breaking through of the Kingdom of God into this world; an illustration of it as well as a demonstration of it in real time (as opposed to a mere theoretical notion of it) and it stands in fulfilment of what he had read in the synagogue (Lk 4:18).

Here then is a believer in fellowship with other believers celebrating the Sabbath, yet void of experiencing it’s substance because Satan had

prevented her by binding her up in that broken physical condition, which represents the consequences of the fall of man. It is not possible to accommodate Nolland's (2002:724) suggestion that the reference to a spirit of weakness (infirmity) is merely idiomatic of her broken condition, rather than an actual demon affecting her and when he says "'Satan bound' in v 16 is not a decisive indicator, since 'healing all who were oppressed by the devil' in Acts 10:38 is best taken as referring to healing in general", that notion is based not on fact but conjecture or at best wishful thinking. Anyone who has experience of encountering folk in a village setting in animistic or idolatrous contexts will know how prevalent such demon influence actually is. Nolland (2002:724) is of the opinion that the language used in the account fits a healing better than an exorcism with reference to Wilkinson (*EvQ* 49, 1977 201–2), but this is a forced interpretation which could be misleading and not doing justice to what is actually expressed in the text. Why select for an alternative when the text is not obscure? The woman suffering under the spirit of weakness' deliverance gives force to John's statement, "*The very reason the Son of God appeared, was to destroy the works of the devil.*" (1 John 3:8b).

Nolland (2002:724) in referring to Wilkinson notes that, "An informed modern medical diagnosis is *spondylitis ankylopoietica*, which produces fusion of the vertebrae", but it must be agreed with him that all suggestions in this regard are purely speculative. What does stand out is the fact that the spiritual impact on her physical frame had material and physiological consequences, and that deliverance also resulted in physical restoration or healing.

Interesting to note is the discussion relating to the number of years she had been bound. With reference to Derrett, Nolland (2002:724) suggests “Eighteen” may be a conventional number ($18 = 2 \times 9 = \text{‘a long time’}$)” and sees significance in the fact that it is mentioned twice in the record, but it is more likely in the context of the miracle taking place on the Sabbath, the seventh day, that a factor of six was intended. That would mean $18 = 3 \times 6$ in the light of the understanding that 6 is man’s number, is more likely, (Man was created on the sixth day) and three sixes (Rev 13:18) would hint at the devil’s reign over fallen man, as it is both man’s number and the beast’s number according to the Revelator. This appears to be supported by the fact that the synagogue leader specifically refers to the six days in which man can work, but it is neither here nor there as this discussion falls outside the ambit of the objective of this study. Still, it would fit more as far as the scope of the passage is concerned, that the emphasis would be on what Satan had done to broken humanity, rather than focusing on the long time *per se*.

The woman was in need. The Lord takes the initiative in acting on her need. This is the point where the kingdom breaks through changing the broken and disfigured state brought about by Satan’s influence and activity. The woman’s condition graphically displays what Satan had done to Eve. It also demonstrates what Satan had brought on the faith community (she was found in the synagogue). Jesus’ power brought to bear on the broken state of the woman, gloriously demonstrates liberation from enslavement and bondage to Satan dramatically changing the curse into a blessing. Nolland (2002:724) says, “The perfect passive used suggests: “God’s release has come for you.”

To summarise: Luke 13 and 14 are parallel passages and similar issues are addressed. Central to the structure here is the Kingdom of God (13:18-21 and 14:15), which puts the deliverance of the woman in the context of the synagogue into perspective as much as the healing in the prominent Pharisee's house (14:4) does. Earlier Jesus had warned, "*Beware of the leaven of the Pharisees, which is hypocrisy*", (Lk 12:1 ESV), which highlighted what had brought the collapse of the true relationship with God and contaminated the real worship of the living God in the first place. Here, then, He rebukes them for their hypocrisy, the very thing he had warned against and now is blaringly displayed by the leader of the religious community, illustrating the very thing He highlighted as being the primary malady of the faith. Seen against the background of Luke's purpose in writing the gospel, the Lord Jesus deals with the perception that the Jewish people, by virtue of their nationality, were favoured by God and that the gentiles were despised. This passage follows the discussion Jesus had with those around him regarding the events in Galilee. Galilee would be largely gentile territory and it was perceived that the tragedy that descended upon them was God's judgment because of their sinful state. Then He reminds them of what happened closer to the citadel of the faith, Jerusalem, and goes on to reveal the hurting evil lurking under their noses in the synagogue and the crippling effect that it has had. This is how the evil penetrated the heart of their faith and when it is discovered and dealt with, it invokes an adverse reaction, contrary to what one would have expected as if the religious establishment stands on the side of the enemy.

Secondary conclusions:

1. The physical disability was as a result of an evil spirit acting on the physiological frame. With regard to this text Nolland comments, "Satan stands behind the afflictions of life. The role given him in illness here draws all the healings into the orbit of the sentiment of (Luke) 11:20." (2002:725). "*But if I drive out demons by the finger of God, then the Kingdom of God has come to you.*" Lk 11:20. Interpreted medically, the condition has been identified as a type of bone fusion or muscular paralysis (Wilkinson 1977:195-205)⁸. Janse Van Rensburg (1999:26) affirms, "...in exegetic context the condition is connected with demonic activity and typified as a demonic binding." He adequately deals with the arguments which attempt to convey the idea that it cannot be described as a binding. By referring to Gous, Thurneysen, Smit and others he (1999:26) concludes that the binding can be a physical or spiritual bond. It can be both.
2. It had been there for 18 years apparently undetected. Bondage can be present without it being realised or identified as such.
3. The "*daughter of Abraham*" was a believer in Old Testament understanding. She was still suffering from this bondage

⁸ IVP New Testament Commentary, Luke.

which had entered her life earlier. This would imply that people who had picked up bondage while they were idolaters could carry that state over into their new life until Jesus breaks those fetters and sets them free.

4. She could not help herself. She needed the Lord Jesus to “loose” her. When he laid hands on her she straightened up. Physical healing followed the deliverance and it was the Lord Jesus who did it.
5. Jesus refers to her condition being as a result of a “bond of Satan” (δεσμον) from which she had to be “loosened” (ἀπολευσαι). Since this is a word used also for “divorce” it may suggest the action needed to separate the evil spirit from the person. It is also used for the untying of a chain. Janse van Rensburg (1999:26) quotes Danker’s (1988:262) description of it, “For eighteen years she has been, one might say, in Satan’s stall...” He maintains that “if one ignores this, one misses the exegetic significance of this passage.”

3. The boy with a deaf and dumb spirit. (Mk 9:14-29)

Due to the narrative structure of this passage, it is deemed unnecessary to do an extensive discourse analyses on the text as the meaning is in no way

obscure. What does surface, however, is the elaborate description of the ailment of this young boy in so many different words over the whole pericope that it warrants special attention and treatment. Evans (WBC 2002:50) says Bultmann thinks the story recorded here is a composite consisting of the failure of the disciples and the agitation of the father - on the grounds of the fading away of the disciples from the scene, the two-fold description of the boy's trouble and the two-fold appearance of the crowd, but he suggest rather that it was more probable that the story was one which Mark had edited. The placement of the incident in the second half of Mark, contrary to expectation (Evans 2002:50), also serves to emphatically highlight the primary thrust of the coming of Jesus into the world –his death and resurrection and the role of faith in the power that he has over death and the evil one. First the text:

14 και ἔλθοντες προς τους μαθητας εἶδον ὄχλον πολυν περι αὐτους

και γραμματεις συζητουοντας προς αὐτους

15 και εὐθυσ πας ὁ ὄχλος ἰδοντες αὐτον ἐξεθαμβηθησαν

και προστρεχοντες ἤσπαζοντο αὐτον

16 και ἐπηρωτησεν αὐτους τι συζητεῖτε προς αὐτους

17 και ἀπεκριθη αὐτῷ εἰς ἐκ του ὄχλου

διδασκαλε ἠνεγκα τον υἱον μου προς σε ἔχοντα πνευμα ἀλαλον

18 και ὅπου εαν αὐτον καταλαβη ῥησει αὐτον και ἀφριζει και τριζει τους ὀδοντας και ξηραινεται

και εἶπα τοις μαθηταις σου ἵνα αὐτο ἐκβαλωσιν και οὐκ ἰσχυσαν

19 ὁ δε ἀποκριθεις αὐτοις λεγει ὦ γενεα ἀπιστος ἕως ποτε προς ὑμας ἔσομαι

ἕως ποτε ἀνεξομαι ὑμων

φερετε αὐτον προς με

20 και ηνεγκαν αὐτον προς αὐτον

και ἰδων αὐτον το πνευμα εὐθυσ συνεσπαραξεν αὐτον και πεσων ἐπι της γης ἐκυλιετο ἀφριζων

21 και ἐπηρωτησεν τον πατερα αὐτου ποσος χρονος ἐστιν ὡς τουτο γεγονεν αὐτῷ ὁ δε εἶπεν ἐκ παιδιοθεν

22 και πολλακις και εἰς πυρ αὐτον ἔβαλεν και εἰς ὕδατα ἵνα ἀπολεση αὐτον

ἀλλ εἰ τί δυναη βοηθησον ἡμιν σπλαγχνισθεις ἐφ ἡμας

23 ὁ δε ἰησους εἶπεν αὐτῷ το εἰ δυναη παντα δυνατα τω πιστευουντι

24 εὐθυσ κραξας ὁ πατηρ του παιδιου ἔλεγεν πιστευω βοηθει μου τη ἀπιστια

25 ἰδων δε ὁ ἰησους ὅτι ἐπισυντρεχει ὄχλος ἐπετιμησεν τῷ πνευματι τῷ ἀκαθαρτῷ

λεγων αὐτῷ το ἀλαλον και κωφον πνευμα

ἐγὼ ἐπιτασσω σοι ἐξελθε ἐξ αὐτου και μηκετι εἰσελθης εἰς αὐτον

26 και κραξας και πολλα σπαραξας ἐξήλθεν και ἐγενετο ὡσει νεκρος ὡστε τους πολλους λεγειν ὅτι ἀπεθανεν

27 ὁ δε ἰησους κρατησας της χειρος αὐτου ἠγειρεν αὐτον και ἀνεστη

28 και εἰσελθοντος αὐτου εἰς οἶκον οἱ μαθηται αὐτου κατ ἰδιαν ἐπηρωτων αὐτον

ὅτι ἡμεῖς οὐκ ἠδυνηθημεν ἐκβαλειν αὐτο

29 και εἶπεν αὐτοις τουτο το γενοσ ἐν οὐδενι δυναται ἐξελθειν εἰ μη ἐν προσευχη

Once again, the scenario plays out in Galilee, with Jesus coming down from the mountain after the transfiguration, before he enters Capernaum. The commotion encountered might have been due to the scribes suggesting that the failure of the disciples in casting out the evil spirit had to do with them using the wrong methodology for exorcism as practised by them (Evans, 2002:50). In support of this probability Evans (2002:50) refers to the record in Josephus where a man named Eleazar supposedly used incantations attributed to Solomon to draw out evil spirits through the nostrils by means of the Baaras root and the scribes being familiar with this prescription may have put forward such a solution. This would have bypassed the power of Christ and the disciples would have strongly contested this. Credence is given to this theory by the comment Jesus made at the end when he declared “this kind can come out only by prayer” as opposed to ritual and incantation.

The boy is described as having a πνευμα ἀλαλον, a spirit that causes him to be unable to speak. (ἔχοντα πνευμα ἀλαλον the participle is causal, *because* he has a dumb spirit. (Bratcher, R.G. and Nida, E.A., 1961:283)). Later in the passage it is referred to as τω πνευματι τω ἀκαθαρτω, an evil spirit. When the Lord Jesus addresses it, He calls it a το ἀλαλον και κωφον πνευμα, a dumb and deaf spirit. (Often a person can be dumb because they are deaf, due to the fact that their deafness renders them unable to form the sounds to be able to speak). Here however it seems that the spirit was also responsible for the inability to hear. Matthew only mentions "demon" (δαμονιον, Matt. 17:18). Mark's account is the more detailed one yet the agreement between the gospels is not extensive. For example Matthew's account seems to correlate

with Mark only really in terms of verses 18b, 19 and 28. Mathew and Mark abbreviate the story omitting redundant details (Evans 2002:50).

Besides the speaking and hearing impediment, which appeared to be a chronic condition for some time (since childhood - ἐκ παιδιοθεν), a plethora of words are used to describe all that happens to him on occasion which occurs at random and is unpredictable:

καταλαβῆ⁹ (καταλαμβάνω), taking hold of, grab, seize, take possession of,

(Only used here in Mark: “take hold of”, with hostile intent, Arndt & Gingrich

I.b (Bratcher & Nida, 1961:284)

ῥησσει, (ῥήγνυμι, ῥήσσω) convulsion, spasm, thrown down to the ground in convulsion, “dash to the ground”, Arndt & Gingrich 2.a

ἀφρίζει, (ἀφρίζω) to froth at the mouth (due to epilepsy),

τριζει (τριζο), a primary verb; to *creak* (*squeak*), that is, (by analogy) to *grate* the teeth (in frenzy): - gnash. Another *hapax legomenon* in the N.T. Old word for making a shrill cry or squeak¹⁰ (Robertson: 1960).

ξηραίνεται (ξηραίνω), to dry up and wither. Here “to be stiff” (Arndt & Gingrich 2.b.) like rigor mortis, as NIV, “rigid”, because it suits the context better.

συνεσπαραξεν (συσπάρασσω), to throw down violently in complete convulsion. The prefix retains its perfective force; hence grievously – Robertson, A.T. (1930:341).

πεσων (πίπτω, πέτω), falling down under attack of an evil spirit (as implied by the context). (**TDNT**: 6:161, 846).

εκυλιετο (κυλιώ), Imperfect passive, was rolled. A pitiful sight. Usually to be made to wallow in the mud. Only here in the N.T. (Bratcher & Nida: 280).

⁹ Galen and Hippocrates also used this word for fits and it’s use is very common in the papyri in various senses as in the older Greek

¹⁰ Only here in the N.T (Bratcher. R.G. & E.A. Nida: 1961: 284).

κραξας (κράζω), to “croak” (as a raven) or *scream*, that is, (generally) to *call* aloud (*shriek, exclaim, intreat*): - cry (out). (TDNT: 3:898, 465).

σπαραξας (σπαράσσω), to convulse, tear. to *mangle*, that is, *convulse* with epilepsy.

Each one of these words used by Mark purposefully is a graphic picture. For the Greek listener (or reader) these words would conjure up a too familiar picture of what was often encountered in a pre-Christian society at the mercy of the spirits, as is the case amongst non-Christian tribal people even today. The father of the boy had spoken in telegram style by saying, “He has a dumb spirit”, (έχοντα πνευμα άλαλον) when what he was actually meaning was, “He is possessed by a spirit that has deprived him of the ability to speak”. Evans (2002:52) comments “The effects, or symptoms, of the mute spirit resemble epilepsy.” David Burnett (1992:104) in his work under the heading of “POSSESSION” says, “It would be easy for the secular observer to classify some as psychiatric illnesses and others even as physical sicknesses. However this is to miss the point. ...If someone is, in their own cultural milieu, generally considered in a state of spirit possession, then he, or she, is possessed.”

Even though the nine disciples (the other three had been with Jesus) had, had some experience in seeing the evil spirits cast out at their hands, they were being ridiculed somewhat for appearing to have failed with this young boy. They did not have the strength (or ability, οὐκ ἴσχυσαν) to handle this case. The Lord explained when they questioned him concerning it, that this kind (genus) only goes out through prayer. Besides being there for a long time

(since childhood), which would of itself cause the entrenchment of the spirit and therefore difficult to get out, the timeframe was not the primary concern (although partially a factor) for the failure. It was the genus. Obviously many attempts by others had been made over the years. (Evans 2002:53: “in all probability other exorcists besides Jesus’ disciples had failed in attempts to rid the boy of the spirit. Jesus’ ability to cast it out is therefore all the more impressive.”) Therein lays the kerygmatic value of the event for the unbelieving unreached world.

Bratcher and Nina (1961:290), seem to suggest that γένος refers to demons or spirits as a whole rather than a particular kind but by their use of the word “probably” they clearly cannot substantiate such a claim specially in the light of the fact that the difference between this experience of the disciples and former one’s were so great. With the other “kinds” they were relatively successful and now they were not.

The structure analyses of this passage indicates that the central focus would be the portion that says, “φέρετε αὐτον προς με” Bring him to me! Nothing could put into perspective more profoundly the significance of the role that Jesus plays as the strong deliverer for the afflicted. As such it demonstrates the uniqueness of the gospel message in the lost and broken world. It equally holds out the hope of salvation also for the heathen who more than others, by virtue of their submission to these powers, fall under the control of the evil forces. Loudly the message proclaims, “Bring him to me!” Surfacing above the hopeless situation when ordinary men fail, sound the clarion call, “Bring

him to me” and it echoes to the ends of the earth –not to others or human methods of trial and error, but to Him, the strong deliverer. (They were unable -9:18, but he is able). Implied in this invitation would be the call to all those in non-Christian contexts who are suffering under the yoke of the evil one, to come to *Him*. Ultimately, when designing an approach in dealing with demonic bondage, similar to the passages above, this instruction from the Lord Jesus will be central. He is the deliverer and every afflicted person should be brought to him. We too, like the disciples, would be frustrated in our attempts to secure deliverance for anyone, if the therapy was attempted outside of the direct involvement of Christ Himself. All efforts excluding the Lord Jesus’ direct involvement would be mere exorcism; mechanical processes purporting to facilitate the casting out of evil spirits.

In his comment, Evans (2002:50) declares that Jesus’ healing of the boy once again offers dramatic evidence of Jesus’ awesome power and if that was true then, it supports the contention that it would be the same so much more in the context of peoples outside the ambit of the faith today. A deaf and mute person represents the most unlikely candidate to hear and obey Christ, yet that is exactly what happens. The “deafness” acutely comes to the fore when the disciples fail to get it to listen to them. Jesus’ superior power comes into play when that which is rendered unable to listen, listens and obeys because he has spoken. “In the healing of the boy with the unclean spirit we again witness the unmatched power of Jesus”, Evans (2002:55) notes correctly. He concludes, “Reauthorized by the divine voice that had commanded his

disciples to 'listen to him!' (9:7), Jesus commands, perhaps ironically, a deaf-mute spirit, and the spirit obeys." (2002:55).

To summarise: In coming down from the mountain after the transfiguration, which is a significant manifestation of the coming of the Kingdom in glory, the group encounters the activity of the devil once again as in the preceding portions already covered. Even though the case presented a formidable challenge to the Disciples of Christ, the Lord displays his absolute power over evil by commanding the evil spirit to leave and never come back again. "The disciples' inability sets the stage for Jesus' superior display of strength as the 'stronger one' (3:27) whom John had predicted." (Evans, 2002:52). A class of evil spirit is here introduced which does not depart by singular command as a rule, even though Jesus did cast it out in that way, but only leaves by concerted prayer, a process of prayer, usually over time. Evans postulates that the coming of the Kingdom should be greeted by appropriate faith in the King of the kingdom and that the generation referred to failed to respond to the good news of the Kingdom. He (2002:53) emphasises that the Kingdom's presence is attested to by Jesus' power over Satan and his unholy allies.

Secondary provisional conclusions:

1. The disciples were rebuked because of their lack of faith, but this is not because he blamed them for not having enough faith to get rid of it immediately, but because when it didn't leave straight away, they gave up. Importantly Evans (2002:53) relates, "Because of a lack of faith in Jesus'

proclamation, gaining freedom from Satan's oppression is hindered." This is a significant observation.

2. There are different "kinds" of evil spirit. Does this mean some can be cast out by a word, (as is found in the Biblical record), while others will ultimately leave due to a determined effort of continued praying and ministry, even over days if necessary? It requires understanding of the unlike nature of the various kinds of evil spirits and the variety of approach necessary in dealing with it.
3. This evil spirit caused a compounded desperate situation. Did the young boy have epilepsy? Evans (2002:52) notes, "Falling to the ground, foaming at the mouth, and grinding teeth are all symptomatic of the 'falling down' syndrome, as people in late antiquity thought of it. One of the more famous persons with this affliction was Julius Caesar. The condition was sometimes thought to be the result of contact with spirits or deities." The case of the stricken boy falls loosely in this category, though Jesus' contemporaries regard it as demonic possession. He also was deaf and dumb and possessed by the evil spirit as recorded by Mark.
4. The manifestation of the evil spirit followed a certain pattern. It threw him down aggressively causing him to foam at the mouth. He wallowed on the ground and experienced convulsions, gnashing his teeth while screeching. "The symptoms may have been those usually associated with epilepsy, but the Markan evangelist makes it clear that it was an evil spirit, something

distinct from the boy himself, that caused his illness.” says Evans (2002:53).

5. All of this was involuntary as it is obvious that the boy did not initiate this kind of behaviour and if it could have been controlled he would in all likelihood have done so. Whatever power this was, had taken control of motor and mental functions leaving the young boy unable to counter it, as observed at the point in time we are introduced to the narrative.

General Comments

How does the world we know become infested by these non-human entities, creating the level of suffering attributed to them, and seemingly getting away with it? Every language has a term for it, usually translated “bad spirits” or “demons” in English. “Demons” are the spiritual agents acting in all idolatry, according to the scriptures. As it appears in the Bible, the idol itself is nothing, but every idol has a “demon” associated with it who induces idolatry, with its worship and sacrifices, 1Cor 10:20, 21; Rev 9:20; cp. Deut. 32:17; Isa 13:21; 34:14; 65:3, 11. Field says in this regard, “When anyone is ‘strongly’ possessed for the first time, or so often possessed that he is suspected of being called to a dedicated career –‘a god wants to come to him and work’- efforts are made to find out what spirit is possessing him. He consults an established diviner, who himself becomes possessed by his own deity and answers the question.” (Field M.J. in Beatty and Middleton, 1969:8). They disseminate errors among men, and seek to seduce believers, 1Ti 4:1. As

seducing spirits they deceive men into the supposition that through mediums (those who have "familiar spirits", Lev 20:6, 27, e.g.) they can converse with deceased human beings. Hence the destructive deception of Spiritism, a practice forbidden in Scripture (Lev 19:31; Deut. 18:11; Isa 8:19). "Demons" tremble before God, James 2:19; they recognised Christ as Lord and as their future Judge, Mat 8:29; Lk 4:41. Christ cast them out of human beings by His own power. His disciples did so in His Name, and by exercising faith, e.g., Matt. 17:20 (Vine: 1940).

Acting under Satan (cp. Rev. 16:13, 14), "demons" are permitted to afflict their victims with bodily disease, Lk 13:16. Evans (2002:53) finds, "The demonic possession is not only disruptive and oppressive but dangerous and potentially fatal." Being unclean they tempt human beings with unclean thoughts, Matt. 10:1; Mk 5:2; 7:25; Lk 8:27-29; Rev. 16:13; 18:2, e.g. They differ in degrees of wickedness, Matt. 12:45. They will instigate the rulers of the nations at the end of this age to make war against God and His Christ, Rev. 16:14.

Generally in Luke healing and deliverance are mentioned side by side, on the one hand to distinguish between the two and on the other to group them together as two distinct ways of making people whole, by attending to each category according to their own unique characteristics. The word "healed" (ἐθεραπεύοντο) is used even when deliverance is implied since there are physical ailments presented when the demons act on the person, that go away when the spirit leaves. Very often this cure is then indicative of the fact

that the spirit has indeed left. In Acts 10:38 Peter relates how Jesus “*went around doing good and healing (ἰώμενος) all who were under the power of the devil, because God was with him.*” J. Ramsey Michaels (1976:50) thinks that two classes of phenomena should be recognised: “first, a specific, limited experience of ‘possession’ described almost clinically by Mark in chapters 5 and 9 and second, a wider sphere of disease and mental illness in which admittedly many of the same symptoms will appear.” He believes that Christians would have no hesitancy resorting to both prayer and medical intervention (Montgomery 1976). The fact that Jesus could successfully cast out the evil spirits with permanent results is evidence that Satan had been defeated in principle.

Conclusion

Considering all the material above and the rest of the New Testament, with a few passages from the Old Testament (Deut. 32:17; Ps. 106:37; Lev. 17:7; 2 Chron. 11:15; Isa. 13:21 and 34:14), it is difficult to see why scholars would have a problem entertaining the concept of evil spirits included as part of this world we live in. It was not only accepted as part of the world of the Old Testament, but very prevalent in the New testament time as well and indeed also today found everywhere on every continent amongst all nations. The Bible relates encounters with these spirits and from all over the world, from all faiths and experiences, evidence is put forward testifying to their existence. It does not seem scientifically honest to ignore all the evidence or even if it is

taken into account, to reason it away simply on the basis of it not meeting the criteria of the investigator's presuppositions.

Since it doesn't make sense, when the phenomenon is reported all over the world, that some in scientific or academic circles attempt to negate it, the approach taken in this qualitative research will be to examine the stories of those impacted by the phenomenon, evaluate it and then determine the appropriate course of action for the Reformed pastor to implement. To put the Biblical version into context some examples from outside the Biblical narrative need to be explored, to balance the perception that belief in the spirit world is simply Christian superstition, or, for that matter a measure of primitive superstition absorbed into the Christian cosmology. Vital for the purpose of this investigation would be the recognition and acknowledgement of the universality of the phenomenon. We will now examine the case studies.

Chapter Five.

PHENOMENOLOGICAL OBSERVATION: CASE HISTORIES

In dealing with this particular field of study, it is recognised that you are having to do with the most subjective of material, the *human being*, but just as in the science of psychology where the subjectivity of the person is incorporated as part of the information necessary to describe the pathology, the subjective experiences of the people involved form part of the material being examined. They tell what they experience and accordingly, this is what the investigator finds in his observation. Obviously the interpretation of these subjective elements will depend on the glasses the investigator is wearing and this is taken into account and mitigated to validate the scientific value of the given input for the outcome of this study.

Dr. John White (1975:254), Associate professor of psychiatry at the University of Manitoba, draws our attention to the fact that faith can produce psychological effects on psychological mechanisms in the body. He suggested that the procedure to follow to eliminate subjective error in this regard would entail: "1. A panel of judges, preferably from different disciplines and theological backgrounds who would have a high rate of concordance in their assessments as to whether a distressed person were (*sic*) demon-afflicted or not. 2. A group of subjects diagnosed independently by all panel members as being demon afflicted, but including in the group some who did not see themselves in this light but were anxious to receive some kind of psychological help, rather than exorcism. 3. A group of therapists with deep

convictions about the superior effectiveness of their treatment methods – whether of exorcism or of psychological counselling, who would devote themselves to helping whoever sought their help.” According to him, this approach would minimise the placebo effect by partly cancelling each other out. He admits however that setting up such a procedure may not be attainable. Not even such controls or double blind testing would prove the presence or absence of demons, neither would the success or otherwise, of the therapy applied prove the existence of demons. This difficulty arises because we are attempting to use human techniques and formulae to address what is fundamentally a spiritual problem. At this point faith in the Living powerful God who delivers those under the power of the devil comes to its own.

Even the ardent secular humanist will have to admit his own pre-suppositions in approaching a subject of this nature. This study is not an attempt to prove the existence of specific invisible agents of evil called evil spirits or demons but rather on the basis of it as a given, this study seeks to explore the activity of these evil spirits, their effect on humans and what the church can do to deal effectively with it. More specifically, this study would seek to determine if deliverance ministry amongst those who are from an idolatrous or animist background, like that found amongst traditional tribal people, would be far more effective and thorough, in terms of really helping to improve the quality of Christian experience, once they had become believers, than is the case where this reality was not recognised or dealt with. The study will use the framework of the Christian scriptures (in the Reformed tradition) as the

benchmark for the interpretation of the *in situ* experiences of the counsellor and counselee.

In approaching the issue it will be necessary to differentiate the real or supposed examples of demon afflicted persons. The anthropologist, Dr. Tippet (1976:147) suggested three categories “spurious, psychopathological and *prima facie* genuine.” There are those who would not hesitate to regard every example as entirely fake and this researcher has encountered a good number of such cases that proved to be phony. Tippet mentions a variety of reasons, some cultural, for why this would be. But he agrees that when the demon-possession is linked with sickness and pathology in the cross-cultural context shared by the entire community, it is likely genuine and should be treated as such for the purpose of diagnosis (Montgomery 1976:147). S. and R. Freed (1964:152-171) are referred to by Tippet as sources who discussed spirit possession as illness and he comments, “When one has eliminated the spurious and psychopathological cases one is still left with a considerable residue of material which appears to be genuine possession. I must agree with Montague Summers (Nauman 1974:311):

...When every allowance has been made for incorrect diagnosis, for ill-informed ascriptions of rare and obscure forms of both physical and mental maladies, for credulity, honest mistakes, and exaggerations of every kind, there will yet remain a very considerable quota which it seems impossible to account for and explain save on the score of possession by some evil and hostile intelligence.” (Tippet 1976:148)

When it is established that the case is psychopathological it should be treated as such.

Extra-Biblical Narrative In Non-Christian Societies Illustrating Spirit Influence

David Burnett (1992:107) supplies an account of an example of possession as found in India. It was placed in a village near Delhi called Shanti Nagar.

“The first really noticeable symptoms of spirit possession were when Daya complained of feeling cold and began to shiver. She was moaning slightly and breathing hard. The mother-in-law and one of the daughters helped Daya lie down and piled about six quilts on her. She moaned and talked under the quilts; then she lost consciousness. The ghost had come When she returned to semi-consciousness, she made a high wailing sound which seemed to announce the presence of the ghost. The three relatives again had the girl sit up. The mother-in-law asked, ‘Who are you?’ The ghost replied, ‘No one.’ The relatives repeated the question, and then the ghost said, ‘I am Chand Kor.’ They asked the ghost what it wanted. The ghost said it would not leave until it had taken Daya with it.” (He extracted this narrative from ‘Spirit possession as Illness in a North Indian Village’ by A. Stanley and R.S. Freed, 1967:297).

Accounts of this nature are numerous and literature abounds with examples. Discovery Channel had filmed many examples of the same phenomenon in cultures all over the world. Recently, Wunderlust Productions had completed

a documentary displaying many occurrences of such possession states recorded in real time. The only possible way of dispensing with the factual material would be to rationalise it away as some form of psychopathology, a function or dysfunction of the human psyche merely. The question is why would you want to do that? Why would you want to find any other explanation for it, than what it itself purports to be? Surely this betrays the presuppositions clouding the investigator's mind?

Robert Peterson (1975:69) relates this occurrence in West Kalimantan, Indonesian Borneo:

“The exorcist then hastily completed his preparation. He was about to call up his familiar spirit. Facing the doorway and sitting on a chair he chanted the incantation:

‘O god of my life; O god who dwells in me;

the hour of need has come.

Whatever you are doing, wherever you may be;

Will you come?

My homage is yours; obeisance I give you

I await you, Ai, Ai!’

Moments later he doubled up in pain, his body trembled violently and with a bellow he leaped from his chair with such ease that gravity appeared to have no influence on him. Wide-eyed he twisted and turned his head in strange contortions. Leaping about the room he

finally came to a stop before Chi Mei. Standing there, his mouth fell open and from the pit of his stomach came weird words of challenge:

‘Why did you enter this territory without my permission? I have no need of you here!’

Before he could say more Chi Mei’s lips moved and a deep voice heavy with sarcasm retorted,

‘Who are you, Brother, to order me around? The right to work in this area is not yours to give. I have been too long without a body and what I have claimed I intend to keep!’

... his spirit lapsed into silence and the sorcerer fell over in a faint. His assistant forced some wine between his lips and shortly afterwards, though weak, he raised himself and sat up.”

Common to practically all spirit possession is the presence of pain at some or other stage. Although pain can be imagined, it is unlikely that such hysteria would be so widespread and in so many cases. Once again, reference to the territorial boundaries surfaces and should be taken note of. Body tremors occur in almost every case and the disoriented manipulation of body parts are regular features. The fact is spirit possession is a phenomenon referred to by many secular authors and scholars.

M.J. Field (1969:9) a medical specialist, relates, “Possessed people in Ghana do not cut themselves with knives, walk on hot cinders, gouge out their eyeballs or inflict on themselves any of the other physical outrages *described in different parts of the world* (emphasis added). Whether they feel pain in

their trances we do not know as they have no recollection afterwards of their feelings.” (Beattie and Middleton, 1969:6). He observes later in the same work some peculiarities relating to the possessed person, “Then an animal-god, say a leopard, may come upon her and she will go on all fours, snarling, snapping, scratching and biting pieces out of live fowls.”

Pierre Verger (1969:50) writing of the Yoruba people in Nigeria noted, “Possession trances occur regularly among the Nago-Yoruba and Fon people of Dahomey during rites...” and he (1969:51) found “The first possession fits, which come before initiation, are often wild and violent..”

Elizabeth Colson (1969:70) found the “Tonga recognise three varieties of possession, each due to a particular class of spirit”. She was able to determine that in all cases they claim the spirit enters the body of the one possessed and then that person is addressed as the spirit and treated in accordance with what is appropriate for that spirit. Two varieties are desirable and one, involving ghost spirits is wholly undesirable.

Seen together then, the findings of the Biblical record and the testimony of researchers in the secular field converge on this point: Spirit possession is a widely known phenomenon and experienced in many cultures as an existential reality. Consequently, there are all sorts of outcomes as a result of it and the Christian counsellor/pastor should be adequately equipped to deal with it, in a Biblical and Christian way as a ministry in the Church.

CASE HISTORIES

Mindful of the inevitable limitations of the relating of subjective material, the actual experience of a number of people that had approached the researcher for help in this regard will be submitted and conclusions will be drawn from there. Since the data dealt with here had accumulated over more than 40 years of ministry in this field, it should be remembered that some situations arose due to the fact that the counsellor often had to be more directive in the management of the counselling situation, due to the fact that it was after all a missionary's prerogative to apply all the knowledge available to him, to offer worthwhile outcomes to people suffering and in need. To put it simply, the missionary as a result of acquired experience in the field in terms of what was effective, pre-empted the counselling situation with direct questions and pointers involving himself to reach the stage where help could be given to the suffering victim. To make it clear: The missionary/counsellor had not been busy with an academic exercise accumulating data for an academic thesis in the first place, but was concerned with the primary purpose of assisting the suffering to find deliverance in Christ. On the basis of such wholesome outcomes, the results of this involvement in the field were thought to be significant enough to warrant the orderly and structured setting out of the accumulated material in order to arrive at a responsible and appropriate prayer therapy for counsellors/pastors in the RCA. Consequently the form of counselling would lean more in the direction of a directive approach as per Victor Frankle, than the non-directive process of Carl Rogers for the most part. This however does not detract from the ultimate goal of determining the truth in every encounter. As far as the counsellor was concerned, there was

no purpose in evading the hard core facts of the matter as it would not have aided the favourable outcome for the sufferer envisaged.

Bearing in mind that as the distinguished missionary to China, Dr. John Nevius had done a form of research in this field already, it was deemed prudent not to reinvent the wheel by following his method to collect data on the matter, but to use his findings alongside the counselling model preferred as a research method in this study. To clarify his approach the questionnaire he sent out to different parts of China is submitted here to be taken into account. I submit it in support of the direction taken in the present research. The circular was sent out to the various Protestant missions and a Chinese copy was sent to the native Christians:

I. Are cases of supposed demoniacal possession common in your locality or not?

II. Are the subjects of them persons constitutionally weak and unhealthy, or those in whom the functions of the body and mind are in other respects normal?

III. Do you know cases in which these manifestations are certainly involuntary, or where the subject is averse to them, and strives to be free from them?

IV. Please state minutely the symptoms of these cases

V. Are these manifestations uniform, or do they vary? And if they vary, how may they be distinguished and classified?

VI. To what agent or agents are they ascribed?

VII. In supposed cases of demon-possession in which the subject gives forth utterances apparently proceeding from a different personality, is there any conclusive proof that this is really the case? Does the subject retain a recollection, after passing from one of these abnormal states, of what he has said or done while in it?

VIII. What are the methods by which the heathen Chinese exorcise demons; and how far are they effectual?

IX. In what way do Christians cast out spirits; and how far are they successful?

X. Is this undertaken by Christians generally, or only by certain individuals, who seem specially disposed and enabled to do it? If this is done by a particular sort of Christians, how do they differ from others?

XI. Do you know cases in which excluded church-members, or those who afterwards have been excluded, have cast out evil spirits?

XII. Where cases of supposed demon possession have occurred, has their influence on the church appeared to be injurious or the contrary?

XIII. Do you know of exemplary Christians who have been the object of supposed demon possession?" (Nevius 1970:42, 43).

Nevius (1970:43) was careful to point out that he required "distinct and authentic statements from eye and ear witnesses", and he asked for detailed history. Although the questionnaire was not sent out to relevant parties in the case of this study, the salient points raised in the form were taken into account during the investigation in the counselling sessions and it is recognised that

Nevius had asked the kind of question that should provide answers needing to be taken into account.

At the time Nevius wanted to establish the reality of the phenomenon more than anything else, while in this thesis, the emphasis is more on providing an effective solution to the suffering under the spirits to see the kingdom of God come in great power. The answers Nevius received confirm the results also encountered in the work here locally; for example, a certain Mr Chung expressed the belief that evil spirits connect themselves with idols or graven images giving them a definitive efficacy deluding their worshipers through such activity. It was found that this is the belief of many Chinese Christians. (Nevius, 1970:59).

I now turn to the situation locally. This report is an objective eye-witness observation of what transpired during a prayer session for each of the suffering victims locally. It needs to be noted that though the various parties had no objection to the material from their experiences being shared, I have taken the utmost care not to compromise the dignity or privacy of the individuals concerned and extra care had been taken where it was deemed wise to protect the identity of a person. More specifically, the interviews recorded were presented by using only the initials of the participants' names.

The experience of a man from a non-Christian idolatrous background

He hailed from Laudium, Pretoria but his identity has been withheld for ethical reasons. In the course of the outreach work there, he had approached me with the words, "Please pray for me, my ... gods are troubling me". I enquired, "In what way are your gods troubling you?" He responded by referring to the dreams he was having and the unpleasant general feeling of dis-ease. This included having been medically diagnosed with angina pectoris and a suspected ulcer in the stomach. Besides this he also had splitting headaches like explosions in the temple area on the sides of the head. From time to time his shoulder also gave him trouble and his description of what he felt made one think that it would be akin to something like fibrocitis. His one knee troubled him greatly and under both feet it felt like it was on fire.

I asked him what his dreams were. He regularly dreamed of a huge muscular man brandishing a mace. It appeared as if the man had enlarged cheeks. He also dreamed of a thin black snake which, when provoked, widened the top part of its body, identifying it clearly as a cobra. There was also sea in the background. Lots of water pushing and receding as do the waves of the sea. Some dreams were of monkeys, many of them and sometimes only one. He also dreamed of himself climbing up a bamboo pole.

I pointed out to him that help was available, but that it would come only through the Lord Jesus. I explained to him on the basis of his symptoms combined with the recurring dreams that he was affected by at least one of his

gods he had been serving. If he wanted to be set free, the Lord Jesus could set him free, but he would have to surrender his life to Christ and renounce the activities he had been involved in. It was explained to him that according to the Bible, idolatry was forbidden and exposure to it entails suffering penalties due to the fact that it amounts to entering into a contract with those entities who “claim up their pound of flesh”. After receiving Christ, he would have to formally cut his ties with those gods, to cancel the bonds they have on him.

Each ritual, ceremony, prayer or religious activity was found to amount to a spiritual chain that is bound to a person according to the scriptures, even that done by the forefathers (Ex 20:3, 4 NIV).

He was willing to make that commitment and renounce his allegiance to the other gods by verbally breaking away from them one by one, modelled on what was required of Israel when the nation wanted to return to the Lord after wandering away to the idols. (*“Only admit that you are guilty and that you have rebelled against the LORD, your God. Confess that under every green tree you have given your love to foreign gods and that you have not obeyed my commands. I, the LORD, have spoken.”* Jer. 3:13 GNB).

While he was going through the extensive list of idolatrous practices renouncing the ties he had to the gods, he suddenly fell off the chair and went unconscious. However, when he was approached and asked his name, he opened his eyes, grit on his teeth and hissed the name of one of the gods.

(As this event was captured on film a clear photograph of this incident is available). At that point it was very obvious that his face was not normal and soft. It had taken on a hardened look and was void of the normal expression usually seen when a person is normal. It was more like someone in a catatonic state. The eyes were fixed and his head had to turn to shift his gaze. As a test one could sink a pin or needle into his flesh and he would not flinch, clearly demonstrating that whatever it was, had completely taken over the nervous system and inhibited the reflexes.

As counsellor I proceeded to pray against the spirit calling itself by that name and convulsions and writhing of the body with facial contortions followed. It appeared as if the spirit in the person wanted to put up a physical struggle and had to be held down. (Others were present as part of a praying team). As part of the process during the time of prayer, it was established that the god had claimed a right to the body since the victim had engaged in the rituals related to it. At one stage the spirit refused to depart on the grounds that the person still held onto images of the gods, but when these were destroyed the demeanour of the person dramatically changed. When the spirit was thereafter reminded that his victim had received Christ, had repented and renounced those very elements it was laying claim to, it appeared as if the person's body went limp and weak at hearing that. The situation drastically changed and the impression one had was that of something capitulating and becoming powerless at the realisation that the ground it had, had been removed.

Taking authority in the Name of the Lord Jesus the spirit was commanded to come out of the person. Shortly after that the body shook and the person regained full control of his faculties, though appearing slightly dazed and confused. When he was asked his name he responded with his own name and it became clear he was himself again.

At one point in the time of praying for him, he was on his feet and took the stance typical of the god, according to how he is portrayed in the many pictures of him. This seemed to have been an identifying posture seen even during the actual ceremonies when these “trances” manifest themselves as part of the religious practice during their festivals.

After the deliverance the ailments including the nightmares and bad dreams ended. Some symptoms disappeared right away and others over time. It was reasonable to conclude that the spirit possessing him was responsible for the ailments and the dreams. Before the deliverance he was troubled and that drove him to seek help. After prayer (which constituted ministering to him at the point of his felt need), he could testify to relief and he connected the change in his condition to what the Lord Jesus did for him by driving the demon out of him. He grew in grace and in time was elected elder in the congregation in Laudium and served the Lord well.

OBSERVATION:

1. The person was afflicted by bad dreams and ailments; these were attributed to the influence of the gods by him. (As expected in terms of

scriptural injunction, “...*a curse, if you disobey these commands and turn away to worship other gods that you have never worshiped before.*” Deut. 11:28 NIV).

2. Insight into and understanding his predicament was vital in order to be in a position to effectively help him. Without that knowledge one would have been at a loss as to how to help. Referring him to a medical institution would not at that point have been helpful, since he had already exhausted that route.
3. Being equipped to deal with the matter because of the exposure one had to the context of the idolatrous world and the understanding previously acquired, lead to the successful facilitation of his deliverance. Once delivered his prevailing problem was effectively taken care of.
4. Circumstantial evidence as it may be, it is reasonable to conclude that the spirits were responsible for the dreams and the ailments, considering that all disappeared after the demon left.
5. Certain dreams are significant and can be related to specific spirits. They would be able to be used as markers to identify more closely the nature of the affliction and the entities involved.

6. The participation in ritual practices including the taking of vows, the chanting of prayers, the breaking of coconuts, turning of burning camphor and the like are regarded as contracting with the spirits and form the “ground” for possession.

7. Renouncing the practices entails praying something akin to the following, although this example is merely an illustration and should not be construed or perceived as a mechanical procedure on the same basis that the Lord’s prayer taught by the Lord Jesus never was meant to be a formula;

“Heavenly Father (Lord Jesus), forgive me for praying to xxxxx. I renounce those prayers and my ties to xxxx (that spirit). I break away from xxxx and I humbly ask you to set me free from the fetter (or chain) binding me to xxxx (that spirit).”

It appears that such an act of renouncing carries weight as it is respected by the spirits and taken as decisive by them, since they clearly respond to it. More so, it suffices to signal to the spirits that the claim they were entitled to has been cancelled and the contract consequently annulled.

8. Without the renouncing of these practices, or the destruction of the idols, deliverance will not happen as the occupying forces lay claim to such events as legal ground giving them a contractual right to be there.

(This is based on the transgression of the command to have no other gods before the Lord and to not make any graven images of them or bow down to worship them, as there would be consequences -Ex 20). The rationale and principle contained in the verses that follow can easily be determined, since we have the advantage of hindsight and the cause and effect consequences experience by Israel, when they exposed themselves to idolatry now written in history (Ex 23:24b, *“Destroy their gods and break down their sacred stone pillars”*, and, *“The images of their gods you are to burn in the fire. Do not covet the silver and gold on them, and do not take it for yourselves, or you will be ensnared by it, for it is detestable to the LORD your God. Do not bring a detestable thing into your house or you, like it, will be set apart for destruction. Utterly abhor and detest it, for it is set apart for destruction.”* Deut. 7:25, 26 NIV). These verses are detailed and raise the question, “What would their purpose be when given to the Israelites in a defined context?” Surely, it was to bring to their attention the dire consequences if they were found guilty of transgressing accordingly.

9. It is not unusual for a person, once they have renounced the practices, to manifest during prayer by convulsing, vomiting or losing consciousness. Sometimes the person will take a posture similar to that displayed in the pictures of the gods while in trance.
10. When the Name of the Lord Jesus was used to address the spirit, it appeared to visibly subdue the demon and it responded accordingly. It

cannot be disputed that the faith community of ancient Israel held the view that according to Deut. 10:17, "*The LORD your God is supreme over all gods and over all powers.*" and this perspective carried over into the New Testament Christian world as well and is relevant today.

11. The victim under the influence of the spirit in trance will often identify the spirit by giving details when asked what its name is. The Biblical account verifies this as one of the responses one could expect.

12. There is so much correlation in what is encountered today compared to the description of the occurrences in Biblical times that the Biblical record can reliably be used as a reference for the understanding of bondage and deliverance presently. The correlation is present even though many of those prayed for come directly out of a non-Christian environment and have not been exposed to the deliverance episodes in the Bible. Therefore there was little chance of response by association and performing according to a pattern they had familiarised themselves with by reading it in Scripture. It ruled out the possibility of psychological contamination.

As part of the counselling process questions relating to his own internal experience of what he had gone through before the deliverance and how he felt afterwards were asked and a summary of relevant details can be given. He could differentiate the quality of his functioning before and after. Gradually a form of passivity had set in over time which caused loss of concentration

and focus and a loss of interest in what was happening around him. There were moods and expressions of personality distinctly not his own but he did not know this until after the deliverance, when those behavioural traits were no longer there. He concluded that those feelings and expressions were not his own but were somehow induced onto him and because he did not know any better had accepted it as coming from himself. The experience gleaned from encounters like these will be collated to constitute and formulate the guidelines for a ministry of deliverance in the church.

The question can be asked, “Can afflictions basically similar to this not be addressed by medical care since the level of scientific understanding today far supersedes that of the time of the Gadarene in Mark 5:1-19?” This is a legitimate question and people are obviously deeply indebted to the medical field for what assistance they can and do get, but we are dealing here with folk who realised that they had been for medical attention, sometimes again and again, and were convinced the solving of the problem lay elsewhere. Trained medical minds say there are fundamental biological causes for certain developments in the body that lead to illness and these processes are observable, repeatable and consistent. Logically it all boils down to hard-core chemistry and physics. Though this is a given, the whole is more than the sum of the parts and this is what is on the laboratory table as far this investigation is concerned.

In addition to the material facts of the case dealt with above there are finer aspects relating to his experience that are also relevant for the purpose of this

study. The man had slipped into a mental state that caused him difficulty as far as concentration and focus are concerned. The sluggishness of his brain and the inability to be quick in either his thinking or responses to stimuli can only be understood in terms of the passivity he had sunk into. His inability to register wholesome emotional responses could also be as a result of the passivity that had set in. After he was delivered he found there was improvement but he still had to consciously make an effort to use his brain.

A lady with severe acute chronic asthma

I was called to see this lady. On arrival in the room, she was breathing with great difficulty, wheezing during expiration and inspiration (stridor), using her accessory muscles in her neck and chest to assist her breathing, sitting forward to breathe better, and sweating excessively, though she was not cyanotic...These are all signs of acute, severe asthma, needing emergency treatment with nebulised and intravenous bronchodilators, IV steroids and oxygen. Present with her were her husband and a few other relatives. I was informed that she had suffered from asthma for years, always carried a bronchodilator spray with her, and regularly received emergency medical care at her local regional hospital. The difference was that the room we were in now was not in the hospital, but at a mission. They had brought her for prayer. She had confessed certain sins and had renounced links to those sins. She also renounced the influence of any evil spirit from her idolatrous background on her father's side (who had sinned in a similar way than she did).

When prayer was made in Jesus' Name, she went into a trance state; her body and face contorted; her eyes rolled in her head, she started to cough, and spew. When she regained her full consciousness, she was better. The prayer session was prolonged, but after every period of prayer, there was marked improvement in her breathing – only slightly at first and then more markedly. At the end of the first session she breathed much better. Although no one witnessed any “spirits” leaving visibly, the change in her condition was interpreted to be connected to the dismissal of the spirits possessing her. She also expressed it in that way. She said she felt something leaving her.

A few more sessions followed after the initial session and, by God's grace and power, she was delivered from the evil spirits and healed completely. For years after these events, she never used the bronchodilators again and was never nebulised or treated for asthma at the hospital again, according to my knowledge. The Lord Jesus Christ glorified himself in a wonderful way – by forgiving her, delivering her and healing her! May He alone be glorified! (Report written by Dr. F.J. Kellermann [MBChB, FAFP (SA), MFamMed, MCFP (SA), DipPHC(Ed)], a specialist in family medicine).

OBSERVATIONS:

1. There were breathing, wheezing and chest problems reminiscent of asthma. It would be described as physical affliction.

2. Excessive perspiration was visible.
3. During prayer she lost her consciousness and instead of becoming comatose she appeared to be in a trance state (i.e. an altered state of consciousness).
4. There were body and face contortions including rolling movements of the eyes.
5. No medication was administered as was usually required for recovery, yet there was a release from the attack after renouncing sin and the different items relating to idolatry.
6. Based on the recovery, her relating of experiencing “something” leaving her, and prior encounters of this kind by the therapist, it was concluded that there were indeed spirits responsible for the condition and when they left her the person was healed.
7. During the session no questions were directed to the person while in the trance, which means no communication was received to verify directly that one was dealing with an invasive entity.
8. There were dreams that were judged to be related.

9. More than one session was required to secure her complete deliverance.

In terms of an evaluation of psychological factors before and after, the person indicated a gradual descending into passivity or lethargy which she seemed powerless to counter. Penn-Lewis (1931:70) emphasised that, "The chief condition, therefore, for the working of evil spirits in a human being, apart from sin, is passivity." Describing it as a kind of "heaviness", it left her without energy or zest for life. Normal household chores became a major undertaking and left her unreasonably exhausted. There was no explanation for this deterioration in functioning. She also couldn't explain the mood swings increasing in frequency, which she tried to control with difficulty. Left without any alternative explanation for the out-of-character behavioural manifestations, she had accepted it must be a falling apart of her own personality. The relief found after deliverance allowed the conclusion to be made, that these spirits have the ability to induce their own traits onto their victims. Jessie Penn-Lewis (1931:71) confirms, "Satan demands passivity as a condition for his *compulsory action*, and in order to compulsorily subject men to his will and purpose."

Other Case Histories:

Ambra

This lady had come to the Mission because of multiple ailments and a general feeling of ailment. She had been for medical treatment at various times to no

or very little avail. The necessary counselling was done to prepare her for prayer. Before she was prayed for, she described the condition of her health at that moment. She felt heaviness on her back and pain in her joints. When she moved or turned her head she experienced dizziness. There was also tightness in her arms and legs.

Prayer was offered by the laying on of hands. A very acute movement was observed as she eased back into the sofa. She then quickly and suddenly fell forward and appeared to be unconscious, like someone who had fainted. Curling up in a foetal position she shrieked in a shrill voice and almost immediately started to cackle like one would expect to hear from a witch. This was followed by a deep voice as if from a male.

She then struck out at the ground while on the floor like a child throwing a tantrum and rolled around pulling her legs up to the chest, while pumping them simultaneously back and forth. All this time squealing and whimpering like someone in anguish.

All these movements happened without her being aware of it, as she was quite obviously in a trance. When the spirit left her, her body became quiet in terms of movement, but it started again, weeping as if crying over its defeat.

As she regained consciousness she put both hands behind her head and stroked her hair from the back to the front as if rubbing something off her head. Then she spoke and it was the spirit declaring that it was the “tokolosh”

(sic). It giggled and laughed. It jumped to its feet and started doing what looked like a rhythmic tribal dance.

The prayer included direct commands to the spirit to leave while declaring the victory of the Lord Jesus over all the power of the enemy. When it eventually left, the heaviness on his back was gone, the pain in her joints were no more and she felt a lightness in her body that left her amazed. Relief was visible in her face for even the casual observer.

OBSERVATION:

1. She had multiple ailments. At the time of the consultation, she had heaviness in her back and joints and experienced dizziness. Her arms and legs felt “tight”.
2. During prayer, she fell forward in a faint, but made various noises while curling up partially in a foetal position. There were lots of co-ordinated and non-co-ordinated physical movements while appearing to be in a trance.
3. On this occasion another voice unlike her own, spoke clearly using her vocal cords, mouth and tongue to articulate, declaring itself to be a particular known spirit. It then performed a ritual dance demonstrating free control over the muscles and reflexes of the victim’s body.

4. The relief obtained appeared to come when, according to her, she felt something leave her body. Although the relief was not instant, when it did come the symptoms had disappeared.

5. There were dreams that were noted to be associated with the condition.

It may be questioned if it is scientifically correct to conclude that “the spirit” left her, when nothing such as a spirit itself was observed in terms of the scientific method, but even the researchers of the papers in “Spirit Mediumship and Society in Africa” edited by Beatie and Middleton (1969) refer to the phenomenon as such e.g. “...the drummers work up to a climax *and the spirit rushes headlong* (my emphasis) into the cult-house.” (1969:19). What they observed was a person running into the cult-house and for all practical purposes it could have been merely the man himself, but the researcher obviously observed the “unnatural” state of the person and as an eyewitness described the possessed state, as it was also known among the people.

At some point during the counselling session, it was ascertained that much passivity was experienced in terms of the faculties of the mind, the emotions and the body. With regard to this case, evidence of behaviour contrary to the person’s usual nature was present, which would seem to indicate that these powers have the ability to impose their own feelings and intentions on the victim.

Barnes and Sharmaine Govender

The family arrived at the house for prayer. The son in the home wanted to leave school because he was having great difficulty learning. The eldest daughter had stomach cramps and severe discomfort in the abdominal area. The father looked dark and troubled but was quiet. The mother looked normal but was the one who spoke and detailed the trouble they were having.

She had dreamt of several situations where there was a lot of water in every scene. She also dreamt of one big very dark male person who threatened her and after this they had a break-in where a lot of their factory goods were stolen.

They found the harmony and peace in their home had been disturbed. She had pains in her body which were moving around from place to place, in the shoulder joint, then in the neck and the back and so on.

He had severe stabbing cramps in the colon area of the abdomen but more prominent on the sides and below the stomach. He also had a severe pain in the left shoulder but attributed this to a fall he had previously. His head felt heavy and tight and his eyes were troubling him greatly.

After the necessary pre-prayer counselling was done (to renounce all spirit activity), when prayer was offered, many reactions followed which included writhing and twisting of the body and contorting of the face. The onset of the

headache during prayer could be observed. The face went very dark, the veins by the forehead and temples swelled significantly as to be vividly visible and the skin took on a matt finish (without any shine). Sounds made by a person in agony came forth and excessive perspiration followed. Suddenly, unexpectedly, whatever was in the stomach came out when vomiting started. The torment was described as if there were claws tearing at the intestines during the sensation of it appearing as if something was being pulled out of the body from outside and from the top.

Follow-up prayer was required before greater deliverance was affected. After the initial contact some of the afflicted ones reported dreams which seemed to have a direct bearing on the pursual of attaining full freedom.

OBSERVATION:

1. The spiritual affliction also extended to the material possessions they had. External events were drawn in to become part of the scenario.
2. Other family members were also affected and not just the principle victims.
3. There were mind or mental troubles besides the biological afflictions
4. Various physical ailments were noted, i.e., stomach cramps, discomfort in the abdominal area, change of the colour of the face, moving pains –

neck, shoulder joints, back, pain in the colon area, cramps in the sides, a heavy and tight head and troubling eyes.

5. These symptoms disappeared after prayer was made and deliverance followed.
6. The dreams were significant and understanding them was vital for the process of facilitating the deliverance.
7. Pre-prayer counselling entails finding the “ground” the evil spirits have.
8. The day prior to the counselling session the “sugar=levels” tested very high at the hospital and the day after the deliverance the sugar levels were normal.

The spirits that plague people originating as a result of a black magic spell behave slightly differently to those that present themselves as “gods”. Differentiating the phenomenon of spirit influence in this way is not unique to this study, as the tribal people themselves have been able to distinguish the differences, as noted by Elizabeth Colson (1969:71) in her paper, “Spirit possession among the Tonga of Zambia”, “The third type of possession is ghost possession involving spirits known as *zilube*, *zela*, *basikazwa*, and sometimes *basangu*. Ghosts originate in the forgotten local dead or are spirits who have fallen into the control of the sorcerers or perhaps they are a spirit remnant created at each death.”

Physical affliction and mental torment was understood to have been brought on by the spirits, and if that is possible for the demons to impose such, then it is not difficult to understand that they can do the same with mental and emotional influence. Such a finding would shed light on the fact that the person had thoughts and emotions foreign to what they usually entertained, which went away after deliverance. Evil spirits are able to induce whatever they are feeling or experiencing onto their victims.

Kersnee

During the time of the festival a number of people present themselves with similar ailments and afflictions. It had long been suspected that this had something to do with the heightened spiritual activity during the festival time. This was somewhat confirmed when **KG** requested prayer after experiencing troublesome “hay fever” and pain “in the eyes”. She described the feeling of intense pain in what appeared to be inside her eyeballs or at least the eye sockets.

She also had a dream which usually indicates the presence of additional factors which could have a bearing on the affliction she encountered. After she renounced any exposure to the evil one and specifically the spirits relating to Deevali, she was prayed for. It seemed as if she slumped into the chair and then her head started moving involuntarily and slowly with a twitching of her limbs. This was treated as a minor manifestation and the demon

responsible was rebuked and commanded to release her in the Name of the Lord Jesus.

At that point she experienced a sudden release and when questioned about what had happened to her, she said she felt a very great heaviness come over her initially (perhaps explaining the appearance of sinking deeper into the seat at the time) and then a severe pain in the eye area, inside the eyeballs. This sensation then moved upwards into the forehead and, as far as she could explain, out the top of the head and the discomfort was gone. Nothing further transpired when praying and it was concluded that the spirit had released the hold it had upon the eyes. This was also confirmed in the days that followed as the affliction did not reappear again.

When she was asked what she experienced she had this to say: “As we started to pray –it was as if something caught me in the left shoulder, but it gradually went away. Then it was as if something heavy was inside my eyes, and when praying specifically against it, it also went away”. She was delivered and healed.

OBSERVATION:

1. The prevalence of certain symptoms common to many who are ailing during the time of the bigger ceremonies and festivals of idolatrous religions. At the time of a very prominent festival, no less than 6 different people from different parts of the area, who had no prior

contact with one another, turned up for counselling and prayer all with identical symptoms: severe pain in the lower back and pain in the one leg not unlike what would be experience when one has a “pinched” nerve. In every case it turned out to be a form of bondage connected to the prayer prevailing at the time. How this was determined will be detailed and dealt with later.

2. She described “hay fever” and intense pain in the eye socket area.
3. She renounced the exposure to the spirits involved.
4. A form of faint came upon her.
5. Involuntary movement of the head took place
6. Body limbs started twitching like when there is an electrical charge triggering associated nerves.
7. During the time of prayer she felt a sensation of something moving upwards into the forehead and then out of the top of her head upon which the discomfort appeared to leave her.
8. Each of the symptoms in turn went away as the process of prayer focussed on those areas which were regarded to have been places in the body held by the evil spirit.

9. Once the prayer ministry had completed, the symptoms or ailments did not return. The affliction was displaced without the use of medication of any kind.

10. Numerous cases broadly similar to this have been encountered on a regular basis and successfully dealt with. Obviously, the success rate is not mechanically exact such as would be the case if antibiotics were used and the bacteria were annihilated due to the fact that during counselling one is here dealing with the complexity of the personality of people responding to the therapy.

What had added credibility to the experience is that none of the victims had known what to expect during the time of prayer and the manifestations differed according to the unique form of bondage encountered. They simply expressed what was happening to them as best they could. An experienced counsellor would be able to collect the data and interpret what was happening in much the same way as a doctor does when taking a medical history from a patient reporting for treatment. He can be said to have made a good diagnosis when he has collected all the material and matched it with the systemic patterns known to the medical fraternity identifying the diseases. Prior to counselling, the person revealed that thoughts had become sluggish, gradually worsening as time wore on making it laborious to think and easier to simply sink into a day-dreaming state.

Aunty Pat.

This lady was observed while working as a cashier at a large supermarket. Her hands were raw in the places where large parts of the top layer of the epidermis or superficial skin had peeled off as if the after effects of severe sunburn. When she was asked what was wrong with her hands she replied, she has psoriasis. She had it for eight months and it was so painful. The doctors treated her but they had little hope of permanent relief.

I asked her why she hadn't come for prayer as she surely knew the Lord would help her. Her reply was that she had little hope of finding a cure. She was strongly encouraged to ask her husband to bring her to the services for prayer. Two days later they were in the service.

After the service they were invited to the counselling room. Once there, I proceeded to try to find out the cause and nature of the affliction. I asked her if she had any enemies, as I suspected witchcraft. She said, "No". I asked her if her neighbours were fighting with her. Negative. I asked if any of the relatives were jealous of her. Also no. Was there anyone at work after her job or position? She replied that she gets along with everybody; they have a good working relationship and there is no "bad blood" between her and anyone. (These questions are routinely asked to obtain the best clinical picture of the situation and to take cognisance of all possibilities).

Having encountered a similar condition previously which was the result of witchcraft and was cured after the person was delivered of the witchcraft I nevertheless requested her to pray and “break away” from any witchcraft that could have been done by anyone against her. Respectfully she obeyed and renounced any such activity against her from whatever source.

I proceeded to pray for her by asking the Lord to deliver her from any witchcraft spell someone could have cast on her. Nothing happened and I asked her how she felt. She replied that she was just normal. I asked her if she felt hot and she said no. I asked her if she felt weak or giddy and again she replied no. All my questions were answered in the negative. Obviously, for all purposes, it appeared I was barking up the wrong tree. She was not afflicted by any demonic activity because if she had been, there would have been a form of manifestation since the spirits do react when prayer is offered for the Lord to cast them out.

About to settle for the fact that she is not affected in any way by spiritual forces, I ventured a last question in the hope that one might find something to at least help the poor lady, because it was terrible to see the condition she was in and one didn't want to leave her like that. I asked, “Was there anyone in your family who suffered in the same way?” and immediately she responded, “Yes, my mother; ...in fact she died with it!” Now this was like hitting the nail on the head. I asked her to tell me about it, and this was the story:

She said her mother contracted the disease about eight months before her 48th birthday and entered into a deep depression during that time. It progressively got worse and no amount of medical attention could alleviate the suffering. Eventually she died on her 48th birthday.

What had affected her the most was the fact that she also contracted it eight months earlier and in three days it would be her 48th birthday. She picked up the disease eight months prior to her 48th birthday!

I asked her if she could see that there is a remarkably uncanny similarity between what happened to her mother and what had happened to her. She confirmed it and added that she would get so depressed that she once took the car into the harbour to drive off the quay to commit suicide because she couldn't take it anymore. Referring to the words of the Lord Jesus in John 8:44, I pointed out that the devil is a murderer and this condition would be regarded as ample proof that he was behind the whole thing. There is no medical evidence for a genetic program that would kick in eight months before one's 48th birthday with such exact precision, coinciding with the same experience as in the case of her mother; it just had to be spiritual. I asked her to "break away" from the spirit coming from her mother, which had afflicted the mother in the same way and now wanted to take her life as well, by renouncing it in prayer.

She did so and immediately she started to convulse. The spirit left her after it was rebuked in the Name of the Lord Jesus. When she returned to her full

senses, we marvelled at the fact that she had come for prayer just three days before her 48th birthday! Was that a divine appointment or mere coincidence? Did the Living God arrange that encounter in the supermarket for one to see the need and act on it ...so she could indeed be saved by deliverance from the same fate as her mother? What would have been her fate, humanly speaking, if no one was available with the understanding and insight to deal with the matter? How cunning was the spirit that when we were barking up the wrong tree, it sat quietly not revealing itself, probably hoping that the session would pass without it being discovered? Wasn't it divine intervention that the unknown aspect of the familiar influence was detected and proved to be the key factor?

The pain was now gone and within three weeks the peeling of the skin had cleared up. Obviously the biological processes were required to repair the physical damage. The raw infected areas had healed and most of the hand was like the new skin of a baby.

OBSERVATION:

1. This was a very directive approach during which the counsellor suggested many possibilities but stating to the needy person that it could be witchcraft.

2. In spite of such strong injunctions, which some would argue would psychologically produce the suggested outcome; it did in fact prove entirely negative with no result in line with what was expected.
3. If the session had been arranged for academic research purposes, it would have been approached differently with certain controls introduced to eliminate subjective contamination, but since the intention was primarily to reach out to help the person, the incident is nevertheless included to bring to the fore the “natural” sequence of events in ministry and the desired outcome obtained.
4. The lack of response at the first attempt in prayer appears to indicate that one was dealing with a relatively intelligent entity using some form of thinking ability. It was able to remain undetected while the wrong avenue was pursued during prayer. Only when the truth regarding its position was discovered and dealt with was there any appropriate response. It needs to be said however that deliverance does not necessarily require any form of manifestation and the counsellor does not seek such a response to confirm the demonic activity.
5. The skin condition, though biological, was present due to the influence of a spirit that had been with the mother but had in all probability transferred to the daughter upon the mother’s death. It had cleared up after the spirit left.

6. Notable was the fact like many other cases that the spirits reproduce similar conditions in successive generations which could leave the impression if no further investigating is done that the affliction is hereditary. Many illnesses such as these could be regarded as hereditary based on assumption rather than sound scientific evidence and would need further research to be done.

7. Prayer in the Name of Jesus caused the spirit behind the affliction to reveal its presence and once she had renounced it, it was obligated on the grounds of what Christ had done at Calvary to release her and the healing process could be initiated. It seems as if the bondage somehow inhibited the normal functioning of the biological processes usually at work when the body goes about healing itself. One cannot, however, exclude the direct intervention of the Lord even in the restoration of her body.

Included here, this case example illustrates the fact that the addressing of this need does not always begin in the counselling room where people have made an appointment for that purpose. When certain unusual behaviour patterns surfaced they had thought they are becoming more and more like one of the relatives who had died. Upon investigation it surfaced that the particular relative was in fact also affected by the same spirit. A case can be made that when the relative died and the spirit left them it had gone into the descendent and eventually induced the same idiosyncrasies in them. Passivity was present. During the course of ministering to folk labouring under this burden,

many different situations relating to demonic bondage were encountered leading to fruitful outcomes.

Countless numbers of examples from the foreign mission field abound to support the fact that the reality of demon influence accounts for a lot of the trouble encountered in communities with an idolatrous background as the following history from the experience of John Nevius, D.D. (1970:30-34), missionary to China will attest to:

“Early in the summer of 1879 I heard from ... Leng ...an account of the case; ‘...I was at Tse-kia chwang, in the district of Shiu-kwang ... giving an account of ... Mr Kwo when an enquirer said we have a similar case here. It was that of a woman also named Kwo ...32 years of age. It happened that at the time of my visit the woman was suffering more than usual... they begged me to cast out the spirit; as they had tried every method they knew of without effect. While we knelt in prayer the woman was lying on the *k’ang* (the earthen bed of North China) apparently unconscious. When the prayer was finished she was sitting up, her eyes closed, with a fluttering motion of the eyelids, her countenance like one weeping, and the fingers of both hands tightly clenched. She would allow no one to straighten her closed fingers. I ...said to the demon: ‘Have you no fear of God? Why do you come here to afflict this woman?’ To this I received instantly the following reply:

Tien-fu Yia-su pu kwan an, Wo tsai che-li tsih pa nian,

Ni iao nien wo, nan shang nan,

Pi ioa keh wo pa-shin ngan.'

[God and Christ will not interfere, I have been here seven or eight years; and I claim this as my resting-place. You cannot get rid of me.]

She continued for some time uttering a succession of rhymes similar to the above, without the slightest pause... I recall another line: 'you are men, but I am *shien*' (one of the genii). ...a person present dragged her back to her apartments – the demon not having been exorcised."

Mr Leng revisited this region in the month of August. His further ... experiences in connection with this case, I also give in his own words:

"I asked those present if they would join me in prayer for Mrs Kwo. ... While this was transpiring ... the Christians at Tse-kia chwang were attempting to hold their customary Sunday service; but Mrs Kwo was determined to prevent it. She raved wildly, and springing upon the table threw the Bibles and hymn-books on the floor. The wife of ...Mr Sen ...then became similarly affected; and the two women were raving together. They were heard saying to each other: 'Those three men are coming here, and have got as far as the stream.' Someone asked, 'Who are coming?' The woman replied ...'one of them is

that man Leng.’ As I was not expected to visit that place until a few days later, a daughter of the family said: ‘He will not be here today.’ To which the demon replied: ‘If he does not come here today, than I am no *shien*. They are now crossing the stream, and will reach here when the sun is about so high.’ And she pointed to the west. No one could have known in the ordinary way that we were coming... When we arrived at the village a large company were assembled ... attracted by the disturbance and curious to see the result of it. ...I went into the north building where the two raving women were sitting together on the *k’ang*. I addressed the demon possessing them as follows: ‘Do you not know that the members of this family are believers in the true God, and that this is a place used for His worship? ... if you do not leave, we will immediately call upon God to drive you out’ The younger of the two women then said to the other: ‘let us go - let us go!’ The other then drew back on the *k’ang* angrily saying: ‘I’ll not go! I’ll stay and be the death of this woman!’ I then said with great vehemence: ‘you evil, malignant spirit! You have not the power of life and death; and you cannot intimidate us by your vain threats. We will now call upon God to drive you out.’ So the Christians all knelt to pray. The bystanders say that during the prayer the two possessed persons, awakening as if from sleep, looked about, and seeing us kneeling, quietly got down from the *k’ang* and knelt beside us. When we rose from prayer we saw the women still kneeling;

and soon after Mrs Kwo arose and came forward greeting us naturally and politely, evidently quite restored.

The statements of Mr Leng, as given above, were confirmed by minute examinations of all the parties concerned, and their testimony was clear and consistent. No one in the village or neighbourhood doubts the truth of the story; nor do they regard it as anything specially strange or remarkable.”

OBSERVATION:

1. Even here in this narrative from long ago it was recognised that evil spirit possession caused suffering “more than usual”.
2. The villagers themselves had tried several methods of exorcism, but had failed.
3. They turned to the Christian for help in getting the demon to leave. This is often the case today, that when their own mechanical methods fail unbelievers will bring their troubled ones to Christians for help.
4. Though “unconscious” the person then does things as if conscious. The eyelids fluttered indicating the “trance” state.
5. Her facial expression revealed a form of emotion and her fingers were clenched.

6. Communicating with the spirit drew a response and the person started talking as the spirit identifying itself as *shien*, indicating that it had claimed up the body as a resting place and that it was not leaving.
7. At one stage there was unruly and destructive behaviour and it appeared to be uncontrollable.
8. There appears to be some contamination referred to as the transference of spirits where someone else is affected due to the influence coming from the primary possessed person.
9. Clairvoyant and mediumistic features surfaced whereby the victim displays knowledge that could not have been acquired by normal means and which proved to be accurate. It should not, however, be understood to mean that such spirits will in all cases tell the full truth or truth at all.
10. Subsequent to her deliverance Mrs Kwo had been baptised and was known as a women of pleasing manners, in good health with nothing unnatural or peculiar in her conduct. She was further an intelligent and consistent Christian. Over a two year period there were threatening attempts by the spirit to return. On her own account she indicated that she often became aware of the presence of the evil spirit seeking to regain his former control over her. She felt almost powerless to resist

the unseen influence threatening her. The evil spirit's attempts to return gradually grew more infrequent until it ceased altogether.

11. In the same community it was reported to the same team that another lady was doing the same thing in repeating at great speed spontaneously composed verses while in a trance. This is their story:
“As we approached we heard the measured cadences of the woman's monotonous chant, which, we were told had already continued for more than an hour. Entering the house we saw her lying on the *k'ang*. Her appearance was that of a corpse; the face expressionless and no part of the body stirred except the lips and the tongue; which were giving forth utterances with the rapidity and uniformity of clockwork. Everything she said was in measured verse and was chanted to an unvarying tune. Her daughter-in-law ... tried to arouse her, calling her loudly by her name. But it seemed like talking to the dead. Her respiration was natural and her pulse full and regular, the skin neither dry nor moist; and there was not the slightest evidence of fever or excitement. Her arm when lifted fell down again entirely limp.” (Nevius, 1970:37, 38)

What we are able to determine by a careful scrutiny of the case material above is that there are those who appear to have been possessed by one or more demons due to their own conscious volitional involvement in practices that are idolatrous. This can be described as bondage based on the voluntary choice of the individual concerned. It will be known as demonic bondage due

to voluntary involvement. John Nevius (1970:48) also identified this kind of bondage among the Chinese in China when he noted that some practices “are not spirits seeking to possess men, but men seeking spirits to possess them, and allowing themselves to be voluntarily used as their instruments.”

Some forms of voluntary involvement are obviously conscious voluntary involvement, yet there are instances of what can be termed “voluntary involvement” which falls outside an entirely conscious awareness. This kind of involvement could be deemed to be a voluntary involvement but in ignorance, in other words, the person consciously engaged something they were not fully aware entailed the activity of evil spirits.

There is also the kind of bondage that occurs outside of the direct involvement of the person concerned. Examples of this kind of bondage would be found among those who had spells cast on them or some kind of witchcraft or black magic done against them. It stands to reason that because witchcraft or black magic is injurious to the person, no one in his right mind would consciously seek to come under the influence of such powers, hence the notion that this kind of bondage would be a consequence of involuntary involvement.

Another form of involuntary involvement is bondage resulting from curses or influences coming from the ancestors down the family blood line. The victim would not have been involved in the practices of the forefathers, but since such bondage follows a trail down to the third or fourth generation, the

descendants may have picked up the consequences of the doings of the previous generations as a kind of spiritual inheritance.

The bondage and the afflictions due to it are regarded as hereditary. Systematically the on-set and occurrence of bondage can be set out as follows:

1. Voluntary Involvement
 - 1.1. Conscious Involvement
 - 1.2. Involvement in Ignorance

2. Involuntary Involvement
 - 2.1 Familiar Bondage
 - 2.2 Witchcraft, Black Magic and Curses.

In reference to the questionnaire sent out by Nevius, certain responses deserve special mention in as far as they correlate the findings of this study. W.J Plumb, a missionary with the American Methodist Board, submitted the contribution from Chen Sin Ling, his local teacher who had been a Confucian prior to him embracing Christ. He admitted that demon affliction was very common in the district of Tu-ch'ing and Chang-lo. He indicated that the spirit (*kwei*) takes possession of the body and it is not easy to resist the demon's power. Though without bodily ailments, possessed persons appear as if ill. Once the demon had taken control the people seem different from their usual selves and when they awake fully they do not have the slightest knowledge of

what happened. During the manifestation a possessed person would leap about, waving their arms and reveal which demon it is. He will call himself a god or a geni and sometimes the spirit of a deceased person. Some spirits make a noise like a bird. The person's countenance may change and the spirit would cause his victim to take on a threatening air and a fierce violent manner. He closes the eyes or makes them protrude with a terrifying stare while the muscles stand out on the face. The face is sometimes pierced with a bamboo spike or awl or the tongue is cut with a knife. (*I have photographs of this* –GHD). Significant is the finding that when the afflicted person enters the Christian faith by surrendering to Christ, there is little fear of the spirits giving him further trouble. It was reported that in the district of Tu-ching numbers had become Christians for this very reason. (Nevius, 1970:51) This is a very significant observation in the light of what this study hopes to show.

Mr Wang Wu-Fang's response to Dr. Nevius' investigation confirms what others have also found. He is a greatly respected helper from the English Baptist Mission of Shan-tung and says in his experience people of robust health as well as the weak and sickly were under demonic power. Even those who bravely resisted had been obliged to submit themselves to the control of the evil one. He reported that in many cases the first symptoms appeared during sleep while dreaming. Weeping excessively till some offering is brought occurs frequently. When the demon is given what it wants, the malady disappears. It talks or laughs, walks and sits, rolls on the ground or leaps about contorting the body and twisting the neck. According to his account, demons are of different kinds; some openly and clearly declare who

they are but others try to be secretive. Some are cast out with difficulty but others with relative ease. When the subject recovers consciousness he has no recollection of what had transpired. Having effected deliverance Mr Wang found that on account of it, “the fame of Christianity rapidly spread, and there were many accessions to the church.” (Nevius 1970:56). Once again the same outcome – does this mean that when people find that the Lord Jesus can actually set them free from the fearful power of the demons that they will turn to Him and become his followers? Wang (Nevius 1970:57) said, “In our preaching, to be able to tell people that in our holy religion there is the power to cast out demons and heal diseases, thus manifesting the love and mercy of God, is certainly a great help to the spread of the Gospel.” Surely if it were merely fantasy or fairy tales the sober among the people would soon have exposed any unreality and would have brought the Christian faith into disrepute exposing it as a charade. So the deliverance must have been real also in terms of long term results.

The following is a case study reported by Hsu Chung-ki of Mongolia and forwarded by Rev. James Gilmore of the London Missionary Society (Nevius, 1970:62).

“Thirty-four li west of my home is a small village called Ho-kia-chwang. In it lived a Mr Chin, who was very wealthy and had a large family. He was also a noted scholar and had many disciples. All at once his home became the scene of very strange manifestations. Doors would open of their own accord, and suddenly shut, or would shut and suddenly open. The rattling of plates and bowls was often very annoying. Foot-falls

were sometimes heard, as of persons walking in the house, although no one could be seen. Often straw was found mixed with the millet and filth with the wheat. Plates, bowls and the teapot would suddenly rise from the table into the air; and the servants would stretch out their hands to catch them. These were constant occurrences. Various persons were called to the house to put an end to these disturbances. Efforts were made to propitiate the spirits by burning incense to them and by vows and offerings. Mr Chin entered a protest against the spirits in the Tung-Yoh Temple. All possible means were tried but with no avail. This state of things continued for two years. The wealth of the family mysteriously disappeared. Mr Chin died and now his descendants are in extreme poverty.”

The case history above is a well know example of poltergeist activity not infrequently found in the local community as well. Just recently a whole family stayed over at Jivannadi Mission since it was impossible for them to remain in their rented house due to the spontaneous combustion taking place at different unpredictable times and places. They were fearful of the house burning down or the windows breaking and causing problems for them with the landlord.

The example of Malli

This lady started feeling unwell and realised that she was not her normal self as she put it. She felt as if a bout of flu was setting in and she asked for

prayer. She explained that she felt extremely lethargic and tired. During the counselling and prayer opportunity she recounted an incident at the former place where she and the family lived. They had come home from an event and as she stretched out her hand to turn the door handle to enter the house, a family member noticed a lot of fat on the handle and called out to her to stop.

Describing it as pig's fat she recognised that it was the usual way people in the community did witchcraft against one another. During the prayer she had an unexpected but very clear and vivid visual presentation to her mind. Although the event had taken place a considerable time ago, she could clearly see a certain lady known in the area for casting spells on people, dancing before her eyes in a gloating manner. Based on experience in this regard, I asked her to "break away" from (i.e. verbally renouncing) any witchcraft or black magic that this lady could have done against her. When she did this, her body began to shiver and there was a reaction that moved her backward against the sofa she was sitting on. The Lord Jesus delivered her by the power of the Holy Spirit and she was made well.

She also expressed her awareness that she had become increasingly more passive over time and that there were changes in her temperament she naturally discounted as part of the aging process. Now while that may be true, one cannot just assume something like that without establishing the facts. In her case, once the presence of a spirit was determined, the possibility of ascribing it to the activity of the demon enters into the equation.

Observations:

1. The original symptoms could easily have been mistaken for influenza or a common cold. There are many reasons why a fever can set in.
2. It was only during the prayer session that it could be established with any amount of certainty that the condition she was suffering from was brought about by the activity of an evil spirit upon her body.
3. The taking of the history and the observation of her reactions during prayer were helpful in establishing the real root of the problem and then confirming that the passivity present was indeed also the result of the demonic activity because she was free of it once delivered.
4. It appears that the working of the spirits on the body produces material effects that indicate the spirit somehow is able to induce symptoms and signs on the victim's body and life.
5. Once it is appropriately dealt with, relief is found and this concrete experience of healing and relief is beneficial to the person and conducive for the propagation of the gospel.

In fulfilment of the required objective relating to qualitative research as projected earlier in the section on methodology, I put forward the two samples as representative of cases where people were not prayed for and consequently did not benefit in any way as they possibly could have if they

chose to. Remembering that there can be no coercion when counselling individuals subjected to demonic activity, when they choose not to avail themselves of the ministry there is nothing you can do.

Mrs T. M.

I was invited to see Mrs T.M. in Laudium, Pretoria. She had apparently suffered a stroke and was partially paralysed on the one side and couldn't speak. After asking pertinent questions it appeared very likely that she was not simply stroke afflicted but affected by an evil spirit that entered her when she had been exposed to certain rituals. The affliction was typically what we had encountered in the case of others that had been prayed for previously.

Accordingly there was indeed a reaction when she was initially prayed for indicating a very high likelihood of spirit affliction of a kind I had encountered before. The family, however, elected to decline further prayer and opted for hospitalisation and upon her release from hospital sought assistance from their own religious practitioners. This lady passed away having received no relief from her condition.

Comment: Based on the initial signs and supported by the symptoms as well as the reaction to the exploratory prayer, though not conclusive, there was a very high likelihood that this lady could have been helped by the counselling process and prayer. The family had opted to follow a different course, but no healing and change in condition was observed.

S.V.

Based on the family history and exposure to the spirit world, there was a very real possibility that this young lady was suffering from wheezing or asthma as a result of demonic bondage. Her mother had been delivered from the same condition. During the counselling session the histology indicated positive for a hopeful outcome if the process of deliverance could be followed. Dreams and physical signs were certain markers that it was most likely that she could be helped through to freedom from the condition as others had been helped before her. Since this process cannot be forced upon anyone, there was little one could do when the young lady decided not to continue with the counselling. No change for the better in the lady's condition followed. If anything it had become worse.

Comment: Other family members found relief when they opted to continue with the prayer and counselling process. There was no reason to believe that it would have been different for this young lady. Due to her decision not to pursue the course of counselling it was not possible to assist her and her condition did not change for the better.

There are a number of similar cases that all have the same outcome. I thought it sufficient to put on record these two in particular to serve as examples of all the others I encountered over the last 40 years or so.

Summary: What surfaces in this analysis is that when people in the sample groups referred to, submitted themselves to the counselling and prayer therapy they experienced real results. As discovered in the cases presented in this study, when the people were prayed for the bondage was identified and addressed. This resulted in release and a change in the physical and mental well-being. On the other hand, as indicated by the samples where people were not prayed for to deal with the suspected bondage underlying the affliction, there was no relief when prayer was not forthcoming. A case can be made that this evidence supports the theory that when the demonic influence encountered in people is adequately addressed; it can lead to them experiencing a better and higher quality of life, which is what this study wants to show.

Chapter Six

PROPOSING A RESPONSIBLE AND APPROPRIATE COUNSELLING AND PRAYER THERAPY.

As stated in the Introduction, this study is focussed on answering the questions related to the trauma experienced by victims of what is believed to be demonic infestation. Having established that there is Biblical ground in the ministry of Jesus, to hold forth hope to such sufferers based on what He had accomplished by His work on the Cross, I hope to answer the question regarding the nature of the help the ministers and the church can offer. Since the term often used in the New Testament Scriptures for healing also in this regard, is *θεραπέω* (Acts 17.2,5), as when Jesus “healed” (*ἐθεράπευσεν*) the demon-possessed man in Matt. 12:22, I will refer to it as a “therapy”.

Professor Oosthuizen (1975:310) had discovered in the early seventies already that the success behind the impact that the Pentecostal churches had made in the community, was due to them offering tangible hope of deliverance to people who had nowhere else to turn after exhausting temple and medical avenues. He refers to it in the chapter on “Healing” (1975:309-324) by giving examples, “After my mother was healed in the church and demons cast out in the name of Jesus – we all became Christian.” and another, “I was set free without spending a single cent. Since then I only trust in the Lord and go to church.” He found that the efficacy of the church and Christianity in that community is seen before their eyes when deliverance takes place. “Relief

from demon-possession in one of the main reasons for being attracted to Pentecostalism.” (Oosthuizen 1975:320).

Hence I propose a responsible and appropriate counselling and prayer therapy as a result of the opportunity and the need.

THE NEED.

In the early seventies, a survey of 400 Christians revealed that of those who were healed the predominant illnesses were diabetes, anaemia, chest related troubles, heart and abdominal complaints (Oosthuizen 1975:312, 322). Only 10 percent of the non-Christians healed did not accept Christ. Only 12 percent of those who claimed they were healed had the symptoms returning again later. 25 percent of the respondents indicated that demon-possession was a real problem and could not be eradicated by their former faith (1975:321). One pastor claimed that 90 percent of his parishioners had been demon-possessed before coming to Christ (1975:320).

It stands to reason that a very unique opportunity exists for the Christian worker to impact communities outside Christ favourably to the advantage of the Kingdom of God if the expertise was available, since the Bible does indeed acknowledge the struggle of such a people and does prominently offer the way of deliverance from the powers in the name of Christ Jesus too, based on his vicarious work completed on Calvary.

Such communities outside of Christ have as a matter of course developed their own mechanical way of dealing with their struggles and come up with all manner of ritual and ceremonial exorcisms which, on closer scrutiny, do not actually alleviate the suffering of such people at all. In most cases it actually makes matters worse. News 24 (online – 27 January 2012) reported that Voodoo artists healed Haiti quake’s victims. It quoted a Mr Lega saying that voodoo offers a link to nature and ancestors and that voodoo played an important part in the healing process. Afibon Legba commented, “With the knowledge of herbs and the stars, we can heal” (News 24: 27 Jan 2012). Addressing the need on the basis of a Biblical Christian approach is nowhere akin to such anthropologic activity, but goes far beyond the mere superficial alleviation of the symptoms. One cannot but agree with Janse van Rensburg (1999:73) when he stresses, “The ministry of deliverance must be freed of a specific one-dimensional exorcistic approach and replaced by truly pastoral counselling”.

Dr. Basil Jackson (1975:258) admits that the base on which clinical psychiatry is practised is not significantly different from that on which the Christian approach in deliverance is founded. He confirms what we all know, “There is little that is final and definite as regards etiology in the conditions seen in clinical psychiatry and yet one has to proceed, often by trial and error, to mediate some degree of comfort to one’s patients.” (Jackson 1975:259). Dr. Jackson (1975:259), a Doctor in Medicine adds, “In my practice, for example, I rely to a large degree upon the idea of unconscious mentation, which I have never actually proved to exist. However, it remains a useful hypothesis...I will

use it until I find something else more useful and potent". He also draws our attention to the "post hoc, propter hoc" fallacy often used to substantiate the diagnosis of demonic possession. According to this understanding it means that if prayer for deliverance was offered and the person responded positively by a change for the better, it's proof that there was a demon involved. The counsellor must be aware of this possibility.

Having established, even from secular testimony, that many, if not most, of the practitioners of idolatrous religions and animists, experience a significant amount of non-medical afflictions in terms of the source of the problem, it would suffice as adequate motivation to propose a counselling and prayer therapy, based on the victorious vicarious work of Christ by His death on the cross and His resurrection from the dead, administered by the Holy Spirit, as a means of addressing the need and ushering in the kingdom of God. What this study hopes to achieve goes further than mere development of a basis theory, however vital and necessary that may be, but also wants to put forward the practical aspects of deliverance to somehow give guidance to Christian ministry and if possible do away with superstitious and errant activities. Although practical procedures will be suggested, it is by no means an attempt to set out a ritual or formula for deliverance or to imply that such a procedure is all there is to deliverance. On the contrary, the counselling prior to praying for the afflicted person, as well as the post-deliverance counselling, is of greater importance than the act of casting out evil spirits. It appears that Janse van Rensburg (1999:76) advocates as a principle, that the deliverance process should be a long term affair and of course in many, if not most, cases

it might be such, but to make out a case that it should as a rule be the so, is in my mind not defensible. Such an approach may lead to an unnecessary prolonging of the deliverance, while the afflicted ones are looking forward to ending the ordeal as soon as possible. Not only were there immediate results when Jesus cast out spirits, but the same happened when the disciples did so, including that which we find recorded in the Book of Acts. As already made clear the counsellor should guard against a simplistic “instant” solution, but on the other hand should work towards the earliest possible effective outcome. One should not make it a long-term process if the situation does not warrant it; neither should one resort to instant solutions when it is obvious that the matter is complex.

The role of exorcism in Christian ministry has already been discounted earlier, and will not be advocated here; therefore it should be very clear that any pointers with regard to praxis are merely on the same level as the diagnostic and therapeutic activities found in the medical field. The basic assumption in putting forward these guidelines is that some form of structure in the deliverance process is necessary, without it being prescriptive and methodistic. With great appreciation for Janse van Rensburg’s (1999:73) contention that, “the character and methodology of a pastoral ministry ...will be fundamentally sound and biblically correct if that ministry is executed within the context of the covenant”, the approach advocated here will be to put such a ministry within the ministry responsibility of the local congregation where the covenant is really and visibly experienced.

Evaluating the material collected during the interviews with people telling their story, the expression of the need was diverse, but ultimately one common factor emerged throughout –after exhausting the normal channels to obtain relief and having been to some extent unsuccessful in obtaining the measure of relief sought after, deliverance was found in real terms in Christ and by Christ. As recorded by Janse van Rensburg (2010:682), the DRC (2007:19-20) outrightly rejected any possibility of empirical research in this field, but his article refers to Theron (2006:191-204) who stressed the need to hear the stories and experiences of affected people for the development of theories in practical theology. He (2010:682) puts forward the hypothesis that qualitative research can make a major contribution in furthering the discourse. Bearing in mind that deliverance is not “automatic” in the same way as, for example, when the medical officer prescribes antibiotics and the bacteria observably are killed, terminating the infection precisely and exactly, but is dependent on the voluntary and co-operative participation of the affected people and cannot take place outside of their personal involvement or without the Spirit of God working. On those grounds, not all cases taken up are “success” stories. People have a will, and if they are not willing to give up the practices that brought about the bondage, or do not want to repent of wilful sin, or not all the facts relating to the bondage surfaces, there is very little the counsellor can do about that. One will have to accept that if God, for whatever reason, is not at work in the process; no amount of effort on the part of the one who wants to help will achieve anything even closely resembling deliverance.

In my mind, Janse van Rensburg (2010:685) is correct when he comes to the conclusion, “In the final analysis one must remember that the purpose of qualitative research is not to validate information on a broad level, but merely to describe the responses of particular people within a certain context.” For example:

BG, one of the persons interviewed, testified, “*Although I had a lot of needs, both physically and spiritually because of the non-Christian background I came from, there were specific things that I was tormented by and had no answer for as a non-believer.*” He indicated that he was “*tormented*”, and referred to the affliction as “*some kind of invisible force you could not identify.*”

KR commented “*I was in darkness. I had problems. I was under the power of witchcraft, evil spirits sent by my own mother and brother. I know it was evil spirits and not just normal ordinary troubles. I would say these were evil spirits because I experienced it.*” There was nothing to show in KR’s demeanour to indicate any lack of clarity as far as his mental faculties were concerned, and no reason to doubt the validity of his testimony. He seemed to have been able to tell the difference between ordinary troubles and what had come on him, causing him to seek counsel. Physically there was more: “*I would feel pain in my chest and head ... like pressure and I would want to spew.*”

AN. could speak of a suspected spider bite, “*It started with what I thought was a spider bite on my arm*”, but realised that it was not restricted to physical affliction, “*I found myself like in a web where I couldn’t get out of it and part of*

it were the nightmares and dreams and thoughts, oppressing thoughts, demonic thoughts, accusing thoughts, sinful thoughts.” So the condition was constituted of both the physical and the psychological as experienced by her. Bear in mind that she had been to the medical practitioner and had received medication for the ailment. She had experienced a measure of relief, *“I went to the doctor and got medication. I felt better. The medication I was given helped a little bit, but eventually the symptoms returned. My muscles became tight and I felt as sick as a dog.”*

D., a man who indulged in alcohol and anti-social behaviour, after an outing in revelry was injured due to his reckless behaviour and found himself in a hostile situation at a tavern, which he wanted to escape. In his attempt at getting away he injured himself and lay in pain along the train tracks. He had damaged his leg and dislocated his arm and, *“I vomited and lay on the ground in a state. When a goods train appeared I felt something happen in my body. Though I was somewhat conscious I was powerless to do anything about it. My body started moving like a snake towards the track and the oncoming train.”* He had no explanation for this strange experience other than that it was as a result of a curse put on him by a lady in their neighbourhood during an altercation between her and his mother. In fact, he believed that due to the curse put on him by the lady, as he thought, *“I attracted all kinds of demonic activity in the form of curses put on me by jealous people at work.”*

PKG. complained of not being able to sleep at night. *“I also felt fearful inside and restless. I was uncomfortable with the disturbance in my body which I felt*

was some form of burden I was carrying, like a heavy load and very tight in my body.”, he testified. **RD.** was very up front in recognising, *“I was bound by witchcraft and evil spirits”* and could describe in vivid detail the affliction she suffered: *“My hands were twisted similar to the contracted feet of a dead chicken. I felt bound I also suffered with lock-jaw.”* Although medical help was sought, even the bystanders realised there was more to this condition than mere physical or natural causes. *“My in-laws had taken me to various temples and there I was told that I was affected by evil spirits and certain temples said I was bound by witchcraft. I also experienced it because I became very sick and manifested abnormal behaviour...”*

SG spoke about what she had experienced *“I had bad dreams at night, mostly of dark figures and black snakes, emotional trauma by day and felt heavy and burdened in my body as if something was pressing down on me.”* This unhappy situation was aggravated by physical torment as well, *“I had many aches and pains, in the neck and in the back and headaches, tension headaches that used to come.”* **PR.**, said, *“I was a gambler and a drug addict and I would be out at night.”* As unbeliever he had seen his wife delivered when she was prayed for and then he himself requested prayer not fully appreciating that he himself was under the yoke of the enemy as well; *“Many spirits that were there living in me because of dagga [cannabis –GHD], which it seems they were enjoying when I was smoking, left me “,* he said.

“My problem was I had a split personality”, **SL.**, told the interviewer. *“I could just change from being a good person to the most nasty person you could*

ever think of, I can just switch like that", he said when describing his need. Did he have any hope of getting away from this problem? While he was unaware the problem was demonic-related, he was not even entertaining the idea of finding relief and a change in what he thought was a clinically diagnosed condition. Although he was hurting as an individual himself, he felt powerless about this unpredictable change that would come over him causing him to hurt everyone around him at the time. Sadly, he appeared to have no recourse saying, *"I can start to hurt people emotionally and bring them down right to a point of crying."*

Not exhaustive of the wide spectrum of disorders human beings can encounter, which involve spirit entities, lines can be drawn by way of summary, which indicate what people have claimed they suffered as a result of such bondage. There was torment, which touched both emotional and mental faculties, and which concurs with the experience of the tormented man in Mark 5. This was a condition not unlike what we read in that scripture. One person had pain in the chest and head and also hypertension, causing him to spew. Some experienced nightmares dreams and oppressing thoughts they labelled demonic thoughts. Others felt their muscles and body move and contort outside of their own volition, sometimes with snake-like manoeuvres over which they had little or no control. Still others testified of their jaws locking tight and their hands twisting permanently into a bent form like dead chicken legs.

There is no reason to question the genuineness of these experiences since these people were all desperately seeking help to get rid of the condition they were excessively burdened by. They had nothing to prove. These people were looking for a way of escape; they wanted to get out of the trouble they were in. One of the participants referred to by Janse van Rensburg (2010:687), **RM.**, in commenting on what he encountered, said, “I am therefore not a person who allows my emotions to run away with me. However, you can’t argue with what you experience in real life.” These are not staged interviews orchestrated to obtain a desired result. Neither are cases which were not the result of demonic activity included, as it proves to be pointless including them since it will have no bearing on the objective of this study. When Janse van Rensburg (2010:686) discusses the role of the narrative he says, “we are only interested in that part of the history that has any kind of relevance to the participant’s view on the matter of deliverance and then as brief as possible.” It is not disputed that such afflictions are merely medical and have no spiritual involvements. In most cases prayer and spiritual help was not the primary recourse for them and many only embarked on such an option when they had no alternative and it was usually suggested by family and friends in an attempt to help. If the medical route would prove to be adequately effective, they would likely have rather gone in that direction. Most of them had done exactly that and were disappointed.

DR had approached the counsellor with symptoms that would fit perfectly with what people experience when they have gall stones; the pressure build-up in the upper abdominal area, slight to severe nausea, pain - making sitting in

one position difficult- and slight feverish feelings. The Ultra Sound scans however indicated no gallstones of any kind present. Therefore it was not strange that the symptoms disappeared when she was delivered. Obviously in the case where the affliction was a real medical condition, the medical attention proved effective and successful. It must be understood that reference here is to those in whom it was eventually established that the affliction was indeed spiritual and not medical at the source. There are incidences of spiritual causes developing into medical conditions that would require medical intervention in the form of medication or invasive operations to obtain a full cure. The healing of the whole man is the objective.

Common to all those interviewed was the non-Christian and idolatrous/animist context they emerged from. **BG:** *"I came from a ... background"*, **KB:** *"I had been an unbeliever before and set in my ways"*, **AN:** *"I had come from a ... past"*, **D:** *"I was under the influence of alcohol, drinking beer... during one of my regular visits to many different taverns"*, **PKG:** *"I was a very staunch... when my mother was affected by a spirit at the age of 39"*, **RD:** *"I followed the ... religion"*, **PR:** *"I was an unbeliever following my father's rituals and ceremonies"*, **SG:** *"I started having dreams and turned to a Christian worker to share what I experienced."* This sample group represents the many hundreds who over the years have been desperate to find relief from the burdens they carry.

THE CONTEXT

Deliverance must be seen in the context of the work of the Triune God in this broken universe, with broken people caught up in the clutches of a very real enemy desperately needing relief, and must be done in the bosom of the congregation where the covenant (Janse van Rensburg, 1999) finds expression in the faith community loving, caring and shepherding these afflicted. Therefore it stands under the umbrella of Sola Scriptura, Sola Fide, Sola Gratia and together with these also Solo Christo and Soli Deo Gloria. Sola Scriptura because the Bible is the only inspired and authoritative Word of God, is the only source normative for Christian doctrine, and is accessible to all. Of course, the nature of the inspiration, the basis of its authority, the accuracy or inerrancy and therefore its infallibility are heatedly debated in all circles (Barr 1973:13-17), but a detailed discussion at this point will regurgitate a lot of material outside the scope of this study, but since it has been thrashed out exhaustively, we will restrict ourselves to scripture normatively being its own interpreter. It also needs no interpretation outside of itself since it is its own interpreter. J.A. Heyns (1978:18) highlights the Reformation slogan "*sacra scriptura sui ipsius interpres*" when he points out that the intention with this was not just that every scriptural passage should be interpreted in the context of the whole of scripture, but that Scripture itself must declare who, what and where it comes from. The Bible, and nothing else, is the norm and source for the understanding of it and insight into the scripture is only possible in the light of scripture (Heyns 1978:18). As such the Bible does not stand alone apart from God, but rather, it is the instrument of God by which he reveals himself for salvation and for the purpose of this thesis, deliverance,

through faith in Christ. The Word of God will then form the central role in the process of deliverance and the practice of deliverance will be based on it, but it is vital to keep in mind that the Word of God, as Heyns (1978:12, 13) put it – “dat dit nie *alles* oor *alles* bekend maak nie”, does not tell us every little detail about everything. He reasons further that we read about the clouds, for example, but not whether we can “milk” them for rain. The Word however is authoritative. In spite of severe contemporary criticism in this regard, Heyns (1978:14) underlines the fact that notwithstanding the nature of the contribution the Biblical writers made in the compilation of the scriptures, the authority with which the scriptures speak to us does not lie with these writers, but in the fact that the Word comes from God. While the Word of God is not a scientific journal, and has faced severe criticism in this regard, the historic and cosmic material recorded in the scriptures should be viewed in the light of the salvation-historical trustworthiness of its purpose (Heyns 1978:26).

Characteristically, the Word - the Bible - is authoritative, trustworthy, adequate / sufficient and certainly clear (Heyns 1978:29). Heyns (1978:36) believes that Bultmann’s thoughts relating to what he calls “packing material” around kernel historical items, amounts to it no longer being a case of Scripture interpreting Scripture, but Scripture being interpreted from an extra biblical source, the spirit of the age. Neither can the Spiritualistic approach with its focus on the “internal” Word for the interpretation of the external Word be used to expound the meaning of the text (Heyns 1978:36). Janse van Rensburg (1999:25) states it unequivocally that hermeneutics should always be faithful to the principle that Scripture is its own interpreter. The role of the

Word will be demonstrated in the comments made by the participants in the interview.

Sola Fide, because justification (interpreted in Protestant theology as "being *declared* just by God") is received by faith only, so also deliverance, without any mixture of or need for good works, though in classical Protestant theology, saving faith is always evidenced, but not determined, by good works. Heyns (1978:307) attempted a description of *faith* to stimulate a discussion of aspects of it, "*geloof is die mens se, deur die Heilige Gees ingegewe gehoorsame antwoord op Gods handeling met hom in Jesus Christus.*" This implies that God inspires the obedient faith when man responds as such to God's actions in him in Christ Jesus – such as delivering him from demonic bondage. Though certain responses are expected before deliverance will follow, these responses are acts of obedience –not to merit deliverance, but to comply with what God required in His Word. This is obedience He enables us to meet. As Heyns (1978:308) puts it, the Holy Spirit continues with His recreating and renewing work and leads the individual to an acceptance of what is happening to him. Neither is the faith spoken of here meritorious in the sense that man has worked for something, but it is the working of God in establishing the relationship He initiates with us. In this regard *fides qua* without *fides quae* would lead to heresy and *fides quae* without *fides qua* simply fronting for an appearance of truth (Heyns 1978:308). Heyns (1978:308) goes on to say that the Spirit of God gives man faith, but it is not the Spirit that believes in the man. The person believes and that is why faith is an action of man. What can be gleaned from what Heyns

says about faith is that the flipside of the indicative of God's salvation would be the imperative of faith. However faith would be the action of the new man and this has implications for the ministry to those who are demonically afflicted.

Sola Gratia. Seen in the light of the covenant, the benevolent action of God towards, in and for man is grace. It is put this way by Heyns (1978:210) (my translation from the original), Christ's merit becomes our merit, and the Spirit makes old people new people, the dead he makes alive, deaf to hear, blind to see, strangers become friends, and people of one birth he gives a second birth and one can now add to this, those who are bound by the devil he sets entirely free. Having said that, Heyns (1978:211) is quick to point out that while Christ is God's gift of grace to man, it does not exonerate man from the work of obedience since this "work" is kingdom work with eternal implications. The issue at stake is not whether one is *declared* free or *made* free but what is the means of deliverance. Obviously it is Christ alone and it is by grace alone. Once again, when it is necessary to renounce all attachment to other gods, it is what God requires of us in terms of acknowledging our guilt and repentance –not to earn the liberty, since it has been "earned" by Christ already. It is an act of obedience and to be able to obey is just grace (Heyns 1978). Clearly people cannot deliver themselves. If that were the case then there would be no need of the Deliverer. As it is, we need Him desperately. His unmerited (on man's part) favour towards the one in bondage secures his deliverance and it is for His glory.

Counselling the demonically afflicted.

The value of counselling cannot be overstated. Once again, it needs to be restated that this sort of counselling is never mere psychological process on the basis of a humanistic understanding of the nature of man and life, but a shepherding within the context of the covenant community. When discussing the markers for a basis theory, Janse van Rensburg (1999:76-81) refers to what he calls, a long term approach (elaborated on earlier), and a holistic approach. Mindful of the secular-humanistic, new age holistic health conundrum Janse van Rensburg (1999:78) believes that the word “holistic” can nevertheless still be used to define the Christian approach to deliverance, but it is my conviction that the word itself has come to mean the inclusive use of all manner of unscientific quackery, to such an extent, that the use of it in terms of a truly Christian based therapy, would cause confusion and misunderstanding. One would be well advised to stay clear of it, more so because of the nature of the subject. There is no need to use the term when it would be perfectly in order to prefer the word “wholistic”, since it also is in line with what we find in Scripture itself. The Lord Jesus Christ healed the whole man (cf. John 7:23 – “*Why are you angry with me for healing the whole man on the Sabbath?*” and Luke 17:19, “*Rise and Go; your faith has made you whole.*”) Besides, the term “holistic” places emphasis on the number of different therapies being applied to obtain healing, while the term “wholistic” refers to the entire person being made well. The one focuses on the method while the other on the person. I would strongly discourage applying the term holistic to any Christian approach. Another serious concern with Janse van

Rensburg's (1999:81) treatment of the subject is the reference to left-brain and right-brain strategies, which is based on a popular understanding of mental processes, but void of any scientific basis for the theory. It is unnecessary to accommodate speculative theories about the difference between a rational approach to a matter and a more intuitive, imaginative or emotional approach by the use of vogue terms impossible to empirically verify. Even though it is obvious there are logical and rational points of departure and distinctly intuitive or imaginative one's, it is not scientifically correct to label these fields as left brain or right brain activity. It simply just isn't true.

Janse van Rensburg (1999:81-83) holds forth a number of models for the counselling and care process regarding deliverance namely, a reconstructive model, a shepherd-flock model, a body-of-Christ model, a directive model, a non-prescriptive model and a pneumatological model and all of these are very helpful. Valuable to keep in mind when considering what elements counselling should entail, is the fact that the person being counselled needs to be guided into understanding that it is not process that sets them free, but the Person of the Lord Jesus Christ, based on the work He had accomplished on Calvary. Added to this would be the caution that the relationship with Christ needs to be maintained as a living relationship, lest the bondage returns. Those who are delivered need to be guided to guard against future attempts, on the part of the evil one, to regain the ground he had lost (Matt. 12:43ff).

On record there are examples of people who had been delivered almost instantaneously and stayed free until the present. What is meant by almost

instantaneous is that, while the actual session may have taken some time, perhaps up to a few hours, the deliverance came at that time and was for all practical purposes complete in terms of the bondage that existed then and refers to the spirit leaving the person. It does not include personality and character deficiencies present at the time, which would change over time. One such case was **MS** who later qualified as minister with the Church of England and serves in that capacity till today. He was a postman at the time and suffered from epileptic fits. Prone to seizures when the sun shone on a hot day, he would usually stay indoors and occupy himself with all kinds of reading material. On one such occasion, he found a Gideon's Bible given to his sister at school. Being a non-Christian he was fascinated by what he read. When he got to Exodus 20 he found, "*You shall have no other Gods beside me*". He asked himself, "Who is speaking here and who are these?" referring to the numerous pictures of his gods positioned around him on the four walls of the room. At that time the Jehovah's Witnesses were doing the rounds and they drew him into their fold. Epileptic seizures were still occurring after his embracing of the new faith, when a minister of the Reformed Church in Africa (Rev. Dawie Pypers) visited his home, explaining the gospel of Christ more fully to him. **MS** wanted to know if this Jesus could heal him of his fits and when it was confirmed that Christ could indeed do that, he asked to be prayed for. As soon as the minister started praying it seemed as if something struck **MS** on the body because he went down like someone struck by a sledgehammer. He was flung into a corner of his wood and iron shack under the kitchen sink where he lay seemingly unconscious, slightly frothing at the mouth. The minister asked him his name and the answer came as the name

of one of the gods he worshipped. That spirit proceeded to say by the voice of **MS**, that it was responsible for the fits he was suffering from. When it was cast out, the seizures never returned and he never had problems in that regard till this day.

On the other hand, another man, **CE** discovered his need and came for counselling and requested prayer for what he had come to see was demonic bondage and the process lasted some years before he could say he felt fully relieved. For the duration of that time he had to be accompanied spiritually in dealing with issues that arose as part of the process of deliverance.

The counsellor needs to be aware that, when there is not an immediate entire deliverance, the necessary support system needs to be in place to prepare for a longer term ministry. A balanced view would take into account the possibility of both a short term and a long term approach. Some alcohol or drug related cases where demonic influence is a factor, serve as examples of situations where usually a longer term approach would be required. It is not necessarily so, as Janse van Rensburg (1999:76) suggests, that there be an urgent shift in emphasis from instant deliverance to long term counselling, but it is vital that one understands that deliverance entails a far more extensive involvement over time than often realised particularly with regard to the scars left by the activity of the spirits. Janse van Rensburg (1999:76) does have it right when he understands that the degree of involvement has a bearing on the nature of the damage done.

Keeping in mind that Janse van Rensburg deals mostly with the outcomes of people involved with the *occult*, such as satanic activities, it would go without saying that the psychological trauma associated with such exposure will of necessity be more severe because of what Satanism purports to be. There is a psychological factor present in such cases, not found in the case of the effects of bondage resulting from idolatry. This may be because the knowledge in connection with the phenomenon Satanism is very clear, intimidating and frightening. Traditionally, especially in a community based on Christian culture, these practises are overtly evil and also regarded as such. There is no doubt what it is all about, whereas those who are engaged in idolatry do not do so because they want to be evil and worship Satan. Most genuinely believe they are worshiping God and practise what is good. The deception is entirely different; therefore the psychological effects are found to be different.

As Janse van Rensburg (1999:76) also puts it, the counsellor must guide and assist the victim of demonic influence to break away from particular activities that gave the powers of darkness access to his life and where vows were taken they need to be renounced and severed. "A long term approach will ensure the person who finds it difficult to break with occultism will have the guidance and support of the pastor and his team." (Janse van Rensburg 1999:77) as the necessary continuing encouragement (*paramouthesthai*) advocated by Janse van Rensburg. The value of this is illustrated by the following examples:

During the interview **BG** felt, *“The counsellor helped us understand the nature of the problem we were facing and it opened our eyes to identify the root cause of our misery.”* Similarly **D** expressed his feelings about counselling, *“It was very helpful and enlightening and I probably would not have come free, humanly speaking if it wasn’t for the input from the counsellor’s side.”* Counselling sessions, if done properly, give structure to the process and helps to put the causes of the suffering into perspective. This gives the victim of the affliction the correct understanding of the problem and also the appropriate way of dealing with it. As **SG** found, *“I shared my experience and the dreams with the counsellor, even the dreams prior to that, and there were things that came up ... I put everything on the table and then the counsellor could see exactly where the root of the problem was and we could deal with it and see what spirit was actually binding us.”* The same was recorded of **PKG**, *“He helped me to understand why these things were still troubling me and what I needed to do to come free from it.”* In terms of the unique need of the person in bondage, it is to be expected that the counselling will take on a specialised form, since principles and characteristics particular to the problem will be addressed. The counsellor needs to be aware that the experience of those exposed to animistic forces will of necessity entail issues not encountered elsewhere, as **AN** expressed it, *“I had felt the need to open my heart to the counsellor to tell him what was troubling me. I found myself like in a web where I couldn’t get out of it and part of it were the nightmares and dreams and thoughts, oppressing thoughts, demonic thoughts, accusing thoughts.”* To effectively counsel, precisely those issues uniquely relating to ministering to the demonically bound, need to be identified and understood. As **KR**

indicated, *“when I approached the pastor who counselled me, he showed a lot of understanding for my problem.”* He then went on to say *“He asked many questions which seemed to bring to the surface the way I had come under the spell of the evil spirits.”* **D** also expressed the same outcome, *“Once I told the counsellor my story he was able to quickly identify that the chances are real that the lady may have cast a spell...”* So also **RD** referring to the counsellor, *“He also explained how it can take place and this really opened my eyes to understand why I was suffering like this.”*

When it comes to evaluating the role counselling played in facilitating the deliverance of those afflicted, the comment by **PR** underlines the much needed perspective provided, *“Oh yes, the counsellor showed me what is sin according to the Word of God. He brought the Bible to me and showed me how sin destroys... brings destruction, how sin makes you a slave, how sin destroys your life, how sin separates you from God. He showed me how the things I had done separated me from God and that sin binds you to the devil.”*

If the right questions are not asked the pertinent issues may not surface and the counsellor might be left non-plussed regarding the real nature of the affliction. For that purpose the counsellor would need to:

Understand the Nature of Demonic Bondage.

How does demonic bondage originate?

The simple answer provided by scripture is through the belief in and practice of idolatry. Historically, idolatry would be the mother transgression, having

given birth to all the other practices, such as spiritism and the occult. Falling into idolatry comes about by deception; hence deception is a very fundamental aspect regarding bondage and lies at its root. Recorded in the book of Genesis we find when God in the beginning asked what it is they had done, the woman answered, "*The serpent deceived me...*" (Gen 3:13b NIV). For deliverance to come, those in bondage need to be guided to become undeceived. Deliverance could be defined as the process of becoming undeceived, by the work of the Holy Spirit upon the mind of the individual. As long as there is deception, deliverance will not be possible. The Kingdom coming with the Lord Jesus, is essentially a Kingdom founded on truth and the breaking through of the Kingdom entails deliverance, which follows the acceptance and absorption of truth, as Jesus expressed it, when he was in confrontation with the Pharisees, "*You will know the truth, and the truth will set you free.*" (John 8:32 NIV). His profound utterance followed the statement, "*I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.*" (8:12 NIV), which they challenged on the basis of his singular witness, and that to himself. Jesus had countered by calling in the Father as the second witness. They witness to the truth of who Christ is and what the work is He had come to do, and the knowledge and acceptance of this truth will set them free, otherwise the Pharisees will still die in their sins.

A very interesting analysis was put forward by Professor D.G. Kehl (1976:121ff) regarding demonic activity in its various forms. He describes it in sequential order of severity and what he sees as progression:

1. Demonic impression, often through expression;

2. Demonic repression, both the putting down, the hindering of good, and the forcing of ideas or impulses into the subconscious;
3. Demonic obsession, whereby the victim is greatly preoccupied with the unholy and /or unwholesome and, in some cases, with the Evil One himself;
4. Demonic depression;
5. Demonic oppression, just short of
6. Demonic possession. (Kehl D.G. 1976:108-140).

According to his view, all the faculties of man are involved regarding these stages (or forms) of demonic action, yet the individual actions each focus on specific faculties like demonic impression and repression which is directed towards the mind. Kehl (1976:121) found the devil “subtly implants unwholesome, unholy impulses in the subconscious mind, where they remain unevaluated, uncriticized, and undiscerned until triggered to rise to the surface as powerful attitudinal predispositions.” He also identified, “If the demonic cosmocrats cannot corrupt our minds, or defile them, or blind them, or confuse them, or unsettle them, or divert them, or discourage them, they seek to bypass our conscious minds, subtly appealing instead to the irrational or sub-rational, a form of subliminal seduction.”(1976:121). In a like manner, both mind and heart are affected in the case of demonic obsession according to Kehl, while demonic depression and the trauma associated with it, is focussed primarily on the emotions. Demonic oppression would then take in the emotions but also the will, while possession entails all the faculties being captured and manipulated. While interesting and plausible the demonic

activity related by Professor Kehl may not necessarily follow such a pattern. It may serve the purpose of organising the demonic activity so as to get a structured portrayal of it in order that one may better grasp the workings, but the phenomenon otherwise defies constriction to a mould.

Biblical and case history has demonstrated that there are different ways of coming under bondage and for practical reasons, in the main, three can be differentiated -even though one runs the risk of oversimplifying what turns out to be a very complex phenomenon.

1. The conscious surrender to evil spirits through the worship of idols and associated practises, labelled “Idolatry” (Ex 20:2-6, read in conjunction with 1 Cor. 10:14ff);
2. Falling victim to the casting of spells by people indulging in this kind of thing, known as, “bewitched by black magic or witchcraft” (Sorcery – see also Gal 3:1 “*You foolish (ἀνόητοι) Galatians! Who has bewitched you?*” (ἐβάσκανεν from βασκείνω, bewitch, place under a spell, evil eye) Literally Paul was saying, “Who had ‘evil eyed’ you?” A superstition in that part of the world and still alive in Greece today, is the idea that people do witchcraft and cast spells on one another by means of the “evil eye”. The common belief was that people would become “foolish” (ἀνόητος, foolish, stupid) as a result i.e. mentally affected so as to lose their senses. Guthrie (1973:92) comments that Paul is wondering if there is some or other magical spell on them causing this “foolishness”

on their part. To ward off the “evil eye” people believed that posting a picture of a red hand on the wall was necessary. Paul suggests there must have been some or other witchcraft spell working on them, since it is unbelievable that they could so quickly depart from the truth after Christ had been so vividly portrayed before them. Paul is probably making use of that common concept held by the secular community in Galatia regarding the “evil eye” to draw a parallel to what had happened to the Galatians as if it must have been a spell they were under. The language of being bewitched "was part of the rhetoric of the day for characterizing opponents and their strategies." (Longenecher 1990:100). The Apostle then plays on this theme by stating that Christ has been posted up (placarded – προγράφειν), like the red hand, before them as the perfect conqueror of evil power. As the open red hand (still often seen on Syrian houses) wards off the evil eye, so ought this placard of Christ to have warded off for you the “fascination” of these false teachers. (See "Commentary on Galatians 3:1". 1896. "Cambridge Greek Testament for Schools and Colleges". <http://www.studylight.org/com/cgt/view.cgi?bk=47&ch=3>). The idea is they had such a clear sight of what Christ in the gospel had done for them that it seems to be unusual and unnatural that they forsake the truth so easily. Making use of what the Galatians knew in this regard, he draws a parallel to it in this passage. In my mind, it reflects Paul's understanding of the workings of evil powers. Paul seems to think that their strange behaviour can be likened to what happens when a spell has been placed on someone. Their present attitude, therefore, in

giving ear to the seducers, seemed inexplicable unless one referred it to demoniac powers (Kretzmann 1922:239). The practice of casting spells or doing witchcraft was not unknown to Paul and the Galatians.

3. Coming under the curse of ancestral spirits, a form of bondage that originated somewhere in the family bloodline in the past and is carried down the generational family tree termed, "Familiar bondage".

Regarding the curse coming down the family blood line a little more needs to be said. Although it would need in-depth exegesis to demonstrate the legitimate conclusion stated above as the outcome of indulgence in idolatry, I will deal with it briefly with reference to Exodus 20:5b where the issue surfaces in the Decalogue. It follows the command that "*There shall not be for you other gods over against me*" (Noth, Knierim, as referred to by Zimmerli 1978:115,116) or "*in defiance of me*" (Köhler) as one of the apodictic commandments (Zimmerli [1978:116] indicated that "other gods" is a general formula embracing the entire world of the gods apart from Yahweh and appeared like the treaties of the ancient Near East that commonly prohibited entering into an alliance with "another sovereign"). Notwithstanding the fact that the sequence is extremely difficult to syntactically interpret (Childs 19:387) we can gather from the Deuteronomic parallel that a link should be understood. The controversy around the link between these two commandments lays not so much in the fact that the first refers to other gods and the second to a prohibition on graven or carved images, but in whether the prohibition relates to images of JHWH or other deities (Zimmerli

1978:120). Zimmerli noted that the word פֶּסֶל at first indicated an image of a deity carved or chiselled out of wood (even stone) or the core of the image not made of metal. Sometime afterward it was also used for images made of metal. The fact that there is mention of the fashioning of metal gods (מִסְכָּה) in Ex. 34:17 clarifies that there is an intimate link between other gods and the form in which they are worshipped (wood or metal. See paragraph 13, Zimmerli 1978:120). Zimmerli stresses that the religions of the Near East did not entertain the idea that the deity was integrally identical with the image, but that the god took possession of the image and could be worshipped through it. Similarly today people into idolatry would point to the image and say, “This is my god” knowing it to be stone, paper or metal, but also understanding that it represented an entity they worshipped. The point should not be missed that the reason why images would have been made would be to have “other gods” together with or in the place of God, hence the additional expansion to the prohibition, “you shall not bow down to them or worship them...” Zimmerli points out “The Decalogue of curses in Deuteronomy 27 has its own special emphasis, placing the prohibition of images at the head of the whole series of curses without any explicit prohibition of foreign gods: ‘A curse upon the man who carves an idol (פֶּסֶל) or casts an image (מִסְכָּה)’”. When literature of this kind uses a term like “curse”, it needs to be examined. The relating of the blessings and the curses (אָרַר from אָרַר “to curse”, TWOT) of Deut. 27 and 28 set these aspects in opposite perspective to one another, and further illumination arises when Balak calls upon Balaam to curse (אָרַח־לִי) Israel (Num. 22:6) with obvious malicious intent. When the rituals Balaam performs

are analysed in the milieu of the people of the time, the religious nature of it is unmistakable. This is the magician calling upon the forces at his disposal to inflict harm on the target nation. If he was successful what would that have entailed? What would have happened? What was Balak's expectation? What did he think would happen if Balaam succeeded in casting his spell? We cannot avoid the logical conclusion that there was an expectation of physical affliction (the curse) which would render the Israelites incapacitated and unable to defend themselves against Balak's army. How would this affliction come upon them? How would it work? What brings it about? These are important questions to answer since it has a direct bearing on the activity of evil spirits even in our day. Some may argue that one cannot come to the conclusion that there are evil spirits involved in idolatry on the basis of these passages from Exodus, Deuteronomy and Numbers. From the perspective of anthropology as well as New Testament revelation it can be confirmed in as much as scripture is its own interpreter and it sheds light on passages like the ones discussed. Turning to the consequences that would follow the production of images to worship, we find in Exodus 20:5b a punishment meted out by YHWH and so typical of the Old Testament theological position of it being unthinkable that anything can happen outside the sovereign action of God (even the evil spirit that entered Saul was "from YHWH" 1 Sam. 16:14-16), the entities carrying out the punishment are not identified. Is it not a known Old Testament practice that God would hand people over? Did the apostle Paul not confirm such acts of God in Romans 1:23ff when he wrote they, "*...exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them*

over in the sinful desires of their hearts...” and again, “Because of this, God gave them over to shameful lusts...” (Rom.1:26) as well as, “...he gave them over to a depraved mind...” (Rom. 1:28). Note that this “giving over” is in the context of making images to worship them. Wouldn’t it be an unscientific procedure to assume God would make use of the “gods” themselves as the agents acting in this regard? Not if the analysis is backed up by the findings of empirical research. In the same way that a lot of extra-biblical research is used to shed light on Biblical interpretation to understand the text better, there should be no objection to appealing to anthropological studies to show the link between the worship of “other gods” and demonic activity. This is indeed the case (cf. the many studies of Beattie, J. and Middleton, J.). Bowing before the images to in that way worship the “other gods” unleashes the numerous evil spirits associated with them and the empirical data from anthropological studies as well as the case histories reflected in this study support the view that the punishment following engagement in idolatry amounts to God withdrawing his protection consequently allowing the evil spirits relative free sway to execute the curse. In Job’s case Satan was also given permission to inflict injury on the man. Those who have been exposed to it, sometimes for a lifetime, experience it as a curse in line with Deut. 27:15. This has nothing to do with the misunderstanding prevailing that children bear the guilt for the sins of the fathers (as dealt with by Janse van Rensburg 1999:8,10), but has to do with the claims the spirits make, on the basis of what had been vowed or promised to them (contractual obligations). When the “visitation” of God upon the sin of the fathers is declared, of note is the use of the term for “sin”, (עֲוֹן, iniquity) in this text and not the more common Hebrew word (חַטָּא,

transgression). Köhler (1957:169ff) refers to the fact that there is quite a difference in meaning between these two words.

What this text seems to say, in my view, is that when the evil spirits gain access to a life because of the idolatrous practices directly engaged in, it is regarded as a curse (Deut. 27:15) and will have consequences for the following generations; not because the children or the children's children are held responsible, but due to the fact that the demons behind the images are allowed to carry out the "visitation" of Exodus 20:5b. Zimmerli's (1978:111) comment "The statement in the Decalogue about vengeance on the third and fourth generations did not originally mean a series of punishments extending from one generation to the next, but a devastating blow that would annihilate a family in all its branches ...assembled in a single room.", does not negate this observation of mine since the third and fourth generation will usually outlive the first, and the fourth generation might be born after the first had passed away already. Be that as it may, however, the fact is that in the field we have encountered people who have carried the curse because of what their forefathers had indulged in, and were delivered when they broke the ties with those blood-line "covenants".

Needless to say, though the differentiation is done here, in practice there is an intersection and overflow of these fields, due the dynamic nature of the phenomenon and life itself, but when looking for the right outcome in ministry, understanding this distinction should facilitate the counsellor's management of the process. As far as can be determined by evaluating the hundreds of cases dealt with over the last more than forty years of ministry in this field, and

gleaned from the sample interviews done, I found that the demonic bondage we encountered can be slotted into one or more of these categories and this is important since it will have a bearing on how it will be managed in counselling.

Demonic bondage in its material appearance is so diverse, as seen also in the Biblical examples that Christ and the disciples encountered, that one could make out a case that as many victims there are, so many different kinds of bondage you would find. Yet it is possible to assemble the overriding characteristics of each kind from the case histories and interviews and group them together to differentiate the nature of the various forms of bondage.

Diversity relating to Evil Spirits

Cognisant of the diversity in creation among all living creatures, it would be strange if there was no diversity in the angelic world as well. It seems endemic to God's character to build spectacular diversity into His creation, including the spirit world. Differences are seen in all creatures in creation, animals, insects, birds and fish as well as man, so it can safely be assumed that, as a pattern of creation, the spirits being fallen angels will also differ in nature and characteristics. I am of the conviction this is a reasonable assumption. In fact, it would indeed be strange, considering the diversity in all of life, if it were not so. This is borne out by what is encountered in dealing with those under bondage. We are reminded of the Lord's words to his disciples, "*This kind (genus) does not go out except by prayer*" (Mark 9:29

NIV), which seems to indicate a diversity in that world. They seemed to have struggled for that very reason, by not taking into account the nature of the spirit they were encountering.

Robert Peterson relates the conversation between the father of a possessed Chinese girl, Chi Mei, and the local sorcerer who informed them, “A very powerful spirit is in possession of her.” (1975:70). He continues, “...plans were made to institute Chi Mei as chief sorceress, for with so strong a demon she could not be given a lower rank.” (1975:78) Some evil spirits appear to be stronger than others and some seem to exact a greater toll on the system than others and this seems to be a common understanding among those who have encountered the spirits.

The villagers themselves are able to differentiate the classes: “There was nothing wild in the idea of a new class of demons entering the district. Elder Lin was in touch with the problems of the area and aware of a new undercurrent of fear. Unexplained ailments, mental disorders, black magic and poltergeist activity had all increased and brought unrest to the villagers and the outlying countryside.” (Peterson, 1975:76). It is difficult to doubt the very real experience of the villagers, described by the author, and it simply highlights the fact that such information should be taken into account in analysing what we are dealing with, when we encounter those caught up in the world of the spirits. This understanding will be useful when it comes to helping the afflicted, due to the approach, of necessity, being multi-faceted and multi-pronged.

Certain evil spirits specialise in specific afflictions (as in the case of the deaf and dumb person, those who appear mentally affected or afflicted with physical malady – Matt. 17:15; Mk 7:26; Lk 13:11. See also Matt. 12:22; Mk 9:25; Matt. 9:33; Luke 8:26-36; 1 Tim. 4:1), and others are able to exercise a greater grip on the person which makes handling of the matter more challenging. This “grip” of course, appears to be related to the extent in which the victim had surrendered ground to the spirit and how long they were involved.

The Amount and Duration of Exposure

Just as the wound on the body would be far greater if it was kept in flames for a length of time, than what would be the case if it was for a short time, so also, it stands to reason the time duration of an exposure to demonic activity could also be determinative of the intensity and depth of the bondage resulting. Even Janse van Rensburg (1999:76) declares, “The effect Satan will have on a person’s life and body, depends on the degree of involvement.” He continues, “The psychological trauma suffered by a person who has been *intensely* (italics-mine) involved in the hidden world of Evil, who has seen and experience the power of Satan and who has probably participated in the most beastly rituals may not be underestimated.” When discussing ‘Binding and Possession’ he offers, “It is my firm conviction that possession only happens after intense involvement with occultism” (Janse van Rensburg 1999:75), but of course since occultism is a sub-part under the wider field of idolatry, it would be the case for the whole field of idolatry as well.

The Type of Exposure to the evil spirit.

Secondly, the numerous cases dealt with and found in Scripture, appear to show that the nature of the bondage seems to depend also on the type of exposure the victim has had. Some demonic practices are obviously more serious than others in the same way that different physical objects (a hammer or a knife) can cause different wounds in both their nature and seriousness. For example, the effect on the person when they dabbled in fortune telling by an amateur fortune teller appears to be far less than if they were dabbling into blatant Satanism. Would this be analogous to being burnt by a candle flame *vis à vis* a blazing acetylene torch? By way of illustration one can say that the first form would be the equivalent of a cotton thread tied around the person and the latter, a huge heavy chain. It would seem, the more unsophisticated and raw the exposure, the greater the impact. It has been observed to be consistently so, as has been determined by praying for thousands of people over the last 40 odd years.

Distinguishing between the different forms of demonic influence.

Upon examining the many different encounters with evil spirits revealed in the scriptures as well as in the ministry, it becomes clear that the resulting bondage brought about by such influence, takes on different forms dependant on a number of describable factors. Janse van Rensburg also refers to the different degrees of involvement (1999:43).

It firstly depends on the kind of exposure the person had to the spirit world and when it happened, as well as the length of time the exposure lasted. The question needs to be asked, "Was it voluntary with knowledge or without knowledge regarding the phenomenon?" Did it commence with the previous generation(s) or with the one seeking help now? Although this differentiation is necessary, it is for clarification only, to assist with knowing how to process and handle the case primarily, since the actual situation might be more complicated as a result of a cross over or cross contamination of areas of exposure found in the history.

A further question would be, "Was the exposure involuntary?" Even though it may have been involuntary, was it with prior knowledge of what is at stake or was the victim entirely in the dark (unknowing). The reason for this enquiry will become apparent when dealing with the process of liberation from this affliction, because the amount of energy used to overcome the spiritual immunity, forms the basis for the continued occupation of the person by the evil spirit against the person's will. This aspect will be dealt with extensively when the nature of the bondage is analysed in the course of this study.

Perhaps the whole world of demonic activity can be thrown into one general box, but on closer scrutiny it becomes very clear that exposure to idol worship is one thing and exposure to witchcraft and black magic another. Most of the exposure due to idol worship, but by no means all, could be classified as *Voluntary Involvement*, while, conversely, most of the exposure due to witchcraft or black magic would be regarded as *Involuntary Involvement*,

unless for example the person is the active perpetrator of the dark art, in which case it would be labelled as voluntary involvement. It matters because of the different outcomes for the one who is afflicted and because it requires a different approach when it comes to dealing with it in deliverance.

Should these fine nuances not be taken into account, it will have a direct bearing on the effectiveness of the counselling and the administering of deliverance. The counsellor will struggle and perhaps not understand why no headway is made, like a doctor who uses the wrong medication and gets no results (or perhaps adverse results) because it happens to be, that is not the way to treat that particular disease.

Secondly, it depends on the kind of spirit the person had encountered. Being part of the created reality, and therefore examinable, it can be observed that within the idolatrous world the spirits behind the idols appear to be as different from one another as human beings differ in qualities and characteristics, even those from the same family. Indeed, referring to humans, there would be similarities which are genetically determined but there would also be differences, especially in personality and character. There is full Scriptural support for the notion that there are differences in the characteristics of evil spirits. A thorough exegesis of Ephesians 6:10-18 would make explicit the hierarchy of evil found in the heavenly realm. Paul said, “*For we wrestle not against flesh and blood, but against principalities* (τὰς ἀρχάς), *against powers* (τὰς ἐξουσίας), *against the rulers* (κοσμοκράτορας) *of the darkness of this world, against spiritual wickedness* (πνευματικὰ τῆς πονηρίας) *in high places.*” (6:12

KJV). In the case of spirits who have identified themselves by the same name it would appear that one is more forceful and assertive than the other. Again, there may be reasons for such apparent differences gained from the attitude or disposition of the victim on which the alien spirit “feeds”, that account for this difference in appearance between similarly named demons. Further research would be necessary to conclusively determine the veracity of these observations in the field.

The Disposition of the Victims

This brings us to the third factor, that of the disposition of the victims themselves. Similar to the biological world where the foreign bodies affect people differently simply because factors like the state of the immune system come into play, the spiritual, psychological and physical make-up of an individual has much to say for the way in which people who are exposed to exactly the same thing for the equivalent amount of time, display different levels of dysfunction. One would have been led to believe that the same spirit, from the same practice, working for the same amount of time would have the same measure of effect on their victims, but in actual case history this is not found except for general similarities like headaches, rash and abdominal pains when these are discovered to be caused by the demonic influence.

Mediumistic Affinity

One of the real challenges faced by the counsellor is the state of being referred to as “mediumistic affinity”. This state can be described as a strong

attraction in the person to the demonic world “instinctively” and vice versa. In spiritist circles it is commonly referred to as “magnetism” and this is an apt term as it appears as if the person literally “attracts” evil spirits in the same way that a magnet attracts metal objects. A person is born with it and the understanding is that it is the contamination handed down from the ancestors. Among the animists it is referred to as witch’s substance (Parrinder 1981:124).

Animists believe it affects others adversely and brings suffering on them. It cannot be repented of or removed. For them it is essentially part of their constitution. Geoffrey Parrinder (1981:123) referring to the work of Professor Evans-Pritchard tells us that animists think that witches injure by an inherent quality rather than by bad medicine. That is why animists believe that the witch must be exterminated as there is no other solution to the problem they pose to the community.

There seems to be categories of demonic working since, for example, all witchcraft cases appear to present broadly the same, while ordinary idol worship bondage cases seem to be loosely associated as well. Finer distinctions can be pointed out to differentiate the one case from the other, but overall, the characteristics are broadly the same. Enough to be able to say, one is dealing with a witchcraft case here. Accordingly, all idolatry cases – referring to those who had become bound because of rituals, ceremonies, offerings and prayers made to the gods – can be grouped together in terms of how they manifest and display signs and symptoms. The question can be

asked, but why is it necessary to categorise in this way? The answer would be that it helps the counsellor discern the kind of assistance and action required to help the suffering person, bearing in mind the scolding the disciples received because they did not discern what they were dealing with (Mark 9:14-29 NIV).

Over the years, it has been observed that in a large number of cases, the evil spirits gravitate towards people who seem to have a “natural” tendency towards mediumistic affinity, especially people who are artistic and gifted with a very vivid imagination. They have an exceptional ability to visualise and are emotionally very sensitive. It is as if their senses are uniquely predisposed to pick up influences from the spirit world, mostly without them even realising it. These are people who depend on “inspiration” and believe that the impressions they receive are all due to their own creative gifting. Only when the trouble starts do they begin to question the source of the “inspiration”.

Usually these folk find it challenging to come free, because of the strong mediumistic affinity taking time to “wear off”. Additional post-deliverance support needs to be provided to encourage them during what normally proves to be a very difficult time for them. This will be elaborated on later when explaining what is meant by “wearing off”.

It has also been observed that the spirits will lean towards personalities much like their own, ostensibly to avoid detection since any variation of personality will easily be observed and questioned.

A unique approach.

Janse van Rensburg (1999:52) comes to a conclusion regarding this phenomenon: “The entire issue of demonic possession within cultural context (ritualistic possession in traditional healers in Africa, The West Indies et cetera) is a field of research which has not been dealt with (*by him – GHD*) ...but which urgently requires a separate scientific investigation.” Although this study is not primarily concerned with the African context *per se*, it wants to do exactly what Janse van Rensburg is calling for in terms of the South African Indian mission field. Counselling those that are afflicted by evil spirits requires a unique approach based on a good understanding of the Bible and of the environment in which this kind of bondage happens and flourishes. The reason for this is that one is dealing with a situation that demands a sound knowledge of the field, both doctrinally and technically.

Doctrinally refers to the biblical revelation concerning the world of the evil spirits, the nature of man and God’s remedy for his brokenness and the correct interpretation of the Bible record. Included here would be the recognition that “deliverance is only possible through the victory-giving power of Jesus Christ and the action of the Holy Spirit” (Janse van Rensburg 1999:44). To be doctrinally sound is necessary to contend with the real possibility of deception setting in. One needs such truth as an external, independent, objective benchmark to orientate oneself in terms of what you are dealing with. Technical relates to the actual activity in terms of signs and symptoms experienced by victims of evil spirit influence. The medical

specialist who is well versed in the signs and symptoms relating to the clinical picture of a condition would be better placed to diagnose and treat correctly.

All principles and information required to facilitate the deliverance process is based on the Bible as the point of departure for the basis theory as well as for the actual counselling experience. Participants in the assessment interview in terms of which the qualitative research was done, commented on the central role the Scriptures played in their counselling sessions:

BG: *“The Word of God was our source of truth and as such was extremely helpful.”* He added that the Word of God was: *“a reliable guide and an external reference outside our own subjective experience as a kind of plumb line to guide us and keep us on course and in the right direction.”* It was his conviction that, *“The truth found in the Bible shed light on our situation and the biblical directives from scripture provided not only the anchor but also the railings we could hold onto during the course of deliverance.”* He found, *“Scripture revealed to me that deliverance was in the Cross and outside of it there is no deliverance.”*

SG could testify, *“Whenever we came for prayer and counselling it was always from the Word of God to help me understand what the Lord Jesus had done for me to get my deliverance and who I am in Christ.”* This person’s experience was, *“I benefited from the truth from the Word as it shed light on my condition and the spiritual bondage on me.”* **KR** said, *“The Word of God helped me to understand that there are powers that can cause us humans*

much harm and it confirmed that what I was going through was not just my imagination”, and “... because of Christ Jesus I could be set free from this bondage and made better.” This was the comment from AN: “The counsellor explained to me through God’s Word how to find my freedom in Christ”, and followed on with the pertinent observation, “...the Spirit of God used the Word to get the truth to take hold of me and grasped me and opened my understanding to God’s Word and the truth and that’s how I started to come free as well.” In support of an approach where the counsellor does not depend on a “hit and run” kind of monoforum, the participants expressed the value they attached to understanding their predicament as clarified and illuminated by the Word of God. **AN:** *“In that way God had met with my need, through the Scriptures as I understood them. It had become real to me that Jesus had come to set people free from their bondage. I held onto the promises of God.”* When asked if the Word of God helped, **D.** replied, *“Undoubtedly. I understood from the scriptures what was required to be delivered. The Bible revealed what Christ had done on the cross, without which there would be no hope at all.”* **PG:** *“I also saw in the Word of God if Christ has set you free, you will be free indeed.”* **PR:** *“Now I know what is right and wrong because God showed me in His word what is right and wrong. The Word of God showed me how I must live to glorify the Lord Jesus Christ.”* We might regard the statements of the participants in a critical light, but it is their story and comes from the heart as they experienced it. This is what **SB** had to say, *“Most definitely the scriptures have helped me tremendously because we know the Bible says, ‘Heaven and earth will pass away but my word will forever stand’, and using God’s word as a sword has helped ‘cut*

through' the devil's chains, has helped break through the devil's chains that he had bound me with."

While Janse van Rensburg (1999:73) steered away from attempting to provide a practical guide to deliverance, but rather wanted to focus on a design for a basis theory for this ministry, this study hopes to present material which would offer some guidance to the pastors who will be ministering to those from the background of a particular idolatrous system. Many aspects will of necessity then, be covered and included and may be open to severe criticism in the extent to which one would be venturing into uncharted territory. Such is the licence of unfettered scientific exploration: nothing ventured, nothing gained. It is accepted that such criticism is the normal course of scientific process and peer review, and duly welcomed.

Due to the fact that exposure to and involvement in idolatrous practices amount to the individual entering into a contract with the powers behind the idols, it follows that to be released from the consequences of such exposure and involvement, the "contracts" entered into need to be annulled. Understanding this should pose no real academic challenge to the serious thinker since physical and moral law governs even this aspect of empirical reality. Whether by deceit or otherwise, when an evil spirit succeeded in obtaining "ground" in an individual's life, it is on the basis of a contract. This has legal implications in terms of God's justice. God will not arbitrarily dispense with his justice as can be determined by Jesus' remark, "*He causes His sun to rise on the evil and the good, and sends rain on the righteous and*

the unrighteous.” (Matt. 5:45b -NIV). Typically the idol worshiper will approach his god with an offering and the intention is: “I bring you this offering for you to do this or that for me.” The essential elements constituting the establishment of a contract are consequently present. Therefore, notwithstanding the sovereignty and omnipotence of the Living God, it will be a necessary Biblical requirement for the victim to have the contract entered into annulled on the grounds of the finished work of Christ on the Cross. In order to facilitate this process the counselling activity should also cover dealing with those aspects of the involvement that actually gave effect to the bondage. The person would need to be brought to an understanding of the transgression, the seriousness of the sin and then lead to repentance and renouncing of the bond to the idol. This is not a “work” earning the deliverance; it is an act of repentance in obedience to what God requires.

The Good News Bible renders the passage in Jeremiah 3:6-22 regarding the idolatry of God’s people so well, by way of dynamic translation: “*Unfaithful Israel, come back to me. I am merciful and will not be angry; I will not be angry with you forever. Only admit that you are guilty and that you have rebelled against the Lord your God. Confess that under every green tree you have given your love to foreign gods and that you have not obeyed my commands.*” God requires repentance and he asks those who transgressed by turning to idols to confess such activity. To do so would not constitute a *method* per se, in terms of finding deliverance. Neither would it be part of a ritual or a mechanical device to obtain freedom from bondage. Just like a medical doctor takes care to diagnose properly, so must the counsellor. The

realisation, internalisation and conviction of guilt would in all likelihood not necessarily happen all at once and thus form part of an ongoing process of discovery and shepherding over time.

I wholeheartedly agree with Janse van Rensburg's (1999:74) position that the ministry of deliverance does not refer only to the act of casting out the evil spirits, but includes all that is understood in the term "Shepherding". It will probably begin by getting to the root of the problem during the counselling opportunity.

It needs to be stressed that the counsellor at the outset has to keep in mind the possibility that the condition could be due to medical, psychopathological or spiritual reasons. He should also keep in mind that the possibility is present that the condition could also be several permutations of some or all three of these reasons. Janse van Rensburg (1999:44) refers to the "vehement debates" pointed out by Rossouw (1992:37) who cautioned that diagnostic criteria should be treated with great caution as echoed by Louw (1993). It should not be treated with any less caution as is done in the medical field, because regardless of the discipline, medical or pastoral, people's lives and wellbeing are at stake.

Systematic history taking would begin with determining where the person in need stood, in relation to Christ. Had they repented yet and had they made Christ Lord of their lives? Do they understand and believe in the sufficiency of the death and resurrection of the Lord for their salvation? In this regard Janse

van Rensburg (1999:44) points out Gouws (1983) and Adams' (1973) views that deliverance from possession should come about through awareness of sin, repentance, conversion and faith in Christ. Do the bound ones know that Christ conquered the evil one and his demons and now reigns sovereign over the domain of darkness? Peter quoted Ps 110:1 in his address to the Jews at Pentecost, *"The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'"* (NIV) Surely this reference if expounded in its setting would indicate adequately that the Work that Jesus came to do was to put even these enemies under the foot of Christ and consequently under the believers as well. Parker's (1989) opinion, referred to by Janse van Rensburg (1999:44) in this regard, is valuable in that great care should be taken when diagnosing demonic influence and it would be advisable to do so in conjunction with other human sciences for a proper determination of cause. "There is a real danger that hasty and incorrect diagnoses may lead to incorrect action." (Janse van Rensburg 1999:45).

Honest openness essential.

One of the factors unnecessarily prolonging the time deliverance takes is the delay encountered when trying to uncover vital information bearing upon the bondage present. Sometimes the information is not forthcoming due to genuine ignorance, but often it is because the individual hopes to find relief by not having to discover the elements that had opened the door to the bondage. There may be various reasons for this, but the fact remains that without honest and sincere openness the expectation of relief is seriously impaired.

Guarding against mechanical processing

Construing the above detail to be leaning in the direction of a mechanical process is not correct. The need to guard against a mechanical process is however necessary since this ministry is not exorcism, but deliverance; not a momentary encounter but an ongoing wholistic shepherding over a period of time. Merely renouncing the different items mechanically, without the necessary understanding or co-operation from the heart will not result in deliverance. It is a spiritual encounter where both the counselee and counsellor are trusting in Christ for the present and actual work of the Holy Spirit in unbinding the person and loosening the fetters and chains. Such activity is a spiritual operation, not physical. The success of this part of the process is dependent on conviction and insight on the part of the one in need.

Renouncing the involvement in the demonic practices and the prayer following the renouncing, form a combined attempt to deal with the “ground” the powers of darkness had obtained, claimed and staked out in the victim’s life. Janse van Rensburg (1999:76) also draws our attention to the fact that, “The person must be guided to turn their back on commitments made during occult practices” and “in cases where an oath of loyalty was sworn ... it must be broken and renounced.” It forms part of the content of what is expected when repenting of idolatrous practices. Around the ground obtained, the evil spirit induces passivity and the victim must understand that he has to act to get rid of passivity. This is not something that can be “cast out”, but requires the active engagement of the will of the victim to get rid of the “ground” the evil spirit(s) obtained. He needs to revoke his consent given to evil spirits to enter

and by his own will insist that they disengage from the area they hold (Penn-Lewis, 1931:183). Once the “ground” had been dealt with, the person can be prayed for, for deliverance, since the evil spirit therefore does not have any further legal claim to that life or body. Obviously all of this is only possible on the grounds of the finished work of Jesus Christ on the cross of Calvary and in no instance outside of it. The deliverance comes from Christ just as salvation also comes from him. But just as there is no salvation without man accepting it (vgl Heyns [1978:307]: “geloof is die mens se, deur die Heilige Gees ingegewe gehoorsame antwoord op Gods handeling met hom in Jesus Christus.”), there will also not be deliverance without the required obedience in renouncing the ties.

The renouncing is based on the areas identified during the taking of the history. The principle involved in the act of revoking is summed up in this statement by Penn-Lewis (1931:241), “Refusal is the opposite of acceptance.” The victim had accepted them and now he must reject them. It is equivalent to the dissolving of a contract that was established between the victim and the powers of darkness. In vain will the counsellor hope to see deliverance when the ‘contract’ still stands and this is borne out by the lack of success in prayer when the demon considers itself entitled to its claim on those grounds.

The Work of Christ is dynamic, not automatic.

Again, some may argue that because of the work that Christ accomplished on the cross the deliverance should be automatic, but this is a simplistic view

which does not take into account the Biblical principles that apply. These Biblical principles are dealt with in the section that deals with the doctrinal and theological grounding pertaining to this ministry

The act of prayer for those in bondage

Once the known history has been sorted and the applicable items prayed through (renouncing and loosening), then the situation may require the counsellor to proceed to take authority (which is Christ's authority imputed to the counsellor) and unbind the bound person by prayer. Obviously as others have also indicated, prayer for the troubled person is only one aspect of the ministry. There are a lot of issues following from the exposure to the world of the spirits that need to be addressed and wholesome nouthetic counselling (as per Janse van Rensburg (1999:76-81) – oikodomein, paramouthesthai, katartizein, and makrothumein among others), as a process will take this into account. Prayer is only one part, however vital, and the wholistic support system offered by this approach (shepherding) will see to it that every area of need is addressed and taken care of as long as it takes.

“These bonds”, would then be specifically identified and mentioned in the prayer with full understanding on the part of the one afflicted, and the evil one could be identified as the particular spirit in question. Prayer should not be offered until the victim has full clarity on the reason for renouncing the ties, since prayer is not Christian “magic” being applied.

This serves as an illustration in the same way as the Lord Jesus used a model prayer in Matt. 6: 8-13. Christians are obviously not restricted to the precise use of the words just as He had done, but the prayer serves as an example of the essence of what to pray when the believer approaches God. It was never intended to be a fixed form that you cannot deviate from because the Lord Jesus himself said the true worshippers will worship “*in spirit and in truth*” (John 4:23, 24 NIV).

Most helpful would be a more precise detailing of the exact items that brought the bondage in the first place, i.e.

“I pray that you would loosen the bonds that the evil spirits had bound this person with, due to the consultation with the medium and the rituals performed.”

Even in such a case it would be far better to be even more specific, particularly when a number of exposures to various idolatrous or animist practises had brought a lot of bondage and there would be little chance of being completely set free when the evil spirits are affirming their ‘right’ to be there. Usually the counsellor will pray something like,

“Lord I pray that you would loosen the spiritual chains that bind this person because they had lit the lamp for the goddess and poured water for the sun.”

As it can be seen there is a lot of liberty in what one prays, rather than a fixed formula perfumed in a ritualistic way (exorcism). The examples given above are not intended to be prescriptive in any way. They serve merely as illustration of what is meant, to make absolutely clear what the intention is and to clarify by way of this expression, the need to be comprehensive. Neither should prayer be understood as anything else but a cry to God to intervene. Prayer is an acknowledgement that man is helpless in this situation and utterly dependent on the Lord for His powerful working.

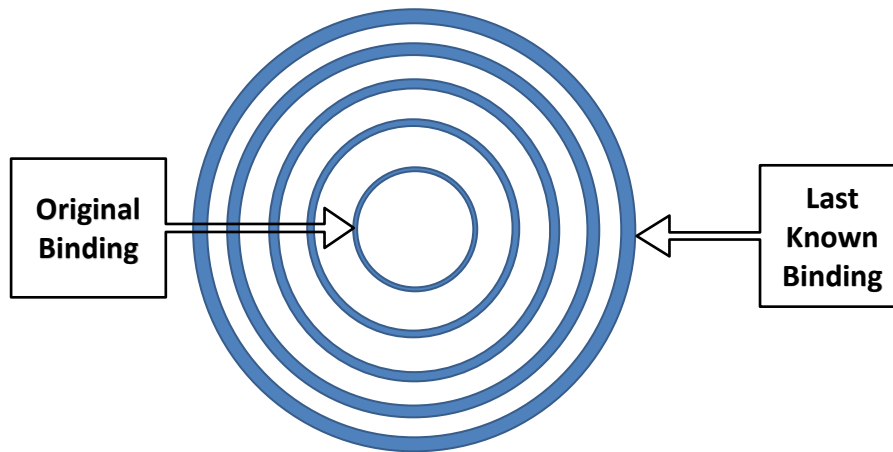
When prayer is expected and required, it is suggested purely as a side comment, that in the event the counsellor commences praying the counsellor may have to pray with eyes open to be prepared for the unexpected manifestation. Even Janse van Rensburg (1999:85) refers to “unexpected aggression and even violent behaviour on the part of the distressed person” and cases of “the person starting to curse the pastor, rushing upon him, picking him up and pushing him against the wall.” In many cases when the spirit is directly addressed during the prayer it will respond by inducing a trance in the one it has under its control, depending on the extent of the hold that it has over the person’s life. Some trances react quite aggressively and in animated ways and one needs to be aware of such a possibility. It can be unpredictable. This is not said with a view to incorporating such an experience as part of the ministry, but simply as a notice that it may occur and the one giving pastoral care needs to be aware of the possibility.

In the cultural context of this study there will be great disappointment if people have come for help and the pastor does not pray for them. While it is understood that the ministry of deliverance addresses the whole man to attain a whole person restoration and this will of necessity take time, if the pastor does not pray to at least begin the process, it will usually not be interpreted well in the experience of those who have come for help. In the context of their culture, it is expected that they will be prayed for because there is a real expectation of relief as quick as possible. Others from other cultures, like the Americans for example, may even shy away from prayer. This is specifically highlighted to create the awareness that different cultures have different expectations. (Refer G.C. Oosthuizen, Pentecostal Penetration into the Indian Community in South Africa, 1975)

Following through in the Shepherding support system.

Intricate multi-layered complexity

Very often, if not mostly, complete deliverance does not follow after a single session. There are many reasons for this. It can be compared to the multi-layered peels of an onion, for lack of a better illustration. Bondage upon a person is comparable to the composition of an onion: what you see is the outer layer or skin of the onion. If you do not know onions you will imagine that's all there is to it. But when you peel it you find "another onion" inside, smaller, but nevertheless the same. True, the outer layer is gone indeed, but what was not seen before, is what lies under that outer layer.



It is the same with demonic bondage. In many cases, the underlying bondage can only become visible when the outer bondage has been removed. This process can be repeated, layer after layer until all had been dealt with. Sometimes the victims expecting to be delivered are surprised that they are not yet free after having dealt with all they know.

It has to be explained to them that deliverance has indeed taken place, but that there are more areas needing attention, also by way of reconstruction, otherwise they tend to become so discouraged that they can complicate the process of deliverance and even hinder it, due to their negative emotional response.

Using the same analogy it can be demonstrated that the onion is not the same after the removal of the outer layer, it is now smaller and if there is another one underneath the next skin, then it is smaller still, when that next skin is removed. So, each layer of bondage must be dealt with till there is no more. This would entail a process over time. The counselee should be prepared by

the counsellor for such an eventuality, to intercept the possibility of them succumbing to discouragement and even depression. The congregation as a whole becomes the support group when the afflicted person is lovingly cared for and an understanding of the person's need communicated by them.

The pre- and post-deliverance counselling will take up considerably more time than the actual nouthetic prayer for the casting out of an evil spirit itself. In fact if the pre-deliverance counselling is done extremely well, within reason, the prayer session will be relatively short and without much drama. Empirically observed is the fact that the powers of darkness only put up a strong fight if they have a reason to do so, or when they exploit the relative ignorance of the counsellor. Essential to the securing of the persons freedom is the guidance required on the part of the experienced counsellor to equip the counselee with the necessary understanding of the victory brought about by the Lord Jesus through the Holy Spirit and the necessity on the part of the counselee to resist the spirit(s) steadfastly subsequent to the deliverance. In this regard the words of Jesus in Matt. 12:43ff have a bearing on the situation, in terms of the principle underlying his comment, *"When an evil {Greek unclean} spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."* (NIV). We find in the nouthetic words of James, wise instruction applicable to the post-deliverance

situation: “*Submit yourselves, then, to God. Resist the devil, and he will flee from you.*” (James 4:7). These references should not be looked upon as a Biblicist management of the text, but rather as an important principled guideline, which the counsellor would bring into the discussion at the appropriate time.

These issues relating to the fight they put up will be dealt with in another section.

With Reference to the Future

The participants in the interview, who were asked to tell their story, shared their experience while some of them were still part of the ongoing counselling work and others had already found a large measure of relief, if not completely free already. This was how they experienced their deliverance still: **SG**: “There is much peace in the home, much, much more peace than what it used to be in the past, because before it was just havoc and turmoil.” **AN**: “I was full of fear, anxiousness, doubts, nightmares, thoughts that were hammering in my mind, physical ailments ... I can say God had helped in such a way that I feel so much better now... free-er than I had even been in my life before.” **PG**: “The fear I felt inside me is gone. I now sleep peacefully without the troubled disturbances of the past.” **RD**: “My hands were healed and never returned to the state they were in and the lock-jaw was gone. I know because of God’s grace and the power of His Name I am safe and those things cannot enter me again.” **PR**: “What I was before, compared to what I am now, is

chalk and cheese, two different things altogether”, but he adds, “The devil is still there in this world. I have to live according to his Word. I have to have fellowship.” **SB**: “It is a great joy to me that overflows in me, to know that the devil doesn’t have a hold of me.” **KR**: “It seemed as if my deliverance came in steps. I would feel better after every prayer session.” What he contributed to the interview was very significant when you analyse his words. It not only spelled out the necessity of continued support by way of ongoing counselling, but reinforced the understanding that the content of that counsel would be determinative of the wholesome outcome of the process, humanly speaking, “In other instances it appeared as if the relief came in stages, little by little. In other words, there would be much relief, but there would still be some pain or trouble left. This continued until further understanding and information surfaced and I dealt with it. When I was prayed for, then further improvement would result and so I continued with the counselling till today. What had left me was indeed gone and I still resist any attempt by the spirits to come back.” **KR** had understood well the importance of “resisting” which is so effective if done in the power of the Holy Spirit. We now seek to properly ground a spiritual Biblical approach.

Biblical Pneumatherapy

Adams (1974:132) advocates nouthetic counselling since nouthesia speaks of making an attempt to effect change for the better by the use of appropriate verbal means. He maintains that it is a Biblical form of counselling and since

that is the case, when the working of the Spirit of God is implied and actively courted, a more encompassing term to use would be Biblical Pneumatherapy.

The original and primary ground for bondage would be the victim believing the lie. Authors such as Jessie Penn-Lewis in her monumental book "War on the Saints" concur on this point, "Truth of every kind makes free, while lies bind up in bonds." (Penn-Lewis, 1931:1). She adds one additional poignant observation, "Ignorance also binds up, because it gives ground to Satan." The point of departure then would be to correctly identify the form of the lie lying at the root of the dilemma or dispelling the ignorance decisively by the application of the truth. As long as the lie lies embedded in the mind deliverance would not be possible. We remember Jesus said it would be the Holy Spirit who would guide us into all truth (John 16:13).

In the case of those coming from an idolatrous world, including animism, it would amount to exposing the power behind idolatry and animistic superstition. We read in the Law, "*Let no one be found among you who sacrifices his son or daughter in {Or who makes his son or daughter pass through} the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead.*" (Deut. 18:10-11 NIV). Why? Isn't it because this is the domain of the demons brought about by idolatry, which needs to be taken into account and dealt with principally as fundamental to biblical therapy? It is not helpful at this present time that the influence of evil spirits is recognised by the heathen, but largely looked upon as irrelevant superstition and ignorance by

the missionary or spiritual worker. Mrs Penn-Lewis (1931:30) remarked, “if missionaries to the heathen recognised the existence of evil spirits, and that the darkness in heathen lands was caused by the prince of the power of the air, and proclaimed to the heathen the message of deliverance from the evil hosts, they know so well to be real and malignant foes... a vast change would come over the mission field in a few brief years.”

The First Principle

At the outset it has to be realised that the unregenerate human being is an ally of evil and human nature leans in that direction naturally. Professor of Law and Theology Dr. John W. Montgomery (1976:114) declared, “The demonic forces have a powerful ally, a fifth column within every man –the old man, the Adamic nature, the flesh, which, along with this worldly system and the devil, forms a powerful triad of evil, caricature of the Holy Trinity.” Until this is understood and grasped by the mind, there is little chance of any real deliverance forthcoming. Without dealing with the old nature the substance of the evil one’s claim upon that life is unaddressed. Deliverance as a therapy would commence then with the presentation of truth to the mind to counter the lie (which precipitated the bondage) and to displace the ignorance. Penn-Lewis (1931:59) says, “There is a fundamental principle involved in the freeing power of truth from the deceptions of the devil. *Deliverance from believing lies must be by believing truth.* Nothing can remove a lie but truth.” The academic and objective knowledge of the truth must be translated into subjective experience for deliverance to come. Such was the declaration of

the Son of God, “*You will know the truth and the truth will set you free.*” (John 8:32 NIV). Obviously this text needs to be fully expounded in its context, but in terms of principle, it cannot be refuted. This internalising of the truth might only happen over time as the Holy Spirit works to bring light to the person.

The person in need, when being counselled, would have to receive the truth about their condition, act on it and keep on maintaining it, since it is the light that dispels the darkness. Unfortunately it is not possible to induce this process onto the traumatised person, for it will be unsuccessful in attaining the desired result. People have to grow into understanding and acting under the gentle influence of the Holy Spirit.

The Second Principle

Passivity is the law by which evil spirits work as empirically observed in counselling the many who had found release from bondage. Three areas can be distinguished as markers for succumbing to bondage. Firstly, by the individual accepting that the “supernatural” activity in the cultic practice of idolatry is divine working (i.e. of God), and consequently being exposed to it. This is deception. Secondly, cultivating passivity and non-use of the faculties, because it is required to induce the “trance-state” (possession) by the “gods”, and thirdly persisting in wilful sin. An effective non-prescriptive nouthetic therapy should be dedicated to addressing these issues thoroughly before prayer for release from the evil spirits can commence. This does not mean that general prayer for the person throughout the process, from beginning to

end, is excluded, since the whole exercise is entirely dependent on the working of Jesus by the Holy Spirit in answer to prayer.

The counselling process would focus on addressing these three areas by providing the correct understanding based on the Word of God and proclamation of the truth relating to the nature of the supernatural phenomena. Guidance needs to be provided for the victim to escape from the hold that passivity has on them and genuine repentance, where wilful sin is to be forsaken, needs to follow. Just a reminder that deliverance is more than the casting out of the spirit; it's the reconstruction of the whole person.

Affecting the whole person.

Passivity can and will affect the different aspects of the personality and in so doing provide the platform for the operation of the powers of darkness in controlling the individual.

Passivity of will.

The victim is deceived into yielding the will to the evil spirit. Penn-Lewis (1931:74) finds this happening when the person, "ceases to (1) choose (2) determine, and (3) act of his own volition." The effect of such yielding to passivity amounts to the victim being unable to make choices and no or very little decision or initiative regarding the issues of life can be taken. It begins gradually and progressively gets worse over time as the bondage deepens.

“The powers of darkness have slowly gained both personally and in circumstances, upon the ground of passivity of the will” (Penn-Lewis 1931:74). Resistance is broken down and an almost fatalistic acceptance of one’s lot becomes a way of life. Personal decisions become difficult and the victim becomes more and more dependent on co-incidences and other people’s input as a form of guidance in matters of life. A person can become terrified of having to act in matters demanding responsibility. Penn-Lewis (1931:75) confirms, “When he has become conscious of his passive condition, he has a painful sense of being unable to meet some of the situations in ordinary life.” Deliverance will result when these issues are addressed and countered effectively. The person would have to be guided to accept responsibility and exercise themselves in actively taking decisions and being assertive in making good decisions. Their ability to take initiative should be developed and the process of attaining freedom in that area overseen. A greater measure of healthy independence is required and the counselee needs to understand and appropriate their position in Christ and the complete victory He worked for them.

Counselling entails enlightening the victim to the deterioration of their condition, and deliverance is dependent on the person grasping and internalising for themselves the predicament they are in. They also need to act on the fact that God works through the active volition of man and not otherwise.

Passivity of mind

The evil spirits working in a person find an active, productive mind, a hindrance to their objectives and seek to dull it by lulling it into inactivity. A passive mind results in bad memory, lack of concentration, a lack in the ability to judge a matter and indiscretion as a malfunction of the mind. Passivity does not change the nature of the faculties, but hinders its normal operation. Passivity of the imagination, a function of the mind, opens the door to visualisations and impressions from outside the person, which will eventually aid in the control of the person by the evil spirit. Victims can then stare blankly for long periods at a time, while the mind is almost entirely “empty”. They “can’t think” and it feels as if the mind were bound and held by iron bands, or a weight or pressure on the mind (Penn-Lewis 1931:76-77). A passive mind is open to all kinds of suggestions which will find it fertile soil.

Counselling will seek to enlighten the person through the Word of God and the working of the Holy Spirit to the condition they have been trapped in and to direct the victim in the steps that need to be taken to free the mind from passivity. They would have to actively engage the mind by countering the sluggishness of thought and retardedness of reasoning, since Penn-Lewis (1931:78) discovered similar findings that, “Ceasing to use their true reasoning powers, they become open to all kinds of suggestions from evil spirits.” Productive thinking and reasoning, particularly on the great themes of Scripture, should be encouraged since such study will break the yolk of passivity in the mind. It may appear to be unattainable hard work for the

person so deceived to regain an active and fully functioning mind, but without it no real deliverance will be affected. It is vital to understand this.

Passivity of emotion.

The deceived person loses the joy of life and can in severe cases slip into a kind of depression which may become pathological. They may become suicidal especially if the passivity has reached into other areas of the personality as well and the mind and will are to some extent incapacitated. Then sound reasoning will not prevail and there is no will to resist the overwhelming suggestion to take the life. So often those close to a suicide victim are at a loss to explain the reason for it happening. Slipping into passivity of will, mind or emotion is rarely if ever instantaneous. It is usually gradual over a period of time.

Counselling in this area will seek to make the person aware of the extent in which passivity had set in and will encourage an active program of rehabilitation of the feelings. The person will have to practise actively resisting and “going against” what they feel, by applying the mind to the condition, understanding it and “willing” it to change. Obviously, this is not done independently of a reliance on the Lord Jesus and His Spirit to enable one to “fight the good fight of the faith”.

Passivity of the body

This area of passivity will capture all the senses that are biologically determined. It means the termination of a consciousness brought about by

the sense organs of the body; sight, hearing, smell, taste, touch/feel and other more subtle receptors of information. The victim becomes unconscious of what they should actually be aware of and all manner of mannerisms and habits are manifested. While blunted to these things in their own lives they may be acutely aware of it in others. Passivity of the body will surface when there is passivity of the mind. Passivity will ultimately encroach on all the areas of the human being covered in varying degrees of intensity and area. It will mostly be present in different areas depending on the deception entered into and the personality of the person and what they allowed to happen. Penn-Lewis (1931:81) recorded, "When the passive condition brought about by evil spirits reaches its climax, passivity of other parts of the body may result, such as stiff fingers, lost elasticity of the frame in walking, lethargy, heaviness, stooping of the back and spine. " and further, "indicating passivity, brought about by deepening interferences of the powers of darkness with the whole man, resulting from the first passive condition of the will and mind, in which the man gave up (1) his self-control and (2) use of his will."

Counselling would focus on getting the person to recognise the symptoms, and then to train them to actively resist the passivity that had set in. They then need to be guided to "take back" what had been yielded to the spirit. This might entail some form of physical exercise to prompt the body back into active functioning.

Deliverance from passivity requires that the victim first understands what the normal or right condition would prove to be; a benchmark. Then the person

has to measure themselves against this standard which will show up in vivid relief where passivity had set in. It will be done as facilitated by the counsellor in the Shepherding and nouthetic process. The full co-operation of the person is needed for combatting passivity and since it had come gradually it will also be eradicated gradually. This partly explains why in some instances evil spirits do not simply just leave when commanded to go; they will cleave to the condition created by passivity in the whole man. Penn-Lewis (1931:111) states, "To deal with 'possession' which is the fruit of deception, by commanding the spirits to depart is to deal with the effect, rather than the cause; and to bring about only temporary, if any, relief", when the ground it has, has not been removed.

All the steps taken to counter the passivity in the person, (passivity of will, mind, emotion and body) must be seen in the context of the wholistic approach to the ministry of deliverance depending upon the vicarious and victorious work of the Lord Jesus Christ on the Cross of Calvary.

The Theory and Practice of Deliverance

We have already confirmed that truth constitutes the basis for deliverance to come about. But it is truth *applied* that really facilitates the process of deliverance. In her monumental work which had proved to be such valuable material in the mission field and a help to many missionaries, Mrs Penn Lewis (1931:182) remarks, "The Scriptural ground for obtaining deliverance is the truth concerning Christ's full victory at Calvary ... but in actual fact the victory won at Calvary can only be applied as there is conformity to Divine laws."

What this entails is that the person in bondage, grasps the truth concerning the condition they are in, and acts on it. As long as the victim is under the impression that what they have been worshiping is indeed divine, there is little hope of being delivered, since the spirits ‘hide” behind the fact that the one in bondage believes the influence on them is that of a god. It stands to reason then, that to find deliverance in the context of Christ’s vicarious atonement the victim would have to recognise the truth about the gods and renounce their attachment to them. One could describe the course leading to total freedom along the following lines, not as a mechanical formula but in terms of principle which has to be grasped by the active engaging of the mind:

Acknowledgement of the material aspects,

1. It is possible for a person to be deceived and possessed by evil spirits.
2. It is possible that I have been deceived and bound.
3. I am indeed bound by an evil spirit.
4. Why am I bound?
5. I have given “ground”.

It is expected that the counsellor will walk the person through this process with the necessary intelligent co-operation and involvement. The last thing desired in this matter is a mechanical processing of these guidelines without the person internalising the process they are being walked through. No doubt, very little release will result if there is not some understanding in the person of the mental and spiritual processes required.

Deliverance is on the grounds of the finished work of the Lord Jesus Christ on the cross of Calvary. Outside of Christ there is no deliverance. Not to be thought of as a mechanical procedure, but acting in terms of dynamic principle, a deep repentance and the confessing and renouncing of all demonic activities, covert or overt, facilitated by the counsellor, needs to take place. The counsellor needs to patiently and sensitively guide the afflicted person through this process.

Although there are many examples locally and in the foreign field of instant deliverances (see "Demon experiences in many Lands" by Moody Press), for many the way to freedom is mostly a process of dis-possession involving a struggle against the powers of darkness over time. Janse van Rensburg (1999:74) suggests an approach he believes is true to the principles of the covenant, which is "a caring, counselling and therapeutic process that works with the total dependence of pastoral counsellor and the occultly troubled counselee on the power of God in Jesus Christ, and through the Holy Spirit, while acknowledging the responsibility of the counselee." Further to this he correctly points out that "the perception thatprocesses of deliverance constitute an instant solution to problems is often proved wrong in practice." (Janse van Rensburg 1999:76).

The time the process consumes can be expounded in the following way;

1. The exposure of and dealing with deception. It may be multi-layered and disguised.

2. The discovery of ground and giving it up. Dependent on the state of the heart.
3. Dis-possessing due to the spirits losing their claim to the victim. They may challenge the dislocating.
4. Dealing with “excuses” thrown up by spirits attempting to retain their hold. (see Penn-Lewis, 1931: 102,183,203,275).
5. Discerning the effects and symptoms which may disappear but may not necessarily signal the departure of the spirit. This will require a steadfast refusal of the signs experienced previously, guarding against fresh deception arising.
6. Cultivating a healthy relationship with the Lord, while growing in grace and learning as much as possible concerning the wiles or devices of the devil. Always being on guard and watchful and getting to understand the difference between the way God works and the devil works.

There is no mechanical way of processing the above, therefore the time it will take to complete the required course, will depend on the way in which each individual understands and responds to the working of the Holy Spirit in regard to it. These points are by no means exhaustive, but are included in addition to what was given attention to by Janse van Rensburg (1999) when dealing with the overall wider approach to the ministry of deliverance as a whole.

When considering what deliverance entails, experience in the field has shown that the way to freedom is inversely proportional to the way into bondage.

Based on case history, it appears that the first spiritual chain to be broken would be the last chain the person was bound with. To put it in other words, the first demon to leave would be the last one that entered. Conversely, the last item of bondage to be broken would be the first to have come on the person. This has implications for the counselling process as it serves to inform the counsellor to be on the lookout for the layered nature of the demonic bondage. Evil spirits can be cast out in the Name of the Lord Jesus, but the ground they have gained can only be removed by the intelligent choice and the exercise of the will, by the person refusing the ground given to them under the leading of the Holy Spirit. Included here would be the personal appropriation of the death and resurrection of Christ for true liberty which certainly cannot be attained without it.

Evil spirits, on the basis of phenomenological observation, appear to have the ability to impose on the victim more or less what they themselves feel. Often during a prayer session for deliverance the person being prayed for will start to perspire profusely and will testify later that they felt they were overheating. It coincides with what appears to be an invisible fight taking place, to wrest the spirit from the body of the person being prayed for. Seemingly, the spirit activity is generating the heat, because of its resistance against the prayer and the Holy Spirit working to cast it out. Similarly, a person will declare that they are exhausted, yet had not exerted themselves in any profound way, but the only possible explanation is that the evil spirit induces the exhaustion it experiences itself, on the person, due to the battle it had in its effort to

withstand the prayer aimed at casting it out. This is confirmed by the change that occurs when the spirit has left.

Once at the bonfire when the idols were being burned, the owner of the idols **BN**, was observed quietly standing there staring at everything going up in flames. When tears started flowing down his cheeks, he was asked if he regretted destroying the idols, but there was no response from him. At that point it was discovered that he was actually in a trance, but he later recalled that while he was still conscious, an overwhelming feeling of sadness came over him and shortly after that he blacked out. Depression, anxiety and other emotional states, including joy have also been found to be induced by the evil spirits onto their victims, so that the victims feel it without understanding why they feel it, and there are no reasonable grounds for feeling it.

Qualifying the concept “Wearing off”.

Casting out of evil spirits should not be construed as only the event during which prayer is offered and a militant stand is taken, by addressing the demon(s) in an authoritative stance and commanding them directly to leave the body (or the person). Casting out begins with the reclaiming of the ground the evil spirit had gained by deception and the yielding to it by way of passivity. Reclaiming is done by the person co-operating with the Holy Spirit, who leads them to discover the ground. Those areas the evil one had control over are brought back under the control of the person and the Spirit of God. The extent to which the ground is reclaimed is the extent to which the spirit is

“cast out”. Conversely, even if it appears that vocally commanding the spirit to go (nouthetic process), is successful, the fact of the matter is that the spirit will cease the manifestation perhaps, but will not necessarily have left as far as its influence over that life is concerned, as long as the ground has not been dealt with. If all the ground is still claimed by the spirit then usually there is little evidence of relief, but as ground is discovered by intelligent investigation and reclaimed, the victim will find a change for the better pro-rata. It must not be forgotten that the change is brought about by the working of the Holy Spirit based on the vicarious work of Christ when the ground is given up.

An example encountered in ministry will serve to illustrate the point. A person, who had been “taught” to speak in tongues after being told that it was the evidence of being filled with the Holy Spirit, later developed nervous disorders, became troubled and sought help. After some time of practising this “gift”, the glossolalia would occur without any conscious effort to do so and it would take place automatically, outside the volition of the man. The person became aware there was something else initiating the babbling. Tippet (1975:165) also refers to Oesterreich (1966:374) who cited several cases and found that glossolalia “coming from a state of possession was the mouth speaking without the subject being willing, or even knowing what he says.” Yet there were other cases he cited where the same thing happened but the subject was aware it was happening. He referred to it as a “double type of personality.” (1966:61). Deliverance came when the person understood and internalised that they had been deceived and that an area of the mind had been surrendered to passivity as well as the tongue itself physically, and such

practice amounted to that aspect of the person's life being yielded to a deceiving spirit, which it claimed up as ground. Only as the person "took back" the tongue and brought it under his own conscious control and resisted the induced urge to speak, did it cease. When one prayed for him the person was delivered from the deceiving spirit which brought the nervous disorder to an end, but it only ceased entirely when the tongue was no longer available for the spirit to use. If the tongue was left under the control of the spirit for whatever reason, no amount of praying for healing of the anxiety would have brought much result. It goes to show that the ground which the enemy had obtained needs to be taken away from him by deliberate exercise of the will in refusing the involuntary activity, before there will be a release from the affliction. The counsellor needs to be aware of this and should guide the individual accordingly. Again it needs to be emphasised that the freedom comes, because of the work of Jesus on the cross being applied to the situation.

Spiritual immunity

Further to this, the spirits seem to also specialise in specific afflictions and maladies. God in His general grace had provided that natural illnesses (by way of bacteria, viruses and parasites) cannot simply invade and overpower people due to the functioning immune system He built into all humans, believers as well as unbelievers alike. This implies that when the human body is invaded by these agents of illness and disease, it triggers an immune response in defence. The human body would be relatively safe, provided the immune system was up and functioning optimally. If the immune system was

compromised for any reason and consequently lost the battle against these foreign bodies, the person will become unwell.

Analogous to this, God in His general grace provided man a spiritual defence mechanism, not unlike the biological immune system, to protect him against invasion and subjection by these evil spirits. It seems this is alluded to in the interaction between God and Satan over Job. It is recorded that Satan claimed Job's allegiance to God, is based on the fact that he was protected by a "hedge" (Job1:10). Seemingly there was nothing that Satan could do whilst the hedge was intact. Satan's strategy was to get the hedge dropped and when it did, severe suffering followed. Von Rad (1972:213) indicates that Job was convinced that the suffering that came on him was a direct attack by God as a kind of judgment. Yet the text itself records that God said to Satan, "*everything he has is in your hands*" (1:12). Von Rad also suggests that we imagine the accuser at work here as some kind of heavenly public prosecutor. Such a state of affairs is true for unbelievers as much as believers. It is only when this spiritual immune system is compromised that people risk being invaded by one or more evil spirits.

It stands to reason, then, that the evils spirits, being of differing levels of intelligence, will make it their purpose to attack the personal defence mechanism God had built into every person. In many cases, the defence mechanism had already been damaged, or compromised, by the fall of man as well as the personal individual sin engaged in.

Many in these communities are also exposed to witchcraft where people actually cast malicious spells on one another wanting to inflict harm or death.

Future Expectation of Full Freedom

There is an expectation of a future freedom from the curse of spiritual affliction in all the participants interviewed. It was consistently so that they received a measure of hope of complete release and liberation from the besetting influence of evil spirits. **SB**: *"I see a bright future with walking with the Lord and His Word... what I have been through has not been easy, but God has taken me through it."* **PR**: *"I see the future growing in grace, in the Lord Jesus Christ and doing His will; to be available at all times for Him"*, **RD**: *"I had put my hand in the Lord's hand and I believe He is able to protect me and keep me safe"* and further *"Even if anyone does anymore witchcraft it will not come near me to affect me or even touch me..."* She was very clear about the work of grace done in her and what she needed to do maximise the experience of the freedom she had in Christ, *"In trusting the Lord and seeking his face daily, praying, reading the Word of God and going to the services for fellowship He will keep me safe. I need to grow in grace and deepen my knowledge of the Word of God."* A mission's perspective surfaced: *"I am looking forward to serving Him and becoming an instrument to help others find freedom in Christ as I have done."* **AN**: *"I do not expect any relapse or return to the bondage as I understand the Scriptures telling me 'If the Son has set you free you will be free indeed.'" What **BG** has to say sums up the general trend of what folks have encountered, *"I have to focus on developing my relationship with the**

Lord and on an ongoing basis discover any other areas of my life that had been under the influence of the evil one to deal with it. I know the work the Lord Jesus had done on Calvary is a complete work, which He works out in my life on an ongoing basis and I am holding onto Him and trust Him to protect me and keep me while I am here on earth.”

All who had experienced deliverance can testify to the fact that it was the Lord Jesus Christ who had set them free by His Holy Spirit. Most of them had tried many different avenues prior to turning to Christ and were unsuccessful in the long run. When they did turn to Him, and followed His guidance as revealed in His Word, they found He was true to His promise and delivered them indeed, bringing an end to their trauma. They discovered that the extent to which they applied truth and Biblical principle to their situation, to that extent they could benefit from the provision of his saving grace in making them whole people again. There always seemed to be an optimistic hope present which carried them through the most difficult and trying times while in expectation of their deliverance. They were aware of the essential role Christ’s victory on the Cross had in their new found freedom.

THE VICTORY OF CHRIST

John Calvin (1970:213) reminds us, “When by the subtlety of the devil, the woman faithlessly abandoned the command of God, her fall obviously had its origin in disobedience”, and “the first man revolted against the authority of God, not only in allowing himself to be ensnared by the wiles of the devil, but also by despising the truth, and turning aside to lies.” According to him all this

ultimately culminated in ingratitude and was a foul insult to God, “the guilty pair assenting to Satan’s calumnies when he charged God with malice envy and falsehood.” (Calvin 1970:213). The role of the Devil is patently indicated by Calvin in the above, and following the lines of history, theology and logic, the salvation of man would have to incorporate the undoing of what Satan had done in the beginning, for it to qualify as full salvation. The forgiveness of sin, as vital as it may be, is only one aspect of what was accomplished on the Tree of Calvary. Satan tempted them to eat of the tree that brought death and God, in Christ, now passionately draws them to partake of the Tree that brings life. Eating of the tree of death gave the Devil power over them; therefore eating of the Tree of Life (Calvary) will break that power of the Evil One over them. Dr. Berkouwer (1953:370) confirms, “Wanneer over zijn vernedering en verheerlijking gesproken word aan de ingang van de passio magna, dan horen we iets van deze samenhang: ‘Nu gaat er een oordeel over deze wereld; nu zal de overste deze wereld buitengeworpen worden’ –Joh. 12:31.” Professor Bass (1976:371) adds that when Christ ushered in the Kingdom, “He entered into eschatologic battle with demonic powers, the victory which he won not only at Calvary and the open tomb, but through his own incarnate person” and “The ultimate judgment of God, in the person of Jesus, has broken upon the world and spelled the doom of evil powers.”

Interesting that Calvin (1970:214), regarding the denial of original sin being transferred to the rest of the human race, comments, “Satan, by thus craftily hiding the disease, tried to render it incurable.” In the same way, by hiding the fact that the Devil has a hold over sinners when he does, deliverance would

be withheld, since there is little chance of deliverance taking place, unless the darkness has been uncovered and it is realised where the Devil has been at work. Calvin (1970:215) pointed out, "As Adam, by his ruin, involved and ruined us, so Christ by his grace restored us to salvation." Paul emphasised the principle in Romans 5:19 (NIV), "*For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.*" and of course this man is Christ Jesus. It continues in Romans 5:20, "*so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.*" Since "eternal life" is not simply an eternally extended length of life, but a higher and better quality of life in the first place, that very quality is distinguished by the fact that freedom from the power of Satan is incorporated in salvation. Calvin refers to what Paul wrote the Corinthians when he draws our attention to the fact that all that was lost in Adam is recovered in Christ (1 Cor. 15:22). All will agree with Bass (1976:371) when he declares, "Let there be no mistake about the decisiveness of Christ's victory, however. The defeat is not a provisional one, but ultimate final and complete. Borrowing from the imagery of the ancient world in which a victorious warrior paraded his spoils of war in a triumphant march into his city with all his captures slaves on display, Paul writes: 'And on that Cross Christ disarmed the principalities and rulers: He made a public spectacle of them by leading them as captives in His victory procession' (Col 2:15)."

Later Calvin (1970:266) refers to Augustine's view of the devil's power over man, "if the devil has seized the saddle, like an ignorant and rash rider, he hurries it over broken ground, drives it into ditches, dashes it over precipices, and spurs it into obstinacy or fury." He says that man's will is fascinated by the impostures of Satan, yielding to his guidance and doing him homage. Paul also confirms this fact in Eph. 2:2 when he writes about the devil being, "*the spirit who is now at work in those who are disobedient.*" In the will of man the root of evil lies and the foundation of Satan's kingdom is fixed (Calvin 1970:266).

Salvation ensues when sin, as the root of evil in man's heart, is effectively dealt with in the vicarious death of Jesus. Hebrews 9:15 is an unambiguous statement, "*he has died as a ransom to set them free from the sins committed under the first covenant.*" (NIV). So also "*we have been made holy through the sacrifice of the body of Jesus Christ once for all.*" (Heb.10:10 NIV), which covers more than just forgiveness of sin; it speaks of fuller sanctification included with God's active salvation work in Christ. In his letter to the Colossians, referred to earlier, Paul expounds on what it entails; "*God made you {Some manuscripts us} alive with Christ. He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*" (Col 2:13-15 NIV). These "powers and authorities" are evil forces and they have been conquered by the death of the Lord Jesus on the cross. Accordingly, it means real liberation for the believer

who fully trusts Christ for their deliverance. They have to appropriate what had been imputed to them by his vicarious sacrifice. As Hebrews puts it, “*by one sacrifice he has made perfect forever those who are being made holy.*” (Heb. 10:14 NIV). “Being made holy” and “made perfect” includes being delivered from the dominion the demons had over men as well, as such deliverance is incorporated fully in the work of Christ. The Scripture reveals in the context of the progressive parallelism structure of the Apocalypse the ultimate triumph of Christ and the Kingdom of God over the Devil as it is expressed in the eruption of triumph before the throne, “*Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb...*” (Rev 12:10, 11 NIV). Need one elaborate? Not just these texts as such, but the whole of the Evangel –in fact all of Scripture, shouts out loud this one clear message: In Christ is our full redemption and our deliverance from the power of the Evil One! See also 1 John 3:8.

John Calvin (1970:402) describes the atonement appropriately, “...since as God only, he could not suffer, and as man only, could not overcome death (and by implication the devil –*my comment*), he united the human nature with the divine, that he might subject the weakness of the one to death as an expiation of sin, and by the power of the other, maintaining a struggle with death, might gain us the victory.” Therefore “the office of Redeemer was assigned him in order that he might be our Saviour.” (Calvin 1970:434). He says, “In short, from the moment when he assumed the form of a servant, he

began, in order to redeem us, to pay the price of deliverance” (1970:437), but the deliverance proper was found in His death. This truth is emphasised by Calvin (1970:440) when he declares, “his object was, *‘that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.’*” (Heb. 2:14, 15). As such it was the first fruit produced by His death, in us.

THE BIRTH, LIFE, SUFFERING, CRUCIFIXION, RESURRECTION, ASCENSION and RETURN OF CHRIST

Karl Barth (1966:96) warns us against trying to separate form and content when it comes to the birth of Christ. He confirms that the Incarnation is a miracle and the Virgin Birth is a sign, “A noetic utterance is so to speak put alongside the ontic one.” (Barth 1966:96). What is really significant here is that this act of God has purpose. Barth (1966:97) continues, “In the continuity of human history, a point becomes visible at which God himself hastens to the creatures aid and becomes one with him. God becomes man.” Angelic announcement proclaims He is to be called Jesus because “*He will save his people from their sin*” (Matt. 1:21 NIV).

When His ministry starts with the baptism, again a heavenly sign accompanies the event as confirmation that the Son of Man is on a mission. His life must be seen in the light of God’s saving love for mankind so

pertinently expressed in the famous, “*For God so loved the world, that He gave his only begotten Son, that whosoever believes in Him should not perish, but have eternal life*” (John 3:16) and endorsed by the passage from Isaiah found during Jesus’ visit to the synagogue, “*The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour.*” (Lk 4:17-19 NIV). He had just faced the devil in temptation in the wilderness and then after reading from the scroll he famously spelt out the Father’s world perspective when he referred to the Widow of Zarephath in Sidon and Naaman the Syrian (who were distinctly non-Jewish) and then confronted the demon in the synagogue. Looking at the bigger picture, his whole life was to be seen as working out the deliverance from the power of the evil reign established over man in the Garden of Eden. In this respect Barth (1966:101) takes issue with Calvin in connection with his statement that up until the Passion the life of Christ does not contribute substantially to our redemption when he states, “I take the liberty of saying that here Calvin is wrong. How can anyone say that the rest of Jesus’ life is not substantially for our redemption? In that case what would be its significance? A mere superfluous narrative? I should think that there is involved in the *whole* of Jesus’ life the thing that takes its beginning in the article ‘He suffered’.” The Heidelberg Catechism answers question 37 as follows, “That He *all the time of His life on earth*, but especially at the end thereof, hath borne in body and soul the wrath of God against the sin of the whole human race.” Most scholars and theologians underwrite the understanding that according to Luke and

Matthew, Christ's life stood under the burden of suffering from His birth to the end, and this for the full redemption of mankind.

Barth (1966:105) says, "The fact that Jesus the Son of God has suffered under Jews and heathen reveals – and it alone does reveal – evil in its reality." We see in His suffering the full consequence of the Devil's dirty work and the way in which the Son of God carried the curse to redeem mankind from the power which ruled it. The only way deliverance from the control of the evil spirits can be established, is by dealing with the ground they have in the sinful life of man. This ground has been dealt with by the life, suffering and death of Christ, and only by that. The Apostle alludes to it when he states in Galatians 2:13, "*Christ redeemed us from the curse ...by becoming a curse for us He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.*" (NIV). He adds in the second Corinthian letter, "*Where the Spirit of the Lord is, there is freedom.*" (2 Co 3:17 NIV). As there is ground for bondage, there is also ground for deliverance and this is found in Christ having suffered all the way to the Cross. The Creed says, "Suffered under Pontius Pilate", which places the suffering squarely in the real world. It also emphasises the fact that a real historical person was involved and that the suffering was connected to the system of earthly power. Read together with Revelation 13, where the Evil One's role in secular government is disclosed, it reveals how the suffering fulfils God's righteous demands, in order that Satan's claim can be dispensed with in addressing it on that plane.

The suffering of Christ culminates at its apex in the Cross at Calvary. To that end Paul writes *“But now in Christ Jesus you who were once far away have been brought near through the blood of Christ.”* (Eph. 2:13 NIV). Seen in context, these believers from gentile Ephesus, caught up in idolatry, and without the Law, were because of that, far away and separated from God. They were not “far away” just because of their sin, although that is enough to place them far away, but because of them being under the power of another king (as in the story of the prodigal son) in idolatry. They were “brought near” when their sins were forgiven and therefore the ground dealt with, to disempower the devil in terms of the hold that he had over them. This is the outcome of the work of Christ in the crucifixion.

Interestingly, John raises a meaningful picture of the work Christ did on the cross with special relevance for this study on deliverance. He says, *“Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life.”* (John 3:14, 15 NIV). Historically this relates to the snakes that had taken their toll among the Israelites in the desert and the cure coming from the bronze snake that was affixed to the pole, that they had to gaze upon (Num. 28:4ff). Remembering that it was a serpent referred to in Eden that Genesis reveals as the instrument initiating the fall of man, the symbolic value of this incident in the desert has equal weight, since John records that it was mentioned by the Lord Jesus himself with regard to his death on the cross. What did he mean? The “crucifying” of the snake to render its poison ineffective, provides a vivid “object lesson” of what it would take to deal with the evil that had broken out.

So, crucifying the Son of Man would imply that by this act the serpent himself had been effectively dealt with -by dying, the devil's poison was cancelled. The killer venom (the bondage) he injected, responsible for the destruction that followed, is neutralised. Facing the death of people as a result of the snake bites on such a scale would be perceived as a curse. Putting the snake on the pole would be seen as cursing the entity responsible for the curse, effectively cancelling the curse. If people saw this they would understand and be healed, and this is what Jesus is referring to. Similarly, mankind perishes because of the curse, but if they see what Jesus did (being nailed to the cross) to redeem them from the curse, they will be saved.

It is possible to conclude that the heart of the Evangel in the light of the whole of scripture consists of the victory of Christ over the Evil One and his demons and the restoring effects of that victory in the real world. It follows then that such a ministry of deliverance giving practical effect to Christ's victory, does in real terms offer all we see played out in Scripture when Jesus cast out the evil spirits, making a significant difference as far as the quality of life is concerned for all those who were traumatised by being under the control of these forces. What then is the conclusion?

FINAL CONCLUSION

It is my firm persuasion that different aspects of the empirical reality have been adequately evaluated by way of qualitative research and that a sound empirical basis has been laid, and on this platform, the realisation of how the message of deliverance should be emphasised. That emphasis has been

established in the unpacking of the process through the case studies, local and abroad, present, past and Biblical and the analysis of the outcomes of the applied therapy. I took into account the different views of people suffering from demon possession and the way in which they were delivered by the power of Christ. The people who had experienced this form of trouble have testified. Their testimony is taken seriously and it carries weight. Based on their testimonies, similarities in experience, even though each one comes from a dissimilar background, gives credence to the fact that spirit entities are indeed active and can effectively be addressed. I am convinced these aspects of deliverance have been scientifically evaluated and proved, by virtue of grounded qualitative action.

Having noted and absorbed the state of research done, and having clarified the methodology, and having set out the hermeneutical basis for the exposition of the Scriptural passages, as well as the exposition of the passages themselves, I presented an argument for the way in which a sound empirical grounding can be laid for the discussion regarding the way in which people can effectively be helped. Interviews with people who suffered from interference from the demonic spirits, and the way in which they were helped were covered. The authority with which the Bible speaks on the presence of personalities called demons was established, and the way in which the Lord Jesus overpowered and overcame these powers, was highlighted, taking into consideration the presence and action of the Holy Spirit through Him. It was determined that the experiences of those who featured in the case studies, as well as those who were interviewed, were common to cases recorded world-

wide. I present a responsible, Biblically defensible, and theologically sound pneumatherapy, as a process by which many have found release from bondage, and which can be applied to the mission situation in the RCA, with the hope of obtaining for many, a better experience of their new found Christian faith.

It was demonstrated that the Holy Spirit is recognised by all, as the One who brings about the total newness in relation to the Lord Jesus, and the newness of the person that is transformed in Christ. This bringing about of the new person through the work of the Holy Spirit was emphasised. He does not work on His own, but through His working He magnified and glorified the Lord Jesus Christ, the Son of God testified to in the actual deliverances related in the study. The Holy Spirit heals by making people whole and bringing them into a new realisation of the transforming power of Christ.

From the viewpoint of the field of Psychology, it is clear that not all instances of people plagued by troubles and problems, in a psychological sense, are regarded as being under the influence of the devil or demons. There are obviously other material causes. The present time in which we live and the way in which the Bible speaks to us today, was evaluated and expounded. Finally, it is my conclusion that these aspects of deliverance played a role in the community served by the Reformed Church in Africa and the results, as expressed in the case studies and their interpretation and the qualitative research interviews recorded, conclusively testify of such an influence. In the

end, the conclusions made should be of material benefit to the church and the churches at large.

Regardless of the debate endlessly raging in many circles concerning the activity of evil spirits since Bible times, there are those who know from personal experience, that they face difficulties in this area, which ultimately only Christ can solve and are indeed looking to Him for deliverance. Having thoroughly examined the scriptural grounds for a ministry that claims to facilitate exactly such deliverance, and having dealt adequately with the theological and hermeneutical questions relating to it, it is my conviction that what we encountered in the field, over a period of roughly 40 years, is not only scientifically credible evidence, in terms of qualitative investigation, but ample proof of the validity of the deliverance experience, that provided a higher quality of Christian life experience, than would have been the case if no deliverance was effected. Real life deliverance presents tangible, credible and verifiable evidence of the Kingdom of God having convincingly broken through into our world. When they were delivered, they responded in gratitude for they were aware they were not the same anymore.

I am of the opinion that notwithstanding the concerns of Bultmann and others, the case for the presence of evil spirits in this world is watertight, unless the witness of Scripture and the testimony of literally hundreds of people, who have been ministered to, are to be unscientifically disregarded. People have told their stories. The terminology has been clearly defined and the scope of the study determined, in the light of the need in the RCA, to found a ministry

of deliverance as a focus in the work of the Church, seeking to be optimally effective in not only reaching unbelievers, but properly establishing them in the wholesome experience of the faith. The Church can be empowered in a practical way to bring full salvation in Christ Jesus to a world in need. This study shows:

1. The Missio Dei is the proclamation and bringing about of the Kingdom of God in this broken world.
2. It had been established from Biblical sources that the Kingdom of God breaks through into this world when, inter alia, evil spirits are cast out.
3. The brokenness of this world is evident, amongst other things, in the brokenness of the lives of people in this world.
4. The glorious hope of the Gospel lies in the fact that it holds the promise that Christ, by virtue of His death and resurrection, can make the broken world and broken people whole again.
5. The healing comes as a result of the Kingdom of God breaking through into this world, by the agency of Jesus Christ and His Spirit.
6. The Kingdom is practically realised, when the evil spirits are cast out of those who had been bound, and they come to find full salvation in Christ. In a very real way those who are delivered experience the Kingdom coming practically and tangibly.

7. The Church fulfils the commission when it is busy with this work and in so doing, facilitates the process by which people experience a better quality of Christian life, as a result of deliverance.
8. Deliverance, as a function of the Kingdom being realised, is better understood, and the necessary guidelines are provided to ensure the application of a credible, responsible, balanced and theologically defensible therapy.
9. Therefore in this thesis, adequate attention has been given to the way in which the church, in a specific context, is empowered to practically bring about a positive and a vicarious implementation of Christ's victory over the devil and his demons.
10. An in-depth study, to lay a sound empirical basis, to facilitate the understanding of the way in which people ultimately can be helped, has been set forth, and such a basis has been established on the grounds of qualitative listening as presented in these pages.

Having clarified the methodology used for this investigation and familiarising oneself with the research done in this field, quantifying and evaluating human experience in encounters with the demonic, this study collected material and information testifying to the outcomes of encounters with people affected by evil spirits, leading to the observation and detailing of similarities, patterns and

trends, offering sufficient truth to support the theories surfacing in dealing with this kind of subject. Similarities and general as well as specific patterns did surface and enabled one to distil a workable process, to offer as a guideline to pastors in the RCA, who really want to help their people. The evidence is there that where ministers in the RCA have taken this aspect of the ministry into account and acted on it, the results show a significant improvement on the quality of experience of converted people in their new faith.

SUMMARY OF INSIGHT

In spite of ours being a highly rational and scientific age, nothing substantial can be put forth to conclusively demonstrate, that evil spirits are not a part of our reality today. On the contrary, more and more evidence of their malignant activity surfaces daily and is better known now, in part due to the internet and other mass media available to all. This cannot be denied anymore. Dr. Donald Jacobs (1975:180) in his contribution to the medical symposium held at the University of Notre Dame, January 8-11, 1975, titled "Possession; Trance State, and Exorcism in Two East African Communities" quoted the comment of a Christian lady of the Luo people, "The Western missionaries do not understand the sufferings of the Africans. However, the Gospel is clear on this point. Jesus did give his disciples the power to expel demons. If the missionaries do not use it, they are either refusing to put it at the service of the Africans or they have lost it." There is nowhere else to go.

People do experience the negative and adverse effects of the influence of these spiritual entities and are traumatised by it and mechanical exorcisms as

commonly practised outside of Christ, provides no lasting solution. Relief is only forthcoming on the basis of the finished work of Christ on the Cross of Calvary, and a ministry that includes the facilitation of deliverance is necessary, within the wider scope of Church service, to meet a need and to ensure a better quality of Christian life for people converted from an animistic and idolatrous background.

When Dr. Berkouwer (1953:369) deals with aspects of the work of Christ, he draws our attention to the fact that the Lord's "service" (ministry) does not exclude his battle, "Maar deze 'dienst' sluit tog allerminst zijn strijd uit. Daarvan heeft Hij zelf meermalen gesproken, toen zijn leven door tegenstand was omringd en de tegenstander Hem tegemoet treedt, wanneer in Hem het Koninkrijk Gods nabij komt." Speculative discourse on the coming of the Kingdom ceases when deliverance takes place. Those that are delivered experience the Kingdom coming in a very real way. Berkouwer (1953:368) confirms this as the essence of Christ's work, "De categorieen van bevryding en verlossing komen sterk na voren en de kosmische betekenis van Christus' werk wordt weer geaccentueerd tegenover de individualistische en soteriologische versmalling uit vroeger tijden." If there is no deliverance manifest, then possession remains. "Zijn er geen machten onttroond en is dit niet het gevaar, dat het geloof door een schijnbare overmacht van feiten meer in de 'bezetting' dan in de 'bevrijding' gelooft en geen kracht meer vindt om te leven uit de nieuwe aeon, die niet maar een futurum is, maar een eschatologische werkelijkheid, die op de oude wereld afkwan met die overmacht van Christus' Rijk?" (Berkouwer 1953:368). The Kingdom of God

also manifests itself in a very real way in this world when people are delivered from what is still of the old world. According to Berkouwer (1953:368) we see in such triumph the fulfilment of the promise recorded in Genesis, “Reeds in de moederbelofte beluisteren we de klanke der overwinning.” He asks, whether we hold to correct insight into the revelation of Scripture concerning the triumph of Christ, because if we do, we will find in it the power and victory of Christ declared (Berkouwer 1953:368).

Set forth in this study is an attempt to establish a scientifically reliable, Biblically credible and socially responsible counselling process, involving an in-depth understanding of the realm of spirit activity, in terms of their interaction with humans, and the means of facilitating the deliverance according to unique individual needs.

What about the risks? There are bad drivers and lots of bad driving. That does not mean we should ban motor vehicles. We should rather provide better training and put in place the necessary checks and balances to ensure a safe driving experience. We should stop our bad driving. That's the solution. Similarly, there are too many bad practices (malpractices, in fact), presently and in the past. We can't afford, however, to throw out the work of deliverance on those grounds. Rather, we should stop the bad practices. We should research the matter well, get the correct training and teach correctly. Yes, point out the malpractice and provide a workable, effective and worthy, reputable ministry, which is the aim of this work.

Bad practices are well known, i.e. ritualistic exorcisms, mistaking sins for demons, misleading theological paradigms, abuse of persons, and traumatising counselling encounters at the hands of amateur exorcists, to name a few. Our quest must be to recognise bad practice and warn against it, while demonstrating the Biblically correct way. Perhaps it needs to be made clear that this is a ministry that should be accessible to folks who request help in this area. It is not for the counsellor to say, I can see you need help in this area, can I get involved? Even in the medical field mistaken diagnoses happen all the time, necessitating an accountability structure; and in terms of the church, the deliverance aspect of the ministry functions within the ambit of the congregation and the church council, who should afford the necessary supervision. At the Mission we have always had the advantage of medical practitioners working alongside, as part of a team in a multi-disciplinary approach. It was very helpful for the purpose of cross-referencing features of a case at hand.

In conclusion, it is possible to state that the outcome of ministering deliverance to victims, of what is regarded as spirit influence, is demonstrated in qualitative observation, to affect the quality of life as experienced in their new-found Christian freedom. Deliverance was experienced as a positive improvement, while none such results were visible in those who did not experience deliverance, when spirit entities were present in the affliction.

Material presented in this study show the complications present in converts, adversely affecting their Christian experience and quality of life, which were

found to be the result of the influence of demonic entities, can be adequately addressed by the liberating power of the Lord Jesus Christ. The ministers of the RCA have a scientifically and Biblical founded grounding for this ministry. This study has found that a comprehensive nouthetic counselling and prayer therapy in ministry, to deal specifically with the unique challenge that those who are converted from animistic and polytheistic backgrounds face, due to the spiritual burden weighing heavily upon them, effectively goes a long way to solving the problem of meeting the need for each new believer to fully experience the actual physical and spiritual liberty that are theirs in Christ, in real terms.

AN ASPECT OF TRANSFORMING MISSION

David Bosch (2011:33) found, “The missionary nature of Jesus’ ministry is also revealed in a second fundamental characteristic of his kingdom ministry; it launches an all-out attack on evil in all its manifestations. God’s reign arrives whenever Jesus overcomes the power of evil. Then, as it does now, evil took many forms: pain, sickness, death, demon-possession, personal sin and immorality, the loveless self-righteousness of those who claim to know God, the maintaining of special class privileges, the brokenness of human relationships. Jesus is, however, saying: If human distress takes many forms, the power of God does likewise.” Contrary to the belief of the demythologisers, Bosch realises that evil is present today in the same way it was at the time of the people of the Bible. He concludes that, “The assault of God’s reign on evil is particularly manifest in Jesus’ healing miracles, most

notably in his exorcisms.” (Bosch 2011:33). Of course, he uses the word exorcism in an academic way, as is the convention amongst most scholars. I am of the persuasion that as far as the ministry is concerned, it would not be technically correct to label Jesus’ dealing with demons, exorcism, for reasons explained above.

He (2011:33) further states, “It is in the demon-possessed, so Jesus’ contemporaries believed, that Satan was able to prove beyond dispute that he was lord of this world.” Bear in mind the very enlightening statement of the Apostle Paul to the Ephesians in Eph. 2:2 referring to their pre-Christian ways, “...*in which you used to live when you followed the ways of this world, and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.*” (NIV). Bosch continues, “So if Jesus ‘by the finger of God’ (Lk 11:20: the parallel in Matt. 12:28 has ‘by the Spirit of God’), drives out demons, ‘then the reign of God has come upon you’, since the very pillars on which Satan’s supposed reign rests are under assault.” (Käsemann 1988:66f – referred to by Bosch). Professor Bosch (2011:34) commented that, “Evil was experienced as something very real and tangible in the ancient world. It should therefore not surprise us if the evangelists use ‘religious’ words to describe what Jesus did in the face of sickness, demon possession and exploitation.” According to him there were certain terms Jesus used to emphasise the all-embracing nature of God’s reign.

Bosch (2011:116) remarks in connection with missions that it is primarily the Spirit’s task to lead and move in mission, “The intimate linking of

pneumatology and mission is Luke's distinctive contribution to the early church's missionary paradigm" and "Only in the twentieth century has there been a gradual rediscovery of the intrinsic missionary character of the Holy Spirit." Then he (2011:118) goes on to add, "Salvation is liberation from all bondage as well as new life in Christ." In terms of the Church's obligation to Christ and the gospel, Bosch sees Luke's message as a call to the believers to address all the areas affected by sin, especially the dispossessed, the oppressed and the sick among others which would include dealing with those areas that the devil still holds, so that a future reign will see the fulfilment of Isaiah 61, Luke records, was read by Christ in the synagogue (Bosch 2011:119). Bosch refuses to accept that the gospel can be good news if those who are tasked with carrying it forth cannot identify where the real needs are so that those in pain can be healed and the poor cared for and the rejected brought back. One can add to Bosch's sentiments that this would include liberation from the power of the evil spirits.

In describing Paul's motivation for mission, Bosch (2011:136) identifies his revulsion of pagan idolatry as experienced by him at the time of his missionary journeys. "It is ... above everything else, idolatry that Paul deems reprehensible. Idols ...take control of people, who are ...in bondage to beings that are by nature no gods ... slaves of weak and beggarly elemental spirits. (1 Cor. 12, Gal 4)" Paul then proclaims the good news of salvation through Christ and the imminent triumph of God and his listeners then turn, according to Paul, to God from idols to serve the living and true God (1 Thess. 1:9). Bosch, referring to Walter (1979:430), finds this is for Paul, "the experience of

undeserved liberation through the encounter with the one God and Father of Jesus Christ.” (Bosch 2011:137).

In his foreword to “Transforming Mission” Bosch (2011: xxi) records, “Mission, in this perspective, is that dimension of our faith that refuses to accept reality as it is, and aims at changing it.” This understanding of mission is exactly why this study was undertaken, even though the focus surfacing here is very narrow and delineated, covering only that feature of change brought about by deliverance from the bondage to evil spirits. Mindful that “mission remains an indispensable dimension of the Christian faith and that, at its most profound level, its purpose is to transform reality around it.” (Bosch 2011:xxi), the reality needing transformation in the context of this ministry, is where people in serious bondage can be brought into the glorious liberty of the saints of God. It gives substance to what was envisaged by the gospel (as Paul gave expression to it: *“in hope that creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”* Rom 8:21). One should not make the mistake of thinking that it is too “spiritual” with little practical value, if one had not personally experienced the very real, tangible suffering caused by these unwelcome entities in people’s lives in the real world. Encountering the phenomenon head-on in the everyday lives of the victims, one is only too familiar with the hard-core real world affliction, sometimes even leading to the loss of life as a consequence. Hence, a Christian service to alleviate the suffering in this particular field of life is not only a vital and noble action but a God-mandated imperative.

Bosch (2011: 430) cautiously attempts a preliminary definition of evangelism in the following way, "...we may, then, summarise evangelism as that dimension and activity of the church's mission which, by word and deed and in the light of particular conditions and a particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers, embracing Christ as saviour and Lord, becoming a living member of His community, the church, being enlisted into his service of reconciliation, peace and justice on earth, and being committed to God's purpose of placing all things under the rule of Christ."

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ADDENDUM

Research Interview Questions

To meet the requirements of Qualitative Research within the context of Action Learning, the following questions were put to the participants who had experienced some or other kind of trauma inflicting spirit encounter. These questions were only guidelines for interaction with the participants.

A Background

What was your situation?

What was your need?

B. Intervention

Did the counsellor help?

Did the Word of God help? How?

C. Solution

How do you still experience the deliverance?

How do you see the future?

The individuals participating in the interview as well as those selected as the sample group of cases considered in the study have granted permission to use the interview and their personal details without reservation, although I have elected to abbreviate their particulars to protect their privacy, as there is no functional necessity that the full identity should be made known.